

THE THEOSOPHIST

498 EDITED BY N. SRI RAM

8 - JAN 1955



THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JANUARY 1955

Vol. 76, No. 4

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 whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as 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 justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists 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.

JANUARY 1955

VOL. 76, No. 4

THE THEOSOPHIST

Edited by N. SRI RAM

CONTENTS

	PAGE
Presidential Address to the 79th International Convention of the Theosophical Society. N. SRI RAM, <i>President</i>	217
Theosophy in the World. SIDNEY A. COOK, <i>Vice-President of the Theosophical Society</i>	240
Concerning Tibet. BASIL P. HOWELL, M.B.E.	244
India (Poem). AVA BOMAN	247
Peace. GIUSEPPE GASCO, <i>General Secretary of the Theosophical Society in Italy</i>	247
Love and Life: an Appreciation of the Bhagavad Gītā. JUAN MASCARÓ, M.A.	251
Outline of Buddhism: History and Teachings (<i>Concluded</i>). HENRY S. WEBSTER	266
The Paths of Mysticism and Occultism. CLARA M. CODD	274
Reviews	277
Supplement:	
Financial Statement	279
Theosophists at Work around the World	282
International Directory	287

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 another. 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 end 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.



PRESIDENTIAL ADDRESS

TO THE 79TH INTERNATIONAL CONVENTION
OF THE THEOSOPHICAL SOCIETY

Banāras, December 26, 1954

By N. SRI RAM, *President*

SINCE the most ancient days in India, Banāras or Kāshi, which is its more mystical name, has been regarded by numbers of Indians as the very heart of India, and having the happiness this year of meeting at the headquarters of the Indian Section of our world-wide Society, we meet within the precincts of that heart. Therefore, as I greet you all who have come to this Convention—which I do with all affection—I greet you with a sense of the sanctity of this place, once the home of our beloved late President, Dr. Annie Besant, and the scene of her early labors in India. It is a sanctity which must exist at some inner level, created by the most wonderful thoughts, pure aspirations, and noble aims that have been thought, felt or meditated here.

I ask you to join with me in sending from here a greeting to every Theosophist, wherever he may be on the face of this globe, and every group of Theosophists, whether Lodge or Section. Is it not true that Love conquereth all, whether within us or without us? To a heart radiant

with goodwill and brotherly feeling, space is as nothing; the differences of latitude and longitude, of dress, language and customs are also as nothing. Our first Object being to form a nucleus of Universal Brotherhood, for which we are the constituent material, though perhaps only partially galvanized, let us begin this Convention in a state of goodwill that reaches far and wide, willing to regard anyone anywhere as a Brother, a sharer in the universal life.

In such a frame of heart and mind, free from every element of self-seeking, we can best open ourselves to the Highest we can reach. Many of us will naturally think of Those whom we regard as the Elder Brethren of Humanity, Those in whom the One Life has attained a perfect expression. Following the tradition established by Dr. Besant, I here use her language, slightly adapting it to say what I would like to say to make this moment as vital and beautiful as possible:

May Those who are the embodiments of Love immortal bless with Their continued help and guidance the Society founded to do Their will; and may we, opening ourselves inwardly to the light of Their guidance, be worthy to transmit that blessing and help to lead the world from darkness into Light.

Even if our own goodwill and aspirations are not potent enough to produce a miraculous transformation, they can be the means whereby stronger forces than ours can operate to carry the message which every Convention should radiate; the message of Peace, of Unity, and all that is in the underlying Divine Nature of things, a Nature which is hidden within every form and which it is possible for man, because of what he is, to discover and unfold from within himself.

As we hold this International Convention, we may well regard the whole Society as invisibly converging here.

That is what the assemblage of flags seems to me to symbolize. But there are other Theosophical gatherings being held at various places: the annual Convention of the New Zealand Section in Auckland; the annual Convention of the East African Section in Mombasa; and many support Conventions, among which I shall mention only one, namely, that at Adyar. These "support" meetings are being held in order to add their strength to ours. The whole of the Theosophical world is one in spirit, and as the Reports of the various Sections indicate, all are united in the task of putting their shoulders to the wheel—the wheel of progress of the Society and of Theosophy or the eternal Law and Wisdom.

The year that lies behind us has been on the whole one of steady progress, judging first by my own general impression formed in the course of a fairly extensive tour, also the Reports of the different National Societies, and the very large number of letters which I have received from members in all parts of the world. It is always difficult to say how progress in such matters as we are concerned with is to be understood and assessed. If there were a large increase of members somewhere, that would be a certain sign of advance in that area. An increase in the number of books, pamphlets and lectures put forth or delivered, might also be thought of as an expansion of our work, which should cause satisfaction. But then, along with all such manifestations, should there not be an increasing depth, richness and vitality in what we may call our Theosophy—which is our understanding of Theosophy? Should there not be a greater one-pointedness, which is an essential inward simplification, in our pursuit of the Wisdom, and a way of life which increasingly reflects that understanding and one-pointedness?

It has been repeatedly stated by Brother Raja in his Presidential Addresses that the importance of the work of

the Society cannot be judged by its numerical strength. There are many causes for ups and downs, whether for a Lodge or for a National Society or for the Society as a whole. There will always be a certain number who come into a Lodge, stay there for a while, and then go out, because they have not found in it what they consciously or, more often, sub-consciously hoped to find. People come in sometimes with mixed motives, of which they themselves are insufficiently aware. Nevertheless there have been some—in fact, a remarkable number—who have retained their love of the Wisdom and their enthusiasm for the cause, and endured to the end.

What is the right reason—if I may for the moment constitute myself a judge of its rightness—for pursuing the Wisdom or for continuing to support and labor in the Society? The one motive which should take precedence of all others, which should burn brightly as a steady flame in our hearts, is the motive of a pure attraction to the Truth, which Truth includes human happiness and progress, and is therefore inseparable from a spirit of true altruism. Why was the Society started in the first instance? Was it not in order that each one of us who feels moved to do so might discover and give the best of ourselves to a *concerted* endeavor to help humanity to a better life and to a better understanding of the nature of things?

The Society in the content of its functioning is merely the effect of the trends of thought, influences and inclinations brought into manifestation by individual members. It is therefore on the individual member and on the Lodge, as the primary collective unit, that the responsibility rests for maintaining and improving upon the quality which should characterize the particular flow of life for which the Society is intended as a channel. That the material through which this current will have to flow was

bound to be of a mixed character must have been known to Those who launched the movement. Ours is the happy task of laboring in our own time in such ways as we can, without desire for the fruit of our action, fruit either in the form of any benefit or enjoyment for ourselves, which would be a negation of the spirit of Theosophy, or even of success, objective and recognized as the result of our labors.

The Society being like a banyan tree, widely spread with many stems, has now this advantage, that though it is a single movement regarded as a whole—a movement implies of course moving all the time at one level or another—it includes very many individual channels through which the life can flow according to the conditions that obtain therein. Sometimes if it cannot flow through one channel, it is able to flow through others.

There are Sections where Theosophy has to make headway with difficulty against the influence of religious or political authorities who will not tolerate any ideas except their own. The General Secretary of one of our Sections writes that though the Society is permitted to function there, the members have to meet “almost in secrecy” for fear of persecution. Such conditions, she says, are “not conducive to quantity,” though they are “in favor of the quality of the work”. Adversity obviously tests us all, although I think prosperity and easy circumstances are equally a test in another manner. It is the task of a pioneer to break hard ground, as did our predecessors, H.P.B. and others. It is the duty of all of us on every front to put forth our best efforts according to existing conditions and opportunities, irrespective of success.

One of the Adepts more immediately connected with the inception of the Theosophical Society described the undertaking, then being uncertainly tossed about, as a “forlorn hope”. The cause of Truth is ever forlorn not only because

of the forces arrayed in favor of various established errors, the habits of thought and prejudices which a true Theosophist has to overcome, but also because of the mixed nature of the material with which progress has to be achieved. The difficulty lies as much in those who are available to act as agents and pass on the Wisdom, namely ourselves, as in anything external to ourselves. Yet the effort commenced in 1875 has succeeded to a remarkable extent; and it can be presently much more of a success even than it has been, if we and each Lodge in its own place will try to make Theosophy synonymous with a perfect mode of life and action, so far as we can achieve it. The perfect mode is not a given mode to which we have all to conform. On the contrary, the Theosophical spirit, which when it is present will create its own forms, is that which is expressed in the freshness of individual realization and experience, and action following naturally therefrom.

There is a little four-page monthly leaflet which is sent out from the National Headquarters of the American Section at "Olcott," to Lodges of the Section, to be distributed by each to its members and the public. The fourth page is left blank, and the Lodge which receives it can print or type its own monthly programme on that page. It is entitled *Discovery*, indicating what Theosophy should be to all of us and has as its motto: "Find your Truth and dare to live it." To find this Truth, which is in ourselves, a truth of our own being, one has to be free from all those habits, fears and obsessions, which completely overlay and obliterate it. Theosophy helps us precisely to achieve this freedom. If we can live without fear, with an open mind, and in inward harmony with all that lives, which is Brotherhood, would that not be a way of life, distinct and different from what we see around us, stretching from where we are to new horizons? Surely some of us know even from

such experiences as we might have had that there is the possibility of a new life as well as a new light with a sense of renovation and joy.

We now have all over the world about 32,400 members and 1,364 Lodges, according to the latest statistics. Unfortunately there are a number of countries where Theosophy is forbidden, but even there there are Theosophists who are as much in the movement as any of us, though they can meet only informally and privately, which they do, both with a view to maintain the bond among themselves, and out of devotion to a cause which they feel to be the cause of all humanity. Our goodwill, encouragement and sympathetic thought should go out to them all the time.

An event of the year which stands out as a bright feature is the coming back of Lanka, or Ceylon, into the Theosophical map as a National Society or Section. When I went to Ceylon in September 1946, what remained of the Ceylon Section were only a few members who then constituted themselves into Lanka Lodge in Colombo. At the same time Mr. N. K. Choksy was appointed by Brother Raja as the Presidential Agent for Ceylon. I mentioned last year the good work of Mr. M. Subramaniam in Ceylon, as a result of which there came into existence two more Lodges in Colombo. He devoted two months this year to the completion of that work, which has helped Ceylon to become a well-established Section, with 9 Lodges and about 200 members. The rather rapid growth of the Society in Ceylon and its rise to the status of a Section was assisted greatly by the visit of Mr. Rohit Mehta, the General Secretary for India, and Mrs. Shridevi Mehta, who were there in the months of August and September and visited a number of places along with Mr. M. Subramaniam. Mr. N. K. Choksy, who is also the Society's Legal Adviser, living in Colombo, was elected National President (General Secretary) at a general

assembly of the members, with Mr. D. L. F. Pedris as the National Vice-President and Mr. E. L. Kelaart as the National Secretary.

Last year I announced the formation of the Venezuelan Section. Perhaps I might here advert to the first year's report of this Section which shows that it has been able to sustain its progress. It started with 49 members, and during the year 44 more joined. These figures would seem small in comparison with the membership of even a large Lodge in other countries. Yet the progress achieved in such outlying areas is not without significance, considering the conditions in such places, and the difficulties that are met with wherever the Roman Catholic Church is still the predominant influence.

While on the subject of these difficulties, I might allude to the particularly difficult situation amidst which our Italian Brothers and Sisters have to carry on their labors. The Report of the General Secretary of the Italian Section gives some space to this and refers to the activity of the Church in distributing bulletins, printed in provincial towns, warning those concerned against Theosophical doctrines as opposed to the Catholic dogmas. Catholics are not only forbidden, by a decree issued in 1919, adherence to the Theosophical Society but even attendance at Theosophical meetings and the reading of Theosophical books and writings. Conditions in Italy are still somewhat unsettled, but the General Secretary points out that the Theosophical movement being not a church nor a sect nor a political party, but a school of thought, is protected by Article 33 of the Italian Constitution. Of course there are many millions of Italians who have thrown off the yoke of the Roman Catholic Church. But these are mostly the Communists, who are wedded to another form of the totalitarian spirit.

An event of considerable importance to the Buddhist world, to which I would like to refer here, is the holding of the sixth great Buddhist Council in Rangoon, which was opened on the full moon day of Vaisākh this year (May 17th) and is to go on till the full moon day of Vaisākh in 1956. This Council is attended, writes Mr. Po Lat, the General Secretary for Burma, by 2,500 Bhikkhus (Buddhist monks) from various countries of the East, as well as by a large number of laymen. At the opening of the Council 2,000 copies of Brother Raja's pamphlet, *The Two Dhammas—within us and without us*, and 10,000 copies translated into Burmese were distributed. This was to show them that Theosophy is as much identified with the truths of Buddhism as with those of any other religion. The Council now being held consists only of representatives of Theravāda, the Southern School of Buddhism, and not of the Mahāyana or the Northern School, the doctrines of which are so much commented upon in H.P.B.'s works. Mr. Po Lat remarks: "The vision of our President-Founder, Colonel H. S. Olcott, of rallying all Buddhists under his famous fourteen Points still remains a goal which Theosophists have to strive to achieve." The Council has as its object the presentation of the Buddhist Law, that is, the canonical teaching, in its purity, and arousing enthusiasm for it.

Theosophy aims at the unity of the religions, which is possible if by religion is meant the essential truth of any religious system. Congresses and Parliaments have been held in various places by different organizations during the past years to promote this object. The most notable of them was the Parliament of Religions held in Chicago in 1893. It is, however, a significant fact that it is much easier to bring the religions together than it is ordinarily to bring together the sects within any religion, because the

very origin of these sects is usually some doctrinal point with regard to which neither party could know the whole truth or could even be in a position to know with any certainty. In Viet-Nam, as in other Buddhist lands or for that matter, in all other lands, there are a number of sects, and one of the good works undertaken by the Theosophists there has been to organize a Congress of the religious communities at which the subjects discoursed upon, such as Harmony in Life, the Path of Liberation, Universal Peace, were unexceptionable from the standpoint of them all. Everywhere at present, in Christian, Buddhist and other lands, there is a tendency towards a freer and broader understanding of those matters which are of fundamental significance to living—this, along with various other tendencies not so promising. It is needless to say that it would be well for us as Theosophists to keep in touch with these trends in order both to assist them as possible, and to assess their possible repercussion on Theosophical thought.

In the U.S.A., Mr. Fritz Kunz, assisted by other Theosophists, has been working along another line, correlating the developments of Modern Science with the fundamental ideas of Theosophy and the Theosophical philosophies of the past. He is the guiding spirit of a Foundation for Integrated Education, which has its office in Arundale House, the Headquarters of the New York City Lodge. The integration which is aimed at is that of all knowledge through the study of Man, Nature and Society. Recognizing the work being done in this direction, and with a view to utilizing it for Theosophical work, Mr. James Perkins, the National President of the Society in the United States, instituted last year a "Department of Education" at "Olcott," the work of this Department being "to help Lodges to develop better programmes, to prepare interested members to assist in research, to prepare them to teach, and to present the results

of the research to members". He mentions in his Report the excellent work of this Department during the year through the holding of "workshop sessions" at different times for about ten days each time, the loaning of slides and tape-recordings of lectures to Lodges, and correspondence with Lodges as to their programmes and study courses. I mention this activity among various other activities carried on by the American Section in a highly organized and systematic manner, partly to indicate the possibilities along this line, and partly as illustrating, along with the activities in other Sections, the wide scope assumed by the Society's work in the process of its unfoldment.

The General Secretary for India, Mr. Rohit Mehta, remarks that there are more people coming to Theosophical lectures than has been the case for a very long time. Every hall in India where Dr. Annie Besant has lectured in the course of her numerous tours in this country used to surge with people, but that was long ago. The times have changed in India, as elsewhere, and if in the midst of the present unsettlement and excitements, people are attracted to the deeper issues of life, "this is indeed a very happy sign". Mr. Rohit Mehta's comment on this, that it "places upon existing Theosophical workers a tremendous responsibility," applies to workers in every country, because everywhere there are people who are seeking "something" which they have not found so far. The Indian Section has a membership which is less by about ten per cent than what it was seven years ago in spite of the ceaseless activity of Mr. Rohit Mehta and his co-workers, but this does not indicate any loss of vitality in the movement. Possibly the present figure of about 6,500 members gives a truer approximation to the real strength of the Section as it has been for some years.

Mr. Rohit Mehta draws attention to a feature of the work in India, namely, the study camps and training camps

held at different centres, notably at Banāras, Bombay and Adyar. These camps have proved to be a very useful instrument for the development of the work in India. The camp and the summer school, which is a variant of it, are being increasingly appreciated not only in India but also in the different Sections in Europe. There was a British Isles Regional Summer School this year in Derbyshire, which was attended by no less than 272 members, a large number that had to be broken up into different groups for special studies along different lines. There were summer schools at Rendsburg in Germany, Savosa in Switzerland for French-speaking members, Pichl in Austria for the German-speaking members in Austria and Switzerland, and Norefjell in Norway for the Scandinavian region. Mr. van Dissel was present at all these four places, one of which, Norefjell, was also the venue at the same time for a meeting of the Council of the European Federation, of which he is the ever-active and devoted Secretary.

In Australia as well as the United States a considerable amount of useful work has been done for a number of years through radio-broadcasting. In the United States this work of broadcasting has now been organized on a National scale, so that material carefully prepared for the purpose can be put through different stations regularly in different parts of the country.

It is not possible for me to refer to the work of every Section, but at Adyar we read with great interest all that pertains to the progress of the Society *everywhere*. The annual Report from Chile begins thus: "Although our modest work may have little significance for General Headquarters and the rest of the Sections due to the small number of members that go to make up the Section . . ." Our Brother Alarcon, the General Secretary for Chile, under-estimates the importance of what takes place in Chile

and in other such Sections to the Society as a whole. From the standpoint of life, the whole is in every part, and if that be so, what takes place anywhere in the Theosophical world affects every part of it. I have no doubt that as the years pass, we shall realize more and more the significance of the unity which underlies the diversity of our work.

While I was in the United States and England I had the opportunity of considering with a number of persons connected with the Theosophical Order of Service, and among others, with our Vice-President, Mr. Sidney Cook, how its work should be organized and along what lines the Order can most usefully function. The two countries in which the T.O.S. is well-established as a separate organization and has proved its usefulness are New Zealand and the U.S.A., although in India and in other countries there are many Theosophical Lodges which include in their programmes some work of a social or humanitarian character. The educational activities of Theosophists in India, which are an outstanding feature of their public work and are carried on vigorously at Adyar and Banāras, among other places, are essentially an application of Theosophy to the vital subject of Education in line with all other efforts to make Theosophy practical. Many a Lodge, following Brother Raja's suggestion, gives some time to the work of the United Nations, even if only to the extent of keeping its members informed as to the main activities of the U.N.O. or sending a representative to speak at local meetings held in support of that body. The work of translating Theosophical works into Braille and distributing them is as much part of Theosophical publications and propaganda as it is work of a philanthropic nature intended to help a section of the population which is in need of special help. Obviously every Theosophist has the duty of helping in every way possible

his fellow-beings, beginning with those with whom he comes into contact. But in addition to this, many naturally join and work in public organizations which already exist for such purposes as the protection of animals or the care of refugees or homeless children.

While it seems to me advisable not to duplicate organizations unnecessarily, and good to co-operate with others so that there is the maximum of support for the causes in which we are interested, there may be objects for which the T.O.S. might organize activities under its own auspices at least in certain places. There may be scope for a T.O.S. activity parallel to and in friendly relations with other activities. The T.O.S. can be also a medium for workers along different lines to share with one another their interests, experiences, ideas and problems—somewhat like a Social Service Bureau but approaching every problem from a deeply Theosophical point of view.

There was general agreement among those with whom I discussed the matter not only on the above points but also on the nature of the organization to be maintained for the purpose. So far it has been of the simplest nature possible. There is a Chief Brother who directs in each country where the T.O.S. exists, appointed by the President of the International Theosophical Society. The latter has also had the power of saying what kind of activities might be taken up by the T.O.S. and what not. In addition to this, it seems to me that it might be useful to have for each country or area a Committee to advise and assist the Chief Brother as required. Such a Committee would be of help also to the International President, and I think it should include the General Secretary or the National President for the time being.

The T.O.S., in every country where it has been active, has always given a prominent place to the protection of

animals. Srimati Rukmini Devi, as a member of the Rājya Sabhā (the upper House of the Indian Parliament), had introduced a bill last year for the protection of animals in India. The bill was a comprehensive measure seeking to prohibit every form of cruelty to animals, but it was felt by the Government that from a practical standpoint they had to obtain complete information from different quarters in order to make the Act suit existing circumstances and put it in an enforceable shape. When the bill came up for discussion in that House, the Government of India undertook to appoint a Committee to enquire into all aspects of the treatment of animals in India. Srimati Rukmini Devi herself will be on the Committee and thus in a position to do all that she can to help India to become again, as it once was, a land of Ahimsā (harmlessness), not only as a matter of lip-sentiment but also in visible practice.

Among other activities of a philanthropic nature taken up by Theosophists, one that calls for notice is a scheme promoted by Madame A. de Berg of Geneva among Theosophists to give the necessary help to a refugee camp at Kolokyntou near Athens, this as part of a bigger scheme to assist some 1,30,000 homeless, State-less individuals congregated in 200 camps, scattered throughout Europe, where they are now barely maintained. Such a big objective can be achieved only very gradually. Madame de Berg has been trying to secure the "adoption" of the Kolokyntou camp by the Sections in Europe and other Theosophists.

I referred to the educational work of Theosophists in India. An important development in the work carried on at the headquarters of the Indian Section is the starting of a Girls' College, named Vasanta Kanya Mahāvidyālaya, in the place of the Vasanta Girls' School and College which for many years was being conducted in a portion of the Indian

Section buildings. In July last the Vasanta School and College was moved to Rājghāt by the Trust known formerly as the Rishi Valley Trust, but since named the Foundation for New Education. The new College is in the hands of an incorporated body named the Besant Educational Fellowship and has at present about 320 girls.

On the 16th of July the Olcott School at Adyar celebrated the 60th anniversary of the founding of the School by Colonel H. S. Olcott. The Olcott School is an institution for which Theosophists receive much credit from the public in India. Unfortunately the School is situated in premises which are hardly sufficient even for the accommodation of the classes. The boys and girls, who now number about 700, having grown year by year, have little space in which to move about nor any playground except some adjacent ground on the estate of the Society which we allow them to use.

I was on tour out of India for about eight months this year, and was accompanied on the trip by Srimati Bhagirathi Sri Ram and my Secretary, Miss Elithe Nisewanger. We were for four and a half months in North America, and for three months in Europe. During this period I have been to various places in the eastern, southern, west coast and northern parts of the United States. In several areas the local Federations had arranged conferences at which I could meet members, including the active workers in the Federation area. We were present at "Olcott" in July and August for the three weeks' annual sessions, which included as usual the Workers' Training Conference, the annual Convention and the annual Summer School. I had the pleasure of participating in the activities of the different groups present at these functions. My itinerary in North America included also Toronto, the Headquarters of the Canadian Section, Vancouver and Victoria in

Western Canada, Havana in Cuba, and Mexico City. In Europe we attended the British Isles Regional Summer School in Derbyshire, held towards the end of August, and later the Summer School of the German Section at Rendsburg, near Hamburg. Besides London the places visited in the European Sections were Cardiff, Dublin, Belfast, Paris, Huizen, The Hague, Brussels, Geneva, Locarno, Milan, Florence and Rome. There were of course meetings and lectures at every place. The Convention of the Italian Section was held this year in Florence so as to coincide with our visit.

In India during this year I was able to visit a few places, among which I might mention Guntur, where I was invited to preside over the Andhra Circars Federation Conference, Bombay, Broach, Surat and Bangalore. In Bombay, on our way to Europe, we had the pleasure of taking part in the Diamond Jubilee of the landing of the Founders in India, which was celebrated in the Blavatsky Lodge premises on February 11th.

It is not possible for me to mention at length the tours of all our good workers. I can only refer to some. Mr. Geoffrey Hodson toured the English Section for ten weeks in the spring and early summer. The Report of the English Section states that the tour was highly successful, judging by the attendance at the public lectures and the numbers who turned up at enquirers' meetings following them. Mr. John Coats carried out a fairly extensive tour in the Scandinavian countries, speaking to members as well as to the public. Among those who have been lecturing in a number of Sections besides their own, I might mention Mr. and Mrs. E. Norman Pearson, who have been in a number of places in Western Canada, as well as numerous areas in the United States. Mrs. Mary Elmore, who is now on a visit to Adyar, has done good work in various

places in West, South and East Africa. It is rarely that Greece receives a visit from Theosophical workers in other countries, and the Report of the Greek General Secretary mentions with particular pleasure the visit of Mr. J. E. van Dissel to Greece on his way back from the last International Convention at Adyar.

I might mention here that when I was in Bombay on my way back from Europe, I met Srimati Rukmini Devi, who was then leaving for Montevideo, Uruguay, as a member of the Indian Delegation to the UNESCO conference held in that place during November. Srimati Rukmini Devi has been able to visit some Lodges in that part of South America.

There has been a considerable re-organization of the work in the Adyar Library by the Director, Mr. Alain Danielou. During the year I appointed Mr. Raymond Burnier to help in this re-organization. The first number of the Library Bulletin edited by Mr. Danielou came out in a new format, with a somewhat changed appearance and bigger in size. It has been sent to numerous institutions in various countries, where it has received very high praise. Mr. Danielou has a number of ideas for the development of the research work of the Library, for which he needs money. As the Library had hardly room in its own wing for keeping its books and manuscripts, not to speak of spreading them out for convenient reference and use, I have allowed it temporarily to use the wings adjoining the Headquarters Hall, shifting the Museum and the Swaminatha Iyer Tamil Library to other places near the Headquarters building. The need for a separate building designed for the Library's purposes remains as great and urgent as ever before. We have some money to construct the building but not enough. If those who have the money and are interested in the Library's work will come forward to hasten this development, they will have the

satisfaction of contributing to a branch of the work which will bear excellent results.

The proposal to lease to the Besant Centenary Trust for 15 years the grounds and buildings in Damodar Gardens at Adyar, now occupied by the institutions of that Trust, having been approved by the necessary majority of the General Council, the Lease was registered on March 25th. I understand from Srimati Rukmini Devi that the India Government has given a substantial grant to the Besant Theosophical School for the erection of a building for its use, though the grant may not be quite sufficient to cover all the accommodation desired and planned. The building will of course be erected on the grounds (about 80 acres) near Tiruvānmiyur, which belong to the Trust for the use of its institutions.

The Adyar Day collections amounted this year to Rs. 30,174, of which the major portion—Rs. 26,639—came as usual from members in the U.S.A. It is their unfailing generosity which enables us at Adyar year after year to maintain the help given to a number of activities and tide over the deficit in the Society's budget which is not always covered by other donations available for the purpose. The interest from the A.B.C. Fund is increasing year by year but slowly, as the Fund itself amounts at present only to about two-fifths of the total aimed at for it. There has been a good response to the appeal on behalf of the Rāja Commemorative Fund. But it is obvious that we shall have to go on asking for donations for all these purposes. Although the economic conditions in India are officially declared to be well under control, the cost of labor as well as various materials needed at Adyar for different purposes has gone up so much during the last seven or eight years that the process of readjustment in our finances to the new conditions cannot be said to be over or complete.

There has been no change in the responsible heads of the different departments at Adyar. I will merely mention their names and thank them all sincerely for their help and co-operation: T. S. Archives, Miss Katherine A. Beechey; Bhojanasāla, Mr. N. R. Subramanyam; Dispensary, Dr. E. Sundaresan and Mr. S. Krishnamurti; Engineering Department, Mr. M. D. Subramaniam; Gardens, Mr. K. Neelakantan and Mr. V. R. Manickam; Furniture and Cleaning, Mr. Narainji Kevat; Adyar Library, Mr. Alain Danielou and Mrs. Radha Burnier; Leadbeater Chambers, Miss Florence Pulsford; Laundry, Mr. M. V. Gopalakrishnan; Sanitation, Madame P. Cazin; Theosophical Publishing House and Watch and Ward, Mr. K. S. Krishnamurti, and Mr. K. Ramanathan as Assistant Manager of the Theosophical Publishing House; Vasanta Press, Mr. D. V. Syamala Rau and Mr. T. G. Suryanarayanan.

The Vice-President, Mr. Sidney A. Cook, has been in the United States during the year, where I had the pleasure of meeting him and Mrs. Jocelyn Cook, at "Olcott" as well as elsewhere in the course of my tour. He presided over the Summer School sessions and was present at the Workers' Conference as well as the annual Convention of the American Section. His presence at these sessions and his participation in them were highly appreciated by all present.

I want to say here how grateful I am to Miss Emma Hunt, the Recording Secretary, and to Miss Ann Kerr, the Assistant Recording Secretary, who with the assistance of Mr. H. B. F. Moorhead, Honorary Treasurer, have carried on the administration during my travels. During my absence from Adyar I have been kept in continuous touch with all that has taken place at Adyar and every question that needed my attention. Even when I am at Adyar their work is so organized and carried out as to make my

intervention superfluous, except as to any policies involved. I must also record my grateful thanks to Miss Emma Hunt for taking upon herself this year practically the entire burden of editing *THE THEOSOPHIST*. She has been helped in this work by Mrs. D. R. Dinshaw.

The School of the Wisdom continues its good work, and it opened its session this year on October 4th, with eighteen students and two others who were registered as "Observers" as they did not want to take a full part in its work. The countries represented are the United States, England, India, Australia, New Zealand, South Africa, Viet-Nam, Switzerland, Pakistan and Ceylon. The studies are being directed again this year by Mr. Geoffrey Hodson, who was fortunately available for the post, amidst the touring activities with which he is so much occupied.

I am this year proposing Mr. Geoffrey Hodson to receive the Subba Row Medal for his contributions to Theosophy, and I feel sure that the General Council will heartily endorse the proposal.

I would like to refer here to two small additions to objects of interest at Adyar. In 1937 Dr. Arundale outlined a plan to make a collection at Adyar of objects from each of the National Sections, which are either works of art or of some national significance as representing the spirit of the nation. The War interfered with the carrying out of this scheme, but this past year we received from the United States a statue, executed by Mr. Richmond Barthé of New York, according to a drawing by Mr. James S. Perkins, representing Abraham Lincoln freeing the slaves. It is to be hoped that some day we shall see the realization of Dr. Arundale's dream. Another small statue, equally interesting, is one of Pallas Athene, acquired by Brother Raja in Pisa, Italy, and kept by him at the London Centre, 33 Ovington Square. We have chosen a place for it near the

entrance to the main lecture-room of the School of the Wisdom in Olcott Gardens, where it will be an inspiration to all who come to that place.

A number of stalwart workers of long standing and faithful to the cause have passed away during the year, in the persons of Mr. Armas Rankka in Finland; Mr. Erik Cronvall in Sweden; Mrs. Hilda Powell in England; Mr. J. J. van Ginkel of South Africa; Miss Gertrude Watkin and Mr. T. G. Queree in New Zealand; Baroness J. v. Isselmuden in Holland; and in India Mr. P. T. Pavri, Mr. C. R. Parthasarathy Iyengar, Miss Helen Veale, Mrs. Margaret Cousins, and Mr. S. Lingayya. There may be others who have also passed away, but whose names have not yet come to my notice.

Mr. Rankka was for seventeen years the General Secretary for Finland, and his passing is a serious loss to the movement in the Finnish Section, which I may point out incidentally is one of the strongest in the Society, considering the proportion of its numerical strength, about 700 members, to the population of the country. Mr. Cronvall was for some time General Secretary in Sweden, and he paid a brief visit to Adyar during the Convention of 1952. Miss Helen Veale and Mrs. Margaret Cousins were both of that devoted band who came to India many years ago, attracted by Dr. Besant and her work, and remained here to the end. Miss Watkin was for some years Librarian in the Adyar Library, and Baroness van Isselmuden was for a number of years at Adyar, as sub-editor of *THE THEOSOPHIST* assisting Dr. Besant. Mr. Pavri is the author of *Theosophy Explained* and *Theosophy for Youth*, two books covering the field of Theosophical knowledge in the form of questions and answers, which have earned a wide popularity, especially for purposes of study in Lodges. One other person of very long standing in the Society whom I should mention

here is Mrs. Hirendranath Datta, who had the same unswerving devotion to the Society and its work as her husband, the former Vice-President of the Society.

As the years pass we are bound to witness the passing of more of such well-loved and respected brethren, thus adding to the length of the list which Dr. Arundale called the Roll of Honor. But we may hope that there will arise new workers, both out of the ranks of the Young Theosophists and from among others who may come into the movement in their later years.

It is customary to say that it is in those who are young that there is the hope of the future. But it has been repeatedly the experience that the young of any particular time soon become like their elders, even if that becoming takes sometimes a direction seemingly different. The influences of existing conditions and the reactions to which they give rise in us almost without our knowing it are too much for most of us. But then, there can be some even among the so-called elders who can be young in spirit, retaining or even gaining that freshness and purity which belong to the period of youth. The young who come under their care can then grow unsullied, reflecting that purity in the intelligence of their aims and the methods they use when they come to maturity. If there are such elders and such young people among Theosophists, the Society will be open to the forces of a life-giving renewal, and will be ready for the time to which H.P.B. looked forward at the end of a century of its work.

N. SRI RAM

THEOSOPHY IN THE WORLD

By SIDNEY A. COOK

Vice-President of the Theosophical Society

THE Theosophist is likely to find himself with points of view not at all in harmony with the popular. It is inevitable that this be so if he really is looking at people and events as a part of a great ordered pattern, the existence of which is not yet generally recognized, even though the great universal intelligence behind it is more or less consciously acknowledged and known by many names.

Now and again, however, one runs across an instance of complete acknowledgment in a public way of a Theosophical point of view, and when three of these occur at the same time, one realizes how human thinking is developing along lines in accord with Theosophical teaching. That few would give Theosophy the credit does not matter. It is important only that Theosophy set forth true principles and ideas in accord with the basic teaching of the Ancient Wisdom, although only occasionally may corresponding truth outwardly appear as acknowledgment.

In a recent radio address in London the Negro question in the U. S. was discussed, and the point was well made that the freeing of Asian people from colonial rule was of an order entirely different from the absorption of one nation or people into another. The one can be accomplished by the signing of a document whereby one party gives

freedom and the other acquires it. In the other case the real emancipation can be achieved only to the extent to which the individual citizen of one race is prepared to change his attitude toward the other. This is the important point brought out in the radio discussion. It recognizes the importance of the individual in any racial problem; it appeals to man for brotherhood to man. This is a tremendously more difficult thing to bring about, and laws and proclamations cannot accomplish it.

In the U. S. the Negro has long been legally a free and equal citizen. In recent years his educational opportunities have been vastly extended, especially in the institutions of higher education. What is being witnessed now is the final resistance at the local and personal level. The brotherly end is in sight. The passing of a generation, during which the Negro, through better educational opportunity and a consequently higher economic standard will be better able to take his place, will bring it into full view. The solution no longer lies in the political or legal realm, but in that of human relationship where all problems must eventually be solved.

In another broadcast, also from London, a speaker discussed old age. This is a subject of consequence, for the old represent an increasing proportion of the world's population as science lengthens life. A point of view wholly in accord with Theosophical teaching found beautiful expression by Florida Scott-Maxwell, the radio speaker:

. . . we have lived our lives. We have been through that mystifying travail. We have worked and suffered and sinned and loved and known happiness. We have done harm and done good. We have seen ugliness and beauty. We have been broken and we have come through. So that some part of us is free . . . as though at the core there was an infinitesimal diamond and there the conflict of living is stilled.

An egoic diamond there is at the core, gleaned experience from life to life until freedom is won. Each life is a gain.

On the American radio this time one listens to a broadcast in which Arnold Toynbee, the famous historian, takes part in the discussion. The speakers project themselves backward in time in search of the period in which life would have been the most interesting and fulfilling. The question of the happiness of the people at various times comes up for consideration. Casually one speaker says in respect of some period that there could have been a contribution to the welfare of the people, food, health etc., but happiness was something they must find in themselves. Instant agreement among the speakers shows again how truly it is recognized that in each individual there is a centre of being from which his happiness must arise.

The overtones of current life, no matter how furiously it may appear to be lived in these modern days, indicate man's increasing awareness of his spiritual nature and his spiritual need.

* * * *

It is a matter for regret that the leading governments of the free world have not found it possible to proceed with the formulation of a code of international ethics. The proposed code was to define certain types of large-scale crime and rule them out of national usage. These included not only crimes against the peace and so-called war crimes, but crimes against humanity in such matters as terrorism and the encouragement of armed banditry across borders, civil strife and mass extermination of peoples.

The matter has been dropped for the time being on the ground that there is no language of common thinking on such behavior, in which standards could be arrived at and expressed. There must be a greater mutual

understanding of the principles as such before there can be international agreement regarding their practice.

One senses that governments do not yet trust themselves and are therefore unwilling to commit themselves in all circumstances to act within such a code as was being considered. Clearly the facts are that nations and men can conceive of standards of conduct they are not yet able to put into practice. How great is the need for an understanding of the divine fact of mankind's unity in the knowledge of which so many barriers would melt away and standards of living and relationship become natural and simple to adopt and employ.

In his recent book, *The First and Last Freedom*, Krishnaji made the striking statement that there can be no life without relationship, no existence in isolation. He drives home the point that we are the things we fear, the griefs we nurse, the people with whom we quarrel; that wherever there is relationship we are ourselves the other half of it as well, that *it* is indeed *ourselves*. That is an expression of the unity in its very deepest significance confirming the fact of brotherhood that stands as the core of Theosophical teaching.

SIDNEY A. COOK

In art and in literature, and in spiritual experience, what matters is the subjective vision. It is the seer of life who gives us his vision, his life: visions are bound to be different, and this is their interest. There are many visions of the past and the present. We can have one, two, many visions; but not a progress. We cannot say that there is a progress on what Jesus saw, a progress on what Buddha saw, but what we aim at is that what the Lord Buddha saw more can see, that what our Lord Jesus saw more of us can see: that what they did more of us can do.

JUAN MASCARÓ

CONCERNING TIBET

By BASIL P. HOWELL

THERE are many reasons why students of Esoteric Philosophy have a special interest in the little known land of Tibet. In what Brother Rāja has called "certainly the most important Letter ever received from the Adept Teachers," there is a reference by the Mahā-Chohan to the fact that "crime is nearly unknown among the Buddhist Tibetans" (this was written in 1881,¹ and He commends Rhys Davids' explanation of the incarnations of the Bodhisattva, Tsong-kha-pa and others. "Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of 'perfect Lamas'," wrote the Great Teacher, "there is one which was correctly understood and described" (by Rhys Davids). He then spoke of Himself as amongst those who were "the humble disciples of these perfect Lamas". The best known—at least by report—of these "humble disciples," so far as Theosophical students are concerned, are the three Mahātmās most closely associated with the Society, and C. W. Leadbeater has told us something of "a certain valley in Tibet" where these three Great Ones "are living at the present time" (1925).²

We have heard, too, of the Teachers' abiding interest in Tibet from some of Their letters to Mr. A. P. Sinnett.

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

² *The Masters and the Path*.

In 1880, the Master K.H. wrote of a crisis then impending for Tibet.¹ "For, I may tell you in confidence," He wrote, "that Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese War." And He added: "If she does not succeed, it will be due to us; and herein, at least, we will deserve your gratitude. You see, then, that we have weightier matters than small societies to think about; yet, the Theosophical Society must not be neglected." We know, too, that H.P.B. received some of her occult training in Tibet, and that she was thence "sent out alone into the world to gradually prepare the way for others". Of the people of Tibet, the Master K. H. wrote: "For centuries we have had in Tibet a moral, pure-hearted, simple people, unblest with civilization, hence—untainted by its vices. For ages has Tibet been the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres—the physical and the spiritual."

H.P.B. herself has written of Kwan-Yin, the Goddess of Mercy, as "the patron deity of Tibet" and she mentions that the "gigantic and unbroken wall of the mountains that hem in the whole tableland of Tibet, from the upper course of the river Khuan-Khé down to the Karakorum Hills, witnessed a civilization during millenniums of years, and should have strange secrets to tell mankind".² Many other references to Tibet are to be found in her published works, and all are worthy of the attention of earnest students.

And now, on this land of mystery, there has come down an Iron Curtain of Chinese Communism. Fortunately, India has entered into a commercial and cultural treaty with the Chinese suzerain, and this may have the effect of keeping ajar the door between Tibet and the free world.

¹ *The Mahatma Letters to A. P. Sinnett*, second ed., pp. 11, 203, 434.

² *The Secret Doctrine*, Adyar ed., I 139, 54-55.

Without entering upon the thorny issues of international politics, Theosophists everywhere will think of Tibet and her Great Teachers of past and present with real affection and gratitude, and will hope that this ancient land will long continue to conserve the trans-Himalayan Wisdom with which to enlighten the world. Above all, may it never fail to be true of the Theosophical Society that it is "a body over which broods the spirit from beyond the Great Range".

BASIL P. HOWELL

KROTONA

Because I live in beauty
Each day I touch the wings of ecstasy.

What merit mine
That lays this golden carpet at my feet
And lets me walk among the tailored quail
In Indian file precise?

What merit mine
That sets me at the foot of hills
Exalted in a deep and prescient calm
And sculptured by blue shadows from the sun?

What merit mine
That wafts the breath of silence-beyond-sound
To still my senses, set me free,
And let me know what I would know?

What merit mine?
Nay, rather say, What matters it save for this thing—
Each day I touch the wings of ecstasy.

AVA BOMAN

WORLD PEACE¹

By GIUSEPPE GASCO

General Secretary of the Theosophical Society in Italy

THIS is the supreme problem of today, tomorrow, and of all time. It can be presumed that the great majority of mankind yearn deeply and sincerely for peace; but it is very doubtful that they think rightly or work consistently in order to achieve it.

Peace implies tolerance, based on mutual understanding and mutual respect, and it embraces also a sincere aspiration for universal human solidarity, with the acceptance of the principle that peace and human happiness are really one and indivisible.

Taking all this into consideration, it is easy to understand that peace does not yet dwell extensively within the human heart, for people are as yet too much the prisoners of separate ideologies, whether these be of a religious nature or merely of a social order.

Men of the present generation have inherited two deadly slogans from the past century—the Struggle for Existence and Class Warfare; and in a more or less conscious manner, these exert a strong influence on men's minds today. It is through this struggle for existence, which is in reality a law of Nature as applied to the animal and vegetable kingdoms, that the doctrine of the superman and

¹ Translated from the Italian by Miss Winnie Huntriss.

the precepts of nationalism, racialism and imperialism have arisen in the world. And class warfare has given rise to the revolutionary syndical plots which work from within to undermine and destroy the economy and social stability of the democratic nations. Another outcome is the birth of the Communist society, which by its exploitation of men's grievances, has ousted class warfare from the international field, and has substituted in its place an armed antagonism between two ideological world camps. To be completely sincere, one has to acknowledge that, today, it is only the fear of the atomic bomb which halts these two opposing forces on the very brink of the abyss—an abyss that cannot be bridged.

Peace is therefore poised in a very unstable state of balance, consequently a tremendous responsibility weighs heavily upon those governments which guide and administer to humanity as a whole, and also upon the creators of public opinion by which governments are supported.

The outpourings of the partisans of peace and of the conscientious objectors, even though they may be allowed to speak freely and granting that they are utterly sincere in their convictions and not influenced by ulterior motives, represent a very minor force as compared with the immense power of thought and passion that the two main antagonists can produce.

So this psychological situation has to be taken into consideration, together with the impression created by those two deadly slogans—the struggle for existence and class warfare—when devising adequate remedies for influencing public opinion on the right lines.

I am more and more convinced that the right guiding of public opinion is the special duty of the Theosophists, but all Theosophists do not yet belong to the Theosophical Society and therefore they lack the power of collective

thought which is so necessary for combating and weakening the anti-spiritual and anti-constructive tendency which prevails in public opinion today, as represented by those two deadly slogans, which have impressed themselves deeply upon the minds of the middle classes and upon the paid workers everywhere.

The perilous situation of 1938-39 is with us again today; therefore this is the time and the hour for the most strenuous Theosophical effort to be directed to the winning over of the minds of the people and helping them to raise their aspirations to the sphere of pure humanity and spirituality, and urging them to co-operate in world affairs so as to make the reign of justice and solidarity a living reality.

This calls for renunciation by the aristocrats of the land of their karmic benefits in order to help those less favored by fate; it calls also for the transmutation of the concept of class into the higher and more noble idea of co-partnership and a fraternal relationship on the part of the wealthy population.

Now I want to enunciate certain principles without formulating social doctrines; and in this connection, I must draw attention to certain deeply significant changes which are now actually being initiated by enlightened industrialists in France, the United States and Italy. The old systems of capitalistic administrations are being revolutionized by transforming them into vast co-operating partnerships where the workers participate in the management and in running the enterprise, thus bringing into being the concept of ownership as a social duty, where the administration is carried out by the most competent of the workers for the benefit of the many and for the good of the national economy. It is easy to realize that, in the present world condition of psychological unrest, this is the only humane

and spiritual solution to this social problem and that it is a logical necessity for a world peace that will endure.

"It is reserved for the altruistic souls and for the saviours of our race and nation," teaches H. P. Blavatsky, "to reveal the cause of karmic indemnity and to redress the balance of power through supreme effort and by so doing to save the people from misery and from moral pestilence, which can be a thousand times worse than physical catastrophes which can present themselves as desperate remedies for a desperate situation!"

Those who control the means of production and who are well-to-do, but who become the pioneers of these movements towards social co-partnerships, belong to this privileged order to which H. P. Blavatsky refers.

May the owners of wealth and those who control the means of production realize in good time the urgency of the present situation, so that they may readily renounce the privileges which belong to their social state, so as to avert the onset of robbery with violence and the reversal of good conduct and the destruction of human principles. The human principles are respect for the individual, and tolerance and courtesy in human relationships, which, with liberty of conscience, constitute the precious inheritance of this civilization whose cycle is now drawing to an end.

G. GASCO

If Youth and Age both are found in each single organism, one after another, if they are as seed and fruit of the same tree, if Age is latent in each Youth, if Youth becomes mature and patent in each Age, surely there can be, there ought to be, no irreducible antagonism between the older generation and the younger generation to which the older has given existence.

BHAGAVĀN DĀS

LIGHT, LOVE AND LIFE¹

AN APPRECIATION OF THE BHAGAVAD GĪTĀ

By JUAN MASCARÓ, M.A.

IN the Scriptures of the world we find words of Eternity: they are beyond a past or a future, and instead of growing old they get life from the life of centuries. In science we build on the work of the past: we can speak of a progress in science. But in art and literature, in wisdom and spiritual vision we cannot speak of a progress as obvious as the progress in science. This is why we go to the Scriptures and words of wisdom of the past. New visions can follow old visions with the unfolding of man's evolution; and these illumine his path and their music is the song of his journey.

In the Scriptures of ancient India we find a spiritual humanism: it was not based on man alone, but on the Spirit of God in man. We see it at its highest in the gospels of the Upanishads; and in the words of *The Bhagavad Gītā*.

What is the central idea of the Upanishads? It is an affirmation, the supreme affirmation of a Spirit in the universe abiding in man as the very essence of his consciousness and life. That Spirit is called Brahman. Its three

¹ An address given at the Royal Castle of Het Oude Loo in Holland, August 1954.

characteristics are pure being, pure consciousness and pure joy. We are in the regions of idealism. Only the Spirit of the Universe truly is: all comes from Him.

The most sacred word in the Upanishads is OM. One of its meanings is an affirmation: YES. As in the "I AM" of the Old Testament, man found faith in a positive element in the universe. The essence of all which lies within the range of vision and beyond our mortal eyes is positive, not negative. It is a YES. At the other side of the scale of values there is a negation. It is NA, "no". When the sage is asked if God is this or that he answers "neti neti," "not this, not this". He is beyond.

What is the Spirit? *The Kena Upanishad* answers:

"What cannot be spoken with words, but whereby words are spoken. Know that alone to be Brahman, the Spirit; and not what people here adore.

"What cannot be thought with the mind, but whereby the mind can think. Know that alone to be Brahman, the Spirit; and not what people here adore."

Where is the Spirit? The answer is given in the same Upanishad: "He is seen in Nature in the wonder of a flash of lightning. He comes to the soul in the wonder of a flash of vision."

What is the nature of that Spirit? In *The Mundaka Upanishad* we find: "There the sun shines not, nor the moon, nor the stars: lightnings shine not there and much less earthly fire. From His light all these give light; and His radiance illumines all creation."

How can man become conscious of that Spirit?

"He is known in the ecstasy of an awakening," says *The Kena Upanishad*. And in *The Chandogya Upanishad* we find these words of cosmic greatness:

"There is a Light that shines beyond all things on earth, beyond us all, beyond the heavens, beyond the highest,

the very highest heavens. This is the Light that shines in our heart" (3.13.7).

"There is a bridge between time and Eternity; and this bridge is Ātman, the Spirit in man. Neither day nor night cross that bridge, nor old age, nor death, nor sorrow.

"Evil or sin cannot cross that bridge, because the world of the Spirit is pure. This is why when this bridge has been crossed, the eyes of the blind can see, the wounds of the wounded are healed, and the sick man becomes whole from his sickness.

"To one who goes over that bridge, the night becomes like unto day; because in the worlds of the Spirit there is a Light which is everlasting" (8.4.1).

The light of the Upanishads became life and love in *The Bhagavad Gītā*. From the silence of the mountains, or from the soul-stirring dialogues between seers and kings who were saints, we come down to our world of men, the world of daily work and struggle, of joys and sorrows, of forgetfulness and remembrance, and of relations with other men and women, with other wanderers on the common pilgrimage of life. In the Upanishads we have words of light for a few. In *The Bhagavad Gītā* we hear words of life and love for all.

There is, however, a radiance in the centre of the *Gītā* that reminds us of the light of the soul in the Upanishads. It is wisdom, supreme wisdom, JÑANA, seen by true philosophers, those whom Plato calls "lovers of the vision of Truth". For *The Bhagavad Gītā*, this JÑANA, spiritual wisdom, spiritual vision, is in truth the Light of God:

"Even as burning fire burns all fuel into ashes, the fire of wisdom burns into ashes all works" (4.37).

Here the light of wisdom becomes the fire of purification; and then all work is done in wisdom, the selfishness of actions is burnt, and anything done becomes a holy offering.

Later on we are told of a darkness that covers the light of wisdom, but: "Those who work through wisdom for the destruction of ignorance, in them wisdom shines like the sun, and in its light they see the Supreme" (5.16).

When later on we behold the field of life, even as Arjuna was beholding the battlefield of Kuru-kshetra, we hear that "There is a Light of all lights that shines beyond all darkness. It is wisdom, seen by wisdom, the end of wisdom, that lives in the heart of all" (13.18).

And when Arjuna hears from Krishna of that pageantry of greatness that in some measure reflects the Divine Being he hears these words: "Know though that whatever is beautiful and good, whatever has glory and power, is only a portion of My own radiance" (10.41).

The light of Krishna that shines in *The Bhagavad Gītā* is the light of Brahman in the Upanishads; and in their greatest prayer we hear: "From darkness lead me to Light."

Whilst JÑANA, the light of the Spirit, shines in the very centre of *The Bhagavad Gītā*, we find that it is love, BHAKTI, that transforms light into life. And Bhakti, love, is the bond of union between man and his God. Socrates tells us that love is the messenger between the Gods and man. In the words of St. John of the Cross: "It is love alone that unites the soul with God." Saint Teresa in her homely way says that "what matters is not to think much, but to love much"; but she also says that "the love of God must not be built up in our imagination, but must be tried by works". These words are in the spirit of *The Bhagavad Gītā*.

It is interesting to consider the different ways how the gospels of Christianity and the gospel of *The Bhagavad Gītā* deliver their spiritual message. The Gospels are more dramatic and human: the *Gītā* is more lyrical and

philosophical. In the Gospels we have life. From the mysterious kings of the East who, led by a star, went to adore the Child who was born from Mary, up to the Roman centurion who saw the cosmic tragedy of the death of Jesus on the cross and who said: "Truly this man is the son of God," we have a unique variety of men and women. We see them in their daily life and in their home surroundings, yet all of them in relation to the central divine person of Jesus the Christ. Jesus says: "I am the way"; he calls himself the son of God, and by adding that the Father and the Son are one he implies that he is God. He never says "I am God" or "I am the Father"; but he does say that "he that hath seen me hath seen the Father". In his human nature he is a man amongst men and he prays to the Father of us all. He implies that he is an incarnation of God on earth; but this supreme spiritual fact is left in the borderland of mystery wherein the soul can wander in meditation.

Because of his historical vagueness, the Krishna of *The Bhagavad Gītā* lives all the time in the borderland of spiritual mystery. He affirms that the Eternal in man and the Eternal in the universe are one, that Ātman and Brahman are one. He also affirms that the Highest in the universe is revealed in him, in a man, in Krishna; and that the revelation of the Eternal in man takes place in time, in man's history; and we hear the voice of Krishna:

"Although I am unborn, everlasting, and I am the Lord of all, I come to My realm of nature and through My wondrous power I am born.

"When righteousness is weak and faints and unrighteousness exults in pride then My Spirit arises on earth.

"For the salvation of those who are good, for the destruction of evil in men, for the fulfilment of the kingdom of righteousness, I come to the world in the ages that pass.

"He who knows My birth as God and who knows My sacrifice, when he leaves his mortal body, goes no more from death to death, for he in truth comes to Me.

"How many have come to Me, trusting in Me, filled with My Spirit, in peace from passions and fears and anger, made pure by the fire of wisdom!

"In any way that men love Me in that same way they find My love: for many are the paths of men, but they all in the end come to Me" (4.6-11).

The identification of Krishna with the Highest is found in his own words: "Nothing is higher than I. All things have their place in Me like rows of pearls in a necklace" (7.7). Arjuna says: "Thou art all"; but if we mean by pantheism "a doctrine that God is everything and everything is God" the doctrine of the *Gītā* is not pantheistic. Krishna says: "All this universe of things that are seen comes from Me, whose form is unseen. All beings have their roots in Me; but My roots are not in them" (9.4). In a verse already quoted he says: "Know thou that whatever is beautiful and good, whatever has glory and power, is only a portion of My own radiance" (10.41).

Krishna is a God of Love; and he tells Arjuna that because he loved him he has seen him: "Not by the Vedas, or an austere life, or gifts to the poor, or ritual offerings can I be seen as thou hast seen Me. Only by love can men see Me, and know Me, and come unto Me" (11.53-54).

Before the end of the poem Arjuna is told that there is a love supreme. This love is the reward of a pure mind beyond the storms of human passions; and it gives to man the vision of the Supreme. The vision is the grace of God; but we are left with the suggestion that the grace of God is the reward of the love of man.

And the voice of Krishna in *The Bhagavad Gītā* sounds like the voice of Jesus: "I am in the heart of all: if a man

loves Me, wheresoever he may abide, this man abideth in Me" (6.31). Later, in the centre of the poem, we hear again eternal words: "This is My word of promise, that he who loveth Me shall not perish" (9.31).

We find spiritual light and love in *The Bhagavad Gītā*; but there is far more. In the history of human thought we find in the *Gītā* the seeds that later on grew into the great philosophical systems of ancient India: the poetical Vedānta, the scientific Samkhya, the psychological Yoga. There is a deep power of thought in *The Bhagavad Gītā*, besides spiritual experience; and it can soar into metaphysical speculations that rank amongst the highest ever reached by man. This is why this wonderful poem gives never-ending food for thought, whilst the Love that in it is found can move the heart of a child and the mind of the greatest thinker.

The Bhagavad Gītā is above all, however, a book of Light and of Love; and also a book of Life. Spiritual men of all times have spoken of the Spirit as Life. They have felt a new light in their minds and a new love in their hearts, and their life has been a new life. In their souls has taken place a death and a resurrection.

The word perhaps most used in the *Gītā* is KARMA, and Karma first of all means work, and work is life. The love that we find in the centre of the *Gītā* can lead to light or can lead to life: to a life of work in love. We all have to die our death, and we all have to die alone: no one can die for us when the final moment has come. In the same way, we all have to live our life, and we have to live alone: no one can live our inner life for us. In our secret inner life we can, however, walk on the path that leads to bondage or on the path of liberation. We thus hear in *The Bhagavad Gītā* the voice of an inner God that says:

"Offer to Me all thy works and rest thy mind on the Supreme. Be free from vain hopes and selfish thoughts, and with inner peace fight thou thy fight" (3.30). And later on: "Whatever you do, or eat, or give, or offer in adoration, or sacrifice in austerity, do it, Arjuna, as an offering to Me" (9.27). It is the same voice of Paul to the Corinthians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (*I Cor.* 10.31).

In harmony with the sublime idea that all our work in life should be an offering and a prayer to the Highest, we have in *The Bhagavad Gītā* the idea of human duty. In the eyes of God nothing is too humble, nothing is too great. Salvation is for all when our work is done in the Highest:

"And do thy duty, even if it be humble, rather than another's, even if it be great. To die in one's duty is life: to live in another's is death" (3.35).

The sense of one's own duty must come from one's own inner light, as it is beautifully expressed in a prayer of Rāmanuja, the medieval Indian mystic and thinker:

Grant me, O Lord, the grace of service, of service in Love and in Thee.

The place given to reason in the *Gītā* is very high, since reason is the touchstone of our ideas. One of the most interesting doctrines implied in the *Gītā*, and one that should greatly appeal to the modern mind, is that we are not to do what the *Gītā* says if at any time it contradicts our higher reason. It not only says: "Come unto Me as a refuge" (18.66); but it also says: "Go and take refuge in reason" (2.49), meaning thereby that the light of the highest reason is also the light of God. But nothing could be further from the spirit of the *Gītā* than a mere intellectual conception of life. Divisions which are indispensable for scientific thinking become dangerous when applied to life: division may become disunion, and life is

much more than a scientific study of life. The botanist and the poet may both be looking at a flower; but the poet sees it not in his mind alone: he sees it in his heart. And thus Wordsworth could say:

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

Before we have grammar we must have living words; and before we have theology we must have spiritual experience: before we have an interpretation of life we must have life.

The central idea of *The Bhagavad Gītā* is harmony: between man and God, between man and man, between man and nature, between the higher and the lower in man. *The Bhagavad Gītā* is itself a harmony of light, of love and of life. This is so perfect in the poem that according to the temperament of the reader he may stress one of the three, and not see that the three are in One.

The *Gītā* calls us to a life of inner heroism. The passions must be the servants of the soul, even as the soul must be the servant of God. There is a peace that can face life and death and that soars like an eagle over the commotions and passions of the sea of life. A strong will is deep and silent. Once the mind is set on the Highest it must never go back. We are thus told that "the mind that has resolution is one" (2.41); and "the man who doubts has neither this world nor the world to come" (4.40). In the powerful words of Jesus: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The path of the *Gītā* is the middle way, the "narrow way, which leadeth unto life". In the words of *The Kātha Upanishad*, the path is "narrow as the edge of a razor". On one side of the middle way we have the path of the

fanatic, and on the other the path of the man who doubts. They are wide paths: it is easy to fall into fanaticism or into indifference. The path of man in Europe in the past has often been the path of fanaticism; and now it is often the path of indifference. It is easy to be a man who doubts and has no faith, or to be a fanatic who has no doubts at all. A faith that allows the full play of reason, that indeed tells us that we must take refuge in reason as much as in God, is rare. This is the faith of *The Bhagavad Gītā*.

The God of the *Gītā* wants us to take hold of life and not life to take hold of us. The Yoga of the *Gītā* is a communion of love, but it is also a life of harmony. Such a life has its roots in Eternity: in such a life there is inner peace. The seer of the Spirit is able to take hold of life. In the words of the Upanishads "He is not moved by evil: he removes evil. He is not burned by sin: he burns all sin. And he goes beyond evil, beyond passions and beyond doubts, for he sees the Eternal" (*Bṛih. Up.* 4.3).

According to the *Gītā* the fight for the spiritual Yoga, if it is felt to be a fight by the yearning soul, must take place with inner peace, "vigata-jvarah" (3.30), when "one's fever is gone". The practice of the spiritual Yoga follows therefore the laws of all practice: we learn to run by running, to write by writing, to love by loving. Concentration, meditation and contemplation are learnt by practice. Teachers may help us or hinder us: books may lead us to the right path or may mislead us. This is why the *Gītā* places experience above theory:

"When thy mind leaves behind its dark forest of delusion thou shalt go beyond the Scriptures of times past and still to come.

"When thy mind that now is wavering in the contradictions of many Scriptures, shall rest unshaken in divine contemplation, then the goal of Yoga is thine" (2.52-53).

The Yoga of the *Gītā* is not a science but an art, and in art there is always love. Modern man likes to speak of "controlling nature," instead of loving nature, and of helping nature to fulfil itself into perfection. A mere scientific study of man and nature will never understand nature and man.

It is obvious that there is a great disproportion in our modern world between the scientific progress of man and his moral and spiritual progress: man becomes master of nature, but not master of himself. And unless man is master of himself he cannot be the servant of God.

The man who is master of himself is described in soul-stirring words by Hamlet (*Hamlet* 3.2):

Since my dear soul was mistress of her choice,
And could of men distinguish, her election
Hath seal'd thee for herself; for thou hast been
As one, in suffering all, that suffers nothing;
A man that Fortune's buffets and rewards
Hast ta'en with equal thanks: and blest are those
Whose blood and judgment are so well commingled,
That they are not a pipe for Fortune's finger
To sound what stop she please. Give me that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart,
As I do thee.

Such a man indeed has power. Is this power at the service of his God, of the Highest he sees in himself? Or is it at the service of his selfishness? There are bound to be different visions in different men; and good men may have opposite opinions on the same subject. There are bound to be different ways of life; and on the path of life men may find themselves in the way of each other. But it is love that resolves all discordance, as Thomas à Kempis so beautifully says: "Love is a great thing, ever a great good: alone,

it makes light everything heavy; and it bears evenly all that is uneven."

We thus find in *The Bhagavad Gītā* that light and love are interwoven with life: the mastery of one's own self through prayer and meditation is only a means to the vision of the Highest, not an end in itself. And it is a means to help the soul to be filled with love. The harmony of light, love and life is perhaps found at its highest in Chapter VI of *The Bhagavad Gītā*. Let us quote 32 verses, even if this means a long quotation:

He who works not for an earthly reward, but does the work to be done, he is a Sanyasi, he is a Yogi: not he who lights not the sacred fire or offers not the holy sacrifice.

Because the Sanyasi of renunciation is also the Yogi of holy work; and no man can be a Yogi who surrenders not his earthly will.

When the sage climbs the heights of Yoga he follows the path of work; but when he reaches the heights of Yoga he is in the land of peace.

And he reaches the heights of Yoga when he surrenders his earthly will: when he is not bound by the world of his senses, and when he is not bound by his earthly works.

Arise therefore! And with the help of thy Spirit lift up thy soul: allow not thy soul to fall. For thy soul can be thy friend, and thy soul can be thine enemy.

The soul of a man is his friend when by the Spirit he has conquered his soul; but when a man is not lord of his soul then this becomes his own enemy.

When his soul is in peace he is in peace, and then his soul is in God. In cold or in heat, in pleasure or pain, in glory or disgrace, he is ever in Him.

When, happy with vision and wisdom, he is master of his own inner life, his soul sublime set on high, then he is called a Yogi in harmony. To him gold or stones or earth are one.

He has risen on the heights of his soul. And in peace he beholds relatives, companions and friends, those impartial or indifferent or who hate him: he sees them all with the same inner peace.

Day after day, let the Yogi practise the harmony of soul: in a secret place, in deep solitude, master of his mind, hoping for nothing, desiring nothing.

Let him find a place that is pure and a seat that is restful, neither too high nor too low, with sacred grass and a skin and a cloth thereon.

On that seat let him rest and practise Yoga for the purification of the soul: with the life of his body and mind in peace; his soul in silence before the One.

With upright body, head and neck, which rest still and move not; with inner gaze which is not restless, but rests still between the eyebrows; with soul in peace, and all fear gone, and strong in the vow of holiness, let him rest with mind in harmony, his soul on Me, his God supreme.

The Yogi who, lord of his mind, ever prays in this harmony of soul, attains the peace of Nirvāna, the peace supreme that is in Me.

Yoga is a harmony. Not for him who eats too much, or for him who eats too little; not for him who sleeps too little, or for him who sleeps too much.

A harmony in eating and resting, in sleeping and keeping awake: a perfection in whatever one does. This is the Yoga that gives peace from all pain.

When the mind of the Yogi is in harmony and finds rest in the Spirit within, all restless desires gone, then he is a Yukta, one in God.

Then his soul is a lamp whose light is steady, for it burns in a shelter where no winds come.

When the mind is resting in the stillness of the prayer of Yoga, and by the grace of the Spirit sees the Spirit and therein finds fulfilment; then the seeker knows the joy of Eternity: a vision seen by reason far beyond what senses can see. He abides therein and moves not from Truth.

He has found joy and Truth, a vision for him supreme. He is therein steady: the greatest pain moves him not.

In this union of Yoga there is liberty: a deliverance from the oppression of pain. This Yoga must be followed with faith, with a strong and courageous heart.

When all desires are in peace and the mind, withdrawing within, gathers the multitudinous straying senses into the harmony of recollection, then, with reason armed with resolution, let in quietness the seeker lead the mind into the Spirit, and let all his thoughts be silence.

And whenever the mind unsteady and restless strays away from the Spirit, let him ever and for ever lead it again to the Spirit.

Thus joy supreme comes to the Yogi whose heart is still, whose passions are peace, who is pure from sin, who is one with Brahman, with God.

The Yogi who pure from sin ever prays in this harmony of soul soon feels the joy of Eternity, the infinite joy of union with God.

He sees himself in the heart of all beings and he sees all beings in his heart. This is the vision of the Yogi in harmony, a vision which is ever one.

And when he sees Me in all and he sees all in Me, then I never leave him and he never leaves Me.

He who in this oneness of love, loves Me in whatever he sees, wherever this man may live, in truth this man lives in Me.

And he is the greatest Yogi whose vision is ever one: when the pleasure and pain of others is his own pleasure and pain.¹

These great words are lamps of fire that burn to the glory of God. The spiritual words that we find in the Scriptures and books of wisdom of the world illumine one another. In them we find the cosmic greatness of Hinduism, the vast moral issues of Zoroaster, the joy of reason in Truth of Buddha, the spiritual victory of Jainism, the law of love and infinite deep simplicity of Tao, the practical spiritual wisdom of Confucius, the poetry of Shinto, the concentration in the one God of Israel, the white radiance of Eternity of Christianity, the glory of God of Islam.

¹ Translation by Juan Mascaró.

The Bhagavad Gītā is one of the most universal of the books of Light. To those who want thought it gives thought; to those who want love it gives love; to all it gives a life lived in the good and the beautiful, and the highest of all possessions, the possession of oneself. It goes beyond the infinite variety of life, and in a vision serene sees the oneness of this stupendous poem of the universe. It is the vision of Dante when at the end of his inner pilgrimage he could say in his *Paradiso*:

Within its deep infinity I saw ingathered and bound by love in one volume, all the scattered leaves of the universe.

The universal form of this complex whole I think that I saw, because as I say this I feel my joy increasing.

It is the supreme vision of *The Bhagavad Gītā* when Arjuna sees the Oneness of the universe, and the poem sings: "If the light of a thousand suns suddenly arose in the sky, that splendour might be compared to the radiance of the Supreme Spirit. And Arjuna saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of gods" (11.12-13)

This vision of universal oneness may still be far from us, as it is the end of the journey; but if the sun of Love shines in our souls partial visions of beauty shall be ours. In them divisions disappear: we see people and things in our hearts, and we love them and they give us their love. *The Bhagavad Gītā*, this song of Life and of Love, can help us in our wandering; because *The Bhagavad Gītā* is not a book: it is a Spirit. In the darkness of our night it is a star that comes from the East leading us unto the light of a new morning.

To which I may add that the star that comes from the East may also come from the West. It comes from that region of Glory where there is neither East nor West.

JUAN MASCARÓ

AN OUTLINE OF BUDDHISM

HISTORY AND TEACHINGS

By HENRY S. WEBSTER

(Concluded from page 176)

ANOTHER teaching of the Buddha, expressed in the cryptic saying, "Whatsoever is a rising thing is also a diminishing and ceasing thing," offers food for contemplative thought to an enquirer interested in the nature of relative and absolute Reality. Perhaps an illustration taken from Nature may be of assistance in seeing what is meant.

If one examines the photograph of a ripple in a pond one sees a mound of water standing on a base of water. A volume of water has reared up from the parent pond and is a short-lived reality in time. It reaches a crest value and then diminishes to a trough value. A feather on the pond's surface will be seen to rise and fall with a simple rhythmic motion, and the wave may be regarded as something which recurrently manifests in time. If one could imagine the mass-atom elemental of the wave soliloquizing as it rises, one would hear it whisper to itself on rising the first quarter-inch: "I am." On attaining the height of a half-inch it says more clearly: "I am myself." On reaching the height of three quarters of an inch it confidently states: "I am distinctly myself"; and on reaching its crest value of one inch it proudly declares: "I am distinctly and

uniquely myself," and with a proud gesture continues, "and who is there but me?" This last question may cause the wave to look around and observe brother and sister waves nearby, and its soliloquy continues: "These waves I see appear to be of the same nature as myself and may come from the same source?" An observer from a higher viewpoint may then answer its question and say: "Yes, you waves are but temporary appearance in time, but allow a little more time to slip by and you will all ultimately go back to the pond from which you so frequently emerge and gain its majestic calm, but no doubt the pond will have benefited by your many experiences."

We may make use of this illustration and say that Egos recurrently manifest in time through the different planes of Nature. Our 70 to 100 years of earthly life may be regarded as the trough value of an Ego's vibration, while the years between incarnations are spent in ascents and descents through the other planes. A soul that is born on earth takes to itself an earthly body and becomes absorbed in matters of earthly interest; in truth a spiritually blinded child of mortality who for the time being is not interested in immortality. The soul has made a negative at-one-ment with matter, but after some time the spirit stirs within permitting a glimmer of the inner light. This brings about a change of values and the quest for immortality is started. After the incident of death the return journey is pursued with the objective in view of a positive at-one-ment with the life of spirit. The process is repeated time after time through many ages, the Ego vibrating between high heaven and dense earth, thus making alternate unions with spirit and matter.

If now we turn our attention from us earthlings to the terrestrial globe itself, we may meditate that it follows much the same law of recurrent manifestation. It is

composed of chemical elements which have emerged from spirit, passed through the stages of mental, etheric, gaseous, fire-mist and liquid-solid involution, and is now at its densest point of physical manifestation. We may conclude that, like all compounded things, planets and star systems come and go as appearances in time, for matter is but a compound of spirit.

Shakespeare expresses this truth in *The Tempest*:

The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind.

The Sanyata doctrine that all things are compounded, that is to say, built up of subtler matters, can be readily understood in our modern age for we have chemical science to assist us, although in the Buddha's time it could not have been so evident. Thus if we again consider the little wave we can agree that its volume can be gasified into water vapor and that the chemist can resolve it into atoms of oxygen and hydrogen. The atomic physicist will then explain that these atoms are patterns in electrons in intense activity, and he has demonstrated that selected hydrogen atoms can be grouped together to form a hydrogen bomb which can be exploded with a shattering effect. Truly matter is not an unchangeable reality, but only a relative one formed by a process in time although such time must be measured in aeons.

To resume the historical development of Buddhism we learn that the number of converts rapidly increased, and He exhorted them to go out singly and preach the gospel of the pure and righteous life in accordance with the instructions of the Noble Eightfold Path. A number of souls of high spiritual attainment had earned the right to be on earth at

the time of the Master's final incarnation and were therefore ripe for initiation into the higher consciousness. One of them is said to have received Full Enlightenment without coming into personal contact with the Buddha, by grasping the full significance of the saying that "whatsoever is a rising thing is also a diminishing and ceasing thing". The Buddha lived to the age of 80 years, and three months before His death foretold His coming departure. His last exhortation to His cousin Ānanda was:

Therefore, O Ānanda, be ye islands unto yourselves. Take the self as your refuge. Take yourself to no external refuge. Hold fast to the Dharma as to an island. Hold fast as a refuge to the Truth. Look not for refuge to anyone beside yourselves. And whosoever, Ānanda, shall take the self as an island, taking themselves to no external refuge but holding fast to the truth as their refuge, it is they, Ānanda, who shall reach the topmost height. But they must be anxious to learn.

This is obviously a call for quiet self-confidence on the aspirant's part in his quest for the goal of a liberated consciousness.

Three months later He slowly sank, surrounded by His followers to whom He addressed His last words: "Work out your own salvation with diligence."

In outlining the history and teaching of the great Master of the Wisdom up to the time of His death, I have tried to present Theravāda Buddhism, or "the Hinayana," which means the lesser vehicle. One may summarize it as the Four Noble Truths, the Middle Path, and the eight helpful instructions for making progress on this path. It may be regarded as Basic Buddhism and is very popular in Southern India, Ceylon, Burma and Siam. It offers no easy short cut to Nirvāna but insists on the patient treading of the path with the dour persistence of a self-reliant climber.

But the instinct of mankind is towards moreness and expansion, not curtailment by discipline, and in the centuries which followed many ideas sprang from minds which assumed that Truth was dynamic, not static, and that every one was a Buddha in embryo. Moreover there were pre-Buddhic teachings of high truth content which influenced eastern thought, and trustful questers after truth could not confine themselves to a presentation of it given out in any set epoch. There arose accordingly the Mahāyana, or larger vehicle. One may call it Expanded Buddhism, for it has expanded and inspirited the root religions of Tibet, China, Japan and other parts of the Far East. These are thus a family of faiths, all accepting the basic teachings of the Hinayana but asserting that it does not go far enough for them. The Mahāyanists are people of great heart and emotion, who get glimpses of truth through poetry, devotion and activity rather than in passive meditation and self-imposed repression. The cold intellectual outlook of the teachings of Hinayana have been likened to the hub of a wheel, and the expansive mysticism of the various schools of Mahāyana to spokes radiating from it to a nebulous outer rim, and it is therefore not surprising that the teachings of many schools are sometimes found to be diametrically opposite. The advocates of Hinayana thought are very firm in their view that the basic teachings of the Buddha are the only ones worthy of the name Buddhism and invite others to find new names for their faiths.

A notable teaching of the Mahāyana is the "acquiring of merit" or building up of good Karma. In its elementary form it may be described as the manipulation of Karma so that pleasant results ensue to the skilled manipulator. Man is a three-phase entity continually feeling, thinking and acting, and these react upon him as a triple Karma, wise sowing bringing pleasant reaping and vice versa. But it must be

admitted that the main motive of wise sowing of this nature is self-interest and the preservation of the self. Thought and feeling acting together may be termed motive and the aggregate of our motives is of paramount importance in its Karma-producing effect. To carry this theme to a more advanced stage we must realize that each man is only one of a community of men, nay, of all sentient beings, and the effect of his motives are felt by the community as well as himself. There comes a time when the acquirement of individual well-being becomes of less importance to a man than the well-being of his group; then of larger and larger groups of which he is a member. In time as the individual evolves he becomes aware of the brotherhood of mankind and perhaps the unity of all life. Thought and feeling become enhanced and lifted up to wisdom and love which unite together into an outgoing goodwill towards all who can respond. The individual becomes inspired by the inherent righteousness of the good life and understands the truth of the saying that "virtue is its own reward". In time the habit of an outgoing goodwill to all becomes a settled disposition where there is little regard for the return fruits of good action, and the individual becomes a good-Karma generating unit of great output, this good Karma being transferred to the benefit and upliftment of humanity as a whole, for the individual has become selfless and therefore Karma-less.

The doctrine of the transference of good Karma leads to the conception of a World Saviour, one whose essence is pure wisdom and love, and who has renounced his right to progression in the hierarchy of the universe in order to assist in the upliftment of the humanity out of whose ranks he has arisen.

Accordingly, the Mahāyana doctrine of Salvation by the Saviour's grace arose, which implied that a sincere belief

in the Saviour's power to absorb all the effects of unwise sowing of past times is all that is necessary for the cancellation of those follies and the reactive effects which would normally follow.

This school of thought believes that the Buddha was a good-Karma generator of immense output and power, and that sincere faith in His boundless compassion and wisdom will break the bonds of past transgressions and enable one to attain to and remain in the height of Nirvānic bliss. Others do not go quite so far but believe both faith and good works are necessary and that the sincerity of the avowed faith is only revealed by the purposeful work and self-sacrifice in the cause of ignorant and suffering humanity. This, together with the careful observance of the instructions given in the Noble Eightfold Path, will bring about the high attainment.

These doctrines seem to be the antithesis of those of the Hinayana, for they connote reliance upon someone else's effort rather than the individual's effort, and the two must be regarded as a pair of opposites within the structure of Buddhism itself.

The Mahāyana doctrines have a great appeal to those who stand aghast at the immense amount of time and effort required for self-enlightenment and still more so to the sentimentalist and wishful thinker. Right effort can so easily become "no effort," and the begetting of an attitude of "Leave it to the Buddha and He will see that you enter Nirvāna," that their contrarians regard them as side-tracking dangers which must be avoided. The Mahāyanists, however, assert that dangers can be avoided, and that they act in accordance with the truth-lights of the Middle Path, but pin their faith to the fact that the Buddha was a Master of Compassion as well as a Master of Wisdom, and it is upon these twin attributes that their

faith is founded. They have a sanguine philosophy which possibly indicates some progress already made upon the Middle Path, for if it is one leading from a state of sorrow to one of ecstatic bliss, then as the goal becomes nearer surely the outlook of the traveller should change from grim dourness to one which has some semblance of joy. It seems reasonable to suppose that the ability to have sincere faith is itself an earned merit of good Karma, for this aptitude varies very much in mankind. If worldly wisdom can be considered to be the extract of worldly experience, then sincere faith may well be the extract of spiritual experience, and this may account for the differences among men to partake of a Divine Patrimony which is offered freely to all.

H. S. WEBSTER

Thus spake the Exalted One, the Wellfarer, the Master :

Ripe is My age, and short My span of life.
Rejecting it, self-refuged, I go hence.

Brethren, be earnest, mindful, virtuous,
And steadfast in your aim. Guard ye your thoughts.

Whoso shall earnest dwell in this Norm-Rule,
He shall cast off the round of birth and death,
And thereby make an end of suffering.

WOODWARD, *Some Sayings of the Buddha*

THE PATHS OF MYSTICISM AND OCCULTISM

By CLARA M. CODD

FOR long years I have pondered over the problem of the difference between that "union with God" as held up by the great mystical teachers of both the East and the West, and that vast body of secret knowledge called by the Adepts the "Sacred Science". I have known so many people leave our ranks and our esoteric training because they felt that other teachers showed them a more "direct way". Sometimes it was the way of the older Christian saints, sometimes the way of more modern eastern teachers and sages. I see the difference quite clearly. Let me endeavor to express it.

A man can become "one with God," the Eternal Life, the Ultimate, call it what we will, without having any cognizance whatever of the Sacred Science. That great knowledge is not in the least necessary. But a tremendous knowledge concerning man and his constitution, his past and his future, his method of evolution, also concerning the consciousness and constitution of the solar system, exists, and is to be found in *only one place*. For untold ages this Sacred Science has been garnered, added to, and handed on by one generation of Adepts to another. The Brotherhood of the Adepts are the *only people who possess it*. A tiny fringe of that vast knowledge They gave to the

world through the medium of the Theosophical Society, especially through Their great messenger, H. P. Blavatsky, whose monumental work, *The Secret Doctrine*, is unique in history. In that work is to be found information nowhere else obtainable on this planet. And because it is so unique and so wonderful, it is one of our "best-sellers," and will increasingly become even more so. It is not the Theosophical members who buy it for the most part, but hundreds of university professors and students. They buy it because nowhere else can they get that information. The day prophesied by H.P.B. is approaching, when Science and Philosophy will acknowledge the truth of the statements and teaching of *The Secret Doctrine*.

Does any man wish to obtain more of that tremendous knowledge, for the *S. D.* is a mere fringe of it? There is only one possible way for him to obtain it, and that is to qualify for admittance to the Great Brotherhood who are its eternal custodians. I was explaining this to a young man who was belligerently upholding the teachings of a modern eastern sage. "But," he said, "when we become one with the Eternal Life, we shall have all that knowledge automatically." "No," I replied, "you *will not*. You will have a marvellous intuitive understanding of life and the hearts of men, but that body of detailed, scientific knowledge is only to be gained in one way and no other."

What each one of us must decide is *what is our way* and *what do we desire*. If we wish simply to become one with Life, let us go by the most direct road we can find. But if we wish to share that Sacred Knowledge there is no other way but the path of discipleship to a great Adept. It is also true that upon this occult road we must also one day become "one with God," for the knowledge and power of that Sacred Science cannot be safely trusted to any but the wholly spiritual and impersonal man.

How shall we know to which way we belong? T. Subba Row says that we need not seek the Path of Occultism, because, if we belong to it (and that means a decision of the Monad in long past ages), it will find us. There is another point to be noted. This path is a long, long path, extending over many lives. It brings no quick results, and never, never any "personal" ones. Therefore we must search our motive, and decide whether we have the needed unwearying strength and patience. To quote *Light on the Path*:

Pause and consider awhile. Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it.

A Master has also said that it is safer to give children dynamite to play with than to give to the impure or uncontrolled man the secrets of the Sacred Knowledge. And so the beginning of the way is love, unselfishness and purity. That knowledge cannot be demanded, asked for, clutched. It will be given to a man by degrees in proportion to his growth and purity, and the way to it is a long, long way. We must carry the will to gain it with us through many births and deaths. H.P.B. has said that to think it can be easily and quickly gained is one of the delusions of the Kali Yuga.

Of mystical teachers and teachers of Yoga there are many. But there is only one body of great and high teachers of the Sacred Science.

The man who realizes his unity with Life, which is God, thereby becomes an unseen blessing to the world and his fellow-men. But the man who fights his way up, not only to saintship, but to the possession of the Sacred Science, becomes a mighty spiritual power indeed, able to hold back a little the heavy and ceaseless Karma of the world.

CLARA M. CODD

REVIEWS

The Towering Wave, by B. K. Mallik, Vincent Stuart, London, pp. 226, price 15/-

The problems facing the world after the two world wars are full of knots and tangles which require to be untied and unwound if the world is to survive. The root of the evil is the question of mutual human relations. The mind of man needs to be weaned from the pursuit of purely selfish ends in order that humanity may grow into a closely knit brotherhood of goodwill and amity. In every individual there needs to be planted the desire for peace in a spirit of friendliness and helpfulness. Nations are after all only groups of individuals, and if each member of the groups can reorient his outlook and establish within himself the ideal of simplicity and love, he will surely help the world to cohere and unite in a common endeavor to make people's lives happy and peaceful.

Mr. Mallik with an imagery all his own attempts to paint a picture of the world in its true colors—showing the trend of modern thought, its confusions and warring ideologies. He tries to build

up a philosophy of action by which men may approach the problems with detachment and balance. "A harmonious body which acts spontaneously," he says, "does not require a code."

The keynote of the dream of the author lies in what he calls the ethics of "Mutual Abstension". It means a change of mental attitude from aggressiveness to mutual accommodation and neighborliness.

He says the modern democratic technique by its mutual conflict of parties has failed to achieve unity among the nations. Human dignity cannot be upheld at the sacrifice of unity and order. The violence of human emotion and thought can be settled only by an openness to higher spiritual values, a co-operative attitude, and a spirit of inclusiveness.

The author seems to hold that the world awaits the appearance of the Architect who will build world unity and make it a realizable dream.

"May we not suppose that the states really are looking for the architect? . . . Why should one think that the states may still

postpone the coming of the new age as a matter of sheer obstinate will?"

The book is a good-looking volume, well written, and worth reading with understanding and sympathy.

N. R. SUBRAMANYAM

Shri Haranath : His Play and Precepts, published by V. N. Mehta, Bombay, pp. 231, price Rs. 2.

The book gives a life-sketch (1865—1927) and teachings of Shri Thakur Kusum Haranath, a saint of the Bhakti school. The teachings are given at times in the saint's own words and in other places in the words of some devotees of the saint. Stress is laid on the value of Nāma-japa, that is, repetition of the name of the Lord. As we know, in some schools of Bhakti this aspect is given undue prominence. It is believed that by such repetition alone one can reach high levels of spiritual achievement.

It is alleged that Shri Haranath was an incarnation of Shri Chaitanya Prabhu who himself was believed to be an avatār of Shri Krishna. Shri Haranath seems to have given out that he was such an incarnation. To quote his own words, "Four hundred years ago I made my appearance as Lord Gouranga, now I have appeared as Lord Haranath." His coming is

said to have been prophesied as early as 1592 by Saint Manohardas.

A strange incident in his life raises many interesting lines of thought. It is believed that he once actually died, but the body came back to life and ever since he had been much different from what he was before. He had himself given details of this "resurrection" to a few of his followers, some of whom have substantiated the details. A number of letters from some disciples indicate a sincere belief in the spiritual greatness of the saint. It is quite possible that at the "death" of the body it was taken possession of by some great soul who had a message to give to the world then.

The book is divided into three parts; Part III gives the main teachings of the saint. There is a striking catholicity about them: all great saints are worthy of reverence, no religion should be reviled, God is One though manifest in many forms; and Love is the best way to reach Him, this love being shown here in this world in the cultivation of pure affection for everything and everybody.

It may be difficult for the reader to accept everything given in the book, but it is interesting and suggestive.

R. SRINIVASAN

SUPPLEMENT TO THE THEOSOPHIST

JANUARY 1955

FINANCIAL STATEMENT

The following receipts from 1st July 1954 to 30th November 1954 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in England	1953-54	£61-12-2	...	816	9	3
" U.S.A.	1954	\$1985.79	...	9,366	3	0
" Central America	1953	\$17.00	...	78	10	6
" Denmark	1953	...	...	1,152	14	6
" Sweden	...	...	...	266	2	0
" Australia	1953	£44-9-9	...	591	0	0
" Venezuela	...	...	...	73	2	3
" South Africa	1953	£17-3-6	...	228	1	0
" Puerto Rico	...	£4-3-8	...	55	6	0
" Austria	...	£19-17-6	...	264	1	0
" Belgium	...	£10-18-5	...	145	2	0
" Holland	...	£208-10-9	...	2,770	14	0
" Germany	...	£39-19-0	...	530	13	0
" Switzerland	...	£19-10-6	...	259	7	0
" Italy	...	£50-11-0	...	671	11	0
" Finland	...	...	...	841	0	0
" East Africa	...	...	...	6	0	0
" Scotland	...	£18-11-6	...	246	12	9
" Ireland	...	£1-8-10	...	19	0	3
" Colombia	...	\$50.18	...	234	5	9
" Canada	...	\$89.88	...	439	11	0
" Burma	...	...	...	310	0	0
" Canadian Federation, T.S.	...	£28-4-6	...	374	2	6
Lanka Lodge, T.S.	...	...	...	13	3	6
Lodge "Paz y Amor," T.S., Lima, Peru	...	...	...	48	14	0
Libertad Lodge, T.S., Buenos Aires 1954-55	£10-0-0	...	...	132	0	0
Mr. B. S. Hazzopoulos, Cairo, Egypt	£1-0-0	...	...	11	15	0
Dr. E. Rano, Istanbul, Turkey	£7-0-0	...	...	93	6	0
				19,540	7	3

DONATIONS (GENERAL)

			Rs.	A.	P.
Through Mr. M. Subramaniam, Adyar	...	...	150	0	0
Miss Mary Graham, New Zealand	...	...	54	0	0
The T.S. in Sweden	...	...	211	14	6
The T.S. in Netherlands	...	...	455	14	3
The T.S. in Switzerland	...	£19-9-6	258	12	0
The T.S. in Finland	...	...	821	0	0
Mrs. H. B. Moorhead, Adyar	...	...	100	0	0
Through the Rev. Otto Viking, Denmark	£124-17-9	...	1,659	6	0
Lodge Sophia, Cienfuegos, Cuba	\$36.00	...	170	2	0
Mr. Moolraj Mehrotra, Allahabad	...	...	10	0	0
Miss Khorshed F. Aria, through Prof. D. D. Kanga, Bombay	...	...	101	0	0
Sri Sachidananda, T.S. Lodge, Tapeswaram	...	...	9	8	0
Mr. H. M. Chayya, Nairobi	...	...	26	2	0
Mr. S. M. Desai, Indore	...	...	35	0	0
Mrs. N. W. Gray, U.S.A.	...	\$500.00	2,358	12	0
Nairobi Lodge, T.S.	...	...	46	0	0
L. S. Beck's Estate	...	\$157.38	742	7	0
Stephen Kelsoe's Estate	...	\$585.91	2,753	10	0
			9,963	7	9

DONATIONS (ADYAR DAY)

The T.S. in U.S.A.	...	\$221.45	...	1,044	11	0
The T.S. in Australia	...	A. £46-6-10	...	490	15	6
The T.S. in Mexico	...	\$23 00	...	106	7	0
Canadian Federation, T.S.	...	£25-0-0	...	330	12	6
Mrs. Olga M. Cable, Toronto	...	\$5.00	...	22	15	0
Ananda Lodge, T.S., Allahabad	...	...	...	16	0	0
				2,011	13	0

ADYAR BESANT COMMEMORATIVE FUND

The T.S. in England	...	£2-9-0	...	32	8	9
The T.S. in Netherlands	...	...	...	42	5	11
The T.S. in Australia	...	A. £5-0-0	...	52	15	6
The T.S. in Mexico	...	\$18.00	...	82	10	0
The T.S. in U.S.A.	...	\$954.50	...	4,513	5	9
Mr. Hermeregildo Munoz, San Juan, Puerto Rico	...	...	...	274	1	0
Mr. V. W. Samudra, Yeotmal	...	...	...	25	0	0
Dr. A. Ramaswamy Iyer, Kandamangalam	...	...	...	5	0	0

			Rs.	A.	P.
Dastur Khurshed S. Dabu, Bombay	...	...	12,000	0	0
Mr. Ballubhai M. Desai, Surat	...	...	36	0	0
Mrs. M. R. Dhalla, Bombay	...	...	10	0	0
Mr. V. C. Rajagopalachari, Vellore	...	...	15	0	0
Mr. R. E. Ani, Bombay	...	...	1,000	0	0
Mr. Mohanlal P. Bhatt, Bhavnagar	...	...	2	0	0
Atma Lodge, Habana, Cuba	\$50.00	...	237	8	0
Mr. Jack Charbonneau	\$5.00	...	23	12	0
Mrs. Dorothy Anderson	\$10.00	...	47	8	0
Mr. H. M. Chayya, Nairobi	...	...	10	0	0
Mr. R. M. Alpaiwala through Dastur K. S. Dabu, Bombay.	...	...	51	0	0
			18,460	10	11

RAJA COMMEMORATIVE FUND

The T.S. in England	...	£10-15-7	...	143	3	3
The T.S. in Australia	...	A. £12-5-0	...	129	6	3
The T.S. in U.S.A.	...	\$42.00	...	198	4	3
The T.S. in Scotland	...	£5-0-0	...	66	3	3
Dr. A. Ramaswamy Iyer, Kandamangalam	...	...	...	10	0	0
Mr. Jeremy G. Beattie, Cape Town	£2-12-6	...	...	33	10	6
Mrs. Nalini and Mr. Manohar Modak through Mr. G. R. Phansalkar	...	...	...	50	0	0
Perth Lodge, T.S.	...	A. £127-4-0...	...	1,346	6	0
Mrs. I. Dewar Durie, Bath, England	...	£0-7-6	...	5	0	0
Rohit Lodge, T.S., Ahmedabad	...	...	...	25	0	0
Mrs. M. R. Dhalla, Bombay	...	...	...	10	0	0
Mr. R. E. Ani, Bombay	...	...	...	1,000	0	0
Some members in South Africa	£25-0-0	...	...	330	7	0
Mr. Mohanlal P. Bhatt, Bhavnagar	...	...	...	3	0	0
				3,350	8	6

FAITHFUL SERVICE FUND

The T.S. in England	...	£75-0-0	...	995	11	6
---------------------	-----	---------	-----	-----	----	---

PRESIDENT'S TRAVELLING FUND

Mr. S. H. Vaswani, Adyar	...	...	...	1	0	0
The T.S. in Scotland	...	£7-14-0	...	101	15	0
The Regional Committee in U.K.	...	£25-0-0	...	329	14	3
				432	13	3

PUBLICITY ACCOUNT

Dastur Khurshed S. Dabu, Bombay	...	...	Rs. A. P.
			3,000 0 0

THE SCHOOL OF THE WISDOM

The T.S. in England	...	£2-0-0	...	26 9 0
"A Friend" through the President, T.S.	...		...	500 0 0
Mrs. Katherine Hayes Dashwood, Jersey	...	£30-0-0	...	397 12 0
				924 5 0

GARDEN OF MEDITATION

Mr. Inder Mohan Varma, Chandigarh, Punjab	...	302 0 0
---	-----	---------

For the Theosophical Society,
H. B. F. MOORHEAD,
Hon. Treasurer

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

Adyar

The birthday of Dr. G. S. Arundale was remembered on December 1st at a gathering of members and Adyar residents in the Headquarters Hall. The President gave an interesting account of Dr. Arundale's work and influence in the Society, and in closing said: "Many of us knew him well and remember him with love and gratitude for all the inspiration he gave us. . . We will spend a few minutes in sending him our affectionate remembrance, as still being associated with the work of the Society

initiated by those whom we call the Masters of the Wisdom."

Following the gathering in the Hall the President together with other members adjourned to Besant Gardens, where he presided over another meeting in honor of Dr. Arundale arranged by the Besant Cultural Trust as part of its birthday celebrations.

On December 21st the President, accompanied by the Society's officers and other members, left Adyar for Banaras to attend the 79th International Convention of the Theosophical Society. Following the Convention the

President will make a short tour of North India before returning to Adyar on January 20th 1955.

The Adyar Library

Carefully preserved among the precious books of the Library is a card written in the hand of Mr. C. Jinarajadasa, quoting the following words from Colonel Olcott's Convention Report of 1890, "that child of my brain, that hope of my heart, the Adyar Library".

Much work has been done since the founding of the Library in 1886, by eminent men like Dr. Otto Schrader, to try and fulfil this dream of our President-Founder. During the past year, under the directorship of Mr. Alain Danielou, the Library has been completely reorganized with a view to expanding and improving its work, so that it may become a great International Centre of study and research in the religions, philosophies, arts and sciences.

A Library Council was constituted in November 1953 to guide its general policy. The members of the Council are: Mr. N. Sri Ram, Mr. Alain Danielou, Dr. G. Srinivasa Murthi, Dr. V. Raghavan, Miss Emma Hunt, Miss Ann Kerr and Mrs. R. Burnier. Dr. V. Raghavan, who is the Head of the Sanskrit Department in the University of Madras, is also one of the Advisers of the Library.

The space available to the Library has been much increased during the past year by the removal of the Adyar Museum to a large room in an adjacent building where it is now open to visitors. This has relieved the Library of the extreme congestion that existed before and has given a fine room for the Theosophical books.

Adequate measures have been taken to preserve and safeguard the manuscripts and books, a problem throughout the years. During the summer, Mr. Danielou visited a number of foreign libraries and institutions particularly to study methods for preservation and repair of manuscripts. One of the places visited was the famous Istituto per la Pathologia del Libro at Rome where all the manuscripts from Italian libraries damaged during the war are being repaired.

A complete reclassification of books according to modern methods has been started. Many previously unclassified manuscripts have been examined and listed.

The Director has planned to start a number of workshops to do research on specialized subjects. Two of these are already functioning: an Agama (traditional esoteric sciences) workshop and a Sangita (music) workshop. Research on other subjects will be started when much-needed funds are available.

The Adyar Library Bulletin, *Brahma Vidya*, has been given a new format. It contains scholarly articles which could be of interest to all and also translations of Sanskrit and other texts.

The office is being reorganized under the supervision of Mr. R. Burnier.

The Council is working to provide a separate building for the Library, as both the Library and the Headquarters work will need more space in the near future. There is a little over Rs. 100,000 in the Building Fund, but more will be required to erect a suitable structure.

A bequest of Rs. 117,000 was received from the estate of Mrs. Kathleen Tibbits which will help to meet current expenses for which the Endowment Fund is insufficient.

The Library is grateful to all who have helped, and are helping, with books, journals, time, energy and goodwill.

Norway

At the Annual Convention of the Norwegian Section held on May 29th and 30th, Mr. Erling Havrevold was elected as the new General Secretary in place of Mr. Ernst Nielsen, who had held the office for nine years. The membership now numbers 159, divided

among 7 Lodges. It is hoped that the new study group started by Mr. Harald Hoseth in Stavanger with 10 or 12 students will in time develop into a Lodge. The Lodges in Oslo are following definite lines of study, such as Madame Blavatsky's *Key to Theosophy*, Theosophy and Christianity, as well as more varied studies. The Section magazine, *Norsk Teosofisk Tidsskrift*, continues to act as a link between members and Lodges.

Activities in the Section were greatly stimulated during the year by the visits of three prominent Theosophists from abroad, Mr. Otto Viking from Denmark, Mr. John Coats from England, who visited Oslo, Trondheim and Bergen, and Mr. Sigfried Fjellander from Sweden who gave an inspiring talk in Oslo on White Lotus Day and a public lecture on "Why Theosophy?".

Another event which brought new life into the Section was the holding of the Scandinavian Summer School this year at Norefjell in Norway at the beginning of July, particularly as the Annual Council Meeting of the European Federation was also held there during the four days immediately preceding the Summer School, for this brought to Norway Mr. J. E. van Dissel, General Secretary of the European Federation, and no less than six General Secretaries from Europe.

At the opening meeting of the Summer School, after reading greetings from the President of the Society and Shrimati Rukmini Devi, Mr. van Dissel spoke on "The Mission of the Theosophical Society in Europe". Other interesting lectures followed.

Italy

Taking advantage of the fact that the President, Mr. N. Sri Ram, was to visit Italy, the Italian Section fixed its annual Convention in Florence for October 8th to 10th to coincide with his visit to that city. After preliminary meetings of the Executive Committee and the General Council of the Section the Convention was opened at 11 a. m. on the morning of the 8th, after which the usual business followed, with the reports of the General Secretary, the Treasurer and other officials. In the afternoon the guests of honor, Mr. and Mrs. N. Sri Ram, arrived and were enthusiastically welcomed, their presence giving special importance, dignity and inspiration to the whole Convention. That evening a concert of piano music was given by a famous pianist. The next morning the President addressed the assembled audience, his speech being translated sentence by sentence by Dr. Roberto Hack. The President stressed the great and

serious message of the Theosophical Society at this stage of the world's history and its contribution in raising the intellectual and emotional standards into the sphere of unity. Further meetings followed, with lectures by prominent members of the Italian Section, as well as the second annual Convention of the Young Theosophists. There were 135 delegates to the Convention, including Mr. J. E. van Dissel, General Secretary of the European Federation, and Mme. Rachel Tripet from Switzerland.

The General Secretary, Dr. Gasco, alluded with feeling to the return of Trieste to Italy, and as a gesture it was resolved to hold the next annual Convention in that city during Easter 1955. A programme for the occasion was drawn up.

A number of resolutions was passed on the final day of Convention, ranging from the decision that Lodge Presidents, Secretaries and Treasurers should be elected every three years with option of re-election; the importance of the study of individual and collective everyday problems; the necessity of imparting the teachings of Theosophy, especially to the young; the desirability of having French as an auxiliary language at all International Conventions, and of employing Esperanto to spread Theosophy; to such humane

matters as co-operation with other institutions for the promotion of peace, the abolition of vivisection, work with the U. N. in Mme. de Berg's Refugee Camp Adoption Scheme for Europe, work with UNESCO, and so on. Gratitude was expressed to Dr. and Mrs. Hack and the Lodge in Florence for their most efficient organizing of the Convention.

Following the Convention Mr. and Mrs. Sri Ram spent a few days in Rome before flying back to India. On the afternoon of 15th October they attended a reception in their honor at the Falletti Palace, where they were welcomed by Col. Luigi Meloni on behalf of the Theosophists of Italy, particularly in Rome, and by Dr. Spasiano, Head of the Social Studies Centre, where the reception was held. Countess Adele Bacci de Pontecorvo also spoke, after which Mr. Sri Ram addressed the large audience, being ably translated into Italian by Miss Ida Palombi.

The Section's annual report shows continued progress despite the special difficulties experienced in a predominantly Catholic country. During the year 51 new members joined the Society, making a net increase of 34. Active propaganda has been carried on by the Lodges in Turin, Milan, Rome and

Naples. The General Secretary was able to visit the Lodges in Turin, Trieste and Rome, and has devoted much attention to the Section magazine *Alba Spirituale*, which is greatly appreciated both in Italy and abroad. The October number contains a full report of the Convention in Florence, with pictures.

The Young Theosophists are very active under the presidency of Mr. Francesco Brunelli. They are now co-operating in an Italian edition of *Enthousiasme*, the magazine of the Young Theosophists in Europe, which had previously appeared only in German-English and French editions. They have also succeeded in getting time allotted to them at the national Conventions and are working for greater co-operation from Lodge presidents in the Section.

An endeavor is being made by Colonel Meloni to build up a comprehensive national Theosophical Library, and Lodge presidents are requested to help by sending in lists of the books in their Lodge libraries.

Section members have given generous support to the orphanage maintained by the Theosophists of Viet-Nam and also to the Camp Adoption Scheme for European Refugees.

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 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>Teosofied.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breo,	...
1902	Germany	Direktor Martin Boyken	Prov. Cunco	<i>Alba Spirituale.</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Adyar</i>
			P. O. Box 365, Habana	<i>Revista Teosófica Cubana;</i>
				<i>Teosofia.</i>
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barbetton.	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 Claire Wyss	Bruderholzstrasse 88, Bâle	<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	P. T. T. 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	Rjornstettv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1913	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

THE THEOSOPHIST

Edited by N. SRI RAM

CONTENTS

	PAGE
On the Watch-Tower	289
The Sacred Language of Symbols and Some Keys of Interpretation (<i>Convention Lecture</i>). GEOFFREY HODSON	297
Spirituality and Art. R. SRINIVASAN	306
Modern Trends in Racial Evolution (<i>Short Lecture at Convention</i>). CECILIA POLLARD	315
Theosophy and the Modern World. (<i>In a Symposium at Convention</i>). GOOL K. MINWALLA	323
The Call (<i>Poem</i>). K. T. KRISHNASWAMI	326
The 79th Convention of the Theosophical Society (<i>Review</i>)	327
International Integration. MICHAEL ALEXANDER	333
Some Theoretical Aspects of Dreams. LOUIS J. MARX	337
Health and Right Relationships—Individual and Social. DOROTHY ASHTON, B.Sc.	347
Supplement :	
Official Notice	353
New Lodges and Lodges Dissolved	353
Theosophists at Work around the World	355
International Directory	359

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

1919 Ireland	...	31 Pembroke Road, Dublin	...	<i>Theosophy in Ireland.</i>
1919 Mexico	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana ; Dharmā.</i>
1919 Canada	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920 Argentina	...	Union No. 2581 (B. Alberdi) Rosario	...	<i>Revista Teosófica ; Evolución.</i>
1920 Chile	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920 Brazil	...	Rua Sao Bento 38, 1 ^o andar, Sao Paulo	...	<i>O Teosofista.</i>
1920 Bulgaria	...	...	...	...
1921 Iceland	...	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921 Spain	...	...	...	...
1921 Portugal	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922 Wales	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923 Poland	...	...	...	...
1925 Uruguay	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925 Puerto Rico	...	Box 8774, Fernandez Juncos, Santurce	...	<i>Heraldo Teosófico.</i>
1925 Rumania	...	...	...	...
1925 Yugoslavia	...	...	...	...
1926 Ceylon	...	...	...	...
1928 Greece	...	...	...	...
1929 Central America	...	...	...	...
1929 Paraguay	...	Roshanara, 54 Turret Road, Colombo	...	<i>The Plenoma.</i>
1929 Peru	...	3 Ethnikis Trapezis Square, Filothei,	...	<i>Theosophikon Deltion.</i>
1933 Philippines	...	Apartado No. 2718, Lima	...	...
1937 Colombia	...	P. O. Box 797, San José, Costa Rica	...	<i>Serenidad.</i>
1947 East Africa	...	Apartado Postal 539, Bogotá	...	<i>The Lotus.</i>
1948 Pakistan *	...	P. O. Box 354, Zanzibar	...	<i>Revista Teosófica ; Boletín.</i>
1948 Malaya and Singapore *	...	Noonan Road, Karachi 3	...	<i>Saurabh.</i>
1949 Northern Ireland †	...	P. O. Box 752, Singapore	...	<i>Karachi T.S. Bulletin.</i>
1950 State of Israel *	...	18 Brookhill Ave., Belfast	...	<i>Theosophical News.</i>
1951 Japan *	...	Sheikh Badr Quarter, Jerusalem	...	...
1952 Viet-Nam	...	Directeur de l'Ecole des Filles, Chaudoc	...	<i>Mitteilungsblatt.</i>
1953 Venezuela	...	Apartado 2907, Caracas	...	...
• Presidential Agency.	† Federation.	...	...	<i>Dao Hoc.</i>

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.*

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".*

WHEN we use the word "Theosophy," it has for many of us a certain fullness of meaning which only one who is sufficiently acquainted with the Wisdom and Knowledge Wisdom can understand or appreciate. What is the difference between the Wisdom which is Theosophy and all other kinds of knowledge? There is a vital difference. Theosophy is first of all an apotheosis of reasonableness, which is as poles apart from every tendency to fly off at a tangent into realms of incoherent fancy. In Theosophy—or Occultism—we are concerned with facts, with truth, with the meaning of life in general. If there is such a thing as Divine Reason, then Theosophy is our understanding of the universe in its aspect as reason. As there is no field of existence from which the Divine Wisdom can be excluded, we have, at all times and with respect to every question, to have an approach of pure reason which refuses to be deliberately illogical or self-contradictory, and never elects for ideas which are attractive because they are sensational.

While all this is so, and we take into account all data acquired by the senses and the mind, there is an aspect of Theosophy which transcends these means of perception. We may base ourselves on facts which can be observed and experienced, never move off the ground of reality, yet is there not something more, besides these "facts," on whatever plane of phenomena, which constitutes the essence of the Wisdom? Theosophy is not only knowledge such as we can acquire by processes of the mind but includes a certain apprehension or realization which goes beyond the mind, which is not so much a mental product as an aspect of life, with the qualities that conduce to the charm and creativeness we find in expressions of life.

Knowledge is of separate things and of the relations between things. But in Wisdom there is something more than knowledge. To know the form of a thing, its behavior as seen from outside, and to know the relations between different things, all constitute but equipment of the mind, which can be used for good or for evil. But when we talk of the Divine Wisdom, surely it is something more, which includes knowledge of what is latent in life, its purpose, and the nature of that which is being manifested in the life-process.

Theosophy has been translated as the Divine Wisdom. If so, it must be a Wisdom which is both immanent, that is to say, present in all things, and transcendent. We use such words as immanent and transcendent very freely, but then we have to try to discover their deep meaning. Since the Wisdom is in all things, in the smallest as well as the biggest, in the totality as well as in the unit, if we can understand the unit, which is the single life, we shall be able to perceive there as in a drop the same Wisdom which is in the ocean.

The Divine Wisdom is in everything—in the atom, in the electron, in the tree, in the animal, in the human being, in all these as well as in the whole, in their two aspects of being and becoming. Every-thing in Nature, every species, every substance, every individuality, has a certain uniqueness, and in that uniqueness is the very being of the thing, which makes it that thing and not any other thing. But there is also, when we look at the expressions, the form, a becoming which shows itself in multiplication, change and evolution. What is meant by becoming? There is a certain thing which becomes different a little later, yet can be regarded as the same. Does not the word "becoming" imply that the thing which has altered its appearance, its character, the mode of its functioning, is somehow the same as the thing that existed previously? Are we the same as what we were when we were children or different? We are obviously different; yet we think we are the same. Is it an illusion? If it be an illusion, what causes the illusion? There is a deep mystery concealed in the fact that a thing can be regarded as same yet different. It lies apparently in a certain principle, a thread of consciousness or life, in which is the continuity. That which can be the same yet different cannot be material though it has a material basis. It is related to the body of change, yet transcends the change. This is implied in the idea that the Spirit is ever free, ever transcendent, yet immanent.

If the Divine Wisdom, which must include both the aspects, be in essence spiritual or non-material, though understood by us only in relation to matter, it is not possible for us ever fully to comprehend it. We can only have a certain tiny fragment of it at any time. Therefore the Theosophist has ever to be humble, open to the Wisdom, to

Being and
Becoming

Essential Attitude
of a Theosophist

a deeper meaning than he has so far sensed or perceived in all the phenomena of life. It seems to me that an essential element in the attitude of a Theosophist is this willingness to understand a little of the inward significance of the phenomena by which he is confronted.

In the *Bhagavad Gītā*, Shri Krishna says: "Having pervaded this whole universe with a fragment of Myself, I remain." That is to say, His nature is not exhausted by entering into the various forms of manifestation. That which is able to enter into things yet transcend them must necessarily be abstract. But what is abstract to us need not be unreal. It may be more real than the concrete things we are able to perceive and contact. The Spirit is that which fills the consciousness, whereas matter is only touched by the latter. A vital difference between what we call Matter and what we call Spirit lies in the fact that every element of matter merely brushes the consciousness, whereas when we experience the nature of the Spirit in any of its manifestations, it has the quality of filling and pervading the consciousness.

In the Theosophical Society we do not formulate the Wisdom, because we are essentially a body of seekers. All that we understand and realize is but a very small portion of what there is to know. If we formulate our Theosophy in some rigid form and declare that *this* is Theosophy, then of course we limit it to that formulation, to that imperfect expression. If Wisdom is identified with Life, it can never be static. To be wise we must have an attitude which is capable of being modified, that is a condition of inward receptivity and sensitiveness. The truths of Theosophy are not fixed in such a way that they cannot be understood in a deeper and fuller sense. It is very, very important that in the Theosophical Society we should hold our knowledge, our realizations, our understanding, in that fluidic form. It

should be open to such modification and expansion as is possible at our stage of evolution. Now, that does not mean that we cannot have any understanding at present. We have a certain understanding of what is life, what is man, his relationship to the universe, and all the other things we consider in Theosophy, which is definite enough. But that understanding should be such that we can improve on it continually. So, while we use our present understanding, build on its basis, and share it with other people, there should always be this inward attitude of being willing to weigh and learn even from ideas different from our own.

Theosophy has been defined in various ways. We can call it a synthesis of all available truth. It is science, philosophy and religion at the same time.

**The Realm of Life
and Consciousness**

But in this science we are particularly concerned with the meaning of things. We are not content merely to observe, study phenomena, but we want to find out what is the significance of the phenomena, pleasurable or painful, that arise in the course of our living. What is the whole purpose of the process in which we are caught? To know the nature of that purpose is in itself an essential part of the Wisdom. That means we have to know the real nature of things and not merely their outer form and appearance. That means we have to enter into the realm of life and consciousness. Is this not what makes Theosophy different from all other kinds of knowledge? We are trying to know more about what life means, its potentiality, its charm, the riches which it unfolds, and the different levels and states of consciousness which it is possible to awaken and bring into activity.

It is not mere information which is going to change us. If we had a hundred times as much information as we have at present, about all sorts of recondite things,

about various Planetary and Solar Beings for instance, we would still be the same. We would understand about all that only what our petty superficial minds are able to grasp. The knowledge we need is really a knowledge of fundamentals. Of course everything in the universe has its use, and knowledge is power. But we are neither in a position to know about everything nor use the power as it should be used. More important than any amount of learning is the knowledge of ourselves—what we are, the purpose of existence, our relation to others, what is meant by freedom, and so forth. In the light of such knowledge we shall find that all things around us—including the truths which form part of our Theosophy—become changed in their aspect and meaning.

We have in our books, *The Secret Doctrine* for instance, a certain outline of the whole cosmic process. It is a rounded outline, complete so far as it goes. All that is included in that outline stands together in a coherent form. It is this coherence, the harmony of parts, which is so very attractive in Theosophy. But the outline, let us remember, can only be a form, which is the vehicle of a certain life, and that life is identical with consciousness; it has a certain psychic and spiritual quality, which comes more and more into manifestation. Therefore a Theosophist is he who seeks to understand the nature of the life which is in himself and in others, which has a certain depth, a richness, a potentiality of which only a very, very small fragment has been brought out so far.

In order to gain this knowledge, which is knowledge from inside and not merely from outside, we need something more than the purely formal, observing, superficial mind. We may talk of a chain of globes, of various planes, of how the life-wave comes first to this globe and then to that, and so on. All these globes and planes are merely

sites or theatres for the evolution of life. They provide the conditions by means of which that which is hidden is brought into light, that which was previously potential is made active and scintillating. Therefore the significance of it all can be understood only in the light of that which is being revealed through the whole process? Why all this turmoil, this bother? In order to answer this question, to know the meaning of this process, the cycles within cycles, we have to have some inkling, some intuitive knowledge of what it is which is being evolved. This can only be gained by each for himself.

It is not possible to explain to another the knowledge of that which is within the form, the nature of the life therein, the quality that belongs to it, just as we cannot explain to another what is beauty. You may point to a beautiful object, point out the elements of the picture, if it be a picture, explain the parts, but an understanding of the elements and parts will not give the experience of beauty. It is possible to perceive the lines, the colors, the points, take note of everything, yet completely miss the beauty which lies in the whole. The experience of beauty has to come to each by himself. It can be communicated perhaps, but not in words. It seems possible to communicate it directly through a sympathetic feeling or vibration. It may be that all such "feelings" and appreciations which are individual yet intangible, implied in our sympathy, love and understanding, are capable of transmission only in that way.

We should be able to feel the beauty of what we are trying to understand. If we are unable to perceive the beauty of it, the reason, the logic, the harmony of it, we have not truly understood Theosophy, we know it but superficially. A knowledge of mere phenomena, whether they are physical phenomena, astral phenomena or any

The Incommunica-
ble Truth

other phenomena, will not bring lasting satisfaction. For a time such knowledge may satisfy, may even be found exciting, but the inspiration will cease quickly.

But there is a source of inspiration in each one of us, which can never fail; each one has to find it for himself.

*The Wisdom in
Living*

Each person has to understand the nature of the Wisdom which is Theosophy, the essence of it, the true pure quality of it, for himself. Only when there is this understanding does a person have some knowledge of Theosophy. Otherwise one may be learned in all the details of the things that take place, yet not know what is Wisdom, that Divine Wisdom which as it were permeates everything that takes place, even as life permeates form, causing the form, if it be that type of living form, to blossom as the rose.

In the Theosophical Society there should be the atmosphere of this Wisdom, the fragrance that belongs to beautiful living. It is not enough to have knowledge of a purely mental sort. The Society should consist of persons whose life is becoming different, purer, more friendly, more beautiful in every way. The whole object of the existence of the Society is to bring about a fundamental change—first in ourselves and, through ourselves, in the conditions which exist around us. The Society does not exist merely to gather together people who read what is in certain books, move largely amongst themselves, and give a kind of tepid allegiance to certain great ideals of conduct. We should be doing much more than all that. The Society stands for Theosophy which is a very wonderful Wisdom. How far is the Wisdom illustrated in our lives?

N. SRI RAM

THE SACRED LANGUAGE OF SYMBOLS

AND SOME KEYS OF INTERPRETATION¹

By GEOFFREY HODSON

BEFORE I enter upon my theme I wish to make it clear that while I believe in the existence of a deep spiritual significance in our Scriptures, I am in no way contesting their historicity. I believe they are founded upon historical fact, but I also believe that there is to be discovered a great spiritual wisdom and light within the Scriptural record of historical events. How does this combination of history, parable and inner wisdom of which world Scriptures consist come into existence? It is well known that teachers of ancient days deliberately concealed within allegory and symbol a deep hidden wisdom for its safeguarding and revelation when the time should be ripe.

Themselves illumined, the ancient teachers saw eternal truths mirrored in events in time. For them every material happening was alight with spiritual significance. They knew the material world for what it is—the shadow of a great reality. Their records, the Scriptures of the world, portray far more than events in time; they reveal eternal truth, ultimate reality. Sometimes the real was more visible

¹ The 79th International Convention, Banaras: Public Lecture.

to them than the shadow, whereupon history took second place. At other times the record of physical events predominated. This fact is the key to the mystical study of the Bible, the clue to discovery of the inexhaustible treasures of wisdom and truth concealed within the casket of exoteric Scriptures.

Using historical events as well as parables, the spiritual teachers of long ago proved themselves able to overcome the limitations of time. They recorded history in such a way as to reveal to readers of their own and later times the deeper truths of life. Even thousands of years after their death, such teachers are able to give to individuals in need the solution of their personal problems. Furthermore, it would seem that the teachers of ancient days deliberately concealed from the profane the truth which they desired to impart to those to whom it might safely be given. Their method was either to construct allegories or to record historical events in an unusual way.

Those who would discover the truths thus hidden should first read the story very carefully, giving special attention to the details. Then they should dwell in concentrated thought upon its various parts, seeking the reality behind the shadow, the eternal truth within the story in time.

Certain age-old symbols serve as sign-posts on the way, each with its meanings constant throughout all time. The hierophants of Egypt, Assyria, India and Greece, the sages of the eastern worlds, and the inspired authors of the Bible all made use of these symbols. They perceived and used them as living, time-free ideographs which men of every age might use as common tongue. Nations, civilizations and religions rise and fall, but these earthly symbols of spiritual truths are ageless and unchanging. By their use, an Egyptian hierophant, a Jewish prophet, an Essene monk,

an Eastern sage, may speak direct from the remote past to the mind of modern man.

The list begins with solid substances and things, the earth and all that it contains. These generally refer to the physical body and to states of waking-consciousness. Liquids such as water, wine and oil, blood, saliva and tears refer either to aspects of man's emotional nature and experience or to spiritual wisdom and intuition. Wind also refers to the emotional nature. The denizens of water refer to the inexhaustible divine life and divine wisdom, the Christ Principle in man. Ships and boats are symbols of the body, the vehicle which bears the Inner Self over the waters of life. Fire is the symbol of the mind, fiery in its nature. The ever-changing forms of flames are typical of the restlessness of an uncontrolled mentality. All winged things symbolize the Divine Self of universe and man. The head means intellect, the wings mean power and wisdom, body and tail mean individuality, intellect, directive capacity. All people in inspired allegory represent qualities of character of every individual, aspects of human nature, powers of body and mind.

Such are some of the wards of the key which each student must for himself insert in order to discover for himself the wisdom concealed in allegory, myth and symbol. Our Lord Himself used this method, speaking to the people in parables, but more directly to His disciples, saying: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all *these* things are done in parables."

A "new" and fruitful method of studying the Scriptures of the world is thus revealed. It consists of the use of certain keys with which to interpret the Scriptures, to discover, in an account of an event in time, a truth which is eternal.

What is the nature of this hidden light which the ancient authors, the sages, prophets and apostles of old, were concealing yet revealing in their allegorical writings?

It is the accumulated wisdom of the ages, the one eternal science of the soul of things. This science has always existed, has always been known to the illuminated ones of the earth, and always taught to those who sought the way of Light. This Ancient Wisdom includes all knowledge; it treats of God, of the universe, of man, and of the relation between these three.

The inspired authors of Scriptural allegories and classical myths have handed on to posterity their inherited knowledge along at least three main lines. These are, first, the principles and methods of the divine creative and evolutionary process—the numerical order upon which all creation and subsequent development is founded. Plato revealed the very core of this teaching in his immortal phrase, “God geometrizes”. The first chapter of the *Book of Genesis* is an allegorical but very exact exposition of the principles governing all creative processes. The words light, darkness, day, night, God’s word, earth and water—and the numbers seven and four—all have a profound symbolic significance.

Second, the inspired authors taught of the nature, genesis, involution and evolution to perfection of the spiritual Self of man, both as a race and as an individual.

One of the most significant statements upon this subject occurs in the 26th verse of the first chapter of the *Book of Genesis*, which reads: “And God said, Let us make man in our image, after our likeness”; and in the 27th verse: “So God created man in his *own* image, in the image of God created he him.” These words contain the whole secret of the spiritual nature, evolution and destiny of man.

Third, they—the ancient teachers—taught of the inner life, the steep and narrow way, treading which an individual obedient to natural law could swiftly attain to the fulfilment of life. This fulfilment has been variously described as Salvation, Liberation, Perfection, Adeptship, Christhood.

As an example of this method of writing to describe this attainment, in the Christian allegory entry upon this short cut to the summit of the evolutionary mount is described from the point of view of soul-experience. Since an utterly new mode and motive of life, and a new order of consciousness, mark the first stage of the spiritual life, the aspirant is said to become as a little child, and birth is used frequently as a symbol of the first step.

St. Paul, himself advanced upon this Path, referred mysteriously to this stage as the birth of the Christ Child within the human heart. In this he showed clearly that he referred not to a historical, but to a mystical event. “Christ *in* you, the hope of glory,” he also told his people. In these pregnant phrases he gave the key to the interpretation of the Gospel stories of the life of Jesus some of which I am attempting in this study. Every incident, as I hope I have shown, refers to an experience of the soul of man when treading what Isaiah calls “The Way of Holiness”.

The *Book of Isaiah* is rich in description and instruction concerning this spiritual awakening or new birth of the soul. His words (*Isaiah* 9. 6): “For unto us a child is born, unto us a son is given,” we generally regard as prophecy of an external and future event, the forthcoming birth of the Saviour of men. And yet Isaiah uses the present tense: “For unto us a child is born.” Obviously he was referring to a present experience, to birth into a new and spiritual mode of life, and this is made clear by his most wonderful words for which we owe him and his translators so much (*Is.* 35. 8-9): “And an highway shall

be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it. . . but the redeemed shall walk *there* [on]."

In such ways as this the ancient sages and prophets, themselves far advanced on the Way of Holiness, blended with almost miraculous skill their knowledge of these three aspects of the Ancient Wisdom, and revealed it through their special method of recording the history of their time.

At this point it may well be asked: if this knowledge is so valuable to man, why conceal it? The answer is that knowledge is power, and power in the hands of those unprepared rightly to use it is a source of grave danger.

We are witnessing in the modern world the serious misuse of temporal power and of scientific knowledge by a humanity ethically and spiritually unprepared rightly to employ either. Power which is potent for construction can also be used for destruction.

The examples before us in the present world crisis are chiefly of physical power gravely misused. True, both mental power and occult knowledge are employed. The hypnotic force of a concentrated mind, knowledge both of human psychology and of astrology—an occult art—were used in the prosecution of the aim of world domination and world enslavement by Hitler, for example.

Far deeper than hypnotic, psychological or even astrological knowledge is the wisdom possessed by the true teachers of man, the Just Men Made Perfect, the Adepts. For this wisdom pertains to the highest spiritual powers of Nature and of man—powers which can be tapped and used with tremendous potency either for construction or destruction.

The full knowledge is only given after severe tests and many trials, and this is the inner meaning of the temptation of Jesus in the wilderness. He was shown, or rather He

had already discovered, as shown at His Baptism, and had begun to release the mighty powers of His Divine Nature. Thereupon the demon pride, symbolized by Satan, tempted Him to use those powers for personal material gain. Similarly every aspirant to the Way of Holiness must be tempted, and must prove himself as fit to tread that Way.

Spiritual power can stir up and stimulate both the good and the evil in man. Those who possess the keys of knowledge have therefore a great responsibility for its right use. Only those in whom the spiritual rules the material, who are disciples either of a great teacher or a great ideal, can safely be trusted with this knowledge and the power which its possession bestows.

It was for this reason that Our Lord tested the rich young lawyer who temporarily failed, and that He said to His disciples, who had also been tried, tested and chosen: "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all *these* things are done in parables."

Nevertheless, the knowledge is available to all who can discover it for themselves, and in all humility we seek to do this who meditate upon the Scriptures, seeking their inner meaning, their deep spiritual content.

We are embarking upon a study of the terms of the metaphorical or symbolic language underlying all the sacred Scriptures of the world. This language is one of the clear instances of the intrusion of the great Teachers of the world into mundane affairs. A universal language such as this is could not be invented by man. It could only have emanated from the inspired consciousness of Supermen.

The sacred Scriptures and myths of the races of humanity are all the product of the Mystery Schools of old. They were written by the Initiates and Hierophants of

those Schools as a means of preserving, concealing from the profane and revealing to the few, those teachings of the Ancient Wisdom which had been revealed to them by their evolutionary Elders.

There exists a heaven where all symbols, allegories and parables and their complete interpretations are preserved. When we meditate upon them we enter this heaven.

There are said to be seven interpretations of this language—cosmic, astronomical, astrological, theogonic (the genesis of the Gods), racial, psychological and occult. My own studies have thus far led me to a comprehension of but four keys, all of which concern chiefly the psychical and occult evolution of individual man:

(a) All is subjective. Each recorded event is an account of an interior experience of the soul of man.

(b) All people represent a state and a stage of human consciousness.

(c) Each story is a description of the soul.

(d) All objects and events have their own special meaning.

These four will now be considered in turn.

(a) *All is subjective. Each recorded event is an account of an interior experience of the soul of man.*

Every story in the inspired allegories is susceptible of interpretation as an interior experience of every individual. An example of this use of the sacred language is St. Paul's deep concern that the nativity of Christ recorded in the Gospels as an external event should actually occur within the hearts of his converts. It is, perhaps, best stated in the words of Angela Silesius:

Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn.
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

(b) *All people represent a state and a stage of human consciousness.*

All the actors are personifications of aspects of human nature, of attributes, principles and faculties of man. Thus the *dramatis personae* of the great drama of the Life of Christ, including the Master Himself, all represent powers and attributes of every human being. Examples of this are:

The humility, devotion and love of Mary, the Mother of Jesus, of whom the Christ was born. Mary represents the Higher Self or Ego of man in the causal body.

The human frailty, and yet inherent sainthood, of a Magdalene, a Peter or a Judas are also within man, as also Martha, the active, and Mary the far more difficult, and spiritually valuable, contemplative aspects of human nature, and the presence of the Christ Principle, asleep at first, but ultimately to awaken and still all tempests in the lower nature of an illumined man.

(c) *Each story is a description of the soul.*

The stories describe both the normal evolutionary experience, with its psychological changes, and those of spiritually awakened man finding and treading the strait and narrow way leading to fully unfolded Christ-consciousness.

(d) *All objects and events have their own special meaning.*

The sacred language of the Initiates of the Mystery Schools is composed of hierograms, of symbols, phrases, parables. The meaning of these remains ever constant, as constant also is the doctrine which the language reveals.

The study of this language and of the sacred Scriptures of the world, in all of which it is employed, opens up a world of wonder, of beauty, of wisdom, illumination, truth.

GEOFFREY HODSON

(To be concluded)

SPIRITUALITY AND ART¹

By R. SRINIVASAN

MANY are the ways of approach to Reality. In *The Bhagavad Gītā* the Lord says that by whatsoever path a person approaches Him, He welcomes him on that path, for all paths finally lead to Him. In one sense, there are as many paths as there are individuals; but in the Hindu scriptures all these various paths are grouped under three main heads: the path of Knowledge, the path of Devotion, and the path of Action, corresponding to the three attributes of Divinity—Sat, Chit, Ānanda; Will, Wisdom, Activity; Existence, Intelligence, Bliss; and so on. The Divine Trinity is more or less a common principle accepted in all religious philosophies. Plato, however, defined it a little differently, as the Good, the True and the Beautiful, introducing the idea that God is not only Truth, Goodness, Love, Power and so forth, but also Beauty. How can there be any beautiful object in this world but for the beauty of God of which it is perhaps a very faint reflection? Just as a person can approach God the Omniscient along the path of Knowledge, God the All-Loving along the path of Devotion, so also he may approach Divinity that is All-Beauty along the path of Beauty; and art is that line of approach. It may also be called a Yoga of Beauty.

God as Beauty has been very well recognized in ancient Indian culture. Some of the epithets used for God are

significant: *Bhuvana Sundara* (Beauty Universal), *Lāvan-yānām Nidhi* (Seat of All Beauty), *Soundarya Sāra Sarvasvam* (Entire Essence of Beauty).

In Indian culture religion and art have, therefore, gone always hand in hand. All art in India was recognized as an offering to God and all true art was inspired by devotion. People stand in wonder when they come across some of the beautiful works of sculpture and architecture in ancient temples. They are what they are, because the artists' devotion, surging from their hearts, expressed itself in such magnificent works of art. This inner devotion, this spiritual urge, has been characteristic of all true works of art in India. Temples have, therefore, been repositories of the arts. Many of the fine arts flourished in and around temples. It has been said that science is curiosity about life, art wonder at life, philosophy an attitude towards life, and religion reverence for life; and true culture expresses all these various attitudes. Wonder and reverence go together, and so religion and art have gone together.

With spirituality is associated a certain attitude towards life. Spiritual evolution is the growth of the soul which, beginning with all the diversities in manifestation, grows into a recognition of the all-pervading unity of which the diversities are imperfect and limited manifestations. This growth also connotes a transcending of various limitations, such as space, time, duality. As the soul grows it learns to look at things from above and to realize a synthesis which would be impossible if one viewed things from below. Analytical intellect gives place to intuition and wisdom. All these elements which go with spirituality are associated intimately with art.

When an artist views the objective world, he does it in a way somewhat different from the way of other people. Every object or phenomenon in the objective

¹ Lecture to the Support Convention, Adyar, December 25, 1954.

world has two aspects, *seeming* and *being*. An object is not merely what it seems, but very much more. When an artist looks at a thing, he not only looks at it, but looks through it into some idea or thought behind, we may say its soul, of which that object is only a limited expression. In other words, he gets at the idea of that object as it exists in the mind of God. As Edward Carpenter put it:

Things (so called) are but unapprehended thoughts. Matter is mind in an opaque state. As far as we understand and see into a thing, we credit it with life and animation. As far as we fail to do so, we call it brute material.

Everything that is in the objective world exists in the Divine Mind as ideas or archetypes. A single archetype or idea in the mind of God finds concrete expression down here in a myriad ways. To a real artist, an object or an event is only a help to realize the idea of that object or event in the Divine Mind. Carlyle defined art as the dis-imprisoned soul of fact. "Fact" is the *seeming* and the "soul" is its *being*; and this soul is revealed in art. We can illustrate this with reference to portrait-painting. A portrait painted by a real artist is of course true to the original, but there is very much more in that work of art. If one requires an exact reproduction of a person it can be easily done by photography. Why should then anyone ever want a painting done by an artist and pay an enormous sum for it, compared to the expense of a photograph? Here is a very important point involved. In photography, we get a reproduction of the person as he "appeared" at one instant. But in the painting, the artist depicts the person not as he looked at one particular time but as the person is generally, in other words, his general temperament and character. Further, the artist is able to give an idea in that picture of what the person is in the mind of God; that is to say, the

type to which he belongs. It is not easy to explain how an artist achieves this. In some mysterious way, he makes the picture reveal itself. Again to quote Edward Carpenter:

You want, for instance, to portray a character. If you are a philosopher, you will describe it laboriously in an analytical way. . . But if you are a painter you will paint the face and true lineaments in such a way that the character speaks for itself through them.

Because of this instinctive tendency in him, to an artist every little thing has a meaning, has a message from God, as it were. What is missed by the man in the street will reveal a very great truth to the artist. He verily finds "tongues in trees, books in the running brooks, sermons in stones and good in every thing". To him, in the words of Elizabeth Browning:

Earth's crammed with Heaven
And every common bush afire with God;
But only he who sees, takes off his shoes.

And he feels as Wordsworth says:

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

In a word, the artist will read a message from the mind of God in even the most insignificant things of this world.

It is the archetypes in the mind of God that give permanence to things. While the expressions of an archetype down here may vary in all possible ways, that archetype is unchanging, eternal. There are archetypes not only for things but for experiences. Various and varied experiences can be seen as varieties of one typical experience, and

similarly the people we know can be seen to be various expressions of certain typical characters. In the great dramas, the events portrayed are not merely historical or mythological but they are typical events which, so to say, are eternal, and the characters are typical characters who live for all time. A Hamlet or a Dushyanta may or may not be a historical personage but a typical person who lives for all time. There have been Dushyantas, there are Dushyantas, and there will be Dushyantas, but all these will conform to the typical Dushyanta in the mind of God. In all works of art it is these types that are portrayed prominently rather than mere historical or topical personalities. While the expressions of an archetype may be varied and ever-increasing, the archetype remains one and is the unity behind all the expressions of that unity.

Let us now see how in art there is a way to transcend the limitations of space and time. Take, for example, scenery painting. A landscape painted by an artist on a few square inches of paper or canvas gives us the impression of looking at a scene of Nature extending over many square miles and in three dimensions; further, if the artist is a real artist, we get not only the visual impression, but the picture will kindle in us a sense of wonder and reverence. So here we see the limitation of space being transcended. What scenery painting is to space, drama is to time. In two or three hours, the dramatist reproduces a story or events covering a long period, perhaps even centuries. In drama all the essential experiences pertaining to the characters are portrayed with a vividness and intensity which produce a direct or deep effect upon the spectator. Shakspeare called the world a stage. We may reverse it and say that the stage is a world and all the characters and events depicted are only human beings and events of the world; with this difference, that the non-essentials and repetitions are omitted and the

essential features are emphasized. Here the element of time is transcended. William Blake said :

To see a World in a Grain of Sand,
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.

Another characteristic of art is that it can give permanence to what is impermanent in Nature. To enjoy a beautiful sunset over the sea, we have to be in a place near a seashore, and we have to wait for the evening. The weather conditions have to be appropriate—otherwise, clouds or rain can blot out the sunset altogether. How many conditions are needed to enjoy a sunset! But if we have a picture of a sunset by an artist, we need not go to the seashore, or wait for the evening, with anxiety as to the weather. The sunset is here and now with us all the time. As Carlyle put it: "In all the works of art wilt thou discern Eternity looking through time, the Godlike rendered visible."

Another concrete help which art gives, especially dramatic art, is vicarious experience. In great dramas real human experiences are so portrayed that we may put ourselves *en rapport* with the characters and events of the drama, and so, as it were, vicariously get the benefit of all such experiences without really going through any one of them. In fact, one of the important functions of the drama is to help people to achieve this. An actor who takes the part of great characters may develop in himself the capacity to effect some sort of identification with the original characters, and thereby will grow in sympathy and understanding.

We have seen already that the artist is able to achieve what cannot be achieved by an analytical process. Art being directly related to emotion, it helps to sublimate

emotion into intuition. In some mysterious way, the artist develops in himself the intuitive faculty whereby to sense the thought of God, as it were by direct perception—without needing to go through the laborious processes of the analytical mind. We know how a poet sees some great truth: it flashes into his consciousness. A great artist, like a great seer, is unique in that his message is given generally from the realm of intuition. The artist understands and appreciates the experiences of other people as if he had himself gone through them. That is because his Buddhic nature is so developed that it enables him to realize unity with whatever object he seeks to understand.

Art also helps us to rise above the duality of joy and sorrow. Strange as it may seem, impersonal suffering, or an aesthetic experience of sorrow, has an element of joy in it. We know that one finds joy in suffering for the sake of a loved one. We know people weep from sheer joy. To the artist, joy and sorrow are not a duality, because he knows *Ānanda*, Bliss, which is a synthesis of joy and sorrow. While the opposite of joy is sorrow, and vice versa, there is no opposite for *Ānanda*, since both joy and sorrow find a synthesis in *Ānanda*. It is possible to experience *Ānanda* through sorrow—in a tragic drama! We go through all the sorrow of the characters represented, vicariously; we weep with them, we feel our heart choking, we endure all the varied sorrowful experiences of the tragic characters. We are thoroughly unhappy, and yet we are ready to go again and again to witness the same drama, because it was so good! Rather strange that one should seek to undergo painful experiences over and over again. It is because we enjoy that experience of sorrow in which we are not personally involved. If these troubles came to us in actual life, we would not enjoy them. But impersonally and aesthetically we can squeeze out joy even from sorrow. The whole

point is that so long as we do not get entangled in experiences, but go through them only as a "sakshi" (witness), we shall feel a sort of sublimated joy, and that joy is beyond pleasure and pain as we experience them down here.

In music we find the fulfilment of all the arts. All the other arts tend towards the condition of music. We use musical terms, such as "tone" and "frozen music," in relation to other arts. In a mysterious way music lifts us out of the lower realms of existence into sublime regions where, at least for the time being, life feels fuller, sweeter and nobler. It works as an alchemy which purifies our emotions so that we rise to the plane of intuition, where we experience a synthesis of what were fragments down here. In the words of Browning: "On the earth the broken arcs; in the heaven, a perfect round." It is not a cold intellectual process, but an intuitional awakening which illumines our vision and enables us to realize life in a way not possible ordinarily. In the words of Carlyle: "Music is a kind of inarticulate, unfathomable speech which leads us to the edge of the Infinite and lets us for moments gaze into that."

For the purification of our emotional nature, music is an effective instrument. Music can soothe a perturbed mind, quieten a restless child, and even subdue a savage beast. Snakes are charmed, cows and sheep are moved, by the concord of sounds. Music will help to make our mind one-pointed and our meditation and concentration easy. Music helps us to become responsive to higher influences; that is why music plays a great part in devotional life. In temple functions and church services music is used to bring about the requisite atmosphere of receptivity to higher influences. Great devotees have poured out their hearts' ecstasy in thrilling, rapturous, soulful music.

Above all, art is a great unifier. An artist is beyond creed, nationality or sex. A real work of art is appreciated

everywhere. Art is primarily an expression of the human soul. Fundamental human experiences are everywhere the same. Men and women weep everywhere, laugh everywhere, smile everywhere, love everywhere. Unsophisticated expressions of a human being have a universality about them.

Art is not a luxury. It is a necessity of life. It is food for the soul as bread and butter, or rice and dāl, is food for the body. A Chinese proverb says: "If you have two loaves, sell one and buy a lily." The implication is that we have not only to feed the body but also satisfy the aesthetic craving of the soul. Human life without art would be barren. What distinguishes a cultured man is his capacity to appreciate art. Every object of beauty is a messenger of God the Beautiful, and so it has the power to draw forth from us response to the infinite Beauty of God, and awaken in us the capacity to understand the significance of things and events around us. By making our nature artistic we unconsciously awaken in ourselves a sensitiveness to fitness and order. We feel instinctively what is good, what is true, and what is not. When we get attuned to the beauty and harmony of Nature, which is the mirror of God, we naturally prefer the good, the lovely and the noble, and reject the evil, the ugly and the mean. It may be emphasized that a man of culture should have in him this inner poise which art appreciation brings to one, a poise which enables one to understand things as they are and use them as windows through which one may peep into the mind of God, a poise which helps one to realize, in the words of Spenser:

That Beauty is not, as fond men misdeem,
An outward show of things, that only seem . . .
For it is heavenly born and cannot die,
Being a parcel of the purest sky.

R. SRINIVASAN

MODERN TRENDS IN RACIAL EVOLUTION¹

By CECILIA POLLARD

THE world is travelling at a break-neck speed. We live in a time of tremendous change. New developments of thought and new discoveries in science demand from us continuous adjustment of our way of thinking and even of living. One sees this period in history as one of the most critical the world has ever known. In the world drama, the stage has been evidently set for tragedies. Difficulties have continually to be faced and if possible overcome. At the present time it remains to be seen whether the lessons of history have really been learned by humanity, those lessons which will enable it to emerge into a more peaceful scene or whether another act of tragedy will present itself in a third world war.

Looking at the facts, we see Totalitarianism trying gradually to get a grip over the whole world, having recently invaded Korea and Indo-China. Its latest conquest is Tibet. One has only to read the daily newspapers, to see the difficulties with which mankind and particularly world statesmen are confronted. We have the racial question in an acute form in South Africa, the problem of the hydrogen bomb, and the pressing problems of Korea and Formosa.

¹ A short lecture to the 79th International Convention, Banaras.

The eyes of the world are now watching to see how the racial question is going to be solved by South Africa, warned as it has been by the United Nations Organization.

Let me put before you one or two newspaper reports: Mr. Nehru, addressing a public meeting at Lucknow, said recently:

He had no objection to people discussing various ideologies so long as they did not think of destroying existing foundations in order to build a new order. Talking in the air about abstract ideologies would not be of any avail in the atomic age.

The acceptance of the universality of Communism was fraught with the danger of spreading party tensions in other countries. If the pattern of international Communism was not what it was today, there might have been less fear and suspicion in the world.¹

Then there appeared on the 20th December in *The Statesman* of Calcutta a report by Walter Farr, dated December 19th at Paris:

Mr. Dulles has, I understand, made it clear to M. Mendes-France that if a Communist military attack is made against Southern Viet-Nam, Laos or Cambodia, the U.S.A. will immediately retaliate with air and naval forces and, if necessary, with atomic bombers. Retaliation would not be confined to the immediate area of the Communist attack. However, atomic weapons would not be used if orthodox bombing was found to be sufficient.

Such is the danger of the position.

On the other hand, world statesmen from democratic countries are working to make the United Nations Organization increasingly effective. Advances in social, cultural and scientific progress are also observable. Another fact of interest is Marshal Tito's visit to India. It has been said that his visit would cement the friendship between

¹ *The Mail*, December 13, 1954.

India and Yugoslavia, and is an important factor in the relations between East and West.

Perhaps of even greater significance at this time is Eisenhower's "Atoms for Peace" plan. International co-operation on the development and utilization of atomic energy for peaceful purposes will go forward rapidly, *provided* the nations of the world understand each other.

A further report that strikes a happier note while at the same time it issues a warning was an address given by Pandit Shukla, Chief Minister of Madhya Pradesh, to the National Academy of Sciences. Pandit Shukla is reported to have said that science had made in many ways life "happy, secure and livable".

If the progress of science continues, one may well realize the dream of one world in which the human family will be living in utopian conditions free from everything that makes life miserable, and provided with all that is essential to ensure human happiness.

Science had also helped to perfect instruments of mass destruction. Eminent thinkers like Einstein feared that there was a danger of extinction of all life on the planet. The fate of the human race would be most tragic, if at the peak of its glory, when it had the means of curing itself of all its ills, it chose the path of self-destruction.

*Science is not wrong; we are wrong that we misuse science.*¹

So, at this critical time, Theosophy has a unique message to give, for it has the knowledge and the vision of the Plan for humanity. Theosophy shows how mankind is not accustomed to think in terms of unity due to its mental outlook. One feature of the formal mind is that it divides. Most people note, first, what they object to, and only afterwards, what they approve. It is not that the mind cannot unite, but to bring about any unity, the

¹ *Amrita Bazar Patrika*, December 28, 1954.

mind must be completely impersonal. The vast majority of mankind are directed by their passions, and only a minority are experimenting with the mind. Among this minority, whose mentality at the moment divides rather than unites, there appears a new type which possesses a quality rising above the mind.

In order to understand why some think in terms of unity and others do not, let us look at the great Races. Theosophy teaches that each Race has its own characteristic; likewise each sub-race. The great Races are concerned with the development of the different bodies or vehicles of man. The Third Root Race was concerned with the development of the physical body. The Atlantean Race, which succeeded it, was concerned with the development of the emotional body, and the Aryan Race is chiefly concerned with the development of the mental body, the instrument of analytical, formal thought. As mentioned before, each sub-race has its own characteristic. For instance, take our Aryan Race, which is concerned with the development of mentality. The fourth sub-race of the Aryan Race, which is the Fifth Root Race, was partly concerned with the development of mentality because it was a sub-race of the great Fifth Root Race, but it was concerned with mentality as conditioned by the passions and emotions. The fifth sub-race of the Aryan Race is concerned with the development of the mind. This is the reason for the great display of mental activity. Hence the wonderful development, in the last hundred years, that modern science has made. Marvellous scientific advances have taken place, all doubtless for good in the end, but some put to destructive uses in the beginning.

The next sub-race, the sixth, still a sub-race of the Aryan Root Race, will also be developing mentality, but it will be developing mentality from the point of view of the

intuition. True intuition is not the direct result of any process of the mind. Mentally, man knows by examination of an object from outside that object. Intuitionally, he knows by becoming one with the object. The knowledge which intuition obtains is by identification and not by analysis. Up to the present time, we have devoted ourselves to analysis, but not so those who have developed the intuition.

What is intuition? Intuition is defined as the immediate and complete cognition of any object or truth. It is perception without reasoning and a connecting link between the ancient and modern philosophical knowledge.

Already the faculty is recognized of an intuition of first principles, of metaphysical origin. Various other forms of intuition will become manifest as evolution proceeds. These will take the form of extensions of the fairly common experience that ideas arise in one's mind without reasoning, and bring the solution of some problem with which one has been preoccupied.

Hitherto intuition has been regarded as spontaneous and not to be acquired by training. This view will, however, undergo a change and means will be devised for the deliberate development of the faculty as in radiesthesia or dowsing. People who develop dowsing powers become super-sensitive receiving instruments so that their muscular reflexes are a natural response to the electro-magnetic effects produced by surrounding forces. By long practice, it is said, and the use of certain devices the dowser can learn to differentiate between one object and another and acquire much precise information concerning them.

The full secret of the wonderful power of a consciousness higher than the mind belongs to the future. The Theosophical view is that intuition arises in the sixth principle of man, the vehicle of spiritual wisdom, in which

there is a consciousness of oneness with the life in all beings and forms. This vehicle is now undergoing a development which will render it increasingly usable as an instrument of cognition and research.

Ultimately the slow process of physical observation and classification, mental analysis, deduction and induction will no longer be necessary for the attainment of knowledge. Those in whom intuition is sufficiently developed will be endowed with an implicit insight into first causes and first truths.

Theosophy shows that the human evolutionary process is far from complete. Latent powers still exist, both in consciousness and the body. A new type is appearing with qualities of the intuition. Individuals belonging to this new type will seek unity and co-operation between individuals and nations. Unity will be at the very heart of their being. All action performed by these individuals will be the union of the many to accomplish a single purpose. "Together, differently" might well be regarded as their code of life; and fortunately for the human race, their numbers are gradually increasing.

One important fact regarding this new racial type is that it is not to be born in a single place, nor is it to belong to a single nation. There are signs of this new type among the peoples of America, Canada, South Africa, Australia and New Zealand.

It is a trite but nevertheless true saying that the world problem is the individual problem. For it does rest with the individual to assist in the bringing about of world unity. The United Nations Organization cannot bring about world unity unless individuals give their support to it. Each one is important; for it needs all kinds of people to make up a new race, because that new race must have in its vehicles the possibilities of unfoldment along

various lines. The special characteristic of the Celtic race, the fourth sub-race, was the expansion of the emotional nature of man, whereas the work of the Teutonic and Anglo-Saxon, the fifth sub-race, is the evolution of the intellectual side of man. The coming sixth sub-race is to combine both these qualities, and in addition, bring out the quality of the intuition. To bring this about, a mixture of different races is necessary; not a mixture of Root Races, but a mixture of two recent sub-races. When a sub-race develops with people looking for points of agreement, what a tremendous difference that will make. The new sub-race with its synthesizing faculty will lead the world towards the goal of Unity.

A most interesting fact is that C. W. Leadbeater delivered a series of lectures on this subject of Races and sub-races in 1915, and what he said regarding the Plan can be seen at work today.¹ In New Zealand, for example, since the end of the second world war, there has been a steady influx of new settlers from Europe and intermarriages are taking place. There was a time when marriage out of one's race was considered ill-advised, but today intermarriage cannot be stemmed. The young people of today have a different outlook and it is evidently part of the Plan to prepare a suitable vehicle for the new sub-race.

Quoting from *The New Humanity of Intuition*, by C. Jinarājadāsa :

When we become intuitive, then, for the first time, we shall understand what are the potentialities of good and beauty in our own selves. We shall not then need to talk of God, for we shall know Him; we shall not need to go in search of Him in church or temple, for we shall have found Him in our own hearts and minds, and in the faces of our fellow-men.

¹ *Australia and New Zealand: The Home of a New Sub-Race*, by C. W. Leadbeater.

When before the eyes of our intuition the Everlasting Will is revealed as an open scroll, then both the strength and the wisdom of that Will will stand on either side of us as we do our work. This is the future for the men and women of intuition in a day to come; but that inspiration and illumination can be ours even today, if we judge men and events in the light of intuition, if we see beauty everywhere, and love all.

While on the one hand we see dangers leading to destruction through another world war, on the other hand, we have the new type appearing with this quality of intuition, with a deeper understanding of the unity of all life. The doctrines of Reincarnation, Karma, and the Brotherhood of Man are urgently needed in the world today in order that individuals may know and co-operate to bring about the right conditions, in which the new sub-race may develop. This is a period of preparation of the evolutionary field, into which may be born advanced Egos who will lead the world to Unity.

CECILIA POLLARD

Creative thought is the kind that causes us to change our minds and change our outlook. It is not just thinking. It is not a process designed to sustain our old prejudices and beliefs, but is a type of thinking that will cause us to change our thoughts and ideas. This creative thought produces a situation where our environment is constantly changing. For, as we advance, our environment changes. It is not something to be completed. Our only insurance for the future is to create a constant supply of new thoughts for the present.

A. C. BENHAM

THEOSOPHY AND THE MODERN WORLD¹

By GOOL K. MINWALLA

*Presidential Agent for the Theosophical Society
in Pakistan*

ALTHOUGH Theosophy is the Eternal Wisdom, which is being revealed stage by stage, it is necessary that its truths must be related to the times in which it is presented. We are living in a challenging age, fast moving and constantly changing, where new facts and discoveries continuously present new appraisals of life and its values. In such conditions, there is a constant challenge presented to Theosophy and its capacity to interpret modern life. Is Theosophy outdated? Has it lived too much in the past? Has it the means to meet modern problems and to suggest their solutions?

Theosophy puts before us certain fundamental principles with regard to life—the one Reality, the Unity of all life, the compelling power of thought, the great truths of Karma and Reincarnation, and the idea that there is a plan which is Evolution. How do these teachings and principles compare with the needs and the thought of the modern world?

The following quotations will help us to understand the trend of modern thinking and to ascertain how closely it is related to Theosophical thought:

¹ A talk given at the 79th International Convention, Banaras.

By becoming allied with the creative heart of the cosmos, the usual hope of reward or fear of failure has no meaning for us. We achieve an attitude of detachment as far as our personal fate is concerned, yet our life flows onward unaffected by attraction or repulsion, but positive and all-inclusive, even as the life of the sun pours beneficently on all and is affected by none.¹

All growth in religion, when it is real and not merely formal religion, is a gradual growing in the likeness of God. It may be described as a progressive deification of human nature. Every stage of religious life implies a theopathic state, in the sense that the soul grows to feel more deeply the presence of God, to be swayed by impulses from Him, and to feel as He feels with regard to the issues of life.²

Innumerable statements of this nature convince us that modern thought in the realm of philosophy, science and psychology is turning towards the fundamental teachings of Theosophy. It is not perhaps directly influenced by it, but what is more important is that it is arriving at the same conclusions. Today, the remarkable experiments made by Dr. J. B. Rhine at the Duke University in North Carolina and many other efforts of a similar nature present a most interesting study in the realm of understanding the real nature of man. One could therefore say that Theosophy lives more today in modern science, modern thought, modern philosophy, modern psychology and modern research in medicine than ever before. This is the time therefore when the teachings of Theosophy, if presented in relation to modern trends, can find acceptance in a larger field than before, including those who by their thought and study enjoy leadership in the world of ideas and thought. It is necessary for us, workers of the Theosophical Society, to study these modern trends and to indicate where

¹ Osborn, *The Superphysical*.

² Hughes, *Philosophic Basis of Mysticism*.

they are leading us, to suggest the next step to these researchers and discoverers, and to vindicate the position of Theosophy as a forerunner of modern thought. The time has come when, if we are to make Theosophy effective and helpful to the world, we must find for it a place in the life and thought of the people.

The second necessity is to confront the practical problems with which the modern world is faced everywhere and to see what we can do to help in their solutions. As we travel across the world today from place to place, we find that large masses of people are gripped in the psychology of war and destruction. The fear of war is a real experience in the consciousness of millions of people throughout the world. How can Theosophy meet this situation? Great efforts are being made in the international field today to meet the challenge of war. Common danger is bringing countries together through political and military alliances. A pattern of co-operation and brotherhood is emerging, but it is inspired by the fear of war and destruction. It is for Theosophy to present in this situation the solution of love for peace. Let us try to make this love for peace an active principle by whose power the fear of war may be destroyed. Peace is the responsibility of every single human individual and not only of the politician. As we try to cultivate peace in our lives, in our homes, and in every aspect of our living and thinking, we make a powerful contribution to meet the fear of war. It is only on this basis that a real brotherhood of humanity can be built, and it is for us, Theosophists, to present this positive thought to the world.

There is one approach to any world, modern or ancient, which always remains unchanged in its power and appeal, and that is to bring to those around us sincerity and true understanding through sympathy and co-operation. If we

members learnt to do nothing else but to live Theosophy as beautifully as we could, we would make one of the most successful presentations of our great philosophy. After all, it is our living and actions that speak more effectively than anything else. Not in the quantity of our membership but in its quality lie our strength and value. Let us go into the New Year with greater strength in Theosophical thinking and practice.

G. K. MINWALLA

THE CALL

Methinks I see the Teachers of the world
 Round the altar of God's all-holy writ,
 Full-orbed in mantles of vision'ry fires—
 Saviours of more than their own native climes.
 From East and West, and utmost North and South
 And a thousand voices blend in my heart,
 Dear old companions of the pilgrim path.
 I hear their doves of Peace flutter in air
 Over the earth blood-red with flames of hate,
 Shaking love-showers from their pregnant hearts
 To quench all the atomic hells in man.
 Awake, ye children of the Immortal Spirit!
 In the names of all the Gods the world holds dear
 And of the Teachers peoples do revere,
 Once more comes to the human race the call
 For God's love-feast, not of the Apocalypse
 Of visionary dreams, but of the bread
 And wine of life, shared full in every home
 On earth, transformed into more than heaven
 For the great creation's heart to bloom
 In the newer Edens of the world's changed life.

K. T. KRISHNASWAMI

THE 79TH INTERNATIONAL CONVENTION

THE 79th International Convention of the Theosophical Society was held at Banaras, the headquarters of the Indian Section, from the 25th to 31st December 1954. The President and Mrs. Bhagirathi Sri Ram, together with the delegates from abroad and from various parts of India, received a most hearty welcome from the General Secretary of the Section, Sri Rohit Mehta, and his wife, Srimati Shridevi Mehta, and other Section workers. It was the first International Convention to take place in Banaras under the presidentship of Mr. N. Sri Ram and was felt by those who attended it as a happy and harmonious session. The total registration of delegates was 513.

Banaras is one of the world's great cities, hallowed and sanctified by India's age-old spiritual tradition. It occupies a unique place in the heart of every Indian Theosophist, likewise in the heart of every Indian. In such a vast country, made up of diverse streams of culture, with many languages and traditions, Banaras may be regarded as the symbol on the physical plane of the essential unity of these varying modes of life and thought. It was here that Dr. Annie Besant established her great work for the education of Indian youth. The property owned by the Indian Section since 1912 has 33 acres of land on which are many fine buildings. Among these are the offices of the Indian Section, a handsome Lecture Hall, a Library Building, "Shānti Kunj" where Annie Besant lived from 1894 to 1907, and

other private residences. Convention gatherings are usually so large that a huge marquee is set up for the meetings.

The Convention was opened on the morning of December 26th in the amphitheatre adjoining the Hindu Temple. The flags of the countries in which the movement has spread and also the U.N. flag were displayed as usual. The countries represented personally were the United States of America, England, India, Australia, New Zealand, South Africa, Pakistan, Ceylon and Mauritius. The proceedings began with a song by the students of the Girls' College on the compound. Greetings were given by representatives of the above Sections and also on behalf of East Africa, Gold Coast and Burma; those received by cable and mail from countries all over the world were then read by Miss Ann Kerr, the Assistant Recording Secretary. Sri Rohit Mehta, General Secretary of the Indian Section, welcomed the President and the delegates to the Convention, and drew attention to the fact that this Convention marked the 60th anniversary of the coming of Dr. Besant to Banaras and he expressed the gratitude of the Indian Section to her for all that she did and gave to India and the Indian Section.

The President then delivered his opening address in which he asked the delegates assembled to join with him in sending a greeting to every Theosophist wherever he may be; he linked the Convention with other meetings held at the same time in various countries, the national Conventions in New Zealand and East Africa, and the support Conventions at many places, especially that at Adyar. He reviewed the work of the Society during the last year.

The Convention Lectures were delivered by the President, Mr. N. Sri Ram, on "The True, the Good and the Beautiful"; Sri Rohit Mehta, General Secretary of the Indian Section, on "The Significance of Life"; and two by Mr. Geoffrey Hodson on "The Language of Allegory and Symbol and

Some Keys of Interpretation" and "The Serpent Symbol and the Serpent Fire," the latter illustrated with lantern slides. By invitation from the Indian Section, Miss Sandra Chase of New Zealand gave the Besant Lecture and took as her subject "Psychological Factors in the Development of the Child and the Adult".

In addition to the public lectures, which were very well attended, there were two half-hour lectures, by Miss Ann Kerr on "No Member Is an Island" and Miss Cecilia Pollard from New Zealand on "Modern Trends in Racial Evolution".

A symposium on "Theosophy for the Modern World" occupied two sessions, presided over respectively by Mr. Hodson and Miss Ann Kerr, the speakers being Mrs. Bhagirathi Sri Ram, Mrs. Mary Elmore, Mr. H. B. F. Moorhead, Srimati Shridevi Mehta, Mr. K. M. Pillay, Mrs. Gool Minwalla and Sri M. Subramaniam.

Sectional Conferences were held to discuss matters pertaining to Theosophical work generally. The delegates divided themselves into three groups. The three groups met separately on the 27th and 29th and discussed respectively: Study Classes; Presentation of Theosophy through lectures and literature; and Membership Contact. The respective Chairmen were: Mr. Geoffrey Hodson, Sri S. N. Chowdhry and Mrs. Gool Minwalla. On the 30th at a plenary session, the group leaders, under the chairmanship of Mr. N. Sri Ram, presented their several reports of the discussions and the conclusions arrived at. These Conferences were lively and proved useful. Many members participated in the discussions.

A Panel Discussion was a new feature introduced at the Convention. Under the chairmanship of Mr. Rohit Mehta, several members discussed the subject of "Universal Brotherhood of Humanity—What Does It Imply?"

The panel, which consisted of a dozen previously selected delegates, sat on the platform and discussed the subject by means of extempore questions, answers and explanations. Opportunities were given also to the members of the audience to contribute to the discussion.

On the 28th December the All-India Federation of Young Theosophists and the World Federation of Young Theosophists held their annual meetings, in which the work of the year was surveyed. A Youth Forum discussed "The Play of Life" in the aspects of Truth, Goodness and Beauty, under the chairmanship of the President, Mr. N. Sri Ram. Each of the aspects was dealt with under the life and the form sides respectively: Sri Pardhe and Sri V. Gopalan speaking on Truth; Sri S. Moryadas and Sri Balasubramaniam on Goodness; and Sri Krishna Bhide and Sri Amar Nath Singh on Beauty. A meeting of the Order of the Round Table was also held on that day.

A feature of the Convention was a Theosophical Exhibition, the combined work of a number of residents of the Indian Section headquarters. It was located in a small pandal near the amphitheatre and was an artistic exposition of the growth and development of the Theosophical Society since its founding in 1875. Some of the noteworthy exhibits were: the seal of the Society with explanations of the symbolism of its constituent parts; maps of the world with flags representing the various Sections; portraits of national and international leaders, with special and detailed reference to the Indian Section; photographs of the chief Theosophical centres throughout the world; and statistical charts of membership.

During the International Convention the Indian Section held its 64th Annual Convention in two sessions with three meetings of the Section Council. The President, Mr. N. Sri Ram, presided over the Convention and gave a

short opening address. He said that all our work should be marked by a release from within ourselves of fresh life, which would result in a more beautiful way of action. Sri Rohit Mehta, General Secretary, reviewed the progress of the work of the Section during the year and at the second and closing session he placed before the Indian Section members some proposals for improving and vitalizing the work, based on his ten years' intimate acquaintance with it.

The art and entertainment side of the Convention was worthy of the occasion. On the first evening a play, "The Life of the Lord Buddha," was excellently performed by the students of the Vasanta Kanya Mahāvidyālaya. On the 27th there was an outstanding concert of classical Hindustani music by the brothers, Ustad Moinuddin Dāgar and Ustad Aminuddin Dāgar, which was much appreciated. A variety entertainment was given by the School and College students on the 28th December, and on the next evening a programme of folk dances and devotional music was given by residents at the Indian Section headquarters. On the 30th some films of the Indian Section headquarters were shown, followed by a colored film of the American Section headquarters.

The General Council, which is the Governing Body of the Society, held a meeting as usual to transact its business. It approved the recommendation of the President to award the Subba Row Medal for 1954 to Mr. Geoffrey Hodson for his contributions to the Society's literature. The medal was formally presented by the President to Mr. Hodson on the 30th just before he delivered his second public lecture.

On December 25th, before the Convention was formally declared open, a meeting of the Theosophical Order of Service was held under the chairmanship of the President, who spoke on the need for the existence of the Order and how its work might be organized. Some of his ideas were

in his Presidential Address. At this meeting Mr. Geoffrey Hodson and Sri Rohit Mehta described the work of the Order in New Zealand and India respectively. On the same day the Ritual of the Mystic Star took place. Every morning, from the 26th to 31st, the proceedings began with the prayers of the religions. Also many members took part in the Bhārata Samāj Pūja, a congregational form of worship, which took place every day at dawn in the Hindu temple on the compound. As the Convention proceeded, greetings from some Sections and many members in different parts of the world came in and were read to the delegates from time to time—one of these greetings being from Srimati Rukmini Devi, who was at Huizen, Holland, participating in the "parallel" Convention held there.

A Convention bulletin, *The Banaras Convention News*, was issued daily under the able management of Sri G. R. Venkatram and his helpers; and many hundreds of copies, which were ordered prior to the beginning of the Convention, were posted daily to members in India, who were thus brought into closer touch with the Convention, and overseas countries.

Arrangements for the comfort of visiting delegates were as usual adequate and satisfactory. Meals were provided in Indian and in Western style, and the restaurant run by the staff and students of the Besant Theosophical School and the Vasanta Kanya Mahāvidyālaya provided not only welcome refreshments but was a centre for contacts among the members.

At the closing of Convention, December 31st, 1954, addresses were given by Miss Emma Hunt, Recording Secretary, Sri Rohit Mehta, General Secretary, Indian Section; and the President, Mr. N. Sri Ram. Thus ended a brotherly and memorable Convention leading us into the 80th year of the Society.

INTERNATIONAL INTEGRATION

By MICHAEL ALEXANDER

WE are longing for international integration because there is no international integration. It is a fact that we long always only for that which we do not have. But instead of forming a conference, an organization, or a committee, to try to bring about this international integration, one should investigate the question, why does this integration not exist?

There is no peace in the world of today. There are numerous peace conferences, all of which are unable to establish peace, because their members have never realized peace within themselves. Without realizing international integration within oneself—which is an attitude of mind—it seems useless to hold conferences on the subject. All world problems are human problems. The problem of international integration is the problem of relationship, the problem of you and me.

The facts are that at the moment there does not exist international integration; there is only national separation. To bring it to the human level, there are human beings living in this world, and every one of them is separated from the other. Unfortunately we approach the problem of our fellow-being from our own (separated) individual point of view, and therefore we cannot understand him fully. Our individual point of view is the result of our own individual (separated) upbringing, and therefore is not really our own

point of view. This lack of understanding is the cause of the wrong relationship between one individual and another.

When I came to India, I looked at all that I perceived through my European eyes, and therefore could not understand all the things in India that seemed strange. Then, having been for quite a time in India—which is an absorbing country—I began to look at European affairs with different, Indianized eyes, which makes it quite difficult to understand what is taking place in Europe. But from the moment, some time ago, I realized that world problems are my individual problems, and from the moment I understood the origin of my problems, I could understand the problems of my neighbor. There is not a single problem in the world, which is not to be found within every one of us, if we take the time carefully to investigate ourselves, our actions and reactions.

I believe that international integration can come into being only when each one of us solves, within himself, the problem of relationship between himself and every other. That means that every one will come to understand the actions, reactions and motives of his brother as soon as he understands his own actions, reactions and motives, without pre-formulation, judgment or prejudice. So, the problem of international integration, which is the problem of human relationship, can only be solved through self-knowledge, the result of which is the knowledge of mankind, for man is mankind on a small scale.

We do something, we act and react, and whatever we do is done with the idea of a result, of an end. We expect something as the result of our actions, whatever it may be. The moment the expected result (which is pre-formulated in our mind, according to our desires) does not take place, we become disappointed, which causes a conflict, and this in turn makes us suffer. This is, in short, an analysis of

the origin of our problems, misery and suffering within ourselves, as well as in the world.

Living in this state of misery and suffering, we want to get rid of it at once. We try to leave it behind, in trying to escape. Since we do this, again with an expectation, namely, the expectation of getting rid of the inconvenient state of misery, and since this expectation never comes true, we cause more and more conflicts and suffering. This goes on and on, and we are surprised and disappointed never to be able to get rid of the troubles, but continue to remain in this "mess" of a world. There we are—unhappy, separated from each other, divided. The only connecting link between person and person seems to be the misery which is shared, equally together, in one way or another. We join organizations, listen to lectures, and read articles, mainly in an effort to get rid of our troubles. And since in these activities there are no remedies, we remain standing helplessly, not knowing what to do.

There is really no use in reading books, studying philosophies, if we do not *do* something. It is action which is needed, but action without any expectation. Every one has to make experiences for himself, and nobody, no organization, no church, no temple, no philosophy, will present to him the exit-visa from the land of misery.

But if we start the activity of self-knowledge (which means the investigation and observation of one's own actions and reactions on all levels) for the action's sake and without expecting any result, we shall suddenly understand ourselves, because, unattached, we become the object of our activities. Then there is no longer any need for trying to understand other members of the human family, because we *are* the other members in that moment. It is difficult to explain clearly in words this experience, as this experience is without limitations, while human speech is very limited.

One of the most wonderful results (it is not so much a "result" as a discovery) of this experience is an inner happiness, which is true happiness because it is unattached, impersonal and without desire, like the scent of a flower.

I believe in the Theosophical Society because this Society gives to every member the uttermost freedom for this great work of self-knowledge, and enables him, more easily than other organizations, to *share* his happiness with others.

Self-knowledge is one of the pillars of the great human Temple, which will, when ready, be occupied by the human family, living together in harmony and peace, in happiness and joy. It is up to us, to every one of us, to do this work for the work's sake, the fulfilment of which will show that the problem of international integration will, like all other human problems, cease to be a problem any more.

MICHAEL ALEXANDER

If I say that I believe something, that statement does not amount to anything. The smallest atom of "I know" is worth more than an endless array of "I believe". The time may come when religions that only believe something will revise their dogmas, and in place of countless recitations of what they believe will state what they know.

It is an established and undisputed fact that we must clear out the old before putting in the new. We must do it by the process of our own thinking. No one has any right to enter your attic and start throwing out what they consider junk. The ideas you are harboring represent your standard of values and only by a change of thought will the standard change. You alone will eliminate what you find to be worthless. Do not believe what I or anyone says or what was said a few hundred years ago until you can put it to the test of reason and logic, and before discarding any strange-looking thought, think it over first.

A. C. BENHAM

SOME THEORETICAL ASPECTS OF DREAMS

BY LOUIS J. MARX

BEFORE Freud died he sadly made a statement to the effect that since he presented his work on dreams no really new work had come out on the subject. Although notable strides have been made since then in the interpretation of dreams, his basic contention still holds for the dream theory itself.

The writer would like to present a few problems which seem to him to be inadequately considered.

Freud considered the foremost function of dreams was the protection of sleep. Gutheil affirms this by saying that external and internal stimuli "which normally would cause us to awaken, give rise to dreams which stave off complete awakening, even if only for a short time".¹

Freud elaborates three kinds of somatic stimuli: The objective sensory stimuli which proceed from external objects, the inner states of excitation of the sensory organs, having only a subjective reality, and the bodily stimuli arising within the body.² He demonstrates that somatic stimuli do not necessarily result in a dream nor can dreams be explained on a somatic basis. I will not elaborate the many evidences that he presents, but only wish to point

¹ Gutheil, Emil A., *Handbook of Dream Analysis*, page 29.

² *The Basic Writings of Sigmund Freud*, page 277.

out the necessity for recognizing dreams secondary to somatic stimuli.

The part that dreams play in protecting sleep must be slight, if any, if we take Freud's own concept that "external stimuli do not oblige me to dream, even though these stimuli appear in the dream content as I begin to dream".¹ He further shows that even if he does dream there may be several reactions to the stimulus, such as ignoring the stimulus, recognizing it but refusing to awaken, waking directly, or weaving it into a dream. He states that these reactions would not be possible if the incentive to dreaming did not lie outside the somatic dream-sources.

It may also be added that when such stimuli are incorporated into a dream, they are usually greatly magnified and distorted, and may result in a frightening nightmare in which the person may awaken in horror. Therefore, from Freud's own evidence we can question whether the so-called somatic dreams have any protective function for sleep.

Ernest Jones illustrates this point in stating: "Nightmares do not release pent-up energy but evoke an emotional response."² Nightmares are closely related to somatic states since they occur more often in indigestion, while lying on the back, and when there is physical discomfort. There are other factors which distinguish nightmares and somatic dreams from what we may call psyche dreams for lack of a better term. The former may occur during deepest sleep and most often in the first two or three hours of sleep, while the latter occur upon awakening.

From this it may be postulated that there are more than one type of dream, one of which is the somatic dream, and this does not serve the purpose of protecting sleep.

¹ *The Basic Writings of Sigmund Freud*, page 279.

² Jones, *Nightmares, Witches, and Devils*.

Now let us turn our attention to those dreams which are commonly thought of when referring to dreams, the type that seems to be the function of the psyche or subconscious mind. If these dreams occur in the process of awakening, then this fact alone would be enough to shatter the protective purpose of dreams in relation to sleep. The timing of dreams is by no means settled, and the postulate that dreams do occur as a process in awakening is a view which I wish to question.

It is a common conception that dreams occur during the last moments of sleep. Renneker illustrates this view with a case in which a man's dreams would conclude in the ringing of his alarm. The sequence of events in the dream would lead up to where the alarm would rationally fit into his dream story. Renneker explains the case by saying that the dreamer's "sense of timing in sleep enabled him so to pace the development of a dream as to allow the most direct, gratifying, and least disguised expression of latent dream wishes at that point in sleep when he knew, intuitively, that he was comparatively safe".¹ He goes on to insert an element where the dreamer foresees when the alarm will ring to explain his hypothesis.

Such a theory would either imply that the sleeping person has clairvoyant vision in order to know when the alarm will ring, or else it would necessitate an unfailing accuracy of the clock to near exactness plus the same sense of intuitive timing within himself. I question whether Renneker would like to swallow all of this. Gutheil makes a point which may be of some value here:

In deep sleep we are unconscious, there is no ego, no thought, no dream. In awakening, we are at first not fully conscious, but the conscious is flickering up gradually. The

¹ Renneker, Richard, *Dream Timing*.

closer to awakening a dream is perceived, the less distorted is its content.¹

He places the dream closer to the waking state, in fact, probably in the waking process. Objections to his first sentence will be discussed later.

Since it is the brain that sleeps, it could hardly be expected to be capable of registering impressions in that decreased state of activity. Therefore, it is my contention that dreams occur at that interval in awakening when the cortical activity is increased sufficiently to allow the consciousness to become manifest through it; and yet before the waking consciousness has gained sufficient control to interfere with the reception of the dream.

If one observes the process of going to sleep, certain phenomena may be noted. As the body relaxes the physical consciousness seems to withdraw into the cerebral area. Even though the person is not being bombarded with sensory stimuli from his body, he is still very active mentally. His thoughts become less concrete and less directed by his waking consciousness. As the brain is weakening its hold on consciousness, there appears to be what could be called a flight of thoughts. His thoughts are not becoming dull, slow and weakened, but are accelerated with heightened activity. There seems to be a freeing of thoughts into seeming realms of phantasy. Who can say there is no thought, no dream, no ego, while man's physical consciousness sleeps? Can we deny the existence of anything just because we cease to become aware of it?

We find a similar example as one loses consciousness while dying. Those people who have been resuscitated from drowning, etc., relate an experience not unlike falling to sleep. However, in the process of losing contact

¹ Gutheil, *Handbook of Dream Analysis*, page 38.

with the physical world, the person experiences what we could appropriately call a "review," in which his whole life seems to flash before him like a moving picture. He sees his life-experience in retrospect, its accomplishments, its failures, its joys, its sorrows, all seen in its wholeness as if to impart a wisdom of that life to the departing traveller. After considering such experiences, one is left with the feeling that the mind has an existence of its own and the body is not its home.

I have on occasion noticed that, during a dream or at the conclusion of a dream, I have been aware of my dreaming and in certain instances even able to direct my dreams to some extent or to interrupt them. Nevertheless, I am totally incapable of making any voluntary movements; I make an effort to move my arm, etc., but get no response. However, the autonomic nervous system is functioning at this time, for my emotional experiences in dreams are made manifest through the body. The body may reflect the state of fear quite dramatically. Either the seat of conscious expression is first activated in the lower brain centres (the autonomic), or remains in the body, throughout sleep, controlling the basic functions of the body.

Regardless of what view one wishes to hold about dreams, it must be granted that mental activity does occur even though the brain sleeps. Rather than assume that this drama of the mind is limited to a few seconds as one is awakening, it is more readily conceivable that the activity which we dream of occurs during sleep, and then upon awakening the brain gets a quick glimpse of the night life of the mind or the higher consciousness. It must be stated here that the emotional body seems to play a part in this night activity and thus seems to be an entity capable of functioning outside the physical body. During sleep the emotional body is no longer under the control of the

physical consciousness, and thus expresses its true self. While in the waking state the person can exert control over the emotional elements, he cannot do so in sleep.

Wolff makes an interesting observation concerning which he says: "In dreams time and space may be disturbed although in most dreams time and space within a dream-scene tend to remain coherent."¹ It would appear that one of the confusing aspects of dreams is the multiple impressions condensed into a few moments of consciousness. This could be attributed to the mind having many experiences over a considerable time during sleep, and then upon awakening all these experiences dumped upon the physical consciousness. These impressions, taken individually, would be coherent, but when they are condensed into a brief moment of awareness the brain is not able to assimilate them in an orderly fashion.

Another point worth considering here is the property of the higher consciousness to think and express itself in symbols when freed from the limitation of the physical; that is, what requires many words to be expressed through the physical consciousness can be expressed in a single symbolical image by this higher consciousness. Now when the brain receives such an impression, it may need translation, for the physical consciousness is not familiar with the processes of the higher consciousness. It is my contention that symbols do not serve the purpose of masking the activities of the sub-conscious from the dreamer or the psychiatrist, but it is the normal process of the mind. Symbolic thought is economical thought. It is cumbersome to think in words, and a person who is limited to word-thinking is limited in thinking altogether. The more intelligent a man is the less he thinks in words and more in symbols and ideas.

¹ Wolff, Werner, *The Dream-Mirror of Conscience*.

You cannot think abstractly with words. This is, in part, why I refer to this mind as the "higher consciousness," for it seems to be on a higher plane than the physical consciousness.

Perhaps it would be clearer to define some of the above terms. I think it can safely be said that the conscious mind in psychology is synonymous with what I call the "physical" or "waking" consciousness; it is the objective mind—it deals with the present. When you sleep it sleeps. It is the analyser, the comparer, the reasoner. It acts as a sentinel or watchman at the doorway to the sub-conscious mind. If one wishes to refer to a censor, then it is this conscious mind to which the reference is made. What I refer to as the higher consciousness or mind is probably similar to what is commonly referred to as the sub-conscious mind; although the supra-conscious mind would be a better term. This is the subjective mind. It never sleeps, never forgets. It neither reasons nor has judgment, will accept as true whatever the conscious mind tells it. This is evident in a hypnotic state in which the conscious mind is in abeyance, and the person can be made to respond to suggestion without question. It also has the power to carry out the commands of the conscious mind. Thus the conscious mind is like the captain of his steamer; he directs its operations, while down in the hold of the ship there is a power driving the ship through the water; this is the sub-conscious mind.

I believe Wolff more closely approached the truth when he stated:

While Freud assumes a dream censor that distorts the dream images so that they do not mean what they picture, splitting thought and expression, it is my opinion that the dream is not a divider but a synthesizer of thoughts. In this dream-synthesis reality and imagination, past and present

experiences, and future expectations, fuse into one unit. The dream becomes the expression of the unity of personality.¹

Now it would appear to me that the mind is not something that travels from consciousness to pre-consciousness and then to unconsciousness, but that it is our awareness of the one consciousness which varies. That part of consciousness which is conditioned by the physical brain is the physical consciousness and is that consciousness which manifests itself through the physical brain. The physical consciousness is merely a reflection of the one consciousness and not consciousness itself. I cannot conceive of anything existing, and then ceasing to exist during sleep, and then being recreated upon awakening. That which ceases to exist, never was; and that which is, never ceases to be, either in sleep or in death. Therefore, it is the higher consciousness which would have an existence of its own and not the physical consciousness.

I think the misconception arises from man's inability (or unwillingness) to transcend in his thinking his own egoism. He sees the world in relation to himself. He still retains the infantile concept that the world revolves around himself and that which he erroneously thinks of as himself is the absolute, and the reality of his experiences vary as to their compatibility with what he already thinks of himself. This is why the heliocentric theory was so late in being accepted by the western mind; he still wanted to believe he was the centre of the universe. Man is not aware of himself during sleep, therefore he would call lack of self-consciousness unconsciousness or no consciousness. As long as man thinks of this physical self as the real self, he will never discover the secrets of his mind or his real self.

¹ Wolff, *The Dream-Mirror of Conscience*.

There is too much known about the mind to reduce it to a manifest function of the brain; and to reduce dreams to synoptic "after-discharges," as the materialists would like to do, is to disregard too many known factors which are unexplainable by such means. Even the Gestaltists have failed to comply with an acceptable answer. They would have us believe that two plus two equals five, ten, or something more than what can be derived by the laws of mathematics. I would guess that their error was not in the result but in neglecting to add all the component parts.

Physiology can account for reflex action and other automatic movements on an electro-chemical basis, but is unable to account for voluntary action on such a basis. It is the will or thought which initiates the stimulus that results in voluntary action. Could the will be the product of the activity of the physical brain and yet be the master of its creator?

I would not feel justified in leaving the subject without mentioning what are referred to as warning dreams, telepathic dreams, prophetic dreams, and illuminating dreams. There are volumes of such claims from every civilization for countless ages. These experiences have been drowned in a sea of scoffery. But scoffing disproves nothing. History has well borne out that the scientists' bigotry has been surpassed only by the church. A man's understanding will never exceed the limitation of his intolerance.

I have often heard people refer to some phenomenon: "It's impossible! I never heard of such a thing before!" But there are many more things in this world of which I have not heard than those of which I have. Therefore, I would hardly feel qualified to deny another's experience on the ground that it does not conform to my own very limited life-experiences. The volumes on the subject in

the world of literature are innumerable, both scientific and occult. I do not feel anyone, regardless of the number of letters behind his name, has a right to pass judgment upon the subject until he has adequately studied the available data with an unbiassed mind. When this is done let the materialists explain the results on the basis of synoptic after-discharges.

Those who wish to seek the truth must seek it in its own environment. It will not come to us. The truths of the mind are found in the mental world and not in the physical. Let us look there.

Voltaire summarized the problem when he wrote (*Dictionnaire Philosophique*):

Whatever theory you adopt, whatever vain effort you make, to that your memory moves your brain, and your brain moves your soul; you must admit that all your ideas come to you in sleep, independently of you, and in spite of you.

LOUIS J. MARX

There is a discovery of life possible, not only through modern science as it is today, but also through that larger science called Theosophy, which shows that life . . . is as a bud which is slowly opening to become a blossom of wondrous beauty. The scientists of today are the pioneers of this great era to come. But the vanguard of these pioneers is the small band of Theosophists, who are trying to realize that all Nature is "God's Plan, which is Evolution".

C. JINARĀJADĀSA

HEALTH AND RIGHT RELATIONSHIPS—INDIVIDUAL AND SOCIAL

By DOROTHY ASHTON, B.Sc.

HEALTH is a positive state and not merely the absence of disease. It implies the efficient working of all man's vehicles and the even flow of all his life energies and forces, without leakage, right down to the physical level. It is therefore a dynamic condition dependent on the inter-working of a very complicated set of mechanisms. It concerns the whole man and is relative to his stage in evolution; for growth, which is intermittent and often lop-sided, inevitably disturbs any temporary alignment of the vehicles which enables the Spirit to shine through. For health, therefore, there must be that poise which allows of constant adjustment to the impacts of karma and experience. Indeed Dr. Brosse, writing in *Where Theosophy and Science Meet*,¹ defines health as "living at one's highest". She says further:

In the ordinary man, health (functional) is ensured if the man associates his self-consciousness with his highest level, and that is apt to change with the race. Living at one's highest is therefore the surest medical prescription. Physiology no longer excludes ethics; it has discovered the unity of the whole man.

¹ Edited by D. D. Kanga, two volumes, T.P.H., Adyar.

Dr. Weatherhead, writing in his book on *Psychology, Religion and Healing*, gives a similar definition but brings in the additional factor of right relationship with environment. He says:

Health is the complete and successful functioning of every part of the human being, in harmonious relationship with every other part and with the relevant environment.

Certainly today there is general recognition that psychosomatic factors are real; that wrong states of thought and feeling produce energies which cause interference with the smooth working of functions and organs even at the physical level. It is admitted that anxiety and worry, hate and guilt, can bring about chemical aberrations in bodily secretions and cause actual physical disease. Individual health is therefore a harmonious "wholeness" of functioning of body, soul and spirit. Is this possible in a world of strain and insecurity?

In the pace and pressure of modern civilization tension is almost inevitable. As Mr. Sri Ram has said:

We are now in a stage of human development in which the mind of the average person is abnormally active and more highly stimulated than at any previous time. It is excited by a thousand and one contacts which were not previously possible. It has more knowledge of the material universe, more books, newspapers and propaganda to stimulate it. The very pressure of modern existence, the competition, the necessity to conform to the movements of a clock, the pace of pleasure-seeking, the necessity of fitting into various organizations, all force the mind to be constantly alert and moving. The pressure of modern life has produced a tension which amounts to a crisis.

The remedies for this include sufficient sleep, adequate leisure and privacy, fresh air and relaxation at the physical level, poise and goodwill and acceptance at the emotional level, and release of mental tension by honesty and

a wide tolerant view—detachment, and yet a facing of individual and world problems. For man cannot live (healthily) to himself alone—not today, anyway! This is partly because, as one of the characters in T. S. Eliot's play, *The Cocktail Party*, says: "We all be parts of one another"; and it is also because man is a social creature and can only be fully healthy and normal when his dynamic links with his unit group, family or community, are right. In early races these links were probably emotional or at best lower mental, since anything beyond this was subjective; but today as man unfolds at deeper levels, his spiritual life must flow out and make bonds which integrate him into his social group with full knowledge and responsibility. Brotherhood is then dynamic.

Man's first natural group is the family. In the ancient laws of Manu, which are basic for the whole of the Fifth Root Race, it is stated:

The man is not the man alone; but the man, woman and child, the three together, make the complete man. The whole family is the full extent and measure of the man.

Recent social and medical work done in London has confirmed this truth. Even at the level of physical health we must consider not only the "whole" man (body, soul and spirit), but the "whole" family as a living unit and all its relationships internal and external. In *The Peckham Experiment*, a book which describes a social experiment made over a period of a few years just before the war in a London suburb, a group of doctors and biologists ran a clinic and club where people joined as family units and were only accepted as such. The clinic doctors examined members every six months and its aim was to keep them healthy—dealing with disease being incidental. They realized that there could not be health where there was strain or

wrong relationship, or friction, within the family. Each member was interviewed separately and then a family discussion took place with the doctor. The authors say :

It is not then to the individual but to the family as we have defined it that we must turn our attention in order to study function . . . only in the study of family units can the "how" of living process show itself. . . Study then must be of the family, not isolated, but in its normal social setting.

The Peckham group ran a club in association with its clinic where all members of the family could find social recreation, and it is a great pity that the war put an end to its unique work.

The happy and healthy man is he who fulfils his dharma—his highest intrinsic possibilities for living and service—within the framework of his social relationships. Thus, public health with the family group rightly oriented as its true unit is the proper concern of any community, town or nation. But we can go a stage further. Today we move towards a world civilization and health becomes not only an individual, family or social problem, but a world problem. An increasing world population with its resultant food shortage, the displaced person, the mixing and moving of whole peoples as a result of war, rapid transport by air and the consequent danger of the rapid spread of epidemics, force us to think of health in global terms.

It is the dharma of the Fifth Root Race to learn to work with Nature and to utilize her resources, mineral, water, forest, crops, for the good of humanity as a whole and not for purely national or commercial considerations. Only large-scale adoption of organic methods of agriculture will avoid the further production of desert and dust bowl and give us the needed extra food, and it is admitted today that it is more economic to use land for crops than for raising animal stock for food. The world is now a unit,

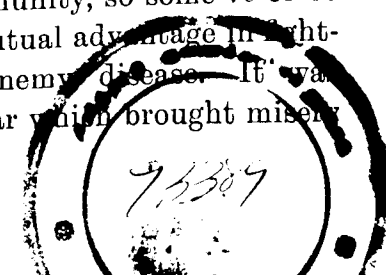
and we can fly almost anywhere in 48 hours. Epidemics must therefore be dealt with at source—or spread rapidly. A group of new drugs, produced by the organic chemist, has, in spite of some dangers and side reactions, done wonders in this field. Malaria and yellow fever, typhus and plague, and even leprosy, can now be brought under control. Insect pests must also be dealt with on a world scale, and D.D.T. and similar chemicals have made this possible; and thus modern man must learn to eliminate pests and yet protect the higher forms of living organisms.

Large-scale work on these world problems is being carried out by the World Health Organization (W.H.O.) which is one of the specialized agencies of the United Nations. The declaration of its constitution contains the definition of health given below—a definition in the widest possible terms both vertical (physical to mental) and horizontal (world-wide). It is pure Theosophy. It runs thus :

1. Health is a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity.
2. The enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being, without distinction of race, religion, political belief, economic or social condition.
3. The health of all peoples is fundamental to the attainment of peace and security, and is dependent upon the fullest co-operation of individual and states.

The basic job of W.H.O. is the attainment of positive health for all people in the terms of the above definition. It is an example of an organized form of self-help on an international scale. Just as a National Health Service is run for the benefit of a whole community, so some 70 or 80 countries run W.H.O. for their mutual advantage in fighting mankind's most ubiquitous enemy, disease. It was born just after the second world war which brought misery

Qm-2, m-2
73309
755-76-2-5



for so many peoples—but also progress, especially in medical science.

The World Health Organization has already made its mark in many fields with spectacular results. Malaria, an ancient disease which has caused the downfall of empires and devitalized whole nations, is now under control. For example, epidemics of a very virulent malaria in Lebanon, Palestine and Syria have been almost eliminated. D.D.T. brought the possibility of controlling typhus epidemics in Europe during the war, and later in India and other countries. Both these diseases ravaged Greece during the period of civil war and were dealt with by squads of workers, medical and technical, from W.H.O. The technical side involves cleaning up swamps, dealing with contaminated water supplies (as water in cholera epidemics) and training the local authorities in public health and hygiene, and preventative measures.

By these means many terrible Asiatic diseases, yaws, trachoma, leprosy and plague, can now be cured and their spread at least restricted. An interesting factor in this work is its truly international character. One of their workers says that in Israel Danish doctors and Norwegian nurses are working with an Arab chief doctor in a team which includes Jewish physicians and nurses. Their patients are Jewish, Moslem, Catholic, Protestant and Ba'hai. A British team worked in Greece during the war, fighting malaria and typhus, and later Greek experts, trained in that campaign, went on to India to deal with the same diseases there. Such work is the truest form of Brotherhood, and there could not be a better preparation for international co-operation and a world civilization.

DOROTHY ASHTON

SUPPLEMENT TO THE THEOSOPHIST

FEBRUARY 1955

OFFICIAL NOTICE

I hereby appoint Mr. Hans Zeuger of Sheikh Badr Quarter, Jerusalem, State of Israel, to be Presidential Agent for Israel in place of Dr. I. S. Cohen.

N. SRI RAM,
President

LODGES FORMED

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
Argentina	Americas Unidas por la	
	Fraternidad	Boulogne
	Via Lucias	Mar del Plata
Canadian Federation	Fiat Lux	Summerland, B. C.
Ceylon	Olcott	Colombo
	Shanti	Meepawala, Poddala
	Sonalla	Panadura
	North Ceylon	Jaffna
	Satyamarga	North Colombo
	Vasanta	Horana
	Asoka	Anuradhapura
Colombia	Fraternidad	Trujillo
	Krishnamurti	Tuluá
	Leadbeater	Palmira
Denmark	The Open Way	Copenhagen
East Africa	Makupa	Mombasa (Kenya)
	Eldoret (Highland)	Eldoret
	Nakuru	Nakuru (Kenya)
England	Ewe (Arundale)	Adasienu-Denu (Gold Coast)
	Kidderminster	Kidderminster
France	Reading	Reading
	Aube	Marseille
	Nataraja	Paris
	Servir	Nimes (Gard)

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
Germany	Shanti	Darmstadt
India	Geeta	Chovva
	Wani	Wani
	Rathnasabhpathipuram	Coimbatore
	Radiance	Byculla, Bombay
	Bhubaneswar	Bhubaneswar
Indonesia	Purnama Sidi	Batu, Malang, Java
Israel	Covenant	Tel-Aviv
Italy	Fratellanza-Libertà-Democrazia	Milano
	Fiat-Lux	Zitácuaro, Mich.
Mexico	Plus Ultra	Veracruz, Ver.
	Victoria de M.	Valparaiso, Zac.
	Kerikeri C. J.	Kerikeri
New Zealand	Amor	Arecibo
Puerto Rico	Wesaklogen	Göteborg
Sweden		
United States of America	Sierra Group T. S. Leadbeater	Santa Barbara, Calif.
Venezuela		Caracas
LODGES DISSOLVED		
England	Lagos	Nigeria
	Enfield	Enfield
	Youth	London
	New Malden	New Malden
India	Tarapur	Tarapur
	Amore e Scienza	Genoa
Italy	Perfetta Letizia	Assisi
Mexico	Psiqué	San Luis Potosi
	Blavatsky	Guadalajara
	Cuauhtemoc	San Luis Potosi
Scotland	Perth	Perth
Southern Africa	Queenstown	Queenstown
	Pietermaritzburg	Pietermaritzburg
	Vereeniging	Vereeniging
	Vanderbijl Park	Vanderbijl Park
United States of America	T. S. in Fargo	Fargo, No. Dakota
	" Helena	Helena, Montana
	" Medford	Medford, Oregon
	" Nashville	Nashville, Tenn.
	" Worcester	Worcester, Mass.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

A Support Convention coinciding with the International Convention at Banaras was held at Adyar during the two days, 25th and 26th December, with Prof. R. Srinivasan presiding. There were 99 registrations. The proceedings were opened on Christmas Day in the Headquarters Hall with an opening address by Dr. G. Srinivasa Murthi and a lecture on "Spirituality and Art" by Professor Srinivasan. In the afternoon there was a symposium on "Theosophy and the Modern World," to which a number of members contributed, and at five o'clock there was half-an-hour of music at the Garden of Meditation preceding the usual quiet period. In the evening the Ritual of the Mystic Star was performed. The main feature of the programme on the second day was the reading of Mr. N. Sri Ram's Presidential Address to the members by Professor R. Srinivasan, after which Mr. V. C. Rajagopalachari gave a lecture on "The Challenge of Death". A Question-and-Answer meeting was held in the afternoon, followed by a Tea Party to the dele-

* Printed in this issue, page 306.

gates and finally the closing of the Support Convention in a happy little speech by the Chairman, Professor R. Srinivasan.

After the close of the International Convention at Banaras the President, Mr. N. Sri Ram, made a short tour in North India, visiting the Bihar area, and Agra, Delhi, Gwalior and Bombay, at all of which places the President had a very full programme of lectures and addresses to members. The President, accompanied by Srimati Bhagirathi Sri Ram, returned to Adyar on January 20th where they received a very hearty welcome in the Headquarters Hall.

Recent arrivals at Adyar are: Mrs. Mary Elmore and Mrs. Annie K. Ward from England; Mr. K. M. Pillay, South Africa; Mrs. Mary Patterson, U.S.A.; and Mr. Ronald Rees, Australia.

Mr. Geoffrey Hodson, after the Convention in Banaras, made a South Indian tour in the State of Travancore-Cochin under the guidance of Professor R. Srinivasan. On his return to Adyar Mr. Hodson opened the second session of the School of the Wisdom on January 10th with additional students and observers.

Srimati Rukmini Devi

Srimati Rukmini Devi returned to Adyar on January 9th after a three months' tour overseas. She was a delegate of the Indian Government to the General Conference of the UNESCO which was held in Montevideo, Uruguay, in November-December.

This was Rukmini Devi's first visit to South America, and after the Conference she made a short but strenuous tour. She was the guest of the Theosophical Society in the various countries visited and was everywhere accorded a very warm welcome. Her lectures on Theosophy, Art and Culture were well received. At Montevideo, besides the work for UNESCO Rukmini Devi met the Theosophists of that city and gave public lectures. A dance performance, arranged by the British Ambassador and Council, was held in one of the city's finest theatres and drew a large and enthusiastic audience.

In Argentina Rukmini Devi spoke to the members and public of Buenos Aires and Rosario, and then proceeded to Sao Paulo and Rio de Janeiro where she was the guest of the Brazilian Section.

While *en route* to South America, from India, which she left on October 21st, Rukmini Devi stopped for some days in London, New York and Hollywood, and included a day at Krotana in the Ojai Valley. She

spoke to the members in each of these places. On her return journey she stayed a few days in New York and addressed the members of the North-eastern Federation. Two weeks, which included the Christmas holidays, were then spent at St. Michael's Centre, Huizen, Holland. Members were present from many countries and some fine gatherings were held, including a day given to a Support Convention at which Rukmini Devi spoke on India.

Following her visit to Huizen, Rukmini Devi visited Brussels, and also Geneva where a public lecture demonstration on "The Renaissance of the Sacred Dance of India" was given. On her return to Adyar Rukmini Devi was warmly welcomed by the members and by students and staff of the Besant Cultural Trust.

Professor D. D. Kanga

Adyar will miss on the physical plane the presence of Professor D. D. Kanga, who passed away on January 16th, 1955, at Bombay. He was well known to Theosophical students all over the world, especially through his work *Where Theosophy and Science Meet*, for which he was awarded the Subba Row Medal.

On his retirement from the Indian Educational Service, Professor Kanga made his home at Adyar, where he lived with his

wife for many years, and closely identified himself with its many activities. He has left behind him a fine record of devoted service to the Society and has earned the worthy tribute of being faithful to the end.

Portugal

There are now 11 Lodges in Portugal, 8 of them in Lisbon and one each in Matozinhos, Oporto and Ponte do Lima. The membership stands at 251, an increase of 17 for the year. In some of the provincial towns there are groups of interested persons who meet to study but they have not yet enough members to form Lodges. Active work is being carried on by a number of enthusiastic members. General meetings are held fortnightly for the study of Theosophical teachings, and there are also lectures on comparative religion and philosophy. The usual Theosophical festivals were celebrated: Adyar Day, White Lotus Day, Founders' Day and so on. The financial situation is not easy, and as in the case of some other countries, special local difficulties have to be met.

Burma

The Burmese Section is carrying on its work vigorously, though it needs funds for further propaganda to bring home the truths of Theosophy to the people of that country. An appeal has been

made to all members to give liberal donations for printing Theosophical literature in Burmese. On the occasion of the Sixth Great Buddhist Council which began on Wesak Day, 1954, and will continue for two years, the opportunity was taken to distribute at the opening 2,000 copies of the pamphlet, *The Two Dhammas—within Us and without Us*, by C. Jinarajadasa, with a further 10,000 copies of its translation into Burmese. The membership at present is 71. As usual, the main centre of Theosophical activity in Burma was Olcott Lodge, Rangoon, where regular Sunday morning lectures and Wednesday evening study classes were held. There is a Lodge Library and Reading Room and increased sales were registered by the Book Depot. The Lodge building was renovated at a cost of about Rs. 3,000. The Youth Lodge at Rangoon heartily co-operates with the elder Lodge in its Theosophical work. Lotus Lodge, Mandalay, has not yet been able to get possession of its own building, but Theosophical classes are held regularly in a member's house. Members have also taken keen interest in "The English Speakers' Club," and in propaganda for temperance and vegetarianism, Theosophical and vegetarian literature being distributed on a large scale. At Blavatsky Lodge, Maymyo, classes

for the study of Theosophical books are held regularly. Members take a very active part in the Burma Humanitarian League, and the Co-Educational School run by the Burma Educational Trust is gaining strength.

French-speaking Summer School

From *Clarté* and *Theosophy in Action*, the French and English regional organs of the European Federation, we have interesting particulars of the fourth regional French-speaking Summer School held August 28th to September 5th, 1954, at Savosa, Tessin, Switzerland, above the Lake of Lugano, in ideal surroundings. About 76 members took part, including some Young Theosophists, the majority coming from Switzerland, Belgium, Italy and France, with a few from Holland, England and Viet-Nam. Mr. J. E. van Dissel, General Secretary of the European Federation, opened the School and presided until he left for the German-speaking regional Summer School in Austria, Miss Serge Brisy, General Secretary for Belgium, then taking over the chairmanship. The theme of the French-speaking Summer School was "Expansion of Consciousness as a Result of Experience". M. Gaston Polak spoke first on the general concept of experience, and other well-known speakers followed, expounding their

experiences as Theosophists in the domains of art, science, U.N.O., refugee work, social institutions and in Theosophical organization. The morning lectures were followed by afternoon discussions at which progressive ideas were put forward from various angles. The programme included also morning meditation; a symposium; two mornings of silence, which were especially appreciated by nature lovers; an interesting series of slides on auras from original paintings by Dora van Gelder, with commentaries; an international entertainment with music, song, dance and poetry; an Indian evening with views of Adyar, Indian music, legends and reminiscences; an evening devoted to Greece with colored slides of many of the famous Greek sanctuaries; and a most successful whole-day excursion to the top of Monte Generoso where the view extends towards Italy and the range of snow-covered Alps. Meals were served under an open loggia overlooking the lake and mountains. Monsieur and Madame Tripet of Switzerland organized everything perfectly to the satisfaction of all concerned. It was agreed by all the participants that the gathering had been a decided step forward in regional co-operation, proving the value of the unique opportunities afforded by such regional summer schools.

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	...
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	...
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	...
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	...
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	...
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	...
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	...
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	...
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breco,	...
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	...
1905	Cuba	Señor Juan Alfonso Sanchez	Rotbuchenstieg 40, (24a) Hamburg 39	...
1907	Hungary	...	P.O. Box 365, Habana	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton.	P.O. Box 2284, Cape Town	...
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	...
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	...
1911	Belgium	Mademoiselle Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	...
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	...
1913	Norway	Herr Erling Havrevold	Bjornstettv. 2b, Lilleaker, Oslo	...
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Århus	...
	Central Agency.	...	...	...

MARCH 1955

VOL. 76, No. 6

THE THEOSOPHIST

Edited by N. SRI RAM

CONTENTS

21 MARCH 1955

PAGE

On the Watch-Tower	369
The True, the Good, and the Beautiful (<i>Convention Lecture</i>). N. SRI RAM	369
The Sacred Language of Symbols and Some Keys of Interpretation (<i>Convention Lecture concluded</i>). GEOFFREY HODSON	377
Psychological Factors Governing the Development of the Child and the Adult (<i>Besant Lecture 1954</i>). SANDRA CHASE	384
"Life Piled on Life Were All Too Little". J. V. JOSHI	394
The Search for the Absolute. BASIL P. HOWELL, M.B.E.	399
The Path of the Secret Science. CLARA M. CODD	405
Precision in Medicine. WALLACE FINNE MACNAUGHTON, M.D.	410
Reviews	419
Supplement : Theosophists at Work around the World	423
International Directory	429
Index: October 1954—March 1955	iii—iv

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; Dharna.</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. Alberdi) 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, 1º 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>Oasis.</i>
1921	Portugal	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Wales	...	...	...	...	...	...
1923	Poland	...	Señor Mario Radacelli	...	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 Turvet Road, Colombo	...	<i>The Plenuma.</i>
1926	Ceylon	...	Monsieur Kostis Melissaropoulos	...	3 Ethnikis Trapezis Square, Filotheli,	...	<i>Theosophikon Deltion.</i>
1928	Greece	...	Señor Miguel Monge Echaudi	...	Athens	...	...
1929	Central America	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Serenidad.</i>
1929	Paraguay	...	Dr. Benito F. Reyes	...	P. Florentino corner Iba Streets,	...	<i>The Lotus.</i>
1929	Peru	...	...	...	Quezon City	...	...
1933	Philippines	...	Señorita Corina Martínez Sanders	...	Apartado Postal 539, Bogota	...	<i>Revista Teosófica; Boletín.</i>
1937	Colombia	...	Mr. Vallabdas H. Kapadia	...	P.O. Box 354, Zamzibar	...	<i>Saurabh.</i>
1947	East 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*	...	Mr. Hans Zeuger	...	Sheikh Badr Quarter, Jerusalem	...	<i>Mitteilungsblatt.</i>
1951	Japan*	...	...	...	...	...	...
1952	Vict-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>
1953	Presidential Agency.	...	† Federation.	...	...	...	...

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Boutslaan 18, Bindaoven, 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".*

THE following observations by me on February 17, at the meeting held in the Headquarters Hall, as usual, may be of interest to our readers:

Adyar Day is one of those days which are celebrated all over the Theosophical world. In every Lodge, in every Section, a meeting is held on February 17 or with special reference to this day and to its purposes. We might well speak of a Theosophical world, because the Society has extended far and wide since the days of the Founders, and it covers the greater part of the globe, although it is in a state of suspension in those countries where there is no freedom. There have been drawn into the Society many people representing the most diverse backgrounds of race, culture and religion. Theosophy and Theosophical thought has spread even more widely during the last 79 years and more that the Society has been in existence.

The motto of our Society is: "There is no religion higher than Truth." In the original Samskrit, of which this is a translation, the word used for "religion" is *Dharma*, which has a much wider meaning. There is no *Dharma*

—no doctrine, no given rule of conduct, nothing that we may rely upon for support—higher than Truth. The Society stands for that Truth, and Brotherhood. Theosophy is like a white light which includes all colors. So it happens that the Hindu, the Buddhist, the Christian, the Hebrew, and people of other faiths or of no particular faith, have all been equally attracted to Theosophy. There must be something remarkable in a doctrine which is able to appeal to minds so differently constituted.

Many members of the Theosophical Society all over the world are attracted to Adyar as the home of Theosophy, if Theosophy, which is Divine Wisdom, may be said to have any earthly home. Dr. Besant, our late President, called Adyar “the home of the Masters,” to whom we owe the Wisdom in its present form.

We should not merely echo the statement that Adyar is the home of the Masters. We should put to ourselves the question: Is this place, which is so largely what we make of it, such as to enshrine Their magnetism and spirit? We read in the old books of *āshramas* where there could be felt, even as they were approached from a distance, an unearthly peace, along with a marvellous feeling of friendliness, created by the life and influence of the persons residing there. It seems to me that there is an obligation upon those who reside here to create or lend themselves to the creation of such an atmosphere, so that Adyar might become, in Brother Raja’s words, a vision of hope for mankind.

Such a bright and happy atmosphere cannot be created merely by boasting, by making a lot of fuss and excitement which sometimes people confuse with life. Life is a word which has many meanings. There is life in the tree, in animals; there is also the life of the Divine Spirit.

Life in its purest nature is something which flows down from the heights and fills the soul when there is

self-abnegation, a cosmopolitan sympathy which is not a mere sentiment, a spirit of brotherhood and happy co-operation with others—a co-operation which does not demand and expect things from others, but gives freely of itself—and a constant attempt to do our daily work, the service that is our vocation, as perfectly as possible. How far are these conditions fulfilled by *any* of us? Each one should probe into himself, into the manner of his living, the nature of his own thoughts and motives, and the way in which he lives and acts.

If Adyar is the heart of the Society, how can that heart be made strong and beautiful? A beautiful heart means a fountain of thought and good feeling within ourselves, which makes our life beautiful in every aspect and nuance of it. We should not be people who have just drifted into this place by force of circumstances, as into a vortex in which we move round and round mechanically. We should try to make Adyar beautiful on every plane in every sense; make the whole set-up here work as harmoniously and as brilliantly as possible. Unless we make an effort to that end, we cannot make Adyar the “Flaming Centre” which Dr. Besant wished it to be. We like to use glittering phrases, but we must take off the shiny label and see if there is a genuine light shining underneath. If we do not set before ourselves this high standard, Adyar might still be a wonderful place, there might be the embers somewhere, overlaid by ashes, but it will not be a flame.

There are Theosophists in many parts of the world who long to come to Adyar. Some look on a visit to this centre as an act of devout pilgrimage. They feel happy if someone from Adyar carrying its inspiration visits their Lodges. Is that feeling merely the effect of a build-up that has gone on through the years, the product of past

associations, or is it the creation of a living, spiritual stream which continues to flow? I might say—basing myself on the experiences as well as the testimony of people who come here—that there is a spring of vitality here, but how rich is the flow from that spring depends on each single person who lives and works here.

I once heard Brother C. W. Leadbeater say that Adyar is a place where one can think better thoughts than elsewhere. Yes, we *can*, but *do* we think those better thoughts? On Adyar Day, among other days, we should think of what we can do to help this place, to strengthen the work here, and to improve our own relation to it, so that we may justify the hope and faith of those Theosophists everywhere who regard Adyar not only as the administrative headquarters of our Society, but as also a super-national spiritual Centre. There should be here a spirit of transcendence of all narrowness of nationality and race.

Adyar Day should help to draw Adyar closer to the Sections. We receive much help from many people in different parts of the world, but far more precious than material help is their good-will and good thoughts. We must see to it that nothing of all that goes to waste, but it is made the means of an abundant return in the shape of that blessing, help and benefit to humanity for which the Theosophical Society is intended to be a channel. The Society exists for the furtherance of human welfare, not in any superficial sense, but fundamentally, for the spiritual regeneration of mankind.

Adyar is the one Centre with which every one of the Society's foremost leaders has had an intimate association: H.P.B. who lived here for two years and two months, Colonel Olcott who was equally chosen with H.P.B.—one of the Adepts said of him: "Where can we find an equal

devotion?"—Dr. Annie Besant, Brother Leadbeater and other leaders whom I need not name.

The work which was inaugurated, expanded and carried on by them has come into the hands not only of us who are resident at Adyar, but all those Theosophists, wherever they may be, who have the spirit of devotion to the cause and feel the responsibility for making this Theosophical Society an effective instrument. We can only endeavor to prove worthy of the trust.

There are very few people in the world who have that pure enthusiasm for the cause of human regeneration, for Truth and Brotherhood, which in spite of everything calculated to cause weariness and disappointment, enables them to carry on their labors. Therefore, it is but natural that the tree of the Theosophical Society should shed some leaves from time to time. But there must be fresh leaves springing up. The whole world is destined to move on into a new era. This Theosophical tree needs to move on to a new season, and we can help that movement if we enter into the spirit which marked the lives and work of our great leaders. It is not enough to say that H.P.B. or Dr. Besant was a great person, but we must enter into the spirit which made them great and show forth that spirit in some little measure in our own lives.

* * * *

It is shocking to learn that, of all countries in the world, India which is supposed to be the land of *Ahimsa* (Harmlessness to all living creatures), where *Inasmuch as . . .* at least it has been preached since the most ancient days, is a regular supplier of monkeys to the United States and possibly other countries for vivisection purposes. Attention has been drawn to this most objectionable trade by an "accident" which recently took place in London while a consignment of these creatures was on its way to

America. Some 394 of them were found dead of suffocation in the London airport.

There is in India so much talk about following Mr. Gandhi and his principles. He was surely a rigorous believer in *Ahimsa*. Nobody can say that he would, for one moment, have countenanced the use of a single animal for painful experimentation, whether in India or elsewhere.

The sort of experiment that takes place, in the name of medical research, is illustrated by an instance which is described in *Time* of January 17, on page 34, under the heading "Science". The article shows a picture of a two-headed dog, created by a Russian surgeon, Demikhov, by removing most of the body of a small puppy and grafting the head and forelegs to the neck of an adult dog. The big dog's heart, it is stated, pumped blood enough for both heads. "The puppy's head kept its own personality, though handicapped by having almost no body of its own," until six days later both heads and the common body died. This "sensational exhibit" was the latest product of experiments that had gone on in the organ-transplanting laboratory of the Soviet Academy of Medical Sciences.

One is loath to believe that even among those who engage in physiological research there would be many who could look upon an atrocity like this without feeling sick at heart. What is the object of such experimentation? Is this how the boasted freedom of these days is to be used—the freedom of a mind released from every moral scruple and restraint?

I am personally of the opinion that all knowledge gained by inflicting acute pain on creatures which shrink from it as we ourselves would shrink, though helpless to escape from it, is knowledge that can be dispensed with—whether the object be to prolong our lives or reduce our own suffering in illnesses. In truth, as Occultism

teaches, it is impossible ever to escape suffering which comes to us by causing suffering directly or indirectly to others. The whole purpose of life, at least in the human stage, is to live it as it should be lived, and not the mere increase of it by a few miserable years.

I was speaking the other day to a friend in a Buddhist land, and the talk was on the subject of killing animals. My friend, being a Buddhist, said that no Buddhist would ever kill because of the Buddha's injunctions—a statement which is true of Buddhists in certain lands. But when I pointed out that the Buddhists even in these lands do not refrain from the eating of meat, the answer was that the killing was done by others! They themselves only go to the market to buy food, and they buy whatever they find there of an edible nature. It is extraordinary how inventive the human mind is to gain what it wants, and at the same time to find means of justifying itself.

It is well to die when death is due, that is, when life in the physical body cannot be kept up by perfectly moral and irreproachable means. We surely do not place an absolute value on life when it comes to the question of wars. It is therefore not a profound appreciation of the preciousness of human life—as distinguished from all other life—which enables us to take away other lives for our convenience and cause untold misery to them. Our lives are precious to ourselves; but we do not seem to realize that the same feeling, the same self-protective instinct, the same avoidance of pain and the seeking of pleasure exist in all others—whether men or animals—and are equally to be respected in them.

It is to be devoutly hoped that the Indian Parliament, as well as the public, will see to it that the export of animals for use in laboratories and schools is stopped as quickly as possible. There is a feeling abroad that many Indians

like to use fine phrases, but do not themselves live up to them. In this connection it might be stated that the Government of Uttar Pradesh (one of the States in India) has decided to ban the slaughter of cows. So far, so good. But what about other animals, and what about the monkeys which are so conveniently disposed of by export to other countries?

* * * *

There is much evidence to show that the climate of the earth is at present showing signs of change and there is no doubt it has undergone a revolution many times in the past. The region round the north pole is now known to have had a tropical climate long ago, and the parts near the equator a cold and icy atmosphere. There are various theories with regard to all this. But it is interesting to come across a recent explanation by Mr. K. M. Creer of Cambridge who, by an examination of the magnetism of ancient rocks in different parts of the earth, has come to the view that the north magnetic pole must have been moving round in a wide arc embracing Arizona, Japan and Eastern Siberia. He thinks the geographical north pole must have moved along with it. There are many references in *The Secret Doctrine* to the disturbance of the earth's axis and its movements. In one of *The Mahatma Letters* there is a statement on the movement of one of the magnetic poles round the north pole in a periodical cycle. According to H.P.B., our globe is subject to seven major and *entire* changes, with minor cycles within each major cycle, each of these cycles correlated with a phase of racial evolution.

N. SRI RAM

THE TRUE, THE GOOD AND THE BEAUTIFUL¹

BY N. SRI RAM

FROM a superficial standpoint, most of us may think that we know what is Truth or fact; that it is a matter of taste or opinion whether a particular thing is beautiful; and it is difficult to say what is good, although most people act on the assumption that what is pleasurable is good, at least up to a point.

In ancient Greek thought, the True, the Good and the Beautiful were regarded as a trinity of attributes which together constituted the essential value in life. Is there a way of understanding which will show how these three attributes fuse into one another and make a perfect whole? Are they rooted in the very nature of things?

If we realized that to be good is in accordance with Nature fundamentally, including our own nature, when it is unspoiled, then there would be a natural will towards the good, an inclination to virtue. Is this not what is needed most of all?

Let us look at the actual phenomena of life. Everything that exists has life and form. This is the ancient as well as the Theosophical view. There is motion everywhere, and change in the hardest of substances, attribute it, as you may, to a Plan, a purpose, the mere adaptability of living

¹ Public Lecture delivered during the 79th Convention, Banaras, December 1954.

things, the play of forces to and fro between the living thing and its environment. In a synthetic view, which is Theosophy, all these explanations fall into their proper places.

With life there is consciousness. Where there is life, there is perception of some sort, awareness and response—the mysterious action of Life, by which a variety of forces are set in motion, but always in perfect co-ordination. Wherever there is life, there is this extraordinary co-ordination or synthesis. Life is a principle which drives a team of forces, riding in a coach which is the form or body.

No one has been able to explain the miracle of life, how it came into existence on earth when conditions were impossible for it. Nor has any scientist ever been able to create life by a synthetic process. It is a movement that seems to take place from within, from some hidden origin or source, which is like a concealed fountain. Using the language of religion, we might say it is God's gift of Himself, the outpouring of a Divine Nature which underlies all things we perceive, touch or deal with. It flows all the time as an invisible stream through all things. From the standpoint of this flow, the cross-sections of its movement in any direction are the successive forms that it inhabits. This was Bergson's idea.

Truth, Goodness and Beauty, all have to do with Life's direction and purpose. If Life is identical with consciousness, whether latent or active, and gives rise to thought, then there can be a purpose not imposed from outside, but generated from within, a continuing self-expression. It is a purpose which is self-fulfilling, although in using the word "self" there is no necessary implication of self-consciousness, for that is attained only at the human stage. Life is a process of unfoldment. Its law or direction, which is its purpose, is self-fulfilment from moment to moment.

Now, what is Truth?

Truth is what *is*, and Life *is*, as the basis of all its epiphenomena, all that it expresses and does. The Samskrit word *Sat* means Being, Existence, What *is*, Truth. It includes *Chit*, which is pure consciousness. *Sat* is the pure nature of things, which in the process of its flow or movement, becomes discolored and distorted. It is this distorted representation of it which confronts our external sight. What is studied by modern science are the facts with regard to the outer form, which are different from Truth. Truth belongs to Life, as facts belong to form. When the nature of Life, which is the essential nature, is perfectly expressed in the form with which it is clothed, the form becomes the true form or own form (*Swarūpa*), the form of Truth.

Truth in action is truth to oneself, one's true nature, and this is the natural state, and the will that is at one with that state is expressed in spontaneity. A bird is true to itself in its instinctive actions. There is an instinct of truth to oneself. In man too there is the possibility of a perfect instinct, but it can never come into action unless it is free from the compulsion of every external force of attraction and deflection. We may call it Intuition or Buddhi.

Truth is something to be experienced, a state of being in which there is also knowing. But that knowing is pure knowledge, knowledge from within, akin to seeing, not an inference, not an argument, not a thesis worked out by steps.

Goodness implies being moved to be good, but let us first consider Beauty which is an expansion but held within a law; it is set out, displayed and elaborated. Truth is that which makes the expansion what it is, a thing of significance. Truth with regard to a thing is a summation which expresses the individual nature of the particular thing. *Sat* is Truth, but there is also *A-sat*, the absence of it. In any particular form there is the essence which moulds the form ultimately, the essence of its

individuality or uniqueness, and there are the parts which are not yet responsive to the nature of that essence. When the pure consciousness is impregnated by a ray of *Sat*—Truth, which has an infinity of rays or aspects—the creation is Beauty. Truth is always a living Truth. It has as many aspects as there are forms and substances. When the nature of that Truth is embodied in any form, whether a form of Nature through life-processes, or a form of human creation in any medium through thought-process, there is Beauty. Beauty is the creation of Life which flows into form, and impresses it with the Truth which is at the source of that flow. When the flow brings the pure form of Truth, in any of its manifestations, the form that emerges is a form of Beauty. There is such a pure form or own form, for everything that exists. The beautiful form is the form in which the separately flowing energies of life or consciousness find their perfect composition or adjustment. When the energies are free and flowing, there is naturalness and spontaneity. It is the spontaneous movement which is the most beautiful movement. An act of spontaneous kindness or help has a loveliness about it, which is denied to an act that is performed in mechanical compliance. What is termed the will of the Spirit is a force which carries the Truth which is within, through an appropriate movement, into its proper form.

Cannot Beauty be produced by thought, through a technique, and not by an inward intuition spontaneously expressed? Yes, there can be beauty of a sort which can be so created, but it is a beauty which is put together, synthetic, and not living. It is really the imitation of beauty, the form of beauty, not the life or soul of it.

Beauty seems to be merely a matter of form, an arrangement, whether of lines, colors or sounds; but it has to do with life and consciousness. There are so many natural forms that are beautiful, for instance, a bird in flight, the

bounding of a deer, the shape of a lion or tiger. It is not an artificial beauty, but an unconscious beauty, meaning by "unconscious" not devoid of consciousness—for where there is life there is consciousness—but unself-conscious. It is life and sensitivity which has created the shape and produces the movement that is so extraordinarily graceful. There is beauty when the instinct of expression that is in all life finds for the time being a perfect fulfilment.

We cannot see the Truth except in one particular form at a particular moment. The consciousness or the mind acts like the eyes. They have to focus at a particular point. The point changes from moment to moment. The vision of Truth changes from circumstance to circumstance. Truth is always objective and subjective. It is related to the situation, the circumstance, the incident, the relationship. But it has a quality all its own, which illuminates them. The form is created out of the material in our consciousness, but the form is a form of beauty, a significant form. But we can never say beforehand what kind of beauty it will be, of what type. It is like a musician creating music out of the material he has. When his imagination is allowed free play with it, you can never tell what form of beauty will arise, what fresh form the next wave of inspiration will create.

Goodness, as already stated, is a movement, a motion of the soul. It is ethical, moral, when you think of its action on the welfare of the individual who is affected. It is aesthetic, intellectual, when you think of it as a movement in itself. That is good which brings Truth into existence. For to bring anything else into existence is deception, either of another or of oneself. That which is but an appearance must dissolve like a bubble, pass away, leaving in its wake only disillusion and disappointment.

The underlying truth of all things, the essential truth of everything that presents itself, is the Unity of Life. Do

away with all thought, every structure that is raised as a wave upon agitated wave on the waters of the quiet pure underlying consciousness; you will know that all consciousness is but one substance. Its mouldings are different; its substratum is the same. The Yogi who has put an end to the modifications of the mind—the mind is the modifying principle—knows by direct inner knowledge, self-experience, that his life is one with that of all others. You are myself in another guise. Any movement of consciousness which is not guided by that sense of unity is devoid of goodness. To know the unity and to live it is the way to fundamental goodness.

When we say "Good," there is the idea of service to another. From one point of view, all life is the bringing out of that which is concealed, the riches that are there; from another point of view, a complementary one, the greatest value of anything lies in its greatest service to others. But the service is the service of the indwelling Life and not of those habits of form which contradict and limit that Life.

Would it be true to say that in perfect service lies perfect beauty? I think it is. When all life becomes a poem of service in the pure, true, inward sense, then all life grows exceedingly beautiful. It unfolds like a flower. Wanting nothing for yourself, you are able to go out and meet all. Seeking not to become anything in particular, you become yourself. You are yourself, not because you have moulded yourself into some image of your conception, but because you cannot but be yourself. You are then in your own form, the unconscious form. You present the white canvas of yourself, and leave Nature to do the painting. Those whom we call the Adepts are such finished portraits; They are Nature's masterpieces. In Them Truth, Goodness and Beauty have taken their abode. They are a mortal

personification of an immortal Verity. Truth at the heart, Beauty in the expression, Goodness in the movement—that is how it seems to me that Life is constituted. It is the distortion of the mind, which in its freedom moves away from what *is* to what *is not*, that eclipses the Truth and destroys the possibility of Beauty, having lost its Goodness.

The search for Truth is an inherent instinct, because it is the search for a realization which leads to a certain unconscious fulfilment. Goodness is natural to man and fundamental to Life. The way of virtue is the way that an individual most naturally treads, when his mind is not tempted by pleasure or seared by pain. Beauty is the end of life's expression, as it is also at the base of everything that is living. Truth in life is not separate from its self-expression.

The word "Dharma" has been used to mean morality, righteousness, also the vocation or mode of functioning proper to oneself. The dharma of the eye is to see, of the ear to hear. But action depends on how the form is organized to act. Dharma means literally that which supports; it is the action, or the function, which keeps up the organization, keeps it in proper being. There is a law, a form, an individuality, that constitutes one's being. We cannot formulate that law, express that inner form, except in spontaneous, truthful action. It is spontaneous when it is not compelled in the slightest measure by external factors, external whether as belonging to the world outside or to that inner world which is formed by our thoughts, habits of thought and tendencies.

When a great musician, say a singer, is about to sing—not a set song, but freely—he knows something is stirring within himself, but not the notes, till they come out one by one. Thus there is an unconscious quality in all creation; unconscious, because the parts of what is to be brought out

are held together in a concentrated state, at a point, as it were, in the consciousness which gives rise to the creation. The whole of the head of a Minerva or the form of a Venus lies in one point in the inner consciousness. If the whole universe has a heavenly form to which its evolving shape has to conform, the whole of that form can exist in some consciousness at a point. The whole process of evolution is a building up to that form. The nature of the form, in its perfection, is subjectively Truth, objectively Beauty. The form as Law, in the concentration of its parts, is Truth; the form as effect, in the distribution of the parts, is Beauty.

That is good in the functioning of a form of life which helps the natural unfoldment of the truth which belongs to the life, its individual being. I am good to you when I help your natural unfoldment. The natural unfoldment is not the increase of complication, further conditioning, the creation of more reactions which are prejudices. It is the unfoldment of that nature which is the original nature, the God-given nature, the nature of the ever-unborn Spirit, the eternal *Sat*. Such an unfoldment is an unfoldment of Truth. Since Goodness promotes the fulfilment of Life, it promotes happiness. A good man is usually happy and makes others happy.

Truth, Beauty and Goodness seem to me to be highly integrated aspects of one whole or one Being.

N. SRI RAM

Fortune takes away nothing save what she gave. Fortune does not give virtue, hence she does not take it away. Virtue is free, inviolable, not to be moved or shaken, and so hardened against misfortunes that she cannot be bent, much less overcome by them. The wise man therefore can lose nothing of whose loss he will be sensible, for he is in possession of virtue from which he can never be driven.

SENECA

THE SACRED LANGUAGE OF SYMBOLS

AND SOME KEYS OF INTERPRETATION

By GEOFFREY HODSON

(Convention Lecture concluded from page 305)

IN the Preface to his most valuable *Dictionary of the Sacred Language*, G. A. Gaskell writes as follows:

The Scriptures, as proceeding from the Omniscient Wisdom, are therefore in their under-meanings quite consistent treatises, never contradicting each other, and teach universally the great truths of the nature of man, of the soul-process and of the cosmos.

The cryptic language of the Sacred Books is not at all of arbitrary formation, but accords with correspondences in Nature, higher and lower, and being quite simple in its general features, can be readily made out by all open-minded, intelligent students who set themselves to learn it. When the cue to the language is found, it can be deciphered just in the same way as the hieroglyphs of Egypt were made out. Each hieroglyph when revealed aided the revelation of associated hieroglyphs.

In the Scriptures, to make decipherment easier, there are certain spiritual ideas which are partly expressed on the surface and so can greatly help interpretation. These ideas have been embodied in the different religions of the world and constitute the active spirit of the religions, and are the source of their idealistic power over the mental and emotional nature of mankind.

In regard to the scheme of the symbolism, it will be found that in the sacred writings the activities which apparently are

of the outer world of sense stand really for the activities of the inner world of thought. The apparent sense-world of consciousness symbolizes the real soul-world of humanity in which we become aware of all the emotions, faculties and activities of the soul's experience of life.

Most of the symbols are chosen from the five realms of existence, which constitute the present evolutionary field of the human and sub-human kingdoms of Nature on our planet. These realms are those of earth, water, air, fire, aether. The last-named must not be confused with the physical ether of science, which is but its outermost and densest physical garment or manifestation.

In the human interpretation these five realms refer to states and levels of human awareness. The earth itself and solid objects such as rocks, dry land and seashore refer to normal, physical, waking consciousness.

Mountains, upon which so much of importance occurs in the Christian Scriptures, refer to exalted states of consciousness whilst awake in the physical body. Plains refer to the normal, while valleys represent deliberately chosen, grosser, material states of consciousness.

Glyphs of floating in the air, of rising above the earth, are symbolical of ascension to higher states of consciousness and being.

Where fire is the elevating agency, as in the case of Elijah, and in a measure Moses, the creative energy is indicated as having been sublimated and employed in its purely spiritual aspects to elevate the consciousness.

The ascension of Jesus from earth to Heaven in clouds of glory is susceptible of a similar interpretation. As in this case the ascent culminated in enthronement at the right hand of the Father, Adeptship is implied, with complete unity with the Supreme Deity or entrance into Nirvāna.

Gardens, vineyards and fields refer cosmically to evolutionary fields, and frequently to the fruitful condition of consciousness and matter at the opening of new cycles.

Wildernesses and deserts, on the other hand, refer to states of spiritual aridity. The sun refers to the highest spiritual state, and is often used as a symbol of the spiritual soul of man, whilst the moon is a symbol of the mortal man illuminated only by the light of his inner self. The stars frequently refer to Cosmic Intelligences, Ministers of the Most High, and Builders of the Universe. Rocks represent the physical body itself. Ships, arks, cradles, refer to any containing and conveying vehicle of consciousness, whether physical or spiritual, and whether human, superhuman or divine.

Animals, when predatory, refer to the grosser desires and passions of the flesh—their taming or destruction symbolizing mastery over the lower nature.

Ants have been used as symbols of the Spiritual Monad and of that Ātmic or Fohatic force which "by digging holes in space" prepares the matter of space for the divine husbandry.

Flying insects, particularly butterflies and small birds, may figuratively connote the Angelic Hosts.

Birds represent the highest Spiritual Self, whether of man or of the Deity. The latter is not infrequently symbolized by an aquatic bird such as the swan or pelican, which lives upon and flies over the waters of space. The symbol of the pelican tearing open its own breast to feed its seven young symbolizes the Logos of the Solar System in the act of pouring out His life force that the sevenfold Planetary Schemes with their many septenary divisions may be vivified.

Trees connote the omnipresent Divine Creative Life in Nature, the Tree of Life itself. In man they refer to that same life individualized as the creative force.

The fruit of trees symbolizes the products of the life force in Nature and in man. The apple especially would seem to symbolize individualized experience of the creative process, as in the case of the fruit of the Tree of Knowledge of Good and Evil partaken of by Adam and Eve, and bringing about the so-called fall. When the apples are golden, the attainment of Buddhist consciousness is definitely symbolized, for such attainment is the fruit in man of the activity of the sublimated creative life force.

Marriage, intercourse, whether within or without the law, refers not to any carnal relationship but to a spiritual "marriage" or blending of consciousness at any level. The physical waking consciousness can be elevated into union with that of the inner Spiritual Self; a great Teacher may blend his consciousness intimately with a disciple, whilst the Supreme Teacher of all perpetually maintains an indissoluble union between Himself and all beings at the spiritual level. All these unifications are symbolized by marriage, and the spiritual nature as the bridegroom and the lower or lesser as the bride.

Even illicit relationships are used to indicate this same fusion of the lower and the higher nature, and of the higher with the Divine. In many allegories the persons of harlots are introduced with the object of indicating this attainment, and this state of consciousness.

All nativities refer to the opening of new cycles, whether solar, planetary, racial, individual, psychical or spiritual. Even the process of abortion is given a spiritual significance, under which it indicates the forcing of spiritual evolution, the deliberate adoption of a mode of life which quickens spiritual rebirth.

Night, blindness, sleep, death, refer to states in which spiritual awareness is temporarily lost. Day, on the other hand, represents a state of spiritual illumination,

contact with the inner self, and dawn or daybreak represents the process of return. This change is well illustrated in the incident of the denial of his Master by Peter in the night, and his repentance and remorse as soon as day broke.

Pillars generally represent a vehicle for the creative force, both in Nature and in man. In the latter case the spinal cord along which the creative force flows is denoted. In illumined man this force has been wholly sublimated, and flows up into the brain and mind where it manifests as a great illuminant and source of inspiration and genius. Thus Moses was guided over the wilderness to the Promised Land by a pillar of fire by night.

The element of water is generally taken to symbolize the emotional world and the emotional nature of man. Rushing wind is, however, sometimes used in the same sense as in the account of Elijah and the still small voice. Springs and fountains refer to the up-welling spiritual life within the Higher Self. Rivers and streams represent the flow of that life throughout the various regions of soul and body. The Streams of Life—water—is the Ātma-Buddhi of the Ego, and the collecting and distributing agent for its descent is the causal body.

Wine refers to the intuition, and especially to the transmuted and purified emotional instincts when self-consciously used as means of intuitive, direct perception. When the lower is united with the higher self, and the Divine Principle realized and present, water—symbolizing the emotions—is automatically transmuted into wine—symbol of the intuition. This is clearly portrayed by means of these particular symbols in the account of the marriage-feast at Cana.

Sea monsters represent the lower emotions, whilst smaller fish represent the Christ Consciousness of unity,

kinship, from which spring tenderness, compassion, healing grace and ministration.

Air would seem to refer chiefly to the activities of the abstract mind, clouds representing a veiling of clear perception or the shutting out of the lower mind to the sunlight of the higher.

Elemental storms generally refer to disturbed mental and emotional conditions. Fire would appear to have at least two significations. In one, the restless, destructive aspects of the critical, formal mind are connoted. In the other the divine creative fire in Nature and in man is symbolized.

Aether, as the basic elemental substance out of which the universe was formed, represents the highest spiritual nature of man, the Divine Ātmā. The aetherial worlds symbolize the highest levels of consciousness in the universe, those realms of spirit from which the lower worlds proceed and from which they are modelled.

Ablutions, bathings, cleansings, refer to self-purification, the washing off of material accretions from the physical body, the elimination of selfishness and sensuality from the emotions, and of pride and possessiveness and separateness from the mind. In the case of the washing of the feet, thoroughness of purification is indicated, for the feet symbolize the lowest, the physical manifestation of the Spirit.

Aches and pains are symbolical of disorders of the Soul, disharmony and dis-ease resulting from errors of conduct and phases of spiritual aridity.

Altars symbolize the physical body with its emotional and mental attributes, wherein the Divine Self is enshrined. Sometimes the heart is referred to as the altar at which worship of the Divine should be performed. Altars ideally perform a dual function. They are centres from

which aspiration and prayer rise from the lower to the higher, and to which the spiritual benediction and power descend in response.

Ancestors or progenitors are symbols of preceding cycles, solar, planetary, racial, and of previous human incarnations; for all of these are the parents of the present dispensation, manifestation, individuality and personality.

Angels, when not referring directly to members of the Angelic Hosts, as is often the case, refer to the highest spiritual principle of man, the Ātmā, and sometimes to the Monad Itself. In this sense it is true of every man that "their Angels always behold the face of their Father which is in Heaven". This indicates the truth that the Monad is ever in the presence of the Spiritual Source, the Supreme.

Anointings symbolize the reception of spiritual wisdom, love, life, by the personality. The various parts of the body have each their special meaning, which will be suggested at the appropriate place. Anointing with oil, for example, means that the Buddhist life, bliss, harmony, nutriment, has been brought to manifestation in and through the personal life, now wholly sanctified. Oil is derived from trees in the same way that the Buddhist attributes are derived from the Spiritual Tree of Life.

Such, in part, is the Sacred Language of Symbols, such some keys of interpretation.

GEOFFREY HODSON

Therefore shine forth as those who love, as those who are kindly, as those who expect the best from every man, for if you radiate forth that feeling it is wonderful and beautiful to see how many people will respond to it, in how many cases where you expect the best confidently and show that you expect it, people will rise to it.

C. W. LEADBEATER

PSYCHOLOGICAL FACTORS GOVERNING THE DEVELOPMENT OF THE CHILD AND THE ADULT¹

By SANDRA CHASE

ONE of the many disturbing features of modern civilization is the prevalence of juvenile delinquency. Religionists, sociologists, penologists and others are deeply concerned, not only by an apparent decline in youthful morality, but by outbreaks of criminal excesses in various communities. These include addiction to narcotic drugs, alcohol, sexuality, and on occasion, robbery with violence, rape and murder.

These outbreaks of crime amongst young people are profoundly disturbing to all who have the welfare of the race at heart. The Report of a Special Committee on moral delinquency in children and adolescents from one country has just reached me. Many contributory causes of juvenile delinquency are offered in this Report including parental neglect—most generally accepted—adult example, and the influence of alcohol and gambling, certain magazines, the so-called “comics,” methods of advertising, the press, the radio and the cinema, in which, as the Report states, sexuality, criminality and alcoholism are featured. Television has not yet reached the country of this Report but apprehension is expressed of its possibly adverse effects

¹ The Besant Lecture given at the 79th Theosophical Convention, Banaras, December 1954.

1955

PSYCHOLOGICAL FACTORS

385

upon young people. Solutions to juvenile delinquency include the correction of adult errors, most especially parental bad example and neglect.

What has the Theosophist to contribute to the solution of this problem? We must agree concerning the generally accepted causes and cures, but the Theosophist endeavors to look deeper into the nature of man. The Theosophist brings to this and to all other human problems a certain knowledge, especially in this case, of the etheric and super-physical forces and parts of the make-up of man, as I will show directly. Much valuable work in this special field is, however, now being done by modern physicians, particularly those investigating psychosomatic or soul-body illnesses.

Dr. Flanders Dunbar and Dr. Margaret E. Fries, American physicians, for example, offered a very Theosophical solution to the above-mentioned problem in a most interesting statement. Dr. Flanders Dunbar is a famous woman psychiatrist of Columbia University, N.Y., U.S.A., and Dr. Margaret E. Fries is on the staff of the New York Infirmary for Women and Children.

In the *American Weekly*, some little time ago, these two doctors made this statement:

Babies can catch unhappiness . . . Emotions are contagious among children under four; the bad emotions are as harmful as germs, or more so; the good ones beneficial as milk and sunshine . . . The early relationships of infants with their elders establish their emotional patterns for life, for better or worse.

Dr. Dunbar calls this condition “catching emotions” or “emotional contagion”. She says that during the first days and months of a baby’s life, the seeds of courage or cowardice, of love or hate, of good temper or tantrums, of good preferences or antipathies are planted in the nature of the child.

Dr. Dunbar has observed many incidents of such communicable emotions. One dramatic mystery solved by the application of the principle of emotional contagion in early life was that of a Second Lieutenant of artillery, who had been sent back from Anzio in Italy, where one of the big battles of the second world war was fought, for psychiatric study. He had been twice cited for bravery in action and yet twice he had broken down in battle and had almost run off the battle-field. Suddenly the psychiatrist, who must have been quite intuitive, asked the officer: "What kind of weather was there on that occasion when you were cited for bravery?" "Clear," was the answer. "And on the days when you felt afraid?" The officer could not remember, he said. Nevertheless, the psychiatrist was sure he was on the right trail. He consulted the officer's mother. Under his questioning, the mother told of her lifelong terror of thunder and lightning. But when her son was born she had determined to conquer her fear. She would sit with the infant in her lap and watch a storm through a window. But what the mother did not know was, that her muscles flinched at every phase of the storm, and this flinching at thunder and lightning set up lifelong associations of fear in the mind of the infant. Such examples could be multiplied of the effects of adversity in infancy upon human development.

The Lieutenant, having had the basis of his fear explained, was sent back into action, and thereafter, thunder and lightning no longer scared him. This treatment resembles the new Dianetic treatment of today which I will mention further presently.

Now, how could physical flinching alone set up in the baby a fear which lasted so long? Conscious telepathy, from mother to baby, could hardly be the answer; for the apparatus for consciously thinking and receiving thought was

not yet sufficiently developed in the infant's make-up. It is now known that the causes of disease lie, not only in the physical body and organs of man, but in his psyche, his mind and emotions—hence the name the psyche, soul, and soma, body, or soul-body medicine. Here is a statement by Roy R. Grinker, M.D., in his book *Psychosomatic Research*, which shows how important is a pain-free, happy environment and right parental attitude for the child's health and well-being. When studying Psychosomatics and Dianetics, one realizes the tremendous responsibility of the mother, as well as of the father, to keep the consciousness and environment serene and undisturbed physically, emotionally and mentally for the unborn child's sake.

Mutual relations between the child and the mother determine to a large extent the modes of dealing with subsequent life situations. The child's desire and the mother's giving, the child's rage and frustration and the mother's punitive attitude, form the primary psychological bases of relations with, and mastery of, the environment. Greenacre (1952) points out, in a general conceptual scheme, that the earlier in life shocking events occur, the greater their effect on the emotional sphere and the more their memories are somatized (expressed in the body).

What early experiences which impinge upon the child help to create individual differences? Variations of pattern within the infant at birth are numerous. But even these are due to more than hereditary destiny. Already cultural attitudes have influenced the child during gestation by prescribing degrees of activity of the mother, her diet, the type of clothes she wears, etc. During birth such factors as anesthesia, use of forceps, speed of resuscitation of child, are influences which act upon the child. Then almost at once the degree of isolation from the mother. The sterility of the nursery, the absence of early post-natal feeding by the mother, circumcision, etc., are among the variables of early environmental influence.¹

¹ *Psychosomatic Research*, by Roy R. Grinker, M.D.; W. W. Norton & Co., Inc., N.Y., page 85.

There is a most instructive and interesting statement in a new book called *Dianetics—the Modern Science of Mental Health*, by L. Ron. Hubbard. This demonstrates how the babe in the womb as well as after birth can be influenced by outside forces to its great detriment and later bodily disease. He says, in effect, that Narco-synthesis, a name for a very ancient process of mental healing quite well known in Greece and India, is generally employed either by those practitioners who do not know how to hypnotize, or is practised upon patients who will not succumb to hypnotism. The patient is given an injection of sodium-pentothal and is asked to count backwards. When shortly he stops counting, the injection is also stopped. The patient is now in a state of unconsciousness. But this so-called “sleep” induced by the drug is actually a depressant on the conscious awareness of the individual so that those attention units which remain behind the curtain of his reactive bank can be reached directly.

This means that a section of the analytical mind has been uncovered which is not aberrated. In Dianetics this is called *basic personality*. The intent and purpose and persistence of these attention units have the same quality and direction as the whole analytical mind would have if it were clear of aberration. This group of attention units cooperate very well and are very useful; for this basic personality has all the powers of recalling experiences, sonic, audio, tactile, smell, pain, etc. It can get at anything that is in the unconscious, which is everything perceived or thought of in a lifetime, minute by minute.

It was discovered in Dianetics that “the earlier the period of unconsciousness” the more likely it is to lift—that the earlier one had experienced this fog and pain, the lighter these “engrams” seemed to be.

The science of Dianetics finds that cells, not the individual or consciousness, are evidenced to record pain, and the “reactive bank” or sick part of the psyche or subconscious self is composed of cells.

The engram is not a conscious memory. It is a cellular trace of recordings on to the subconscious and impinged deeply into the very structure of the body itself. And the pre-natal engram (or cell-recording of an experience) is now a scientific fact. It has been tested and checked for objective reality and it still stands firm. And as for subjective reality, the acceptance of the pre-natal engram as a working fact alone makes possible the clear (or healing).

A most interesting case is described by Ron. Hubbard of clearing pre-natal engrams and birth engrams, (pain recorded by cells during the period of birth and afterwards), which later worked out as psychosomatic illness with accompanying bodily symptoms. It should be stated here that Dianetics uses neither drugs nor hypnotism to clear the aberrated person. Here is the case. One day a patient, under drugs, went back in time to his birth. He suffered the pain of this experience, for Dianetics had not yet achieved full efficiency. He floundered through the “unconsciousness” of birth, and he fought the doctor who had tried to put drops in his eyes, and he generally resented the entire proceedings. After twenty runs through birth the patient experienced a recession of all bodily symptoms of illness, and “unconsciousness,” and aberrative content. He had had asthma. It seemed that this asthma had been caused by the doctor’s enthusiasm in hauling him off the table just when he was fighting for his first breath. He had had conjunctivitis. That came from the eyedrops. He had had sinusitis. That had come from the nose-swabs used by the nurse. Rejoicing was the order of the day

for he seemed to be a new man. Before and after birth the child had been recording engrammatically, by cell and not consciousness, all the painful experiences which later manifested as the diseases mentioned above. Tests had held up the theory that all data, awake, asleep and "unconscious," from the moment of conception, was always recorded somewhere in the mind or body.

The baby, after all, is composed of cells, and it is evidenced now by much research that the cell, not an organ, records the engram.

Thus there was nothing against looking earlier than birth for what Dianetics had begun to call basic-basic, the first engram of the first chain of engrams.

Dianetics teaches that a great deal of recording is done by the child in the womb which is not engramic. For a time it was thought that the child in the womb records on the proposition of extended hearing, where hearing tunes up in the presence of danger, and particularly during "unconsciousness". The first research discovered pre-natal engrams to be most easily reached when they contained a great deal of pain. Cells, not the individual, it is to be remembered, are evidenced to record pain.

It is of interest to note here that the permanent atoms of Theosophical teaching, in their turn, receive an indelible record of every experience through which man passes. Minute though they are, the permanent atoms receive and transmit impressions recorded upon them life after life.

There is reason to hope that the time will soon come when the modern mental healer will be able to send human memory back through pre-natal life, into a former personality, there to find the original experience of pain from which, recorded on the permanent atom as an "engram," the difficulties in a later life arose. For Theosophy teaches that when the Ego descends to birth, the permanent atoms of

the mortal bodies of mind, emotion and flesh awake, vibrate and transmit to the new etheric mould their stored-up "engrams" or records of previous lives. The etheric mould, on which the physical body is fashioned, is the transmitter of karma and is also the recipient of inherited and imposed tendencies. It is of great interest to us at this point.

Occult investigation reveals the existence of an etheric mould of the physical body-to-be, which is developed soon after conception. This etheric mould serves as a matrix or mould, or "blue-print," so to speak, for the growth of the physical body. It is a projection of the Archetype or divine thought of man's physical vehicle, as far as it is yet made manifest in this Chain, Round, Globe and Race.

Many influences affect the growth of the new physical body via the etheric mould; amongst them are:

1. The formative power of the reincarnating Ego.
2. Karma from former lives, of which the etheric mould is the primary physical receiver and by which its composition and shape, external and interior, is modified.
3. Transmitted characteristics from the parents, modified by those transmitted by the Ego.
4. The memory of and the effects of experiences through which the mother passes during the period of pregnancy. These can affect first the etheric mould, then the dawning cell-consciousness, and ultimately the growth, the condition and the instinctual consciousness of the physical body.

The etheric mould would seem to be the receiver and storer of many of these influences which are then transmitted to the new body and personality to affect it in varying degrees during life. Geoffrey Hodson writes concerning the etheric mould in *The Kingdom of the Gods*:

At the moment of germination, the physical permanent atom is attached by an angel to the newly formed twin-cell.

This presence of the permanent atom, vivified by the descending Egoic, creative energy, or microcosmic word-force, bestows upon the twin-celled organism its ordered, biological impetus, causes it, in fact, to grow according to the "Word". . .

Within the etheric mould there is to be seen, in terms of flowing energy or lines of force, each on its own wave-length, a sketch-plan of the whole body. Every type of tissue-to-be is represented, differing from other types because the energy of which it is an end-product is itself on another frequency.

Thus the body-structure, muscular and vascular tissues, the nerves, the brain and other substances are all represented in the etheric mould by currents of energy on specific frequencies.

Thus, again, every part of the physical body in substance and in form exactly fits the incarnating Ego. Karmic deficiencies, which are to work out in terms of malformation, weakness and disease, are represented in the mould by dissonances, or even breaks in the particular lines of force along and according to which the tissues are built.

To digress briefly, if this generalization be at all accurate, the whole body—as also the Solar System—can be expressed in terms of frequency, each type of tissue and each organ having its own wave-length, note and color, these in their turn varying in states of health and of disease. In perfect health, every part is in tune and the chord of the human body perfectly harmonized. In ill-health the opposite exists; there is a dissonance at some part or other. The chord is out of tune. The true art of healing, therefore, is that of the restoration of rhythm.

Children who have suffered from injurious treatment, whether *in utero* or afterwards, and whose injuries later on in life have produced psychosomatic illness, can be cleared quite early in life by the Dianetic procedure. Technically expressed, these forgotten injuries and hurts are recorded as engrams which later become sources of malfunction and ill-health.

Where and what, then, is the occult "follow through" from the physical flinching of the mother, to the mental

flinching and fear in similar conditions caught by the child?

Psychiatry, Psychology, Psychosomatics, and now Dianetics, have gone far in revealing the workings, the actions, as well as the needs of the psyche or soul of man; of his mind and emotions, especially in the early periods before conscious thought becomes possible.

But in Theosophy alone can be found the true and full explanation of the psyche or soul, of what it consists, its nature, the mechanism of its self-expression and its activities, as well as its needs.

Fortunately, for the sake of the health of humanity, as I have partly shown, modern science is now adopting one Theosophical teaching after another.

For example, if I may digress from my main theme for a moment, science is now recognizing the existence in man of super-sensory powers, which it calls E.S.P.—Extra-Sensory Perception. These E.S.P. powers include clairvoyance, telepathy and prophecy or pre-cognition. Dr. J. B. Rhine of the Duke University, North Carolina, Professor of Parapsychology there, has been experimenting with E.S.P. for over twenty-five years and gives his testimony to their existence. Similar and wonderful experiments are going on at the University of Utrecht, Holland, and in London. Remarkable E.S.P. powers are exhibited in these clinics.

It is indeed most thrilling to the student of Theosophy to find the modern scientific world ratifying Theosophical doctrines, showing indeed how MODERN are the age-old teachings that form the body of Theosophy, Divine Wisdom. So will Theosophy ever lead physical science, her doctrines being spiritual and fundamentally true.

SANDRA CHASE

(To be concluded)

“LIFE PILED ON LIFE WERE ALL TOO LITTLE”

BY J. V. JOSHI

THERE is a tendency amongst Theosophists, in common with other seekers after the spiritual life, to deprecate and undervalue this life on earth. Hindu thought, particularly in its later and popular form, had placed as an ideal before every seeker the desire for liberation or “Moksha”. Generally speaking and commonly understood, this means liberation from the rounds of births and deaths. It is largely in this sense that the doctrine of “Brahma” and “Māyā” is understood. Life on this earth is only a manifestation of “Māyā,” and the seeker after the spiritual life has to dispel this “Māyā” by understanding its unreality and freeing himself from attachment to it, which creates “Karma” or the eternal law of action and reaction; and thus drying up the source or motive power which brings us into this life on earth, to attain liberation. It is the same ideology which takes many a Hindu or Buddhist aspirant away from worldly life into the solitude and loneliness of the mountain and the forest, in order to break the bonds which tie him to this life on earth. Even in some of our Theosophical literature the exaltation of the non-physical world over the physical has had the effect of making Theosophists desire to attain consciousness on the super-physical planes long before they have attained full consciousness on the physical

1955 “LIFE PILED ON LIFE WERE ALL TOO LITTLE” 395

plane. The desire to be an “invisible helper,” when it is doubtful whether one is even a tolerable “visible” helper, is a manifestation of the same doubtful sense of values which places life and work on other planes as by itself superior or more spiritual than life and work on the physical plane. Thus, it is the desire to escape from this life to some super-physical state of bliss that is the motive power of many a spiritual seeker, including many a Theosophist.

Yet, I cannot help feeling that this desire is a form of escapism, which merely postpones and covers up the problem of life and does not solve it. It is true that life on this earth for a very large part of humanity is full of sorrows and privations, ugliness and ignorance, and lacking even in the crudest elements essential for a tolerable existence. In Sir Edwin Arnold's *The Light of Asia*, this sorrow of earthly life is vividly expressed:

Ask of the sick, the mourners, ask of him
Who tottereth on his staff, lone and forlorn,
“Liketh thee life?”—these say the babe is wise
That weepeth, being born.

There is no doubt that this is a world of sorrow and unhappiness. Poverty, disease, cruelty, ugliness and ignorance make the lives of the larger part of humanity a veritable hell on earth. Any sensitive person who sees this world around him is bound to become a “man of sorrow” especially when he realizes his own impotence to change and reform these conditions. As Omar Khayyam has put it:

Ah Love! could thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits—and then
Re-mould it nearer to the Heart's Desire!

For such sensitive souls the refuge of liberation, the “condition or abode having reached which no traveller

returns" (यद्वा न निर्वर्त्ते), has a fascinating attraction. It is the promise of this state which attracts many to orthodox religion, and which has not been wholly absent in the minds of many Theosophists. And yet, if one were to give careful thought to this desire one would see that it is indistinguishable from what the psychologists call the desire to escape or escapism. For, at the root and basis of this so-called spiritual desire is really the egocentric and selfish desire to escape from the misery and unhappiness of this world. But can anyone attain true happiness by merely running away from unhappiness? Can anyone drown the memory of this very unhappy world and humanity in the so-called bliss of spiritual life or "Moksha" or liberation?

The truly spiritual man is he who does not run away from life and take refuge in liberation or in other and so-called higher super-physical planes or conditions of consciousness. The earnest seeker after truth and happiness realizes that this life on earth, at present, is full of unhappiness because of the cruelty and want of kindliness of man to man. He feels, as Wordsworth put it, the sorrow "of what man has made of man". He realizes that human misery and unhappiness is the direct outcome of man's ignorance and man's cruelty to man. The world tragedy, as he sees it, is the tragedy of human relationship, which instead of being kindly and considerate, sympathetic and understanding, is inspired by hatred and envy, malice and thoughtlessness. The truly spiritual man also realizes that what man has done badly and ignorantly man can undo and do it again better, and with kindly understanding, "re-mould it nearer to the Heart's Desire". Such a man realizes that he feels keenly the unhappiness and misery of this world because there is a common bond of feeling between him and humanity which makes him unhappy

when he sees unhappiness in any form. In other words, he realizes in practice and in reality the principle of brotherhood, which is the supreme principle and basis of all the great teachings in the world including that of Theosophy.

But a corollary to this principle of brotherhood is that the man who really feels it cannot ever entertain the slightest desire to escape from the rounds of births and deaths or to attain liberation in some far-off world or state of consciousness. To him real happiness consists in taking birth after birth and working to make human relationships finer and kindlier so that the main cause of human misery may be completely eliminated. As an agnostic philosopher put it: "Be it ours to feel that where they (humanity) failed, where they suffered, no deed of ours was the cause. But, wherever a spark of the Divine Fire kindled in their hearts, we were ready with kind words in which high courage glowed."¹ The Divine Fire is what we all share and we are all sparks of the Divine, but that Fire, like most fires in our human world, needs constant attention and fanning. The man who has felt the sorrow of the world and sees its causes in wrong human relationship cannot get rest and happiness till he has fanned the Divine Fire in every human heart so that it burns away all the dross and impurity of cruelty, ignorance and ugliness. For this noble work he would like to be born again and again until he has achieved his ideal and attained his own happiness in the happiness of humanity as a whole.

As Tennyson vividly put it, for this work "life piled on life were all too little". How then can he desire to escape into the so-called liberation from the rounds of births and deaths when he intensely desires life after life to do his self-chosen task, which alone, as he knows, will

¹ *A Freeman's Worship*, by Bertrand Russell.

make him happy? This feeling, this intense longing, is well expressed by Somerset Maugham's hero in *Razor's Edge*, and it so well expresses what I have been trying to say above that I will close this article in his beautiful words:

But why should we . . . be daunted by decay and death, hunger and thirst, sickness, old age, grief and delusion? The spirit of life is strong in us. I felt more alive then [*i.e.*, after the mystical experience referred to there] than I had ever felt before. I felt in myself an energy that cried out to be expended. It was not for me to leave the world and retire to a cloister, but to live in the world and love the objects of the world, not indeed for themselves, but for the Infinite that is in them. If in these moments of ecstasy I had indeed been one with the Absolute, then, if what they said was true, nothing could touch me, and when I had worked out the Karma of my present life I should return no more. The thought filled me with dismay. I wanted to live again and again. I was willing to accept every sort of life, no matter what its pain and sorrow; I felt that only life after life could satisfy my eagerness, vigor and my curiosity.

J. V. JOSHI

The jewel is lost in the mud, and all are seeking for it;
Some look for it in the east, and some in the west; some in
the water and some amongst stones.

But the servant Kabir appraised it at its true value, and
has wrapped it with care in the end of the mantle of
his heart.

KABIR

THE SEARCH FOR THE ABSOLUTE

By BASIL P. HOWELL

In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely.

H. P. B.

WHEN we see that science is increasingly using philosophical terms, with mathematical logic as an essential feature of its thought, when philosophy, in its turn, is brought in to clarify the bases of scientific theory and method, and when, further, there is argument about the moral or amoral motives and effects of man's inventive genius, we may hope to discern in this trend towards synthesis a new evaluation of Nature in all its dimensions. In the sensory world man begins to feel that he is entering upon unlimited power; he is reaching speeds in travel that promise almost a future omnipresence; but his knowledge of how to use the new powers for the well-being of the world lags far behind his physical discoveries. There is much truth in Keyserling's contention that the cultural hero of today is the "chauffeur-mechanic" in various guises! Humanity will need some more valorous estimate of worth if it is to be saved from its present delusions. A true insight is required into conscious and unconscious motives at all levels of consciousness. Our understanding of the human heart must penetrate into the arcanum where resides the principle of regeneration that shall make all

things new. The self-regarding instincts that have made this civilization into a prison-house of the spirit must give way to an acknowledgement of "a transcendental divine life". To this end there is room for a reappraisal of human objectives in the light of our present distresses and discontents. Where are we to find that reason for existence which will give meaning to our least act, thought, or emotion, and sanctify all our available resources, material and immaterial?

To escape is not the same thing as to be released. The short cuts to so-called "bliss" through the avenues of enhanced or negated sensory experience by the mediation of drugs, hypnotism, and yoga practices of dubious origin, lead only to recapture and the agonies of self-abasement. Only the Imperishable grants deliverance from the Impermanent. There is only one salvation from false views; it is the emancipation that comes from a full knowledge of the Truth. In terms of modern philosophical theory, "as if" becomes "is" when the undecided questions of determinist and annihilationist alike are transferred to a new order of reality, where pain and the cessation of pain are resolved in the tranquillity of an enlightenment without even the memory of darkness. Can the modern mind even visualize the possibility of such a state of unrelated consciousness? Are there a few thoughts to help us in our contemplation of this doctrine of released omniscience? For here we are dealing with the Nirvana of Buddhist thought, the Eternity of the Christian, the Immutable Ideas of Plato.

The infinite divisibility of matter, the irrationality of its spatial and temporal qualities, the ultimate unreality of the principle of change in all forms, the erratic flux of influence emanating from the "otherness" of apparently separate things, depending so largely as it does upon the disposition of the observer—these and many other elements

in human thought have led men to seek for an Absolute existing independently of any other cause. Without the Infinite it would appear that the Finite cannot be predicated. But, while in the West the Absolute is viewed as the idea of an object that realizes logical consistency in unvarying degrees, eastern thought has always considered that the Absolute is both the ideal and its accomplishment. Just as the principle of individuality is that the whole is more real than the parts, and the approach to enlightenment through *buddhi* presupposes the potentiality of intelligence in its quality of spiritual receptivity, so is the state of omniscience itself the actuality of that same intelligence in the field of experience (*ātmā*). From this point of view, the true criterion of reality is a vivifying integrity which, in its self-existing unity, embodies the three aspects of individuality, potentiality and actuality in one creative act of awareness.

As we have seen, the absence of any primary relativity in that state of omniscience to which we give the name of Nirvāna discloses its release from the concepts of space and time. It can no longer be argued, however, that a state of consciousness (if so we may call it) which is not under spatial and temporal duress is, therefore, non-existent. In these days of theoretical entities in physical science, to qualify as evidence for existence it is really only necessary for any such entity to possess a fruitful explicatory quality in order to defend it from the charge of having no existence. As witnesses to the truth that all the great laws of Nature are working in invisible worlds far more than in visible, we may cite cloud-chamber patterns of alpha-ray tracks, electron microscope photographs, or the sharp noises from a Geiger counter. Indeed, we may see how even the special and general theories of Einstein, though based on two experimental facts (that absolute

motion through space cannot be measured, and that the velocity of light is the same whatever the velocity of the course relative to the observer) show that he is more concerned with conceptual questions than with usual scientific generalizations, and that he is, in a sense, giving mathematical value to the philosophical principle of relativity, viz., that it is only possible to apprehend the relation between things and not their essence. But there may be after all an evolution of conceptual knowledge from awareness of multiplicity as ultimate (*māyā*), to the knowledge of That by which all else is known. Scientific thought, in its more philosophical phases, may mark the limitations of the conditioned consciousness; but, in so doing, it implies that there may be an idea of full reality which, for us at our present stage of growth, is the Absolute—not two realities, one conditioned and the other unconditioned, but a Unity in which contradictions are resolved. In other words, Nirvāna is all about us here and now; we know something of its manifestations; but we need more than ordinary human knowledge—in fact, *a new kind of knowledge*—to be able to experience its inmost essence and to say what it really is in itself. Just as the Absolute Zero of the physicist would seem to be the coldest of hard facts until we remember that there is no real connection between figures and our notions of heat or cold, so it is with the Wisdom which is our “absoluteness” of knowledge; it is at one and the same time the *yoga-māyā* of the principle of salvation, and the imperishable seed in which all general notions have their source.

Truth existed before men formulated their conceptions of it, and evolution was operating before the discovery of some of its laws in the physical world. Possibly, this accounts for the now fashionable idea that all sciences have need only to be descriptive, and that the purpose of anything is not

deemed to be a question that needs even to be asked! Explanation, in fact, has become metaphysically unsavory. And yet, for the mass of mankind, the implications of knowledge are becoming of paramount importance. While “the realistic science of fact is utterly prosaic,” remarked the Mahātma K.H. in a letter printed in *The Occult World*, “for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results”. That very latency is an assumption of purposive evolution, even though it be but the conscious preference of Nature “that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material”. Hence it is that when we are told of Nirvānic being that we are to try and think of an ocean of light—“light with a purpose”—we are inclined to look beyond the controversy as to whether light in the physical world consists of electro-magnetic waves or is to be regarded as a stream of particles (photons), important as these descriptive facts may be. We are led perhaps to investigate the problem from the standpoint of actinotherapy, those qualities in sunlight or artificial light that blend the scientific facts with a domain of usefulness that has the metaphysical value for humanity, viewed as a unit in the vast design of Nature. From a natural agent which, by acting on the retina, stimulates the sense of sight, to an equally natural agency which, by acting on the Self in all manifested life, increases and re-directs the spiritual energy leading to Liberation—all is an ordained Path of Perfection.

“The Light of the Manifested-Unmanifested, called by some the Logos” and reflected in the Dhyān Chohans who “shed it on the objective Universe” (*S.D.* III 49, Adyar ed.)

is no abstraction, but a "cold fact" of the occult sciences. The knowledge of what is involved in that teaching is the growth into Wisdom associated with the pilgrimage of man in the later stages of his evolutionary journey. In the words of T. Subba Row: "The one great power that is, at it were, guiding the whole course of evolution leading nature on towards its goal, so to speak, is the light of the Logos." To be convinced of this, and to act upon its inferences for the individual soul, is to read the book of life with eyes that have been touched by the peace of omniscience. For us who live in the shadows of the relative, there comes with this perception of new values a sense of the inadequacy of merely habitual knowledge and virtue. We reach out for a pattern of life that itself originates in an Absolute whose very nature is a compulsion towards perfectibility. We begin to see that the laws and methods of Nature can be understood in their full meaning only when they are given the value of a Divine Principle to be known by direct experience. That experience can only be direct when we have learnt "to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in Self". The conclusion is clear—compassion absolute is the only road to the infinite knowledge of Omnipotence. We find that, to sense Nirvāna and to share its peace with all our brethren in a living universe, is to annihilate, beyond all hope of resurrection, the relativity of all lesser aims.

BASIL P. HOWELL

The crown of wealth is one's compassion, all other wealth is found even among the meanest of men. Be compassionate; for compassion is the pivot of all tenets.

TIRUKKURAL

THE PATH OF THE SECRET SCIENCE

BY CLARA M. CODD

THIS follows on from my last article on "The Paths of Occultism and Mysticism".¹ I have called it the path of the secret science because in the famous Golden Stairs the original words were "*secret science*". These were changed to "sacred science" when made available to all. The original words are a more correct translation of the Samskrit *Gupta Vidya*.

This is the true "occult" way. The mystic way is the safe path for most growing souls, and is described in *In the Outer Court* as the way round the mountain. The path of the secret science is the steep way right up the mountain. These two ways are described in the middle portion of *The Voice of the Silence*.

Why are there *two* paths? it may be asked. For what purpose does the second one exist? This question is answered by T. Subba Row, a pupil of the Master M., in a book published in the early days of the Society under the title, *A Collection of Esoteric Writings*. He says:

This philosophy (that of Southern India where a Centre and Head of the Occult Wisdom is resident) recognizes two paths, both having the same end, a glorified immortality. The one is the steady, natural path of progress through moral effort, and

¹ THE THEOSOPHIST, January 1955.

practice of the virtues. A natural, coherent and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity.

This path requires no Teacher beyond the inspiration of the God within, the "One Master". He continues:

The other road is the precipitous path of Occultism, through a series of initiations. Occult progress along this path is effected by the Adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature; and to obtain powers to which he is not morally entitled by degree of his progress.

It will be seen that on *this* path the care and attention of an Adept is necessary. All initiations are forcible openings of the consciousness and a widening of the channels of divine energies. These energies being, like electricity, impersonal and neutral, are in their effects dependent upon the channel through which they flow for specific aims. Hence the need for perfect purity before they can be usefully employed, and the danger, in a not entirely purified nature, of the strengthening of the lower impulses, especially the physical sex-nature.

"Under these circumstances," writes Subba Row, "it may happen that the chela loses his moral balance, and falls into the Dugpa path," the dark side. Have we not always been told that the path is as narrow as the edge of a razor, the difference between the white and the black magician being one of unselfish or selfish motive? Therefore:

This path is eminently dangerous to those who do not hold the talisman which ensures safety. This talisman is a perfectly unselfish, self-forgetting, self-annihilating devotion to the religious good of mankind, a self-abnegation which is not temporal, but must have *no end for ever*, and the object of which is the religious (spiritual) enlightenment of the human race.

This is the secret path, the "path of renunciation," the "path of woe," so called because the awakening spiritual perceptions of the disciple show him the spiritual darkness in which most men live. "Mental woe unspeakable, woe for the living dead, and helpless pity for the men of karmic sorrow; the fruit of Karma sages dare not still." It is a strict law of the Brotherhood that no Adept may interfere in the slightest either with the free-will of any living thing, or with the results which flow from the exercise of that free-will. *Light on the Path* speaks of "the helplessness of those who have seen no light, whose minds are in profound gloom".

Along this path of renunciation there are three main steps.

Step 1. "To live to benefit mankind." In a letter to Mr. Judge, the Master K. H. tells him: "You must live for other men and with them, not for or with yourself." That is to say, "a perfectly unselfish, self-forgetting, self-annihilating devotion" to the good of men.

Step 2. "To practise the six glorious virtues," i.e., the Paramitas, which are synonymous with the Lord Buddha's Noble Eightfold Path and the Nine Beatitudes of the Sermon on the Mount. These are well known.

1. Charity. All systems of Yoga begin with love, harmlessness.
2. Purity, morality, the "pure in heart".
3. Patience, all absence of resentment.
4. Energy, purpose, spiritual will.
5. Contemplation, the inward path of meditation.
6. Wisdom, the spiritual wisdom which is the fruit of the development of the intuition.

Step 3. "To reach Nirvana's bliss but to renounce it, is the supreme, the final step—the highest on renunciation's path." This does not come until the very end, but

there is something very important to be observed here. To "renounce Nirvāna" is not an easy thing to do. In a much greater way it is similar to renouncing Devachan. When first we were told that some non-initiated members would be brought back to immediate incarnation to help in the formation of the Sixth Race, it became the fashion for members to talk about coming back at once. We have no power in ourselves to renounce Devachan. The forces leading a soul there are so strong that it requires the power of an Adept to "short-circuit" us, so to say, and that He will not do unless He is reasonably sure that this expenditure of energy on His part will be worth while in the service of the race. *Enormously* greater is the power drawing a prepared soul into Nirvāna. How would He be able to resist the tremendous pull into Nirvāna, which would mean "oblivion of the world and men for ever," unless during the long, long road from the beginning of the way until its end, He had not built into His very nature the essence and habit of spontaneous renunciation?

To reach Nirvāna's bliss but to renounce it, this is the Secret Path. It also leads to Paranirvānic bliss—but at the close of Kalpas (ages) without number; nirvānas gained and lost from boundless pity and compassion for the world of deluded mortals.

It now becomes apparent *why* the secret path exists. Subba Row says that it has a definite and indispensable function, and that this function is to keep open the upward path through which descends light and leading for the race, and to provide teachers for the stumbling masses of mankind.

To which path does a man belong? To again quote Subba Row:

Only a few specially organized natures are fit for this path. . . . It is therefore wiser not to seek the path of chelaship: if a man is fit for it, his Karma will lead him to it imperceptibly

and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.

Yet I think that many Theosophists belong to this path. That is why the Society has so strongly attracted them. It is a long, long way; fourteen lives, it is said, from the first step to the last. Yet we need not take that statement too literally. It depends upon intensity, for in the inner worlds time has not the same valuation as here.

On that path, do we also become "one with God"? Certainly. When great Saints and Yogis become one with God, it means that they have become one in consciousness with their diviner selves. Nirvāna is still a long way from that achievement. And a man on the secret path must come in touch, at any rate to a certain extent, with his diviner self, before he can really be of much use to the Master, or conscious fully of Him. And as once a Master said, to entrust powers to the unpurified, personal self, is like giving children dynamite to play with.

Upon the secret path the man becomes "self-doomed to live through future kalpas, unthanked and unperceived by men". Yet, though they know it not, so much more joy can come to the men of Myalba (the hell of this earth) because yet one more spiritual pilgrim has turned back from the further shore, having never ceased to hear the whole world's cry.

CLARA M. CODD

In treading this Path it grows brighter as ignorance lessens, it grows more peaceful as weakness vanishes, it grows serener as the vibrations of earth have less power to jar and to disturb.

ANNIE BESANT

PRECISION IN MEDICINE

By WALLACE FINNE MACNAUGHTON, M.D.

THE correlating of several systems of thought, in the light of Theosophy, gives a preview of the "method of the future" to be used as an aid to diagnosis and therapy, especially for the detection of obscure conditions not ordinarily identified by the usual procedures.

The various systems include some knowledge of :

- (a) The physical plane and its sub-planes ;
- (b) Spectroscopy ;
- (c) Radiesthesia instruments ;
- (d) Spectro-chrome, by Dinshah ;
- (e) Homeopathic medicine.

The Physical Plane—Sub-Planes—Energy Oscillations

The physical plane is divided into sub-planes which differ from each other in one fundamental, namely, vibration, which is characteristic of the density of the matter of each sub-plane. The sub-planes are designated as (1) solids, (2) liquids, (3) gases, and (4) ethers of four different grades. The matter of the higher or finer levels interpenetrates those of the lower. Consequently all physical objects, made up as they are of solids, liquids and gases, also have an etheric counterpart. This etheric counterpart, which all objects have regardless of size, plays an important role in diagnosis and therapy.

Modern as well as occult science yields the information that all physical matter is in a state of vibration. Science also provides us with a scale of energy oscillations. Energy is measured in octaves, indicating the number of oscillations per second, and the medium through which such octaves are transported. The oscillations range from the first octave, of two oscillations per second, to the sixty-first octave of two pentillion oscillations per second, known as the X-rays.

The first classification of energy is sound, extending from the fourth octave and the lowest audible note at 16 oscillations per second, to the fifteenth octave at 32,768 oscillations per second—the limit of human audibility. The medium through which this energy of "sound" travels may be solid, liquid or gaseous, and the propagation is performed by waves of condensation and rarefaction. Beyond the fifteenth octave, as audibility disappears, a range of oscillations comes into existence whose operations are defined as being in the "ultra gaseous" medium. This prevails up to the thirty-fifth octave and produces a form of energy known as "etheric sound".

From this position, slowly all sound begins to change as much higher oscillations are approached, and on the forty-fifth octave the bombarding energy transforms and becomes manifest as "radiant energy," "heat," or "dark light". The travelling medium of this potency is known as the lowest or first "ether" and the character of its propagation is wave motion with molecular clash.

Pushing the oscillatory frequency per second further, at the forty-ninth octave the first visible appeal occurs as red color. Our sense of sight enables us to appreciate the energy at this point, but although the organs of sight are the most highly specialized organs of the body and the most closely associated with the central nervous system, their capacity is limited to a range of this one octave only.

An analysis of the phenomena of light shows that the energy of this range of the oscillatory scale is transmitted by the medium of "ether," and unlike sound is independent even of the medium of gas. A Radiometer (an instrument having vanes mounted on a pivot in an airless chamber) shows rotation under its influence and the speed of its rotation is determined by the intensity of the light and the quality of its color. This experiment proves conclusively that Light is a force and a highly potent one, being able to register its effects across a vacuous space.

The source of all life and energy on the earth is of course the Sun, and its energy is conveyed to the earth by means of waves of light. Sunlight on analysis is shown to be a compound and composed of seven major prismatic colors, which always appear in the following order: Red, Orange, Yellow, Green, Blue, Indigo, Violet. These colors differ from each other in two ways, (1) the wave-length, which decreases from red to violet, and (2) the oscillatory frequency, which increases from red to violet.

For growth, all vegetable, animal and human bodies are dependent on sunlight for energy, which they are absorbing continually in the form of light and which they are radiating continually, though the manifestation is different. This takes place through the radio-active and radio-emanative organism or etheric counterpart of the dense physical body.

Spectroscopy—Elements and Their Color Wave Preponderance

Spectroscopy has shown that every element of the earth (over 92 now known) exhibits a preponderance of one or more of the prismatic colors and that the potency of an element depends on the potency of its color waves. It was found that substances when burnt in a flame have the

power of causing characteristic bright lines to appear in the spectrum; and that particular substances always cause the same lines to appear and always at the same location of the spectrum, regardless of the compound in which the metals were used or the great variety of chemical reactions in the various flames, or the immense difference in temperature of these flames.

This was true of the spectra obtained by a spark passing between electrodes made of these metals, and spectra obtained by a spark passing through tubes containing elements in a gaseous or attenuated condition. It was therefore unquestionably established that the bright lines of the spectrum are beams of light refracted to definite points in the graduated scale and are proof positive of the presence of the metals or elements in consideration. Each set of bright lines or refracted beams of light thus obtained represents the aggregation of wave-lengths, or in other words, the oscillatory rhythm associated with the composition or quality of that particular metal or element.

In the analysis of various elements it was found that, although some had many bright lines and others few, all showed one or more lines predominant and usually one markedly so. The intensity of the lines and their concentration in a given position of the spectrum are the factors which determine the potency of an element and the range of wave-lengths on which it is most highly effective.

A metal or element heated thus before a spectroscope has had its molecular, atomic and electronic constituents so expanded that the oscillatory rhythm is registered in terms of wave-lengths of light. This phenomenon demonstrates that this oscillatory rhythm, being inherent in the element, can be appreciated visually by having it stepped up, by heat, to the forty-ninth octave. However, because of this integrity in the rhythm of the constituents of the metal,

these oscillatory frequencies are detectable in octaves lower than the forty-ninth by instruments properly adapted for this purpose.

*Radiesthesia Instruments—Pathoclast—
Electro-Biometer, etc.*

By means of a specially adapted electric circuit, containing a bank of radio tubes, condensers, a resistance unit, etc., the oscillatory rhythm of the elements can be detected and their potency measured. This is especially significant when it is recalled that all foods and medicines as well as the human body are composed of definite element combinations, and therefore act in conformity with such color wave potencies, the aggregate of which gives each its characteristic oscillatory rhythm.

Using the above radio tube circuit, foods and medicines can be analysed and identified as carrying potencies of color corresponding to definite portions of the spectrum. This is the key to Precision Therapy as will be seen later.

The human body is composed of elements, of which the principal ones are: Oxygen, Carbon, Hydrogen, Nitrogen, Calcium, Phosphorus, Sulphur, Iodine, Chlorine, Fluorine, Potassium, Iron, Magnesium, Silicon, and Sodium.

These constituents, already shown to have distinctive and characteristic spectral bright lines of wave-lengths of light, would thus be representatives of the balance of energy existing in the body as light. The body, therefore, has certain oscillatory frequencies normally within it, each with a potency in direct ratio to the amount of the corresponding element present.

That this is another important fact is apparent when it is known that, with the above electric circuit, the potency of these frequencies in the body can be measured and the excess or deficiency of the corresponding elements

determined with accuracy. This is the key to Precision Diagnosis as will be seen later.

Different organs and tissues of the body having different chemical element preponderances, oscillate at different color wave potencies. In other words, the chemical activity in each organ or tissue, due to its normal characteristic element content, produces particular oscillatory frequencies which are maintained throughout health.

Electro-biological Radiations is the term by which these frequencies are known to part of the profession and is synonymous with the term *Oscillatory Rhythm*. Any disproportion of the chemical elements of an organ or tissue, from whatever cause, would therefore have a marked effect on the balance of light energy in the organ. This would result in a changed oscillatory rhythm or electro-biological radiation from the organ.

A given disease condition that causes a particular disproportion of the chemical elements of an organ or tissue, with a particular disturbance of the balance of light, produces, as a natural consequence, an oscillatory rhythm or electro-biological radiation from the organ which is characteristic and indicative of that disease.

Different disease conditions are associated with definite and characteristic tissue changes, macroscopical and microscopical. Coincidental and progressive chemical changes, registering as electro-biological radiations on the radio tube circuit, are equally characteristic and measurable.

Because of these facts the physician is able to detect disease in its incipency and even in the etheric stage before macroscopic changes have proceeded to the point where symptoms are produced. This, of course, is of great importance in the field of preventive medicine.

The important features of the circuit are as follows: a diagnostic well, from which the energy of the patient or of

a specimen from the patient is conducted through two condensers, which are meshed in such a way that no. 1 acts as a principal; and no. 2 acts as a selector on no. 1; the energy then passes through a resistance dial into a plate that is stroked by the operator.

The condensers have pointers attached which sweep a scale of zero to 100. The number at which the pointer of dial 1 is set indicates the disease in question; and the number on which the pointer of dial 2 is set indicates the organ, area, or tissue in which the disease has more or less concentration. The hyphenated combination of these two settings is known to the profession as a "rate". The potential or virulence of the energy on a disease rate is determined by the amount of resistance it overcomes in order to get into the plate, where it is "felt" by the operator as a "change" in the friction factor produced by stroking the plate.

Certain of the dial 1 numbers have come to be associated with definite disease conditions through years of research by many investigators. The procedure consisted in taking specimens of each known disease tissue and finding the "position" on the dial at which the electro-biological radiations for that disease not only always registered but also yielded the highest potential. Similarly specimens from known organs or tissues having a certain disease were used to determine the "position" on dial 2 which yielded the highest potential, when used in conjunction with the number on dial 1 for that disease.

Some points of special interest about these rates are in order. It is well known that all disease conditions of whatever infectious agent have at least one thing in common, namely, congestion or inflammation. If the condition is acute the cardinal symptoms of heat, redness, pain and swelling, are evident. If the condition is sub-acute or chronic, these symptoms are much less evident but none the less present.

This underlying condition of disease shows electro-biological radiations of its own that are separate and distinct from that of the particular infection associated with it. The number on dial 1 for congestion is 40, and the organ, area, or tissue in which the congestion is present is indicated by a number on dial 2. For example:

- (1) 40-52 is the rate which gives a "general picture" of the whole body.
- (2) 40-82 gives a "general picture" of the abdominal contents.
- (3) 40-93 gives a "general picture" of the thoracic contents, with the exception of the ribs and pleura.
- (4) 40-91 gives a "general picture" of the periphery, including the ribs and pleura, spinal column, spinal cord, extremities, head, neck, mammary glands, male gonads, skin and nails.

Similarly other organs or areas have their designating rates, and the character of the congestion is determined by the rates for particular infections.

A point of interest is that owing to the anatomy of the large bowel, especially the Sigmoid portion, and also due to faulty elimination, the accumulation of toxins usually begins here, reaches the highest potential, and persists longer than in other parts of the body, because there is ample area for extension and storage without production of symptoms due to pressure, irritation of nerves, etc.

Another important set of rates is the organ vitality rates. They furnish diagnostic information of a corroborative nature, inasmuch as the concentration of infection in the organ or in its vicinity causes an excitation or depression of the organ and a corresponding change in its vitality potential.

Over a period of years it became established that the vitality of organs decreased definitely with advancing years as follows:

Age	Vitality potential
0 to 5 years	20
5 „ 10 „	19
10 „ 15 „	18
15 „ 20 „	17
20 „ 30 „	16
30 „ 40 „	15
40 „ 50 „	14
50 „ 60 „	12
60 „ 65 „	11
65 „ 70 „	10
70 „ 75 „	9
75 „ 80 „	8
80 „ 85 „	7
85 „ 90 „	6

W. F. MACNAUGHTON

(To be concluded)

Mind and matter, if not proved to be of similar nature, are at least found to be ingredients of one single system. There is no longer room for the kind of dualism which has haunted philosophy since the days of Descartes.

JEAN

REVIEWS

The Purpose of Tragedy, by Hugh Shearman. T. P. H., Adyar, pp. 88, price Rs. 3-8-0 (cl.) and Rs. 1-12-0 (wr.)

The term "tragedy," apart from its etymological and literary connotation, means for us in everyday life deep distress, suffering and even destruction. Imbued with the Theosophical philosophy of cause and effect in human experience, and the deeper mystery of Kārmic reactions in human life, the author has succeeded in presenting his theme with much clarity and vision. Chiefly basing his ideas on a chapter from *The Wonder Child* by C. Jinarājadāsa, he has brought to bear upon the subject an originality of interpretation with a satisfying reasoning.

Modern science in its latest experimentative analysis finds there are no dead things in Nature. All are masses of energy, and energy itself behaves as if it were matter and consisted of particles. Life or consciousness finds embodiment in matter. Man stands on a high level near the apex of evolution in a crisis condition in Nature, says the author, between

the purely instinctual and apparently mindless behavior of the beast and the purity and omniscience of the Superman. Passing through an alchemical process of suffering and pain he reaches out towards perfection.

Inasmuch as the human spirit has emanated from the Source of Life, its ultimate union with the Source is an inescapable necessity. The competitive instinct that man has inherited from the long past must one day yield its ground to uniting intuition. Only one purpose runs through the whole of manifested life, that of enabling the separated self ultimately to reach Reality or God. Man has come to a stage in which he has consciously to choose between continued involvement in matter and happy release. Should he allow himself to be a plaything of cause and effect through rewarding opportunities and retributive frustrations, or boldly reach forward to the haven of established purity and fullness of freedom? He is not an automatic mechanism to be thrust into unity but a unique individual who can choose freely. Thus in this freedom of choice he is often tormented by

the conflict of two principles of motivation. In this conflict, says the author, there is tragedy.

In the process of advancement towards the goal, the conceptual thought of oneness, wholeness and interdependence is awake in man, though pitted against competitive separateness. Through suffering, both physical and psychological, man advances slowly but surely towards an integrated unity of life. This is a compulsive fate, according to the author, which is the result of the soul's self-motivated choice. The self has elected to go forth in a spirit of adventure with a view to returning to its source mellowed with experience and wisdom. Self-conditioning, therefore, is a necessary process in life's progress. Evolution reveals and even physical life has an infinite potentiality.

At the heart of tragedy, says the author, there is a splendour, a deep austere elation. Tragedy is a positive achievement if it is faced squarely and there is an inseparable subtle fragrance in its texture. It is not what a man says or does but what he is that matters. Tragedy is a cleansing process and humanity in its crisis condition reaches the depth of disillusionment in a crescendo of tragedy.

The argument of the author gives us worth while ideas for pondering.

N. R. SUBRAMANYAM

Health and the Spiritual Life, by Geoffrey Hodson. T.P.H., London, 4th reprint, pp. 31, price 1s. 6d.

Health is "that state in which the three fundamental processes of absorption, assimilation and elimination are operating in the individual in full measure and in perfect harmony and balance". The attainment of this condition demands an understanding of disease, a recognition of the needs of the body and, above all, a peaceful attitude to life.

Mr. Hodson gives wise advice on all these aspects of the problem. The book is of special value to those who are striving to live a spiritual life, for it is within them that conflict arises. This conflict contributes to the fatigue and ill-health often experienced by aspirants. Mr. Hodson enumerates the laws of the spiritual life and advises us to be honest with ourselves and not to try to "serve two masters".

The book concludes with a personal healing meditation which many will find helpful.

E. W. PRESTON

A Yoga of Light, by Geoffrey Hodson. T.P.H., Adyar, price Eight Annas.

This attractive booklet may well be used by those aspirants, referred to above, who have taken the decision to strive to lead the spiritual life.

Used for daily group-meditation by the members of the School of the Wisdom under Mr. Hodson's direction, it outlines a path by which the seeker may discover his own spiritual Selfhood as distinct from his personal vehicles.

Particularly valuable for the advanced student is the suggested ascent to the Monadic World of Light. Mr. Hodson also stresses the need to return by the same path, for in this way the channels between the lower and higher selves are widened and the fruit of the spiritual experience brought into the lower consciousness.

Whether the heart or the head be chosen as the centre of awareness depends on type and stage. There is a phase in which the Inner Heart becomes the Centre. This SELF has no position but is the whole of oneself, expansive rather than compressed.

Here is a book worthy to stand beside those of J. I. Wedgwood or Clara Codd. It is a Yoga of setting free the Light within each one of us.

E. W. PRESTON

Tantrarāja Tantra: A Short Analysis, by Sir John Woodroffe, Ganesh and Co., (Madras), Ltd., 1954, pp. 117, price Rs. 6.

As the name suggests this book is an important work on Tantrasāstra. It is published with Subhagānandanātha's commentary

called *Manoramā*, for the first time. Though Bhāskararāya, the well-known author of many commentaries on Tantrik works, doubts the accuracy of *Manoramā* on the question of the number of Tantras of the *Kādi* class, there is no doubt that this book is a valuable contribution to Tantrik literature.

"*Tantrarāja*" has three divisions according as the Devi worship is based on *Kādi*, *Hādi* or *Kahādi*. This book deals only with the first part, namely, *Kādi-māta*, which consists of 36 chapters of 100 verses each. The chapters are named after the thirty-six tattvas, (which include not only the five principal tattvas, that is, earth, water, fire, air, ether, but other tattvas like pānitattva, vāktattva, ahamkāratattva and so on). Sir John gives the gist of each of these 36 chapters.

The Introduction gives a detailed description of the "*Sriyantra*" and its constituent parts, the nine triangles and the nine chakras.

In his preface Yogi Suddhānanda Bhārati speaks highly of the book.

The work is a valuable contribution to the cult of Devi Worship and to Tantrik literature.

R. SRINIVASAN

Esoteric Poems of Devotion, by Minocher K. Spencer. The Spiritual Healing Centre, Coimbatore, India, pp. 139, price Re. 1/8/-

This is a book of devotional poems expressing ideas which are familiar features of Theosophical teaching. Man's unity with God, the unity of all religions, the immanence of God, the brotherhood of all humanity—these are among the many themes found in the poems. The author describes his book as "a humble attempt to portray the effort of the soul to discern God and His Beauty and Glory, His Grace and Goodness, His Omnipotence, Omnipresence, Omniscience. It is an attempt to stir man from his slumber, to awaken him to the realization of the deeper values of life and to give him a taste of that intoxicating wine which God gives freely to all who need it, long for it and strive for it in their groping in the dark." His own devotion shines out in the poems.

The sentiments expressed are in every way lofty and admirable. However, from a literary point of view the best part of the book is the preface, which seems to indicate that for this author prose is a more suitable medium than verse.

F. N. PULSFORD

The Pathway to Perfection, by Geoffrey Hodson, T.P.H., Adyar, pp. 77 + xi, price Rs. 3/-

"What man has done, man can do," taught an Adept-Teacher. This implies two assurances of Theosophy: Every human individual

will eventually attain the stature of a Perfect Man or Adepthood in Nature's own time in the process of evolution. But it is possible for the earnest and sincere aspirant to reach this consummation quickly, in advance of the normal time, by an accelerated evolution. This way of swift unfoldment is the narrow ancient Way or the Pathway to Perfection.

The book is a welcome introduction to the literature dealing with the Path and its stages. The author clearly enunciates the preparation and qualifications needed by the aspirant seeking to ascend this steep Path, and describes the expansion of consciousness during the ascent. The chapter, "The Initiate Life," indicates the keynote of the life of one who has passed through the First Initiation: "Consciously one with all, he knows all from within." The dangers and problems, external and internal, that beset the disciple are well emphasized. But he who conquers will attain indescribable joy and the peace that passeth all understanding, and be "beyond all strife. Serene in ecstasy, He (will) live at one with the Will and Life and Mind of the Supreme."

The treatise was written in a "meditative state" and the reviewer feels that it rings true.

M. SUBRAMANIAM

SUPPLEMENT TO THE THEOSOPHIST

MARCH 1955

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President left Adyar on March 1st for a visit to the Vietnamese Section. He plans to stay for a week at Saigon, where he will have the opportunity of meeting many of the members. On his return about the middle of March the President will be resident at Adyar until the end of April, when he expects to go to Europe for three months, visiting Athens, Italy, Switzerland, Austria, France, Germany, the Scandinavian Sections, Belgium and Holland. He will be present at the English Convention in May and on his return journey to India in August will visit Pakistan.

On March 3rd Miss Emma Hunt, Recording Secretary, left Adyar to take part in the Diamond Jubilee Convention of the Australian Section to be held in Sydney over the

Easter period. After the Convention and the Summer School which follows, Miss Hunt will make a tour of the New Zealand and Australian Lodges. During her absence from Adyar Miss Ann Kerr will be Acting Recording Secretary.

Adyar Day

Adyar Day was celebrated on February 17th in the Headquarters Hall, with the platform of the Founders decorated with festoons of leaves and flowers according to the traditional Indian custom.

Following the Prayers of the Religions and reading of greetings from the Sections and individual members, the President, who presided, spoke of the special purpose of the celebration, which was to commemorate the passing of the President-Founder of the Theosophical Society, Colonel H. S. Olcott, and

also to send thoughts of affection and gratitude to C. W. Leadbeater, whose birthday it was, and to remember in addition the other great leaders of the Society.

The President's address, given later in the meeting, forms part of the Watch-Tower notes in this issue.

Srimati Rukmini Devi said that this day was not only to commemorate Colonel Olcott, Bishop Leadbeater and the other great personalities, who had set an example of right and spiritual living, but it was a day of remembrance of Those who had made them great, of the spirit which led them. Not only did we give our gratitude to those who had helped us and reverence those who had inspired us, but, most important of all, we should be reminded of that which is within each one of us, so that we are stimulated to better living. Rukmini Devi then outlined something of the contribution of our different leaders.

Other speakers were Mr. Geoffrey Hodson who took Madame H. P. Blavatsky as his theme and read excerpts from her writings, and Miss Emma Hunt who spoke of the international character and significance of Adyar and its part in laying true foundations for a great Brotherhood Race.

At the close of the meeting members followed the usual

custom of placing flowers before the statues of the Founders and at the bust of Colonel Olcott in the Palm Grove marking the spot where his body was cremated,

Adyar Day is also a great day for the Olcott Memorial School. The children came in early morning procession carrying the garlanded portrait of Colonel Olcott, singing songs and halting briefly at the Headquarters Hall before proceeding to the river-side memorial statue of the Colonel. At 9.30 there was a meeting at the School itself. Mr. H. B. F. Moorhead presided and Mr. N. Sri Ram, who is chairman of the School Governing Board, addressed the children in Tamil. Mrs. Bhagirathi Sri Ram distributed the prizes, after which the children themselves provided an entertainment of songs, dances and humorous sketches. At the close came the distribution of tiffin to all the school-children.

Adyar Day was celebrated in Besant Theosophical Lodge in the evening with a lecture by Srimati Rukmini Devi on C. W. Leadbeater.

Dr. Bhagavan Das

We are happy to congratulate Dr. Bhagavan Das on his having had the title of Bharata Ratna (literally: Jewel of India) conferred upon him at the recent award of

honors in Delhi. He was one of the very few to receive this honor.

Centenary Celebration

The Centenary of the birthday of Dr. V. Swaminatha Iyer, whose valuable library is now at Adyar, was celebrated over a period of three days—February 18th to 20th.

There was a large and distinguished gathering in the Headquarters Hall on the opening day. The Chief Minister of the Government of Madras, the Hon'ble Sri K. Kamaraja Nadar, presided. During the proceedings the Chief Minister opened an Exhibition consisting of materials prepared by the late Doctor for editing his works, and exhibits showing the several incidents in his life. Books published by him during his lifetime, and after him by the Library to which his collections of cudgeon-leaf manuscripts were transferred, were also on display.

The final day of the celebrations was marked by a meeting in the Rajaji Hall in Madras city, over which the Governor of Madras, Sri Sri Prakasa, presided. He unveiled a portrait of Dr. George S. Arundale who had rendered great help at the founding of Dr. V. Swaminatha Iyer's Library at Adyar. A portrait of the late Vidwan Thyagaraja Chettiar, a colleague of Dr. S. Iyer and a great scholar, was also unveiled.

The Gold Coast

The Gold Coast Lodges of West Africa are attached to the English Section, which keeps in constant touch with their activities. The first member to join the Society in the Gold Coast was Mr. K. B. Ateko, and it was he who founded the first Lodge in Accra in 1935. Now there are two chartered Lodges in existence, two other groups have asked for charters, and there are a number of strong Centres.

Theosophists are taking a leading part in the service of the country. It is noteworthy that the woman who is the official responsible for promoting the mass education of women is a Theosophist.

In order to strengthen and give added inspiration to this "lone outpost," as Dr. G. S. Arundale called it, the English Section in 1953 arranged for Mrs. Mary Elmore to go to the Gold Coast and spend some weeks there attending the annual Convention and visiting the Lodges. It was with her help and inspiration that a strong women's group was formed in the Nurses' Training College.

In 1954 Mrs. Elmore re-visited the Gold Coast, arriving in the capital, Accra, on September 1st. For one month she travelled among the Lodges and Centres and attended the annual Convention

which had been postponed from April to coincide with her visit.

A detailed report received from Mr. K. B. Ateko, President of the Blavatsky Lodge, Accra, indicates that the first fortnight of September was well filled with public lectures and meetings with members and enquirers. The annual Convention held on September 11th and 12th included a public lecture and a talk to members by Mrs. Elmore, and the Convention closed with an initiation ceremony which she conducted for 23 new members. In the second fortnight of the month Mrs. Elmore travelled to the outlying centres and in some instances called on lone members in distant communities. Kumasi, Koforidua, Sekondi-Takoradi and Nkwakaw were among the Centres visited. She addressed the public, spoke to members and to enquirers and had many interviews. In Sekondi-Takoradi the programme included the official dedication of a Centre which it is proposed shall become the Besant Lodge. Mrs. Elmore visited the historic town of Akropong in the Akuapim State and had the opportunity of meeting its Paramount Chief. She was there for some days and attended the annual sacred "Festival of the Changing of the Seasons" and "The Remembrance of the Ancestors".

Returning to Accra on October 1st, Mrs. Elmore bade farewell to the members at a meeting of the Blavatsky Lodge assembled at the house of their President, Mr. Ateko, before leaving the country that evening. Mr. Ateko has written to Adyar to express the heartfelt gratitude of the members for the privilege of having the guidance and inspiration of Mrs. Elmore.

East Africa

The annual Convention of the East African Section was held in Mombasa from 25th to 27th December 1954. The following officers were elected for the next three years: National President: Mr. V. H. Kapadia; National Vice-President: Mr. D. O. Acharya; National Secretary: Mr. A. F. Kanga; and National Treasurer: Mr. H. M. Chhaya.

The East African Section was happy to have Mrs. Mary Elmore for a visit of several weeks in November—December 1954. On her way from Southern Africa to Adyar, she first visited Dar-es-Salaam for one week, giving two public lectures and a number of interviews and addresses to members and sympathizers. She then went to Zanzibar for a few days, and afterwards to Pemba, Mombasa, Nairobi, Nakuru, Eldoret and Kisumu. Talks to members were

given in each city and Nairobi had a return engagement of a few days before Mrs. Elmore left East Africa for India.

The members are looking forward to the coming visit of Mr. Geoffrey Hodson, who will visit Nairobi, Mombasa, Zanzibar and Dar-es-Salaam towards the end of March *en route* to attend the annual Convention of the South African Section.

The Philippines

The annual Convention of the Philippines Section was held in Quezon City on December 12th, 1954, with an attendance of over one hundred. The meeting opened with a message from the President, and an address of welcome from the General Secretary, followed by the reports of the Treasurer and the presidents of the various Lodges. The General Secretary, Dr. Benito F. Reyes, presented his report. Letters of thanks and commendation were then presented to Section workers. Among the letters was one from the General Secretary "to the Unknown T. S. Worker" which Dr. Reyes read to the Convention—a letter of appreciation to those silent ones who listened to lectures, read the articles written by others, talked to a friend, lent a book, did manual work, or formed

part of an appreciative audience, quietly doing their duty to family and country, sending out kindly thoughts, visiting the sick, in their daily converse rising above racial and other barriers, quietly dedicating themselves to the service of God and of their fellow-men—all these he commended for "their unheralded service towards the realization of brotherhood among men".

The general business included amendments to the by-laws, the creation of various funds for Section work, and the election of the Board of Trustees from among which the Section Officers were elected. Dr. Benito F. Reyes was re-elected President.

Brazil

It was a matter of great inspiration to the Brazilian Section to receive a visit from Srimati Rukmini Devi on her return from the UNESCO Conference at Montevideo in December last. She gave lectures and talks to members at Sao Paulo and Rio de Janeiro.

The total membership of the Section now stands at 648. In most of the Lodges the work has continued actively. Monthly meetings of the Lodge in Sao Paulo are attended by a large number of Theosophists and members of other spiritual movements. Public

lectures have been started again in Sao Paulo and receive an enthusiastic response.

The Young Theosophists hold regular meetings for study and discussion, which attract a number of interested people. They also organize excursions and picnics which are much enjoyed. The leader of these Young Theosophists, Mr. Wadih Miguel Joao, and his wife in the course of a trip to India spent about ten days at Adyar in February, entering into the life and activities at the International Headquarters and sharing with the workers there news of the work in Brazil.

During the past year Sr. V. G. Penteado, Vice-President of the Section, visited Argentina and Chile, and was able to make many fraternal contacts with members in those countries.

The Section magazine, *O Teosofista*, is issued regularly every two months. The propaganda department continues to be active. A correspondence service has started with all the Lodges, and copies of Theosophical books and pamphlets are sent to interested enquirers. Six thousand copies of the Portuguese translation of the pamphlet, *To Those Who Mourn*, have been sent to relatives of those who have passed on.

Venezuela

The Venezuelan Section was granted its Charter on September 23rd, 1953, with Mr. Pablo Bonilla T. elected as General Secretary. In the first year of activity forty-four new members have been added to the Section's membership, and one new Lodge has been formed. All the Lodges hold regular weekly meetings, and in some of them extra meetings are held to present to the public the scientific aspect of Theosophy. A number of lines of activity have been adopted, among them free instruction in Theosophy by correspondence, which is taken advantage of by more than 300 students and others living in remote parts of the country. From donations received, generous contributions have been made by the Section to various funds outside the country, as for example to the Orphanage run by the Theosophists of Viet-Nam, and the Refugee Camp in Greece sponsored by Mme. A. de Berg of Geneva, as well as to the Olcott Memorial School at Adyar and the Adyar Day Fund. In addition, members carry on relief work locally with regular visits to the sick in hospital each Sunday, taking gifts and magazines, and presenting gifts of toys and clothes to poor children at Christmas.

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>
1896	Sweden	Herr Ellis Wikström	Östernämsgratan 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>Theosophist.</i>
1899	France	Dr. Paul Thorin	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	Robbuchenstieg 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 7C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mifford-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 Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarité.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarité.</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	Bjornstettv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</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	Iturbide 28, Mexico D. F.	<i>Boletín Mexicano; Dharmā.</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. Alberdi) 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	...	Ingolfsstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Iceland	...	...	...
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	...	...
1925	Uruguay	Señora Esperanza C. Hopgood	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Box 8774, Fernandez Juncos, Santurce	<i>Heroldo 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 Kostas Melissaropoulos	3 Ethnikis Trapezis Square, Filothel.	<i>Theosophikon Deltion.</i>
1929	Central America	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	...
1929	Paraguay	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	<i>Serenidad.</i>
1929	Peru	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	<i>The Lotus.</i>
1933	Philippines	...	...	...
1937	Colombia	Señorita Corina Martinez	Apartado Postal 539, Bogotá	<i>Revista Teosófica; Boletín.</i>
1947	East Africa	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	<i>Saurabh.</i>
1948	Pakistan	Mrs. Gool Minwalla	Noonan Road, Karachi 3	<i>Karachi T. S. Bulletin.</i>
1948	Malaya and Singapore	Mr. V. Rajagopal	P.O. Box 752, Singapore	<i>Theosophical News.</i>
1949	Northern Ireland	Dr. Hugh Shearnan	18 Brookhill Ave., Belfast	<i>Mitteilungsblatt.</i>
1950	State of Israel	Mr. Hans Zenger	Sheikh Badr Quarter, Jerusalem	...
1951	Japan	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc	<i>Dao Hoc.</i>
1952	Viet-Nam	...	...	...
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	...

• Presidential Agency. † Federation.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Botselaar, 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.

INDEX

THE THEOSOPHIST, Vol. LXXVI, Part I

	PAGE		PAGE
ALDHOUSE, F. H.: Story ...	43	GASCO, G.: World Peace ...	247
Alexander, M.: T. S., India and World 86; International Integration ...	933	HAYNES, J. P.: Poem ...	93
Ashton, D.: Health and Right Relationships ...	347	Health and Right Relationships: D. Ashton ...	347
BENDIT, L. J.: C. G. Jung ...	89	Hodson, G.: Some Theos. Ideas 13; Travel Notes 111; Sacred Language of Symbols ...	297, 377
Besant, A.: One Will ...	8	Homoeopathy, Mystery of: Shanti Kumar ...	126
Big Men and Little Men: F. Morgan ...	196	Howell, B. P.: Reason in Human Affairs 187; Concerning Tibet 244; Search for the Absolute ...	399
Bischoff, J. B.: Theosophical Thoughts ...	52	Hugo's Ideal of Brotherhood: M. R. Walker ...	182
Boman, Ava: Poem ...	246	Human Individual: R. J. Roberts ...	47
Bull, E. B.: The Master ...	119	INTELLIGENCE Testing and Karma: L. Furze Morrish. International Integration: M. Alexander ...	393
CHASE, S.: Psychological Factors ...	384	Intuition: D. J. Williams ...	35
Chaure, B. R.: Divinehood-Brotherhood ...	99	JOSHI, J. V.: Life Piled on Life ...	394
Christmas: G. E. Pritchard ...	121	Jung a Modern Gnostic: L. J. Bendit ...	89
Clements, E.: Not Naming ...	94	KALE, D. G.: Work before Us ...	56
Codd, C. M.: Paths of Mysticism and Occultism 274; Path of Secret Science ...	405	Krishnaswami, K. T.: Poem ...	326
Concerning Tibet: B. P. Howell ...	244	Kumar, Shanti: Mystery of Homoeopathy ...	126
Convention Addresses, 79th: 217, 297, 315, 323, 369, 377	377	LEAN, P. S.: Sermon on the Mount ...	159
Convention, 79th International: Review ...	327	Let Theosophy Enter Our Lives: F. Morgan ...	18
Cook, S. A.: Theosophy in the World ...	240	Life Piled on Life: J. V. Joshi. Light, Love and Life: J. Mascaró ...	394
DAVIDGE, J. L.: The U. N. in Transition ...	177		
Divinehood-Brotherhood: B. R. Chaure ...	99		
ETERNITY and Time: H. Renner ...	106		
FAIR Hills of Holy Erin: F. H. Aldhouse ...	43		
Furze Morrish, L.: Intelligence Testing and Karma ...	191		

	PAGE	
MACNAUGHTON, W. F.: Precision in Medicine ...	410	Search for the Absolute B. P. Howell
Marx, L. J.: Some Theoretical Aspects of Dreams ...	337	Sermon on Mount: P. S. Lean
Mascaró, J.: Light, Love and Life ...	251	Some Theoretical Aspects of Dreams: L. J. Marx ...
Master, The: E. B. Bull ...	119	Some Theosophical Ideas: G. Hodson ...
Minwalla, G. K.: Theosophy and the Modern World ...	323	Spirituality and Art: R. Srinivasan
Modern Trends in Racial Evolution: C. Pollard ...	315	Srinivasan, R.: Spirit and Art
Morgan, F.: Let Theosophy Enter Our Lives 18; Big Men and Little Men ...	196	Sri Ram, N.: Towards a new Vision 81; Peace Within and Without 152; Presidential Address to 79th Convention 217; The True, Good and Beautiful ...
Mota Carmo, Maria G.: Our Founders and Presidents. ...	200	Supplement: 65, 137, 207, 279, 353,
NOT Naming: E. Clements ...	94	T. S., INDIA and World: M. Alexander ...
ONE Will: A. Besant ...	8	Theosophical Thoughts: J.B. Bischoff ...
Our Founders & Presidents: Maria G. Mota Carmo ...	200	Theosophy and the Modern World: Gool K. Minwalla...
Outline of Buddhism: H. S. Webster ...	169, 266	Theosophy and Vocation of Love: N. Toren ...
PATH of Secret Science: C. M. Codd ...	405	Theosophy in the World: S. A. Cook ...
Paths of Mysticism and Occultism: C. M. Codd ...	274	Toren, N.: Theosophy and Love
Peace Within and Without: N. Sri Ram ...	152	Towards a New Vision: N. Sri Ram ...
Poems ...	93, 246, 326	Travel Notes: G. Hodson ...
Pollard, C.: Modern Trends in Racial Evolution ...	315	True, Good and Beautiful N. Sri Ram ...
Precision in Medicine: W. F. Macnaughton ...	410	U. N. DAY: E. W. Preston ...
Preston, E. W.: U. N. Day ...	23	U. N. in Transition: J. L. Davidge ...
Pritchard, G. E.: Christmas. ...	121	WALKER, M. R.: Hugo's Ideal of Brotherhood ...
Psychological Factors: S. Chase ...	384	Watch-Tower, On the 1. 73, 145, 289,
REASON in Human Affairs: B. P. Howell ...	187	Webster, H. S.: Outline of Buddhism ...
Renner, H.: Eternity and Time ...	106	Williams, D. J.: Intuition ...
Reviews 60, 133, 204, 277, ...	419	Work before Us: D. G. Kale...
Roberts, R. J.: Human Individual ...	47	World Peace: G. Gasco ...
SACRED Language of Symbols G. Hodson ...	297, 377	

THE WORLD GOSPEL SERIES

(EDITED WITH COMMENTARY)

BY

DUNCAN GREENLEES, M.A. (Oxon)

		Cloth	Wrapper
		Rs. A.	Rs. A.
THE GOSPEL OF ADVAITA	....	9 0	7 0
" CHINA	....	5 0	3 12
" THE GURU-GRANTH			
" SAHIB	....	9 0	6 8
" HERMES	....	5 8	4 8
" ISLAM	....	5 0	3 12
" ISRAEL (in the Press)			
" JESUS	....	5 8	4 8
" THE MYSTIC			
" CHRIST	....	7 8	6 8
" NARADA	....	6 8	5 8
" THE PYRAMIDS	....	9 0	7 0
" ZARATHUSHTRA	....	7 8	6 0

T. P. H., ADYAR, MADRAS 20

THE THEOSOPHIST

		Post Free	
		Per annum	Single copy
INDIA & CEYLON	...	Rs.10/-	Re.1/-
AMERICA	...	\$4.50	\$0.50
BRITISH ISLES	...	£1-0-0	Sh.2/-
OTHER COUNTRIES	...	Rs.13/-	Re.1-4
London Agency: The Theosophical Publishing House, 68 Great Russell Street, London W.C.1			
U.S.A.: The Theosophical Press, "Olcott," Wheaton, Ill.			
THE THEOSOPHICAL PUBLISHING HOUSE			
Adyar	Madras 20		India

Printed and published by D. V. Syamala Rao, at the Vasanta Press,
The Theosophical Society, Adyar, Madras 20, India.

6570
BOOKS BY CLARA M. CODD

MEDITATION : ITS PRACTICE AND RESULTS :

Meditation as the glorious expansion and sublimation of the normal powers of the heart and mind ; an inspiring guide for beginners.
Cloth Rs. 2-0-0

Wrapper Re. 1-0

THE MYSTERY OF LIFE AND HOW THEOSOPHY ANSWERS IT :

An extensive survey in brief, answering many questions. An excellent introduction to Theosophy.

Wrapper Re. 0-8-0

THEOSOPHY AS THE MASTERS SEE IT :

Being an account of the Theosophical Society and its work as outlined in the *Letters from the Masters of the Wisdom*, and *The Mahatma Letters*.

Cloth Rs. 7-8-0

Board Rs. 6-0-0

BOOKS BY ERNEST WOOD

CONCENTRATION :

A practical course with a supplement on Meditation. The editions of this most useful book have run to a quarter of a million copies sold.

Cloth Rs. 4-0-0

Paper Rs. 2-12-0

THE INTUITION OF THE WILL :

A book of philosophical observations on the path leading to the very summit of human attainment ; compact of a solid, work-a-day philosophy drawn from life—a running commentary sparkling with humor, narrative and quotations drawn from a wide experience and set in an easy context which is delightful to read.

Cloth Rs. 3-0-0

Paper Rs. 2-0-0

THE SEVEN RAYS :

"This knowledge about the Rays is only for those who have an ideal, a star shining in the East, attracting them with irresistible fascination, so that they cannot but make their way towards it as their path in life. . ." How can you find your Ray ? The author gives valuable hints for self-study.

Cloth Rs. 5-8-0

Board Rs. 4-0-0

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar Madras 20 India