

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 15, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are:

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

I HAD the great pleasure of being in Viet-Nam recently for a week and was able to meet not only the active workers and members in Saigon, where I was most of that time, but also some devoted members from distant places such as Chaudoc, Phnom-Penh and Dalat, who had come to see me. The General Secretary, Mr. Pham-Ngoc-Da, who lives in Chaudoc, was among those who were good enough to come to Saigon for my visit.

I had to be translated, at the members' meetings and the talks to the public, into French as well as Viet-Nameese, as there were some among the audience who preferred French and others knew only Viet-Nameese. I spoke a sentence in English; it was followed by a sentence in French, short enough—Mr. Monod-Herzen did this translation; and then what sounded often as a somewhat lengthy rendering into Viet-Nameese by another translator, lengthy because of the nature of the vocabulary and the construction of the Viet-Nameese language. Each language has its own verbal coinage, and when exchanges take place

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between languages born and bred differently, the translator has to circumvent the difficulty of not finding ready words for a neat and agreeable fit.

During my short stay my hosts in Saigon had arranged for a flying visit to Angkor, and I was able thus to view the magnificent ruins which attract tourists from every quarter. Brother Raja gave a detailed description of them under the title "Indian Antiquities in Angkor" in THE THEOSOPHIST of June 1952. In the same issue there was an account by Rukmini Devi of her visit to Viet-Nam in April that year.

There is little opposition to Theosophical thought among the Viet-Nam people who have religious ideas which on the whole sit lightly upon them. Two of our members there, Mme. Nguyen-thi-Hai and her husband, M. Nguyen-van-Huan conduct a *Theosophical Review*—parallel to the Section journal—and it is read by a large number of non-Theosophists with interest. I am told that the *Review* has 4,000 subscribers, though the number of members in Viet-Nam is at present only about 300. The leanings of the people are mainly towards Buddhism, but a very liberal form of it, colored by other influences.

There is, throughout Viet-Nam, I learnt, a tendency to seek "spirit"-guidance, and there are a good many mediums who cater to it. Rukmini Devi refers, in her aforesaid article, to one of the sects, named Cao-Dai, which has its main temple in a place called Tay-ninh. It has a numerous following. This sect receives its guidance through chosen mediums; but the "spirits" who run this sect seem to have very liberal ideas. They are for Universal Brotherhood, the fellowship of faiths, and so on. They also favor vegetarianism. I was invited to visit the temple and was given what would be styled a right royal reception. The temple had at its entrance the

inscription, "Duty to God and humanity," and at its central place of worship a huge sphere with an all-seeing eye. On the top of the temple was the figure of a unicorn with its jesting face turned towards its tail. It was explained to me that this was to indicate that things go round and round, or rather more pleasantly, in cycles. I was introduced to the Pope of the sect, who was very kind and friendly.

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The following observations are taken from a paper read recently to an Association of Biblical instructors by Mr. Floyd H. Ross, Professor of World Religions in the School of Religion, University of Southern California:

Few Christians have sought to understand the non-Christian religions at their best. On a shrinking planet where diversity is the rule . . . every Christian church might well have study-groups seeking appreciatively to understand what the non-Christian religions teach. The attitude should be that of the honest inquirer, not of the evangelist or of the apologist. Some of the shorter Oriental classics like the *Bhagavad Gita*, the *Dhammapada* and the *Tao-Te-King* should be read and discussed as thoroughly as the Bible.

The attitude of those who insist that Christianity is "the only way" to salvation betrays a lack of faith and an undue reliance upon certain scriptural passages.

Christians who call themselves orthodox . . . take only one segment of human history seriously, that segment culminating in the life, death and resurrection of Jesus. This emphasis was quite understandable in the earlier centuries of Christian history. The early theologians knew no other religious histories save that of the Hebrews and those writings that came to be called the "New Testament". They interpreted the

meaning of their new outlook on life in the only terms they were intimately acquainted with. . . To continue to interpret human history solely in terms of early orthodox Christian interpretations of the Bible is no longer excusable.

We live in a time when increasing numbers of people are a little weary of being labelled "Jew" or "Gentile," "Negro" or "White," "Christian" or "Buddhist". That which unites us is our humanity, not our culture or our color.

Let us honor a Moses, a Jesus, a Gautama, a Lao-tse, a Confucius; but let us not linger too long in the shadow of the way-side shrines of the past. If the spirit of these men is as eternally present as we of the faith have said, then we should not be concerned unduly over the particular robes that it may wear in differing cultures. What one man calls the "Eternal Christ" another man may call the "Eternal Buddha". . . "Truth" is rather that which must be actualized inwardly. It is experienced truth. The Sanskrit word, *satya*—usually translated "true"—is a participial form of *sat*, which means "to be". It also means actualized truth, not a conceptual formula.

What a far cry is all this from the attitude of Christian protagonists in general, which obtained in the days of our Founder, H. P. Blavatsky! She foretold something of the change that would come over both Religion and Science in the century that was to follow. The change has been both broader and deeper than would have been thought probable by any one in her time. Nor has the process yet come to a stop. Surely there ought to be some in every part of the world—Theosophists among them—who look upon all truth in all religions and all that is beautiful in all cultures as the common heritage of humanity. "The

world is my country and to do good is my religion." The true, the good and the beautiful being one in their inward essence, to do good is also to create beauty and to know that Truth which is the good Law.

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The First Object of the Theosophical Society is to form a nucleus of the universal Brotherhood of Humanity without distinction of race, creed, caste, sex or color. It is easy in the present state of the world to see how urgent, how desirable and important is such an objective. I was told by a Viet-Nameese friend recently that women in Viet-Nam did not have the same status as men. They are regarded by men as meant only for the small and common tasks. They do not yet have a voice on important affairs. I might say that this is the condition all over the world. Yet the women are as much affected as the men by all that takes place in every department of life. Is it not right therefore that they should have the same voice, the same freedom and opportunities as the men? The Brotherhood of Humanity does not mean only peaceful co-existence at home. It means that the happiness and progress of one person is as important as that of another. The phrase "without distinction of sex" in the First Object of the Society is not put in as a matter of polite form, but has a very practical meaning.

If we think of the other distinctions of race and color, surely we can see the need, especially under modern conditions, of creating a spirit which will make these distinctions harmless, if nothing more. The different races and nationalities have to learn to understand and co-operate with one another.

As regards creed, what the word refers to, as ordinarily understood, is a set of religious beliefs, which is shared by a group of people. But there are also individual beliefs,

and beliefs as regards matters other than religion. Brotherhood in the field of religion has taken the form, both in the Society and outside, of promoting a spirit of friendliness amongst the adherents of the different religions. This friendliness is more than mere toleration. It includes an interest in the ideas which influence others. In the Theosophical Society people of different religions are able to come together and meet as brothers.

The Second Object of the Society is the study of comparative religion, philosophy and science. I think this implies a comparison of all branches of knowledge, all pursuits at levels common to them all. In these days one cannot keep Science and Religion apart, or do without that aspect of either Science or Religion which is of the nature of a philosophy. Although there are these special pursuits, it is the same human mind which is influenced by all of them.

Science in particular has been, for more than a century, extending its frontiers on every side and making its impact on the practical side of human life. For instance, war is no longer what it used to be, because of scientific discoveries and the application of them by technological means. The average man in the street is influenced constantly by the tangible things that Science has created. Yet Science is limited to phenomena and effects that are only observable by the senses, even when these are aided by instruments. It cannot do away with philosophy and religion. But it does alter our concepts even in these spheres. Therefore more than ever before we need to bring about a measure of harmony in our processes of thought and feeling along these different lines. We cannot escape the need for such harmony, unless we are able to stop those processes altogether, and become ostriches with our heads buried in the sands of a mere tradition and beliefs of one sort or another.

The ground of the objective universe which no one can negate or escape is common to us all, and it bulks ever more largely in our lives. If we are compelled to be rational with regard to it, we must be rational all the way through, even with regard to religious ideas. These ideas have to be in harmony with our practical experience, even though they cannot be chopped and limited to what we call practical from a narrow point of view.

There are many things in life which touch man in one way or another, but do not belong to the levels of purely physical experience. Religion and response to beauty, as also the creation of it, are as practical in their way as the conveniences of modern life—provided it is religion and beauty that make their appeal to the immortal soul of man. Given objectivity and reason, there must be increasing harmony among the different groups of thinking religious people.

H. P. B., in *The Secret Doctrine*, has attempted to show that the fundamental basis for the most profound religious beliefs, held at various times, is one and the same. But every idea, however true in its original form, tends to become materialized and perverted. Human selfishness and vested interests come into play in this process, and use religious forms for their own perpetuation.

Understanding this, we need not be afraid of using our own discrimination and judgment, with regard even to matters of hoary religious faith. We have to learn to be like the fabulous swan which could separate the pure milk (of Truth) from the water with which it was adulterated. But it is not easy thus to separate error from Truth. So long as there are in us such elements as unbrotherly discrimination, self-importance, and indifference to the suffering of others, we will cling to those illusions that subtly nurse these elements. That is why the Lord

Buddha laid so much stress on unselfishness and moral purification.

There is often in different doctrines an element of truth mixed with fanciful and erroneous ideas. If we can perceive it, we can help people with that truth, and free it from the superstitions with which it is mixed up.

Religion has to become more and more an individual affair, as we begin to feel free in religious matters. It belongs to an aspect or level of consciousness, the experiences of which are different from the experiences of the work-a-day and knock-against world.

In Buddhist lands there is the conception of a Law which transcends personality. Instead of One Supreme Intelligence which imposes the Law, there is the concept of graded Intelligences, each in the measure of its perfection identified with that Law. There is also the concept of a Buddha-nature, of which every Buddha is a perfect manifestation. All these are wonderful ideas which are bound to have an effect on modern thought as it develops further and sees the inadequacy of a materialistic view, which is but a view of surface impressions.

In Art there are different techniques, which produce different effects, but there cannot be any quarrel between those techniques. That should be the case in religion also. Let each create what beauty and value he can. If he is truly creative, there can be no quarrel between him and another who expresses something different.

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I mentioned in the last Watch-Tower Notes the export of monkeys from India for medical experiments. I am glad to say that the export has since been banned by the Government of India.

N. SRI RAM

WHAT OF PHENOMENA? ¹

BY H. P. BLAVATSKY

"TO THE EDITORS of *Lucifer* :

. . . How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the 'age of miracles' past in the Society?

Yours respectfully,

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"Occult phenomena" is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, "miracles". It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

¹ Originally published in *Lucifer*, February 1888, under Correspondence.

In the light which experience has now thrown upon the matter the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in Theosophy; in the sense, that is to say, of a super-material, but not supernatural, region, governed by law; nor do they recognize the existence of latent powers and possibilities in man. Any interference with the every-day routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat, inhabiting a supernatural region inaccessible to man, and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise of that power is supposed to be "miraculous," or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of Nature which lie below the surface—that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to Occultism. That the phenomena did excite

curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude—the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a *bona-fide* miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force, as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether dependent upon its instrument-maker for the production of these miracles, and, as it claims to be in possession of the last known word in regard

to the laws of Nature, it was hardly to be expected that it would take very kindly to "miracles," in whose production apparatus has no part, and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern Science, moreover, labors under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous universe, Science does not allow the existence of any supersensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be expected that Science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of Occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and, when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trap-doors and so forth.

It was bad enough for the leaders of the movement, when they endeavored to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a *power over perfectly natural though unrecognized forces*, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honorable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous "spooks" that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, Theosophy and Theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave, when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

H. P. BLAVATSKY

THE MEANING OF PROGRESS¹

By N. SRI RAM

PROGRESS is a word the meaning of which is obviously relative to the person who envisages it and the goal which he or a society sets for himself or itself. As progress is always in a particular context, we have to study the context—the conditions obtaining therein, which generally determine the aim. If we think of it in relation to ourselves in the present day, we have to extend our thoughts to the world in which we live and its developments. We have to think of it in relation to the aims and interests of the modern man and study their contents.

Have we in India progressed since a generation or two ago, when conditions, whether political, social, economic or any other, were so entirely different? The answer to this by any kind of a poll would be emphatically in the affirmative. Put a similar question to the people in almost any other country; the answer will still be the same.

How then does this sense of progress arise? Is it merely a case of laying the flattering unction to our souls, considering that there never was a time, so far as we can look back, when humanity was more disturbed, more insecure, more at cross-purposes with itself?

Is movement and the speed of movement the sole test? Or have we to consider also the direction of the movement

¹ A recent talk in Madras.

and its purpose? If purpose is important, what is the true purpose of life? This is not a metaphysical question, but obviously a highly practical one. It may be admitted that movement is exhilarating up to a point, not only to children, but to us grown-ups, too, who are children in so many respects without their charm. Everyone enjoys a change, that is, a new sensation, and the drawing out of his faculties, physical as well as mental, to the full.

The modern world, being a world of quick movement, communications, and increasing avenues of knowledge and activity, offers more scope than there ever was for human energies on every plane, if also for scattering those energies and distracting ourselves from the problems of what we are and what we miss in depth and concentration. It is, from the individual standpoint, an expanding world, like the expanding universe of the scientist. The impressions that pour in upon the modern man in the course of a day through his travels, his contacts, his reading, his radio, and many other means, are many times more numerous, variegated and exciting than what one of our forefathers would have been able to gather in the course of a simple day amidst his set and limited surroundings.

Yet, along with the increase of contacts and movement, the shocks, aches, and wear and tear have also greatly increased. There are wide-spread modern maladies—due to the stress and strain—of which at least we find no mention in the ancient books.

In the old days, though life was slow, there was more space and time for the ordinary man to live in. Not having to keep pace with the clock, or beat the speed of his rival, whether on the ground or in the air, he could live his life with relaxation and ease, free from that restless urge which dominates the modern mind. We might associate those old days with much superstition which we may have transcended,

but then there was faith in certain things which made for noble and contented living. If there was not so much movement, there was more stability and more ability and opportunity to concentrate on what was considered worth while, the values in religion, art and other enduring things.

Now we have democracy, which they did not have, except on a small scale as in the City-States of Greece and the Village Panchāyats of India, but there was also not that self-assertion that stalks so breezily these days. The sense of one's obligations, including duty to the State, was then an accepted virtue. At particular times and in particular places they were barbaric, as in medieval Europe. But then, do we not have today dictatorship and concentration camps where the medieval barbarities are repeated with modern refinements?

We see, therefore, on an impartial survey, that while there has been progress in certain directions and perhaps in a general way, it does not amount, in an over-all balance, to as much as we would like to claim.

I said "in a general way," because there has been lasting progress in certain directions, for instance, in the concept of freedom as applied both to individuals and groups, a concept which has been steadily widening and has increasing sway over the minds of people in all continents. There is more freedom in every walk of life, and more scope for the exercise of that freedom, except under totalitarian regimes. And freedom may be regarded as the mother of all true blessings.

But then, how do we use the freedom? If it is only freedom to flow along the current that leads to new material discoveries and to make new gadgets and organizations, we may find ourselves, like some ancient conquerors, cut off from the origins of our own strength. They left to those who came after them the legacy of an empire in ruins. In

the case of our material advance, it would be ourselves in ruins.

I am not against material progress or modern knowledge, which is knowledge of the world of matter and the forces embedded therein. Every man, whether in India or elsewhere, needs proper housing, clothes, food and means of improving himself. All steps that can be taken to this end must be taken. Knowledge of all sorts can be used for the good of those concerned as well as for destruction and evil.

In India today, in the eyes of the ordinary citizen, progress means largely economic reform, industrial development, more production, more employment, more schools, and so on. At the same time, we must not forget, even in the midst of building a New India in this sense, that we might achieve all this and more, make more progress in ten years than other under-developed countries have made in thirty or forty, and yet find ourselves upside down, figuratively speaking, unable to recover that poise and knowledge of the essential purpose of living which we once possessed in a measure.

What shall it profit a man if he gains the whole world and loses his own soul? It is the detachment of mind from soul which is the cause of the world's malady. By the use of the word "soul" I do not mean any religious obsession. Nor can we go back to a past which can never be reproduced. But unless we understand that all material conditions, whether simple or complex, exist for the realization as well as the creation of those values which are not sense-values but eternal, we will find, as already we are finding, that there is no lasting happiness in life.

Of all the arts that exist, living is the most difficult as well as the most exciting. To live is to express something from within oneself from moment to moment. The

experience of living is, more immediately, the experience of ourselves in action, and ultimately of that nature in us which shows itself as beauty, as love, and as truth. All these belong to a depth in ourselves beyond the extensions of the superficial mind. Matter or a knowledge of matter can give rise by itself only to a sense of extension and not to a feeling of depth.

Life is not a vain and meaningless phenomenon, the object of which is merely to experience the sensations of this world, enjoy what one can, build up a good opinion of oneself, and pass away. It has a purpose, the fulfilment of which lies in the very living, the thoughts one thinks, the way one looks upon and deals with other persons, as well as things.

Therefore, progress lies in knowing the meaning that is in our relationship to things, and in so shaping the things that belong to our living and our own behavior in every aspect of it, that they ring true to the eternal nature of ourselves, that of the one Spirit, the white light from which each soul derives its individual colors. In simpler, practical terms, there will be progress, not only of the superficial sort which is the phenomenon of this age, but in a real sense when we are able to build on the foundation of the unity of that Spirit, which means peace, fraternal love, co-operation and the direction of our interest to those pursuits which, while harming none, create happiness for all.

It is well to be practical, not to neglect what needs to be achieved here and now in this world; but we should have at the same time the vision, or rather a clear sight, of what are the values that belong to life in its unalloyed state, what each of us can give that will be a source of joy to others.

N. SRI RAM

THE SIGNIFICANCE OF LIFE¹

By ROHIT MEHTA

WE are living in an age which has been aptly described as the atomic age, the most devastating effect of which has been the annihilation of man—the destruction of the human individual. His place has been taken by a human being which is an abstraction. Needless to say, it is easy to deal with an abstraction like a human being, but it is extremely difficult to deal with a concrete reality which a human individual is. An abstraction lends itself to a mathematical approach with its numbers and quantities.

Now the main characteristic of our age is an emphasis on quantity, on vastness of numbers, on mass productions. In this civilization, an increase in quantity is regarded as progress. It is obvious that where an emphasis is laid on quantity and numbers, there an individual unit loses all significance. In fact in a quantitative evaluation of life every unit is sought to be made exactly like another. In such an evaluation, there is a tendency towards uniformity and sameness. There is no wonder, therefore, that in this age, there is to be seen a lack of individuality. Where there is regimentation of thought and behavior—so necessary for the maintenance of a quantitative age—there a sense of individuality is considered a danger to social well-being. In this civilization, therefore, while there is plenty of individualism, there is a systematic stifling of individuality.

¹ Lecture at the 79th International Convention, December 1954.

This tendency towards uniformity results in the creation of centralized—over-centralized—authorities in political, economic and social life. In such a centralized state or society, the individual has no significance. He becomes an abstraction in the shape of a voter.

Now, when life is regarded as an abstraction, there comes into existence a technique of dealing with that life, which is known as specialization. In this technique of specialization, it is the part that is emphasized—sometimes over-emphasized. It is a technique in which the *whole* is sought to be understood as if it were an extension of the *part*. Needless to say that such an understanding of the *whole* is based on a speculative process guided by the law of averages or of statistical probabilities. But such a law can operate only with reference to measurable quantities. And so, when the wholeness of life is sought to be understood in terms of mathematical measurements, the human individual has to be reduced to a mathematical abstraction with reference to which the law of averages can be applied.

Here it may be interesting to note what Arnold Toynbee, the eminent historian, says in his *Study of History*, with regard to this mathematical process of understanding man:

Why should we suppose that the scientific method of thought—a method which has been devised for thinking about inanimate Nature—should be applicable to historical thought, which is a study of living creatures and indeed of human beings? We are sufficiently on our guard against the so-called Pathetic Fallacy of imaginatively endowing inanimate objects with life. We now fall victims to the inverse Apathetic Fallacy of treating living creatures as though they are inanimate.

The same idea of “treating living creatures as though they are inanimate” has been expressed by another eminent thinker of our age, Lewis Mumford, who says:

Primitive peoples made the error of treating things as if they were persons, whereas modern man has made the equally fatal mistake of treating persons as if they are things. Modern man's conquest of Nature has resulted in the displacement of man and, as a result, our civilization shows many evidences of social and personal disintegration. . .

Modern man has tried to understand the whole in terms of the unrelated parts; he has explained the higher aspects of culture and personality solely on the basis of lower processes which have not as yet reached the same degree of maturity; he has pushed back his enquiries into origins and lost sight of man's destinations.

Thus in this technological age of quantity and numbers the human individual tends to become more and more insignificant. This sense of insignificance in him produces a psychological frustration and utter helplessness. Never did man feel so helpless as he feels today, for by himself he has no significance; it is only as an indistinguishable unit of society that he can hope to exist!

In this age, therefore, man's fundamental struggle is for re-gaining his lost significance. Modern man is in search of a Soul and the Soul that he seeks is naturally his significance as an individual.

Now, this search for significance is indeed a process of man's Becoming—and it has assumed a particular acuteness in the present age. For, the great pressure of the age is to reduce him to an indistinguishable atom. And so the search for significance is seen today as a feverish trend on the part of man to achieve success on the material or the so-called spiritual plane. Through success he hopes to be significant. He is, therefore, seeking for a formula to be successful—a short-cut to success. “How to win success” is the one driving force, the dominant motive in man's life today.

It is to this end that he is seeking more and more power, for the mark of success seems to be the capacity

to wield authority, whether material or spiritual. It is the feeling that one can use authority that gives to man the satisfaction of success. This power is being sought through the acquiring of possessions, material or spiritual; or, through the attainment of positions, once again, material or spiritual.

This search for power through possessions and positions is indeed a search for security. The sense of insecurity has grown tremendously in recent times, and man feels increasingly insignificant before the forces of insecurity. The question is: What after all is security which man is so feverishly searching for? It is obviously a desire to meet life and its impacts from a "prepared position"—in other words, it is a desire to be prepared in advance to meet life and its requirements. For, to be unprepared is to be exposed to the dangers of insecurity. And so, through power, acquired by means of possessions and positions, man wants to build fortifications so as to meet life's challenges. He wants to erect walls of security which life's impacts cannot penetrate, to exist in isolation, without any relationship with fresh impacts of life. But to exist without any relationship with life is impossible.

An advance preparation to meet life's challenges is unthinkable, for life is full of surprises and, therefore, unpredictable. There is a mystic statement which says: "You cannot cross the same river twice." Such is indeed the nature of the life-stream because of the fresh waters entering it every moment. How can there be an advance preparation to meet something that is new?

It is this newness of life which is otherwise described as the intangible nature of life, and the intangibility of life makes a man more and more helpless and frustrated. He had thought that the mind which enabled him to conquer forces of Nature would also enable him to hold life in his hands so that that which was intangible so far would

become tangible with the help of the mind! It is here that he has been disillusioned—and not knowing what to do next, he feels lost and frustrated.

Life does not allow any hold to be put upon it and so all preparations to meet life's challenges utterly fail—all fortifications crumble to pieces. The Lord Buddha declared twenty-five centuries ago: "Impermanent are all component things"; but man is seeking for permanence in component things, for what else is search for security but seeking permanence in things component?

Such indeed is the tragedy of modern times that mind—the most powerful instrument of man—has failed him at the crucial moment, has failed to give him security. Out of this sense of futility have grown two tendencies in our age. One is utter cynicism, a lack of faith in life itself. To persons of this tendency, life has no meaning. All attempts at discovering the meaning and significance of life are to them matters of idle fantasy. But, there is another trend which has grown in recent times and that is towards an honest inquiry into the nature of Life.

An unprecedented world crisis—such as we witness today—has brought about a tremendous revolution in the field of ideas, a fundamental transformation in man's thinking. There is today an urge to explore the new world of the mind—an urge to explore the depths of human existence. It is this trend which can be described as the nucleus of a New Approach to Life—and it is in this nucleus that the future of humanity lies.

This enquiry into the nature of life has raised a number of important questions. Some of the questions that have arisen are: Has life a significance or is such an idea a mere wishful thinking? If there is significance, whence is it derived? Is significance the same thing as purpose? If so, does not the teleological approach indicate determinism?

Are we moving towards something which has been determined for us in advance? If so, who has determined that something? In the face of such determinism, where is the place for man's freedom? And without freedom how can life be significant? These and many other questions of a similar nature engage the minds of thinking men and women today. However, the most fundamental question is: How can life be significant without freedom?

In order to understand this question, we have to enquire as to what is the state of freedom and how does man come to it? It is obvious that freedom must mean a state which is not circumscribed by any conditioning factors. When life is conditioned, it has no intrinsic value—its significance is derived from that which conditions it. A derived significance is no significance at all.

Now conditioning can be—and usually is—both objective and subjective. Objective conditioning is a process where life is sought to be moulded and shaped by external patterns of race, nation, group, organization, custom, tradition, etc. It is necessary for man to be aware of these objective conditioning factors. He must know how consciously or unconsciously he puts on the robe handed over to him by external patterns.

But more subtle and life-destroying is the conditioning which arises due to subjective factors, caused by the following of inner patterns. It is needless to say that these inner patterns arise out of the fixed ideations of the mind, and fixed ideations are based on the theories of life, not on the realities of life, for life's realities do not lend themselves to any fixed ideations. The inner patterns, based as they are on the fixed ideations of the mind, naturally distort the flow of life, resulting in the loss of spiritual perspectives. It is, therefore, necessary to be aware of these subjective factors and the distortions caused by them.

It needs to be understood that where life is lived in terms of external or inner patterns, there is brought into the process of living an element of imitation. Imitation involves a process of comparison—in fact there can be no imitation without comparison. Now comparison is possible only between two fixed points. But life has no fixed points—it can have no fixed points just as there is nothing fixed in a stream that is flowing. A fixed point is a static condition, but life is essentially dynamic. It is intangible and, therefore, cannot be fixed. Its dynamism cannot be contained in the static condition of a fixed point. And, therefore, comparison is possible only between dead things—between mathematical quantities. It is possible only in the realm of abstractions or statistical calculations. It should, therefore, be clear that imitation—a product of comparison—is possible only at the structural level—not with regard to life-content which inspires a structure. Now, it is life-content that gives significance to a structure, whether physical, moral or mental—and life cannot be imitated since it defies all comparisons.

If life's significance arises only in the background of freedom, we may conclude that freedom is a state where the process of imitation has come to a stop. Freedom assuredly lies not along the path of *imitation*—but only along the line of *initiative*. Only a self-initiated action can be free and, therefore, significant. Such a self-initiated action arises from the depths of one's being and so it is extraordinarily rich in its life-content.

Now a rich life-content cannot reveal itself in its fullness in any form of expression, however beautiful and perfect that form may be. Even the best form is a restriction to the expression of that rich life-content. And so, a self-initiated action is always symbolical and suggestive. There is an expressional humility in it, but a humility

which is combined with exquisite dignity. A suggestive action is dignified because it carries the rich life-content, and it is humble because it knows how inadequate it is to convey the richness of that content.

A self-initiated action is humble because it is suggestive, telling us not so much what it expresses as indicating to us what it is not able to express. Such an action, therefore, can have no pomp, no ostentation, no vulgar ornamentation or crude display about it. It is as simple as a wayside flower. It is not cultivated, but natural and spontaneous. It has a simplicity born out of inner richness, not crudity arising out of inner poverty. A masterpiece of art or literature is always suggestive, and, therefore, humble. There is never an ugly display or vulgar ornamentation in it. It arises from the depths of profound reverence for the rich life-content which ensouls its form.

Similarly, a masterpiece of life is suggestive and symbolical and, therefore, humble, emerging out of the depths of true reverence. Thus, life's significance consists in humility born out of real dignity. It consists in simplicity, in the suggestiveness of form arising out of the depths of inner experience where all desire to become something has dropped away. Life's significance consists in becoming what one is!

"Become what you are" is the old Upanishadic injunction, fundamentally true to indicate the significance of life. The real condition of freedom is becoming what one is.

And whatever arises naturally and spontaneously in this condition of freedom bears the true mark of man's significance. "Become what you are" is thus the path of Simple Union—the path that indicates the True Significance of Life.

ROHIT MEHTA

THE SEVEN SOUNDS¹

BY PROF. J. E. VAN DER STOK

IT is useful, and perhaps even more than that, to sound from time to time a fundamentally optimistic note in the midst of all the difficulties, the great sufferings, that surround us and naturally and rightly all the time press upon our minds, upon our being. We have all read about the seven principles of man and also about the seven planes wherein these principles are working. We have descriptions, diagrams and tabulations about them.

Yet these are not meant to hang as pictures on the wall, to be looked at now and then, and make us feel satisfied that we essentially do not belong to this world of misery and have a far higher standing than mortality which is the keynote of this world. If we do so we misuse them as means of escape as so many people do with great philosophical systems, which have the same character; they try to come out of the difficulties, of the sufferings in the wrong way by evading them, which is an act of cowardice. All the information we receive about higher planes is given in order that we may do our work better in this world, in order that in the end there shall arise from this world of darkness and misery, the real major tone that will spread through all the worlds in praise, in exultation to the Divine.

There is a beautiful description of the seven planes by H. P. Blavatsky and I will follow here her indications as a

¹ An unrevised address.

safe guidance.¹ She leads us from this plane to the higher planes in the modes of sound. Sound is the principle of existence, by sound we can praise more than by other means. The whole of existence is in principle the Divine Will, as it were, working through His creatures so that all may share this great song of praise, the Divine Will going to the Holiest of Holies, to the Divine Flame, as it was called also by Madame Blavatsky, the Great Mystery wherein is the newness, the greater profundity of Wisdom and of Power, out of which greater power is to be extracted for absolving, for spreading happiness. This alone gives satisfaction.

Therefore I now take her seven sounds for the seven planes and the seven principles of man, so that he may better sing his song of praise of the Divine Plan, of the Divine in general. First let us think of this earth; we have for it the Indian words *Bhūmi* and *Prithvi*. When we come to the fundamental sound of this gross physical world, this world of suffering and darkness, it is like the sweet song of the nightingale full of hope and promise for richness in expression, richness in exultation, in praise, but we can only praise by deeds, that is, by sounds—by action, ultimate action in this the lower world. It is only here that we

¹ *The Voice of the Silence:*

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyānis, awakening in the twinkling stars.

The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

And this is followed by the chant of vīna.

The fifth like sound of bamboo-flute shrills in thine ear.

It changes next into a trumpet-blast.

The last vibrates like the dull rumbling of a thunder-cloud.

The seventh swallows all other sounds. They die, and then are heard no more.

can adequately express our Self, our Divine Self, the Divine Will which is rising towards the Divine Flame of Mystery through which comes all new profundity, new possibilities for higher praise, new expressions, new uniqueness from all sides, from everything, every creature, every being, every man. In the eastern phrase there is something added: the fundamental song of this earth is like the nightingale's sweet song chanting a song of parting to its mate. This world is the world of coming and going, and in eastern countries, in India and in Tibet, life is for the greater part a life of starvation, of poverty, and above all of high infant mortality. So there sounds always, even when the right note is struck, also the note of *partir c'est mourir un peu*. One cannot be free of that note.

When we come from this world into the astral world, when one succeeds in doing this suddenly, there is a great feeling of expansion, of elation, and of exultation—in a way, a widening out of consciousness; one has more room to spread one's wings. But very shortly after that, we are closed in, as it were; we come into the shorter or longer period after death when we have to pass the four lower subplanes. During this period we have to arrive at a restoration to virtue, we must become "true to virtue" again. We have wronged persons, beings, creatures, things, by our emotions, by our feelings, and we have now to pay the price for it. So there arises in this world a power which ultimately comes from ourselves.

To begin with, we have done harm by a wrong approach in our sensations to the members of our family, in the first place our children. We have all been cruel and unjust to children. So we make images of them and then the Kārmic Deities work through these images. They are called the Four Devarājās, Those who have Their work especially on the astral plane. They work through these images and so

there is the accusation, as it were, from the children, from the wife. We pass a great deal of the first period of the astral life after death within these creations, these kârmic creations; they are the great instruments as it were for our purification, for our becoming true to virtue, to make ourselves virtuous again.

Finally we come out of that state of purification and enter the three higher subplanes, coming into the plane's real possibilities. Then it is—and I use here the words of our great Teacher—"as the sound of a silver cymbal". It could not be expressed in better words. We have been taught about the astral light; it is a great reality, sometimes a terrible reality. It is a picture of our sins, as it were; so it deforms us in many ways, we see ourselves in mirrors which deform us, a terrible thing to be confronted with, and which we must come through. But there is also a beautiful aspect of this same astral light, an aspect of a transcendental light. If you meet it in the right way it may take form and substance, the substance of silver and the form of a disc. So then we have the cymbal, and out of it comes the silver note, a pure sound like silver laughter.

It is on the two lower planes, the physical and the astral planes, that humor comes in. *Le rire est propre à l'homme*, the real laughter is from man; it is an action of setting free in a special way. If one takes this hint from Madame Blavatsky, then by the silver laughter of a good joke, in this way standing outside, as it were, the terrible scenery of the conditions wherein we have been entangled, and making the most of it, also in this way, by that silver sound of the silver cymbal, we shall come far earlier to the powers, the tremendous beautiful powers of the higher astral plane and spread happiness also in the four lower subplanes where suffering is so terrible. This sound comes from very deep foundations and so goes right to the principles and gives a

fundamental change and new courage, the optimistic view that enables us to carry through.

When we try to raise our consciousness to the mental plane or rise from the fourth subplane to the three higher astral subplanes, we have the impression that we leave the world of Existence, that we are no more in exile, no more strangers and foreigners, that now we have come into the plane of Being, but it is not so. All the seven subplanes are still planes of Existence. We have this sensation even far more when we raise our consciousness from the astral plane to the mental plane, then the increase of consciousness is enormous. If in our life on earth we have worked for great plans for human welfare, in that world these plans now immediately receive wider perspectives, they are realized in a very beautiful way, and we see the functional relation of these plans with the welfare and the well-being of the world and so act there in a far fuller and grander way than was possible down here. The mental plane is the world of real lessons. In that world, especially in the lower mental world, there must take place a rectification, a restoration of equilibrium, of righteousness, of mental thought. We must become pure and true to mental structure, to mental light as before in the lower astral subplanes to the powers of the soul, of virtue.

When we reach the higher mental subplanes, there will always be an increasing sense of not yet being free; it is as though—and now I am again using the magnificent eastern words—we are the ocean-sprite enclosed, imprisoned in its shell. There is the ocean all around this sprite and the shell is open, and still there is the plaintive melody of the creature imprisoned in its shell. This sense of not yet being free remains when we rise into the three higher subplanes of the mental plane. There we are exactly within the shell. We call the ocean-sprite in the shell the Ego, and so

even while being on this plane of living fire and light, where we are in the causal body, we are not yet free, we are as it were at the stage of an egg. First we do not notice it, we are in the real seas, the infinite clear silver waters of life. But gradually when we see more and hear more there will be a feeling of enclosure that pervades our consciousness and is pictured by this image of the ocean-sprite imprisoned in its shell, an expression that comes from hoary antiquity.

It is not that we are able consciously to raise our consciousness to the higher planes but we may make contact. All the divisions, the diagrams of C. W. Leadbeater, of Annie Besant, of H. P. Blavatsky, which partly contradict each other, were not given to us as outside things, as means of escape. They were given that we may do our work better in this world, may come to a fuller expression of ourselves, which means to better service to everything and every creature, every being and every man. When we read their works in the right way, we enter into their minds. Especially H.P.B.'s mind was extraordinarily vivid and actual, as real as Charing Cross, we could say. The same is true of our great Brother Charles Leadbeater, but in many respects in a very different way. By reading their books we may have contacts with this mental plane.

If then we try to raise our consciousness from the higher mental to the Buddhic plane we receive very different impressions. We may see the picture, given by the Venetian Master, of lines of perfect strength and straightness, lying perfectly parallel with one another and so making one beautiful strand or tissue. We may have the impression of a harp or a lute, of a stringed instrument, the lines then becoming the silver strings. We may even have a still more intense, more condensed image, that of lightning standing still, coming from nowhere and going to nowhere,

and the sound of it is as the chant of the vīna, as it is put in that old scripture, translated by Madame Blavatsky.

Now the Buddhic world has many other different aspects; here the Buddhic principle is given as sound in order to make it possible for us to be able to speak, as they put it in Egypt, with the true voice, that is with our uniqueness, expressed in all our actions, with our real power, the real gift that only can be given and never held for ourselves. We must use our queenly power of imagination, which has to be disciplined as much as any other power of the mind. It is far more difficult to enter into this discipline; its requirements are greater, its qualifications of a higher quality.

Then we have to raise our imagination to a still higher plane. If we try to do so and to see, even that intense light of lightning standing still will vanish, will be absorbed, as it were, into the quality of the Ātmic plane. It is all deep, deep quality, virgin rock. Even that light cannot hold its own in this plane, and then suddenly, as though born or created spontaneously, a star may shine out, the Ātmic star.

But there is a still higher vision and then it is as though we are in a deep, receding sky, always receding, becoming higher and higher and in this sky are the twinkling stars. The light of every star is far more intense, far more penetrating than even that lightning standing still in the Buddhic plane and then we have the chant of the bamboo-flute that shrills in our ears, an acute piercing sound straightening every structure everywhere, more far-reaching in its effects than even the lightning standing still.

We have to rise still higher to the Monadic plane, the Anupādaka plane as it is called, which means the parentless plane. If we try to come out of the Ātmic world, of course always in imagination, to the Monadic world, we

will first be struck by the Monadic light. It is the Son, the Light of the Son, the Divine Son, a light that far exceeds the light of the sun. This Son is parentless, He fills the whole of space; there is no Mother, no Father, it is all Monadic Light in everything, in every mineral, plant, animal, in every creature, in every man, and in every atom. Then suddenly the Son disappears and there is the Deep, profound, unfathomable, so pure of quality, of profundity that no light can hold itself there even for a moment, not even that of the Son. So this light vanishes but only for a moment, a moment of moments, and then again the full light appears bringing about a tremendous rhythm, not a vibration, but a rhythm of two complementary fundamental functions, Light and Profoundness. Now this is like the hearing of the rumble of thunder in the distance. It is like the rhythm of beating drums, like the roll of mighty drums, and this rhythm restores virtue and power in the world in a very beautiful way, the power of light and the quality, the virginal virtues, of the Wisdom, the deep of the Wisdom. If we can catch this rhythm, a tremendous power of restoration ensues.

The seventh plane we call the Ādi plane, the original plane, the highest plane; there the sound absorbs all the others and they vanish and are silenced by the original Sound or Word, the Verbum. It is the Sound of Silence, the sound of fundamental regeneration, of affirming in the most fundamental way the whole of creation which has been disturbed to such a high degree by men, the fallen angels, the creators of darkness and the administrators of darkness.

On this Ādi plane we have come to a conclusion, to the end of the seven creative sounds connected with man, sounds which we must try, at least to some extent, to express in our actions down here so that the great *Te Deum* can be started from this earthly plane, the plane

which is necessary for the release of the highest power, that of absolving, the complete absolution of Existence, of Being—the power of Transcendence. This power can only be acquired through suffering and by compassion and mercy, because it requires extreme uniqueness with regard to everything, every being, every god, even the highest.

This uniqueness can only be acquired by experience, but experience that is unique. Therefore we have to go through it ourselves, we have to gain it through suffering. Uniqueness means giving freely without any restriction and setting free, doing our part in the greater harmony, the greater perfection and beauty which in itself is sublimation, sublimating Existence, Being, Transcendence even. It is by compassion that we make creative, the unavoidable suffering. We cannot come to profundity, to real creative thought, except through suffering. It is part of the plan for man that he has to go through suffering to acquire his extreme uniqueness; creative suffering only arouses in him the full complete exhaustive sacrificial power.

So in all the darkness of suffering around us, all the great problems that are weighing heavily upon the world and upon us, there can be sound, the deepest sound, the deepest tone—that of glory and of optimism. Ultimately, we are here, in the physical world, however improbable and inconceivable it seems, *pour le mieux dans le meilleur des mondes*. We have to make the most, *le mieux*, of everything, and the most means the highest we can attain, and that means to give praise, high praise in this world to the great divine Plan, to the Divine.

J. E. VAN DER STOK

MUSINGS ON A DRUIDIC THEME

By D. JEFFREY WILLIAMS

SOME time ago, I secured the first three parts of the *Geiriadur Prifysgol Cymru* (A Dictionary of the Welsh language) prepared on the lines of the *Oxford English Dictionary*. A literal translation of the Welsh title would be "Dictionary of the University of Wales," and that may give its status and authority.

One of the first words over which I lingered was "*abred*". This is a rather important word from the point of view of Druidic, and perhaps of occult or Theosophical, teaching. It is one of the three words that seem to describe the vast process of involution and evolution. The three words are: *Ceugant*, *Gwynfyd* and *Abred*. They may be taken to stand for, or to represent: (1) the All or Absolute, the Unmanifested; (2) the Universal (Cosmic) Circle or World; and (3) the World or Circle of Evolution in Matter. Parabrahman or All would be the equivalent of *Ceugant*. "The triple One emanating the whole Cosmos,"¹ the World of Creative Ideation, would be the equivalent of *Gwynfyd*. The world of limitation in material forms would be the equivalent of *Abred*, which has four stages culminating in that of humanity.

It was with some interest, therefore, that I read what is said in the new Dictionary of the Welsh Language about the word *abred*. The first thing that struck me was its

¹ *The Secret Doctrine*, Vol. I. p. 482 (1928 edition).

apparent derivation from the Brythonic, the almost completely lost language that preceded Welsh among the Celtic inhabitants of Britain in point of time. It is supposed—one cannot put it higher than that—that the word may have sprung from a Brythonic word like "*ad brītā*"—having the meaning of "that which is carried out, released, or brought out". Evolution is a process of bringing out that which is hidden or potential into a condition of actuality or actual existence. It is also a process of release from bondage, absolute or relative, into greater freedom. It is, further, a process of bringing about an increasing awareness, a release from a condition of blindness. Has not evolution from the Theosophical point of view been defined as "increasing awareness"? That perhaps is its most important meaning and purpose.

It was with some astonishment that I found a reference to the use of the word *abred* in the *Book of Taliesin*, that is attributed to the sixth century by some authorities on Welsh language and literature. That the reference has an association with the Christian view of redemption did not detract from its intrinsic significance. The ancient manuscripts were copied by monks in any case, and the work of separating what was added by them in the old manuscripts is, I imagine, a not too difficult one. But there was the reference in *Taliesin* in the Dictionary before my rather unbelieving eyes! That fact seemed to me to be much more interesting even than that the staid and scholarly Dictionary should go on to give Druidical meanings of the word *abred* from Iolo Morganwg (Edward Williams, poet and indefatigable collector of ancient Welsh manuscripts, some of which are considered of doubtful origin by the scholars and literary authorities in Wales). Edward Williams, by the way, called *abred* the "circle of transmigration". [In parenthesis, too, one might add that Iolo

Morganwg, so far as I could make out from a study of his writings some years ago, did not appear to realize the occult or philosophical importance of the manuscripts, later published by the long-since defunct Welsh Manuscript Society under the name of *Barddas* (in two volumes), which he apparently had collected. To say that he was capable of "fabricating" the documents is as fantastic as it would be to say that H.P.B. "fabricated" what is contained in *The Secret Doctrine*. *Barddas*, of course, is not to be compared with *The Secret Doctrine* either for the range and magnificence of its teaching, or for mere size; but the fact remains that Edward Williams had little understanding of the teaching or philosophy contained in the former book.]

To return to our word *abred* once more. In the late Bodvan Anwyl's Welsh-English Dictionary, it is said that "in late Bardic lore" the word meant "the state of evil, through which the soul has to pass in her progress towards perfection and bliss". It also gives the meaning of "the lowest depths" and as "the circle of transmigration". I think that an occult student, knowing his *Barddas*, would give the meaning of "matter" to the word "evil" in the quotation from Anwyl's dictionary. *Abred* is the lowest and most material stage in the process of the soul's involution and evolution. It is the stage where there is "least of God," in the sense that the descending Spirit has reached complete bondage to matter and limitation. *Abred*, as already hinted, has four stages, namely, the mineral, vegetable, animal and human, and the soul passes through all these states on its return journey to the spiritual condition of universality, freedom and bliss. We are as human beings destined one day to be "restored" to that condition (or conscious experience) of universality and blessedness (*Gwynfyd*). But it is a very long return journey, and will take many lives, of course.

The word *abred* is, to me, given a quite new significance, it will be seen, by the reference in the new Welsh Dictionary to its use in the *Book of Taliesin*. It has become enfranchised, so to speak. It is now a citizen, it appears to me, in its own right in the community of accepted Welsh words. I shall look forward to the enfranchisement of other words that are somewhat outside the pale because of the Druidical connections and connotations.

This enfranchisement is given added interest because of *Taliesin*. The poems of *Taliesin* have many mystical and mythical allusions, many obscure statements of an indubitably occult nature. Anyone who has attempted to read the translations that are available, or who has read *Taliesin* by the late Sir John Morris-Jones, who was Professor of Welsh in the University College of North Wales, will readily agree as to the mystical nature of these somewhat obscure poems. A belief in pre-existence, in reincarnation, in extra-physical existence during sleep and in the "shape" of the soul's limbs, is taken for granted.

The soul . . . who has seen it, who knows it? I marvel that in books they know it not indubitably. The soul . . . what is the shape of its limbs?

His belief in rebirth is implicit in the rather famous dictum:

Man is old when born, and young (or younger) always.

It was not of father and mother that I was made. In the beginning I was created out of the nine elements. . . . I was brought into existence by the spell of Math before I was on earth. . . .

My chair is prepared in Caer Siddi: the disease of old age afflicts none who is there. . . . Sweeter than white wine is the liquor therein.

The allusions in what are called the "historical poems" of *Taliesin* "take for granted the reader's acquaintance with the mythology," says Morris-Jones, who makes a

further interesting observation that some of the allusions are to tales preserved in the *Mabinogion*. In the poem called "Cadeir Ceridwen" (Ceridwen's Chair), Gwydion ap Don conjured a woman out of flowers. [There is a poetic description of the fashioning of a woman out of flowers by "magic and enchantment" in the *Mabinogion* story, called "Math Son of Mathonwy". Math and Gwydion "took the flowers of the oak, and the flowers of the broom, and the flowers of the meadowsweet, and from those they called forth the very fairest and best endowed maiden that mortal ever saw, and they baptized her with the baptism they used at that time, and named her Blodeuedd."] Some of the allusions in *Taliesin's* poems, it is suggested by Morris-Jones, "are to more primitive forms of the tales than the medieval versions of the *Mabinogion*."¹

In one of the poems is a story of an expedition, or expeditions, under Arthur, to *Caer Siddi*,² which is also indicated by other names; mention is also made of "the caldron of Pen Annwn . . . which will not boil the food of a coward". Morris-Jones dryly comments that Sir John Rhys "fails to see the point of the brag," in *Taliesin's* "I have been" (various things), though "one would have supposed that claim to knowledge of previous states, and to possession of their attributes, is plain enough," in one of these poems.

I have dwelt on the poems of *Taliesin* at some length in order to show that they are of some importance both from a purely historical and literary standpoint as well as from what may be called a mystical or occult one. If in

¹ Sir John Rhys, the great Celtic Scholar, was of the view that parts of the skeleton of the *Mabinogion* tales were pre-Aryan and pre-Celtic.

² One recalls Arthur's revolving Four-square Caer (Castle) of Glass. Vide *The Ancient Wisdom of Wales*, p. 26.

such a body of poems the Druidical word *abred* is found, then we are entitled to pay some attention to it in its *Taliesin* context.

The following extract from *Barddas* in catechism form will show how the term *abred* is used in relation to the long journey of the soul.

Q. Whence didst thou proceed?

A. I came from the Great World, having my beginning in Annwn.¹

Q. Where art thou now? And how camest thou to what thou art?

A. I am in a Little World, whither I came having traversed the Circle of Abred, and now I am a man, at its termination and extreme limits.

Q. What wert thou before thou didst become a man, in the Circle of Abred?

A. I was in Annwn the least possible that was capable of life and the nearest possible to absolute death; and I came in every form and through every form capable of a body and life to the state of man along the Circle of Abred, where my condition was severe and grievous during the age of ages, ever since I parted in Annwn from the dead. . .

Q. Through how many different forms didst thou come, and what happened unto thee?

A. Through every form capable of life, in water, in earth, in air. And there happened unto me every severity, every hardship, every evil, and every suffering, and but little was the goodness or Gwynfyd before I became a man . . . Gwynfyd² cannot be obtained without seeing and knowing everything, but it is not possible to see or to know everything without suffering everything . . . And there can be no full and perfect

¹ *Annwn*, the lowest stage, the mineral kingdom.

² *Gwynfyd* equates with the realization of the universal, and hence experience of spiritual bliss and freedom. In the Welsh New Testament this word was used in the form of "Gwyn en byd" in the Beatitudes, when "Blessed are they" is required. The pure in heart belong to the world of Gwynfyd, and see nothing but God everywhere!

love that does not produce those things which are necessary to lead to the knowledge that causes Gwynfyd.

T. W. Rolleston, quoting the above passage in his *Myths and Legends of the Celtic Race*, remarks that "there is much here that reminds us of Gnostic or Oriental thought." He then rather cautiously adds: "As a product of the Cymric mind of that period (16th century) the reader may take it for what it is worth, without troubling himself either with antiquarian theories or with their refutations."

Of course, the unwary reader may find the above passage and lots of other passages in *Barddas* to be excellent Theosophy!

D. J. WILLIAMS

RETURN

Watcher in deep immemorial silences,
Flame of Primordial Flame—the Ineffable:
Dweller Immortal, Thou, brooding perennially
Bliss-centred; waiting, while aeon on aeon rolls,
World after world in creation unfolds.

Watcher in deep immemorial silences,
Golden the Thread that no power of evil may
Tear from its moorings—strong guide of the pilgrim soul,
Drawing him Homeward from far distant journeying
Bearing his long-striven freedom-filled harvesting.

Watcher in deep immemorial silences,
Flame of Primordial Flame—the Ineffable:
Dweller Immortal, Thou, brooding perennially
Bliss-centred; waiting, till thrills through the Thread at
length
Welcome! a King's son turns Homeward in strength.

PHYLLIS V. CAMPBELL

PSYCHOLOGICAL FACTORS GOVERNING THE DEVELOPMENT OF THE CHILD AND THE ADULT

By SANDRA CHASE

(Concluded from page 393 of March number)

LET us look at certain doctrines of Theosophy which contribute to the solution of the problem before us. First, the make-up of man—a key to many puzzles. The study of the constitution of man in the light of Theosophy is fundamental and necessary to self-understanding, self-development, self-expression and self-control.

We who are Christians, are wrongly taught to think of the child as a *new* "special creation" at birth. Theosophy teaches that only the baby-body and child-brain are created "new," by "special creation," as it were, at conception and during pregnancy. For man is primarily dual—spiritual and material, or divine and human. He is also threefold, body, mind and Spirit. The occult definition of man as given in Theosophy is: "Man is that being in whom highest spirit and lowest matter are united by intellect."

But more fully, the make-up of man is sevenfold, consisting of the physical, etheric, emotional and mental parts of the mortal personality, and Spiritual Intelligence, Wisdom and Will, as parts of the relatively immortal, unfolding individuality of man.

Thus, behind, within or above—whichever you prefer—the new child-brain, exists a mature, evolving, spiritual, immortal being of light, color and beauty. This is the spiritual Self, undying, eternal and indestructible by any outside agency whatsoever. This “Thinker” behind the new child-body and child-brain is called variously in different world scriptures and philosophies: the Individuality, the Inner Ruler Immortal, the Augoeides, and the Immortal Germ. In Theosophy it is generally alluded to as the Ego or Higher Self.

The Ego within the baby-body is often mature and wise. It is the true reincarnating principle of every human being. It pre-exists in the higher mental world, before birth and between births. At the opening of each new cycle of reincarnation, the Ego descends through levels or planes of increasing density: those of mind, emotion, vitality and flesh, occupying bodies in each of them which it will later use to gain sensory experience in the lower worlds after birth and during incarnation in the flesh.

After the death of each physical body, the Ego assimilates into itself all the faculties, powers and attributes gained through its departing earthly personality. These become the Ego's permanent powers as its innate faculties and capacities. In Christianity they are referred to as, “treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal”.

Thus the Ego of every child that comes to birth has a long past behind it, brings with it *skandhas*, past colorations of temperament, tendencies or character-attributes—powers and faculties which it has gained in past lives. These are the mis-called “gifts” and they eventually become the wonderful powers of the genius, which science cannot account for. Genius, says Theosophy, pertains to the Ego and is evidence of past experience and development.

All Egos are not at the same stage in the development of faculty, wisdom and spiritual power. Some are as yet but seeds of Godhead. Some are buds. In some the calyx is opening, in some whom we call Adepts the fully opened, glorious human “flower” is perfected. The immortal Ego of man thus grows and develops during every incarnation; it grows parallel with the body. Life, the Ego, and form, the mortal personality—these two evolve side by side and are interdependent.

The more wise and powerful the Ego, the more complex, strong and beautiful the mortal form which it needs to express its powers in the lower worlds. Without the knowledge of reincarnation, life after life, the human being of any age and in any condition of health or ill-health cannot be fully understood.

Another Theosophical fundamental—that of Karma—which profoundly affects the child must now be considered. Egoic unfoldment takes place under the law of cause and effect, or divine justice, and through the great law of cycles or reincarnation. All occurs according to the one major divine Plan for man, which is his attainment to the stature of the Perfect Man.

It is under this divine law of causative justice that the Ego is born again as a child, grows, gains experience, faculties and powers, dies and is restored to full Egohood or bliss in the heaven-world, there to await the next creative cycle, at whose opening it will begin again where it left off in the last earthly life. Each new bodily life and personality is, in varying degrees, moulded by karma, favorable or adverse. These influences from former lives are often powerfully causative upon the new personal soul and body and their character, their freedoms, intuitions and difficulties.

Every child is thus the product of its past. Every child comes to birth with its past “wrapped” around

it, so to speak, its character strengths and weaknesses, its virtues, its skills, its high thoughts, its material ones, and with all its mixture of earth and of heaven warring within it.

This last thought brings us to one of the most illuminating of Theosophical teachings pertaining to the understanding of the child—the doctrine which gives us an understanding of the sub-conscious self of man. It is the teaching of the earthly or elemental nature as opposed to the spiritual or Egoic nature of man. To understand our own psychology and that of the child, we must understand this Theosophical doctrine of the body elementals.

The immortal Ego and its mortal personality are in certain ways opposed, are engaged in a conflict which can continue all the long life through, and through many lives, until Spirit finally conquers matter, or Ego conquers body. This means that self-conscious knowledge and realization of the Ego is attained while fully awake and alive in the physical body and brain. The immortal Ego expresses itself in three ways, through spiritual or unselfish Will, spiritual Wisdom-Love, and spiritual Intelligence. The four mortal bodies which the Ego assumes—the mental body of the analytical mind, the astral or emotional body, the vital body or etheric double, and the body of flesh—are built of the free matter of the mental, emotional and physical planes.

The indwelling, semi-conscious life within this free matter or Elemental Essence of the mental, astral and physical planes, is on the downward arc of Involution, is descending, diagrammatically stated, towards densest matter or mineral nature, towards deepest materiality. This elemental life seeks coarser, stronger vibrations. The Ego of man, on the other hand, is a spiritual being, is following the upward arc of Evolution towards finer, more

delicate and more sensitive experiences, and so to spirituality. Conflict is in consequence inevitable, one is thrusting ever upwards, the Egoic nature; and the other is pulling ever downwards, the elemental.

Elemental matter demands, for its involution, the coarsest of vibrations to hurry on its descent into materiality. The Ego and Egoic substance, as it were, demands, for its upward evolution, the finest and most beautiful of vibrations for its highest attainment, the goal of human perfection. Warfare is the minute-to-minute result, warfare between the divine and the undivine in us. Thus it has been graphically said that "God's omnipotent power meets His own impenetrable shield." This is the human *Kurukshetra*, the Armageddon within us which is waged unceasingly. St. Paul spoke of the war between the body and its members: "That which I would, I do not, and that which I would not, that I do." This elemental nature is the "brother ass" of St. Francis of Assisi.

The appetites of the elementals, as will be seen, are unlimited. "Give them an inch and they take an ell," or many yards, is well said of them. The crudest thoughts, feelings, desires and the most sensual experience are fought for by the body elementals. They thrive on anger, jealousy and irritability and insist on constant surges of elemental feeling. Their business is to see that they get these results in us continually. Our business as immortal Ego is to control them, render them impotent, except as they serve the needs of the spiritual Self.

Now let us apply this Theosophical key to our subject of child psychology and its effects upon the later adult. The child, unlike the adult, is not Egoically influenced, directed, stabilized and illumined by reason. He has not the advantages of memory and anticipation fully developed, nor of imagination. He is mostly a creature of will and desire,

In consequence, the natural elemental urges and tendencies constitute a large part of the child's nature and greatly influence his conduct. This should, I think, always be remembered in training, in correcting and in disciplining every child. Self-discipline by the child himself and not discipline by force from an adult, self-direction of his own affairs, not direction by another, self-control, not control by adult power, these are the ideals for parents and teachers. A poet has said: "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power."

Furthermore when we adults give rein to our adult elemental feelings, we greatly stimulate those same reactions in the child, who can be extremely susceptible to them. Under the principle of emotional contagion, by indulging in anger and other coarse, sensual emotion, we not only feed these body elementals of our own, but we also feed those of others, children especially, who catch these emotional diseases. We do this by shooting into them our own fears, our anger, our irritability, our sensual forces.

The mother in the story of the Lieutenant I quoted earlier who was conquering her own fear of the storm not only flexed her muscles against her fear, so that her baby son received the physical tension, but also she surrounded and permeated the baby, its clear, white, sensitive aura, with this potent and destructive fear-force. A clairvoyant could have seen the indelible marks of fear, of storm, of thunder and lightning, made upon the new and white, and so receptive, elemental substance of the inner bodies of the baby and in the etheric mould and in the physical body.

Later on we learn from Dr. Dunbar and others how this destructive foreign force of the mother, put into the child's elemental essence or sub-conscious self, recorded by the cells as engrams and stored there all through childhood and adolescence, worked in maturity on the battle-field,

when given the appropriate conjoined physical-storm and mento-emotional fear conditions. If this had not been discovered by psychiatry and the cause been unearthed and explained to the conscious mind of the soldier, he might have been haunted and tormented all through his life with the knowledge that he had been a coward and had deserted through cowardice upon the field of battle. He was not a coward. He was a victim of emotional contagion in infancy. It was not his fear at all, but fear caught from the mother by auric radiations upon the etheric mould, and the recording of the engram of the experience on the physical matter of the new body.

The aura and elemental essence are the medium of emotional contagion—an explanation supplied by Theosophical teaching. Thus this knowledge of the make-up of man is a potent key to the understanding of the nature of the child and the adult, and also of assisting in the free unfettered growth of children, and the gradual emergence of the more Egoic qualities.

The young child has little or no defence against these adverse influences, for, normally, the body elementals are largely in charge of the child-body until the age of seven years. Then the Ego begins to "come in," to "tune in" to its physical station, the new body and brain.

Whether the Ego will then and later on find the necessary conditions of refinement of vibrations present, to allow them to influence and direct the new and young personality, depends so very much upon the auric condition of the child, the influence of the parents and the environment. Knowing this we can aid the child to replace coarse with refined elemental essence, by emanating upon him positive thoughts and emotions of healing and strength, beautiful and serene feelings, and by avoiding the radiation of negative and destructive vibrations. We can also aid the child by the steady

example of our own stable, controlled, non-revengeful conduct. For this source of child-training, our own example, there is no substitute.

We can help by teaching the child the ideals of true character-development through stories that will bring out the finest emotions and thoughts, so keeping clean and calm, strong and fine, the auric elemental essence of the child. As Froebel, one of the greatest of educators and child-lovers, has truly said: "The child is father to the man."¹ Within us all are the stored-up electrical energies, engrams and experiences, painful, fearful, pleasurable and beautiful, of the child we once were. The child-self is not erased, but only unremembered.

The child that was, is the strength or weakness of the adult of this minute. His repressed hurts, griefs, humiliations, brooded-over cruelties and unkindnesses—all these form the soil wherein our adult weaknesses, faults and failures germinate and find their roots today.

One principle which emerges and should never be forgotten, is that though children can be naughty and must be trained by firm though humane handling when necessary, no child is wholly to blame for adverse characteristics. Many factors from past lives enter in to produce both the general and the temporary goodness or badness of the child. Some of these might be, for example, the immediately preceding incarnation—the nature, and especially the failure or success of that life, and the mode of death. Failure, disaster, tragedy can leave an impress which may re-appear in the next life, particularly up to adolescence and even afterwards. Then there are the major activities and achievements of that preceding life which also play their part in moulding the character of the new personality.

¹ First said by an English poet.

Any acute suffering, particularly if prolonged, will give a natural tendency to shrink from pain and the inability in a child to contemplate and cope with it successfully. This should be specially respected. The child's hypersensitivity to the thought of pain, the threat of pain, and pain itself, should not be seen as weakness, never punished, but always regarded with especial tenderness and respect; for it may arise from suffering in a former life, so acute as to produce extreme incapacity for further pain. All our treatment of little children should be humane and free from every trace of cruelty, and the infliction of pain either upon the body or the heart. Pain twists the psyche, turns children into cowards, bullies, liars, deceivers. Every child has to learn to obey, to co-operate, but not by cruelty.

This is one of the most important of all factors in child-training at home and at school, and yet the most neglected and even abused. A whole incarnation can be marred in consequence of cruel treatment in childhood.

Another factor influencing the behavior and character of the child from preceding lives may have been a position of rule, of power over others. Tyrannical tendencies and cruelty in one life can produce a very difficult personality in the next. Such a new personality may, in childhood, exhibit rebelliousness and unreadiness to co-operate in the management, either of its own body by the mother, or of the home in general.

It is quite likely that many of such rebels have been created by unfortunate conditions and opportunities for tyranny, major or minor, in former lives, especially the immediately preceding one. The Ego of the child is, in consequence, placed in a difficult position, is handicapped in developing and exhibiting the opposite good qualities in the new personality. This difficulty should be recognized and respected. To look upon the child as an everlasting

spiritual Ego, and not as an untamed animal that has to be broken into adult likes and dislikes, is the key to success.

When dealing with child delinquency, it is essential that the child should not be bullied, harshly treated, hit and hurt with a view to "breaking" its spirit. Indeed, it has so often been discovered that it is the parents, not the child, who are delinquent! Nevertheless, discipline must be firm but never by means of the infliction of pain, whether upon the body or the emotion of the child. If we hit our fellow-adults as we often hit our children, we would be treated as criminals.

Another basic principle in aiding the development of the child is that the vitality and effectiveness in a man do not demand roughness, harshness, brutality and so-called "toughening" in childhood. The toughened child is generally cut off from its Ego. A middle course has to be followed in developing the character with a certain sensitivity, tenderness and natural kindness on the one hand, and a courageous independence and initiative on the other.

The doctrines of cause and effect and of reincarnation, which show the present life as only one in a series, with many lives ahead, the influence of former lives, and the Divine Plan for man which is human perfection—these are the great keys which Theosophy gives to parents and teachers and all who are responsible for the children of the race. Dr. Maria Montessori has truly said:

He who works for the regeneration of education, works for the regeneration of the human race.

I submit that in Theosophy alone can be found the necessary knowledge which would enable parents, teachers and nations to solve the grave difficulties and problems which beset our youth of today.

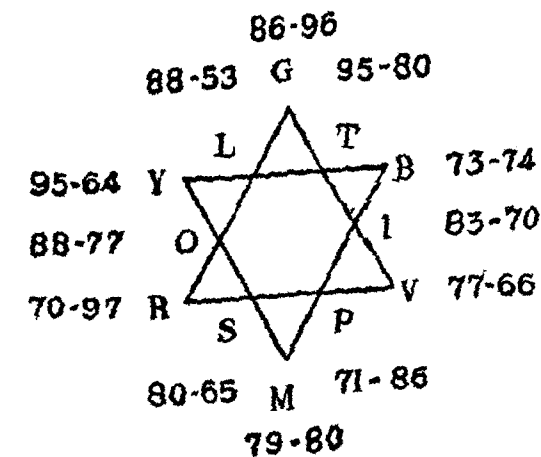
SANDRA CHASE

PRECISION IN MEDICINE

By WALLACE FINNE MACNAUGHTON, M.D.

(Concluded from page 418 of March number)

Spectro-Chrome—by Dinshah



THE letters on the diagram signify the following colors: red, orange, yellow, lemon, green, turquoise, blue, indigo, violet, purple, magenta and scarlet.

The "rates" for the colors were obtained from a spectro-chrome lamp according to the technique previously described for known specimens, by shining each color beam, separately, into the diagnostic well of the radiesthetic instrument in a darkened room. Care was taken to prevent any other energy from getting into the diagnostic well, even that of the operator.

These color rates have been in constant use and have been dependable during a period of over twenty years. Using these rates to analyse the energies of the patient's specimen, it is quickly determined which color energies are deficient. Then the problem is to prescribe the remedial measures that will bring up these deficient energies, so that the two sides of the diagram are in balance.

"Between the cup and the lip there is many a slip." Often the gap between diagnosis and therapy is beset with pitfalls. These are avoided when the two departments of medicine are directly meshed with a factor common to both. This common denominator is the energy supplied by the most dependable of standards: the sun.

Recapitulation: All vegetable, animal and human growths 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 a radio-active and radio-emanative organism or the etheric counterpart of the dense physical body.

Every element of the world exhibits a preponderance of one or more of the prismatic colors of sunlight, and the potency of the element depends on the potency of its color waves.

Foods and medicines being composed of definite elements, likewise act in conformity with such color wave potencies.

Likewise different organs of the body having different chemical element preponderances, oscillate to different color wave potencies.

Any condition of disease is associated with a disproportion of the chemical elements of the body, with the attending disturbance of the color wave balance.

Remedies—Homoeopathic, "wonder drugs," and color correspondences

During the past 150 years or more, homoeopathic students organized a list of remedies that were classified (1) as to the capacity to counteract disease, and (2) as to affinity for stimulating particular organs or tissues of the body. In selecting remedies by the radiesthetic method, it was found that these tinctures and tablets not only coincided with the foregoing classifications but fell into groups corresponding to certain colors of the spectro-chrome diagram. Likewise, the more modern so-called "wonder drugs" also could be allocated to definite color positions on the diagram.

Knowing the color correspondences of the remedies simplifies the matter of prescribing so that the balance of light energy in the body may be restored. In selecting remedies, the one or more which could be expected to yield the maximum benefit to the patient would be those which when matched against the patient's specimen would reduce the congestion and infection potentials to zero and simultaneously raise the vitality potentials of the depressed organs to normal. Some of the remedies with their color correspondences are as follows:

Red	Capsicum.
Orange	Alfalfa, Ipecacuanha, Spongia tosta, Crataegus Oxy.
Yellow	Calendula, Trifolium pratense, Hydrochloric acid 2%.
Lemon	Gelsemium, Echinacea, Nux vomica.
Green	Eupatorium perfect, Chimafilia umb., Berberis vulgata, Iris vers.
Turquoise	Cimicifuga, Hydrangea, Artemesia absinth, Sulfa (triple).

Blue	Bryonia, Colocynthis, Verbascum thapsus.
Indigo	Ignatia amara, Veratrum veride, Conium Mac.
Violet	Baptisia, Fagopyrum.
Purple	Apis mellifica, Hamamelis.
Magenta	Pareira brava, Passiflora incarnata, Yohimbin.
Scarlet	Hypericum, Viscum album, Rhus tox.
Infra-green	Stimulating and alterative.
Ultra-green	Antipyretic and sedative.

A point to be stressed is the *prime importance of timing*.

Owing to the influence of a variety of factors, the status of the patient is "subject to change without notice," especially in acute conditions. A remedy selected on Monday may not be the one which would give maximum benefit on Friday. For example, a patient showing, on a certain day, lymphatic stasis (due to a deficiency of minerals in the yellow sector) would get maximum benefit from a tonic containing: Calendula, Trifolium pratense and Hydrochloric acid 2%; while if, a few days later, he should have temperature, the tonic of maximum benefit should contain: Cimicifuga and Artemisia absinth or Bryonia and Colocyn, this depending on the severity and location of the infection.

The remedy, even of maximum benefit, when administered to the patient accomplishes changes by degrees only. With each tonic a certain percentage of the disease energy is neutralized and toxins eliminated. With subsequent check-ups new tonics are selected to fit the status existing at the time.

The road back to normal calls for a reversal of the tendencies which brought about the condition as well as

the neutralization of the infection. The accomplishment of this objective requires the use of the principles of reinforcement or excitation at certain times and that of interference, retardation or impence at other times. The important thing is to know when to use which. This is determined (referring to the diagram) by checking the infra-green group and the ultra-green group of colors to see which are deficient, and which are in excess. While supplying the energy that reinforces the deficiencies and brings them to normal, the excess energies are simultaneously counter-balanced by interference or impence.

The procedure is progressive and check-ups at intervals of a few days show the degree of progress, as well as indicating the "follow-up" remedy to meet the changed condition. Intermittent check-ups are essential because the effectiveness of the remedy, in tending to re-establish a balanced status, results in the patient out-growing it. In other words, these remedies of proven therapeutic value, prescribed according to this method of selection, mesh with the needs of the patient in a manner (1) to promote elimination of toxins, (2) to restore vitality to organs and tissues, and (3) to re-establish gradually the balance of light energies in the body.

In doing this, they not only verify their very definite therapeutic value but establish the veracity of the rates which were used to determine what remedies were indicated. An erroneous rate for a color sector would result in the selection of ineffective or aggravating remedies, while an erroneous tissue rate would have a potential that might be only slightly reduced or even increased considerably.

The color beams from the lamp, used directly on the patient, are effective, but a tonic corresponding to the same color sector, taken four times a day between lamp treatments, hastens recovery.

Chief Obstacle

When a patient is under treatment and receiving frequent check-ups, to gauge progress and select new remedies, it is important to check the potential of the rate for connective tissue. This factor is developed by Nature to wall off areas of trouble as a means of protecting the rest of the body from general involvement. While it is a benefit in the first place, it is an obstacle in the last place, inasmuch as it tends to exclude the blood from the area and thereby prevent the elimination of the sealed-up toxins.

To reduce this hindrance requires complementary measures such as light, short wave, diathermy, electric current, diet, etc., especially when adhesions, post-operative or otherwise, are prevalent. Another obstacle to the restoration of normal functions is a displacement of vertebra or vertebral disc. This hindrance is corrected by an "adjustment," as indicated by checking on the proper rate, along with the application of one of the foregoing measures to reduce the associated connective tissue excess.

Infections

A point of interest as regards the various infections is that while they are often composed of more than one kind of bacteria, the one most often complicating the picture is a virus. It is relatively more persistent than the bacterial infection, which melts away sooner under treatment, and is probably more etheric as it causes less destruction, although tending to deplete the system of vitamins and minerals, the timely replacement of which is an important part of the treatment.

W. F. MACNAUGHTON

REVIEWS

Occult Powers in Nature and in Man, by Geoffrey Hodson, T.P.H., Adyar, 1955, pp. 191 + xxvi, price (Cloth) Rs. 5, (Wrapper) Rs. 3.

This latest book of Mr. Hodson consists in the main of his talks at the 1953 Summer Sessions and Convention of the American Section of the Theosophical Society, dealing with the Creative Processes, and the Spiritual Soul of Man.

It seems a young child once asked her mother, "Mother, did God make everything?" "Yes, dear, of course, He made everything." "Well, then, Mother, who made God?" came the natural question. Whereupon an elder child immediately said, "Mother, don't answer him. He'll only want to know who made who made who!" This is practically a universal attitude, and throughout the ages there have been attempts to discover that which is further back. In Part I, Mr. Hodson expounds the grand vision of the Cosmogony in Theosophy, and in Part II takes the readers on to the quest: "Man know thyself." The

enigma of generation, growth and regeneration, and the nature of the higher consciousness of man are discussed in two instructive chapters.

In Part III, the author considers the implications of the membership of the Theosophical Society; and touches upon the duty (dharma, he prefers to call it) and the opportunity of a member. He concludes with a note on the future of the Society, pointing out the factors on which its continued success would largely depend: "The maintenance amongst us of absolute freedom of thought and, as the heart of our work, the continued promulgation of the fundamental doctrines of Theosophy and their flexible application to the problems of human life."

The book is commended in a Foreword by Mr. James S. Perkins, the National President of the Society in America, as a "useful and valuable addition to the Theosophical literature that presents the orderly framework of ideation made available to mankind by the great Adepts, the Elder Brothers

of Humanity, through their messenger—H. P. Blavatsky."

M. SUBRAMANIAM

Mahāmāya, by Sir John Woodroffe and Pramatha Nātha Mukhyopādhyaya, Ganesh & Co., Madras, 1954, pp. 260, price Rs. 10.

This is the sixth volume of the series "The World as Power," having the sub-title "Power as Consciousness," and is an exposition of the *Shākta* doctrine (*Shakti-vāda*) with the background of other systems of thought, particularly the Vedānta with its doctrine of *Māyā*. As the authors say in the Preface, "both systems speak of *Māyā* but understand the term differently as explained in the first and following chapters. . . . Consequences of prime importance follow therefrom." The idea of a Universal Fund of Power, undefinable and unconditioned in every aspect, has been recognized by almost all the ancient religions.

The authors frequently refer to philosophic and modern scientific thought as falling into line with the *Shākta* view, though they make it clear that they do not therefore suggest that the ancient thinkers knew the later scientific and philosophic ideas.

The introductory chapter is an able exposition of the basic principles on which the whole philosophy is based. The explanation of the

four forms usually taken by Idealistic Monism is illuminating.

Consciousness as Power-holder and as Power, Consciousness as the Whole, the Veils of Consciousness, Experience, pure and perfect, are some of the topics dealt with in the following chapters. The chapter on Consciousness and Reality deserves to be carefully read by every student of comparative philosophy. Speaking of the Ultimate Power the authors say, "Time, Space and Causality are born in its womb, that is, in itself. It is *Mahākālī*. . . She produces Time, and having produced, plays with, and as, Time. Such play is Her play, Her love-joying. . . She is the Supreme without aspects, as well as with aspects. . . In Herself she is the Whole which manifests as the Universe of Parts existent within It."

In conclusion, the authors state the *Shākta* standpoint succinctly as to belief in a Personal and Moral God. They observe that though the Reality-Whole is beyond all duality, such as moral-non-moral, personal-impersonal, and so forth, yet the most fundamental expression of the Supreme Reality-Power is Supreme Joy which exists in a Supreme Person. "God, therefore, is quite secure in this doctrine, though it does not allow the defining and circumscribing of a Reality which

is indefinable and immeasurable. The Supreme Being-Power is a Personal and Moral God, but personality and morality are attributes that do not exhaust the immensity of Supreme Being."

Deep students of philosophy will find much food for thought and speculation in the book.

R. SRINIVASAN

Food for the Golden Age, by Frank Wilson, C. W. Daniel Co. Ltd., England, 1954, pp. 250, price sh. 21.

Two factors have contributed in making the subject of food a very important one in the world today. They are: the dangers of food shortage in terms of increased population coupled with the economic complexities of production and distribution, and the increasing scientific awareness of the close relationship between food and human health, particularly the deficiency-diseases. The importance and the expanding scope of the Ministries of Food all over the world is an indication of the weight and gravity of the problem.

The book under review is the product of long study and experience of the author, a planter on the island of Mauritius, who had to look after the diet of the plantation workers, who were drawn from various Asiatic countries,

under the disturbed war conditions. The author had much opportunity for observation, study and experiment which touched various aspects of biology, medical research, nature cure, food reform and vegetarianism. The book is not merely a study of food problems, but a complete philosophy and a biological justification of Nature's karmic revolt against man's indiscretion and folly regarding his food. The main thesis is that "the eating of animal food, however generalized, is not natural for man". In his analysis of the subject the author goes much further and demonstrates the truth of Alexis Carrel's remark that "food can get at the soul".

During the course of his age-old development man has adopted omnivorousness as a substitute for his natural vegetarianism, following a compromise between carnivorousness and vegetarianism. The author asserts that "by the nature of things, greens and gore do not mix, and omnivorousness cannot be a happy solution".

The happy solution offered is to revert to our natural diet of shoots and roots, seeds, nuts and fruit; and the complete elimination of all unnatural and adulterated foods which are the result of the pseudo-scientific advances fostered by modern conditions of production and preservation.

Starting with a survey of the effect of food in the prehistoric animals, studying the habits of the "primates" and other carnivorous animals and comparing them with the mixed food of modern man, who combines the food of the lion, the pig and the rabbit, the author proceeds to point out that the obvious result is pain and suffering. He shows how man living in a heaven on earth has lost his paradise together with all goodness and grace, beauty and purity. The effect of food on physical beauty and sex, on birth and death, are treated with a sincerity and commonsense that make his views original and striking.

This planet of ours has been poisoned, particularly by the use of artificial and chemical manures; and the sick earth produces sick men.

The author makes some very valuable suggestions that would surely meet with the approval of those who read this magazine. The author could have profitably considered the problem of food from the triple aspect of the *gunas*, (properties of matter) enunciated in Hindu philosophy.

A fresh and lively humor enlighens the tone of the book. Mrs. Wilson has contributed an interesting and practical appendix of food preparations, giving

sample menus for a week in summer and in winter.

J. B. DORAB

The Beginnings of the Sixth Root Race, by C. W. Leadbeater. T.P.H., Adyar, 2nd Edition, 1954, pp. 158, price (Cloth) Rs. 5, (Board) Rs. 3/8.

This is a reprint in a convenient form of the closing chapters of the book, *Man: Whence, How and Whither*, in which the author, who was a great seer, has described the future civilization of a new race of humanity. This race, the Sixth Root Race, is to flourish many thousands of years hence on a new continent in the Pacific. In this book, the founding of the new race in the south-western part of the U.S.A. is narrated. Details regarding temple-worship, art, education, marriage, family-life, food, newspapers, sanitation, irrigation, language, private property and government including a Federation of all the Nations are very graphically related. The inspiration for this account of the future arose out of some pictures shown by a great Deva to the author, while he was trying to explain the "language of the Devas". Like the other works of the author, this book is clear, simple, informative and inspiring.

M. SUBRAMANIAM

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1955

FINANCIAL STATEMENT

The following receipts from 1st December 1954 to 28th February 1955 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in England	1954-55	£ 32-2-9	...	426	3	3
" Northern Ireland	1954	£ 2-2-7	...	28	2	6
" Greece	1954	£ 13-0-0	...	172	9	8
" India	1954	...	...	1,347	7	0
" New Zealand	1954	N.Z. £ 53-12-5	...	705	10	9
" Puerto Rico	...	...	...	55	6	0
" Burma	...	...	...	6	0	0
Mrs. Mona Cotter, Vancouver	1953-54	£ 1-0-0	...	13	1	0
Madame Suzanne Bock, Paris	1953-54	£ 1-0-0	...	13	5	0
				2,767	13	2

DONATIONS (GENERAL)				Rs.	A.	P.
Mr. Antonio Minerveni, Guatemala	...	...	...	13	4	0
Mr. Leslie Pielou, Dublin, through T.P.H.	...	...	...	8	4	0
Mr. and Mrs. A. F. Harcastle, U.S.A.	\$10.00	...	...	46	4	0
" Anonymous "	...	...	...	1,668	0	0
Estate of Agnes Stewart	...	...	...	2,014	7	0
Estate of Senator Reid	...	...	...	4,237	4	0
Miss Belle Williamson	...	...	...	431	0	0
Sri Inder Mohan Verma, Chandigarh	...	...	...	303	0	0
Mr. Harry Harper, Victoria	£ 0-5-0	...	...	3	3	0
Dra. M. Beatriz C. S. Branco and F. S. Branco	£ 2-8-1	...	...	31	11	6
" Anonymous "	N.Z. £ 100-0-0	...	...	1,315	1	0
Miss Dorothy Glynn, Australia	...	...	...	13	4	0
				10,084	10	6

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
The T.S. in New Zealand	...	£ 74-16-10	994	2	9
„ England	...	£ 3-12-0	47	11	3
Karachi Lodge, T.S.	1953-54	...	306	0	0
Pandit A. R. Sharma	...	...	5	0	0
Sri Kanhyalal H. Mathur	...	...	5	0	0
Sri Ram Dhan	...	...	5	0	0
Sri R. Shamanna, Bangalore	...	...	1	0	0
Bangarapet Lodge, T.S.	...	...	10	0	0
Siddalaghatta Lodge, T.S.	...	...	5	0	0
Navsari Lodge, T.S.	...	...	11	0	0
Nairobi Lodge, T.S.	...	...	112	10	6
T.S. in Southern Africa	...	£ 0-16-0	10	10	0
			1,513	2	6

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	A.	P.
The T.S. in New Zealand	...	£ 18-0-0	239	2	9
„ England	...	£ 13-11-0	179	3	0
„ Mexico	...	\$57.00	268	6	0
„ Northern Ireland	...	£ 7-3-0	94	8	6
„ Southern Africa	...	£ 140-0-0	1,860	3	3
Sri G. R. Phansalkar, Banaras	...	...	100	0	0
Sri V. M. Samudra, Yeotmal	...	...	10	0	0
Mrs. Olive Stevenson Howell, London	...	£ 5-0-0	66	4	3
Vidya Lodge, T.S., Nice, France	...	£ 2-2-6	28	2	3
Miss Gladys Newberry	...	£ 5-0-0	66	7	0
Sr. Galo R. Hernandez, Veracruz, Mexico	...	\$23.92	111	0	0
Bequest by the late Mr. D. P. Kotwall	...	...	10,000	0	0
Sri Dwara-Pala, Bombay	...	...	700	0	0
Mr. G. H. Hall, Ojai	...	...	300	0	0
Sri Lilaram Premchand, Agra	...	...	10	0	0
Bromley Lodge, T.S., through Mrs. M. Barnett	...	£ 2-0-0	25	3	0
Sr. Hermeregildo Munoz, San Juan, Puerto Rico	...	...	182	14	0
			14,241	6	0

RAJA COMMEMORATIVE FUND

			Rs.	A.	P.
The T.S. in England	...	£ 10-0-0	132	14	6
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Mr. Jeremy G. Beattie, Cape Town	...	£ 1-1-0	13	12	0

			Rs.	A.	P.
Mrs. Alice M. Jones, Dudley, England	£ 1-0-0	...	13	2	0
“ Anonymous ”	...	...	500	0	0
Sr. Galo R. Hernandez, Veracruz, Mexico	\$ 25.00	...	117	6	0
Sri Madan Mohan Verma, Jaipur	...	...	51	0	0
Mr. R. Rees, Perth	...	...	50	0	0
Dra. M. Beatriz C. S. Branco and F. S. Branco	£ 2-8-1	...	31	11	6
Pandit A. R. Sharma	...	...	8	13	3
			1,358	6	0

FAITHFUL SERVICE FUND

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The T.S. in England	£ 37-10-0	...	498	2	3
Pandit A. R. Sharma	...	...	5	0	0
Legacy bequeathed by the late Miss G. Watkin	...	...	1,112	11	0
			1,615	13	3

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Gwalior T.S. Members through the President	...	...	101	0	0
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Lisbon	£ 12-0-0	...	10	0	0
Sri Lilaram Premchand, Agra	...	...	1	0	0
Sri S. H. Vaswani, Adyar	...	...	935	10	9

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			Rs.	A.	P.
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			182	14	0

T.S. DISPENSARY

			Rs.	A.	P.
Miss Gladys Newberry	£ 5-0-0	...	66	7	0

H. B. F. MOORHEAD,
Hon. Treasurer,
The Theosophical Society.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

A full and varied programme was carried out by the President during his eight-day visit to Viet-Nam. He was met at Saigon airport on the 2nd March by a number of members and sympathizers, including the Minister of Social Action, Mr. Nguyen-Manh-Bao, who is a member of the Society. On the day of his arrival he paid a visit to the Section Headquarters and to the Orphanage. Replying to the address of welcome by the General Secretary, Mr. Pham-Ngoc-Da, on the occasion of his first meeting with the members, the President said:

"I am happy to visit the Viet-Nam Section of the Theosophical Society and meet so many members here at Saigon. I highly appreciate the fact that some of them have come from long distances to this meeting. I am as glad to see them as they are to see me. But unfortunately I do not know any Viet-Namese and know very little French. So I am unable to talk to you in your own language. I expect there will be some day a world-language in which all the

members of the human family can converse with one another. But in the meanwhile all of us who are Theosophists have a language of thought which is able to make up for the deficiencies of speech.

"I bring to you all very hearty greetings from Adyar, the International Headquarters. I hope that in the future there will be much more contact and intercourse between the Viet-Nam Section and India than there has been.

"I wanted to visit Viet-Nam in 1953, but unfortunately it was not possible to get a visa in time. But I am glad Rakmini Devi was able to come here and be present at an important function.

"I was informed by your General Secretary, Brother Da, of the Orphanage you have started. Many Theosophists all over the world now know about it. Dr. Annie Besant, our late President, urged Theosophists everywhere to be active in good work of whatever nature. She started the Theosophical Order of Service to make Theosophy practical. It is only as we serve that we begin to understand the Wisdom. I do hope the Orphanage will become a centre

of happiness, and the children will grow up to be true Theosophists, whether they become members of the Society or not. If Theosophy is the understanding of Life and Nature, the most natural way of life is to live as a Theosophist. We do not want to convert anyone, as missionaries do, but everyone has in him the instinct that will lead him to turn from darkness to Light, and we must foster that instinct.

"I mentioned in my last Presidential Address the Viet-Nam Section, and indicated that our work is to bring together people who are moving along different lines, so that there may be a common and beautiful understanding. I am very glad the Society is well thought of in this country. In the early days of the Society the first presentation of Theosophy in its present form came through a book entitled *Esoteric Buddhism*. Although Theosophy stands for the Truth underlying all religions, the title of the book indicated the affinity that exists between the revelations in that book and the deeper side of Buddhist thought. Perhaps in Buddhist lands, like Viet-Nam, there will be developments in the future which will help them to make that contribution to the world's thought which it is possible for them to make. I hope there will be many people

who will show how Theosophy illuminates the ideas present in Buddhism, and also see how much there is in Buddhist thought which can enrich what we might call our Theosophical understanding and open therein vistas which we had previously not suspected."

Besides addressing a number of meetings the President, visited the Cao-Daiste Temple some 100 kilometers (70 miles) from Saigon where he was received in a grand style by the Cao-Daiste authorities; he was entertained at a vegetarian lunch, and later at tea with its Pope. He visited also the famous Angkor ruins in Cambodia. The President spoke to the public of Saigon on March 8th on "The World in Transition," the lecture being translated, like the other speeches, sentence by sentence into French and Viet-Namese. That evening there was a farewell dinner, and the President accompanied by Mme. Nguyen-thi-Hai and her husband, Monsieur Nguyen-van-Huan, left Saigon by air on March 9th for Calcutta where he presided over the Annual Conference of the Bengal Federation and gave two public lectures on "The Message of Theosophy" and "Life, Death and Immortality". There Mr. M. Subramaniam joined the party and they all flew to Adyar on March 14th.

Geoffrey Hodson

On March 9th many Adyar residents gathered at the Bhojanasāla for a farewell dinner in honor of Mr. Geoffrey Hodson on the conclusion of his second year as Director of Studies of the School of the Wisdom. As she garlanded him, the acting Recording Secretary, Miss Ann Kerr, expressed the appreciation of the Administration, the students and residents for the varied and numerous contributions made by Mr. Hodson to the life and work of the International Headquarters.

Mr. Hodson left Madras by air on March 12th for South Africa where he is to be the guest of honor at their Annual Convention at Easter, and after which he will tour the Section Lodges until June 19th. His itinerary *en route* to South Africa includes visits to Bombay, Karachi, East Africa and Rhodesia. His future plans include a few months in New Zealand before starting on a long tour of the American Section in October 1955.

The School of the Wisdom

The 1954-55 session of the School closed on March 10th.

There were nineteen enrolled students, most of whom attended regularly throughout. Many observers joined the students from

time to time, for a few days or more as their circumstances permitted.

The Director of Studies, Mr. Geoffrey Hodson, led the students through courses of Theosophical studies concerning man and his vehicles and the purpose and goal of human existence. These were followed by expositions of Cosmogony, the Logos Doctrine, the Creative Hierarchies; the Angelic hosts and nature spirits; the science of Yoga; the theory and practice of meditation; the laws of the spiritual life; the sacred language of allegory and symbol; and world religions, exoteric and esoteric. Well-informed members of different religions helped by sharing their special knowledge.

Among those who addressed the School were Mr. N. Sri Ram, President of the Theosophical Society, Miss Emma Hunt, Recording Secretary, Miss E. W. Preston, Mr. M. Subramaniam, Mr. Duncan Greenlees, Prof. R. Srinivasan, Miss Sandra Chase, National Lecturer for the New Zealand Section, Dr. C. R. Kamath, and Mrs. Radha S. Burnier.

The students broadened their knowledge of the International Headquarters by visiting the various departments and hearing explanations of the work done in each. Their knowledge of India was increased through a number

of excursions to temples in the neighbourhood which included Kānchīpuram, Mahābalipuram, Tiruvālangādu, Tiruvellōre and Tirukazikkundram.

The closing of the School has seen the departure from Adyar of most of the overseas students, Miss Sandra Chase and Miss Cecilia Pollard to New Zealand, Miss Korshed Engineer to Karachi, Mme. J. Colin and Mrs. F. M. Carnell to England. Other students are gradually leaving, though the South Indian Conference to be held at Adyar at Easter and the Regional Camp in session for the remainder of April will bring another group of members to Adyar.

Canada

The General Secretary of the Canadian Section, Lt.-Col. E. L. Thomson, gives an interesting account in the *Canadian Theosophist* for November 15, 1954, of his eight-day visit by air to the Lodges in the western area, the first since he came to office ten years ago. He left Toronto on September 23rd, making his first stop at Winnipeg, where the Wayfarers Lodge of the Canadian Federation met him and arranged a special meeting in his honor. He visited Calgary and Edmonton, where he spoke at meetings attended by members of both the

Section and Federation. In Vancouver, where he gave talks to members and a public lecture, he was able to make his first personal contact with some members of the Section Executive. His account makes us keenly aware of the value of personal contact in our work.

Chile

The annual report of the Chilean Section states that, apart from the work of the administration, the major part of the Section strength is devoted to the study of Theosophy. There is a constant endeavor to arouse in the members the will to live the Theosophic life and to bring greater dignity and a more brotherly spirit into everyday activities.

The Theosophical studies in Valparaiso are conducted by the General Secretary, Sr. Luis Tapia Alarcon, while in Santiago they are led by the Vice-President, Sr. Teodoro Belmar. There are also frequent interchanges of meetings between the two cities, which help to maintain unity between the Lodges and the members. The Arundhati Lodge in Santiago has now been rehabilitated, with the co-operation of some new members.

During the past year the General Secretary was able to pay occasional visits to Lodges in Santiago and also to visit the Destellos Lodge at Antofagasta.

There has been a small increase in membership, bringing the total to 145, in the Section's 10 Lodges.

State of Israel

The German language quarterly bulletin of the Theosophists in the State of Israel, *Mitteilungsblatt*, reports continued activity in the two Lodges of Galilea at Safad and Covenant at Tel-Aviv. Theosophical meetings are held twice a week at Tel-Aviv. A study course received from the Belgian Section has proved very useful.

The annual combined meeting of the Lodges in the State of Israel was held at Tel-Aviv on October 16th 1954, and was opened with a pianoforte rendering of Parsifal by Frau Dominic. At this meeting it was decided to change the present quarterly review into a monthly journal, and to advertise the activities occasionally in papers other than German language ones. In the afternoon Mr. Hans Zeuger, Presidential Agent, spoke to members and interested friends on "Self-Realization".

Northern Ireland

Dr. Hugh Shearman, Organizing Secretary of the Theosophical Society in Northern Ireland, reports a useful year's work. The three Lodges, in Belfast, Coleraine and Bangor, held meetings regular-

ly for members and the public. The scattered nature of the membership makes small group meetings in members' houses an important element in the work. Several members from Northern Ireland were able to visit other Sections, and six attended the British Isles Summer School held in Derbyshire. The membership as on 30th September 1954 stood at 71.

Argentina

The election of Señor Enriqu  Gossweiler as General Secretary was confirmed in October 1954. Sr. Gossweiler succeeds Sr. Jos  M. Olivares who had been General Secretary for sixteen years and declined to stand for re-election. A new Executive Committee was also elected and national officers appointed. The new General Secretary made a tour of the Lodges, visiting Mar del Plata, Balcarce, Bahia Blanca, the Lodges of Buenos Aires and some of the Lodges in the interior.

In September 1954 the Section reported its membership as 1,575, with 75 Lodges.

The Section was honored by a visit from Srimati Rukmini Devi in November on her way to attend the UNESCO Conference at Montevideo, Uruguay. She gave talks to the members and to the public in Buenos Aires and Rosario.

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 High Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Elis Wikstr�m	�stermadsgratan 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>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondov�-Breco,	
			Prov. Cuneo	
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Alba Spirituale</i> .
1905	Cuba	Se�or Juan Alfonso Sanchez	P.O. Box 365, Habana	<i>Adyar</i> <i>Revista Teos�fica Cubana</i> :
				<i>Teosof�a</i> .
1907	Hungary	Miss Signe R�svall	Vironkatu 7C, Helsinki	<i>Teosof�</i> .
1907	Finland	...	...	...
1908	Russia	...	...	...
1908	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P.O. Box 2284, Cape Town	<i>The Link</i> .
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clar�</i> .
1911	Belgium	Mademoiselle Serge Brisay	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clar�</i> .
1912	Indonesia	Mr. Soemardjo	Blayatskypark 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	Bj�mslettve 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. M�ller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

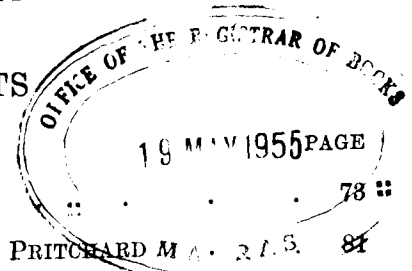
* Presidential Agency.

MAY 1955

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

1919 Ireland	...	Mrs. Evelyn O. Hornidge	...	31 Pembroke Road, Dublin	...	<i>Theosophy in Ireland.</i>
1919 Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; 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. Alberti) Rosario	...	<i>Revista Teosófica; Evolución.</i>
1920 Chile	...	Señor Luis Tapia Alarcón	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920 Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920 Bulgaria	...	...	...	...	...	...
1921 Iceland	...	Gretar Fells	...	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921 Spain	...	...	...	...	...	...
1921 Portugal	...	Mr. Felix Bermudes	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922 Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923 Poland	...	...	...	...	...	...
1925 Uruguay	...	Señor Mario Radaelli	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925 Puerto Rico	...	Señora Esperanza C. Hopgood	...	Box 8774, Fernandez Juncos, Santurce	...	<i>Heraldo Teosófico.</i>
1925 Rumania	...	...	...	...	...	...
1925 Yugoslavia	...	...	...	...	...	...
1926 Ceylon	...	Mr. N. K. Choksy, Q. C.	...	Roshanara, 54 Turret Road, Colombo	...	<i>The Plenoma.</i>
1928 Greece	...	Monsieur Kostis Melissaro.	...	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,	...	<i>The Lotus.</i>
1933 Philippines	...	...	...	Quezon City	...	...
1937 Colombia	...	Señorita Corina Martínez	...	Apartado Postal 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947 East Africa	...	Sanders	...	P.O. Box 354, Zanzibar	...	<i>Saurabh.</i>
1948 Pakistan*	...	Mr. Vallabhdas H. Kapadia	...	Noonan Road, Karachi 3	...	<i>Karachi T.S. Bulletin.</i>
1948 Malaya and Singapore*	...	Mrs. Gool Munwalla	...	...	...	...
1949 Northern Ireland†	...	Mr. V. Rajagopal	...	P.O. Box 732, Singapore	...	<i>Theosophical News.</i>
1950 State of Israel*	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1951 Japan*	...	Mr. Hans Zeuger	...	Sheikh Badr Quarter, Jerusalem	...	<i>Mitteilungsblatt.</i>
1952 Viet-Nam	...	Mr. Pham Ngoc-Da	...	Directeur de l'Ecole des Filles,	...	...
1953 Venezuela	...	Señor Pablo Bonilla T.	...	Chaudoc	...	<i>Dao Hoc.</i>
• Presidential Agency.	...	† Federation.	...	Apartado 2907, Caracas	...	...

The Theosophical Society in Europe (Federation of National Societies): General Secretary: Mr. J. E. van Disssel, 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

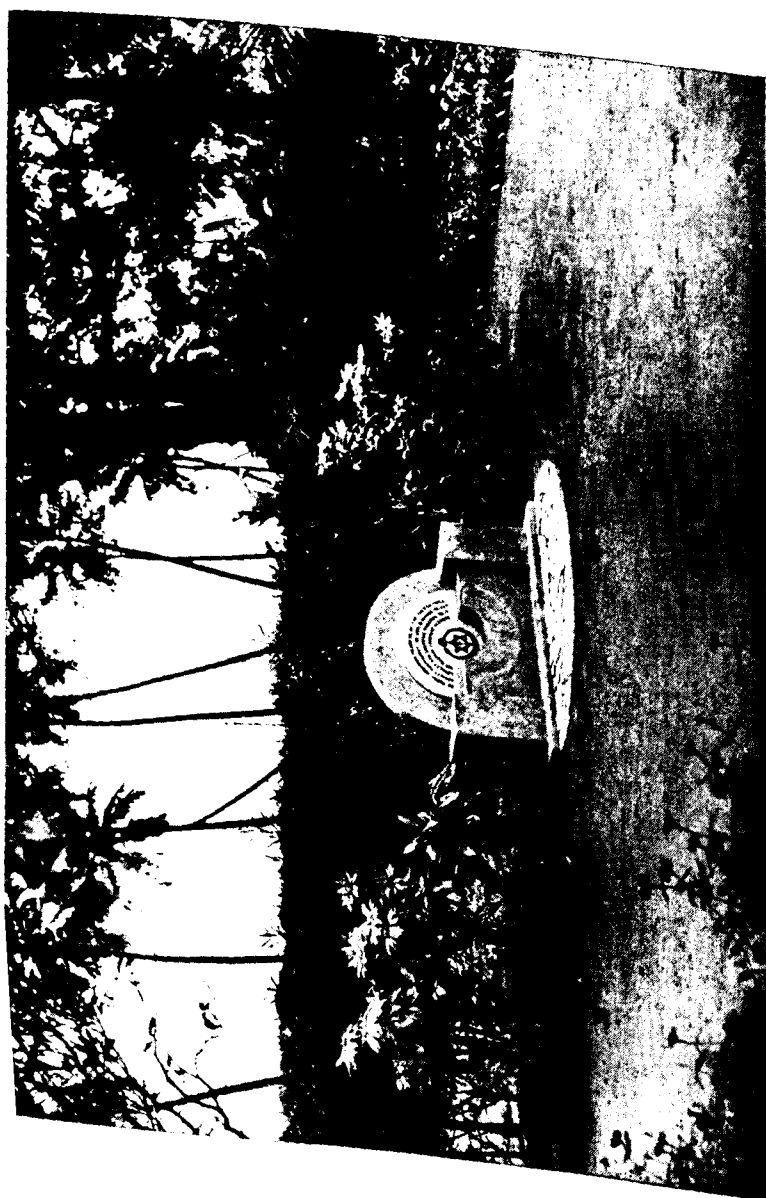
As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no 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

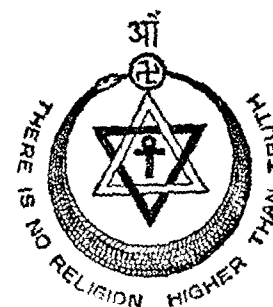
The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive 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.



MONUMENT AT ADYAR TO THE UNKNOWN THEOSOPHISTS

Erected in 1939, the inscription reads: "To those unknown members of the Theosophical Society throughout the world whose silent loyalty and sacrifice ensure for it the Masters' constant blessing."



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE passing of Albert Einstein on the 18th of April from the contemporary world, more particularly the world of Science in which he has been so dominant a figure for about half a century, may well induce in anyone, who is awake to the significance of its developments, a feeling as of the end of one fateful epoch and the beginning of another. In the language of Pandit Nehru conveying his tribute on the announcement of the news, there is one beacon-light the less in a world of deepening shadows. Dr. Einstein was not only a leading scientist—he has led scientific thought out of its enclosures of the last century to regions strange and mystical—but also a humanitarian and pacifist, a believer in human Brotherhood. The years which have passed since 1905 when he propounded his first thesis, entitled the Special Relativity Theory, has seen not only incredible developments of technology, altering for masses of humanity the conditions of their living, but also a revolutionary change in the scientific outlook and attitude. Where before

Dr. Einstein's
Passing

there was the certainty of a solid ground of matter, whose nature was assumed to be known or nearly known, there are now questions—a feeling and even a principle of uncertainty arising in part from the unexpected discovery that the observer in the fields of the minute, by the very process of observation, changes the observed. The scientist has always been a “positivist,” in the sense that he believes only in accepting and reporting on what he observes. But in the field where the electron flits and moves, even to spy is to act—with a shattering effect. Thus the probe which the modern scientist thought he could insert into the process of Nature comes up against a barrier which melts into a māyāvic indeterminacy. He knows too that because of the very nature of his approach he will never be able to know the real or essential nature of the forces which he can only observe and use—electricity, magnetism, gravitation, and so on.

Professor M. L. E. Oliphant from Australia pointed out the other day, in his lecture delivered in Madras, that our knowledge is still rudimentary; that, for instance, the nature of that common thing, life, which is so cheap these days, still eludes the scientist. He referred to “the very high complexity of even the simplest biological entity” as among the reasons for even more puzzlement in this field than in the field of the physical sciences; the phenomena of life are less susceptible of description in purely symbolic or quantitative terms. It is not a universe in which everything is set out in the glare of day for all and sundry to see, but a veiled and exceedingly complex universe of which we can see but a very small part. As a writer on the subject recently put it, “the human eye suppresses most of its lights”. He meant by lights not only the visible lights, but also the other forms of radiation in varying wave-lengths on either side

of the visual spectrum. This being the case, it is not a far-fetched flight of fancy to imagine that just as the concepts which now prevail have taken the place of Newton's physics, there may be a revolution in the future which transforms the present scientific picture.

* * * *

Eiustein believed, notwithstanding every positivist theory, in a universe of order and harmony. He believed even in God as a rational Power—“rational” indicating Reason of the highest order—“manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms”. Because of the faith he had in the unity of the universe, he made it his life's work to strive for a concept, a Unified Field Theory, which would include both the infinitely large and the infinitely small. It is a remarkable fact that though he worked on purely theoretical lines—his instrument being mainly mathematics—his theories have been proved time and again to have a precise practical value. Professor Oliphant, in the aforesaid lecture, speaking on the relation between basic and applied science, made the statement that though knowledge in the basic field is sought without an immediate end, “almost all such knowledge finds application in practical ways”. He brought out the fact that “there is no sharp division between basic and allied science, but rather a gradual merging of the one into the other”. This surely is not without a deep significance. There seems to be no element, no substance, in Nature which has not its own unique properties, that can be used by man for one purpose or another. Modern man seems to be rather good at developing purposes for which to exploit everything he can get at. Thus a number of previously neglected metals

are now being put to use in new ways arising from new developments.

It cannot be denied that the advance in scientific knowledge—one has to use this word “knowledge” guardedly, as it often tends to include what should more correctly be described as opinion—has enormously widened our horizons; and inevitably also it influences our concepts in other fields such as philosophy and religion. While Science has its limitations—no formal observation or mathematical logic can ever result in an understanding of consciousness as consciousness can understand itself, its own rich and varied contents—it cannot but have a close bearing on other modes of understanding and other experiences which fall within the provinces of philosophy and religion. Just as any individual entity, however much we may sectionalize him as life, consciousness and organization or form, is a whole and has to be regarded as a whole, so also knowledge belonging to the different levels of being or referring to those levels must constitute a unity. Therefore, in the process of the unfoldment of knowledge, there must be an ever closer integration of the different forms under which we apprehend or strive to apprehend Reality.

* * *

What is called “physical reality” by the man of science is obviously an abstraction of very limited purport to the human consciousness. Expressed in mathematics, it is but a set of symbols depicting relationships between things which we observe, assume or manipulate, without knowing what they are. But the very word “real” has a qualitative significance, which pertains not to a theory but to an experiencing consciousness. When a phenomenon acts on consciousness so as to give rise to the sensation or feeling of reality, then the action or event is real. Thus there is more

Science and
Reality

reality for us, human beings, in love, in beauty, in self-sacrifice, in action of a hundred sorts, and any pure appreciation which engages the wholeness of our being than in all the symbols, equations and indeterminacies of Science. It has been said that the right perception of things objective will alone teach us that the sole Reality is subjective. From right perception follow many things: right thought, right aim, right deed, and so on. But without referring to morality, motives and behavior, what does perception mean, say, in the case of a tree which is beginning to bloom? Is it seeing the diagram of its dissected parts? Or something else? The form in this instance is not just cells or wood, but more—a vessel that holds the overflowing wine of life.

The scientific approach must surely become a part and parcel of the integral process of our thought. But that integral process must include not only reasoning on the basis of observed particulars in the world of form and matter but also appreciation of that which the form signifies and contains. An outline of a living human skeleton shown on an X-ray photograph may represent in some remote manner the spiritual consciousness using the body of flesh and blood, with its delicate nervous system and brain, of which the skeleton is the internal support. Using the word “reality” in its ordinary sense, should one say that it belongs to that consciousness or to the X-ray photograph, although there is a correspondence between the photograph and the skeleton, the skeleton and the body, and also the body and the consciousness? The universe, as known to the sages of old, and indeed of all ages, is not a universe of mere matter, nor even of electrons, protons and the like, but something much more closely related to the perceiving consciousness. It is primarily a universe of life and consciousness using forms of matter, vaster, subtler, more intricate, and more dynamic than it seems

on the outside. Though the scientist of today may not be in a position to accord his sanction to such a view, he is at least not in a position, because of his own remoteness from what he designates as reality, to reject it as inconsistent with his scientific facts.

If the universe is a "manifold," composed of several sections, of which the physical is the densest, the least alive and the most limited, then all that we perceive on this outer plane must have a relation with, and in a certain way represent, the inner processes of which it is an effect. Thus the old Hermetic maxim: As above, so below—the above being the world of primary reality and causes. H.P.B. has, in many places in her writings, referred to the law of analogy as a clue that can guide the intuitive student to sense the inward nature of the phenomena we encounter in the outer realm. These phenomena thus become symbols, which in certain of their aspects are susceptible, as Science shows, of being represented by other symbols, as music by the scroll which the performer uses to guide him. Where then is the reality? In the scroll, or in the sounds, or in the consciousness that makes music out of those sounds?

The view has been put forward latterly that Science alone can furnish a tenable philosophy out of its proved concepts. This is as much as to say that out of the parts we can make the living whole. Man's limited mind, always breasting the current in the wrong direction—the direction towards the past—tends to deduce the greater from the less. Science can furnish the house of philosophy to a material extent, using the word "furnish" in the homely sense. But it is a house which, while it is grounded on the earth of an ascertained but limited reality, cannot be confined to that earth but has to rise into the air and towards the skies; and it has to be a house of many floors or mansions. The unity and harmony of parts, of which Einstein dreamed

with a true intuition and with the innate reverence of an ancient Hebrew prophet—cast in a hard-headed machine age—becomes a hundredfold more significant, when the unity is the unity of Life in all its manifestations, past, present and future, and the harmony is a harmony of movement and of pose, music and architecture, with all possible meanings.

* * * *

Very few, even amongst those Theosophists who have a profound appreciation of H.P.B.'s writings, are aware what an enormous amount of writing came from her or through her during the years 1874 to 1891—1874 being the year when she started contributing articles to journals, in preparation for the launching of the Theosophical Society, and 1891 the year of her passing.

Mr. Boris de Zirkoff, a great-grandnephew of H.P.B., who lives in California, U.S.A., conceived about thirty-one years ago the happy but exceedingly difficult undertaking of putting together in a series of volumes everything written by H.P.B. at any time.

She worked like a Titan, driving her body, full of ailments and wracked with pain, from early morning to the early hours of next morning, as those who have been with her have testified. It was a marvellous spirit of self-sacrifice on her part which made it possible for her to be willing to use that body to the utmost in order that the stores of Eastern Wisdom, to which she had access, might be available to the modern materialistic world. Apart from the standard works, like *The Secret Doctrine* and *Isis Unveiled*, which are well known to all students, she wrote sometimes under other names than her own, inserted comments in the shape of footnotes without indicating their source, and also published articles and stories in different journals, some in French and Russian.

Mr. de Zirkoff has obviously taken endless pains to trace the diverse sources in which these writings are scattered, and get correct copies of them. It was a surprise to me to learn from him that the combined bulk of these scattered writings exceeds even her voluminous output in book form. In his *H. P. Blavatsky Collected Writings*, he is making all this treasure available to a world which is thirsting for the Wisdom of which she had so abundant a store.

Volume VI which has just been issued consists mainly of articles printed in *THE THEOSOPHIST* during the years 1883, 1884 and 1885. It contains a very interesting bibliography, with selected biographical notes concerning the authors of the books included. Amongst other valuable features of these Volumes is a chronological survey of the chief events in the lives of H. P. Blavatsky and Colonel H. S. Olcott, which as included in the present Volume covers the period December 1883 to December 1885. Much of the writing in this Volume, therefore, must have taken place on this upper floor of the Headquarters building at Adyar, where I am writing these notes.

I do not know why these articles were not put together in the form of a book long ago, for they contain such exceedingly valuable and interesting material. I suppose every good deed which is, so to say, on the cards of eventuality, must await the man who will accomplish it.

N. SRI RAM

A NEW THEORY OF DIALECTICS

By EDGAR W. PRITCHARD

1. SOME SIMPLE EXAMPLES

SOCIOLOGY is the science of human beings living in communities. It therefore has a very wide application. For now that man has learnt to use almost the whole of Nature as well as the abilities which he has for the expansion of his environment, it includes all the other sciences, as well as religion and philosophy.

Every science in its development goes through three stages. The first is the collection of facts; the second, the classification of the facts, such as the species, genera, families and orders of botany; and the third, the unifying of the facts by theories, such as the atomic theory of chemistry. The science of sociology however has so far reached only the first and second stages. So what it needs today is a theory, which will apply to every aspect of life, and thus unite all the many branches of civilization, as well as the natural entities and forces on which it so much depends, into one harmonious entity. The new dialectics is an effort in that direction.

There are two methods of teaching, the didactic method of beginning with the familiar and working up to the unfamiliar, and the scientific method of beginning with the simple and working up to the complex. But in this case it seems best to combine the two and begin with familiar

and simple facts and work up to unfamiliar and complex theories.

We will begin then with one of the commonest things on the earth, just water. Water is composed of two elements, oxygen which causes burning, and hydrogen an inflammable gas. Oxygen causes all kinds of combustion uniting with coal, mineral oil, wood or any other organic substance, and it is also combined with hydrogen to form that very stable substance called water. As a consequence hydrogen does not occur in the air, for if it did the first stroke of lightning would force it to combine with the oxygen of the air to form some more water.

Oxygen and hydrogen are thus two substances of opposite qualities. For oxygen attacks other substances, even iron to form rust; while on the other hand hydrogen is one of the negative substances which oxygen attacks.

But besides these two chemical substances there is a third agent called by Science chemical attraction, which causes them to combine and holds them in stable unity. The terms used in the new dialectics for these three things are, first, corresponding to oxygen, "the positive opposite"; second, to hydrogen, "the negative opposite"; third, to the chemical attraction, the "unifying factor"; and water the "dialectical synthesis". Thus the positive oxygen combines with the negative hydrogen through the unifying factor of chemical attraction to form the dialectical synthesis of water. Thus we have two substances of very different and opposite qualities converted into a new and useful compound essential for our health and well-being.

Water, by the way, though an extremely stable substance, can be resolved into its component elements of oxygen and hydrogen by heating steam to a very high temperature. So they must have existed separately, when the earth was in a molten state, and combined as the

atmosphere cooled down by simple combustion through the unifying factor. Thus we have an example of how dialectical syntheses are created in the course of universal progress. But more of that later.

As a second example on a more complicated scale we have the synthesis of the twenty-four hours of day and night. This may be called a standard example, because it contains most of the dialectical principles in a simple and familiar form. Here the day is the positive opposite, because of its fervent activity, and the night the negative opposite, because of its quiescence, while the unifying factor is the rotation of the earth on its axis. For if we had all day everything would be burnt up by the gradual accumulation of heat; and if we had all night everything would be frozen by the gradual accumulation of cold. But through the unifying factor, bringing the two opposites into operation alternately, there is formed a complete synthesis, which has become one of the most important elements in the environment of every living creature on the earth.

For the day provides for the plant the absorption of the energy of the sun to elaborate such insoluble substances as starch, which in the night is converted into the soluble substance, sugar, which can move about in the cell sap to nourish all the tissues and organs; while for the animal and man the day is the time for activity and the gaining of experience, and the night the time for rest and recuperation and the building up of the depleted tissues, and also for man the working up of the experience of the day into faculty and character.

As an example of a man-created synthesis we have the generation of industrial power by the steam-engine. Here the fire in the furnace is the positive opposite, and the water in the boiler the negative opposite, two completely antagonistic elements; yet when they are united by the

unifying factor of the steam-engine, they produce the synthesis of industrial power.

These principles apply also to man's own artificial activities. So the next example is a group of people gathered together for some particular purpose, a society, league or club. Here the president is the positive opposite, and the secretary the negative opposite, while the unifying factor is the body of members. For the president does the public work of presiding at the meetings and working up the interest and enthusiasm of the members, and the secretary does the organizing work behind the scenes to make the activities of the society run smoothly. The unifying factor is the body of members, who by democratic election control both the president and the secretary, and prevent the president from becoming despotic, and the organization of the secretary from becoming too rigid, thus unifying the leadership.

These four examples serve to show how wide is the application of this new theory of dialectics. Indeed it would seem that everything which exists on the earth and in our solar system, and probably even in the universe itself, can be reduced to these four elements. An example of the last sort is a time as the positive opposite, a place as the negative opposite, and motion as the unifying factor producing the synthesis which we call an event. For instance, seven o'clock, in the east, and the earth's rotation on its axis, give the synthesis of a sunrise. For it is the universality of motion which brings the time and the place together. While the whole synthesis applies to everything that happens everywhere.

However, in applying this new theory of dialectics it must be remembered that not all opposites are dialectical opposites. The best criterion to use in working them out is that both of them must have desirable results, excepting when carried to harmful extremes. Thus good and evil are

not dialectical opposites, because good is everything that each of us considers desirable, and evil everything that we consider undesirable. But truth and beauty are dialectical opposites; because both are desirable in moderation, but bad when carried to harmful extremes, when truth becomes carping criticism and beauty mere vanity, while both are prevented from becoming harmful by the unifying factor of goodness. So that what we call good, the things we consider desirable, result from well balanced dialectical syntheses, while evil results from either dialectical opposite being carried to a harmful extreme.

In the following table will be found a few examples of dialectical syntheses from *The New Dialectics in Theory and Practice* by the author, to show its wide application.

POSITIVE OPPOSITE	NEGATIVE OPPOSITE	UNIFYING FACTOR	SYNTHESIS
The true	The beautiful	The good	The perfect life
Thought	Emotion	Action	The man
"Eduction" ¹	Instruction	Vocation	Education
"Idea-ism" ¹	Materialism	Pragmatism	Philosophy
True	Kind	Helpful	Right conversation

¹ Note: The word education should mean the drawing out of the pupil's own powers, but it has been expanded to mean the whole of education including instruction, which is the imparting of human knowledge worked up in the past, so we must coin a new word "eduction" to express the positive opposite of education.

Again the word idealism has come to mean a man's aim in life, the higher things after which he is striving; so we must coin another word "idea-ism" to express the belief that ideas entirely dominate material things and is therefore the opposite of materialism which says that the facts create the ideas.

These two examples serve to show the difficulty in finding exactly the right words to express the characteristics of each synthesis in the new dialectics.

POSITIVE OPPOSITE	NEGATIVE OPPOSITE	UNIFYING FACTOR	SYNTHESIS
Philosophy	Religion	Science	Theosophy
Epicurism	Stoicism	Moderation	Right living
Inspiration	Expiration	Spinal cord	Respiration
Male	Female	Sex attraction	Reproduction
Father	Mother	Children	The family
Reds	Blues	Umpire	A sports match
Prosecuting lawyer	Defending lawyer	Judge	Law court case
Form	Color	Skill	A work of art
Profit	Goodwill	Management	A business
Movement to right	Movement to left	Movement forward	A vibration
Toughness	Hardness	Elasticity	Durability
Carbohydrates	Proteins	Food balance	Nutrition

2. THE BUBBLES IN KOILON AND THE DESCENT OF SPIRIT INTO MATTER

This new theory of dialectics is a new view of the relations and reactions of the two opposites of which every activity is composed, and to obtain a clear conception of its relation to occult chemistry we must first deal with the bubbles in Koilon as the basis of all manifestation.

In the beginning there existed nothing but a vast mass of Koilon, a structureless substance, such as water appears to the naked eye, with weight and pressure, but no surfaces. Into this sea of Koilon there descended one aspect of the life, the energy, of the universal Logos, to form minute bubbles in the uniform mass of Koilon.

The process may be illustrated by what happens when the cork is removed from a bottle of soda water. Soda water

is prepared by dissolving carbonic acid gas in water under high pressure. But as soon as the cork is removed the gas is set free to form minute bubbles, which give it its effervescence. Now these bubbles are constituted of two forces, first, the pressure of the gas on the inside, and, second, the resistance of the water on the outside, thus creating a perfect balance.

And so in occult chemistry we have first the uniform mass of Koilon stretching throughout the whole expanse of the Milky Way at least. Then into this primeval substance there descends Fohat, the force of the Logos, which "digs holes in space," as it is described in *The Secret Doctrine*. The result is the bubbles in Koilon, minute fragments of force which push back the Koilon and thus create the elastic and yet strong and enduring basis of all the suns and planets and sentient beings of our universe. And they are of quite simple structure being constituted of two simple elements, the pressure of the Koilon on the outside, like the water in the soda water, and Fohat the force of the Logos on the inside, like the carbonic acid gas.

Now it is not stated in *Occult Chemistry* whether there is any action and reaction in the relations of the forces which constitute the bubble. But since everything in the universe as far as we know, from the suns and their planets to the protons and electrons, is moving, we are surely justified in formulating the hypothesis that there is movement also in the very basis of it all.

Here the new theory of dialectics comes into operation. For it posits the idea that all existences are constituted of three and not merely two forces. For instance (as explained in the first section) our days and nights are two dialectical opposites; but they are regulated by the third force, called the unifying factor, of the earth's rotation on its axis. So we have the three principles of the positive opposite of the

day, and the negative opposite of the night, but also the unifying factor, which brings the two opposites into operation alternately, and keeps each from going to harmful extremes through too much heat or too much cold.

Thus it seems a reasonable hypothesis that the bubble in Koilon also has its action and reaction in that it is continually expanding and contracting, and that this action is regulated by a third force, the unifying factor. For the unifying factor, while allowing both the positive opposite of expansion and the negative opposite of contraction full play, will prevent the first from going to harmful extremes and allow- ing Fohat to be dissipated in space, and the second from becoming completely dominant and crushing the bubble out of existence. It may even be that it is the bubbles in Koilon which carry the vibrations of light and heat throughout the universe by means of a wave of expansion and contrac- tion being passed on through them.

Thus we have a live and throbbing and yet strong and enduring basis for the development of all the suns and their planets with all their innumerable minerals and plants and animals, which make up our universe. Yet they are so small that it requires 1,000,000,000 bubbles in Koilon to form one ultimate physical atom. While if one molecule of water were magnified to the size of the earth, the atoms would be about the size of a coconut.

E. W. PRITCHARD

(To be continued)

EMERSON THE FORERUNNER

By J. L. DAVIDGE

RALPH WALDO EMERSON was the most potent intellectual force in America in the middle of the last century. Congregated around him were a group of Transcendentalists—idealists who revived the Ancient Wisdom and imparted a philosophic tone to American literature. It appears today as though they were forerunners preparing the way for the introduction of Theosophy some years later. Emerson was born in 1803 and lived to 1882. The son of a Unitarian Minister, he graduated in Divinity at Harvard and was given charge of the second Unitarian Church in Boston. But after three years he resigned his pastorate owing to loss of faith in orthodox Christianity and devoted himself to public addresses and writing. To Henry James, Emerson was “an American John the Baptist proclaiming tidings of great joy to the American Israel”. Emerson travelled several times to Europe and met some famous contemporaries in England, among them Coleridge and Thomas Carlyle.

The Transcendentalists were centred in Concord, Massachussets, where Emerson lived for fifty years, and among his friends in this group were Thoreau, his brother Charles Emerson, Nathaniel Hawthorne, Oliver Wendell Holmes and Amos Bronson Alcott. Alcott was persistent in his advocacy of pre-existence, and in 1836 Emerson wrote of him as “the highest genius of the time . . . wonderful in his vision”.

These New England thinkers pioneered a path through the tangled underbrush of scepticism and materialism of their day. They were already influenced by the philosophical movement in Europe under the Cambridge Platonists and other philosophers such as Kant, Schopenhauer, Boehme, and especially by contact with eastern classics such as the *Bhagavad-Gītā*. It was they who introduced the word Theosophy into America some years before the Theosophical Society was founded in 1875. Emerson uses the word Theosophy in a letter to Alcott in 1868.

Emerson's eclectic philosophy was in vivid contrast with the narrow orthodoxy of the New England community. The Transcendentalists were supposed to hold new views, but we have it from Emerson himself that the so-called new views were the very oldest views presented in a nineteenth-century garb to suit the new life and time. Basic to their philosophy is the sense of unity. Emerson concentrates it in his poems; in "Woodnotes" and "Xenophanes" and many another:

The specious panorama of a year
But multiplies the image of a day,—
A belt of mirrors round a taper's flame;
And universal Nature, through her vast
And crowded whole, an infinite paroquet,
Repeats one note.

Emerson's own belief is thus stated by his friend Oliver Wendell Holmes:

Emerson was an idealist in the Platonic sense of the word, a spiritualist as opposed to a materialist. He believes, he says, "as the wise Spenser teaches," that the soul makes its own body. This, of course, involves the doctrine of pre-existence; a doctrine older than Spenser, older than Plato or Pythagoras, having its cradle in India, fighting its way down through Greek philosophers and Christian fathers and German professors, to our time.

Emerson attached great and special value to oriental literature. In one of his essays he states that he thought Hindu books "the best gymnastics of the mind". In another essay, "Plato the Philosopher," he says: "In all nations there are minds which incline to dwell on the conception of the fundamental Unity." This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian scriptures, in the *Vedas* and *Bhagavad Gītā* and *Vishnu Purāna*. These works, he considers, rise to pure and sublime strains in celebrating this conception of Unity.

It is recorded that Emerson carried a small format of the *Bhagavad Gītā* in his pocket.

Emerson's attitude to life was not unlike that of a Theosophist of today. Behind the fundamental Unity he sees life, the "energizing spirit," and he weighs everything "according to the life and not according to the form". "Nothing is dead. Life is the Eternal and death is illusion." Emerson considers the sensible universe as the crystallization of a thought; thought he regards as the basis of all manifestation. A hundred years later Sir James Jeans stated the same philosophic idea in scientific terms.

Emerson is a thorough-going evolutionist. He writes in one of his poems of the worm striving to be man. He speaks of the passage of the human Monad or Ego through all his masks as he performs the metempsychosis of Nature. Note the word "masks" referring to the personalities in different lives which the Monad uses, *persona*, meaning mask, through which the Monad speaks or sounds his note!

Involved in evolution is the principle of Karma, which is defined by H. P. Blavatsky as "the law of cause and effect; physically, action; metaphysically, the law of retribution". Karma is said to be the cause of reincarnation, and until it is compensated, that is, until a harmony between

effects and causes is re-established, reincarnation must go on. Emerson speaks of karma under various names. He calls it "the law of compensation," "the law of balance," "the law of action and reaction". In its action it is inviolable:

Let a man learn that everything in Nature goes by law and not by luck and that what he sows he reaps.

Karma and reincarnation are twin manifestations of a universal cyclic law ruling everywhere and in everything. They were this to Emerson:

It is the secret of the world, that all things subsist and do not die, but only retire a little from sight and afterwards return again. . . We must infer our destiny from the preparation. We are driven by instinct to have innumerable experiences which are of no visible value, and we may revolve through many lives before we shall assimilate or exhaust them.

What one man is said to learn by experience, a man of extraordinary sagacity is said without experience to divine. If one should ask the reason of this intuition the solution would lead us into that property which Plato denoted as Reminiscence.

The soul having been often born remembers what formerly she knew.

Thus Emerson accounts for seership or intuition, the faculty of the true mystic; and among seers he classes Plato, Socrates, Plotinus, Porphyry, Boehme, Bunyan and Swedenborg. It is but a step further to the consideration of Emerson's views regarding great Souls, those who stand at the summit of evolution. H. P. Blavatsky says that they, "having attained to the mastery of their lower principles, are thus living unimpeded by the 'man of flesh' and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution".

The class of advanced persons spoken of in the eastern tradition as Adepts of Wisdom, the high Initiates and

founders of Religions, are apparently alluded to by Emerson, when he says:

But I cannot recite, even thus rudely, laws of the intellect without remembering that lofty and sequestered class who have been its prophets and oracles, the high-priesthood of the pure reason, the Trismegisti (Thrice-Great), the expounders of the principles of thought from age to age.

These are the "Just Men Made Perfect" cited by St. Paul. Emerson himself has said that the end of education is a perfect man. And that is philosophically the goal of our striving, however many successive lives on earth it takes to attain this perfection.

Emerson should be classed amongst those writers of the last century who helped to make the present Theosophical movement possible. Living in an age of general narrow-mindedness in matters of religion he overlooked his time and glimpsed what was to come in the immediate future. In his own words:

A deeper and holier faith is quickening the genius of our time. Humanity awaits the hour of its renewal. The renovating fiat has gone forth, to revive our institutions and remould our men.'

In conclusion, it may be said again that the Transcendentalists of Concord, with Emerson as their leader, appear to have been the forerunners of the Theosophists who formed the Theosophical Society in New York some years later, whose common purpose has been to bring men to unity and understanding and to reconcile all religions and nations in a common system of ethics based on eternal verities.

J. L. DAVIDGE

' Quoted by William B. Learner in a well-informed article "The Larger Transcendentalism" in *The New Outlook*, November 1954.

INTERPRETERS

By GEORGE H. HALL

A GREAT Teacher is reported to have said: "In all the world there are only two kinds of people, those who know and those who do not know."¹ Those of us who do not know and who venture into the field of speculative philosophy, metaphysics and religion can only expect to gain an intellectual conception of what we have heard or read. One who has attained what Bucke calls "Cosmic Consciousness" through his own experience of it, cannot communicate it to others by use of words; he can only "point the way," as the discovery of the Real is an individual experience in the realm of direct perception beyond the field of the mind, where each one has to find his own way to Enlightenment. A chela asked his Guru: "Show me the way without using words." The Guru replied: "Ask me without using words." Quite often those who write or talk *about* God, Truth, Reality, the Absolute, the Unknowable, are criticized as interpreters of "one who knows," which is unfair, as no one can be an interpreter of another, but only of the *words* in which he has expressed his ideas. Therefore, each one of us is his own interpreter, limited in his interpretations by his own background of experience and his capacity to understand that which he has heard or read *about* the Real, to which the words presumably refer or to which they attempt to "point the way". In the same sense, each

¹ *At the Feet of the Master*, by Alcyone.

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individual is his own authority in matters of belief or theory, since he has to decide whether to accept or reject any statement, idea or thought that is offered to him. Interpreters of words are those who are responsible for the numerous religious sects in every great religion, each one claiming the true interpretation of the supposed or reported teachings of some one of "those who know".

The hundreds of religious sects originated because some interpreted the words of the Teacher differently from others. One example from the Bible will illustrate this sufficiently. In the *Gospel of St. John*, 14.9, it is said: "He that hath seen me hath seen the Father"; and in *First John*, 4.12: "No man hath seen God at any time." There is no escape from this apparent contradiction for one who conceives God as a personal Being separate from himself. But there is no contradiction for the interpreter who believes God is the "All-that-there-is," the Unknowable to the human mind, but nevertheless the life in every living thing.

Often a single sentence will awaken an intuitive *feeling*, as does poetry or music. An example of this is to be found in this sentence from the *Kena Upanishad*: "When, by constant thought of Him, the mind is purified, then, like a polished mirror, it can reflect His Divine Glory." We find a similar example in the words of St. Paul: "If haply they might *feel* after him, and find him." (*Acts*, 17.27.)

A purely intellectual interpretation of these words lacks inspiration and the possibility of the intuitive feeling that cannot be communicated or explained to another. "Constant thought" means uninterrupted awareness of every thought, feeling and action. "Purification" means elimination of all desire for anything that the material world can offer. The mind as a mirror is that state in which it is *still* by reason of the complete cessation of the thinking process.

Mystics who claim to have experienced this state tell us that enlightenment is realized by identification, a state of unity, in contrast to the world of separateness where the activity of the mind creates the pairs of opposites, the knower and the known.

It is a great advantage to be in the presence of "him who knows" and hear him talk, if one knows how to listen. Then an awakening or expansion of consciousness may be intuitively sensed or felt, which the mind unaided might not grasp.

G. H. HALL

SKY LOVER

As the daisy gives back its body to the earth,
so dies a man.

So, too, dies a world, a solar system, a universe.

And space, the great Mother, takes them all into her
bosom.

Over vast eternities
they reappear out of Her;
reappear and die,
reappear and die,

Until, passing through a myriad forms,
the soul of a daisy becomes the soul of a world;
and the soul of a man becomes the soul of a God.

And I gaze worshipfully at the blue marvel of Her garment;
and out of her sapphire depths
comes strength to my soul and peace to my heart.

For I am her sky lover;
And she bears the warmth of my love
to the soul of every being.

HAROLD TYRWHITT

THE RIGHT QUESTIONS¹

By INGRID NYBORG-FJELLANDER

YOU may remember from Wagner's opera *Parsifal*, or from the old legends of King Arthur and the Round Table, that only one thing was expected from Parsifal, when as a young boy he was allowed to enter the sacred hall and attend the Grail-mystery. He felt this expectation in the air but could not discover what he was expected to do. And when afterwards he was sent out into the world by the old Gurnemanz as not worthy to stay in the sacred place, Parsifal was still not aware of how he had failed nor of the reason for the disappointment of all the Knights. We are told that what was expected from "the pure fool," who might release the suffering King and his world, was to put *the mystical questions*. Nowhere, however, we are told what these questions are; nor was Parsifal. For every one has to find out for himself what are the mystical questions, which, in a given situation, are the starting-point for a new impulse forward.

Perhaps most of us find it very natural to hear about the importance of the questions at the beginning of the great Quest. But if we follow the Knights of the Round Table in their many adventures in seeking the Holy Grail, we shall find that again and again comes the test of putting the right questions. When the Knights arrive in a holy

¹ A talk to the Scandinavian Summer School at Norefjell, Norway.

castle or chapel, thinking they are now at the end of their search, in the very sanctuary where the Holy Grail is hidden, they are still expected, in various ways, to put these questions. But they fail to do so. One is filled with sensation in the presence of the holy Object, the second is paralyzed by it, the third "knows" too much about it, the fourth has already given up the search thinking he is at the goal. Only the Perfect Knight Galahad puts the right questions and so is initiated into the real mystery of the Grail. Is not this a guide and indication to the spiritual searcher that it is always necessary, at every stage of the way, to put the right questions?

Theosophists are much interested in *answers*. Questions-and-answers is an old method of work. We are fond of giving answers, and I think most of us could identify ourselves with a lady friend of mine who said to me: "Oh give me a group of young people asking questions—I love to answer!" We all like to be the "teacher," to feel the halo of a guru around our heads. But we ought to know—and certainly we all do in our hearts—that the really great questions have no final answer. The real answer has always a mystical element in it, which cannot be expressed in words, but may sometimes reach a human heart as a perfume of life itself. We cannot give the answer to each other, but the intensity of our own search may inspire our friends to be sensitive to this perfume. Questions should, perhaps, not so often be taken as opportunities to give an answer but as an impulse to move forward. The more movable we are in our spirit and the more we study life and books, the deeper will our questions become and the farther will the answers seem. Is not the important thing in all this that the intensity of our spiritual search is steadily growing?

With an "answer" there is always the danger that it may stop the questioning and so the search. A great modern

pedagogue has said with regard to our children's questions: "Give them a simple, honest answer, not as a definite answer, but as your personal opinion. Give them a hint where to find something more of the answer for themselves. Leave the way open and never suffocate them with all you know!" Does this not also apply to us and our work?

I heard a friend give a quotation from our President about a most important point in our task. It was something like this: that we should try in our work to strike that note which is most needed at a particular time. I think that our President, in saying this, did not only think of the great values which Theosophy has to give to spiritual searchers but also that the element of search is of great value to the work inside the Theosophical Society, as it will always keep us moving and fresh.

Have not most of us had, some time, the experience that a very fine lecture loaded with valuable details left us quite untouched in our inner attitude, whereas a humble question by an unlearned man or a child, seriously interested in life's mystery, touched our inmost and gave us a deep inspiration, which perhaps lasted for a long time? I would like to add that there is a way of giving a lecture on a subject of which we have good knowledge, which allows the intensity of our search to shine through, so that the whole thing is an adventure to the public. Has it not something to do with whether our attitude is that of a teacher or of a fellow-pilgrim? The right questions to ourselves in this situation will also give us the right attitude.

Many Theosophical workers—especially perhaps in small countries where there is just a little group to keep all activities going—go on year after year running from one lecture to another, from one meeting to another, and are busy with lots of things in between, always occupied with "important

things". Is there any time for us to ask those mystical questions which are the result of our inner life-experience and which might open new ways to our real search and to the work of the Society? Very often we are caught up in the trap of our outer activity and so prevented from seeing what our real inner self is asking in the present, or what the new behest, the Now, is putting to us. I think that many of us because of these very legitimate reasons are not at all "up to date" with our own inner spiritual status or with the needs of our fellow-man. We forget to put the right questions.

It may be that Life itself is aiding us. Perhaps through illness or some other "adversity" we get a chance to enter the hall of silence, and experience that the moment has come when we have to face our real inner situation; to put the questions to ourselves, which will bring into daylight that which is in our depth. Often, inwardly, we left, long ago, values for which we still go on fighting outwardly. We know a law, which we do not obey. We no longer believe in methods of work which we practise. Perhaps now we have an opportunity to recognize as our real task something for which there has been little room in our outer life, well-occupied as it already is. There is a sentence by Dr. George Arundale which is worth meditating on:

It has been my experience that if I hold much of myself in reserve for unforeseen external eventualities and for communication with the inner worlds, even though I may be intent on some outer world activity, not only shall I be more efficient in such activity, but I shall be the less likely to miss opportunities, which escape all but those who are looking for opportunities of every kind.

Without being afraid we have to put the right and honest questions—there in the hall of silence. It is not

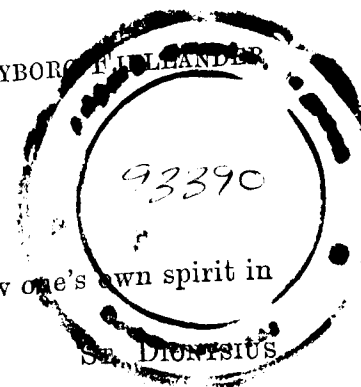
easy. We are aware of our own skilfulness in avoiding Truth when it makes new demands upon us. But it is useless. The Hound of Heaven is still after us and we shall never escape Him. Only when we realize what is our true question of life just now and take the consequences, only then this question will bring us to what we can be and do that is of real value to our suffering fellow-man, the wounded king of a great kingdom, who waits for his releaser.

The question I speak of cannot, of course, be formulated—it is absolutely unique for every one. It is a kind of key-note sounding where a human being with open mind and heart faces the situation, in which life has put him. It is like an awareness of the next step. It is the absolute interest in the now as it presents itself in his own life, in his own work, in his own people, in his own problems. The mystical question will reveal itself where he is just now on his long pilgrimage and how he can best respond to the opportunities life is giving him.

When we are "up to date" with our inner self, we are also the best helpers to each other and the best workers for the Society. When we succeed in letting the inner truth shine through us, it will always appeal to the light in others. Where the real Knights are gathered together with the right questions burning in their hearts, there, in their midst, will shine the Holy Grail.

INGRID NYBORG FULLENDER

To know God, one must first know one's own spirit in its purity, unspotted by thought.



THE CONNECTING LINK¹

By MICHAEL ALEXANDER

THERE is, undoubtedly, a common factor of our existence, of the existence of this world, of the existence of the entire universe. This factor is neither a mystery nor a riddle. It is common. It is the very basis of our life.

Science has found out that the atom is not a little hard, solid ball of homogeneous matter, as it was believed in the nineteenth century. Science has discovered that the atom is a miniature solar system, in the centre of which there are a number of packets of positive electricity, known as protons, which constitute the nucleus. Around the nucleus there rotate in irregular orbits smaller packets of negative electricity, the electrons. The circumambulation of the electrons round the central nucleus is due to the electrical and magnetic pull or attraction.

The human body contains millions and millions of atoms, of miniature solar systems. If we look at the stars we find the solar system on a large scale; if we look at the tip of the little finger, we find the solar system on a small scale. Surely, there is a connecting link between the two. This "wedding" of great and small seems to me to be the key to the understanding of the universe, of creation, of life. That which is common in all is the attraction, the magnetic pull.

¹ Talk delivered in Pakistan.

Our relationship, the relationship between you and me, what we call "society," is only possible with attraction, with attachment of each to the other. Everybody is attached to something, everybody is attracted by something. A person may come and say: "I don't love anything. I hate everything." But the reply to that person would be: "You are in love with hate. But you *are* in love, because no one can do without it."

Shaik-ul-Akbar Ibnul Arabi, a great poet and philosopher of the thirteenth century, has written, in his book *Fususul Hikam*, that love is the very foundation of existence. And Maulana Jalaluddin Rumi says:

It is because of the magnetic pull of atoms to each other that creation is possible. Each atom attracts another like a relative and works for a harmonious whole. Without this attraction this universe would not be possible. Evolution is possible only because of this highest common factor. The mineral life would not have merged and evolved into plant life and plant life into animal life, if this "love" were not there.

Two centuries after him, Jami, the last classical poet of Persia, said in his poem *Yusuf-wa-Zulaikha*:

The celestial bodies are revolving because of the magnetic pull of love. The whole world is full of activity because of love.

And a great philosopher Jalaluddin Dawwani says in his book *Akhlaq-e-Jalali*:

When we have known that a perfect society depends upon the harmonious gathering and social co-operation, which is not possible without attraction, without affection, without love, because where love exists, justice is redundant—therefore love is superior to justice, because love creates unity that is natural. And justice creates artificial unity, and it is well known that natural is superior to artificial.

But where is it better expressed than in the words of the Koran (3. 103):

All of you, hold fast to the Divine connecting link and do not be separated. Remember the Divine grace on you. When you were enemies of each other God created love in your hearts for each other and you became brothers.

Here the words to be given attention to are the "Divine connecting link" and "he created love in your hearts". No harmonious and organized society is possible without this connecting link. The Divine link of love is what is life-giving, elevating, refining, creating. This has been beautifully put into words by the great Hafiz:

If the wise and learned men were to realize how happy the heart lives in the curly tresses of the Divine Beauty, they would be mad after this Divine connecting link that binds the lovers together.

The purpose of this talk is to draw your attention to the highest common factor of our existence—Love—without which no life is possible.

From the moment one realizes That which has created the stars, the universe and you and me, from that moment, surely, one knows what "Brotherhood" means. It is not only a term used for human beings. Brotherhood in the greater sense binds everything together—a tiny speck of sand, a flower, an animal, human beings, the clouds, the winds, the rain-drop, the stars, the sun and the moon. This beautiful realization comes into being when one observes, when one takes the time to look at things, to look at flowers, at stars, to look into the hearts of all things. Once we know how to look, once we know how to listen to this marvellous song of unity, of creation, we then live in peace, because we have realized Life.

It is the fire of love, kindled by God, which rises above the hearts. (Koran, 104. 6-7)

MICHAIL ALEXANDER

BIBLE TRANSLATIONS

By HENRY C. SAMUELS

THERE lingers in human life many forms of attachment that stand in the way of true progress, and it is well to understand their nature, and so also aim towards orderly adjustment. This, however, does not include great landmarks—things of true and basic beneficence and beauty—but rather things that are no longer helpful, and that just "hang on," so to speak, and therefore are detrimental.

That situation is of course evident in all human endeavor. But as this effort is directed to the field of religion, and writing as a Theosophist of the Hebrew faith, I shall point out some translations in our Christian scriptures, where to my best judgment adjustment is urgent, as shown, for example, in the translation of *Jeremiah* 7.21-23, in my article in *THE THEOSOPHIST* for October 1953. But I will emphasize here first of all that the term "Christian," by which is meant "Messianic" in Hebrew, includes definitely the Hebrew faith, combining its several elements, along with the Protestant and Catholic faiths, and their kindred expressions.

What is the difference between the average Hebrew, who, because of his doubts about the coming of Christ in Palestine of old, creates a barrier to a clear vision of Christhood, and the others who estrange themselves from that same vision by their concepts of personal safety, and to whom therefore the actual but unfortunate murder of

Jesus is paramount in significance? The answer is that both are blind, and the blind cannot help the blind to see. It is indeed because of all such error and confusion that so many Christian people of all faiths, including those of the Hebrew faith, remain indifferent to the great significance of Christ and Christhood, which concerns humanity so much.

It is to be noted, in relation to the place and mission of the Hebrew faith within Christianity, that to the Hebrew the popular (but un-Christian) doctrine of substitution for sin by the death of Jesus is even more remote than the animal sacrifices of primitive days, and that it is the coming Messianic or Godly age that is generally stressed by the Hebrews above the person of the Messiah. Then, as to the views among Hebrews of the nature of the Messiah—the Christ—they are as usual among all groups; from the most limited to the most advanced. But in substance, the gist of the situation is that the concept which brands all Hebrews as “not Christians” must be eliminated entirely, for it is simply not true, and terrible in its effect upon all concerned.

It is true that Hebrews have no affinity for many forms of Church expression, and happily so, and they have endured great suffering by refusing to accede to such forms, especially in Spain of old. But the remedy for all such ills, old or new, is the gift and mission of the faith as such, to our common Christian or Messianic religion, of which the Hebrew faith is integrally a part. To seek protection mainly under traditional covers, and within the fences of forceful convention is not the way of progress, and history amply proves that those afford no safety from the onslaughts of the ignorant and the un-Godly. The Hebraic path ahead is to affirm its Christianity true and beautiful, which is so nobly embodied, but still dormant, in the Hebrew faith.

Withal, there can be no advancement or renewal of life in translations of the Hebrew in the Bible, regardless of how scholarly and painstaking is the way it is done, unless the rightful place of the Hebrew faith in the one Christian religion is recognized, and thus also the links and fine relationships of all Christian faiths, Hebrew, Catholic and Protestant, and their kindred communions. It is in that spirit that the writer humbly offers his contribution of translations of the Hebrew in our Christian Bible.

The very first word in the Bible, *Bereshith*, is ordinarily well translated “In the beginning,” but which however points so directly to the limitations of time—of ending as well as beginning. There is truth in that, of course, in relation to the advances in evolution as a whole, but that Hebrew word may also be well translated “Within the beginning,” which links the meaning with the vastness of creation as such, and as pointed out in *The Secret Doctrine*. We find therefore Hebraic sages employing the term *Soph Kol Soph*, meaning the “Soph of all that is Soph,” as well as *Ain Soph*.¹

Genesis 1. 2. We shall presently translate that passage as seen Hebraically, and indeed with the help of Theosophy. But it will help us greatly if at first we review the principal Hebraic designations for Deity, of which there are three:

First, are the characters (not a word) יהוה—YHVH—which since the most ancient days, and to this day, may not be pronounced other than Lord, or “Adonai” in Hebrew, and which relate to the Most Holy One in divine creation. Then, of course, as the Lord always is all things to all men, depending on the position from which the Deity is contemplated, a superstition has arisen in popular Hebraic

¹ *Ain Soph*, a Kabbalistic term, the Hebrew meaning: “Without consummation” or “a period not subject to consummation”.

expression of old that those characters designate the name of the Deity. Thus an assumed name for Deity has come about, to which those characters (YHVH) merely lend themselves, as *Yahve* or *Yehovo*, etc., and with it many strange concepts of worship from other communities or nations, including extensive animal sacrifices, have crept into the popular practices of the Hebrew faith. Those have unfortunately prevailed more or less among the Hebrews generally, against the cries and sacrifices of the greatest of their prophets, elders and priests, and later the Essenes in Judea, who had to resort to community life in the hills for a fuller Hebraic expression. Indeed, many of all those, including *Yeshua* (Jesus), the great disciple of the Lord, have given their lives to uphold the true and the beautiful in the Hebrew faith. But all true sacrifices are never in vain, and the Hebrew faith as such goes on, and will go on in His name, until its Christian or Messianic mission is fully fulfilled.

Further, as to those characters YHVH, and much nearer to our time (explained in part by the Hebraic scholar, Jusenius), when the Massoretic vowels were introduced into the Hebrew, the scribes have, either out of ignorance or fanaticism, taken the vowels from "Adonai," and, with one slight modification, incorporated them into the characters YHVH, which make them read "Yehovo," and which is translated "Jehova" in other languages, and that is how the name or god Jehova has come about; a meaningless word in the Hebrew faith, and which happily has never taken root with Hebrews generally. It is not taught by the Rabbis or Hebrew teachers, nor is it heard in the synagogues, unless there be exceptions. On the contrary, I have heard it emphasized that those vowels should be ignored, but I was then unable to grasp the situation. Withal, to this day, devout and understanding

Hebrews hold that those characters relate (but not in spelling) to a most holy name, or Tetragrammaton, of the Most Holy One, and known only to people in the world who are really holy and just. Therefore, when the word "Adonai—Lord" is to be spoken outside of worship, it is substituted by the word *Hashem*, meaning "the Name," but never Jehova, thank God. Added to all that, the *Shemāa*, "Hear O Israel, the Lord is our God, the Lord is One," meaning the same Lord for all, has continually been proclaimed in the Hebrew faith since the most ancient of days. In modern times, the Hebrews or Jews who employ the term Jehova in their writings, in different languages, do so out of convention, or from inattentiveness to distinctions.

In a sense the views of some students are correct that Jehova is a god or a tribal deity of the Jews, worshipped as the Most High in Christianity (not including the Hebrew faith in this instance). I would voice, however, my very pertinent exception to that statement, and say, "a tribal deity of primitive Judaism or Hebraism". Please note that in *To Those Who Mourn* C. W. Leadbeater honors that distinction. Let us also note what H. P. B. says in substance in her various comments on YHVH, and it is that those characters relate to certain mystical truths in life, and not to any name or word at all, and therefore there is no pronunciation for them—any assumed pronunciation is an error and meaningless. That is indeed held by enlightened Hebrews also, for there are always those of greater understanding in all faiths. Hebrews are given to universal concepts of the Deity, and there is no word in the Hebrew language that can be translated as "Jehova" unless we accept the interpolations.

Second, is *Elohim*, also *Elohai*, meaning the great Gods who are in perfect accord with the Creator, and because of their perfect union with the Divine, they are incapable of

error, and they are therefore in supreme charge of certain departments of life and creation. Doubtless the same reason accounts for *Elohim* being both singular and plural, and it is in good order in the Hebrew faith to address or to pray to *Elohim* as the One God. Now, the converse of that, the unity of the Lord with *Elohai* or *Elohim* is likewise affirmed in the Hebrew faith, and in Hebraic liturgy we find it declared, as by the Lord, "I am the Lord (YHVH) thy Elohim," translated "I am the Lord thy God," and the same example is embodied throughout, and of course in the *Shemāa*—Hear O Israel, etc.

Third, is *El*, which has a number of profound implications—the God within every one, and also the perfected One, as *Emanu-El*, or the Christ. But here is an added jewel in Hebraica, which is most meaningful and helpful in the light of the Divine Wisdom, for *Emanu-El* may be readily translated in three different ways, namely, "God within us—God among us—God with us."

Now, with the above views of Deity, as applied in the Hebrew faith and idiom, let us translate *Genesis*, 1.2.¹ But let us note well that "Mayim = water" is one of those unique words which are both singular and plural in Hebrew, and rightly is it usually translated in the plural in *Genesis* 1.2, which has much meaning in the light of Theosophy. But the word *P'nai* which is used twice in that passage and translated "face," is likewise both singular and plural, and ordinary judgment should lead us to translate it "faces" in the second part of that passage, to be consistent with the word "Mayim = waters". Accordingly, let us now translate that passage, which should make it more meaningful in the light of the Divine Wisdom:

¹ "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

And the earth was barren (waste¹) and void, and there was darkness upon the face of the deep, and lo, the spirit of God has come about to wave upon the faces of the waters.

Surely, it is obvious how much more meaning that passage points to when the translation is linked with a fuller expression surrounding an ancient faith and language, and inspired by Theosophy. The faith and language is Hebrew, without a predominance of any of its elements, Jewish or other, large or small. So many people have yet to free themselves of denominational attachment and popularity. But with divine help we can and we will call out the true and the beautiful evermore to the surface.

Now, to conclude this paper, and ere we may proceed with further translations, it is important to point out briefly two more interpolations, which stand in the way, like big stumps in a field otherwise cleared for cultivation. They are the terms "Heathen" and "Gentile" which were, so to speak, just pushed into the Bible by translators who held that Christianity, or even their particular form of "Church expression," rightly called "Churchianity," was the one religion meant for the whole world. *There are no such words in Hebrew that may be translated "Heathen" or "Gentile"*. In the Bible, in each case, the Hebrew words *goi* (singular) and *goyim* (plural) mean "nation" or "nations," and the same word *goi* is used to designate the Israelitish nation. As an example, then, *Psalms*, 2.1² should read:

¹ The Hebrew translator, Isaac Leeser, in his translation of the Old Testament, published by the Hebrew Publishing Co., New York, uses the word "waste," which is well. But "waste-land" is rather referred to as land merely not profitable for cultivation, and is therefore not "void". "Barren" however does link with "void," and especially as we learn, in the same passage, that the earth was presently fructified by the spirit of God through Elohim.

² "Why do the heathen rage, and the people imagine a vain thing?"

Why do the nations rage, and the peoples premeditate "rick" (meaning "matters totally untenable")?

Let us also note here that in the translation of the Old Testament by Isaac Leeser, previously referred to, the terms "Gentile" and "Heathen" are not found, but rightly *goi* = nation and *goyim* = nations. It is difficult to conceive of a learned Hebrew who would employ those terms, unless perhaps to designate a sense of Paganism, or to fall in line with popular usage. Those terms "Gentile" and "Heathen" are in every sense unfortunate, and their popular application has brought about a distasteful and often cruel confusion for all concerned.

Further, out of those interpolations, the convention has arisen among Jewish people to refer now and then to people of other than the Hebrew faith as *Goyim*, but generally not in a reproachful way. If the latter is the aim, then the words *Orel* (singular) and *Arelim* (plural) are used. It means to the Hebrew, the uncircumcised, in the sense of impurity, or people of corrupt hearts, who may act perversely, even as those guilty of the terrible crimes in the second world war. *Arelim*, however, is also explained by H.P.B. in profounder ways, pointing to other related meanings, but I fear much beyond most people of religion, who are not acquainted with *The Secret Doctrine*.

Rightly has it been said that if you want to teach Krishna Samskrit, you must not only know Samskrit, but you must also know Krishna. In like manner let us understand and learn to see the real Hebrew, without erroneous preconceptions, usages and conventionalities, and so help him come to his rightful place in Christianity true and beautiful, from which he is inseparable, that he may speedily bring the fullness of his gift not only to the Christian religion but also to our understanding of the one Wisdom Divine.

HENRY C. SAMUELS

ANIMALS AND MEN

By MADELEINE POWELL

AT the Exposition des Arts Ménagers, in Paris (corresponding to the Ideal Home Exhibition in London) there was a section in which the public was shown the unbelievable number of products (the list would probably fill this page) which can be extracted from every part of an animal's anatomy, almost to the last cell of that part. Then, in one of the reports on scientific activities, published by the Research Centre of the English Section of our Society, we read:

The new synthetic materials, plastics, nylon, terylene and the like, are providing very good substitutes for leather, wool, and even vegetable fibres. The animal thus becomes economically less important, and one can foresee a future where it will no longer be bred and cultivated for its use to man. Hence, many animals will be allowed to die out.¹

This being said, the proof is now undeniable that man considers the animals as existing solely for the sake of what he can get out of their flesh, skin, fat, bones, horns, etc. But this is not all. Man owes to his younger brothers many things of which chemistry keeps no record. Let us try and look into these things.

We are indebted to some members of the animal kingdom for services which are as great, and even greater, than those which man renders to man. I must confess

¹ *News and Notes*, January-February 1955.

that, for my part, I had not realized how great is the extent of the work done by our canine friends during the war until I read *Fifty Years with Dogs*, by Colonel E. R. Richardson.¹ Then I saw how enormous has been the dog's contribution to the war effort. The Colonel had a training-camp at Shoburness, and there thousands and thousands of valuable animals learnt to take the place of men in the front line. They were trained as baggage carriers; carriers of supplies; carriers of field telephone wires to advanced posts; as pigeon-carriers, when they were not themselves carrying the message in a pouch attached to the neck. Then, their part was great in the work of mercy, such as the finding of wounded soldiers, half-buried or hidden under hedges, and in bringing them first aid. If space permitted one could give official army reports of the splendid tasks carried out successfully by these devoted four-footed soldiers, of the lives saved during the war by man's best friend.

In another field, the reader probably has heard of the dogs trained to track criminals, to stop the thief, assist the blind, guard human beings as well as their children, homes and cattle—thus fulfilling the policeman's function or taking the place of the shepherd. Service along the domestic line is also rendered by horses and donkeys as well as by elephants, camels, dromedaries and reindeer in various countries.

Then we come to the performing animals, animals kept in captivity, and animals used in racing or bull-fights.

All are debts incurred towards our younger brothers, whether service is exacted from their intelligence and devotion, or pleasures extracted from their suffering and anguish. For much suffering is involved in the training of animals for the circus, much anguish is endured by animals kept

¹ Published by Hutchinson & Co., Ltd., London, New York, Melbourne, Sydney, Cape Town.

within enclosures and robbed of the right to live their lives as God intended them to live. The race-horse may be well fed, well groomed and well housed, yet he has much to endure because of cruel and unjustifiable tests imposed upon the race-course, or because of what is done in the stables by unscrupulous rival owners who are greatly interested in preventing a given horse to win a race. Much can be learnt upon all these points from the pamphlets and leaflets issued by the various Animal Welfare societies.

Mention has to be made of the slaughter-houses, the transport of horses and other animals abroad in shocking conditions, the trapping of wild animals with cruel tools, and vivisection. I am placing vivisection at the end of the list because therein are probably the most appalling forms of cruelty. It is indeed impossible for decent-minded people to imagine the tortures inflicted upon millions of our defenceless brothers through vivisection alone. It should be part of one's duty to seek information upon the subject, so as to form one's opinion as to the value of the practice. Much can be learnt from the writings of Dr. Beddow Bayly, M.R.C.S., L.R.C.P.

So, cruelty seems to be man's way of repaying animals for their service with strength, patience and endurance, for their love and devotion, and for the pleasure man derives from these. Of course, on the other hand, the animal kingdom does obtain some benefits from its contacts with the human kingdom. But, I am afraid, these come rather as a kind of by-product (so to speak) of the relation between them. The highest form of relationship one observes between the two is probably that between man and horse, or between man and dog. But when man introduces the dog into his household it is questionable if it is always for the dog's sake or it is because man wishes to enjoy the animal's gift of friendship. So, in fact, all the liabilities are on

man's side; and these, as we have seen, can be described as various forms of cruel treatment, or exploitation of our younger brothers. We try to explain it away by saying that God has given man "dominion" over the beasts of the earth—as if "dominion" and "cruelty" were synonymous terms, as if God, whose nature is Love, could have given man the power to rule over the animal kingdom with fear and cruelty as his tools.

God, looking over His newly created world, is stated to have said that it was "good"; it must have been meant by this that Equilibrium existed between its different parts and that Love and Harmony were manifesting through them. Animals trusted man, and were harmless. A proof of this can still be found in our days, in the writings of those explorers and travellers who describe that when they arrived in a country where animals had not yet made contact with man (that is to say, had not been trapped, pursued, hunted, shot at) they were fearless of him, trusting, gentle. We have also tales about ancient times when leopards and lions were household pets. The "dominion" started when man was given a mind. As he began to think, he became envious, cunning, treacherous, vindictive, sly—and these attributes found lodgment in the nature of other creatures. Man plotting against man made enemies of his brothers, and then conceived the idea of protecting himself from them by training the animals to the task. In our days we see traces of this in the fact that many people are better guardians of their households and farms; and some people still go on setting members of the animal kingdom against each other in cock-fighting and hunting. Thus the guilt for being man-eaters, and eaters of other animals as well, is to be laid not upon the lion, the tiger, the leopard, the wolf, but upon man himself. Since man is

responsible for the state of war between the kingdoms, we expect the Law of Retribution will force upon him the task of bringing the whole creation back to its initial state of Equilibrium and Goodness.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain. (*Isaiah 65. 25*)

The task is now laid upon our shoulders. We can read it in the teaching given to us that humanity is now upon the Path of Return:

We are in the Fourth Round and the Fifth Root Race . . . the cycle of the turning-point, after which, matter, having reached its lowest depths, begins to strive onward and to become spiritualized.¹

We are, therefore, upon the Path along which man is offered the opportunity of being co-worker with God; in other words, of setting his will along God's Will and choosing to help the Evolution of Life towards its return to the state of Equilibrium, Harmony, Love (or Goodness). In this he is called to collaborate with the Angelic kingdom; and it is one more reason why we can no longer allow the present state of things to go on, for, as Blake says:

A dog starved at his master's gate
Predicts the ruin of the state.
A skylark wounded on the wing
Doth make a cherub cease to sing.

To work with Evolution also means to help every kingdom of Nature to rise from one rung to the rung above. One may well wonder how man is going to undo his past doings and start upon the new task. Karma, of course, will make him repay to some extent with sickness, disease,

¹ *The Secret Doctrine*, Adyar ed., I 287.

disabilities and infirmities of all kinds, physical and mental. But from suffering will come understanding.

If the present evil began when man was given a mind and used it in the wrong way, then it is from his mind that man must begin to apply the remedy, through a re-education of his thinking. First, let us consider what may result from a change of attitude towards our brother man: if we were to be kind and charitable towards one another would not the world get gradually filled with beneficent thoughts that would find lodgment in other creatures and so raise the mental level of the whole world? Then there must be an alteration of our present views on the animal kingdom. We must definitely cease looking upon the world of animals as existing on earth only for our pleasure, use and exploitation. If it were so, all these various species of living creatures which man does not want, or use, would not have been created.

In 1789, the French Revolution startled the world by proclaiming in the *Declaration des droits de l'homme* that "Tous les hommes naissent libres et égaux en droits".¹ Today, as a next stage or step onwards, after nearly two centuries of striving towards the Greater Light, we should have understanding of the ascending scale upon which is built the Great Plan and be ready to grant to every animal (not only to every man) the right to live for itself and to develop its own personality, because it has its own place in the Great Pattern of Things in Heaven. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father" means that each creature retains its appointed position in the Creator's Mind. Here one is glad to note that the idea of a distinct personality in

¹ All men (not only Frenchmen) are born free and with equal rights. (Only a few years ago the principle became the basis of the Atlantic Charter.)

the members of the animal kingdom is beginning to enter our world. We find it in such books as *Man Meets Dog*, by Konrad Kenz; *Birds as Individuals*, by Len Howard; *A Seals' World*, by Frank Stuart, and *Turks the Otter*, by H. Williamson.

This idea that each animal has a distinct personality necessarily leads to the further idea that animals have souls. To develop this point here would take us far away from our subject. But it may be noted that the sense of right and wrong exists in some animals, that they are capable of love and devotion sometimes reaching up to the sacrifice of their own lives, that they possess intelligence, memory (otherwise they could not be trained), are amenable to discipline, have a sense of time, and respond to thought-transference. They have some sort of spontaneous inner knowledge which is other than instinct, and often are clairvoyant. Some animals that have died have shown the power of communicating with us. But an animal's soul is more limited than a man's—though sometimes,

You may find a dog which under no circumstance will betray a trust, while its master may be continually doing so. A dog is frequently forgiving; it is joyous and happy and it can also die of grief. How many people can we describe thus?

Such is one of Colonel Richardson's discoveries from lifelong experience in training dogs into all sorts of duties and for all kinds of persons, including royal householders in various countries. Another feature of the dog's mind, he says, is that the canine mind is much like the child's:

A sympathetic understanding of the mind of the child is a great assistance when one comes to moulding the intelligence of animals; as the essence of the quality of the mentality in both is much the same . . . we will reiterate that we see the same nature reflected in the dog as is apparent in man.

This may be a proof that animals and men are members of one family, man being the elder. There is but One Life which flows from God and returns to God. Colonel Richardson based his training upon a knowledge of this great truth, and it was through love that he had "dominion" over his pupils. He writes from the depths of his understanding soul:

When we gaze upon someone whom we dearly love and who loves us, when we look into the tender eyes of a faithful dog, do we not feel the truth of a universal link of divine origin and destiny—not selfishly apportioned to man alone, but to all things rejoicing in the blessing of life and love?

Following more or less close upon us, the animal creation is perilously climbing the same great evolutionary ladder which rises from the abyss of the mineral kingdom, without interruption, to creation's summit. For this reason, it is our duty to extend to our younger brothers the animals the same tolerance, the same patience, the same kindness and understanding as we give to children; even more than to children, because the length of the journey which remains to be covered is longer for animals, and they are not aware of the dangers. In conclusion, I quote from an Elder Brother:

Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*

MADELEINE POWELL

BE YE PURE IN HEART!

By HERMANN RENNER

THAT for which I must be most grateful to the teachings of Theosophy is that they affirm a conviction deeply rooted in myself, namely, a truth is not a truth because it is Christian, Buddhistic or Theosophical, but for the only reason that it is Truth. I think this is the same as what is expressed in the sentence: "There is no religion higher than Truth."

Meditating on this sentence, one extracts from it that no religion and no man has the right to say: "My way of naming truth is the only way"; or "Truth in a heathen's mouth is no longer truth but heresy." In other words, this sentence signifies that if one has developed the highest tolerance one will not call a fellow-man a heathen for the only reason that he gives another name to truth.

So the understanding of this sentence enables us to see truth even where it is surrounded by dogmas which we do not accept. It enables us to see truth everywhere. It makes us fit to see the universality of truth. It teaches us, too, to see what has nothing to do with truth. I even venture to say this is necessary for the discovery of truth.

To illustrate my statements, I will take a truth from the Sermon on the Mount: "Blessed are the pure in heart." It is one of the most beautiful and at the same time one of the profoundest sayings of the Gospel. But it is not beautiful and true because the Christ said it, but because it is true.

Many others have said it too. So at least it seems to me—from the standpoint that “there is no religion higher than Truth”.

In other words, everything connected with truth is not merely a matter of revering the man who explains truth, but to plunge into truth, to understand it fully, and to live it. This, surely, includes a great respect for him who spoke it, but this respect by no means is blind reverence.

It is this plunging into truth and living in it which is the direct way to a pure heart. What then is the blessing which a pure heart brings? When a truth is meditated on and lived deeply, this blessing reveals itself, in one of its aspects, as a feeling of security. But this security is quite different from the security wanted by people. Men seek security by acquiring might over others, by killing their adversaries, by enslaving nations, by gathering money, by believing in confessions, by teaching illusions, and so on. But nobody gets security that way; on the contrary, uncertainty grows, and fear too, which is at the root of all these ways of seeking security. On the other hand, the man of pure heart is not seeking security but he has it. He is sure to be on the right side wherever he goes. He is sure of one of the greatest truths, that a pure heart is security. He is sure that a pure heart is truth in itself. So the word blessing becomes an expression for complete security.

Blessed are those who are pure in heart! This is a very clear statement, which by no means can be misunderstood. It is not said: Blessed are those who pray,¹ or that a pure heart is to be won by going to a temple, or by ceremonies, or by adhering to a creed; but simply: Be ye pure in heart. Nothing more.

¹ Compare the words of the Lord Buddha: “Pray not, the darkness will not brighten.” (*The Light of Asia*).

This truth most surely was not stated out of personal whim, but because there was the desire to state just this truth. The Lord Christ certainly knew that to be pure in heart in a temple is a very easy thing which is mere illusion, but that to be pure in heart in daily life is very difficult. It is the permanent conquering of this difficulty which alone creates a pure heart, whereas the easy thing is to deceive oneself a little about one's real state. The continual test of a pure heart is in daily life.

Again, the Lord Christ did not say: Blessed are those who believe in me. Therefore the statement we are considering is one of those which the Lord Christ really could have said, because it shows no adherence to His own person, but universality and the knowledge that a truth is a truth because of itself. Other sayings which are put in the mouth of the Lord Christ but which contradict this one, that shows His universality and real greatness, may be declared as false because they destroy His universality. Indeed this beatitude shows that the Lord Christ too had the motto, “There is no religion higher than Truth.”

The beatitude, “Blessed are those who are pure in heart,” is supplemented by another beatitude of the Sermon on the Mount: “Blessed are those who are poor in spirit.” This second sentence can rightly be understood only in combination with the first. It means to be poor in all that which is not included in a pure heart, such as mental ballasts, dogmas, beliefs which you must possess, etc. For these things will stand between us and our fellow-men as a high and separating wall. They divide us from a great part of humanity, namely, those who do not share our belief. But a pure heart cannot bear any separation from a great part of humanity, and therefore it renounces all beliefs and dividing thoughts and so becomes poor in spirit.

These two combined sayings have their parallel in Hindu wisdom, where it is said that when a son returned home from university where he had completed his intellectual education, he would then be advised by his father to forget all he had learnt and find something new for himself. This father's advice to his son corresponds to the words of the Lord Christ, regarding spiritual poorness and acquisition of a pure heart.

In Theosophical literature these two thoughts are found especially in *Light on the Path* and *The Voice of the Silence*. There are references to heart-wisdom (pure heart) and mental knowledge which must be transformed to spiritual poorness by translating abstract knowledge into spontaneous living. There is no doubt that this truth is entirely universal, that it is a truth by itself, and not because this one or that one has said it.

So, finally, one of the requisites for gaining a pure heart is to know that a truth is a truth by itself. And it is a very wonderful thing that a Society has as its motto: "There is no religion higher than Truth."

HERMANN RENNER

Regard most earnestly your own heart.

For through your own heart comes the one light which can illuminate life and make it clear to your eyes.

Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

Light on the Path

MOMENTS OF AWARENESS

By FRED MORGAN

THE inner search for truth is a secret search, a private ordeal, an inspiration—it is the culmination of all that has gone before. We have met but not yet won our Beloved. Our Beloved is more closely approached in silence and without effort or discipline. One cannot advance upon reality—one becomes reality.

Although the ground must be prepared as in a garden, one does not constantly turn over the soil, or hoe the weeds, for there comes a time of maturity or fulfilment. It is then that action should cease, that is, the repetitive action of preparation and discipline. The garden is about to bear its fruit and the gardener stands in silent wonder.

For countless centuries we have been busy with our backs bent and our eyes upon the ground. Now it is time to look up in silence to see the miracle of the unfolding blooms. As the snowdrop in early spring can force its way through hardened ground to sunlight and freedom, so can the spiritual aspirant become aware of a great awakening.

These moments of awareness have immense value. They are contacts with reality, at times tenuous, at times vivid, but each contact leaves its sterling mark. We cannot pursue these heralds of the higher worlds, but we can attune our denser bodies with a brave and wholesome way of life. Brave, because it takes moral courage to be unique

and creative, and because we shall be sailing on uncharted seas with a "mutinous crew". Wholesome, because things otherwise on any plane of existence distort the vision of reality.

Simplicity is the keynote—an inward simplicity that will reflect itself outwardly. Complexity merely adorns and enhances the personality and is a trap, as is simplicity when merely a pose.

How we cling to elaborate designs and inventions. How we prove in ten thousand words the futility of words. We love the exhibitions of mind and "culture," and the sense of seclusion from the vulgar. But there is vulgarity in seclusion when vanity and pride seclude. Love is unaware of boundaries, and Truth has no password.

The inner search for truth eliminates the unessential—avoids the garrulous and recognizes the elaborate façades of convention and conformity for what they are. All things that tend to settle down with comfort and security belong to this world of shadows, as well as mass movements with popular appeal. Reality has no form and truth cannot be explained.

The happiest moments of our lives are silent ones. When wise men visit words are not wasted. Lovers need no words—their love is great as their moments of silence are long. Truth comes to those in silent alertness. When harvest-time approaches and the fruit is ripening, our task is not so much to seek and search as to be still, for in too diligent a search we lose our way in the halls of distorted echoes.

FRED MORGAN

THE WISDOM SELF

By M. R. WALKER

YOU are as old as the hills, as young as the sunrise! You are a chalice which may be full either of grief or bliss. You are a mountain tarn unplumbed, and must seek the pure depths of your being for realization.

What is wrong with the people of the world? They live on the ruffled surface of life, and do not know their own inner strength. They join in the clamor, and do not know the power of silence. Fear-driven, hate-hounded, they trample on the weak in their baffled fury!

Our superficial mind compels us to believe that the material world is all-important, our feelings and streams of endless, meaningless thoughts are strong in their dominion, real to ourselves, self-sufficiently to be enforced on others, who in their turn desire to dominate other people.

Is there any way out of this domination of the commonplace? A solution which shall make us one with life and fate? Not an outcast, but a noble being, one with the Divine, a living well of wisdom, of depth profound?

You have sought without, have desired a teacher, have gripped at the passing which tore itself from your bleeding clutch. The way is *within*, through the gateway of deep thought, through the sunshine of purity of motive, unselfish love, kindness unchanging.

The thoughts and deeds of the past often sweep us on their vagrant currents, old sorrows and wrongs toss us on

their storms, but these are the sirens who lure the struggling mariner to shipwreck. Find the deep laws of being, those truths which are eternal.

Criticism, hatred, spite, contempt are lightnings born of brooding storms within; fear is our inner acceptance, weak and sickly, of their rebound on ourselves, the attracting influence which lays us open to the assaults of fate, unprotected in a calamitous world.

But there is a silence which leads to wisdom. There is a real being within, which dominates the storms of personal fate, not by repelling evil influences, but by transferring our self-realization to the centre of our consciousness, to the real in us, a being who may say to the raging storms of life: "Peace, be still!"

The peace of fair skies, the soft beauty of flowers, the cool zephyrs, the healing cleansing of water, the happy warmth of sunshine, shine dimly through our gloom and give us an indication of the peace of inner being, of eternal wholeness, yet are in themselves fleeting, passing, insecure.

Your security is the depth within your own soul. There is the unchanging, there is wealth which never mocks but remains yours, your one treasure, your truth, your unity. Compassionate understanding and loving wisdom have their source there.

God! What is God? Ask in the secure silence of your own soul. Let the God within be expressed, in beauty, service, truth. Let compassionate wisdom speak on earth; let silence be felt in the midst of the clamor.

You may be misunderstood. You may betray yourself. But you will know that the hub of the universe is within you. If you possess that security, lacks no longer hurt you. Said the mystic Santa Teresa:

Let nothing disturb you,
Nothing affright you.

All things are passing;
God never faileth;
Who God possesseth
In nothing is lacking;
Alone God sufficeth.

Be your own Eternal Self. That is your redemption, your security. Fear and sorrow are clouds of man's making. Dispel them with the light of Truth eternal. Love eternal, compassionate wisdom, are within you. Serve God in man.

M. R. WALKER

As individuals we need not be concerned that we are unable to change the world; but only that we take the threads of the ugly world pattern as it is spun about us in enmity, in unkindliness and resentment, and re-weave them into a pattern of beauty, kindness, friendliness, peacefulness, courtesy and brotherhood. It is where the spirit of brotherhood has failed that the world has failed, but Theosophists each individually have their world to change and cannot wait for others to be first in friendliness and brotherhood. Each has his own part of the pattern to reweave; not another's part, and out of his own heart that reweaving must be done.

The Theosophical Society is a part of the Great Plan. It must receive all, and if there be any who are unbrotherly they are for our loving. The threads of unkindness are part of the world-made pattern of unloveliness. The Theosophist has a tapas to perform as he receives those threads and re-weaves them in accord with the original pattern of beauty and brotherhood. It is by each thus living a great part in the Society that the Society can live a great part in the world.

S. A. COOK

REVIEWS

The Story of Atlantis and The Lost Lemuria, by W. Scott-Elliot, Third Edition, T. P. H., London, pp. 126, price 15/-.

Man: Whence, How and Whither, by Annie Besant and C. W. Leadbeater, T. P. H., Adyar, Third Edition, pp. 535, price Rs. 12 (bd.), Rs. 15 (Cl.).

In Theosophical literature there are certain books which stand out as original researches into the history of the earth and of man. Of these the most important include *Esoteric Buddhism* (based on the then unpublished Mahatma Letters) by A. P. Sinnett, 1881; *The Secret Doctrine* by H. P. Blavatsky, 1888; *Atlantis and Lemuria*, 1896 and 1904, and *Man: Whence, How and Whither*, 1913.

The first books survey the whole weep of evolution from the creation of the universe to the races of modern man. In these books on *Atlantis and Lemuria*, Mr. Scott-Elliot, assisted by the clairvoyance of Mrs. Scott-Elliot and C. W. Leadbeater, gives details of that portion of pre-history which is concerned with the geography

and civilizations of the continents which once existed on the site of the Atlantic and Pacific Oceans. The story is an enthralling one, filled with dramatic details of the rise and fall of ancient empires, of early flying-machines, black magic and great natural catastrophies.

The Publishers claim that this book "establishes evidence from geology, history and ethnology for the existence of these ancient continents". We would prefer to say that the book contains a summary of the then existing evidence. Present-day opinion may be summed up as "there was something in the Atlantic area but its extent and period is uncertain".

In this third edition the two books, previously printed separately, are bound together into an attractive volume. Some might have preferred that *Lemuria* should have been put first, as then subject-matter would have been in chronological order. An index would add to the usefulness of the book. The six maps, enclosed in a flap, may prove to be the most valuable part of the work.

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Mr. A. P. Sinnett, in his excellent Preface to the first edition, points out the value of clairvoyance as applied to past events and historical research. This faculty is allied to memory, though here it is not the memory of an individual but of Nature that is contacted. We have here a new method of historical research—which is likely to be developed and used more and more in the future.

In *Man: Whence, How and Whither*, Dr. Besant and C. W. Leadbeater use this new instrument of research to examine the past and future of our planet. The contents of this remarkable book include research into the early Chains, Rounds, and Life Waves; details of the Moon Chain; early times on the Earth Chain; information concerning the Fourth and Fifth Root Races, and a large section on the future.

In this, and the books previously mentioned, many dates are given. The question of dating the past is fascinating but difficult. We are told that the investigators took much trouble to be accurate. Readers should note that in such books, especially those written last century, the Authors naturally use the nomenclature for a given period of time according to the then accepted chronology. Today the reader must make the necessary adjustments. The dates them-

selves are consistent and this is the important point. They can be placed on a time-scale, or graph, and thus interpolated and extrapolated.

This new edition is a great improvement in paper, binding and format on the previous editions. Some details were derived from previous publications but most were new. The diagram which forms the frontispiece has been found especially valuable by students during the last forty years.

This book is not only a serious contribution to long past history but a prophecy of future events. It contains material of great value to us today. It encourages us to hope that God will not "weary of mankind" as He did in Atlantean days, and thus that no great catastrophe will destroy the human race. For those seeking to shape the future, "led by dreams and visions," hints can be found of the pattern of the Divine Plan of things to come. From the labor of these clairvoyants we are led to know that the future of man is indeed the future of a Being, the splendour of whose destiny has no limit.

E. W. PRESTON

The End of Time, by Josef Pieper, translated by Michael Bullock, Faber and Faber, London, 1954, pp. 157, price 10s. 6d.

The sub-title to this work is "A Meditation on the Philosophy of History" but it could equally or better have been entitled "A Philosophical Presentation of Christian or Biblical Eschatology as depicted in the Apocalypse".

The author's thesis is that to reflect upon history in a spirit of philosophical enquiry brings us to the question of the end of things, and that any philosophical enquiry must be founded upon the primeval rock of theological pronouncements, "theology" meaning that which has been revealed in the Bible and especially in *Revelations* by St. John. The end of things is "salvation and disaster"—the salvation of the elect or chosen ones to be preceded by a disastrous and catastrophic world era, in which Anti-Christ will reign apparently supreme. He even states boldly that "a philosophy of history which refuses to refer back to theology ceases to be philosophy and starts to become pseudo-philosophy".

A major portion of the book is taken up by a critical challenge of all belief in the gradual improvement and betterment of the world. He points, with some measure of reason, to our own era when the atomic bombs race surely does not indicate that world-betterment is the supreme interest of the nations of the world. The creed of "perpetual progress" is unequivocally

rejected by him in favor of the coming of the Anti-Christ, an actual "Being who takes dominion of the world" as an embodiment of "original sin". This Anti-Christ can only be vanquished by the Christ or Logos made Man. Therefore the end of the world is to be, and is even now a terrific struggle between the forces of Darkness and Light as embodied in Anti-Christ and Christ. But for the believer in the grace of Christ the end is sure and sweet. He is of the chosen. The author holds that if there could be a consummation of the military, political and economic merger in a religious united front, in it the power of the Anti-Christ would find its most extreme intensification. Then neutrality would be no more, for "all the inhabitants of the earth, with the exception of the Chosen, pray to the beast and say: Who is there like unto the beast?" and the possibility of emigration, even of inner emigration, disappears. So the author views as disastrous "a firmly grounded equality in all mankind; the equality of universal satiety—a world peace secured to eternity," every attempt to disturb it instantly encountering insuperable resistance. But the truly theological virtue—hope—ensures to the believer a place in the "New Heaven and New Earth" even in the face of the catastrophic

ending. Theosophists who also know of a final "Judgment Day" will find certain correlations with their own teachings, even in this entirely Christian presentation.

A. SHITAA DEVII

Ochêma, the History and Import of Hylie Pluralism, (in Dutch), by Dr. J. J. Poortman, Van Gorcum and Co., Assen, Netherlands, 1954, pp. 179, price geb. f 8.25.

Ochêma is the Greek word for vehicle. The book is named thus after a case of typical Hylie Pluralism, viz., psychological pneuma, which Neoplatonists referred to as the soul of Ochêma, its carriage or vehicle.

In the Introduction, the author explains the difference between monistic and dualistic materialism. The first means pure materialism as known in physics, and the second a materialism which deals not only with physical matter as we see it, but also with a finer form of matter. The Neoplatonists believed in several spheres of finer matter. Hyle is matter in the widest sense. This Hylie Pluralism is something like plural corporality.

Many old philosophers have made the classification of spirit, soul, and matter. The author starts from the soul and investigates the theme that the soul or consciousness or mind has its material side, even after the dis-

solution of the physical body after death. He gives for this the name of psycho-hylism.

The view that man possesses a subtler body can refer to different levels. St. Paul distinguishes between a psychic body and a pneumatic body, pneuma meaning spirit, but in contrast to immaterial spirit, "pneuma" is subtle matter at different levels. Perhaps one would call "pneuma" substance, while hyle is matter.

The author distinguishes between physical, physiological, psychological and sublime pneuma. Now the subtle body is conceived of in different ways according to the metaphysical background. He arranges the metaphysical standpoints between the two extremes of monistic materialism and complete spiritualism from the alpha to the zeta standpoint.

Part II of the book deals with the history of Hylie Pluralism—Hylie Pluralism among primitive peoples, according to some ethnographical notions, in ancient Egypt, Assyria, Babylonia, ancient Persia, and among the Teutons and Celts.

Part III deals with the import of Hylie Pluralism.

It is interesting to note that along the lines of parapsychology there is an approach of philosophy to Theosophy. The book is a doctoral dissertation and it is noteworthy that the subject has had

the recognition as a definite contribution to philosophy.

The book is well got up, is illustrated, has a synopsis in English at the end, and a useful index.

MARY ELMORE

Outlines of Karma in Jainism by Mohanlal Mehta, M.A. Jain Mission Society, Bangalore, 1954, pp. 26, price Re. 1.

This brochure is a reprint of a chapter from the author's book *Outlines of Jaina Philosophy*. The author is a research scholar of the Banaras Hindu University.

Jainism does not mean by Karma "work" or "deed". According to Jaina philosophy, Karma is an aggregate of "material particles," very fine and imperceptible to the senses. They enter into the soul and produce changes in it. The soul is "infected" by matter and is gathering new matter every moment. Its liberation is attained by stopping the influx of new karmas and eliminating the acquired ones.

A feature of the Jaina philosophy is the minute analysis to which it subjects the matters it deals with. Thus there are four kinds of bondage, according to their (1) nature, (2) duration, (3) intensity, and (4)

quantity. There are eight species of karma: (1) knowledge-obscuring, (2) intuition-obscuring, (3) feeling-producing, (4) conduct-belief obstructing, (5) age-determining, (6) personality-determining, (7) status-determining, (8) and power-hindering. The knowledge-obscuring karma is divided into five sub-species. Thus the analysis goes on.

Sanskrit terminology is given, and the words used above to indicate the classification are the author's translation from the Sanskrit. The soul's progress is marked by "suppressing" (this is the word the author uses) various passions. The sequence of these achievements is tabulated like everything else.

It is a scholarly work which can be properly appreciated only by those who are prepared to give the time for a critical study of the various tables and analyses, and such a study is not easy without a knowledge of the Sanskrit terms in which the ideas were originally conceived. We are told that the liberated soul "is God," but does not lose its individuality. It attains to infinite knowledge, intuition, bliss and power.

M. SUBRAMANIAM

SUPPLEMENT TO THE THEOSOPHIST

MAY 1955

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President left Adyar on April 28th for a three and a half months' tour in Europe. At Bombay on the evening of the 28th he gave a lecture on "The H.P.B. Spirit and Her Mission". His itinerary includes visits to Athens, Italy, Austria, Switzerland, France, England, Scotland, Holland, Norway, Finland, Sweden, Denmark, Belgium and Germany.

Adyar

The 32nd annual South Indian Theosophical Conference was held at Adyar during the Easter period, from April 8th to 10th inclusive. The Conference was inaugurated in the Headquarters Hall by the President, on Friday afternoon, who in his opening remarks dwelt on Lodge work and the importance of drawing every Lodge member into its activities. One hundred

and twenty members registered at the Conference.

Sri Rohit Mehta, General Secretary of the Indian Section, and his wife Srimati Shridevi Mehta came down from Banaras to participate in the Conference, and the Workers' Training Camp that followed.

The programme included a Conference of Lodge and Federation Officers which, after two sessions, arrived at the conclusion that there is an urgent need for revitalizing ourselves if our Lodge is to be revitalized; and a Sectional Conference, with the theme "Lodge Work". This latter divided itself into four groups under the titles: Lodge Administration; Lodge Properties; Lodge Programmes; and the Presentation of Theosophy. Each group had its own chairman and met in three sessions. The discussion was animated with practically every member participating, and at the end

the leader of each group presented a report to the whole Conference in a session in the Headquarters Hall. During the Conference Sri Rohit Mehta gave a talk on "The Mysticism of Kabir," with accompanying songs by Srimati Shridevi Mehta. On Sunday afternoon there was a Tea Party for the delegates under the Banyan Tree, and this was followed by the closing session at which Srimati Rukmini Devi and Sri Rohit Mehta spoke, and the President gave the closing address.

On Monday, April 11th, at 8 a.m. in the Headquarters Hall, the President, Mr. N. Sri Ram, inaugurated the Workers' Training Camp at Adyar, one of the Indian Section regional camps. The programme consisted of short meditation in the morning, and four sessions of talks daily, two in the morning and two in the afternoon. The subjects dealt with showed a wide scope, since the Camp was in the nature of a Summer School. There was a series of talks on Evolution and Perfecting of Man by Sri Rohit Mehta; another on man's various bodies by Sri S. G. Venkataramanan, and a third series on Karma and Reincarnation by Sri M. Subramaniam. Talks and lectures on various Theosophical subjects were also given by Srimati Shridevi Mehta, Prof. R. Srinivasan, Srimati A. Siitaa Devii,

Dr. E. Sundaresan, Dr. C. R. Kamath, Mr. D. M. Vaswani, Mrs. Mary Patterson, Srimati Bhagirathi Sri Ram, Miss Florence Pulsford, Sri N. R. Subramanyam, Miss Ann Kerr and Srimati Secta Neelakantan.

Ireland

The outstanding events of the full programme of activities of last year were the visit of the President, Mr. N. Sri Ram, and the moving of the Section Headquarters. The new Headquarters located at 31 Pembroke Road, Dublin, were dedicated by the President during his brief visit in March 1954. Included in his engagements at that time were talks to members and one public lecture on "Spiritual Living, What Is It?"

During the year a number of lecturers visited the Section, among them, Mr. John Coats, Capt. Muirson Blake, Mr. C. R. Groves, Mrs. Walker, Miss Grace Blanch and Dr. Hugh Shearman.

At the annual meeting Mrs. Evelyn O. Hornidge was re-elected General Secretary and Mr. Leslie Pielou National Treasurer.

Mexico

The annual Convention of the Mexican Section was held September 28-30, 1954, at Lodge Alfa in Puebla. 17 delegates with

other members and friends were cordially welcomed by the President of that Lodge. As provided in the Section Rules, the General Secretary, Señor Adolfo de la Peña Gil, presided over the Convention. General Rafael Cancino Palacios, President of the host Lodge, was elected as Chairman of Debates, and Señora A. A. de Rojos was appointed minutes Secretary.

Greetings from the various Lodges were given with each Lodge President giving an account of the year's work. After a violin recital by the four Martinez brothers of Veracruz, the General Secretary presented diplomas to new members and then delivered his annual Report of the Section's work.

The afternoon session opened with music. Three scrutineers were appointed to count the votes for the election of the General Secretary, and while they were carrying out their duties a short paper, "What Is a Convention?" by C. Jinarajadasa, was read, and there were some recitations. The report of the scrutineers showing that Sr. Adolfo de la Peña Gil had obtained the majority of votes, the Chairman of Debates proclaimed him General Secretary of the Mexican Section. Señor A. de la Peña Gil thanked the members for ratifying their confidence in him and assured them of his continued loyal service to the Society. In the

evening Ing. Salvador Tayabas lectured on "Schools of Initiation".

In the final session of the Convention, on the following morning, a number of propositions were discussed, and the Convention was then brought to a close. All present were guests at a banquet given by the host Lodge at the home of General Cancino Palacios. In the evening the General Secretary lectured on "The Kingdom of the Gods," and the lecture was followed by an exhibition of photographs taken by Sr. Ramon Pujol.

The next day a number of the delegates made an excursion by bus to various nearby places of interest, including Cholula where there is one of the largest Toltec pyramids in the world, the Franciscan Convent at Huejotzingo, Tlaxcala, and later a visit to the first Catholic Church constructed on the continent, where the original pulpit, baptismal font, and image of the Holy Christ brought there by Cortés with other holy relics still remain, and on to the Sanctuary of the Virgin of Ocotlan. They returned to Puebla in the evening and the next day all departed for their respective places. The dominant note of the Convention was its vitality, harmony and good-will, the "nucleus of Brotherhood" pulsating continuously throughout the three days.

Cuba

This year the Cuban Section completes its fiftieth year. Although Don José M. Masso, its first General Secretary, joined the Society as early as 1884, he had to work for many years to achieve the formation of a Cuban Section, which he finally did on February 7th, 1905, with six Lodges in Cuba and one in Costa Rica. Thereafter the Section embraced one after another of the Spanish-speaking territories in South America, and in three years it had 26 Lodges. By 1922 it included seven countries, and also mothered Mexico and Brazil which became autonomous Sections. The Section now has 33 Lodges, all in Cuba, and a total membership of 623.

The official organ of the Section, *Revista Teosofica Cubana*, has for several months past been publishing in serial form "The History of the Cuban Section" by Dr. Lorgio Vargas. The latest instalment covers the period 1915 to 1950, and the Section hopes to publish the complete history soon in separate form.

Since last year, Mr. and Mrs. Armando O. Caballero of Cienfuegos are bringing out a duplicated bulletin, *Evolución*, containing articles from Theosophical magazines and excerpts from various writers. The editor's page gives

items of news, from which we note that Lodge Amor of Santa Clara was resuscitated on October 9th.

Sweden

Herr Elis Wikström has been re-elected General Secretary of the Theosophical Society in Sweden for a term of one year beginning May 1st 1955.

In October 1954, the Section reported a total of 432 members and 21 Lodges. In Stockholm and Göteborg the Lodges are very active, but some of the smaller centres are less so due chiefly to the country being so sparsely populated. District Secretaries have been appointed to assist the General Secretary and the Managing Board to strengthen the Section work, and various changes have been made in the Section rules aiming at a more balanced representation of the various Lodges and groups on the Board.

The financial situation, which had been a cause of anxiety, improved favorably during the year, due to the generous response by the members to the Board's appeal and economy in the expenses. The bookshop has proved valuable in spreading the message of Theosophy, and also yielded a profit. The first of Mr. N. Sri Ram's books to be printed in a Scandinavian language, *A Theosophist Looks at the World*, has just been published.

Wales

It is a hopeful sign that many of the new members joining the Section are young people. Eleven of them have joined the organization of the Young Theosophists in Europe, and active work is being done by them along their own lines, which includes producing plays and participation in the Order of the Round Table which has 32 members and two Tables in Sweden.

A number of lecturers from abroad toured the country during the year, among them Mr. John Coats who lectured in many of the Lodges and showed colored slides of his travels, and Mr. Otto Viking from Denmark, who visited several Lodges. The General Secretary toured the northern, middle and southern areas, while other Swedish lecturers covered various parts of the country. Nearly 60 Swedish members registered for the Scandinavian Regional Summer School which was held early in July at Norefjell in Norway, and was preceded by the annual Council Meeting of the European Federation. These gatherings as usual afforded an opportunity for the delegates to meet the officers of the European Federation and members from other Sections of Europe. Unfortunately while on his way to the Summer School Mr. Erik Cronvall, former General Secretary, passed away.

The annual Report of the Welsh Section showed on September 30th a membership of 188, which is a gain of 10. During the Convention, held in May 1954, the guests of honor were Mr. J. E. van Dissel, General Secretary of the European Federation, and Mrs. Mary Elmore of London, who gave the Convention public lecture. Earlier in the year the Section had the honor of a visit from the President, Mr. N. Sri Ram, who gave two public lectures and spoke at a members' meeting and at a social gathering for members and friends. There were a number of other well-known Theosophists from other Sections who gave talks and lectures during the year. There are seven Lodges in the Section, most of them active, holding regular meetings and lectures. Nearly a quarter of the total membership are unattached to Lodges and a special effort is made to keep in touch with them through correspondence and to encourage lone members to maintain interest in the work. The work of the Section Headquarters must of necessity be limited largely to organization matters, correspondence and occasional visits to Lodges by the General Secretary, as there is no office staff. It is felt that the services of a travelling lecturer and

organizer to move about the Section and encourage and strengthen the members in the work of the various Lodges, would be of much value, but the development of such a programme must be delayed until some future time.

The General Secretary, Miss E. Claudia Owen, attended the meetings of the British Isles and Ireland Regional Committee, and fourteen members of the Welsh Section attended the British Isles Summer School in Derbyshire. There is within the Section close co-operation with other organizations, among them the United Nations Association, and the British Council, through which links are made with overseas students in Wales.

The General Secretary concludes her annual Report with this encouraging statement: "There is happily much evidence in Wales of the growth of the Theosophical idea of Universal Brotherhood and this is especially apparent amongst the younger generation."

Finland

The 1955 annual Convention of the Section was held in Helsinki, April 8-10. At the opening meeting three speakers were presented: Mr. S. S. Seppälä, who gave the address of welcome, Mrs. Kirsti Elo, who spoke on "Love," and Mrs. Magda Aspelin who spoke

about the Besant Cultural Centre. The programme also included music and refreshments.

A discussion meeting was a feature of the second day of the Convention. After three young people presented the subject "Theosophy and Our Own Time," discussion continued for one and a half hours. The official annual meeting took place that evening. The General Secretary, Miss Signe Rosvall, opened the meeting and spoke about the work of the Order of Service in foreign countries. Greetings received were read and it was decided to send a greeting to the President at Adyar. A review of the year's work was presented by the Secretary of the Section, and the Treasurer's report and budget for the new year were presented and approved.

On the final day, Easter Sunday, a public lecture "Theosophy as the Breaker of Prejudices" was delivered by Mr. Jussi Angervo. The Convention was closed in the evening with a programme of music and an address by Mrs. Helena Kuusela, who spoke about her work and experiences as a lone Theosophist among non-Theosophists, and a lecture by Mr. Yrjö Kallinen entitled "Awakening".

The Convention was attended by 150 members, and more than 200 were present for the public lecture.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Elis Wikström	Östermalmstgatan 12, Stockholm	<i>Theosophy 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>Theosophia</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, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (21a) Hamburg 39	<i>Adyar Teosofica Cubana Teosofia</i> .
1905	Cuba	Señor Juan Alfonso Sanchez	P.O. Box 365, Habana	<i>Teosof.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Mr. I. G. Mitford-Barberton	P.O. Box 2284, Cape Town	<i>The Link</i> .
1909	Southern Africa	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Scotland	Madame Claire Wyss	Bruderholzstrasse 88, Biele	<i>Clarité</i> .
1910	Switzerland	Mademoiselle Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarité</i> .
1911	Belgium	...	...	...
1912	Indonesia	Mr. Soenardjo	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/19	<i>Adyar</i> .
1913	Norway	Herr Erling Havrevold	Bjornstetttv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

JUNE 1955

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

1919 Ireland	... Mrs. Evelyn O. Hornidge	... 31 Pembroke Road, Dublin	... <i>Theosophy in Ireland</i> .
1919 Mexico	... Señor Adolfo de la Peña Gil	... Iturbide 28, Mexico D. F.	... <i>Boletín Mexicana; Diarria.</i>
1919 Canada	... Lt.-Col. E. L. Thompson, D.S.O.	... 52 Isabella Street, Toronto 5, Ont.	... <i>The Canadian Theosophist.</i>
1920 Argentina	... Señor Enrique O. Gossweiler	... Union No. 2581 (R. Alberti) Rosario	... <i>Revista Teosófica; Evolución.</i>
1920 Chile	... Señor Luis Tapia Marcon	... Casilla 601, Valparaíso	... <i>Fraternidad.</i>
1920 Brazil	... Tenente Armando Sales	... Rua Sao Bento 38, 1 ^o andar, Sao Paulo...	... <i>O Teosofista.</i>
1920 Bulgaria	... Gretar Pells	... Ingolfsstr. 22, Reykjavik	... <i>Gangleri.</i>
1921 Iceland	... Mr. Felix Bernudes	... Rua Passos Manuel, No. 20-cave, Lisbon.	... <i>Ostris.</i>
1921 Spain	... Miss E. Claudia Owen	... 10 Park Place, Cardiff	... <i>Theosophical News and Notes.</i>
1922 Portugal	... Señor Mario Radacelli	... Palacio Diaz, 18 de Julio 1333, Montevideo	... <i>Revista Teosófica Uruguayana.</i>
1922 Wales	... Señora Esperanza C. Hopgood	... Box 8774, Fernandez Juncos, Santurce...	... <i>Heraldo Teosófico.</i>
1923 Poland	... Mr. N. K. Choksy, Q. C.	... Koshanara, 54 Turret Road, Colombo	... <i>The Picroma.</i>
1925 Uruguay	... Monsieur Kostis Melissaropoulos	... 3 Ethnikis Trapezis Square, Filothei,	... <i>Theosophikon Deltion.</i>
1925 Puerto Rico	... Señor Miguel Monge Echandi	... P.O. Box 797, San José, Costa Rica	... <i>Serenidad.</i>
1925 Rumania	... Señor Jorge Torres Ugarriza.	... Apartado No. 2718, Lima	... <i>The Lotus.</i>
1925 Yugoslavia	... Dr. Benito F. Reyes	... P. Florentino corner Iba Streets,	... <i>Revista Teosófica; Boletín.</i>
1926 Ceylon	... Señorita Corina Martínez	... Apartado Postal 539, Bogotá	... <i>Saurabh.</i>
1928 Greece	... Mr. Vallabhdas H. Kapadia...	... P.O. Box 354, Zanzibar	... <i>Karachi T.S. Bulletin.</i>
1929 Central America	... Mrs. Gool Minwalla	... Noonan Road, Karachi 3	... <i>Theosophical News.</i>
1929 Paraguay	... Mr. V. Rajagopal	... P.O. Box 752, Singapore	... <i>Mitteilungsblatt.</i>
1929 Peru	... Dr. Hugh Shearman	... 18 Brookhill Ave., Belfast	... <i>Dao Hoc.</i>
1933 Philippines	... Mr. Hans Zeuger	... Sheikh Badr Quarter, Jerusalem	... <i>Dao Hoc.</i>
1937 Colombia	... Mr. Pham Ngoc-Da	... Directeur de l'Ecole des Filles,	...
1947 East Africa	... Señor Pablo Bonilla T.	... Chaudoc	...
1948 Pakistan*	... + Federation.	... Apartado 2907, Caracas	...
1948 Malaya and Singapore*	...	...	...
1949 Northern Ireland†	...	...	...
1950 State of Israel*	...	...	...
1951 Japan*	...	...	...
1952 Viet-Nam	...	...	...
1953 Venezuela	...	...	...
* Presidential Agency.	...	...	...

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".*

THE story is told of an unfortunate man whose crime led him to the gallows. Standing with the noose about his neck he was asked, as is the custom, if he had any final word to say, and gave the reply: "This will certainly be a lesson to me." Humor and nonchalance in the face of death? Or did this man then realize the purpose of experience, even the experience of death? Did he know that life follows death as death follows birth to new life, unending until the lessons of life and death are learnt?

For such is the truth of life and death. Neither is the end, nor together are they all, but each is a phase in the long, oft-changing but unbroken journey from beginning in human potential to consummation in perfection attained.

What that perfection may be like, it is not possible to conceive; it is so far beyond the present condition of mankind. Only in those who have stood on heights far beyond the general attainment of man can the possibilities be glimpsed. Perhaps, it is from consideration of the nature of these

heights that the most, for the present, can be foreseen and the direction of man's advance previewed.

Who are they who stand on the heights as man surveys the past? There have been those who have won battles and wars that have made and unmade kingdoms and nations; great patriots, rulers and warriors. Every country has raised statues and memorials to these men, each selecting those it called its own because its nation was served.

But above these stand others honored and renowned, not so much for their contribution to the composition of nations, as to the changing of men's minds, broadening their ways of thinking, especially about their mutual relationships. And in recent times it is possible to see that these have led nations and peoples less in the pursuit of physical advantages, more in the recognition and the establishment of what are known as the great human and universal principles that are now moving mankind to broader views of relationships between peoples. The great philosophers, the great teachers, Socrates, Buddha, Jesus and others, did not lead men in battle to create kingdoms or to integrate peoples into nations. These things have happened throughout history within a larger and persistent concept, of which men were often scarcely conscious. The universals of love, beauty, tolerance, freedom, consideration, which these saints and sages set forth, are of the essence of true relationship the world over. They serve mankind everywhere.

These, then, are the evidence of mankind's advance, that men are seeking to understand each other, to be genuinely tolerant, to respect in freedom of thought the differences of opinion that dignify men as creative individuals, to act in service and in brotherhood, one to another. To a goal far beyond the present, but in a direction toward which the world is already turning, all mankind is moving

at a quickening pace. Every century, perhaps every decade, will see the advance, and eventually, as the goal is approached, men will know that life lives on through a series of deaths and rebirths each moving the individual self towards its perfect goal.

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Perhaps Einstein's greatest contribution to mankind was the evidence that the powers latent in man, working through his mind and using no other instrument, can conceive and set forth hitherto hidden facts of Nature. He propounded concepts which other men, by observation and experiment, then proved to be true. That mass and energy are interrelated by a factor equal to the square of the speed of light was an Einstein prediction that led to the atomic age. By this and his theory of relativity he had come to the conclusion that all physical phenomena are related, and although he was never satisfied that this was proven, he felt that his Unified Field Theory and its mathematical expressions, upon which he worked for thirty years, carried him nearer the solution than anything he had previously done.

As a result of his work, other scientists discovered something of the complexity of the atom with its many types of infinitely smaller particles, and watching their apparently disordered individual behavior, they developed their theories of the uncertainty principle, meaning thereby that these particles operated in a realm uncontrolled by physical law.

Einstein would have none of this, asserting his belief that God does not "play dice," that order reigned throughout, and that as we came to understand the nature of matter (we now know only its phenomenal effects) we would find the infinite law still at work in this subtle nuclear field as well.

It has been suggested that the seemingly individual and independent action of some of the atom particles is evidence that a germ of free-will exists even at the material level. Einstein's theory that, despite appearances, these "free" particles are yet acting within the law finds its counterpart in the concept that humanity, free and self-willed, is no less within the law and must bring itself into accord with its great harmony.

Among his beliefs was this avowal:

"I believe in the Brotherhood of Man and the uniqueness of the individual."

* * * *

Terrible as is the increasing scourge of polio one wonders about the terrible remedy. Men of science unquestionably sincere in their search for a solution of the augmenting problem of disease find each, as it is recognized, more difficult to eradicate. Each seems deeper seated, taking a subtler and more persistent hold. And mental illness is becoming an ever-growing burden upon mankind. Why this increasing subtlety of disease?

Can it be that the method of pursuit of remedy is itself all wrong, that it involves infraction of the divine law which says to intelligent man that he may no longer follow the law of tooth and claw, and that being intelligent, being human, being divine in potentiality, he must seek to do no harm? Can the trend be reversed before new and deeper scourges come upon mankind? One wonders.

Polio vaccine manufacturers require monkeys, whose minced kidneys are the basis of the medium in which the virus is grown. Others are used to test the vaccine. All die—one to every 800 to 1200 multiple vaccinations, 800 to 1200 patients supposedly safeguarded. It seems a small price. But there are many to be protected and the vaccine

manufacturers require thousands of monkeys every month. What is the real price? What is the price of wholesale slaughter? Can it prevent, or in the subtle unity of Nature, does it cause human disease and suffering and death? One wonders whether for lack of the deeper understanding mankind is inevitably and unwittingly paying a full and terrible price.

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Over twenty years ago the following appeared as an editorial in *The American Theosophist*:

"We are proud to be American, but most of us are American by birth rather than by personal choice, and like citizens of other countries we would be proud of the country of our birth, however it might happen to be named and whatever its location between the poles, for every nation has a tradition in which its citizens may take pride.

"But there is a citizenship to come that will be a mark of honor recognized by all the people of all the nations; a citizenship not limited by pride in the traditions and achievements of one nation, not circumscribed by allegiance to just one country, but a citizenship known and honored for its forsaking of all these lesser interests and subordinating them all to citizenship of the world.

"Some day, and please God, some day soon, a World Council will be formed; not a council of nations, nor of national representatives, but a council of world citizens without national allegiances. The nations of the world will select their most honored citizens, their greatest national figures, and upon acceptance of appointment they will forswear allegiance to their countries and their sovereigns and become citizens of the world. As world citizens, above party, race or nation, they will take their seats upon the World Council, and the interests of the world, nothing less,

will thenceforth concern them. No national interest will sway their judgment, no patriotic pride will warp their view. Great men *and women*, most honored in all the world, they will serve the world alone. Every country will welcome them as citizens greater than their own; in every country they will be free, recognized for their sacrifice of a lesser citizenship in the service of the world.

"To few will such honor be accorded. Few at first will be great enough to relinquish the traditions and interests of national citizenship, but having the confidence of the nations, these few will show the world the way to peace and to prosperity for all peoples."

The time is still far distant, but it is interesting in the light of the foregoing to note that, in the Congress of the United States, it has been proposed to offer a bill for the purpose of bestowing honorary United States Citizenship upon Sir Winston Churchill in recognition of his services to the free world.

The time will still come when service to the whole world will be given recognition in the form of World Citizenship by a body representing, and authorized to act for, the peoples of the world in their united and common interest. Once during the last great war Churchill offered citizenship with Great Britain to the French people. It is fitting and gratifying therefore that this wider citizenship should be offered (if the bill passes) to Sir Winston. Most significant is this approach to the idea of citizenship not confined to one nation, pointing in the direction of a citizenship of the world in recognition of great service to all peoples.

* * *
A few years ago during an interval in the United States, time was found to fulfil a desire to attend some meetings of a Great Books group. The Great Books movement had been started some years earlier under the auspices of the

University of Chicago as an incentive to adult study of the world's great classic literature. Upon return, twenty sets of the books were taken to India in the expectation of starting a group there. The opportunity unfortunately did not present itself. Such was the success of the group method in the United States, however, both as to numbers of groups throughout the country and as to voluntary continuity of study (some groups have pursued the programme for six or seven years), that it was adopted for a time for the School of the Wisdom.

In view of this it is pertinent and interesting to quote a recent statement by a student member of a Great Books group. It expresses the ideal set before the members of the School and experienced by some of them:

"After a year in a Great Books group, may I offer an evaluation? I found there about what I anticipated: knowledge and wisdom of the past, friendly and learned discussion, keen and inquiring minds and like tastes, but with variety for good seasoning. Most of this I have known before, in other places, which did not detract from the sweet aroma, but enriched it.

"However, what I did not expect to find and what I have not found elsewhere is a certain quality—discipline in speech. To talk about ideas was always easy, but to be patient while others talked, when I was burning to break in, was much more difficult. I learned to listen and to understand the other fellow's meaning, so that when I did speak it was in a more intelligent manner and contributed to the whole discussion. I learned to select, from all that was said and all that I wanted to say, the cogent phrase, the essential idea, the important thought.

"In brief, Great Books has trained me how to speak up and, more important still, when not to speak up but to

listen carefully, not only while in the discussion group, but out of it as well."

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In *Theatre Arts Magazine* there appears an announcement of a device designed to impress upon a person's mind during sleep any information he desires to memorize. Known as the dormiphone, it is a miniature "speaker" that, placed under the pillow upon retirement for the night, inaudibly repeats over and over through subtle vibrational effects, information needed for the next day's business conference or lines to be learnt by an actor. Hearing nothing, it is said, the brain yet receives during sleep and the mind "remembers" upon awakening.

It has long been known that psychic experiences can be impressed upon the consciousness during sleep. Many too have pondered difficult problems, mathematical or otherwise, and found the answers in their minds upon returning to wakefulness.

But there must be very considerable doubt whether a merely mechanical device can bridge the gap and influence the mind of man. Were it possible, what evil vistas open to the view as man becomes the victim of propaganda impinging upon his consciousness from hidden "phones" while he, all unknowing, is asleep. Are we not already victimized enough by the audible and legible propaganda of our day?

SIDNEY A. COOK

C. JINARĀJADĀSA

By HELEN ZAHARA

TO write an article about the late President of the Theosophical Society, C. Jinarājadāsa, is not an easy task; not because there are not many fine things to say of him, but because so vast was his compass and so varied were his achievements that one hardly knows where to begin. Also he himself strongly discouraged anything that contained personal adulation, and yet it is difficult to speak of him without the use of many superlatives, for nothing less would do justice to his personality and talents.

In a short review it is impossible to give many details of Mr. Jinarājadāsa's long record of past effort, for this would fill a volume. Widely travelled, his many experiences in the far-flung countries of the world would be no doubt full of intense interest, and it is hoped that one day a biography will be written giving some details of what he has done in many lands, in some of which his contribution has been unique. A glimpse however of his work as President will give some idea of the zeal and energy for the cause of Theosophy that characterized his whole life, since as a boy of thirteen years he dedicated himself to that high ideal.

The Theosophical Society is an international organization, with its membership spread over the world in more than fifty countries. The Headquarters are at Adyar, Madras, situated in a beautiful estate of over 260 acres. It

is here that the Society's President directs not only the affairs of the estate itself, with its many departments and more than 300 workers and residents, but he is in constant communication with all the member-countries. Mr. Jinarājādāsa as President was like the centre of a power-station whence streams of energy and inspiration radiated to those who had elected him to his high office. The correspondence which he dealt with himself was tremendous, and indeed his two secretaries were kept busy assisting him. Being a proficient linguist, he wrote personally in several languages to those not conversant with English. In respect of official matters his natural grasp of situations and problems was reinforced by his wide personal travel and contacts and his judgment was clear and balanced. But his correspondence was not confined to business alone, for countless persons in distress or affliction appealed to him for guidance.

One of the most important tasks which Mr. Jinarājādāsa carried out was the editing of the Society's international journal, *THE THEOSOPHIST*. He took special care in its preparation, for he regarded it as his link as President with the members everywhere. He aimed at maintaining a very high standard and a literary quality that would make the journal acceptable and of interest not only to those readers who are members of the Society but to the general reader as well. In addition to many articles and reviews which he himself contributed, he wrote in each issue his editorial notes under the title, "On the Watch-Tower". These penetrating and therefore interesting comments on world events and current topics in themselves made the journal worth study. With a poetic turn of mind and an artist's power of description, these comments on a vast variety of topical matters and Theosophical questions were literary treats of the highest order; but they were much

more than this, since they were written with a depth of wisdom and insight which is denied to any but a real occultist and spiritual thinker.

Many books were written by Mr. Jinarājādāsa; some of them have become classics among Theosophical literature, and standard books for students seeking a wider knowledge of the truths of the Ancient Wisdom. The best known of these is his *First Principles of Theosophy*, which contains a wealth of information presented in a form that makes even the most abstruse points simple to understand. He was himself not only a deep student and scholar, but a teacher able to present in clear and beautiful language so many of the endlessly revealing facets of Theosophy. To his many years of association with such leaders as Annie Besant and C. W. Leadbeater, he attributed much of what he had learnt, but in addition he brought an innate wisdom of his own which enabled him to approach the ancient teachings with a constant freshness of inspiration.

For many years, Mr. Jinarājādāsa had travelled the world as an international lecturer for the Society. Wherever he went he was enthusiastically received and welcomed as a teacher and speaker who appealed to all types of minds and helped those in search of the key to the great problems of life. He became President of the Theosophical Society on February 17th, 1946, but this did not prevent his continuing in substantial measure this lecture and travel aspect of his work. He first made several tours in India, and in 1947 travelled to Europe and visited many of the war-torn countries struggling to rise after the catastrophe in which they had been engulfed. He did not spare himself, and although no longer a young man, he accepted the inevitable discomforts as all part of the day's work. In Switzerland he presided over a Round Table Conference of the Theosophical Society in Europe, and helped in the planning of a

programme for the future benefit of those who because of the war had been denied the knowledge of Theosophy for so many years.

This short review of C. Jinarājadāsa's work as President of the Theosophical Society covers only a fraction of his interests and activities. There were many organizations working for human understanding with which he was associated and to which he contributed from his rich experience in world affairs, art, education, literature, science, and current thought on many other subjects.

What has been written may give some indication of the vast amount of work Mr. Jinarājadāsa managed to do, but it does not convey by any means a full picture of the man himself. Annie Besant said of him that he had "the tenderness of a woman". Always serene, no matter what difficulties there may be, firm and yet with a rare humor, he was ever a centre of peace and wisdom and love, a leader of whom the members of the Theosophical Society can be truly proud.

HELEN ZAHARA

The earnest seeker who, though he has sought much where lay Truth, but has found no sign of a track to his goal, when he discovers Theosophy sees at last a light shining in the darkness. Two rudimentary truths alone, Reincarnation and Karma, lead him on and on to discovery after discovery. . . . Life in all its manifold expressions becomes one Whole; the world reveals itself as one Humanity, as one Plan, and the grey of life changes to a rose-hued vision, and the student stands firm on the rock that "Love is the Law".

C. JINARĀJADĀSA

FALSE PROPHETS

By LAURENCE J. BENDIT, M.D.

THEOSOPHY is to be found in many places and under many guises. It is true that the Theosophical Society has a basis for its study in what is perhaps the most comprehensive explicit statement of ancient and enduring lore about God, man and the universe, but this does not give it the exclusive possession of Theosophy in the wide and true sense. In fact, Theosophy is expressed in the real doctrines of every great religion, in valid ritual systems, where it is "veiled in allegory and illustrated by symbols," in myths and legends, and in many and diverse schools of thought and training.

The Theosophist is one who is trying to find the truth about things, and in so doing, to understand himself and his place in the scheme of things. It would obviously be foolish of him to restrict his investigations to a particular group or system and to repudiate all others. On the contrary, if he is wise, he will go out and try and find what he can learn from others outside those immediately around him, so that his Theosophy becomes something of his own, individual, real and living, part of his own first-hand experience. But in so doing, it is only too easy to become fogged among the many rival claims of teachers and philosophies, all of which appear to aim at the same goal as himself. Further, Theosophical students, like other people, are given to wishful thinking. They are not immune to flattery, they

can be deceived by the offer of short-cuts to spirituality ; and they can become mentally confused, especially when they come under the influence of some dominating personality. The result is that they can lose their way, forget their own *dharma* and, at the worst, become one of the wrecks with which it is said the path of occultism is strewn.

The present time is a particularly difficult one because the mental urges of the modern man are so tempestuous. Moreover, the demand for self-knowledge and for secure belief in an insecure world has encouraged the formation of groups of people with ideas and systems, some of which are blatantly unsound, some of which are very nearly true, but not quite, some of which are excellent, but only as stepping-stones to something better. There are, moreover, many self-appointed spiritual leaders and teachers. Some of them say that they have the key to ancient occult lore (and this, after all, is precisely what H. P. Blavatsky did), others, that they have a new and valuable method of speeding up spiritual progress. It must be admitted that both claims may be justified. The whole ancient teaching is not known, while the progress of man in the last millennia must inevitably lead to new discoveries and approaches to the problems of life. Yet the discrimination which is enjoined on the student of occultism has to be developed to a high degree before such systems can be effectively judged.

There are, however, a few general principles which may help us in our choice. First among these is to realize that there are no short-cuts to spiritual enlightenment. Unless and until the personal field is thoroughly cleansed and clarified, vision of the True cannot be otherwise than distorted. Hence, any system which offers the promise of spiritual advancement otherwise than by effort and hard work is suspect from the first. It should be added here that our idea of effort and hard work may need modification. Indeed,

it seems that this effort may be not to do *more*, but to do *less* in the personality, that is, to put the brake on the mind and to stop it from following its automatic and habitual patterns. There is no harder discipline and no greater work than this. But one sees advertisements in certain magazines, or one meets with societies and groups, which offer to the credulous great prizes in return for very little work—and, usually, for cash down. Even the Theosophical student is sometimes taken in !

Second, there is the principle that the person who claims, directly or by implication, not only superior wisdom, but occult rank, should immediately be suspect. The really wise person stands on his own merits, not by hinting that he has taken initiations or has special access to secret sources of knowledge. True, there may be exceptions. But, on the whole, these people are soon seen to exploit for their own ends the position they claim. They flatter their disciples, offering them occult labels, in return for which they live on them and even make use of them to get rich. But, even if—as has happened—these pseudo-mahātmas do not finish in mental hospitals or in jail, it becomes clear that their way of life is not consistent with what they purport to teach. In any case, the only true Master is the one who comes to one from within, the only true occult label is hidden and not stuck on the outside of the personality.

In short, the person who claims to be a teacher should only be accepted as such if he is humble, honest, moral ; but, what is more important, if what he teaches is consistent with one's deepest intuitions and sense of what is right and true. This point is worth dwelling on, since "Masters" keep on appearing among us. I know of at least four rivals to the position of being the Comte de Saint German. One of them goes so far as to describe himself openly as a Master of the White Lodge of the Himalaya.

And indeed, these people often have a certain power of personality, usually of a hypnotic order, which, added to skilful suggestions, has been known to deceive people who, one would think, ought to know better.

Apart from these, moreover, there are a number of mediums who, supposedly in trance and under the aegis of a "guide," tell the people that they are being prepared for special work. That the sitter knows nothing of this, and that the time for that work never arrives, do not seem to strike either party as in any sense incongruous.

Apart from these "prophets," there are also various schools, some of which have much to offer. A point to remember here is that the genuine occult school is usually more or less poor in financial matters. They accept the principle that if the work is being done, the material funds will come: and they do. On no account would they try and use their occult knowledge and powers directly to acquire funds, even for the best of causes. Yet there are groups which use all the power they possess to try and "meditate" money towards themselves, and they get it, certainly to their ultimate detriment, however much show they may make for the time being.

Some of these schools centre, or have centred, round a personality such as we have described. And, as we have said, their teaching may be of the highest order up to a point. A general suggestion can be put forward that one of the common matters on which they go wrong is sex. Sex is a perfectly natural, healthy function, and the student of the occult should not be afraid or embarrassed by it. Indeed, C. W. Leadbeater has said that there is room for marriage, and hence sex, at all stages on the occult path. But when sex is exalted or distorted, there is something wrong. For one thing, it is not, as at least one "teacher" asserted, necessary for every healthy-minded individual to

have sex-experience. True, the majority of people can have no finer spiritual school than exists in a creative marriage in which the relationships of the family grow and develop as they should. But this is not by any means the *dharma* for everybody. And, in any case, however desirable it might be for a person to have sex-experience, this can only be spiritually right in the right context, taking into account the obligations and loyalties which are the basis of real morality.

A more difficult matter arises when one considers some of the groups which aim at fostering self-awareness and at freeing the individual from his past habits. These often have admirable leaders and an effective technique, with the result that the minds of the members become sharp and incisive, the individual is self-disciplined and self-aware. But they seem to fail in having no spiritual background. Indeed, some go so far as to say that man is as yet so deeply automatic and instinctive that his spiritual nature is too far away to be thought of or mentioned. Yet it should be obvious that if the aim of a mountaineer is to climb Everest, this should be kept always in mind even when undergoing the preliminary training of the Welsh Hills or the Alps. Otherwise there is the danger that these become so interesting that the higher peaks are forgotten and never attempted. The criticism to be made of this kind of work is somewhat akin to that which can be made of *hatha yoga*: it acts on the personality, and if not pushed too far, strengthens it and makes it more efficient. But it does little to emphasize the spiritual aim, and hence to lift the individual out of the personal and material world, by adding to what it gives the transcendental quality of Spirit.

Somewhat similar in their aim are other phases of study in which self-consciousness and self-awareness are the keynote, but where the method is predominantly that of

subjective examination. The methods of introspective psychology are nowadays greatly used in medical work, and are an intrinsic part of psychiatry. Psycho-analysis, the first of these, has long since been outmoded by the profundities—some would say obscurities—of Jung's philosophy, which lead directly into the field of spiritual self-realization and religious experience of the highest sort. But the mental impulse which has led to the development of this kind of psychology has also given rise to other less sober approaches. One of these, Dianetics and its derivative, Scientology (a horror of a word, from the etymological point of view), are proclaimed in certain circles as capable of almost anything by way of "clearing" the "engrams" (or, as one would say in psychological circles, "complexes") of people suffering from "aberration" (otherwise, "neurosis"). The founder of this school denies that his method has any similarity to psycho-therapeutic methods, while, at the same time, some give it out as the modern successor of the older schools. The inconsistency does not appear to matter, in the blaze of "boost" with which this system is pushed forward.

In fact, the method claims to bring back to the light of consciousness all the past memories of the individual, down to the level of cell-life, and even far beyond the limits of the present incarnation. Yet when one questions the exponents, it becomes clear that all that they do is already being done soberly and quietly by the practitioners of reductive therapy. The latter, as its name indicates, sets out to lead the individual back in memory until the roots of neurotic symptoms are laid bare, and can hence be disposed of. But it is an axiom of therapy that the patient must be allowed to take his time, to go at his own pace, if the healing powers of his mind are to work effectively. (I may add here that reductive analysis, though very widely practised, is effective, only within a limited sphere, for the worrying symptoms of

neurosis. It is, by itself, insufficient to bring about any deep transformation of the personality, such as is implied in spiritual integration). In dianetics, however, pressure is put on the "pre-clear" (word for "patient"). The result is that the process does not go through, but that, at a certain point, dissociation takes place, hysteria is encouraged, and the thread is lost. The "clear" of dianetics is, in short, in a worse predicament than the person incompletely analysed by reductive methods, because his neurotic limitations remain, but, unlike the other, he is unaware of them. Eventually, of course, the dissociated, repressed material must erupt; hence the break-downs and suicides which are being reported among the people "processed" (another dianetic word).

The claims of dianetics, translated into Theosophical terminology, are practically that the "clear" is at a point of consciousness which one would expect for an Arhat. If, however, anybody should have reached it through this technique, he must have been very lucky as it is definitely one which is very dangerous indeed. (At which point I will allow myself to be personal, and say that this conclusion is based on a quarter of a century of psychiatric work, unbound by the dogmas of any school or group).

All these schools and techniques obtain results. The person feels himself changing, becomes happier and less burdened by life. But he has to ask himself whether this change is in the right direction. For it may be merely self-deception and mental drug-taking. Alcohol produces profound changes in the outlook of the one who drinks it. But the results of spirits of wine are, in the long run, very different from those of the Spirit of Life.

In this essay, I have taken a few examples of the misleading lines which are around us today. Some are innocent enough, others are less so, some are definitely dangerous

and undesirable. Some are blatant and obvious, others are insidious because they play on one's scarce-realized wish for personal aggrandizement and self-importance. (It has often been pointed out that those who tell one of one's past incarnations never tell one that one has been ordinary or mediocre, which makes one doubt the reality of what they see, or oneself thinks one remembers.) Just as insidious is undue humility and self-abasement: this is the same thing as pride, in reverse. There can be no hard and fast rule as to what is good for another person, nor where he can find something which will be of value to him on his path. But the student of the occult should always bear in mind the realization that never in the history of mankind has the way been preached as easy. On the contrary, self-realization involves giving to its achievement all that one has. This has always been taught of old. It is echoed today, among others, by C. G. Jung, when he speaks of the sacrifices, the humiliations and the courage which are essential if one wants really to find oneself. And, he adds, there are not many among men who are willing to pay the price and go the whole way; and, even if they are, they can be easily led astray by their own ignorance and blindness, into paths along which they have simply to retrace their steps and make a fresh start.

LAURENCE J. BENDIT

The world is not left to the forces of a blind fate, for there is a Band of the Elder Brothers of Mankind, watching, warding and guiding, inspiring all men in all faiths, in every walk of life; and each man, woman and child who "casts out the self" for a while, and turns outwards not to ask but to give, is helped by these invisible Guardians of mankind.

C. JINARĀJADĀSA

LOOKING INWARD

By AXEL V. FIELITZ-CONIAR

GOETHE says in his poem "The Tower Warder": "To behold is my dower, to look is my employ." In these few words of the poet we have substantially all that a thoughtful man needs upon which to base his life. We can all look, we all have eyes with which to see the world around us, but all of us have not yet learnt to behold the world within. Goethe is one of the greatest beholders of life, one who can contemplate that which is within, one who can reflect. What does this word "reflect" mean? It is a simultaneous looking out on the world from within and a looking in from without upon the world of one's own being, an opening up of ourselves to the outside world around us.

We live in a technical age, and unfortunately it is not only outwardly technical; there is great danger of man's inner life also becoming technicalized, of his mental and emotional life becoming degraded into a machine, thereby losing the link with the vital living principle of Life itself.

At a conference for Cultural Development in Industry in Bamberg, the chairman said: "It is for us to look upon this technical age of ours as a challenge to us all, a challenge to develop our inner powers that we may assert ourselves against the machine." Now we cannot develop those inner powers until we recognize that we have them, and are clear in our minds what we mean when we speak of them. This, then, is the first step we have to take on

the path of Self-realization, the realizing of our own true being, the recognition of the rung of the ladder on which we are standing, and it is the starting-point on the journey to self-perfection. It is not until we are clear about our own faults, shortcomings and weaknesses, clear too about our own capacities, that we begin to develop our faculties. Until then we wander around, erring from under-estimation to over-estimation of ourselves. We have to learn to appreciate, to evaluate, ourselves correctly. This we can only do if we learn what and where we are, and that we can only know when we are able to see ourselves in perspective, and in order to see ourselves in perspective we must come to rest within.

Every human being, whether he is aware of it or not, is composed of several powers, some dormant, others fully developed and active. In most people these powers are in a state of chaos, unco-ordinated, whirling one against another. If we wish to unfold these powers, we must first learn to discern and assess them, and then to bring them into harmonious working with one another. These powers vary in each of us. No two individuals are alike. Each has his own harmonies and disharmonies, his own modulations, each has his own keynote, the special theme upon which in the course of his life he builds up his own variations. Each man is his own artist working upon himself as his own great masterpiece, his life-work.

What is art? It is the projection of an inner movement. It is the outward objectivization of a subjective movement. The basis of all art is the creative faculty in man. He who is aware of this creative faculty begins slowly to form himself into a great work of art, that is, to look inward, to behold that which is within. He does not do this with his mind alone. In our attempts toward realizing the Self within, we encounter a great stumbling-block, the crags of the mind

which have to be scaled. There are still many people who think they can arrive at Self-realization by exercising their mental faculties. The mind is never creative. It analyses, dissects and reassembles, but always with data already given. The mind cannot create. What is it then, within, that creates? It is the Divine Power which shows itself as Love, Will and Wisdom. Love alone will not bring man to perfection, neither will wisdom alone. Love must lend its warmth to wisdom, and wisdom must endow love with clarity; each belongs to the other, and both are aspects of the One Creative Life which reigns supreme. As I have said, there is such a thing as recognizing our goal, of knowing which rung of the ladder we intend to attain. This recognition will prove to be our incentive, our driving power, the gears we engage. Were we not to engage the gears, our engine would be running, but never moving from the spot. We may be quite clear about ourselves, quite clear about our weaknesses and our capacities, but until we put this knowledge into action, until we engage the gears, we do not go forward. When we put our knowledge into action we bring into play a further power, namely, that of the Will. It is only when we bring our will to bear upon our knowledge, thus transforming it into activity, that we make progress.

The way to achieve this state of perfection is by development of the Self, and this we can only do by turning inward towards the Self. It is a curious fact that the more one beholds one's own being, the more extensive does one's vision become. The deeper we are able to penetrate within ourselves, the greater our contact with the cosmic world, and the more freely these powers can play within us, the greater will be our response to the cosmic music, until we begin to realize that we too are one of the notes which build up the great symphony of life. Having once recognized and known this for ourselves, it becomes our constant

endeavor to let our own special note ring out clear and true. Then it is that something remarkable happens. This one note develops into harmonies, the harmonies into whole compositions. Just as in music each tone has its overtones, so our own inner note will become the seed which flowers into a whole composition. The greater the degree of unfoldment the more transparent do we become.

There is a wonderful utterance of Leonardo da Vinci: "Transparency is beauty in the highest degree." It is this transparency which we attain when we come into direct contact with Life itself, with beauty, with the harmony of the cosmos. It is then that our own one tune merges into the harmony of the spheres.

We are not able to experience this always and continually, but only at moments, which moments become the highlights of our life. Our way through life is rather like the path through the mountains, we are not yet sufficiently advanced to be able to go along continually at high altitudes; we constantly have to come down to the valley in order to reach the next peak, and sometimes when we descend we rather have the feeling that all is not well with us. Were we to remain in the valley, all would not be well with us. We have to learn to know the valleys of our lives as places of transit whence we climb to still higher peaks, as yet unattained. It is thus that the valley takes on a new significance for us, for again and again we must descend in order to reach the next peak.

For many of us this valley is represented by the daily round with its clamorous trivialities. But if we are looking inward we are able to stir the creative power into increasing activity, and we shall find that the daily round also takes on a new face. Instead of crippling and depressing us, now it changes into a wonderful teacher from whom much can be learnt. If we want to be creative in the

highest sense, we must learn to be creative not only in the enlightened moments of our lives, but every moment of our lives, we must learn to make every moment vital, every moment whole, that is, holy. Thus the everyday life takes on a new aspect, inciting our creative powers and ceasing to exercise a crippling influence over us.

Now there is another stumbling-block on our way to perfection. We often read in Theosophical literature that desirelessness is one of the qualifications we have to attain. All forced overcoming has its dangers, and forced desirelessness can easily have a paralyzing effect upon us, leading to an inner emptiness. A wrong way to attain desirelessness is that, when a desire arises, we say: "No, you must not," and it is promptly suppressed. Suppression is likely to lead to trouble. But always to follow our desires would be disastrous, for many of our desires are not such as to be beneficial to us. Creative desirelessness is what we need, and that will only come to us when there is inner fullness and abundance. The richer a man's inner life becomes the fewer will be his desires. This may sound paradoxical, but in life an apparent paradox is often a great truth. The man whose inner life is rich and full has not many desires, for desires are directed mostly towards something which we wish to possess for ourselves, not something we wish to give to others. We do not need desires in order to give to others. Giving is an outpouring, a radiation of something already there, and only waiting to be used.

At the present time, three things are needed—reverence, refinement and chivalry. Reverence for all living things; being truly reverent to all that lives means that one is reverent not so much to the outward form, which indeed may be very imperfect, as to the indwelling life hidden within. Looking inward, revering this life, gives us steadily increasing clarity, leads us ever nearer to a sense of unity

with that which we contact. It is actually a fact that subject and object disappear for us when we begin to see the One Life of which we ourselves are a part.

Refinement is especially needed at the present time. As one of the disastrous results of the recent wars, there is such a spirit of callous brutality abroad in the world today that we cannot but shudder. Men today no longer know what it means to be refined, they have become insensitive to a fineness of feeling. If we wander through a town watching the life there, we shall get the impression that all is coarse, rough and uncouth, at least on the surface. Nevertheless we must try to penetrate below the surface, to get beneath this hard shell of uncouthness, to the clear pure man within, for here too is the indwelling Divine Spark. It is indeed difficult, very difficult, to find our way through this hard exterior, but try we must. As Theosophists it should be our constant endeavor to radiate peace, harmony and light wherever we may go, and here, then, where the need is greatest, we will not allow ourselves to be repelled.

The more we experience our own inner powers the more sensitive do we become towards others. We learn to sense the least movement in another. It is then that certain dangers arise for those who are treading the path of unfoldment. We become not only more sensitive to the positive in life, but also to the negative, and we have to learn to react positively to the negative of another, as soon as we sense it. If we react negatively to the radiations of another, we run the danger of being caught in a "negative" whirlpool, of finding ourselves suffering from the burning wounds caused by "negative" acids. We must be on our guard against this, for we live in a world in which there is more disharmony than harmony, on whose surface there is more of ugliness than

of beauty. If we are to be messengers of harmony and peace, we must learn to be such not only in ourselves, but also to react to the harmony and beauty which does exist in the world. The more we can do this, the more immune we shall be to the cleaving effects of negative influences. There is only one way that will make us completely closed to all negative influences, and that way is to become in ourselves as positively loving, strong and full of light as we possibly can. This will be our most effective shield; even when we are in the midst of an ocean of destructive influences we shall find they are no longer able to touch us, we are no longer the victims of their gnawing. The very simple reason for this miracle is that there is nothing left in us that can react to the negative influences.

There is one thing we must be clear about, namely, that this earthly life is for most people a tragedy. It is no good pretending it is not. Life is not all play. Life is a hard school for each of us, and every one in his own way has to pay for the wrongs he has done in this life or in a previous life. We who try to live a Theosophical life are fortunate, for we are strengthened by our knowledge. We are better able to understand the reason for our suffering than a man who has never heard of Karma or Reincarnation. Understanding the reason for suffering, though, is not sufficient; we must go further and appreciate the creative powers which suffering brings, and so learn not to fear pain and sorrow, in fact not to fear anything. Fear is an inferiority complex; he who fears has not sufficient self-confidence.

The man who has self-confidence is not arrogant, as one may be led to think, he is invincible. Arrogance is not self-confidence but a veiled inferiority complex. He who is truly self-confident has placed his confidence not in the small self of personality but in the Divine Self within.

He is modest and humble, for he knows that it is not the personality which creates, but the One Eternal. If we place our full trust in this One Eternal, we shall not, when hours of darkness come, feel forsaken. We shall never lose our way, but shall be able to go forward steadily through the darkness, for we have the light within us.

Why is it that the Founders of all great religions have all laid stress upon Love? Because love is always light. There is not full light, or wisdom, where love is missing; where there is full light, it is the light of love. I could give many quotations from great men all bearing upon the fact that love is greater than knowledge. It is only through love that we arrive at knowledge. It is only love, in its highest sense, which is creative. Annie Besant once said that love is just as important for the building of our future as knowledge, that knowledge without love is useless and of no value to the Great Architect of future races.

There is a very fine saying from Dostoievsky: "To love someone is to see him as God meant him to be." If we really love someone we do not love merely his personality, his earthly appearance; it is the Divine in him that we love, that is, the Divine in us loves the Divine in him. It is when we thus love that we see another as God meant him to be, and only by looking within, by beholding that which is within, do we apprehend what God meant us to be. It then becomes more and more our constant endeavor to transform ourselves into that which He would have us be. We realize that that is our *raison d'être*, the reason why we are here. When we have once grasped this, not only mentally, but when we have lived and experienced this, then we may know that we are on the right path, and it is by treading this path step by step, up-hill and down-dale, always going from peak to higher peak, that we shall attain our goal. The whole of mankind will one day reach this goal, for it is God's plan,

and God's plan will prevail despite the opposition of the strongest human will. The human will may pit itself against God's will, but sooner or later the consequence will be disaster and downfall, for God's will is adamant and He has the last word. Why should we make our ascent more difficult by trying to oppose the general trend of evolution which is God's plan? In truth we go against God's plan when we follow our own personalities with their short-sightedness and deafness; we try to swim upstream instead of letting the great current of evolution carry us swiftly to our predestined goal, the goal which we all must reach, and which becomes clear once we have made God's plan our own. It is then that we begin to live up to our destiny; and looking within will help us to unfold like a flower in the sunshine. Tagore says in *The Whisperings of the Soul*:

I believe in an ideal which sways over the earth, which penetrates it, the ideal of Paradise, which is not merely a creation of the imagination, but a final Reality in which all things have their Being and toward which all things press. I believe that this vision of Paradise radiates towards us in the sunlight, in the green of the grass, in the flowing of the river, in the joyousness of the young spring, in the deep peace of a winter morning, in the beauty of a human face, and in the depth of human love.

In this Tagore shows us the fullness of the beauty which, in spite of everything, surrounds us here upon earth. The greater the beauty within us the more we shall become aware of the beauty without. Beholding that which is within leads us to beholding that which is without, life in fact, opens us up to the world, receptively aware, and transforms our awareness into a positive creative energy which in its turn radiates out to the world; and so this exchange of without and within leads us ever higher to that goal which is our destiny.

AXEL V. FIELITZ-CONIAR

MANKIND AS PART OF OURSELVES

By BASIL P. HOWELL

"... so may Thy many children know themselves to be one in Thee, even as Thou art one with the Father."

IN his remarkable book *What I Believe* (1884), Tolstoy wrote that the whole teaching of Christ is that those who would consider themselves His disciples, "having understood the illusory nature of personal life, should renounce it and transfer it into the life of the whole of humanity; the life of the Son of Man". Commenting on this, a modern critic remarks that such utterances reveal the escapist kernel of Tolstoy's teachings:

It was a Buddhistic flight from himself: from his loneliness, his torment, his biological fear of death. . . Equally anti-Christian is his acceptance of the law of Karma, that is, of automatic moral retribution independent of the existence or non-existence of God.¹

It would be difficult to crowd more "clever" misinterpretation into a smaller space! Yet, it is probably true that Professor Lavrin's words represent, in the main, the general attitude of mind of "the fighting and trading West" towards anything that challenges, in the name of Truth, the accepted bases of so-called civilization. Buddha, Jesus, Plato, and their compeers—past, present and future—all are indicted as unrealistic. They all taught and gave expression

¹ Janko Lavrin, *Tolstoy: an Approach*, 1944.

themselves to conduct flowing from perception of the essential spiritual unity of mankind. What statesman or politician, theologian or philosopher, of our time cares for a policy which demands for its implementation a change of heart in those who look to them for guidance?

The existence of a personal God has no relevance to the existence of Karma as a universal law of moral retribution, one which guides unerringly "all other laws productive of certain effects along the grooves of their respective causations". Karma, as "perfect justice," belongs neither to Buddhism nor to Christianity, though, possessing as it does, universal validity, it would be strange if it did not form part of both religions. Upon this rock—of the ultimate re-establishment of harmony—is built in all manifested worlds the *ecclesia* of a regenerated mankind, indeed of all living things. Man is for ever related to the society within which he dwells, and the immutable factors of integration must, in due process of evolution, supersede all disruptive influences. There are always disagreements in sociological thought as to the precise degree of influence of environmental forces and genetic composition respectively, upon the changes in the nature of any human society. There is none upon the fundamental element in the study of the unfoldment and constitution of society itself. "To become a human being, in any adequate sense of the term," writes Dr. Henry A. Mess¹, "it is not sufficient to have been born of human stock; it is also necessary to have grown up in a human society and to have been subject to its influences." Those influences, seen and unseen, are multifarious; but everything points to their formative character. "We do not know," adds Dr. Mess, "what are the limits to the plasticity of human nature. There is probably no other point at which

¹ *Social Structure*, 1942.

the progress of sociology is so sharply halted for want of knowledge." The gap in knowledge would be removed by a study of esoteric anthropology. The limits are set by cyclic law in the periodic scale of racial evolution.

Those who have sought to promote the Universal Brotherhood of humanity, will have learnt of the great varieties of behavior to be found in societies whose members may be of the same or closely allied stock. But is not much of the primary deficiency of knowledge of which Dr. Mess complains, really due to an erroneous conception of the nature of man? He has suggested that the original nature of a living creature determines "the range of its potentialities," and that its subsequent history will decide "which of these potentialities are realized, and to what extent they are realized". Until sociological science has ascertained the realities of this "original nature," how can the scale of possibilities be measured? Neither orthodox science, with its "intelligent ape" theory, nor theology, with its mercenary theory of original sin, has the key to the riddle. Even further from the truth is much of the ideological thought of the day, with its outlook of dialectical materialism. In this field, the antithesis to any philosophical view is clearly indicated in Karl Marx's *Das Kapital* (1867):

To Hegel, the life process of the human brain, *i.e.*, the process of thinking, which, under the name of "the Idea," he even transforms into an independent subject, is the Demiurgus of the real world, and the real world is only the external phenomenal form of "the Idea". With me, on the contrary, "the Idea" is nothing else than the material world reflected by the human mind and translated into forms of thought.

This pyramidal structure of thought standing on its apex is one of the constituents in the chaos of the modern world. If this be the faith of modern man, then of him the words of Carlyle will be true:

Thick curtains of Night rushed over his soul, as rose the immeasurable Crash of Doom; and through the ruins as of a shivered Universe was he falling, falling, towards the Abyss.¹

Where shall the beginning of Wisdom be found in this darkness? Perhaps we may start with the words of Dr. Bernard Hart:

That a man generally knows why he thinks in a certain way, and why he does certain things, is a widespread and cherished belief of the human race. It is, for the most part, an erroneous one.²

Let us turn to the real Teachers of the race. We are asked to do as the Gods when incarnated do: "Feel yourselves the vehicle of the whole humanity, mankind as part of yourselves, and act accordingly." The ethical task is incapable of full achievement without a philosophical basis. It has to be understood that man, whilst being a distinct kingdom, is no special creation:

... he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in Space and Time of the One Absolute "Unknowable".³

Only on that foundation may man's original nature and its potentialities be weighed—in the scales of Reincarnation and Karma. Only then may the individual find his rightful place in the unity of the human species, all men being of one essence, "yet differentiated because belonging to seven planes which differed in degree though not in kind". Man's pristine nature, his grouping within a primeval category of seven root races, the mixing of those races in the present

¹ *Sartor Resartus*.

² *The Psychology of Insanity*, quoted by Dr. Henry A. Mess, *op. cit.*

³ *The Secret Doctrine*, Adyar ed., IV 297.

transition era among the so-called "races" of men as classified by modern science, the reassumption by humanity through the coming ages of its ancient form as a Dhyān Chohan host—these are the essential features of a truly philosophical view of a united mankind evolving under cyclic law.

Quoting the famous French historian, Jules Michelet (1798-1874), "History will tumble down and break into atoms in the lap of the twentieth century, devoured to its foundations by her annalists"—H. P. Blavatsky remarked that "very happily *actual* History repeats herself, for she proceeds, like everything else, in cycles; and dead facts, and events deliberately drowned in the sea of modern scepticism, will ascend once more and reappear on the surface." The ebb and flow of the tide of human progress becomes ever clearer to the thought of the West. So much of contemporary thinking has been influenced by the pattern of ideas originating in the Renaissance of the fifteenth and sixteenth centuries, that it is not without interest to observe, from a recent study of Machiavelli (1469-1527), that his position was based upon the combination of certain theories, one of which was an important thesis concerning historical recurrence, and another "a conviction of the superiority of the ancient world as a guide to human behavior in the present". Mr. H. Butterfield in his *The Statecraft of Machiavelli* (London, 1940), gives a translated extract from the Italian statesman's *Discourses on Livy* (I, 39). It deserves quotation, to be placed alongside the remark of the English historian, Henry T. Buckle, in chapter I of his *History of Civilization* (1857), that the key and the basis of history are to be found in the great truth that the actions of men, being guided by their antecedents, are in reality never inconsistent, but, however capricious they

¹ S.D., II 400.

may appear, only form part of one vast scheme of universal order, of which we in the present state of knowledge can barely see the outline. . .

It will be counted to Machiavelli for merit that he wrote this (Butterfield, *op. cit.*):

Whoever considers things present and things past will easily understand how the same appetites and humours are and always have been incident to all states and people, so that by diligently examining the course of former ages, it is an easy matter for men to foresee what is going to happen in any commonwealth, and not only to provide such remedies against future evils as their predecessors did, but (if there be no precedent) to strike out new ones on the basis of the existing analogies. But since considerations of this kind are too often neglected or little understood, or are beyond the knowledge of those men who govern states, it comes to pass that the same evils and inconveniences take place in all ages of history.

All this has importance for human conduct today, individually and collectively, in its power of shaping the future of that mankind which is ourselves. "Karma-Nemesis is the creator of nations and mortals, but once created it is they who make of her either a fury or a rewarding Angel."¹ Dwelling in the depths of Tartarus, the Erinyes (the Greek Furies) are represented as the daughters of Earth or of Night, with serpents twined in their hair, and with blood dripping from their eyes:

On him that doeth it shall be done. All things pay atonement to one another for their injustice according to the rule of time.²

The Law works, and part of its effort is seen in the efforts made by modern sociology to clarify the problem of man in society. Prominent in the change of emphasis from Darwinian materialism to Blavatskyan metaphysics is the

¹ S.D., II 367.

² Aeschylus, *Eumenides*, *Oresteia*.

growing protest against the unfortunate social effects of the Freudian teachings. In an important reference to this matter in his *Psycho-Analysis and Social Psychology* (1937) the late Professor William McDougall wrote (p. 194):

... the Freudian teaching has had and is still exercising most destructive effects throughout our Western civilization, destructive both of the happiness of a multitude of individuals, and of the moral traditions of society.

He then quoted with approval Dr. Sheldon, who described (in an unpublished manuscript) the spiritual proletariat of the modern age in these words:

Popularly, they have become associated with the term extravert, though it would be more meaningful to call them the feebly inhibited. They live at the surface of awareness and are dissociated from their own deeper consciousness. They have moved sharply away from the principle of reminiscent contemplation, and have gravitated toward the principle of extreme sensuality, thus dissociating the conscious focus from the deeper levels.

Such destructive influences, with their concomitants, the acceleration of technological changes and the important forces making for standardization of life—the automobile (Keyserling has said that the culture-hero of the modern age is the chauffeur-mechanic!), moving pictures and radio—form part of the major psychical movement of this century. Too often they are inimical to the promotion of Universal Brotherhood founded upon integrated individuals. Against their insidious attack, when unrelated to ethical considerations, all who are engaged in the true service of humanity will be ranged in defence of spiritual values, and in the endeavor to substitute wisdom for mere cleverness as the ideal in the race mind.

BASIL P. HOWELL

A NEW THEORY OF DIALECTICS

BY EDGAR W. PRITCHARD

(Continued from page 88)

3. THE HOLY TRINITY AND THE HUMAN FAMILY

THE second section dealt with the minutiae of manifestation, the descent of Spirit into matter in the whole of the Milky Way. We now come to the operation of the Holy Trinity in the development of the minerals, plants, animals and man. This is fully and clearly set out with the aid of diagrams in C. W. Leadbeater's *The Christian Creed*. Therein it is explained how the Father, Son and Holy Ghost (or Mother in some religions) of the Holy Trinity have each their part to play in the creation, sustenance and progress of our universe. A trinity of deity is found in almost every religion excepting Judaism and Mahomedanism; and they all have the same significance. In other words they are all dialectical syntheses.

In the synthesis of the human family, the father is the positive opposite, the mother the negative opposite, and the child the unifying factor, which unites and harmonizes the other two. And so also, as explained in *The Christian Creed*, the Holy Spirit or Mother first descends into matter and builds up the atoms of the seven planes and the forty-nine sub-planes from the bubbles in Koilon described in the previous section. Next, the Son creates the entities from

these ultimate atoms, from the minerals through the plants and animals to the human bodies, and then ascends through the human emotions and thoughts to the astral and mental planes. And lastly, the Father sends down his influence to the buddhic plane to unite with the human personality to create the human Spirit or Ego. Thus we have a dialectical synthesis even in these supernal matters, with the positive dialectical opposite of the Father, the negative dialectical opposite of the Holy Ghost or Mother, and the unifying factor of the Son, who unites the other two through the building of the mineral, vegetable, animal and human forms.

But the same principle is also seen on a much smaller scale in the development of the human family. Little children are just a-sexual, the boys very much like the girls. But as they grow, their forms gradually alter, though they may still play harmoniously together. But as the sex-differences begin to mature, they separate into two largely antagonistic groups, with individuals in some families who quarrel almost incessantly. Thus we have the two dialectical opposites of the male, the positive opposite, and the female, the negative one.

But as the sex-differences ripen they come together with an astonishing revolution, and "fall" in love as we call it. This of course is due to the force of sex-attraction, which unites the positive dialectical opposite of the young man with the negative dialectical opposite of the young woman, by means of the unifying factor of romantic love in a unity, which, aided by the laws and the religious sanctions of the country, usually lasts for a lifetime. Then after marriage the unity is fortified and made permanent by their mutual interest in the children. This gives the synthesis of the father as the positive opposite, the mother as the negative opposite, and the children as the unifying factor.

Thus we have here two good examples of the continual production of new syntheses, first, on the grand scale in the creation of a universe, and second, on the small scale of the building of a family. They both contribute and are indeed essential to the continual progress which appears to be one of the main characteristics of all activity in our universe.

4. THE UNIFYING FACTOR

The very wide occurrence of opposite entities and qualities has been recognized for ages; so much so that they are embodied in the words of every language, and in modern times we even have dictionaries of antonyms, as they are called. But the existence of the unifying factor, which harmonizes them and prevents them from going to harmful extremes, has been definitely recognized in only a few instances. Yet this is the most important and original element in the new dialectics, because it balances the conflicting opposites and makes them work together harmoniously, though at the same time the opposites are in many cases arranged in a different way.

Thus with our basic example of the dialectical synthesis of the twenty-four hours of day and night, for which we have no single word, if the day continued indefinitely all the plants and animals would be dried up and the oceans converted into steam; while if the night became completely dominant all these things would be frozen. But because they are balanced by the unifying factor of the earth's rotation on its axis, we have a stable, harmonious and beneficent dialectical synthesis.

The chief exception to the lack of recognition of the very wide existence of dialectical syntheses as such is seen in the philosophical aspect of religion. Thus in the synthesis of the Holy Trinity we have the Father, the Holy Ghost,

or Mother, and the Son in Christianity; and Shiva, Brahma, and Vishnu in Hinduism, in the order of positive opposite, negative opposite and unifying factor. We also have, on the physical side, the rajas, tamas and sattva of Indian philosophy, which in western scientific terms become energy, resistance and rhythm, as the three qualities of all entities.

Then in the philosophy of the Greeks we have the good, the true and the beautiful, or in the dialectical order the true, the positive opposite, the beautiful, the negative opposite, and the good, the unifying factor, the whole three constituting the synthesis of the ideal life. Still further, there is in psychology thought, emotion and action constituting the human being, this time in the real dialectical order.

Then, again, there exists a multitude of dialectical syntheses, which are not recognized as such. For instance, the synthesis of our law courts which consists of the prosecuting lawyer as the positive opposite, the defending lawyer as the negative opposite, and the judge as the unifying factor to ensure that each side has a fair hearing.

On the other hand, the innumerable opposites as they commonly occur in different languages are usually arranged in quite a different way. Thus we have, for example, light and darkness, full and empty, strong and weak, pleasure and pain, courage and cowardice, useful and useless, good and bad, kind and cruel, love and hate, God and Satan. These examples will serve to show the difference between the common conception of the opposites and the dialectical one; in the first case, the one is entirely good and the other entirely evil, and in the second, both are entirely good when controlled by the unifying factor, and evil only when allowed to go to harmful extremes.

Another way of expressing the interrelations of the opposites is given in Aristotle's *Ethics*, possibly derived from the Middle Way of Buddhism. Thus we have

"foolhardiness—courage—cowardice"; in this there is a medium course which is good between two opposite extremes which are evil.

But this theory and its practice do not allow for progress. For taking another similar example, in heat—warmth—cold, continual warmth, without the alternation of the days and nights and also summer and winter, would destroy the variety on which human experience and therefore progress depend. It is said that Aristotle's *Ethics* largely dominated the philosophy of Europe during the Dark Ages, which may account for the lack of progress during that period by discouraging any adventures into the unknown for fear of upsetting the *status quo*. For human progress is carried on by first going to a dialectical extreme in one direction, then being corrected by the unifying factor, next going to a dialectical extreme in the opposite direction, and being again corrected, so that a stable dialectical balance is attained. Such a stable balance is our days and nights, and our democratic parliaments with their radical parties as the positive opposites, the conservative parties as the negative opposites, and the kings or presidents or governors as the unifying factors to bring them into office alternately. Thus we get the full benefit of both sides through a live alternation of opposites in a constantly advancing stream instead of a monotonous balance. When this aspect of the new dialectics is generally understood, progress can be carried on with a great deal less suffering, because then the harmful extremes of each opposite will be quickly detected and corrected by bringing into force the other dialectical opposite through the unifying factor.

On the other hand, Aristotle's medium course between two evil opposites resulted in the fear and avoidance of everything new, and in the monotony of perpetual balance, and thus prevented branching out in new directions.

The difficulty in finding words in European languages to express the elements of the dialectical synthesis seems to be due to the theological dogma of the fall of man, and his inherent proneness to evil by original sin. Thus before his conversion all his actions tend to be evil, while after his conversion everything tends to be good. Thus we have the opposite words falsehood and truth, dishonesty and honesty, cruelty and kindness, Satan and God.

But according to the new dialectics everything is good when it is part of a dialectical synthesis, and evil only when carried to harmful extremes. Thus the day becomes evil in hot climates in the summer, and the night becomes evil in cold climates in the winter. While perseverance is evil when it becomes obstinacy, and its dialectical opposite of adaptability is evil when it becomes instability. Thus instead of Aristotle's "foolhardiness—courage—cowardice," we have the theological "courage—cowardice," and the new dialectical "courage (positive opposite)—caution (negative opposite)—circumspection (unifying factor)". But this aspect requires a section to itself on "A Dialectical View of Good and Evil".

E. W. PRITCHARD

(To be concluded)

Our collective right thinking, as pledged to Theosophy, is slowly guiding invisibly the way the world should be reconstructed. Our Theosophical studies, propaganda and work, taken collectively, are planned to bring the nations, creeds and classes together, till the ideal of Universal Brotherhood and Comradeship has crystallized from an ideal into a fact of everyday experience and realization.

C. JINARAJADĀSA

SCHOPENHAUER:

A GREAT THEOSOPHIST

By HERMANN RENNER

THERE have been great Theosophists before the Theosophical Society came into existence. One of them was Arthur Schopenhauer. We will first see how Schopenhauer, who of course did not know anything about the three Objects of the Theosophical Society, yet succeeded in fulfilling them.

Schopenhauer had on his bedside table the teachings of the Lord Buddha. For a better understanding of his own works he recommended to his would-be readers a study, first, of the works of Plato and the Upanishads, which he himself had studied thoroughly. Notwithstanding his preference for the teachings of the Buddha, he penetrated deeply into the Christian faith to such an extent that he was able to discover the original ancient wisdom under its cover of dust. In this way Schopenhauer made bridges for himself—and therefore for others also—across the gulfs between the religions; and so he can be called a real bridge-builder, a real striver for the brotherhood of religions. As such he lived and fulfilled the first Object of the Theosophical Society, which is brotherhood.

The innumerable quotations from other Theosophists of pre-T.S. days which Schopenhauer gives in his books are sufficient proof to us that as an ardent student he made a study of comparative religion. There is almost no age, no

religion, no country from which he does not produce some fine sayings of wise men. Thus he lived and fulfilled the second Object of the Theosophical Society.

As to our third Object, which is to investigate unexplained laws of Nature and the powers latent in man, Schopenhauer's works describe his energetic search for the one "Supreme Law" which is behind all manifestations, both hidden and visible. If he had had any prayer, it would have been similar to our "O Hidden Life!". But devoted as he was to the teachings of Lord Buddha he stuck to the words:

Pray not! the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains.
Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.¹

Consequently Schopenhauer made his whole life one prayer for truth.

The personal characteristics of Schopenhauer were courage and strength, persistency and humor, and faithfulness to the facts of life. No Theosophist at any time earned so little appreciation from his contemporaries, had so few followers in his lifetime, was so little backed by an organization, as Schopenhauer. The spiritual emptiness and the material fullness in which both religion and philosophy of his time were immersed, did not enable men to understand his works. But he had the strength to fight his battles alone, and the courage to go on. He wrote:

I do not dedicate my work to my countrymen or contemporaries but to the future humanity as a whole. Only for the

¹ Edwin Arnold, *The Light of Asia*.

future, not for the present generation, which is caught up in its own erroneous ideas, must my head—often against its will—be forced to do this work.

Of him it may be truly said: "Only strong ones leave the nest each makes his own."¹ Schopenhauer left three "nests" at once: common philosophy, common religion, and his contemporaries.

All real philosophers the world over agree that humor is an indispensable requisite for wisdom. Above all, one must be able to laugh at oneself. Schopenhauer possessed this quality in a high degree—even though he was considered a pessimist. He did not only laugh at his philosophical colleagues but also made jokes about himself. After one of his jokes he wrote: "For a joke there is no page too serious." His jokes could be devastating, but that did not mar the deep earnestness of his works, only made certain things more comprehensible. He who can laugh at himself stands above his little self and therefore is free to love others. So humor goes hand in hand with love. But Schopenhauer's love for humanity is best shown in his love for truth—he would not have humanity cheated.

This devotion to truth and facts was a very outstanding trait of Schopenhauer. His whole work is a painstaking endeavor to avoid fantasies, speculations, constructions, wonder-beliefs, and even revelations. The one object for him was facts. And he wrought the miracle of arranging facts—by penetrating into them—in such a way that he reached that which is the object of revelation. He succeeded in creating a scientific, mental basis on which any true religious revelation could stand and not seem out of place. He writes at the end of his chief work, *The World as Will and Imagination*: "We profess freely: that which remains

¹ *The Light of Asia*.

after the abolition of the will, for those who are still full of will, is nothing. But for those in whom the will has been abolished and denied, this, our real world, with all its suns and Milky Ways, is nothing." In these words Schopenhauer practically emphasizes these words of Lord Buddha: "Him the Three Worlds in ruin should not shake." There is a footnote to Schopenhauer's sentence which says: "This nothing is the same as the Pratschna-Paramita of the Buddhists, the beyond all knowledge, that is, where object and subject exist no longer." So, having reviewed the chief character-traits of Schopenhauer, we can well say that the three aspects, will, love and wisdom, manifested through Schopenhauer by way of his courage, humor and faithfulness to truth and facts.

We will now consider Schopenhauer's relation to the main topics of Theosophical teachings. There is, first, evolution. Many scientists and philosophers had treated this subject before Schopenhauer, but all of them not so thoroughly, and mostly from the outer side. Schopenhauer was one of the first—if not the first—to perceive evolution from the inner side, consequently He did what is prescribed in *Light on the Path*: "Seek the way by retreating within. Seek the way by advancing boldly without." Following up this trend he succeeded in showing the working of one force, the "Supreme Law," or the will, as he likes to call it, which is behind all appearances.

One cannot occupy oneself with the truth of evolution both from without and from within without discovering the oneness of all life. Schopenhauer was no exception to this rule. We witness him, in his works, stringing everything that exists on one string, like pearls, the string being the "Supreme Law". Beginning with the primitive forces, within which he already sees the one law working, he climbs up the ladder of evolution, forgetting nothing,

including all human problems, arts, economics, politics, sex, misery, fear, war, etc. He climbs so stoutly that for him the words, "Strong limbs may dare the rugged road which storms, soaring and perilous, the mountain's breast,"¹ seem most applicable.

The key to the real understanding of life is how one faces the problem of free-will. Schopenhauer made this problem the centre of his work, and it is astonishing to note that he solved even this problem according to the words of Lord Buddha: "The thoughts of peoples and their ways and wills, those, too, the great Law binds."¹ Schopenhauer was also convinced that in every creature the one law itself was at work, however much the creature might think itself a separate personality and come to another conclusion. This is Schopenhauer's contribution to the doctrine of Karma.

To many, Schopenhauer's style is too self-dependent, too haughty. But, if we look deeply, the man shows himself to be very humble. If we only remember the words quoted at the beginning: "... must my head—often against its will—be forced to do this work," we discover that Schopenhauer was aware—just as Emerson who speaks of "some alien force"—that he was not working alone but that some higher forces were helping him. In these words we may see his confession that he was conscious, even if he did not exactly say so, of the Elder Brethren being at work for the future of humanity. Thus, in this respect also, he is one with the teachings of the Theosophical Society.

What are the difficulties which prevent so many from liking or understanding Schopenhauer? First, there is his terminology; he uses terms which elsewhere have other meanings. But it is always necessary to study first the

¹ *The Light of Asia*.

terminology of any religionist, and even of any person, in order to understand what they mean. Is this not the reason, that nobody tries to understand the terminology of others, for much trouble and all the misunderstanding in the world? And is it not just the task of a student of Theosophy to understand others, however different may be their terminology?

Some are shocked by his drastic jokes, some by the openness with which he treats delicate things. But this proves that he did not mould himself after public opinion or pander to his readers' taste; in order to give himself truly he intends to speak the truth only.

Some others cannot stand his treatment of old stagnant dogmas, both philosophical and religious, as rubbish to be brushed aside. But is it not the task of every earnest Theosophical searcher to pierce through the ceremonial, dogmatic and traditional rubbish with which naked truth has been covered?

Of course, studying Schopenhauer is not like attending a lecture and being swept into enthusiasm; it is hard work of years. It is recreating creation, or in some well-known words of our days: "It is releasing the creative impulse of life, which came to a stop in material nature, and helping it to go on. . .". It takes a real Theosophist to accomplish this work.

If any student of Theosophy, before devoting himself to things he perhaps cannot yet control, wishes first to get a thorough knowledge of that which he can control, he will be greatly helped by the facts Schopenhauer has gathered from all times and countries, all religions and sciences, all sages and poets, as lines to lift himself up to higher things. It is true that, before we have not got everything out of that which we can control by our present consciousness, we cannot hope to deal efficiently with that

which is still beyond it. Here the words of Lord Christ become applicable:

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Every one who studies Schopenhauer's work can but profit by his unwavering logic and discrimination, his sharp awareness, and ardent love for truth and facts.

As this article is based on a comparison with passages from *The Light of Asia*, I like to conclude with the beautiful sentence of this same priceless poem, asking Schopenhauer's forgiveness for this article:

"Forgive this feeble script which doth thee wrong."

HERMANN RENNER

MEDITATION

I thought of this, and thought of that, for still
I didn't know, the one pure Essence that
Is Self: the Soul, the Seer, Spirit, Will,
Eluded me; though still and quiet I sat.

Yet this I know that when my mind its own
Sweet peace and silence finds, no more a clod
Of flesh I'll be, but luminous, alone,
And free, on the bright pathway back to God.

Then in that light so rich a joy will flow,
Beyond the bounds of thought, or words to tell,
For so, the Elders whisper thus, we grow,
When darkness deep we struggle to dispel.

Therefore must I seek out the Path and find,
If I would be as one no longer blind.

NELLIE POCKOCK

A DAY'S JOURNEY

THAT COVERED A MILLION YEARS

By G. E. PRITCHARD

SEVERAL times in the history of the Theosophical Society we find instances of the guidance and control by Higher Powers in its affairs and destiny. But probably at no time was this control exercised more completely and directly than at its beginnings. For at that time was established the foundation on which all its future work and activity was to be based.

An instance of this higher guidance and inspiration may be found in the statement of the first Object of the Society. From what we know of the founders of the Society and their interests and activities, their idea of the first Object would probably have been what later became the third Object, namely, "To investivate the unexplained laws of Nature and the powers latent in man". But under the guidance of Higher Powers the first Object became something much more ordinary, much less exciting and spectacular, namely, the promotion of Human Brotherhood. As time has gone on and the Society has grown and developed, and the intuition and understanding of its leaders and members have advanced, it has become more and more clear how vitally important and right is our first Object.

The most important and valuable teaching that the Society has given to the world is that of the reality of

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spiritual development—the treading of the Path and the possibility of the attainment of Perfection. How closely is this teaching linked with the idea of Universal Brotherhood. Spirituality shows in human life and affairs as love of all men. Spirituality is the soul and Brotherhood the body of the one idea. They are two sides of the one coin. In the thought and history of the Society we find that spiritual growth and its complement, the brotherhood of man, have been linked together and equally emphasized. And so we see that the statement of the Objects of the Society is right and proper and that the Objects are placed in their right order and sequence.

What is noteworthy in this connection is that next to the teaching and practice of brotherhood is placed the study of comparative religion. True that along with religion are bracketed also science and philosophy. But religion is placed first because of its greater importance, and it is because this importance is not universally recognized that the world is in its present state of uncertainty, doubt and confusion. Religious thought and enquiry have been neglected not only because their value and need have not been recognized, but also because the study of religion and spiritual things is much more difficult than that of science and philosophy. Science and philosophy need the exercise of mind and intellect, which are highly developed in the modern man. Religion, on the other hand, requires for its study the qualities of intuition and spiritual insight, which powers are largely latent in humanity of the present day. So philosophy and science have progressed rapidly while religion has to a large extent stagnated. Humanity's great need in the present day is a better and greater understanding of religious truth. To help in satisfying this need, the study of comparative religion has been an Object of the Theosophical Society. By reason of their impartiality and

faculty of intuition, Theosophists are particularly qualified to carry out this work.

Anyone with just a superficial knowledge of Theosophical literature must recognize the great work that the Society has done along these lines. But there is still more to be done. Particularly is this so in regard to the Christian scriptures. Christianity has remained comparatively materialistic and primitive in its orthodox presentation, but there are deep philosophical and spiritual truths embedded in its scriptures still waiting to be unearthed and publicized.

For instance, let us consider the portion of the Christian gospel usually designated "The Journey to Emmaus". It describes one of the reported appearances of Jesus to His disciples after the death of His physical body. It is treasured and valued by devout Christians for its simple pastoral beauty, and also perhaps chiefly because it stands in their minds as one of the proofs of the Resurrection. Briefly the Gospel account says (*Luke 24*):

And, behold, two of them went that same day to a village called Emmaus. . . . And they talked together of all these things which had happened [in Jerusalem]. And it came to pass, that, while they communed *together* and reasoned, Jesus Himself drew near and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? [And they told Him of all the happenings in Jerusalem and why they were sad. And He called them fools and slow of heart, and said that the prophets had foretold all these things should happen, and He expounded to them all the scriptures. And when they had reached the end of their journey,] He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave

to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.

This is the Gospel account of the day's journey. It is interesting and beautiful in a simple way, and to the orthodox may be of historic value. But taken literally, in Origen's phrase, it is "food for the babes".

To read the real teaching and get the full help from this account we must look beneath the surface of the story. If we make the search with an open and enquiring mind, we shall find that the story embodies a deep philosophical and vital teaching. With our Theosophical knowledge to illuminate it, the story portrays the long evolutionary growth of man from savage to saint, and finally tells something of the triumphant climax with which this journey ends. What is of particular interest and value to us is that it coincides with our Theosophical teaching in regard to this goal and its achievement.

First, we are told that two disciples went together. In the earliest days of man's existence he consisted of only two principles, body and soul. God, we are told in *Genesis*, created man out of the dust of the earth and breathed into him the breath of life, and man became a living soul, and so was composed of two elements, body and soul. We are told that the disciples walked together. This represents very briefly and concisely the state of primitive man when life held nothing for him but physical effort. All his time was occupied in eating and sleeping, fighting and hunting. But then we are told that they began to talk together, which points out the development of speech and of thought and reason. But their talk was not on a very high plane. They talked of all that had happened in Jerusalem, retailing and discussing the events and happenings of everyday life. How many people are at this stage today—whose conversation consists almost wholly of gossip, of recounting trivial events

in their own lives or the lives of their friends; all really quite unimportant and superficial. But, now, it is said that Jesus joined them in their walk. Man reaches a stage when his higher powers begin to be exercised and to be apparent, his higher nature becomes active and evident. The three are walking together. Man ceases to be dual and becomes triple in his nature. As well as body and soul, man shows signs of his spiritual Self, and this is evident in his changed way of life and thought. The disciples become interested in religion and metaphysical things and begin to talk about these. We are told they studied the Prophets and talked of visions of angels; they showed interest in national affairs and the coming of a Messiah. This represents man at the stage where many thoughtful people stand today. But then the disciples approached the end of their journey and they constrained Jesus to stay with them "for the day is far spent". This represents a human being nearing the end of his age-long pilgrimage and his repeated incarnations; he recognizes the truth of God Immanent, the Divinity within, as something actual and real; he understands its value in life and accepts the spiritual Self as his constant guide and teacher. Man has reached what Annie Besant calls the Outer Court, almost ready for the first step towards Masterhood. And then the climax of the journey, for the disciples, arrives, as it does for all those who desire it ardently. By an act of magic their eyes are opened and they know Jesus. What Theosophy calls the great initiations take place, and the man is able to function in his higher bodies. For the disciples, in the Bible story, it was the culmination they had so ardently desired. It made them depart joyfully with the cry on their lips: "The Lord is risen indeed!" It provided the proof for them that their beloved Master still lived. For the advanced human being, as Theosophy terms, Masterhood is achieved, his race is run, his goal gained.

This, in the age-long history of each human being, is the fulfilment of the purpose of his existence.

No need hath such to live as ye name life;
That which began in him when he began
Is finished: he hath wrought the purpose through
Of what did make him Man.

Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace; nor deaths
And lives recur.¹

So, to the casual reader, "The Journey to Emmaus" may appear as the more or less authentic account of a happening recorded and valued by one of the great world religions as supplying proof for its doctrine of the resurrection of its founder. But to the deeper thinker and enquirer it may become the portrayal and embodiment of a great and eternal cosmic principle and truth. This is one more example of what the study of comparative religion, embodied in the second Object of the Theosophical Society, can do in giving men a knowledge of God's laws for the governing of His universe, and a philosophy and direction for an evolving humanity in every age and in every clime.

G. E. PRITCHARD

¹ Edwin Arnold, *The Light of Asia*.

A PANORAMA OF EVOLUTION

By FRED MORGAN

AT times it is stimulating to picture in the mind some of the worlds we cannot see or feel, and imagine the fantastic scope and range of evolution in life and form. We live in such a narrow sphere compared to the whole range (although at times our little field of consciousness is somewhat more than we can handle) that to speculate upon what lies beyond is invigorating.

Occasionally one should stand off in fancy from this rushing, whirling planet and look down upon the strange and fascinating behavior of its inhabitants, look down upon its mighty cities at night, upon its broad and deep waters, upon its mighty mountain ranges capped with snow, upon its seemingly lifeless deserts and the lively jungle. All that we may see is vibrant with life, tense with action, or slumbering in between. From the icy poles to the burning tropics all space is occupied and busy with the business of living and expanding in form and consciousness. All is held within His might grasp.

Everything that the human mind can picture lies within this vast, fantastic, intriguing and sometimes terrifying field of evolution, and nothing exists outside the consciousness of the Creator. Nothing is lowly or despised, everything is worthwhile, nothing can be destroyed or forgotten. Every movement, every thought or feeling, is permanently recorded in Nature's memory.

There is infinite variety in spheres undreamed of, frightful power locked in the infinitely small, vast areas of space beyond this globe that are beyond comprehension, and spaces between the atoms which compose the kitchen-table that are relatively comparable to the spaces between the stars above. All is balanced and controlled to the finest degree, there is no chance movement, there are no faults or errors that will not at the proper time respond to adjustment under the cosmic law. Moreover, all that will ever happen has already happened, for tomorrow's histories will be the unfolding of the pages of a story already told.

And what is man? He who walks in fear and trembling of lesser things, yet on occasion will give his life to save another—he is the king-pin of it all. Within his breast beats more than a heart of flesh, beyond his brain lies more than cells of memory; deeper than mind and heart is the omnipotent power of a God. He is a minute projection of his real and hidden self; in time he will reach to the ultimate in power and glory. This is no mere poetic fancy. Man's gradual climb from savage to savant would be purposeless and futile without a culmination that brings perfection.

Wise men of all ages have told the story factually and in fable of man's true nature and great destiny. Through the recurring process of life and death, holding all permanent things in his deeper make-up that were ever his, appearing in changing personalities but ever the same individual spirit deep down, man moves forward from savagery to sublimity, from mediocrity to genius, from a feeble and chaotic separateness to Godhood.

To see humanity in Main Street, in factory or mill, in bar or night-club, in home or office, one needs to muster the imaginative qualities of a God to picture him a God. He can be a liar and a cheat, greedy and vulgar, petty and shallow, stupid and contemptible, he can become an army

that can ravage and kill. Yet he will build hospitals and parliaments, palaces of art and great cathedrals, produce occasionally a Shakespeare and a Churchill, fly faster than the speed of sound, and plan the invasion of outer space. He is in the process of building the mightiest and most fantastic civilization the world has ever seen, and which he may destroy in a few short hours with his atomic weapons. He knows the weight of the farthest star and the temperature of the sun. He knows the answers to the world around him, but he does not know himself. In the laboratory, or behind the rostrum, or on the field of battle, he may be magnificent, yet he does not understand the nature of the powers within him that make him great. He seeks happiness in many things, but rarely achieves it, and then but fleetingly. He seeks wisdom through knowledge—through the infinitely complex—and loses himself in a maze of bewildering pursuits in his anxiety to escape the torture of his own company.

Man has come a long way on his evolutionary journey, and he has a long way to go. He has to be prodded and guided and inspired. We are passing through an era of great changes, great discoveries, great dangers—our weapons of war threaten to destroy us completely. But we know each other better. Besides the futility of suicidal atomic war is the obvious futility of any war—hot or cold. The oneness of life, the common origin of man and his common destiny are becoming more apparent to all thinking men as science brings the people of the world into a common living room. Man has emerged from the restrictive and confining period of the Victorian era into an exciting, bewildering, yet still frustrating freedom. It is not a true freedom because freedom comes only through understanding, but a freedom of choice—he can go to the devil in his own unique and democratic way.

All those who understand to some extent the purpose of life and man's destiny must now make their weight felt in whatever way they can. At first let us attack our own problems, our inner problems, for they are the cause of our outer problems. Let us search our hearts and minds, follow our actions, ask ourselves why we are in conflict. Are we becoming Gods? Or are we drifting nonentities, creatures of habit, conforming to the moulds of fashion and propriety? Can we be unique? Can we be still within and invite the wisdom of the higher self? Can we look down as it were from above and confess that we are still a part of that confused and unhappy throng, and do something about it? As Theosophists we no longer have the privilege of being "normal" people in search of "happiness". We are battle-hardened troops on an urgent mission, we are trusted shock troops who will carry out that mission or die in the attempt.

It is not easy. We are prisoners of patterns and projects. We behave more from the dictates of habit and custom than from the dictates of intelligence and intuition. Fear dominates our thought and action—for the most part baseless and petty fears. We will defend to the last ditch this part-time personality with all that surrounds it and builds it up. We will not open other doors until we are stifled or frustrated into rebellion, and then, before our backs are to the wall, we engage in a thousand and one intriguing pursuits that help us for the time being to forget what the rebellion was all about.

Yes, let us stand off and see ourselves as others see us, as the Gods see us, and remind ourselves that we are far more than thinking and feeling forms that come and go like puppets on a stage. Let us remind ourselves that we are the essence of creation, the purpose of it all.

The world needs enlightenment. It needs a wise interpretation of life shown in a wise way of living. One selfless,

questing, independent soul is worth ten thousand followers. To drift with the stream is criminal apathy and neglect. It will deprive us in future lives of opportunities and talents, for we are not setting the causes in motion in this life.

If we can throw some light upon the problems of another (which are the problems of the world), let us not lose the chance. Always we can work upon ourselves without fear of trespass or indiscretion. It is not easy to bring reality into our own lives by pinning down and deciphering our own unhappy state, but it is our primary task, for how can we hope to pass on to others what we do not yet possess for ourselves? This is a special era of change and awakening—a very special one; let us change and awaken with it and make this magnificent scheme of things still more magnificent, let us live a little closer to the angels!

But to see its magnificence we must step outside the confines of rigid thought, or timid apologetic hope and prayer. The single white note of a piano keyboard is not of itself inspiring, but the whole stretch of keys with magic hands to play them brings us to a wide new world of sound in harmony and rhythm. Let us escape this single white note upon the keyboard of our life, and take in the whole long range of chords and melodies, playing upon them with magic touch. Let music fill the air—human music of the heart and spirit that will reach and blend with angel voices and the music of the spheres.

FRED MORGAN

The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse of his soul irrespective of the prudential considerations of worldly science or sagacity.

K. H.

REVIEWS

Gitāa: a Samskrit-English Bridge, with the Barriers Removed, by Adeltaa Siitaa Devii. 1955. Pp. 380. Price Rs. 7 plus postage and packing charges, about Re. 1-5-0 (foreign or Indian). Copies procurable from Theosophical Publishing House, Adyar, Madras, India.

The *Bhagavad Gita*, as one of the greatest of the Hindu scriptures, if not the greatest, merits the careful study of all students of comparative religion and philosophy. This translation opens with tributes to "The Lord's Song" taken from the writings of four Presidents of the Theosophical Society—Annie Besant, George S. Arundale, C. Jinarājadāsa, and N. Sri Ram. It has long been a text recommended for meditation to Theosophists, as it contains within its 700 verses the highest and most stirring precepts for right action and living.

Though this scripture whose "gospel has united all the sects and philosophies of Hinduism" has been translated into practically every language in the world, this is the first interlinear version with

Samskrit Devanagari text, the first line; a transliteration in Roman, the second line; and a direct flowing Samskrit-English translation, the third line. The unique feature of the transliteration is that, while it breaks up the big and unwieldy blocks of Samskrit phrases into separate words, by a simple device it shows how to draw them together again while pronouncing them. Thus none of the rhythmic or mantram effect is lost. Thus "hi" plus "idam" might become, while pronounced, "hi'idam" but the reversed full-stop shows that the double "ii" is to be pronounced as the long sound or as in the Italian and Samskrit values, the whole being only two and not three syllables. The special value of the third line, the translation, is in its literal accuracy, both as to the meaning of each word and the very order of the original text. John Addington Symonds, one of the world's greatest translators, has said: "A good translation should resemble a plaster cast, the English being plaqué upon the original so as to reproduce its

exact form," and Dr. C. Kunhan Raja, an eminent Samskrit scholar, has, in his introduction, emphasized the fact that only as one follows that order can one get a clear picture and correct impression of the text, learning to think in the Samskrit idiom which, in its sonorous phrases, is very like the scriptures of all ages. This translation satisfies the yearning to read the original text expressed by Dr. George S. Arundale when he remarked in *Adventures in Theosophy*: "I am imprisoned by the fact that I have little knowledge of Samskrit, so *The Bhagavad Gita* must remain to me very largely a sealed book from the standpoint of direct contact. But even the indirect contact is marvellous."

In such an interlinear translation one who knows Samskrit can read the first line or text, occasionally dipping down into the third line or the translation to find the precise word equivalent in English. On the other hand, one who knows only English can read the third line, glancing up into the second line at will to see the Samskrit equivalents, and gradually with the help of hints contained in the introduction can learn to read even the line of Devanagari, thus facilitating his direct communion with every word of the scripture unimpeded.

Sri Krishna's message to Arjuna is for our time and age, but many of His words have lost their significance by slight twistings from their original epic values. For example, "loka samgraha" literally means "for the bringing together of the world," but often it is translated as "for the world's protection or welfare". One of the most occult sentences to be found, an injunction very like that given by our last President, C. Jinarajadasa, is shloka 10 in the 12th Discourse: "My Work Supreme do thou become." This is ordinarily rendered "Be intent on My service" which, while not incorrect, loses the intensity of the original *Mat-karma-paramo-bhava*, very like the cryptic saying: "Become the Path if thou wouldst tread it."

The translator offers her contribution as a bridge and has dedicated the book "To all fellow-seekers for the Light". As a lover of the Lord's Song from early years, the reviewer believes it will be of inestimable value both to those Samskrit-knowers who wish more deeply to appreciate this great scripture by seeing its reflection into the English language, and to those who know only English and wish to draw closer to the Samskrit original.

N. R. BHATT

Outlines of Jaina Philosophy: by Mohan Lal Mehta, M.A., Jain Mission Society, Bangalore, India, 1954, pp. 168, price Rs. 5.

Jainism in its pristine state dates back to countless centuries before the dawn of history, and its antiquity is lost in the dimness of time. The authentic records available about it may be said to begin with the teachings of the 24th Tirthankara, Lord Vardhamāna Mahāvira who lived in the sixth century B.C., being a contemporary of Lord Gautama Buddha.

The book under review seeks to elucidate the philosophy of Jainism as propounded by the great teacher and subsequently modified by many earnest disciples who followed him. There are close resemblances between it and aspects of Hindu philosophy, as propounded by its various philosophers. The philosophical ideas taught by Lord Mahāvira were collected together and reduced to writing, in the several centuries following his passing away, in a number of canonical scriptures. What one has to remember in appreciating the teachings of great teachers like the Buddha and Mahāvira is that, apart from the original teachings, subsequent elucidations and viewpoints have been put forth by ardent disciples, as in other sister religions, to meet the disputations and adumbrations of rival faiths.

Many of them display intellectual acrobatics which often miss the essential ingredient of knowledge, namely, inner experience.

The book displays lucidity and thoroughness. The frame-work of Jaina philosophy is well drawn, and the details filled in appropriately. The conception of Reality according to Jainism is inclusive of both spirit and matter, *ātma* and *dravya*, or *jīva* and *ajīva*, both making its substance. *Ajīva* is either material or non-material. The material part of it is called *pudgala* (*pud* means "to combine"; and *gala*, to "fall apart"), implying a capacity to group and re-group its parts. As a school of Realism, Jainism recognizes the independent existence of matter. Matter is *rupin*, having touch, taste, smell and color. The indivisible elementary particle of matter is *anu*, which has only one *pradesha*. (*Pradesha* is space occupied by one *anu*.) The non-material part of *ajīva* is subdivided into *dharma* and *adharma*, *ākāsha* and *kāla*, all non-conscious. While these, and *jīva* and *pudgala*, have extensions, *kāla* (time) is non-extensive and has only one *pradesha*. *Kāla* is a substance consisting of minute particles never mixing up with one another. There are two types of time, *kāla* which is eternal and devoid of form, and *samaya* which has a beginning and an end.

Both *jīva* and *ajīva* categories are endowed with innumerable bodies. Therefore they are called *astikāyas*. *Ākāsha* or space is eternal and all-pervasive. It is a single substance having indefinite *pradeshas* (spots of space), containing within it all the universes. Sound is not from *ākāsha* but produced by the violent contact of one material with another. Darkness is a positive reality existing independently of light.

With regard to the existence or otherwise of the Soul, Lord Mahāvīra says that, though there may be no direct perception of it, the very doubt about it establishes its reality. Otherwise the *ahamprataya* in every man, i.e., his sense of "I"ness, cannot be justifiable, and expressions like "I do," "I did," "I shall do" can have no validity. The various aspects of cogitation, namely, memory, recognition, doubt, judgment, etc., would never be possible if there were no Soul. The Soul is a subtle principle behind all phenomena. It is *chetana*, and so knowledge is its innate attribute. Every one is a different Soul and so it is *parinamin*, i.e., subject to change. It is the knower. The knower and knowledge are one, and bliss and knowledge are also identical.

There is one other special feature of Jaina philosophy, namely, its *syādvāda* or the doctrine of

relativity. Nothing is absolutely existent nor is absolutely non-existent, as, for example, one man may be father, brother or son, relatively speaking. So seven categories are developed under this theory like existence, non-existence, etc. The progressive development of knowledge, it is said, must naturally culminate in omniscience or *kevalajñāna* (pure knowledge).

The doctrine of karma is well developed in the last chapter of the book. It is the law of cause and effect, physical and psychical. To put it briefly, every individual possesses infinite intuition, infinite knowledge, infinite power and infinite bliss. Karma is an aggregate of material particles fine and imperceptible to the senses. It enters into the Soul and produces change. It is something foreign which veils the natural qualities of the Soul and holds it in bondage. The *jīva* succeeds in breaking the bonds by annihilating the karmas of various kinds too numerous to be mentioned here.

These, very briefly, are some of the salient points developed by the author. The book begins with comparative notes on the various philosophical systems of the world, ancient and modern, which are of great value to the lay reader as well as the scholar. The book is a well-written scholarly work.

N. R. SUBRAMANYAM

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1955

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

At 9 o'clock on the morning of May 8th, White Lotus Day was celebrated in the Headquarters Hall. In the absence of the President, the Acting Recording Secretary, Miss Ann Kerr, presided. The meeting opened with Prayers of the Religions, and after reading the greetings which had been received, Miss Kerr spoke briefly about the purpose of the meeting calling attention to the fact that members of the Society everywhere, as well as many non-members who have been inspired by H. P. B., were holding similar commemoration meetings. Prominently displayed in the Headquarters Hall is a large Directory of the Sections of the Society. Attention was directed to the Sections listed there as all in attendance, for by thought members throughout the world were

uniting with them in gratitude to H. P. B. The meeting proceeded with excerpts from *The Light of Asia* read by the Treasurer, Mr. H. B. F. Moorhead, and excerpts from the *Bhagavad Gītā* read by Prof. R. Srinivasan in Samskrit and in English. Dr. G. Srinivasa Murti gave the address, relating many incidents in the life of H. P. B., describing the writing of *Isis Unveiled*, and outlining the changes that had taken place in the presentation of the Ancient Wisdom even during her lifetime. The meeting closed with offering of flowers at the statues of the Founders.

As is the custom on White Lotus Day, in the afternoon rice was distributed to the poor of the surrounding villages, 1,500 people coming to the Bhārata Samāj Temple on the compound to receive a half measure (about 1½ pounds) each.

India

In his annual report, the General Secretary, Mr. Rohit Mehta, stated that the year 1953-54 had been one of steady progress. In the seething discontent throughout the world, the political, economic and social ideologies have been found inadequate to meet the requirements of the age. In the midst of the process of ideological clarification going on at present, Theosophical idealism is receiving increasing attention. In the cities and towns of India, an increasing number of people are attending Theosophical lectures. This turn of events, Mr. Mehta pointed out, places upon Theosophical workers a responsibility to indicate through speeches, writings and personal example, that Theosophy is a philosophy which enables us to break up the many psychological tangles of our lives. The Theosophical Lodges being the primary units of our work, the General Secretary suggested that the year 1955 be devoted to the one aspect: the vitalization of the Lodges.

Regional Camps were held at Bombay, Banaras, and Adyar, these three centres conveniently serving the needs of all the Federations. These camps are useful instruments for the development of the work in India.

The General Secretary and his wife, Srimati Shridevi Mehta, visited many of the Lodges of the Section, and the General Secretary presided over the annual sessions of the Central-India-Rajasthan, Uttar Pradesh and Marathi Federations. On invitation from the Theosophical Society in Ceylon, they visited that country for four weeks helping with the re-organization of the work. Mr. Mehta presided over the annual Convention held at Colombo. Srimati Rukmini Devi presided over the annual session of the Bombay Theosophical Federation and also visited Lodges in the Bombay and Delhi Federations. Lecturers in the field included Mr. M. Subramaniam, a national lecturer of the Indian Section, Mr. C. R. Groves, General Secretary of the Theosophical Society in England, and Mrs. Groves, Mr. Michail Alexander, of Germany, Mr. D. M. Vaswani, Mr. S. N. Chowdhry, Mr. P. M. Advani and Prof. D. D. Kanga. Mr. S. N. Chowdhry is now a full-time National Lecturer of the Section. The Bombay Federation being fortunately situated where many members both local and overseas pass through the area, it had a number of visiting lecturers in 1954, among them, in addition to the General Secretary and his wife, Miss Indumati Mehta, Mr. and Mrs. C. R. Groves, Miss Hilda

Yarrow, Mr. J. E. van Dissel, General Secretary of the European Federation, and Mrs. Lavender.

The President, Mr. N. Sri Ram, after attending the International Convention at Banaras, visited Chapra, Muzaffarpur, Patna, Agra, Delhi, Gwalior and Bombay. His lectures attracted large audiences. The annual conference of the Bengal Theosophical Federation was held under the presidentship of Mr. Sri Ram on March 12th and 13th. He delivered two public lectures on "The Message of Theosophy" and "Life, Death and Immortality," besides taking a Question-and-Answer meeting.

Mr. Geoffrey Hodson made a tour of the Kerala Federation during the first week of January 1955, and visited the Bombay Federation in March where he spoke under the auspices of the Blavatsky and V.-B. (Dadar) Lodges.

On September 30th, 1954, the membership of the Section stood at 6,376, a decrease of 129, though in seven out of the fifteen constituent Federations increases in membership were shown. The decrease is attributed to the economic depression in the country and also to lack of personal contact on the part of Federation and Lodge officers with members who tend to be inactive.

An important piece of work is done from the Section headquarters through the Ananda Publications, a Hindi publishing house. In the course of two years it has issued 16 books on Theosophical subjects and a number of others are in course of preparation.

The Section Library has received a substantial bequest from the late Mrs. K. E. Tibbits. Plans for the Library include lending the books to students in all parts of the country and developing the Library as a centre of research.

An important event in 1954 was the shifting of the Vasanta College for Women, established by Dr. Annie Besant in 1913, from the Theosophical Society's compound at Banaras to Rajghat. In the same buildings formerly used by this College, there has now been started by the Besant Educational Fellowship a new college for girls, the Vasanta Kanyā Mahāvidyālaya, with 320 students.

United States of America

The Theosophical Society in America continues its very full and well organized programme of work. The National President, Mr. James S. Perkins, reported for the year ending September 30, 1954, that despite the fact that lecture audiences throughout the Section seem to be smaller than in the past, lecturing and class

activities are the foremost means by which new members become active, sustaining members. For this reason, in the national programme top priority is given to the planning and offering of lecture itineraries, the speakers engaged for this work being those who, in the estimation of the Administration, can advance forcefully the position of Theosophy, while bringing to the Lodges an understanding and harmonizing influence as well as an inspiring vision of the whole work.

Within the year of report, the President, Mr. N. Sri Ram, made his third tour of the Section. He was accompanied by his wife, Mrs. Bhagirathi Sri Ram, and his secretary, Miss Elithe Nisewanger, a member of the American Section. Mrs. Sri Ram, after the first part of the tour, proceeded to Olcott, headquarters of the Section, where she was a most popular and welcome guest. The President returned to Olcott for the annual Summer Sessions, including the Convention. Mr. and Mrs. E. Norman Pearson visited most of the Lodges during the year, and Mr. Seymour Ballard visited all but those on the west coast. The National President and Mrs. Perkins toured the eastern Federations and attended the Conventions of the Ohio and the Illinois-Wisconsin Federations.

The membership showed a slight increase with a total of 4,078.

During the year the Department of Education had two ten-day workshops for prospective teachers of Theosophy and group leaders. This department has under its management the collection of slides which are loaned to Lodges, and a number of tape-recordings and tape-visuals. Various other services to Lodges are rendered by this department, and in the year the department had contact with 75 Lodges and other groups, as well as many individuals.

The Department of Information had a remarkable increase in effective contacts. There were in the year 862 new inquirers all of whom have been corresponded with. Through the department's activity 60 new members joined the Society in the year. During the year 10,000 publicity pamphlets and 20,000 copies of *To Those Who Mourn* were distributed.

The National Library is becoming increasingly useful for research and of greater service to new members. The number of volumes remains at about 10,000 with obsolete books withdrawn and 457 new volumes accessioned. In the year 3,346 books were loaned. Twelve categorical reading lists now replace the catalogue. These are subject to constant revision by the Department of Education

and the Library Advisory Board and are mailed to all who request them. Each new member of the Society and all inquirers now receive a letter of welcome from the Librarian, a general reading list, and a copy of the Library Rules.

The gross sales of the Theosophical Press exceeded the previous year's high record, the total being \$38,983 59. More than 6,500 packages of books were shipped by the Press in the year.

Theosophy is increasingly "on the air," the Foundation for Radio Theosophy being the source of supply for radio material, and the National Radio Fund Committee acting on applications for financial aid from the Radio Fund. The Foundation has a fully recorded two-year programme of 15-minute tape-recordings, 104 talks. By December 1954, Theosophy was "on the air" in weekly broadcasts in 21 cities.

All six departments and three divisions of the Theosophical Order of Service have been active throughout the year.

The Young Theosophist organization has been reactivated. The journal *Youth and Brotherhood* continues to link the members and groups together.

The Mothers' Research Group has concluded 20 years of fruitful effort extending Theosophical ideas and ideals of brotherhood in the

field of aiding parents and children. Publications now include a pamphlet, *Aiding a New Sub-Race*, and Vol. I of a new edition of *Happiness through Helping*. A course of study for mothers on practical child care and information on natural methods of childbirth are also offered.

The Theosophical Book Association for the Blind has added 27 new names to the mailing list, and four blind readers to membership in the Theosophical Society. The Soundsciber Department increased its output to 53 books and six lectures transcribed on discs. The library has been increased by 60 volumes in Braille and 44 books. Six hundred and sixty Braille volumes and 85 talking books on records were borrowed during the year.

The Theosophical Book Gift Institute placed 5,183 books in libraries in 327 cities during the year. This free distribution of Theosophical literature to public libraries and libraries of colleges, army and navy bases, hospitals and prisons, brings Theosophy to many people who would not contact it otherwise.

Australia

The General Secretary, Mr. J. L. Davidge, reports that the Section's Diamond Jubilee Convention held in Savoy House, Sydney, at Easter

1955, was a great occasion from every point of view, with a large attendance, a deep sense of dedication, and fruitful discussions. A message from the President sounded a note which harmonized with the theme of Convention—"Theosophy for Australia"—and reverberated throughout; the President envisioned a still more magnificent future for Australia and Theosophy growing "from more to more".

Miss Emma Hunt, Recording Secretary, came from Adyar and addressed the Convention three times: at the Reception on April 7th, an address to members on April 8th on "The Significance of the Theosophical Society in the World Today," and the Convention lecture on Easter Day on "The Divinity of Man". She also addressed the Summer School on "Theosophy and Australia's Great Destiny," and led a discussion on "How to Present Theosophy to the Lodge".

Mrs. Marion Lavender gave a lecture in Convention and studies in *The Secret Doctrine* at the Summer School. The full session on Good Friday was a memorable occasion, about 200 attending. Greetings were received from several Sections overseas. Reciprocal messages were exchanged, also a message of goodwill was sent to five former General Secretaries, and a letter of felicitation to

thirteen members of the Section who have attained fifty years' membership.

The Theosophical Order of Service was organized as a nationwide body, embracing all the local groups. Mr. Albert Piper, a new member of the Council, was elected Director.

An innovation was the tape-recording of the principal addresses. It was decided to start a tape-recording library in the Section office.

The Convention issued an invitation to Miss Helen Zahara to make a lecture tour of the Section in 1956. Miss Zahara has since accepted.

The Summer School, which followed the Convention was the first of its kind in the Australian Section. It was held at the W. E. A. Hostel, Newport Beach, 20 miles north of Sydney, and drew between 50 and 70 members daily. The discussions covered a wide field, especially concentrating on Theosophy, its evolution, the world's need for it, its relation to youth, and its integration with modern thought. There were two forums on "Presenting Theosophy to the Lodges and to the Public," and an ambitious symposium on "The Atom" by the Physical Science Study Group of Blavatsky Lodge.

It has been decided to hold the 1956 Convention in Perth.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Ellis 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>Theosophia</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,	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	<i>Adyar</i>
1905	Cuba	Señor Juan Alfonso Sanchez	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosófica Cubana</i>
			P.O. Box 365, Habana	<i>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. Mitford-Barberton	P.O. Box 2284, Cape Town	<i>The Link</i> .
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Madame 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	Bjornsløttv. 26, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.