

THE THEOSOPHIST

141

EDITED BY N. SRI RAM

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

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Vol. 77, No. 1

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

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

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

DECEMBER 1955

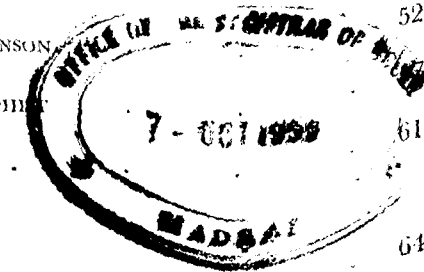
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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

- 93391
- 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 power latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1901

As the Theosophical Society has spread far and wide over the civilized world 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 teaching 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 of members neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and uphold upon these fundamental principles of the Society, and also fearlessly to exercise with full 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 23, 1901

The Theosophical Society, while co-operating with all other bodies 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 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 Principle 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, remaining free of affiliation or identification with any other organization.

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The question is often asked: "Is it possible to achieve
 World Peace?"
 Each one of us would cleanse his heart from every tinge
 of resentment against another, who has, he thinks, wronged him,
 then we should discover that World Peace had been achieved.

Annie Besant



THE THEOSOPHIST

ON THE WATCH-TOWER

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

OCTOBER the first is a day which is celebrated by many Theosophical Lodges all over the world as the birthday of our late President, Dr. Annie Besant. Every 1st October such celebration gives us an opportunity of expressing our gratitude to her and renewing from our side her link with the Society, forged by her unsurpassable devotion to its work and all that she was able to accomplish as its President, and during the years previous to her holding that office. It was Dr. Rabindranath Tagore who, amongst many tributes paid to her by very many eminent persons, spoke of her "deathless spirit," a description which, with reference to her, sounds peculiarly appropriate.

If we try to imagine the Theosophical movement, as it has grown from its very beginnings, without Dr. Annie Besant and the part she played in it from 1889 to 1933, it would shrink into an appreciably pale shadow of what it is. There are of course the magnificent works of H.P.B., the undying inspiration and knowledge embodied in them; and there are other Theosophical leaders to each of whom we have cause to be deeply grateful. But I think it could be said

with truth that, more than anyone else generally known, it was Dr. Besant who showed us how to make Theosophy practical in all ways, without in the least diminishing either the purity of its inspiration or its power to illuminate.

* * * *

We print in this issue on the first page a beautiful sentence, in the handwriting of Dr. Besant, than which there cannot be a truer indication of the way either to that world peace to which the hopes of all people are turned at present, or to that peace in our own hearts which is always the consummation of every individual quest. It is the way of the world to seek peace from time to time, when it is particularly afflicted, by attempting to banish the temporary external cause, be it an H-bomb, cold war or anything else. It is assumed that if we can only bring about the necessary conditions we can have the peace we desire, that peace is a matter of adjustment which need not too profoundly alter our lives.

We need not object to any attempts to reform the external conditions. On the contrary, we would do well to join as we can those who are engaged in such laudable work; at the same time as Theosophists we ought to realize that the fundamental cause of each one's trouble lies deep within himself. Often we cherish some grudge or resentment, assuming an attitude of self-righteousness and pride; we pursue a petty personal aim under the mantle of a cause or principle which is ostensibly for the benefit of humanity. When we bandy harsh words or use vituperative language, even if these are justified in our own estimation by the righteousness of our pose, we are really giving vent to a spirit of violence, and only using the cause or the so-called principle as a cover for our egoism and self-advancement.

Dr. Besant's advice is that of all the great spiritual teachers of the world; peace and good-will ever go together;

no one can attain unto peace in any real sense until he has purged his heart of every shred of ill-will and desire to suppress or exploit another for his own advantage.

* * * *

In a weekly journal entitled *Wealth and Welfare* published in Madras, Mr. A. Rangaswami Aiyar of Madurai in South India, a veteran Theosophist associated for many years with Dr. Besant in her work for India, writing at length upon her part in the struggle for India's freedom, observes:

Dr. Besant and
India's Struggle for
Freedom

Often a thought may occur to our minds whether, if all the political parties had joined their forces in support of the Commonwealth of India Bill framed under her guidance and presented to [the British] Parliament in 1925, we would not have gained our independence earlier and without the partition of India into two independent countries.

Dr. Besant firmly believed that India could gain her independence in that way, and she spoke with a knowledge of the British people, including its different sections. She knew particularly well, having worked among them in her earlier years, the laboring classes of Britain, whose votes placed the Labour party in power in 1945 and thus opened the way for India to gain her freedom by peaceful, constitutional means.

In all democratic countries there are bound to be parties and forces working in opposition to one another. But Dr. Besant could see that the Conservatives in England, who ruled India before then, did not represent the entire mind of the freedom-loving people of Britain. Her propaganda or agitation in favor of India's Home Rule, begun just before the first World War, resulted in the August 1917 declaration by the Coalition Government of Britain, which pledged that country publicly to the goal of self-government for India. After that pronouncement it was inevitable that India would win her freedom, though there was the question of time and effort.

There were two movements in India for about a quarter of a century working side by side and to some extent against each other. The one in which Dr. Besant took the lead was a vigorous movement conducted by constitutional means through the legislatures, press and people. It had the merit of educating the people in political methods and principles, while it sought at the same time to strengthen and express their demand for Freedom. The other was a movement which under different names, Non-Co-operation, Civil Disobedience and Satyâgraha, promoted "direct action" and fostered methods of lawlessness which are being used even to-day against their own Government by certain sections. Each had its part in the winning of India's freedom. The democratic and parliamentary methods of Dr. Besant have remained as the foundation for India's progress, and the country is struggling to outgrow the habits of lawlessness which the Congress party had used and encouraged.

The Commonwealth of India Bill would not, in any case, have been passed by the British Parliament as it stood; it would have been modified in various ways, but if the general scheme of that Bill had been retained, India would not have been divided into two States; there would not have been even the possibility of such a division, under the Constitution envisaged by the Bill.

Dr. Besant did not believe in votes without qualifications. She laid down in her Bill certain qualifications both for the voter and the representative which, while giving to the people the fullest freedom at the village and district levels, would have guaranteed to India a parliament consisting of persons whose sense of responsibility, experience and good judgment would have enabled India to progress under the most favorable conditions.

In THE THEOSOPHIST of December 1953, Mr. E. L. Gardner, writing under the title, "Jesus and Christianity," referred to the recent discoveries near the Dead Sea which throw a flood of light on the origins of Christianity. He remarked that further findings will show that the accepted "Sayings of Jesus" and His teachings "on the Mount" can be traced to a "Teacher of Righteousness" who figures in the literature of the Dead Sea scrolls.

An article in the *New Yorker* of May 14, 1955, narrates the long story of the incidents connected with the discovery of these scrolls and the light which they throw on the practices and teachings of the Essene community that existed in the Palestine region from about the end of the second century B.C. to 68 A.D., according to present evidence. The article points out the striking similarity between many phrases occurring in the Gospel of St. John and words and sentences in the literature of the Essene sect, which was a dissident sect amongst the Jews of the time. The author of the article goes so far as to remark that "the rites and precepts of the Gospels and Epistles are to be found on every other page of the literature of the sect".

The conclusion is inevitable that the characteristic doctrines of Christianity were a natural development out of the faith and practices of the Essenes, who, by the way, did not call themselves Essenes. The priests of the sect bore the title, "Sons of Zadok".

The scrolls taken from the caves near the Dead Sea are in the form of tens of thousands of fragments and are housed in the Palestine Museum of Old Jerusalem. They are being carefully examined by experts. It will not at all be surprising if this examination produces fresh data even more surprising than the information which has so far come to light. There seems to be increasing likelihood of the occult chronology, according to Dr. Besant and C. W. Leadbeater, fixing the

birth of Jesus at 105 B.C., being confirmed by the archeological evidence. Even already Professor Dupont Sommer sees in Jesus an astonishing likeness to the "Teacher of Righteousness," "the Elect of God," of the Essene community, who is said to have met his death about 65 to 63 B.C.

The Essenes were a remarkable community who rejected the idea of animal sacrifices, would not make implements of war or accept any gain through commerce, lived a life of scrupulous cleanliness and extreme simplicity, and practised fraternal equality among its members. They were further taught to make light of death and danger, and to show no marks of superiority to other people.

The excavations near the Dead Sea, carried out after the discovery of the first scrolls, have brought to light a very ancient stone building which appears to have been a monastery of the Essene community, possibly their headquarters. The site of this monastery corresponds to the location mentioned by Pliny, who is one of our sources of information with regard to the Essenes, the other chief sources being Philo and Josephus. It looks as though this monastery might be the one to which Dr. Annie Besant referred in her book, *Esoteric Christianity*, published first in 1901. Writing on the early history of Jesus, she said there:

The child whose Jewish name has been turned into that of Jesus was born in Palestine B.C. 105, during the consulate of Publius Rutilius Rufus and Gnaeus Mallius Maximus. His parents were well-born though poor, and he was educated in a knowledge of the Hebrew scriptures. His fervent devotion and a gravity beyond his years led his parents to dedicate him to the religious and ascetic life, and soon after a visit to Jerusalem, in which the extraordinary intelligence and eagerness for knowledge of the youth were shown in his seeking of the doctors in the temple, he was sent to be trained in an Essene community in the southern Judean desert. When he had reached the age of nineteen he went on to the Essene monastery near Mount Serbal, a monastery which was much visited by learned men travelling from Persia and India to Egypt, and where a magnificent library of

occult works—many of them Indian of the trans-Himâlayan regions—had been established. From this seat of mystic learning he proceeded later to Egypt. He had been fully instructed in the secret teachings which were the real fount of life among the Essenes, and was initiated in Egypt as a disciple of that one sublime Lodge from which every great religion has its Founder.

What Dr. Besant has said was corroborated by C. W. Leadbeater out of his own clairvoyant investigations. According to him (see his book *The Christian Creed*) Jesus devoted two years to instructing the heads of the Essene community "in the mysteries of the Kingdom of Heaven," and afterwards preached for a year to the general public among the hills and fields of Palestine.

* * * *

Some months ago, one of our members living in Durban, South Africa, came to Adyar, partly on my invitation, to advise and help us to re-organize the Society's press, named the Vasanta Press after Dr. Besant, who built it up as a private concern and made it over to the Society by her will. Mr. Kannabhiran Pillay was here for a few months, and returned recently to South Africa with his wife, whom he married at the Bhârata Samâja Temple at Adyar, and who was previously a practising doctor in Madras. During his stay at Adyar, Mr. Pillay started a complete re-organization of the press, installing among other things an up-to-date mono-type machine which can be used both for composing and for casting fresh type. This issue of THE THEOSOPHIST is printed with the new type produced by the machine. I want in this connection to express to Mr. Pillay, who is one of our most devoted members in South Africa, our gratitude for his help and advice. I came into contact with Mr. Pillay while I was in Durban in 1950, and he showed me there a very modern press which he had himself built up and was working successfully.

N. SRI RAM

MISCONCEPTIONS

By H. P. BLAVATSKY

REPLY TO THE ARTICLE "RÉVOLUTION," BY ALEPH,
IN THE "REVUE DU MOUVEMENT SOCIAL"¹

[*Le Lotus*, Paris, Vol. I, No. 6, September, 1887, pp. 321-338]

[The original French text of this essay from the pen of H. P. Blavatsky was also issued in pamphlet form under the title: *Fausse Conceptions: Réponse à diverses critiques* (Tours: Imp. de E. Arrault, 1887. 8-vo. 20 pp. 2-fr.). According to the Bibliographer Albert L. Caillet, "Aleph" was Charles Limousin, Editor of the Journal *Acacia*. This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8° R. Pièce 3782). H.P.B.'s text is preceded therein by the following editorial notice :

"In order to reply to various criticisms which we receive from time to time, and which are due to the ignorance, rather excusable, of our critics, and to the secret slander of our enemies—former Fellows expelled from the Society or priests of idolatry in science as well as religion—we think it useful to publish separately the following essay of Madame Blavatsky, which appeared in No. 6 of *Le Lotus*. One could think of ALEPH as representing the public in general, and of Madame Blavatsky as representing The Theosophical Society, at least as far as the general tendency and the goal are concerned."

¹ Nos. 10, 11, and 12 (issued in May) ; 41 rue Beaumier, Paris; 3 francs for each fasc. (F. K. Gaboriau).

As far as is known, the present English translation of this French essay from H. P. B.'s pen is the first one ever made. We have appended to it for the sake of completeness the footnotes of F. K. Gaboriau, who was the Editor of *Le Lotus*. This powerful essay reveals some little known aspects of H. P. B.'s character and will be welcome, we feel, by many students.—BORIS DE ZIRKOFF]

A

France, why do you misunderstand us?

European and American Journalists, why don't you study genuine Theosophy before criticizing it?

Because scientific aristocracy is full of vanity and struts on stilts of its own fabrication; because modern philosophy is materialistic to the roots of its hair; because both, in their pride, forget that in order to understand and to appreciate the evolution of the future it is necessary to know the evolution of the past, should one consider everything that is not understood by this scientific aristocracy and this materialistic philosophy to be "intellectual derangement and mere jugglery"?

B

It is precisely because of these "thinkers who experience at the present time an indefinable discomfort," when observing the crumbling of all truths, that the "missionaries from the Himâlayas" offer their knowledge and their light. A very feeble light, but one whose rays, proceeding as they do from the Sun of Truth, are worth more in any case than the artificial lights offered by physiologists and pathologists, suddenly elevated to the ranks of psychologists. Can it seriously be believed that to fathom the mystery of the origin and essence of the human soul, it is sufficient to paralyze certain regions

of the brain and to excite certain others? In order to kindle a ray of hope which their tired eyes can hardly distinguish from the grimacing Chinese Shadows, manipulated by pseudo-scientists who tell the public: "Here is Science!"—we display the "symbolic Lotus" before these thinkers, the malcontents of life.

The article entitled "Révolution" is a false conception of Theosophy—whether that of Madras, or London, or Paris, or America. It is an alphabetical complaint and a series of errors, from capital A to capital Z. Errors, I say, concerning the Theosophical mission and teachings, but an admirable summary of today's situation, as regards Science, the aspirations of the masses, and the observations concerning the state of social affairs. To sum up, "Révolution" is a syllogism, whose premises are false, but whose logical conclusion is a credit to "Aleph". Truly, his only fault has been to judge the mission of the Madras Theosophists by the caricatures of the journalists of all countries. He has accepted this portrait on faith and from it draws his conclusions. This is an anti-theosophical procedure: Theosophists must not accept anything on faith; they leave that manner of acting to the anthropomorphic religions and to the blind worshippers of materialistic science.

C

The "missionaries" of *Le Lotus* are ready to answer. Some of them have entered the laboratories of the chemists and have helped the latter to produce the phenomenon of *astral sounds*. Others have proved to physicists that when one knows how to awaken the latent principles, all matter is animated. One famous chemist was afraid to let his colleagues know of the phenomenon *that he himself had produced*. Physicists understood nothing of it. Challenged to explain what they

had seen, they answered: "Matter, *as we know it*, cannot act in that way. Not believing in the devil, we are forced to consider this a trick. The Theosophists are skillful jugglers." DIXIT!

So be it! The "Theosophical missionaries" are now singing:

"Since the laurels have already been cut,
We won't go to the woods any more."

The scientists have kept them all to themselves; they deny ancient occult science its due. The Theosophists-Occultists are well-behaved children; they do not fight for their portion but cheerfully add the thistles that grow by the wayside to the laurel crowns the scientists weave for themselves.

We make no claims for any one *religion*. The *supernatural* does not exist in Nature, which is One, Absolute, and Infinite. We have never pretended that a miracle was a simple matter to us—a miracle being as impossible as a phenomenon, due to combinations as yet unknown to science, *becomes possible as soon as it can be produced at will*. We even say that every "manifestation with physical effects" (Spiritist vocabulary), whose nature escapes the perspicacity of natural sciences, is **PSYCHOLOGICAL JUGGLERY**. (*Nota bene*. Do not confuse this jugglery with that of Robert Houdini, please.)

D

The truth of our doctrines rests on their philosophy and on *facts* of nature. To accuse us of claiming that our occult science surpasses that of Jesus or of Buddha is to slander us.

E

European Theosophists have very little to do with "asceticism." It is a hereditary disease of the *Hatha-Yogis*, the Hindû

prototypes of the Christians who whip themselves and mortify their flesh until they become idiots and converse with the Devil without converting him. The Theosophists, even in India, protest against the *Yogiism* of the fakirs. A solitary ascetic is a symbol of *the most cowardly egotism*; a hermit who flees from his brothers instead of helping them to carry the burden of life, to work for others, and to put their shoulders to the wheel of social life, is a coward who hides himself when the battle is on, and goes to sleep drunk on an opiate. *Asceticism*, as understood by exoteric religions, has produced the ignorant fools who throw themselves under the chariot of Juggernaut. If these unfortunate people had studied the esoteric philosophy, they would know that under the dead letter of the dogma taught by the Brâhmaṇas—exploiters, like all priests, inheritors of the possessions of their victims, who are driven to madness by superstitious terrors—is hidden a profoundly philosophical meaning; they would know that their bodies which they crush under the wheels of the chariot of *Jagan-nâtha* (*Juggernaut* in popular dialect—meaning Lord of the World or *Anima mundi*) are the symbols of the gross material passions which this “chariot” (the divine and spiritual soul) must crush. Knowing this they would not apply the moral and spiritual asceticism taught by esotericism to their bodies—the mere outer animal husk of the god which is latent within. The Theosophists of India labor to destroy exoteric asceticism, or the “deification of suffering,” veritable *Satanism* of superstition. As to our *Genesis*, Aleph knows not the first word.

F

Pre-historic annals, preserved by the Masters of Wisdom, on the other side of the Himâlayas, contain the account not of the “Creation,” but of the periodic *evolution* of the Universe, its elucidation and its philosophic *raison d'être*. The absence

of the modern telescope proves nothing.¹ The ancients had something better than that. Moreover, one has but to read the *Traité de l'astronomie indienne et orientale*, by J. S. Bailly, to find therein proof that the ancient Hindûs knew as much as, and much more than, our modern astronomers.

Universal Esotericism preserved by certain cosmopolitan fraternities, and the key to which has long since been lost by the Brâhmaṇas in general, presents a cosmic and human genesis which is logical and based on natural sciences, as well as on a pure transcendental philosophy. Judeo-Christian exotericism gives but an allegory based on the same esoteric truth, but so smothered under the dead letter that it is taken for mere fiction. Jewish Kabbalists understand it to *some extent*. Christians having appropriated to themselves the possession of others could not possibly expect to be enlightened regarding the truth by those whom they had despoiled; they preferred to believe in the fable and to make of it a dogma. This is why the Genesis of the ancient Hindûs can be scientifically demonstrated, while the Biblical Genesis cannot.

There is no “Brâhmo-Buddhist” paradise, nor is there a Brâhmo-Buddhism; the two harmonize with each other as much as fire does with water. The esoteric basis is common to them both; but while the Brâhmaṇas buried their scientific treasures and disguised the beautiful statue of Truth with the hideous idols of exotericism, the Buddhists—following in the footsteps of their great master Gautama, the “light of Asia”—labored for centuries bringing the beautiful statue out in the open again. If the field of exoteric and official Buddhism of the Churches of both North and South, those of Tibet and

¹ It is common knowledge that in the vicinity of Mexico City, a bas-relief has been discovered on a pyramid older than the discovery of America, which represents a man looking at the stars through a long tube, very similar to our telescope. Not to mention the astronomical observations of the *Sûrya-Siddhânta* which can be mathematically traced to some 50,000 years ago.—Editor of *Le Lotus*.

Ceylon, is covered once more with parasitic weeds, it is precisely the Theosophists who are helping the high priest Sumangala to extirpate them.

G

None of the great religions, neither the Ethiopian nor any other, has preceded the religion of the first Vedists: ancient "Budhism." Let us explain. When one speaks of esoteric Buddhism (with one *d*) to the European public—so ignorant of oriental matters—it is mistaken for Buddhism, the religion of Gautama the Buddha. "Buddha" is a title of the sages and means the "illuminated one"; Budhism comes from the word "Budha" (wisdom, intelligence) personified in the *Purāṇas*. He is the son of Soma (the moon in its masculine aspects or Lunus) and Târâ, the unfaithful wife of Bṛhaspati (the planet Jupiter), the personification of ceremonial cult, of sacrifice and other exoteric mummeries. Târâ is the soul which aspires to truth, turns away in horror from human dogma which claims to be divine, and rushes into the arms of *Soma*, god of mystery, of occult nature, whence is born Budha (the veiled but brilliant son), the personification of *secret wisdom*, of the Esotericism of the occult sciences. This Budha is by thousands of years older than the year 600 (or 300 according to certain Orientalists) before the Christian era, date assigned to the appearance of Gautama the Buddha, prince of Kapilavastu. Buddhist esotericism has therefore nothing to do with the Buddhist religion, and the good and revered Sumangala has nothing to do with Theosophy in India. He has charge of the nine or ten "Branches of The Theosophical Society" in Ceylon, which with the help of *theosophical missionaries* become from year to year more and more free of the superstitions grafted on pure Buddhism during the reign of Tamil kings. The saintly old Sumangala labors but to bring back to its

pristine purity the religion preached by his great master—religion which disdains tinsel and idols and strives to re-become that philosophy whose sublime ethic eclipses that of all other beliefs the world over. (*Vide* Barthélemy Saint-Hilaire, Professor Max Müller, etc., on this subject.)

H

Once Theosophy and its principles are known, it will be demonstrated that our philosophy is not only a "close relative of modern science," but its forbear, though greatly transcending it in logic; and that its "metaphysics" is vaster, more beautiful and more powerful than any emanating from a dogmatic cult. It is the metaphysics of Nature in her chaste nakedness, both physical, moral and spiritual, alone capable of explaining the apparent miracle by means of natural and psychic laws, and of completing the mere physiological and pathological notions of Science, and of killing for ever the anthropomorphic Gods and the Devils of dualistic religions. No one believes more firmly in the Unity of the eternal laws than do the Theosophists.

H. P. BLAVATSKY (F.T.S.)

(*To be continued*)

When the lover who loves one is also the saint who pities all,
then release is near.

When the soul as artist sees the beautiful essence of each, then
the sway of the self is over, and release is near.

When the lover of law becomes the philosopher who communes
with the Divine Mind, then release is near.

—C. JINARĀJADĀSA

THE OUTLOOK OF A THEOSOPHIST¹

By N. SRI RAM

WHAT is Theosophy? It is easy to answer this by translating Theosophy into a word which is well known in India, *Brahma Vidya*. *Vidya* is knowledge. What is Brahman? An ancient Indian text declares that Brahman is Truth, Wisdom, Infinitude and Bliss. Brahman is the source of everything; but the nature of this source is a Truth in the possession of which lies infinite Bliss.

Truth of what, about what? It must be essentially a truth pertaining to the inmost nature of ourselves, or to the nature of all life, if all life is one. Nothing external to us can give us that fullness of experience, that intimacy of union, in which is bliss. If there be such a thing external to us which so completely overwhelms us, something so ravishing, so wonderfully beautiful, that the only possible relation to it is a complete surrender of ourselves to it, then in our inner nature, as conscious beings, we are one with that thing.

It has been the great teaching of all Theosophists, all wise men throughout the world, that there is such a universal Something, a Principle which underlies all things, and is within ourselves too, the nature of which can alter for us the meaning of everything in life. He who seeks to understand this, even

¹ Summary of a talk given at a Theosophical Conference at Cuddapah, South India, 18 September 1955.

if he has not understood it fully, may be said to be a Theosophist.

A Theosophist, then, is one who is not content with the superficial flux and efflux of things by which most people are swayed, but is one who seeks to understand the true meaning of life and its purpose.

Why all this experience of diverse sorts which we meet with in life—pleasant and unpleasant, easy and difficult, loss, death, temptation and so on? We may explain it as karma, which only means the natural process of action and re-action. Karma in its full signification implies many things that are involved in this process—the continuity of life and responsibility, the existence of a law which, acting as if mechanically, operates with perfect justice, and a process of involution or conditioning followed by release, a process both physical and psychological.

But along with karma, there is also a law of spiritual unfoldment, which is evolution in the deepest sense, the evolution of that which is innate, that which lies beyond our mental as well as our physical nature, in a state of such concentration as to assume for us the aspect of an absolute.

If this is true, or if this is a plausible view, the purpose of life is not just to continue to act according to established modes, not the blind pursuit of wealth, pleasure, position, power and fame, which are all part of the automatic process of ignorance, giving rise to conflicts of various sorts and ever-growing discontent, but to live and act in such a way as to gain freedom from every conflict, a state of inner contentment and happiness.

This does not mean that every Theosophist should become a recluse or salvationist, thus escaping from the problems and responsibilities of the world. That would be only a swing to an opposite, where there is no rest. The process of life, which is an expanding and inexorable process, will allow no one to isolate himself from its current. No one

can escape from his own inward process, which is part of the totality of life or evolution. To be obsessed with one's soul, as some religious people are, is the very negation of that freedom which is essential for well-being and happiness. Anything that possesses or obsesses you cannot be the Truth that will give you freedom, peace and happiness.

To follow neither the objects which attract the ignorant in the ways of the world, nor the objective of a personal attainment, even if we call it religious or spiritual, yet engage in action which will bring lasting happiness to all, must be the fundamental aim of the Theosophist.

This means that the Theosophist has to be different from all other people—not necessarily outwardly, but fundamentally in his inner attitude and aims. He must not be afraid of being different from the people around him. In what ways? Different, first of all, in realizing that Life is one, that each life is a part of that Unity, and Life does not have any separative label.

Every organization, whether religious, national, political or existing for any other purpose, tends to become exclusive. Even though the Theosophical Society is an organization, it must be a body of persons who have no separative aims.

A Theosophist is one whose sole allegiance is to Truth, not to this creed or that, who has the interests of Humanity at heart, not only those of one people, one State, or one group. This means that he cannot be a nationalist, in any narrow antagonizing sense. Nor can he be a Hindu, Christian, Muslim or Buddhist in an attitude of self-righteous exclusion. He must be at heart a *sannyâsi* who has no caste, whatever he may be outwardly. I am afraid that there are few such Theosophists in the world.

Coming to another important occurrence in our everyday experience, death, what should be the Theosophist's attitude towards it? Innumerable people throughout the world

look upon death as an unmitigated calamity. But it was not so regarded by the Buddha or Shri Shankarâchârya or Plato or any other great Teacher. If Life is the great reality and Life is indestructible, Death is the greatest of illusions, because it is death only to the imprisoning form and not to the indwelling Life which is released from that form.

A Theosophist is one who on all these matters thinks for himself and refuses to follow the superstitions of the multitude. If you wish to help your brother-man, you can only help him by stating the truth, not by agreeing with him in all his opinions. There can be no question, for instance, in the eyes of a Theosophist, of superiority or inferiority of one sex in relation to another. You cannot give less freedom to another than you claim for yourself.

A man will be at the mercy of circumstances, so long as he refuses to open his eyes and wishes to be led blindly by another who is supposed to see, but may himself be blind.

In the light of the great truths I have mentioned (I have not sought to expound Theosophy in detail) very many matters that are discussed in newspapers from day to day, or arise in our families or in the course of our social contacts, assume a different aspect.

Theosophy for us must be a way of life, including thinking and feeling, not mere lecturing and attendance at meetings. That way is one which makes the individual heir to all the truth of all the religions and philosophies, a brother to all human beings of every quarter of the globe, fearless in all situations of life and in relation to death, and able to make his life progressively a creative endeavor, less and less of a burden, and more and more of a blessing.

N. SRI RAM

THE APHORISMS OF PATANJALI¹

DURING the past winter a group of students has been studying *Yoga Sutras or the Aphorisms of Patanjali*, a very ancient treatise on the formation, proper development, and method of using the mind. Most Theosophical students are familiar with the title, some have looked into the book, but few have gone any farther with it; abstruse and difficult as it seems to the Western mind unaccustomed to the metaphysical trend of Oriental thought, the Westerner who will study it persistently and earnestly will find there a rich store of mental treasures giving him a new viewpoint of life.

Who was Patanjali? Where did he get his information on the subject of mind that he could speak so authoritatively?

Practically nothing is definitely known about his identity or the date at which he lived, and authorities differ widely. It is said, however, that he lived several hundred years before the Christian era; that he was a learned Yogi, the disciple of a greater Teacher; and that he did not originate the system outlined in his book but merely put down in writing certain precepts of extreme antiquity which had descended from generation to generation by word of mouth. These precepts do not expound a philosophy; they are rules or practical instructions for attaining certain psychological states. There is little of argument or controversy in the treatise. Patanjali is telling his readers how to achieve, not what to believe.

One notes with interest that the Yoga Sutras are now being introduced in various ways to the thinking people of the Western world. A book by Geraldine Coster, a

¹ We regret we are unable to find the name of the contributor of this article.—ED.

psycho-analyst, called *Yoga and Western Psychology*, contains a note by the publisher saying:

This is the first book in which the two psychological systems of the East and the West have been examined and compared. The modern Western Science of psycho-analysis is examined in the light of the ancient body of rules contained in the Yoga Sutras of Patanjali.

Our Western psycho-analysts are taking up the teaching of Patanjali because they find it deals with the practical question of mind-training and its effect upon consciousness, because it answers so many problems of the mind and its effect upon the body, especially the nervous system, that they have not been able to solve.

Patanjali does not write from a religious standpoint, although he deals with subjects which, according to the Western mind, belong to the domain of religion. He merely states facts; he tells what mind is and what results follow if you do certain things. He does not tell you not to do a thing. For instance, he says, If you eat meat or drink alcohol, then do not hope to use the mind at a higher level. If one should say, the peoples of the West must have those stimulants in order to keep healthy, his answer would be, then Yoga is not for the man of the West.¹

Let us try to trace the teaching of Patanjali back to its source, from a Theosophical viewpoint.

The Secret Doctrine tells us that when a new Race is formed the Great Ones sponsoring the Race have a certain goal for its attainment, a certain grade in the scheme of evolution. The goal of the Aryan or Fifth Race was mental development, or the perfecting of mind. To aid in its development, a system of teaching was left with the Race when it was founded. And that system of teaching, *The Secret Doctrine* tells us, was put in the hands of the Hindus as they were the first sub-race of the root-Aryans.

All this fits perfectly with the teaching of the Yoga Sutras, for, if the Aryan Race was to develop mind, no better instructions could have been left for it than the Yoga Sutras.

¹ *Yoga and Western Psychology*.

Patanjali assumes that one is familiar with the threefold nature of man: spirit, soul, and body. The spirit in man radiates its life and light like the sun; the soul, the intelligent aspect, is the creative part of his being; the body the generative portion of the human triplicity. Thus we have: radiation, creation, generation.

Let us go back to *The Secret Doctrine* for more information. It says the Divine or Atmic self of each individual radiates its light into the field of consciousness or intelligence, which is the soul. From the intelligence or soul, thus illumined with what we may call a primary ray, there emanates a secondary ray or force, which relates itself to the physical body and works through the specialized centres of heart and head, entering into the brain structure each time a child is born and while it is yet in process of formation in the mother's body. As has been said, we are the reflection of a reflection. Thus, with the ordinary man, there is a direct connection between the brain consciousness, the concrete mind, and the greater intellectual powers of the soul; an indirect one between the brain consciousness and the divine or spiritual self. Only at a higher level of evolution is a direct connection established with the Divine Self.

The secondary ray lies dormant within us until awakened by contact with the external world. And here is where the Yoga Sutras take up their teaching in relation to mind.

Patanjali says there are four phases of the thinking principle: (1) The mind stuff; (2) the object seen or thought of; (3) cognition; and (4) identification.

First, let us examine the mental body, or, as Patanjali calls it, mind stuff. Most Theosophical students are familiar with the seven divisions of matter. Beginning with the physical plane, each ascending division is more subtle and rarefied than the one below it. When we reach the third division, we find a very rare substance which vibrates to thought, takes form

under the least stimulation; this, Theosophists call mental matter, and when we have individualized this substance from the sea of mental matter surrounding us, we call it the mental body, or mind stuff. It might be compared when at rest to a calm, quiet lake; but as soon as the eye, which is only an outpost of the brain, sees an object, that object impinges itself on this individualized mental substance in a quiescent state; immediately the mental substance falls into the form of the object before it, and thus we have a thought-form.

We have considered two phases of the mind, mind substance and object. Now comes the work of the secondary ray, the nature of which seems to be to react to disturbance of the mind substance. When an object appears in the mind substance, the reaction from the secondary ray is cognition, or understanding of the object seen.

This secondary ray has another peculiar quality. It identifies itself with the forms presented to it. Here we have the fourth phase of mind.

Thought-forms themselves are not intelligent. Although they may appear to be so, the intelligence is of the soul behind the thought. Thoughts are only instruments through which the soul contacts the external world. Soul intelligence percolating through mind gives us the power to reason.

The process of identification plays a great part in our evolution. The secondary ray first identifies itself with the physical body, then with the astral body or emotions, and lastly with the mental body or thought-forms, until it is almost impossible to distinguish between consciousness and any of these bodies. Identification gives us our sense of possessiveness towards things and people.

A union seems to take place between the secondary ray, the ray of consciousness, and the object of thought presented to it. This union, says Patanjali, is the cause of egoism, of the I-making faculty that gives rise to the feeling of separateness.

Thus we have a blending of the soul and the material world, a blending that gives a power to the objective side of man's nature which it does not otherwise possess. A creative power is given to the mind, a generative power to the physical body. But, because of their ignorance as to its existence, the power of this wonderful ray lies dormant in the great majority of mankind.

Man's consciousness has become so identified with the material world that he accepts it as the only reality. According to the Sutras, both the powers of the soul and of Nature are conjoined in man, but ignorance is the cause of the conjunction. Let us say, as man evolves in understanding he no longer identifies himself with the things he sees in the world, and learns to free himself from their bondage.

Our natural bodies have no light of their own. As long as the secondary ray is there, it appears as light; but the light is borrowed, just as the moon's light is borrowed. Some poet has intuitively caught this truth when he says:

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed Ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

It is a borrowed ray, for at death we yield it up and it returns to the source from which it came.

But let us go back to mind.

In our everyday experience, the mind is continually being thrown into wavelets of thought-forms. Man, as yet having little knowledge of the role played by the ray that gives cognition, considers but little the problems coming into his consciousness for solution. He decides quickly, without waiting for the inner reaction; and most of his decisions are wrong. This is the method of the mortal mind, the concrete mind, the mind unilluminated by the light of the soul.

The mighty power of the secondary ray is mostly dormant because we have not called it into action. Of course, we do use some of it all the time but the percentage is very small. In order to think clearly, we should give more time to thought, allowing the inner ray to shed more light upon the problem before us. Patanjali here explains that we need to make a more concentrated effort. In other words, we should be more meditative.

The idea of meditation is generally bound up with religion, as meditation is mostly used to establish a personal relationship with the Deity. Some religious orders of the West use meditation in the form of prayer, and when the reaction comes to their concentrated effort they feel that God has answered their supplication. Only the Yogis in India have understood this method of concentrated thought for the use and control of the mind. Patanjali regards meditation as a method of training human consciousness in such a way that it can function at levels other than ordinary. The Yoga Sutras are not a training in the tenets of any religious faith but an exercising of the spiritual faculty of man, an expansion of his capacity to deal with reality in whatever form.

The scientist is doing the same thing when he concentrates on his researches into Nature's laws. He is using the same force, or ray, or call it by any name you like, that the saint or Yogi is using. The difference is in the motive or the belief of the person using it. Of course, if we set a wrong motive into action, it becomes a destructive force and we suffer the consequences.

The Sutras' teaching on health is instructive. It says that most of our nervous disorders are the result of undirected energy. Especially with those, who through meditation have called into manifestation this latent energy and have then given up the practice, does the energy left undirected react on the nervous system and cause disturbances of various kinds.

Patanjali classifies these disturbances as follows: if the reaction is on the physical body, it causes pain; if on the etheric body, general ill-health; if on the astral body, fear; and if on the mental body, mental anguish.

His advice for overcoming the state of undirected energy is to take up some definite line of study or some form of service to the world, throwing oneself whole-heartedly into it.

In the past our method of procedure, when we had some arduous mental task, was to tense the muscles and make the whole body as taut as possible, rolling up our sleeves as it were and going after it. According to Patanjali, that is all wrong. We must first of all relax, become mentally and emotionally calm, and then set to work. In this way we allow the inner force of consciousness to flow freely. Meditation brings about this serenity of mind and body. The Yogis are noted for their mental calmness and clarity of thought.

Patanjali shows us that through the process of concentration or meditation we can obtain all knowledge. We can turn the battery of our mind upon any particular thing in any department of Nature, concentrate upon it until we have all to be known about it, and thus we gain power over it. We have no power over anything so long as we are ignorant of its qualities.

As obstacles to right meditation, Patanjali gives: ignorance, egotism, mental laziness, aversion to adopting new ideas, and irresolution.

The benefit from meditative and concentrated thought is one-pointedness; that is, you set a goal for yourself. Gradually, as you proceed along this path, you gain first, balance: the mind should not be over-active on the one hand nor too inactive on the other, not flitting from one thing to another, which prevents creativeness. Next, poise: you are not always swinging from one extreme to another, from deep self-love to self-hate. Man must learn that both attitudes are wrong;

he must take an impersonal view of himself and remain steady amidst all the opposing forces. Finally, a sense of power: the method of thought employed by the Sutras is of such a nature that the higher and lower mental faculties become consciously co-ordinated, the lower mind becomes the tranquil mirror of the higher. As long as the brain is disturbed by the countless ripples of everyday distraction, interiorly generated, creative thought is impossible. The busy brain does not register its subtle quality as against the dominance and insistence of outer things, just as ripples break and obscure the image of the mountains and skies reflected in a lake. If the brain consciousness can be rendered calm, then, and then only, can creative and complex ideas be reflected in its depths without distortion.

The law of identification, playing its important role in the life of the soul, binds us, through our own ignorance, to the wheel of birth and death. It is this attachment to things and persons that brings us back to birth; in other words, it is Karma. As we work out old karma we are continually making new, and so the vicious circle goes on, until we have learned wisdom enough to change it. The Yoga Sutras show us how.

Remember the thought-forms, and now the secondary ray becomes identified with them. Our business is to learn the nature of thought-forms and also the nature of the ray. Knowing that, we do not allow identification to take place. We can still the thought-forms at will, then turn inward and meditate on the ray itself, following it back to its source. This is where real Yoga practice begins, teaching man how to free himself from Nature.

☞ The student, Patanjali says, who is desirous of attaining meditation is liable to regard mundane affairs as an obstacle to his spiritual development, whereas life offers every opportunity, first, to develop mind by greater concentration upon the task before us, realizing that life gives us the work for that

purpose; second, to develop renunciation by offering the work we are doing to God, or the Divine within us, not asking any reward for our personal selves; and, third, by refining our bodies, the physical body through right food, the astral body through love, the mental body through pure thoughts and meditation. These are the things we can set before us as a goal for daily living. These steps to Yoga, says Patanjali, are reached through faith, energy, good memory, concentration and discrimination or the understanding of the real.

He goes on to say that success is speedy for the extremely energetic. Or, he says, Yoga can be attained by devotion to a Supreme Teacher. By Supreme Teacher he evidently means a Great One like the Christ or the Master, or even lesser teachers, anyone higher than yourself in evolution. Devotion calls to life that slumbering ray working through the heart centre. It brings out a love more impersonal than that arising from daily contacts of the personal life, which usually develops a possessive love and such thoughts as my wife, my children, with much selfish attachment or aversion, all obstacles to the spiritual life.

The impersonal love is, of course, the ideal of Yoga, although family life can also be made a stepping-stone to the impersonal life, by developing greater love and understanding for those around you, by devoted service, by doing everything as though you were doing it for the Master, whoever that Master may be. In endeavoring to understand the hearts of those about you and the reason they were brought into your life, you are a helper in their evolution, and you must not fail the Great Ones who have placed them in your care. These are natural methods which we can practise daily, thus preparing ourselves for the next greater step in evolution.

Patanjali gives exercises for the cultivation of the heart centre, for thought alone cannot take us to the goal. Each centre must be developed to the highest point. When the

consciousness of the two centres blend and work as one, then only can we be said to be perfected humans. The most spiritual portion of the inner consciousness seems to work through the heart centre. Therefore, Patanjali says, cultivate devotion to someone higher in spiritual evolution than yourself, someone in whom love has become perfected, whose love is pure and impersonal.

When asked how one could recognize such a teacher, Patanjali said, In him is all knowledge, and he awakens love and understanding in others; he has that which is all-knowing, which in the ordinary man is only a germ. All knowledge is within man but certain environments are necessary to call it out.

This is one of the reasons why in India the Guru has been such a factor in Yoga development. It calls out great love on the part of the student toward his teacher. Purity of earthly love prepares for the realization of Divine love. No mortal man can conceive his ideals of the Divinity otherwise than in the shape familiar to him. One who prepares for solving the infinite must first solve the finite.

Some poet, catching intuitively a glimpse of the evolution of the love quality, says:

God gives us love, something to love He
Lends us. When love has grown to ripeness
That on which it throve falls off,
And love is left alone.

Another teacher has said:

Love is the very essence of Godhood. Its highest state cannot be explained or expressed in words. The thought cannot grasp it, the mind cannot know it. It is the state of the soul beyond the mind and can only be understood when experienced. Love is as you experience it. It varies in degree, and the ultimate final state is union with God.

CAN PROGRESS BE DEFEATED?

By LAWRENCE W. BURT

HUMAN conflict and chaos may delay progress but never defeat it. The use of hydrogen bombs and nuclear weapons may destroy some of man's exaggerated self-importance, but Nature is ever at hand to obliterate the earth's scars of effete civilizations under a wealth of jungle beauty, whilst the essence of human achievement reincarnates and continues its evolutionary striving towards perfection.

Humanity has yet to realize that within manifestation eternally exists an inviolable law that makes for righteousness, which nothing can defeat because it is the Will of God creating perfection in all things. We need to discover that law and learn to co-operate with it. One of the most inspiring thoughts dawning upon western thinkers is that there exists a Divine Plan unfolding amidst the apparently purposeless phenomena of the known universe. No one who closely observes Nature can doubt that there is a mighty Intelligence operating behind all natural phenomena. But it is a great step forward from this vague belief to hold a definite conception that everything in manifestation, from a grain of sand to solar systems, is governed by absolute law, and that all is part of a great plan which is progressively unfolding in the universe.

Sir James Jeans and other eminent scientists propound the idea that the universe represents a mighty thought rather than a machine or clock that is unwinding by the power wound into it. Now a mighty thought implies a

mighty Thinker, who in religious terminology is referred to as "God".

Modern science is most interested in the investigation of natural phenomena to discover *how* things happen, rather than *why* they happen. Philosophy, on the other hand, speculates as to whether there is a plan; but Gnosticism, which once formed the basis of the Christian Mysteries of the early church, knows and asserts that there is a plan behind the whole manifested universe and that each unit in this vast scheme is fulfilling a part of that plan.

In the execution of any great project, for instance the building of a Sydney harbor bridge, or the construction of an atom-bomb, the whole scheme is divided into smaller projects, each working out a section of the whole. So also does the Divine Architect use the whole manifested universe for the fulfilling of His Plan, dividing the work between solar systems and planets, races and kingdoms, which appear in the vast regions of space and time. Each unit in this stupendous scheme is concerned only with the fulfilment of its allotted part, whilst each is intimately related to the whole and fits into it with precision.

One naturally wonders what can be the purpose of this mighty, endless scheme; and philosophers since time immemorial have speculated about the *why* of the universe. Students of the Divine Wisdom understand that ultimate knowledge concerning such problems lies beyond the scope of the human intellect, and therefore do not expect a final answer to the question: *Why* manifestation? The great mystery of the universe is hidden in the depths of divine consciousness, and can only be fathomed by those who have unfolded the power to dive deep into that unfathomable ocean of omniscience.

But there is one aspect of this divine purpose which we can see and understand. It is that Creation provides a field

for the evolution of forms for the unfolding consciousness at all stages and degrees of manifestation. Occult investigation has found that our solar system is a vast theatre in which life is unfolding in myriad forms, ever rising through evolution to increasing heights of splendour without limit and finally beyond human comprehension.

This conception of a Divine Plan, which we can only grasp intellectually, is essential to a realization of the purpose of existence, and gives a new meaning to life. It transforms human history from a purposeless panorama of biological and sociological changes into a vast pageant, in which we see ourselves steadily marching to a destined goal of perfection through evolution. No one who has really grasped the significance of this conception can avoid throwing himself wholeheartedly into the fascinating work which makes the accomplishment of this evolutionary scheme possible. To gain this greater vision, our orthodox horizons and materialistic conceptions must be transcended.

The Divine Plan which is seen unfolding through the evolution of life and form everywhere is not a mere pious belief, or a philosophical speculation, but is in reality as matter of fact as the working of a modern industry. It naturally requires the services of a vast army of supervisors and helpers who are responsible for the operation and successful completion of its several parts. These officials are the Angels and Archangels mentioned in scripture, and other perfected Beings known as the Communion of Saints and "just men made perfect". They guide the forces of Nature from invisible to visible realms to bring about those changes and adjustments in human institutions which are necessary for the efficient working of Their part of God's Plan.

One such Hierarchy functioning here on earth is the Great White Lodge, the Invisible Government of the world. It is composed of the "just men made perfect" mentioned in

scripture. They are Supermen who have passed through the whole gamut of human experience, and have attained liberation from the wheel of birth and death which holds all in its grasp whilst perfection through evolution is being achieved. These Supermen remain in touch with humanity to assist in carrying on the work connected with the evolutionary scheme.

These great Saints—who prefer to be called Elder Brethren, a significant title, since They attained perfection through our human evolution—do not all possess the same characteristics or capacities, nor are They all occupied in the same kind of work. Like ourselves, They have evolved along various lines of development and qualified for different posts in the Plan which They now supervise. Yet the closest unity of consciousness and consummate wisdom are characteristic of Them all as the stupendous task of guiding and controlling human evolution proceeds, and as race succeeds race and civilizations rise, flourish, fall into decay and vanish as the ages roll by.

Members of this spiritual Brotherhood constitute the unseen Government of the world. They are responsible for the evolution of all human institutions on this planet. From Them come various movements and religions which gradually change human development according to the needs of the Divine Plan which brings perfection through evolution. By Them are guided the rise and fall of civilizations, of races and nations, as these succeed one another on the world-stage and provide the multifarious conditions for the evolution and spiritual unfoldment of mankind. The growth of these various movements in different parts of the world, their coming together for conflict or for harmonious fusion, when seen outwardly, appear to be the product of haphazard, social, political and national changes, but when seen with the higher vision are the unfolding of the Divine Plan, guided and

controlled, by God's band of Invisible Helpers from behind the veil.

The Christian religion, like all other religions, is one such movement; it plays a definite purpose in the Plan. As humanity evolves, so religions must change to meet humanity's changing needs. This is what is implied in the Christ's words: "Behold, I make all things new." Outgrown dogmas, creeds and articles of faith must give place to new and better conceptions and higher ideals, as we march along God's highway to the goal of perfection He has set for our achievement.

The Christian Mysteries of old were an attempt to lift a corner of the veil which concealed life's deeper secrets. The world-wide changes taking place today suggest that the time has come for humanity to be given another opportunity of gaining that hidden knowledge and of closer contact with the Elder Brethren who, unknown and unrecognized, have throughout the ages guided and nurtured mankind and brought us to our present stage of evolution. But such co-operation can only become a definite reality, and a force to quicken progress, as the truths of the Divine Plan permeate world thought, and bring the required fundamental changes in the life and outlook of the average individual.

At present, those with the required spiritual understanding form a small nucleus in the world of those who are turning from materialism to gain some spiritual conception of the Divine Plan and purpose of life. As this nucleus grows, more favorable conditions will be created for the reception of greater knowledge of life; then it may be expected that the Elder Brethren, the Communion of Saints, will give a more direct lead in the affairs of mankind, thus making it possible for us to move more rapidly and intelligently to our destined goal of perfection through evolution.

Such is the majesty of God's Plan, and such the wonder of man's purpose and destiny. The revealed truths of religion,

the discovered knowledge of science, the speculations of philosophy, like the wisdom of inspired Teachers, each and all have had their place in the divine scheme enlisting man's co-operation in creating human perfection. Grand systems of thought and noble ideals are like instruments in a divine orchestra, ever awakening the Divinity slumbering in the hearts of mankind.

Man, made in the image and likeness of God, is himself divine in essence, a spark of God's own fire. Sharing God's nature, man is eternal, and his future is one whose splendour and glory have no limit. When knowledge of God's Plan for mankind becomes the blueprint in human affairs, all fear of nuclear weapons, world wars and chaos will be a nightmare of the past. The "iron curtain" will have been rent asunder, and the peoples of the earth will be united in a world-brotherhood of nations. Co-operation, not competition, will be the keynote of life, and the kingdom of God will reign upon earth as it does in heaven.

O ye who sit and gaze on life
With folded hands and fettered will,
Who only see amid the strife
The dark supremacy of ill,
Know that, like birds and streams and flowers,
The life that moves you is divine!
Nor time, nor space, nor puny human powers
Your mighty God-like spirit can confine.

(Lizzie Loten)

L. W. BURT

The Divine Mind is as visible in its full energy of operation on every lowly bank and mouldering stone, as in the lifting of the pillars of heaven and setting the foundations of the earth.

—RUSKIN

"BEAUTY IS TRUTH, TRUTH BEAUTY"

By ELIZABETH MARY BISLEY

IN the mind of an artist the words of Keats find a ready assent:

"Beauty is truth, truth beauty,"—that is all
Ye know on earth, and all ye need to know.

Anyone who knows truth knows the essence of things and estimates it in relation to perfect balance and pure love. Of this pure love Elizabeth Barrett Browning has written:

The essence of all beauty I call love.
The attribute, the evidence, and end,
The consummation to the inward sense,
Of beauty apprehended from without,
I still call love.

This pure love is also most beautifully described in the Christian scriptures where the apostle Paul in his Epistle to the Corinthians speaks of it as charity.

It has been claimed that if the will is focussed on the idea of perfect love, it will at last become stabilized and the body will become charged with dynamic power or virtue.

In his book, *The Eternal Poles*, Claude Bragdon has written that we must attain to "union with the life-force at its source". He also says that the birth of Christ occurs when "the life-force, through the individual uniqueness of a transformed and transfigured personality, . . . is able to dramatize, to realize, itself anew".

When our will aligns itself with the One Will, our mind reflects the Mind of the Creator. If our level of satisfaction

is the highest we can conceive—that of pure love—and we can, through self-knowledge, purify body, emotions and mind, graciously accepting all dross, we can transmute it all into gold.

For "to sacrifice means to make holy". Dr. G. S. Arundale in *The Lotus Fire* has written:

Perfect art is perfect sacrifice; for it discloses the holiness of God in His innumerable diversities.

In the old nursery story *Goldilocks and the Three Bears*, as in many another tale of our childhood days, is portrayed a hidden truth. Goldilocks represents the enlightened artist; for she knew the meaning of perfect balance and was able to perceive that Father Bear's porridge, chair and bed were too positive, that Mother Bear's were too negative, but that Baby Bear's were exactly right.

So long as a man is spiritually unaligned through mental, emotional or physical impurity, the power in him is diffused. His mind is divided, his lower nature inhibiting the spiritual consciousness. He is unable to maintain the essence of true simplicity. Krishnamurti very truly speaks of evil as "lack of resistance to the unessential". Such a man may be likened to Osiris dismembered, but once one-pointed purity is regained, he is as Osiris risen from the dead. When he reaches at-onement, he is at the source, and the direct spiritual life-current flows freely, as a fountain flows, forming its own particular shape of beauty and that of a Gothic arch, both of which express perfect balance.

During the many cycles which exist in one life, it is important that we should endeavor to bring light into it, by keeping alignment, whether there be little pressure behind the fountain, or greater pressure when we are at the top of a form. It matters only that we remain one with the fountain at its source. Our lives on earth are but the darker part of a greater cycle which is repeated many times, wherein we descend into this world and return again after death to Spirit,

bringing home a harvest of new faculties and control gained through each life's experience. Our ultimate aim is to evolve "unto a perfect man, unto the measure of the stature of the fullness of Christ," always to be balanced, always to live in light. Of such it has been said that "him that overcometh will I make a pillar in the temple of my God and he shall go no more out". For from its source the fountain shall play perpetually.

In America a machine has been invented which proves, what clairvoyant research has maintained, that every thought we think produces its own line, color, tone and note, or musical phrase. This machine plays a musical recording and simultaneously throws upon a screen the changing line, color and proportion expressing the character of the thought which created the music.

As I see it, each thought travels to its own precise position in space and if I am a Goldilocks I am like a navigator who knows the exact location of his plane in space. When not in a state of balance, I am flying blindly and am unaware of my true identity.

It would seem to the writer that these positions of notes are realized in a higher dimension than the third. In terms of occult correspondences, this movement would lead through the field ruled by the corresponding sign of the Zodiac. Since by the same law there exists in the human auric envelope a sevenfold response to the various gamuts, such as sound and color, it may be said that each note evokes an appropriate response within man.

When music is transposed into another key, the new key lacks reality, the reason being that the notes no longer travel to the position in space to which the composer's thought assigned them. The carillon in Wellington (New Zealand) rings music in one key only. Much of the music played on it has to be transposed from its original key and consequently the notes sound hollow and lifeless.

It is not the function of art to imitate Nature. While the photographer has much to contribute, he has never yet found a natural subject where every line, proportion, color and tone expresses a perfect balance. Truth is not blind imitation and the artist, who blindly copies a landscape as he sees it, may be likened to a Japanese manufacturer who copied an English article so well that he even copied the flaws.

The artist who sees as "through a glass darkly," blinded by his own impurity of thought and feeling, is like the photographer who photographs a landscape through a blurred, misty lens. Even if his technique is nearly perfect, his work will lack significance. In the words of Dr. Arundale:

He who stops short at ignorance, without hinting at its resolution into wisdom, is no artist in reality (save as we are all artists), however much he may be called an artist. Where there is no vision splendid the peoples perish. The artist is a priest of its remembrance.

It is the quality of love alone which gives any art value, whether that art as in painting consists of a flat pattern and design or rounded forms, and whether abstract or concrete in character. To the pure in heart alone is given the understanding of truth which is essential beauty.

Even if an artist is a Goldilocks only sporadically, when he is whole and balanced, he sees face to face through the crystal clear windows cleansed by self-knowledge. He knows that divine proportion which Claude Bragdon has proved is realized by the aesthetic intuition, and which can be worked out mathematically. His mind and will coincide with God's mind and will. This is shown in the mathematical exactitude of his space relations, for being in a state of at-one-ment he can subdivide perfectly every portion of his canvas. He knows when a line is too high or too low; or too far to the left or too far to the right. He sees the character of a line which is too self-willed and proud, lacking in humility in relation to the highest level of satisfaction.

Lines are either in the wrong yoke, are too stiff and tight-laced with pride, or unyoked and too loose, or they are balanced. The artist sees masculine lines as being too straight, and feminine lines as being too curved in relation to one or the other side of the Gothic arch, or fountain shape, or to any part of either side, seen at any angle on the canvas. An inverted arch is recognized in tree shapes. Every minute fraction of the arch as well as the whole expresses gracious humility and balance. He is also able to read the character of color and tone in relation to pure color and to the form as a whole. Thus trees are seen to have the essential characteristics of people, and people the essential nature of flowers. Any object may express in abstract the essence of something else.

The illumined artist is able to dramatize ("to render significant") all character. He may consciously choose to contrast it for variety, or may choose to recreate it more graciously, so that it expresses perfect balance. He does not copy blindly, but alters with discrimination, for through self-knowledge he has attained to a rightness which, to the discerning, is revealed in his character as well as by his art. During his many lives on the potter's wheel of human evolution he has moulded many clumsy vessels whose forms he has gradually outgrown. Now by the light of truth he has found his true centre and from it he is able to recreate finer vessels which express perfect balance and proportion. This idea is beautifully expressed by Oliver Wendell Holmes in the last verse of his well-known poem *The Chambered Nautilus*:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

E. M. BISLEY

THE CHALLENGE OF DEATH

By V. C. RAJAGOPALACHARI

THIS subject is of the profoundest interest, one which from of old has agitated the minds of men beyond all other questions; and here I have collected some familiar thoughts and passages which bear upon the subject.

Who in the world is a stranger to the poignancy of separation so exquisitely expressed by Tennyson, "But O for the touch of a vanished hand, and the sound of a voice that is still"? Who has not mourned from earliest childhood the loss of brother or sister, parent or child, husband or wife, friend or preceptor? "Never morning wore to evening, but some heart did break." "In the midst of life we are in death," says the Book of Common Prayer. It has been computed that on an average one hundred thousand persons pass away everyday.

All philosophies and religions give answers to the ever-recurring question, "Does death end all?" Socrates called philosophy a meditation on death, which perhaps means a meditation on whether man is mortal or immortal. In the *Book of Job*, 14th chapter, it is written:

Man that is born of woman is of few days, and full of trouble.
He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . . If a man die, shall he live again? . . .

Nachiketas asks of Yama: "When a man dies there is this doubt: Some say, 'He exists'; some again, 'He does not'. This I should like to know, being taught by thee."¹

¹ *Kathopanishad*.

Arjuna cries in the anguish of his heart, "Better in this world to eat even a beggar's crust than to slay these most noble gurus". Gautama, the Buddha, seeing the vision of old age, disease and death, whelmed with sorrow and pity asks: "Is even this the end of all mankind?" and resolves to find the cure for all the ills that flesh is heir to.

Socrates hints that if the lyre which produces sweet music is broken, the musician who played the lyre nevertheless remains. Job's question is answered by the Risen Christ, the hope and symbol of Life Everlasting. The *Kathopanishad* and the *Gîtâ* proclaimed the ringing message of immortality:

He is not slain when the body is destroyed.

After six years of severest austerity, in the profoundest meditation, the Buddha reached Nirvâna and came into the world to preach the *Kalyâna Dharma* which opened the doors of immortality to all mankind.

Yet, despite philosophy and religion, Death is still the King of Terrors, and men's hearts quail at its bare mention. Our belief in man's survival of death is skin-deep; and we do lip-homage to the affirmations of the scriptures. The result of the discoveries of science in the last century has been devastating to all fundamental religious beliefs. The anatomist with his microscope and scalpel explored the living organism, but no soul was seen seated anywhere; and the astronomer swept the heavens with his telescope, but descried no God in the remotest stellar spaces. Science has banished God from His universe and the soul from its fleshly tabernacle! Humanity in truth became an orphan, dumb driven cattle, sacrificed at the altar of a relentless destiny. Thought, aspiration, love which refuses to be quenched by the cruel hand of death, martyrdom which laughs to scorn the dungeon and the stake, were all explicable by the activity of a bundle of atoms. Mind is the product of the brain, and with the dissolution of the body the psyche ceases to exist. Man's immortality is an

illusion. This was the verdict of materialistic science, before which the religions of the world were rendered speechless and became paralysed.

This doctrine of negation is not recent, and the world has long been familiar with its sterile and unprofitable message. The Upanishad mentions this heresy:

This is the only world and there is no other.

And in the 16th chapter of the *Gîtâ* the Lord Shri Krishna severely chastises those men of small understanding who come forth as enemies for the destruction of the world, holding the view that "the universe is without truth, without moral basis, without a God". And not long ago, Karl Marx gave out the formula that "religion is the opium of the people". Human life is bounded by this one birth and death. There is neither pre-existence nor after-existence.

But the human heart refuses to be comforted by this gospel of annihilation. Scientists of the present day are not so positive in their denials. They admit the improbability of brain producing thought. Goethe said: "He is dead even in this world who has no belief in another." Likewise Tennyson: "If immortality be not true, then no God, but a mocking fiend created us." And Jowett, the translator of Plato, wrote: "The denial of the belief (in immortality) takes the heart out of human life; it lowers men to the level of the material." Even Huxley, the St. Paul of Darwinism, and Spencer, the philosopher of evolution, were profoundly dissatisfied with their own scientific conclusions. In 1883 Huxley wrote:

It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal, at any rate, in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in this way?

In 1902 in *Facts and Fragments*, Spencer delivered himself of this sentiment:

After contemplating the inscrutable relation between brain and consciousness, and finding that we can get no evidence of the existence of the last without the activity of the first, we seemed obliged to relinquish the thought that consciousness continues after physical organization has become inactive. But it seems a strange and repugnant conclusion that with the cessation of consciousness at death there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

Now it was at this crisis in human history, in the middle of the last century, that earnest men and women took up the challenge of scientific materialism and in various ways carried the war into the enemy's camp. Methods of science were applied to investigation of the problems of the mind and personality. Spiritualists with their pre-occupations with ghostly phenomena, séances and spirit communications, and the societies for Psychical Research with their experiments under test conditions in the phenomena of hypnotism, telepathy and apparitions of the living and the dead, accumulated a mass of evidence for the survival of the human personality. The names of Myers, Crookes and Lodge will readily occur to students of religious thought in the last quarter of the 19th century. It is no light matter, however, to call the spirits from the vast deep; remember Tennyson's lines:

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead.
In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say,
My spirit is at peace with all.

And finally, and most significantly of all, the ushering in of the Theosophical Society with its emphasis on the Gnosis,

Âtmavidya, the primacy of Spirit, its unequivocal affirmation, "Man is immortal". Its method is meditation, yoga, when we soar into heights empyrean and see things face to face.

Of the three Indian orthodox *pramânās* or proofs, *Pratyaksha*, *Anumāna* and *Sruti*, the first is, of course, unapproachable in force of conviction. Students of Bishop C. W. Leadbeater's works would remember that he speaks as one having authority and not at second-hand, "Thus have I heard". He had earned the right to first-hand knowledge which he communicates with the calm assurance of one who has seen. The poet Tennyson's repeated experience of the higher consciousness is apposite in this context:

Experience with anaesthetic I have never obtained, but a kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?

The classical instance of *pratyaksha darsana* is the vision vouchsafed to Arjuna in the 11th chapter of the *Gītā*. The direct experience of the few becomes *sruti* or *âptavachana*¹ to the many.

We have the lesser proofs in *anumāna* or reasoning. We shall try to obtain a rational foundation for our belief in an enduring personality, on moral and metaphysical considerations. The first postulate of all research is that the real is the rational. It is that faith in the principle of reason inhering in the universe that sustains the scientist in his arduous quest

¹ Sayings heard or delivered.

after laws which would harmonize baffling phenomena. Another postulate not less fundamental is that the real is the good. To quote Tennyson again:

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just.

It is this invincible faith—the faith that laughs death in the face—that is the underpinning of our belief in God and soul. Man, the individual, is a significant part of the universe and cannot be obliterated without stultification. In a world of cause and effect, the experiences of the present must have causes in the past, and events started in the present must accomplish themselves in a future. The seed in man must come to fruition in infinite time. That is the meaning of the drama of life and death.

And the philosophical basis is even more impregnable, for the self is the *sine qua non* of the universe. If anything is real, it is the thinking subject, and his existence is the starting point of all investigation. If this is not so, then the universe is only a baseless fabric of a vision. All space and time, and all things in them, life and death, are in his consciousness. He is, in Plato's grand description of a philosopher, "the spectator of all time and all existence". This is the truth that was so trenchantly put by the Lord in the *Gītā*:

The unreal hath no being; the real never ceaseth to be; the truth about both hath been perceived by seers of the essence of things.

How then has this strange delusion overtaken mankind? It is the cross-eyed perception of a part instead of the whole, the concentration of attention on the form instead of on life, that is responsible for the obsession and the fear. A sad but magnificent example of seeing from the wrong end occurs in Shakespeare's *Hamlet*. The hero exclaims:

What a piece of work is a man! how noble in reason! how infinite in faculties, in form and moving, how express and admirable! in

action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animal. And yet, to me, what is this quintessence of dust?

The reduction of the glories of man to dust is in keeping with a mind out of joint. Does not Hamlet in his soliloquy speak about "the undiscovered country from whose bourne no traveller returns," in spite of his seeing and hearing his father's ghost?

Why, what should be the fear?
I do not set my life at a pin's fee;
And, for my soul, what can it do to that,
Being a thing immortal as itself?
It waves me forth again;—I'll follow it.

It is the fallacy of looking to the origins rather than to the ends for the truth of things. Is not the tree known by its fruits rather than by its roots? And the finger is laid pertinently on the seat of the disease in magnificent language at the beginning of the 4th chapter in *Kathopanishad*:

The self-existent (God) has rendered the senses (so) defective that they go outward, and hence man sees the external and not the internal self. (Only perchance) some wise man desirous of immortality turns his eyes in, and beholds the inner Ātman.

Conscience or insight is different from science whose domain is the world of forms. Man is the greatest of realities and his inner life is the real part of him; and therefore Max Müller defined Theosophy as the psychological religion in his Gifford Lectures, the discovery of "the Divinehood of man," to use Brother Raja's phrase. And the grand significance in all reality of the soul of man is set forth with incomparable power by that theosophic poet of immortality, Alfred Lord Tennyson:

For tho' the giant ages heave the hill
And break the shore, and evermore
Make and break, and work their will;
Tho' world on world in myriad myriads roll

Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?
On God and God-like men we build our trust.

How then shall we make it all real to ourselves? Ascend from the plane of reasoning to direct vision? The method is indicated by the command:

He that leadeth the Life, he shall know of the doctrine.

To quote a well-known passage from *Mundakopanishad*:

The Self is attained through veracity, concentration, wisdom and continence, all constantly cultivated. When impurities dwindle (thus), the ascetics behold him stainless, resplendent, within the very body.

The *Gîtâ* declares:

Balanced in pain and pleasure, steadfast, he is fitted for immortality.

Truthfulness, kindliness, self-control, aspiration, meditation on perfection and the other ideals that are given to us by teachers of the spiritual life, are the means by which consciousness rises to the supramental level, as it has already risen from the inert to the vegetable, from this to the animal, and from this again to the human. The ardent desire for transcendence of the self and the limiting conditions of our present existence, which are an earnest of the perfection that is there already, is the driving force to achieve the goal prayed for by the Rishis of old: "From death lead me to Immortality."

V. C. RAJAGOPALACHARI

A dear old Quaker lady, distinguished for her youthful appearance, was asked what she used to preserve her charms. She replied sweetly: "I used for the lips, truth; for the voice, prayer; for the eyes, pity; for the hand, charity; for the figure, uprightness; and for the heart, love."

—JERRY FLEISHMAN in *Ladies Home Journal*, September 1955

METAPHYSICAL FRAMEWORK

By R. J. ROBERTS

DR. WHITEHEAD has said: "A precise language must await a completed metaphysical knowledge." Language is the most precise means we possess at present for the communication of ideas, and words are the pieces out of which all language is formed. Words are not things with precise and simple objective meanings only. All are hedged about with associations and connotations derived from the individual's own psychological background. Words are, however, physical things and have physical forms, meanings and associations. It is scarcely to be wondered at that people, unaccustomed to realizations other than words for abstract quantities, do not readily comprehend them as real abstract quantities. It is always difficult to remember the unaccustomed when the usual is ever before our eyes; and metaphysics deals with matters quite commonly realized but seldom given objective comprehension. A "completed metaphysical knowledge" is indeed the possession of a few, whereas some sort of metaphysical framework, sketchy and inept as it may be, is commonly assumed and used by every intelligent person.

Theosophy presents a metaphysical teaching which, even when only partially assimilated, appears nevertheless to provide a more practical system of metaphysics than one to be obtained from any other current Western teaching. By it the individual can be viewed in an unusual perspective, in so far as he is seen basically as a unit of consciousness, and not fundamentally as a physical body that has assumed life or has been given it.

We are accustomed to the idea of a "psychological background" as the composite picture of the personality's total experience to date—including such education and miseducation as it may have received—where the personality is that part of the individual we meet and know. The individuality, or knower, is the part of the same individual that we must assume as being the powerful intelligence which empowers all the actions of the personality. This knower is not known, nor is it normally cognizable by the personality.

The total individual is seen primarily as a unit of life, a basic form of consciousness. This consciousness achieves the self-consciousness of the personality through the activity within and between the instruments of the personality. These instruments are those of thought, emotion, and sensation. Their operations form the complex activities of the personality and in them the personality lives; without such activity there is no personal consciousness, and the activity of each instrument presents a distinct form of personal consciousness. The physical body is thus not rightly an instrument of consciousness, but serves merely as a physical domicile for the senses. Sensation is sensory change or sense action, and tissue tension and change of tension are the means by which this sensory change is obtained; and sensory change appears impossible without tension, of some sort, in physical tissues.

The individual is ever a harmonious unity, wherein each instrument of the personality has its particular function as the instrument by which the knower obtains experience of personal life. The senses give and receive experiences for the knower. Through the emotions it receives or rejects these experiences, and through thought it compares all fresh experiences with past ones. Perfection of life must thus be basically perfection in thought and emotion.

The theory, that "man's actions are uniformly determined by motives acting upon his character," is not without verity

when some definite metaphysical meanings can be applied to motive and character. Motive, translated as emotion or feeling, becomes then a form of consciousness through which the will of the knower can operate upon the sensory or physical consciousness. All sensation causes emotional activity, all emotion produces thought comparisons; and through all three the knower expresses its will for other changes. Thus physical activity is an expression of a need for, or a fulfilment of, sensory change. Sensory change is formulated and controlled in that form of personal consciousness we call emotion. Emotion is likewise modified by that other form of personal consciousness we call thought. The whole personal occasion is thus one expression of the will of the knower. We can now see "character" as the expression of the knower modified, for every personal occasion, by the degree of responsiveness or ability to interpret correctly the knower's will, in each instrument of the personality.

A metaphysical framework may now be defined as the method and manner, by and in which, the individual operates in the life of the personality. The individual will, as the knower, is subjective to the personal consciousness, *i.e.*, is not known to or realized by the personality. The personal consciousness may be seen as an outpost, even the creature, of the individual will, vitalized and supervised by it to procure experiences of self-conscious life in the worlds of thought, emotion and of physical things. The personality, or the personal consciousness, is merely an instrument in the hands, as it were, of the knower. This "knower," although not realizable by the personality, may be comprehended or recognized through its basic and universal controls: the essences of personal consciousness. It appears universally as Will, Activity and Choice; for these are present in every occasion, the smallest element of all personal experience.

R. J. ROBERTS

SPIRITUAL INTUITION

By WYNNE M. ROBINSON

FROM the earliest times the use of occult powers has been looked upon as magic, and the term black magic, or evil magic, has been, unfortunately, a much more common utterance than white magic, or good magic. Perhaps because of ignorance and fear of the unknown—of what is not understood—the mob has cruelly used many an innocent occultist, but in fact there is a very fine line dividing the proper use and the misuse of occult powers.

It is said that if your motive is right, if you are unselfish, and act for the good of all, and not from any unworthy motive of gain, or of showing your powers to impress people, you use them rightly, you will be a white magician. But it is not quite as simple and straightforward as that.

When occult powers are developed, *i.e.*, powers for producing all the various phenomena, powers of clairvoyance and clairaudience, the ability to see and hear objectively on the inner planes, powers of thought-transference and other mental powers, error and a certain amount of dipping below the fine dividing line between right and wrong are almost certain to occur, even with the best of motives—if we have not been trained by a Master, and do not have right knowledge, which is knowledge of esoteric truth, or Theosophy. This is a first requirement, for without this right knowledge of universal truths and their application, we are liable to mistake illusion for Truth, and fantasy for the Real. It has been said:

There is one general law of vision (physical and mental or spiritual), but there is a qualifying or special law proving that all vision must

be determined by the quality or grade of a man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. . . Unless regularly initiated and trained concerning the spiritual insight of things, and the supposed revelations made unto man in all ages from Socrates down to Swedenborg, no self-tutored seer or clairaudient ever saw or heard quite correctly.

We are told, in the esoteric Wisdom, that these three lower worlds of form, the worlds of physical matter, emotion and thought that we dwell in, are in reality reflections of three corresponding formless spiritual worlds, of Will, Love and Intelligence, which are the real worlds, the worlds of causes, while those we know are worlds of effects. Unless we are fully aware of the true nature of the illusions produced by these lower worlds, unless we have good control over ourselves and refuse to be glamorized and carried away by illusions—which are caused by wrong impressions on our senses, feelings and thoughts—we cannot escape from dipping into error with the best of motives in the world.

To understand these planes or worlds of illusion, we must approach them from above, from the levels of the spiritual worlds of consciousness. To understand our feelings and emotions, for example, we must approach them from the higher plane of mind; we must analyse them and thus understand them. We are told by the great Masters of the Wisdom that before we develop the latent power of clairvoyance and other latent powers, we must develop our spiritual intuition, in order that we may begin to understand our true selves, and to know something of what we really are as spiritual beings, to realize that we are more than what we appear to be; for only then shall we be able to understand other people, their needs, and how we may help them in the best possible way.

Spiritual intuition is a different form of knowing from the way of knowing by the mind that we ordinarily use, which is arriving at conclusions by reason. Intuition is immediate awareness of situations and of their significance, of causes as

well as of effects. It is a plane or level of deep understanding, whereby you become one with the other person, because you feel and experience what he is communicating to you.

In Theosophical terms, we would say that it is intelligence lit by the radiance of Buddhi, or Love, making a union of the spiritual heart and mind, directed by the will, which creates that state of consciousness or awareness which is spiritual intuition.

When we reach the human kingdom, we have no higher forms or bodies to move up to, and all the rest of our evolution is an evolution of consciousness, an expansion of awareness and perception, and an unfolding of faculty, with the ultimate aim of realizing unity with the Divine Self of all, of realizing that all men are in fact more than brothers, they are ourselves. It is not by developing occult powers in the three lower worlds that this expansion of consciousness or awareness proceeds; we must develop our spiritual nature first, then the powers, if they are necessary for our work in the world.

Spiritual intuition, or Love-Intelligence, is a universal power, and is not something which belongs to us; it is not personal. It is something which—when we contact it—flows through us; we channel it. It cannot be communicated directly by one to another, because it is a force, a living power, the Divine Fohat. It comes through us as a feeling of delight, joy, bliss, ecstasy, in progressing power, and we can only express it by means of a form which we create for it, by some mode of action or other, through our personality. It is indeed the object of man's highest endeavor to express this inexpressible, ever-exquisite, mysterious, living delight. Our greatest arts, music, poetry, sculpture, and so on, have been contrived to express it. It is that quality of vital Love-Intelligence that makes a genius.

We are told that the merest flash of this feeling has a potent effect in expanding the mind so that we perceive things,

events, situations in a truer state of significance. It refines the emotions so that good taste and aesthetic qualities are developed, and it vitalizes the physical body and fills us with a feeling of physical well-being. In our relationships with other people, it makes us alert and spontaneous. We are able to say the right word at the right time, because there is a deeper sympathy and understanding of them and of ourselves which creates a union, a harmonious equilibrium.

As Theosophists endeavoring to promote Universal Brotherhood, the end of spiritual intuition in our relationships with other people is very important. Mabel Collins says:

The entire true meaning of the earthly life consists in the mutual contacts between personalities, and in the efforts of growth. Those things which are called "events" and "circumstances," and which are regarded as the real contents of life, are, in reality, only the conditions which make these contacts and this growth possible.

In our efforts of growth, we have our interior development, our whole conscious and moral development. These efforts are necessarily passive or contemplative, the way of the mystic in introspection and meditation, which develops intuition. In the early stages, we are helped by our religions, then, as we desire more Truth, by the esoteric doctrine or Right Knowledge, which leads us to Occultism and the Science of Yoga.

In our mutual contacts between personalities, we discover the results or the effects of what we have inwardly achieved. Seeing these active effects on our actions may be called Occultism; we have also to use our intuition in action. One needs to be both a mystic and an occultist, for we have a two-way process of development or evolution. Going inwards to the centre, retreating within to our spiritual deeps, to contact the real "I," is the mystic process of seeking union with the Divine Self, and the resultant Love-consciousness or spiritual intuition is bliss and intelligence. Secondly, turning our

attention from the centre outwards, making use of the intuition and vitality which fill us in action, in our relationships with one another—in this aspect we are occultists, and in this aspect also, the eventual development of other powers will be valuable.

When there is the play of these opposites, a rhythmical swing from the centre to the circumference and back to the centre again, we live in obedience to the great law of harmony, balance, equilibrium and beauty. When this rhythm is developed, it becomes so rapid a process that the spiritual intuition and the resulting power of creative action are simultaneous and constant.

When we have sufficient intuition and strength of character to discern the Real from the unreal, and to realize that events and circumstances are not real but are the conditions that make possible our evolution, and when we are able to sense in others the One in whom we are all rooted, Spirit is drawn down, our every action and relationship become significant, and thus we learn to create the chain of hearts, whereby the great orphan humanity will finally cease to be at war.

W. M. ROBINSON

The nearer a soul is to the Divine, the less that soul thinks of himself in any personal way whatever. Our lives must find the golden mean. We must dwell awhile in mental quiet each day, without losing the capacity for practical work. We must put a proper balance upon the mystical and material elements of our natures, divers and incompatible as they apparently are. Whoever will follow the Secret Path will find this balance without strain.

—EVELYN B. BULL

CHILDHOOD CONDITIONING

By A THEOSOPHIST

THE man of the west, unlike his meditative eastern brother, requires that truth somehow be translated into an exact and systematic knowledge by which he can understand not only the external world of the physical, but also the internal world of the Self.

Science, until recently, has been almost solely engrossed in experimenting with and discovering the nature of physical matter. Only in the last four decades have scientists undertaken the immense project of analysing man's inner nature, of probing his thoughts and feelings, and of translating their findings into scientific terms. This repeated plumbing of the mind and emotions to study their involved mechanisms must eventually produce results, one of which certainly will be a set of much more effective techniques for coping with human behavior problems. Whether scientists will or can ever discover or identify the indwelling spiritual man is not important at the moment, but that they will eventually perfect techniques to assist man in his own self-discovery is already within the realm of certainty. No other single factor would do more to harmonize mass human relationships than individual self-knowledge and understanding.

The mental-emotional, hence spiritual, condition of our present day society *en masse* is dependent upon many inter-related factors. The most important external influence, according to science, is the prevailing psychology under which an individual receives his childhood training. It is evident

that with its various age groups our society is the "hodge-podge" product mainly of two diametrically opposed psychologies. The first of these, being pre-twentieth century, cannot truly be designated a psychology in that it had no scientific sanction as such; but, for the sake of comparisons, we must consider it in that light, for certainly its effect was just as real as the scientific psychology which followed it. It was simply a system of conditioning which quite naturally prevailed during an era of exaggerated moral discipline.

In order to satisfy standards of conduct compatible with the anthropomorphic concept of God, children of that time were expected to deny satisfaction to many pleasure-seeking impulses, to respect their elders as a matter of mandate, and to fear and love God simultaneously. These practices, based upon fear either of corporal punishment or judgment by a wrathful Supreme Being in remote space, had remarkably unwholesome effects. Especially do many of our so-called "middle-aged" strata of society bear the emotional scars of that rigid conditioning. Science explains that abnormal feelings of guilt and shame are the manifestations of an excessively active conscience. If a conflict exists and continues between the conscience and the mental-emotional nature, the adjustment must express itself as an anxiety tension or some more serious disorder. The scientific findings reveal that a greatly restrictive conditioning produces a high percentage of personalities with varying degrees of neurotic coloring.

Science, entering the field of mental and emotional problems and setting about to evolve a new method to counteract these conditions, seemed to favor the theory that by eliminating the occasion for repression during the early years of life, neuroses could be prevented. The new theory was to a large extent put into practice. The child was now to run free, to yield to his impulses, and to do what he wished, unrestricted. As years went by these children grew up and there was opportunity

again to evaluate the results, many of which were not gratifying. Although the neuroses were less frequent, there was much more evidence in young people of little capacity for self-discipline, consideration for others, and ability to make compromises and sacrifices when necessary. Science describes personalities of this type as psychopathic or conscience defectives. Persons with extreme tendencies of this type constitute a very real problem to society since they consider themselves restraint-free and seek immediate self-gratification regardless of consequences. Notably, in almost all cases there is a super or at least a normal intelligence present. As in the case of the neurosis, there can be greatly varying degrees of psychopathic coloring, a fact which somewhat relieves an otherwise ominous picture.

After evaluating and comparing the two psychologies, it has been found that the "psychopath with his under-developed conscience is far less amenable to treatment than the neurotic with his over-developed conscience". While the terms "over-developed" and "under-developed" denote that science does not yet understand what conscience is as known from the occult standpoint, yet those terms adequately express the lack of harmony or rapport between the Ego and his lower vehicles. In any event these findings reveal a serious situation involving great numbers of people.

It is significant that science recognizes adequate conscience development as the indispensable factor in human behavior therapy; also that disciplinary measures based upon fear, restraint and force are obstructive to peace of mind and happiness; again, that some carefully formulated conditioning or training is required to bring about a favorable conscience response. The psychiatric director of a State Board of Health says regarding this matter:

No one at this time has the final answer to the problem of how, when, and where to discipline a child. The first step is to recognize

that it is necessary for the child to develop as early and as completely as possible the rudiments of a conscience and a sense of self-discipline.

Such statements indicate that science now recognizes certain philosophical concepts regarding the function of conscience, or the scientific "super-ego".

Theosophists realize that because of the great differences in soul-age resulting from the processes of reincarnation, no two individuals have exactly the same conscience response to apparently identical childhood conditioning. Again, a very highly evolved individual might, in spite of unfavorable conditions, show exceptional conscience response which would not be manifested in a person of less spiritual development. Conversely, the latter individual might, in spite of more favorable conditions, show but little, if any, response. A sifting of all these discoveries reveals that childhood conditioning is a highly individualistic matter, and that instead of attempting to apply any cut-and-dried method to childhood *en masse*, each personality needs first to be carefully observed for the primary degree of conscience he is able to manifest and then to be guided by methods designed to encourage his further unfoldment. There is already existing a system which very admirably meets the requirements mentioned—the Montessori method, well-known to educators all over the world.

Science already substantiates the Theosophical concept of the function of conscience in that it should, as the knower, act chiefly as a director and discipliner and not as a personal torture device. In Theosophy the conscience is evidence of the effort being made by the indwelling spiritual Ego, to manifest his divine nature through man. Only by gradually moulding the lower vehicles to his will can the expression be perfected. The native capacity of the Ego to control and mould may best be evoked by the training which is most favorable to him as an individual, and that from birth.

A THEOSOPHIST

REVIEWS

★ *Purpose Beyond Reason*, by Hugh Shearman, Theosophical Publishing House, London, pp. 30, price 1sh. 6d.

In this Blavatsky Lecture, delivered this year at the English Section Convention in London, Dr. Shearman expounds with both clarity and insight the thesis that whereas reason is concerned with means and process, it cannot by itself describe the end or purpose of life, nor provide adequate purpose for a happy life. He points out that there is generally to-day a tendency to regard the non-rational with more sympathy and understanding than was shown during the Age of Reason, as it has been called, preceding the present time. But the non-rational might be either the sub-rational and instinctual promptings, or the supra-rational intuition. The author refers to H. P. Blavatsky's treatment of mythology in *The Secret Doctrine* as intended to evoke a response not from the reactive, sub-rational levels, but from "the golden supra-rational self". A large part of her work is concerned with subjects which have a systematic character, but there is also a part of her work which he thinks has been somewhat neglected and deals with the supra-rational.

Dr. Shearman points out that the present crisis in the world "is bound up with the question as to whether the sympathies of the more advanced and intelligent portions of humanity can be won to an intuitive response to the non-rational rather than to an instinctual and reactive response."

The last paragraph of this brilliant study puts the moral for us Theosophists in the following words: "Purpose is the only true criterion of what is real Theosophy. Purpose alone displays the insignificance of futile things and reveals the true majesty of things that are great. . . To know and to fulfil Purpose is the only way in which we can fulfil our trust to Those who have shown us light."

N. SRI RAM

The Expansion of Awareness, by Arthur W. Osborn, Omega Press, Reigate, Surrey, England, pp. 256, price 15sh. nett.

This book is sub-titled "One Man's Search for Meaning in Living". The author is an English business executive resident in Australia who combines a firm grasp of practical affairs with an exceptional ability for philosophical thought

and a keen interest in psychical research. It has been said of his previous book *The Super-Physical* that it is one of the best contributions to recent psychic literature. The *Times Literary Supplement* credits the author with a quite remarkable gift of lucid exposition.

In his foreword Dr. Raynor C. Johnson (author of *The Imprisoned Splendour*) says of the book under review: "It points the searchlight of an honest and penetrating mind on to those enduring questions which have always been with us, and always will be until we ourselves come to Enlightenment." In his preface Mr. Osborn says that a chronic state of scepticism can be painful even to the extent of causing psychic and physical ill-health. His purpose is to show how one man resolved his doubts and came to an understanding of life. His certainty is based on an estimation of mystical experiences. The appeal is to facts of direct realization. "While reason cannot give the truth, that truth when revealed is not unreasonable."

The thesis of the book is a considered argument towards the solution of the eternal questions which philosophers and theologians have discussed and wrangled over for centuries. The problem is stated in the opening chapter, and throughout the writer is careful to give the pros and cons of the various theories

he discusses—evolution, telepathy, survival after death and reincarnation. They are explained logically and with a precision of expression that is a delight to the reader. This economy of words is rather amazing when one reads the chapter on Time, Space and the Eternal Universe. In a matter of thirty-five pages his range of sub-headings includes Dualism or Monism; the problem of change; temperament and philosophy; good and evil; dreams; why is there a phenomenal universe?; reality; and facts of perception—all concisely summarized under eleven main points.

The concluding chapters of this book deal with mysticism and the attainment of enlightenment. The author certainly has a wide and deep vision allied with a great ability to communicate his understanding to others. He has drunk deeply of the waters of Eastern wisdom. His reading list, which covers nine pages, includes works of Annie Besant, Bhagavan Das and Ernest Wood. *The Voice of the Silence* and *Light on the Path* are recommended for devotional purposes. There is a happy selection of quotations for the chapter headings. Those who have read *The Imprisoned Splendour* will recognize a somewhat similar pattern in this work even though it may lack the literary presentation of Dr. Raynor Johnson's masterpiece.

It is heartening to review such a book as *The Expansion of Awareness*, coming as it does from a practical man who has not allowed business affairs to blunt his finer perceptions. The conclusion of this man's search for meaning in living as given in the concluding sentences of the book is revealing. Mr. Osborn quotes without any acknowledgement, evidently assuming it to be so well known, what is referred to by Theosophists as the First Ray Benediction: "There is a peace which passeth understanding. It abides in the hearts of those who live in the Eternal. There is a Power which maketh all things new. It lives and moves in those who know the Self as one."

So long as books of this nature can find a public we need not fear for the spiritual welfare of humanity.

L. P. HARDY

A Treatise on White Magic, by Alice Bailey. The Lucis Press Ltd., 6th Edition, pp. 640, price 40sh.

The real author of this book, first published in 1934, is said to be "The Tibetan".

The book consists of an introduction and commentaries on the fifteen rules for discipleship, given in Alice Bailey's previous book *A Treatise on Cosmic Fire*. It is well produced and contains an index, and is intended for serious students.

Accepting the three-fold nature of man, Monad, Soul and Body, this treatise teaches the laws of spiritual psychology, the nature of the Soul, the relation of the Soul to its sheaths, and rules for the development of supernormal powers.

This is essentially an outline of Theosophy, though technical terms are seldom used. Quotations from *The Secret Doctrine* appear, and the main principles of Theosophy are accepted under such terms as the "Ageless Wisdom" and the "Evolution of Light". There is much with which we can all agree, including the sections on the law of cyclic activity, the use of thought-power, the purification of ourselves, and the purpose and methods of service. The portions on the Rays and on astrology may well arouse discussion, for there are many systems and methods of approach to these subjects.

This book contains many interesting, provocative and wise sayings. If used in study classes, it should be studied side by side with Theosophical literature like *The Ancient Wisdom*, *First Principles of Theosophy* and the writings of Mr. N. Sri Ram.

It is good for us to be reminded that there are many presentations of the Wisdom. Here is one such presentation, well written, with sincerity and with a desire for world-service.

E. W. PRESTON

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1955

OFFICIAL NOTICE

CONVENTION 1955

As announced in the July issue of THE THEOSOPHIST, the 80th International Convention of the Theosophical Society will be held at Adyar, Madras, from 26th to 31st December 1955 inclusive. The official opening and Presidential Address will take place on 26th December.

All members of the Theosophical Society in good standing are welcome to attend as delegates. Relatives and friends of members may also attend by obtaining previous permission from the President. Requests for such permission should be sent to the Recording Secretary *before 30th November 1955*, with the recommendation of an officer of the local Lodge, or the Federation Secretary.

The Registration Fees for members, and relatives and friends of members, are as follows:

T. S. members	... Rs. 4 each
Youth Lodge members	... Rs. 2 „
Relatives and friends of members	... Rs. 6 „
do. below 18 years	... Rs. 3 „

Accommodation: Accommodation will be allotted in pucca buildings, special huts and general huts. As only a limited number of rooms in pucca buildings and special huts are available, these will be allotted to old workers and members with families. *No single rooms or huts and no bathrooms can be made available for the exclusive use of single individuals.* No special facilities or accommodation can be provided for members in bad health and women.

1955

SUPPLEMENT TO THE THEOSOPHIST

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with babies. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious or infectious illness. Any such cases will have to be removed from the compound.

Accommodation will be available for delegates from 24th December to 1st January inclusive.

Accommodation Charges (sharing):

General huts	... Rs. 5 per person
Special huts	... Rs. 6 „
Rooms in pucca building	... Rs. 7 „
Leadbeater Chambers (includes service and furniture)	... Rs. 20 „

Boarding Charges:

BHOJANASALA:	
Single meal	... As. 14

LEADBEATER CHAMBERS:

Chhota Hazri	... As. 12
Lunch	... Rs. 2
Afternoon Tea	... As. 12
Supper	... Re. 1-8

Those requiring Western style food should give this information at the time of registration.

Furniture: The following pieces of furniture are available on hire at the rates shown below:

Cot or chowki	... Rs. 5
Table	... Rs. 2
Chair	... Re. 1

Please note that in the event of cancellation of registration and accommodation after 15th December 1955 the amount remitted for either *will not be refunded.* Rooms not occupied by the 25th December will be allotted to others. Only those who register before the 10th December can be guaranteed accommodation.

All communications and remittances should be addressed to the Recording Secretary, The Theosophical Society, Adyar, Madras 20.

(MISS) ANN KERR,
Acting Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

On September 17-18, the President presided over the 54th annual session of the Rayalseema Theosophical Federation at Cuddappah. His programme included a public lecture on "The Outlook of a Theosophist" and a members' meeting at which six new members were admitted.

Australia

Miss Emma Hunt, Recording Secretary, after a tour of the New Zealand Section, returned to Sydney on June 27 and then toured the Lodges of the Australian Section. She visited Sydney (Blavatsky Lodge), Brisbane, Melbourne and Perth, spending about two weeks in each, but had to bypass Adelaide owing to indisposition which later recurred in Perth causing her to postpone her return to Adyar until October. The General Secretary reports that her visit to Australia has greatly helped the Lodges.

On June 19 at the Savoy Theatre, Sydney, Mrs. E. M. Lavender concluded a programme of ten public lectures begun on April 16. During that two-month period she helped in the Tuesday Information Group, the *Secret Doctrine* Class, the Wednesday

day afternoon Study Group, and gave talks to the members, including one on the Olcott Free Schools at Adyar of which she was Correspondent for some years. Mrs. Lavender left Sydney on June 21 for Toowoomba where she spent a month before going on to Brisbane for a month there. While in Australia Mrs. Lavender helped the Section's radio activity by giving a series of nine broadcasts from Station 2GB in May and June. The Section is very grateful to her for her assistance. She left Australia on September 1 for a six months' tour of New Zealand.

The Section had a brief visit from Mr. Geoffrey Hodson in June on his way from Southern Africa to New Zealand. His plane arrived in Perth too late for him to carry out a programme of engagements scheduled there, but a number of members met him at the airport and remained with him until his plane took off for Melbourne. During his two-day visit to Melbourne he addressed the Lodge and the Young Theosophist group which was revived at that meeting. He reached Sydney on June 25 where he gave one public lecture and recorded two Theosophical broadcasts

before leaving for Auckland on June 28.

Venezuela

Señor Pablo Bonilla T., General Secretary, reporting on the recent visit of Miss Helen V. Zahara, states that on her arrival in the capital, Caracas, on August 17, she was met by a large group of members and during the succeeding seven days she gave four public lectures all of which were well attended, two at the National Theatre and two at the Venezuelan-American Centre. She also gave two addresses to the members and showed an interested audience films of three Theosophical centres: Adyar, Olcott and the Manor. All her speeches were in Spanish. Her visit generated much enthusiasm among the members and an immediate result of her work was evident in additional membership, two new members joining and one former member rejoining after a lapse of ten years. Miss Zahara left by plane on August 24 for Brazil.

Wales

The Welsh Section held its annual Convention early in May at Colwyn Bay Lodge in north Wales, with Mrs. Doris Groves of England as the guest speaker. A musical programme by the Gwynedd String Quartet, as well as the public lecture by Mrs. Groves, was much appreciated by members and the

public. The Theosophical Order of Service has now been re-established in Wales, the President of the Society having appointed Mr. Charles James of Cardiff as Chief Brother. Ten members of the Section, including the General Secretary, attended the English Convention in May at which Mr. N. Sri Ram presided. In June, Cardiff received a visit from Miss Mary Graham of New Zealand, who gave two public lantern lectures and a talk to members.

France

The annual Convention of the French Section was held in Paris on June 4 and 5, with the President of the Society, Mr. N. Sri Ram, presiding. After some opening remarks by Dr. Paul Thorin, General Secretary, the President addressed the assembly, calling on the members to work in a spirit of good-will in the endeavor to discover a solution for the Section's problems, looking to the future rather than to the past.

The reports of the General Secretary, Treasurer and Auditors were presented. The afternoon session was taken up with an examination of the Section's new Rules which had been circulated previously to the members. In the evening there was an entertainment comprising Indian music and dancing and a showing of a color film of Kashmir by M. Francis Brunel.

In the following day's morning session there was the election of Council members. The professional reasons which had compelled M. Francis Brunel to give up his post as General Secretary no longer existing, he was re-elected to that office. Dr. Thorin had held the mandate during the intermediate period.

Reports were received of the activities of the Library, the Theosophical Mutual Aid Association, the Young Theosophists and the Round Table. The General Secretary's report gave the membership at December 31, 1954, as 1,471 with 48 Lodges.

Throughout the Convention, Mr. John Coats acted as interpreter, translating all of the President's addresses. Professor Selleger was also present as a visitor.

The Convention closed with a public lecture by the President on "What Is Theosophy?"

Ceylon

The first Convention of the Ceylon Section after its revival was held on September 10-11, with Mrs. Mary Elmore as guest speaker. The Convention opened at Colombo on Saturday afternoon with the transaction of necessary business, including the adoption of the Constitution and Rules, and an opening address by Mrs. Elmore who also read the following message from the President, Mr. N. Sri Ram :

"I send to all members of the Theosophical Society in Ceylon, on the occasion of its first annual Convention after its revival and re-establishment as a Section, my heartiest fraternal greetings.

"Our Society is a world-wide organization, devoted to a Wisdom which is neither purely Oriental nor Occidental, but comprehending what is best and most true in the thought of every branch of humanity and of every epoch and date. Amidst the colors of such an iridescent synthesis, the best points of Buddhist philosophy, based on the eternal truths preached by the Lord Buddha, cannot but find a place of significance which illuminates the whole.

"It is the work of the Theosophists of Ceylon as much to discover the true meaning of the teachings associated with the Buddha as to bring out their relevance and relation to all other truth, scientific, philosophic and religious, that can form part of the temple of Divine Wisdom."

In the evening Dr. John Esterline, the Public Relations Officer of the American Embassy, spoke on "International Friendship". The next day there was an adjournment to Sri Palee School, an educational institution of more than 1,000 pupils, situated in beautiful surroundings in Horana, near Colombo. There the

morning lecture was delivered by a student of Buddhist philosophy, who took the title, "The Importance of the Buddha's Word". The afternoon session was again devoted to business; the National Council and Executive Committee were elected, and the office-bearers elected at last year's Convention were ratified. The Convention programme also included an item of dancing and music by the pupils of the school.

The Section has just published its bulletin, *The Plenoma*, for the third quarter 1954-55 containing much interesting information regarding the work of the Section and Lodges.

The Vasanta Press

As the President has mentioned in his Watch Tower notes, this issue of THE THEOSOPHIST has been composed on the new Monotype equipment in the Vasanta Press. Members throughout the world are familiar with the name "Vasanta Press" as it appears in most of the books published by the Theosophical Publishing House, Adyar, but the history of the press may not be so well known.

The Vasanta Press is situated just across a narrow public road at the southwest border of the Headquarters compound, near the main entrance to the Society's estate, on land now owned by the Society. The press dates back to 1907 when

a hand-press was hired and installed in a small room for the printing of some comments on *Light on the Path*. Five months later, the press was purchased by a literary body called the "Vasanta Institute," and Mr. A. K. Sitarama Sastri, who was responsible for its inception, continued to operate it. Mrs. Annie Besant purchased the press in 1908 and installed a small printing machine. The small quarters almost immediately proved to be inadequate for the work of the press which increased rapidly. The present site was therefore taken on a long lease and construction of a building for the press was begun, the foundation stone being laid on White Lotus Day, 1908. The inscription on the stone reads :

This Stone was laid
And the Building Dedicated
To the Spreading of Supreme
Wisdom
Through the Service of the
Masters
by
Annie Besant
President of the Theosophical
Society

White Lotus Day 1908.

The ground floor was completed in 1909 but as the work was still increasing beyond the new facilities, another floor was added at once and completed in 1910. A bindery was added the following year, and in 1918 an additional building was

erected next to the original one. In her will, Dr. Besant bequeathed the Vasanta Press to the Theosophical Society, and in 1941 the Society acquired the land also.

Mr. A. K. Sitarama Sastri was joined in the work in 1919 by Mr. C. Subbarayudu, who succeeded him as Manager in 1935 and continued in that office until his retirement in 1951 at which time Mr. D. V. Syamala Rau became Manager.

Since its inception in 1909 the Vasanta Press has proved of incalculable value to the work of the Society, and much of the "feel" of Adyar which comes to those who read its books and journals is attributable to the dedicated spirit in which the employees of the press do their work. A weekly Puja (worship) is part of the regular routine, one of the employees leading the music. More than 4,000 books have been printed by the Vasanta Press, in addition to THE THEOSOPHIST and other periodicals. Amongst examples of its outstanding work might be mentioned the Adyar Edition of *The Secret Doctrine* and *Occult Chemistry* (new edition).

The press is a self-supporting, independent unit, working under the Madras Factories Act and paying standard wages to its staff of about 70 employees. Working conditions are excellent, and the work is done in a happy family atmosphere. The languages printed include English,

Sanskrit, Hindi, Tamil, Telugu, Marathi and on occasions French and Spanish. There is a delightful garden surrounding the press from which flowers are supplied round the year for various purposes. The press also is responsible for keeping the whole compound "on time," having a gong which can be heard over the entire compound on which the time is struck at various intervals throughout the day.

Many minor improvements have been made in the press and its equipment throughout the years, but major changes were made in 1955. Mr. K. M. Pillay, a member of the Society in Durban, Southern Africa, studied the needs of the press and recommended the addition of a Monotype Keyboard and Caster, so that new type would always be used in the work, a stitching machine to replace the hand-sewing process, and the addition also of a back rounding and a hinging machine. The Monotype equipment was installed under his direction and when it was necessary for him to relinquish the work, the reorganization was continued under the direction of Mr. K. S. Krishnamurti, Manager of the Theosophical Publishing House assisted by Mr. K. Ramanathan, Assistant Manager of the Publishing House, who are at present Joint Directors of the press and have introduced a number of modern methods.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Sidney A. Cook. Recording Secretary: Miss Emma Hmt. Treasurer (Acting): K. S. Rajagopalan.

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 I	<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	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E. 3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Teosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	P.O. Box 365, Habana	<i>Revista Teosofica Cubana</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia*	..	..	..
1909	Southern Africa	Mr. I. G. Mitford-Barberton.	P.O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C. 4., Scotland	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Bâle	<i>Clarté.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Herr Erling Havrevold	Bjornstetv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	..	..	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

1919 Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919 Mexico	Señor Adolfo de la Peña Gil	Iurbide 28, Mexico D. F.	<i>Boletín Mexicano; Dharma.</i>
1919 Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920 Argentina	Señor Enrique O. Gossweiler	Casilla Correo No. 238, Rosario	<i>Teosofía en Argentina.</i>
1920 Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaiso	<i>Fraternidad.</i>
1920 Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	<i>O Teosofista.</i>
1920 Bulgaria	Gretar Fells	Ingolfstr. 22, Reykjavik	<i>Gangleri.</i>
1921 Iceland	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	<i>Osiris.</i>
1921 Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922 Wales	Señor Mario Radaelli	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguayana.</i>
1923 Poland	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	<i>Heraldo Teosófico.</i>
1925 Uruguay	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	<i>The Plenum.</i>
1925 Puerto Rico	Monsieur Kostas Melissaropoulos	3 Ethnikis Trapezis Square, Filotheti, Athens	<i>Theosophikon Delion.</i>
1925 Rumania	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	<i>Serenidad.</i>
1925 Yugoslavia	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	<i>The Lotus.</i>
1926 Ceylon	Dr. Benito F. Reyces	P. Florentino Corner Iba Streets, Quezon City	<i>Revista Teosófica; Boletín.</i>
1928 Greece	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	<i>Saurabh.</i>
1929 Central America	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	<i>Karachi T. S. Bulletin.</i>
1929 Paraguay	Mrs. Gool Minwalla	Noonan Road, Karachi 3	<i>Theosophical News.</i>
1929 Peru	Mr. V. Rajagopal	P.O. Box 752, Singapore	<i>Mitteilungsblatt.</i>
1933 Philippines	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	<i>Dao Hae.</i>
1937 Colombia	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	
1947 East Africa	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc	
1948 Pakistan*	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1948 Malaya and Singapore*			
1949 Northern Ireland†			
1950 State of Israel*			
1951 Japan*			
1952 Viet-Nam			
1953 Venezuela			

* Presidential Agency. † Federation.

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

Canadian Federation

(attached to Headquarters):

Miss Joan S. Morris

1786 Broadway West, Vancouver, B.C.

The Federation Quarterly.

THE THEOSOPHICAL SOCIETY

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

- FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.
- THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

H. P. BLAVATSKY towards the close of her memorable book, *Isis Unveiled*, gives in one beautiful sentence a clear indication of what a true Theosophical approach to life is. In fact, therein she enunciates the very basis of a Theosophical philosophy. She says as follows:

**The Theosophical
Approach**

It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

On reading this sentence a question may arise: What is meant by the "world of reality" being "subjective"? Is reality subjective or is it objective? If it is suggested that reality is subjective it would mean that its existence is only relative to the individual. And since all relative things are within the framework of Time and Space, Reality too must be postulated as belonging to the realm of time and space. In Hindu philosophy there is an illustration which is constantly given while dealing with the problem of *māya* or illusion. The illustration is that of a man who mistakes a rope for a serpent due to insufficient light. Here mistaking the rope for a snake is man's subjective experience. But to

call this the experience of Reality would be absolutely incorrect. What then is meant by the phrase "the only world of reality is the subjective".

It is but obvious that the significance of Reality lies in its absoluteness. If it cannot stand by itself it ceases to be real, for then that which supports it should be regarded as *real*. A reality that is derived is no reality at all. A reality of the nature of the rope mistaken for a snake is only a projected reality—it is a projection of the mind. Surely H.P.B. does not suggest in the above sentence that the only world of reality is that of mental projection!

What then is the meaning of this sentence? It is the first part of the sentence that holds the key to the meaning of the whole idea. She tells us that it is the right perception of things objective that serves as a pre-condition to the realization that the only world of reality is the subjective. What does "the right perception of things objective" mean?

Normally, our perception of the world is our interpretation of the world. Our senses bring certain information from the external world and the mind puts its own interpretation upon it. It is only when the mind has put its interpretation that the act of perception is completed. It is this interpretation which in its final analysis is the naming of an experience by the mind. Whether this information of the external world is brought by the senses or by scientific instruments, the act of perception is not finalized until the mind has put its seal of interpretation.

Now, the mind in its usual course interprets an experience only in terms of its past impressions. Thus between ourselves and the objective world, there is the screen of mind's interpretation. And due to the memory of past impressions the screen provides a distorting medium to the passage of light. Thus our perception of things objective is through "a glass, darkly". Mind's interpretation, conditioned as it is by the

memory of past impressions, does not allow us to see things as they are. We see things only as distorted by the mind's interpreting medium.

If "right perception of things objective" is essential for the realization of the world of reality, it is but obvious that this distorting activity of the mind—the "mind slaying the Real"—must cease. In other words, a right perception of things objective implies seeing things as they are and not as distorted by a conditioned mind.

It is true that in all acts of perception the mind is involved but it is also true that to a conditioned mind "right perception of things objective" is utterly impossible. It is only an unconditioned mind that can see things as they are. Not being burdened with the accumulated load of past interpretations, it is able to look at life *anew* from moment to moment. This indeed is experience without accumulation, possible only in a state of mind that is unconditioned and therefore is able to look at life as it is.

But how does this right perception of things objective bring us to the discovery that the only world of Reality is the subjective? Since subjective perception does not mean, as discussed above, a state of mental projections, the only meaning that we can attach to this phrase is a direct or unveiled perception. In other words this sentence clearly indicates that the only world of Reality is that in which there is an unveiled perception of Truth. Reality can be comprehended only by direct realization and never by an indirect process. But direct realization is possible only where the mind is free from all conditioning factors, where it is pure, innocent and transparent.

This indeed is the true Theosophical approach to life—the approach of an unconditioned mind. It may, however, be stated that a Theosophical approach has a conditioning element in it due to belief in Brotherhood. But

then brotherhood itself can arise only in the background of an unconditioned mind. A conditioned mind can never act in a brotherly manner, for it will have no right perception of things objective; it will not be able to see things as they are. And how can brotherhood exist when the mind does not see things as they are but only as distorted by mind's memory-process?

So the Theosophical approach—the approach of Brotherhood—is that of a free, unconditioned mind—of an open mind, not the mind that is open *to something*, but a mind that is in a state of openness, of sensitivity. This approach is the very basis of the Theosophical philosophy of life. It is not a philosophy of subjective projections, but of objective perception. It is only in true objectivity that a direct realization by the subject is possible. The Theosophical philosophy is essentially an objective philosophy—of seeing things as they are. And it is only in this unconditioned background that man discovers for himself, directly, without any intermediary, the deepest and the profoundest truths of life.

* * * *

We are in the midst of a new industrial or technological revolution the chief characteristic of which is "Automation"—the technique by which machines do more and more intricate jobs without human guidance. Amazing progress has been made along this line. In industrial plants and in commercial firms more and more of automation is being introduced and in a few years most of our industrial and commercial work will be done by these machines. This process of automation will produce two very baffling problems before our civilization—one of increasing unemployment, and the other of leisure.

We are told by technical experts that automation will not reduce employment, and that on the contrary there will be

an actual increase in employment. It is true that automation will create greater and greater need for skilled workmen. There will thus be an increase in the employment of skilled personnel and technicians. But so far as unskilled labor is concerned, since the machines will take over most of the routine jobs, there will be increasing unemployment. Even a simple process of rationalization produces unemployment in industries; then what of automation which will hand over all routine jobs to "robots"? Thus the prospect of increasing unemployment among unskilled workmen cannot be avoided.

Moreover, automatic machines will naturally speed up production to an unprecedented degree. We are on the threshold of an age of colossal production so that the working hours of men will have to be considerably reduced. This will naturally make the problem of leisure more and more acute.

And so the problems of increasing unemployment of unskilled workmen and utilization of leisure moments must more and more engage the minds of educationists and social reformers.

Perhaps the problem of unemployment may not prove as difficult as that of leisure. By gradual reduction of working hours and by introducing a technical bias in education, this problem may get solved. The technical bias in education will enable larger and larger numbers of unskilled workmen to become skilled and thus be in a position to be absorbed in industrial and commercial firms.

But the really baffling problem will be that of leisure. A mere technical skill will not enable a man to utilize his leisure profitably and creatively. In fact, if the present age does not seriously turn its attention to this problem of leisure, it may soon be faced with a strange situation in which spiritual barbarism may co-exist with technical skill !

The creative use of leisure is essentially a problem of spiritual values. It is the moment of leisure that reflects man's true spiritual stature. As is man's comprehension of the fundamental values of life so will there be their reflection in leisure moments showing forth the true quality of his spiritual living. The technical advance of the world is forcing this materialistic age of ours to consider the need for the discovering of essential values by man. To help this age to discover the great values of life : this indeed is the work of the Theosophical Society.

In this civilization of automation we need nuclei of men and women who have a clear perception of the values of life. It is such nuclei that will become the starting point of a New Civilization. This indeed is the most effective way of social transformation ; for as J. Krishnamurti says :

Society is always static ; only in the individual can there be a radical revolution.

* * * *

The last World War brought about a two-fold damage to human civilization—one was economic, and the other psychological or spiritual. The problem of the economic rehabilitation of the world has been taken up by many international agencies, and the United States of America has played a magnificent role in this sphere. Thanks to all their efforts the world seems to be recovering from economic maladjustment. But the really serious problem is that of bringing psychological rehabilitation in the lives of the people. And here there are no divisions of victor and vanquished ; all alike have been affected by this psychological factor.

This psychological maladjustment is to be seen in the growing tendency towards indiscipline among all classes of people, in the throwing away of moral values, in the developing of disintegrating tendencies and other factors that have contributed to social unrest in recent times.

Now the problem of psychological rehabilitation cannot be solved by appointing U. N. Commissions or by elaborate legislation. This question will have to be tackled at the educational level. It is through right education that world tensions will be relieved.

It is of the utmost importance that educationists and social thinkers of the world should meet together to examine afresh the very basis of modern educational approach. It is true that educational conditions differ from country to country. But then these differing conditions have nothing to do with the fundamentals of education.

The question that stares us in the face is : What in the main is the purpose of education ? Is it to produce good citizens or is it to create integrated individuals ? If our aim is to produce good citizens, then surely the national and social conditions of different countries will be the deciding factors in the formulation of the fundamentals of education. And the concept of good citizenship is bound to vary from country to country in accordance with the nature of its government and its ruling ideology. For example the concept of good citizenship in Soviet Russia would be completely different from the one prevailing in America. To link up education with the political and social ideologies of a country is very dangerous. In such linking up free education is impossible.

Moreover, a good citizen is not necessarily a good individual. Citizenship deals with only one aspect—the social aspect—of the human individual. When that aspect is properly trained the individual may conform to the recognized pattern of good citizenship, but if other aspects of the individual's life are unharmonized, his pattern of good citizenship will be a soulless affair.

So it is the individual that matters. If he is harmonized and integrated he is sure to express himself in a harmonized manner in all aspects of his living. A harmonized

individual will bring harmony in social relationship too, that is, in the sphere of citizenship. Education needs to be considered from the standpoint of an integrated individual. And along this approach the different social and national conditions do not matter at all, for the fundamentals of integrated life apply to all human beings irrespective of caste, creed, color, race or sex. National and social differences have to be taken into consideration, but not with reference to the fundamentals. It is in the details of the educational process that these differences must play their part.

Education for integrated individuality—this must become the basis of the educational approach all over the world. It is necessary that educationists of all countries should meet together to discuss: (i) What is integrated individuality? (ii) Why is modern man not integrated? (iii) How is he to move towards integration? In discussing these three questions there will come a clarification of the educational approach; and such clarification will indicate the path we must take towards right education.

Education—right education—is the basic need of the world to-day. On it alone depends the psychological and spiritual rehabilitation of the people.

ROHIT MEHTA

... It is esoteric philosophy alone, the spiritual and psychic blending of man with Nature, that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human egotism and divine Altruism, and finally lead to the alleviation of human suffering.

Letters from the Masters of the Wisdom (Second Series)

MISCONCEPTIONS

By H. P. BLAVATSKY

REPLY TO THE ARTICLE "RÉVOLUTION," BY ALEPH,
IN THE "REVUE DU MOUVEMENT SOCIAL"

[*Le Lotus*, Paris, Vol. I, No. 6, September, 1887, pp. 321-338]

(Continued from page 15)

I

THE Neo-Buddhism of the religion of Prince Siddhârtha Buddha will never be accepted by Europe-America for the simple reason that it will never force itself on the Occident. As to the Neo-Buddhism or the "Revival of the Ancient Wisdom" of the Ante-Vedic Âryas, the actual evolutionary period of the Occidental peoples will end in a blind alley, if they reject it. Neither the true Christianity of Jesus—the great Socialist and Adept, the divine man who was changed into an anthropomorphic god—nor the sciences (which being in their transition period are, as Haeckel would say, rather *protistae* than definite sciences), nor the philosophies of to-day which seem to play at Blind Man's Buff, breaking each other's noses, will allow the Occident to attain its full efflorescence if it turns its back upon the ancient wisdom of bygone centuries. Happiness cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in

civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of The Theosophical Society should have failed in this duty), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honor and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.

J and K

There is but one way of ever ameliorating human life, and it is by the love of one's fellow man for his own sake and not for personal gratification. The greatest Theosophist—he who loves divine truth under all its forms—is the one who works for and with the poor. There is a man known to the entire intellectual Europe-America who possibly may never have heard the name of The Theosophical Society; I mean Count Leo N. Tolstoy, author of *War and Peace*. This great writer is a perfect model for all aspirants to true Theosophy. He is the first in European aristocracy to have solved this problem: "What can I do to make happy any poor man whom I may meet?" This is what he says:

I think that it is the duty of every one to work for all who may need help; *to work with the hands*, remember, a certain portion of your day. It is more practical to work with and for the poor man than to give him a portion of your intellectual labor. In the first case you help not only him who needs to be helped, but you preach by means of example to the lazy one and the beggar; you show them that you do

not consider their prosaic work as being below your dignity, and thus you inculcate in him the feeling of respect and esteem for himself and of satisfaction with his destiny. If, however, you persist in working solely in your own high intellectual region and give to the poor the product of your labor, as one gives alms to the beggar, you will succeed only in encouraging his laziness and his feeling of inferiority. In doing so you establish a difference of social caste between yourself and him who accepts your alms. You take away from him his self-esteem and his confidence in you and you suggest to him aspirations to shake off the hard conditions of his existence, spent in daily physical labor, to associate himself with your life which appears to him easier than his own, to wear your garb which seems to him more beautiful than his own, and to obtain access to your social position which he considers superior to his own. It is not in this manner, owing to *scientific and intellectual progress*, that we can ever hope to assist the poor, or to inculcate into humanity the idea of a true fraternity.

In India the Theosophical "missionaries" labor towards the eradication of the caste idea and with a view to uniting all the castes in their fraternity. We have already seen—a thing incredible and impossible before their arrival in the country of the Sacred Cows and the Bull-Gods—Brâhmaṇa and Pariah, Hindû and Buddhist, Parsi and Mohammedan, seated at the same table. When we see in republican France aristocrats and financiers keep company with their laundrymen, or a lady of society, proud of her democratic sentiments, help a poor farmer's wife plant her cabbage, as is done by the daughter of Count Tolstoy and by the real European Theosophists at Madras and elsewhere—then we may say that there is hope for the poor in Europe.

"Aleph" confuses the priests of the public temple with the Initiates of the Sanctuaries. These latter never believed in an anthropomorphic God. The history that he gives us of the evolution of occult sciences and of the magnetic power is a fantasy. His description shows much imagination but very little knowledge of the procedures employed for the acquisition of "occult" powers.

Astrology is the mother of Astronomy, and Alchemy is the mother of Chemistry, just as the plastic soul is the mother of primitive physical man. Astrology and Alchemy are equally the *soul* of the two modern sciences. As long as this truth is not recognized, Astronomy and Chemistry will continue to run in a vicious circle and will produce nothing beyond materiality.

To say that occult sciences claim to command nature arbitrarily is equivalent to saying that the sun commands the day-star to shine. Occult sciences are nature itself; intimate knowledge of their secrets does not give to the Initiates the power to command them. The truth of it is that this knowledge teaches the Adepts the manner in which to furnish certain conditions for the production of phenomena, *always due to natural causes*, and to the combination of forces analogous to those used by the scientists. The real difference between modern science and occult science consists in this: the first opposes to a natural force another natural force more powerful on the physical plane; the second opposes to a physical force a spiritual or psychic force, in other words, *the soul of that same force*. Those who do not believe in the human soul nor in the immortal spirit cannot recognize *a fortiori* a vital and potential soul in every atom of matter. The soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the Kosmos. Those who reject this doctrine are either materialists or sectarian bigots who dread the word "Pantheism" more than the devil of their unwholesome dreams.

L

The idea of the "Great Work" associated with the idea of God and Devil would make any *chela* of six months smile in pity. Theosophists do not believe either in the one or the other. They believe in the Great ALL, in *Sat*, *i.e.*, absolute

and infinite existence, unique and with nothing like unto it, which is neither a *Being* nor an anthropomorphic creature, which *is*, and can never *not be*. Theosophists see in the priest of any religion a useless if not a pernicious being. They preach against every dogmatic and infallible religion and recognize no other deity, which dispenses suffering and recompense, than *Karma*, an arbiter created by their own actions. The only God which they worship is TRUTH; the only devil which they recognize and which they fight against with unabated fury is the Satan of egotism and human passions.

It would be curious to learn where "Aleph" went to obtain his information on Hindû occultism. I have an idea that it was from the Brâhmanical romances of Louis Jacolliot. Well, he evidently does not know that at present the Brâhmaṇas are as ignorant of the occult science as the Buddhists of Ceylon! Of the seven esoteric keys which open Bluebeard's closet (occultism) they possess only one—the physiological key or the sexual "phallic" aspect of their symbols. In India, among the 150,000,000 Brâhmaṇas of every degree, one would not find 150 initiates, including the *Yogīs* and *Paramahamsās*. "Aleph" has never heard, it would seem, that their temples have become cemeteries where lie the corpses of their once beautiful symbols and where reign supreme superstition and exploitation. If it were different, why would American Theosophists have gone to India? Why would have thousands of Brâhmaṇas entered The Theosophical Society eager to belong to a centre where they might encounter from time to time a true Mahâtman of flesh and blood from the other side of the "great mountain"? "Aleph" would do well to study *The Secret Doctrine* and to learn that the red forefather of the vanished Atlantis (the Atala of the *Sûrya-Siddhânta* and of Asuramaya) had for still older forbear Vâhi Sarasvatî on the island of Śambhala, when Central Asia was but a vast sea where to-day are Tibet and the desert of Shamo or Gobi.

M

"Aleph" recognizes the need of keeping secret dangerous sciences—chemistry for instance—and not disclosing to crowds, even in civilized countries, the mystery of certain death-dealing combinations. Why should he then refuse to see in the law of silence forced upon Adepts, in connection with occult revelations, an act of wisdom, necessitated by the experience of the human heart?

I suspect, however, that it is precisely the intelligent and rich classes which would abuse occult powers for their own benefit and profit, much more than the ignorant and poor ones. The first law of the Sacred Science is never to use one's knowledge for one's own interest, but to work with and for others. But how many people could one find in Europe-America ready to sacrifice themselves for their fellow-men? An adept who is sick has no right to use his magnetic force to lessen his personal suffering as long as there is, to his knowledge, a single creature that suffers and whose physical or mental pain he can lessen, if not heal. It is so to speak the exaltation of the suffering of one's self, for the benefit of the health and happiness of others. A Theosophist, if he contemplates Adeptship, must not revenge himself. He must suffer in silence rather than excite in someone else evil passions or the desire to revenge himself in his turn. Non-resistance to evil, forgiveness and charity, are the first rules of discipleship.

However, no one is expected to become a Theosophist and even less to make himself accepted as a candidate for Adeptship and occult initiation.

N

"Aleph" is right once more—in appearance; the feverish activity of Europe-America would be turbulent company for Asiatic quietism. However, polarity alone can produce the

phenomenon of vitality, just as it produces, through the union of positive and negative forces, the phenomenon of gravitation. Two similar poles repel each other; as an example, see the *entente cordiale*, the sweet brotherhood which reigns among the Occidental nations. If the fusion of contraries does not come about, if the Englishman does not openly acknowledge the Hindû as his brother, and does not act towards him accordingly, the nations of Europe-America will end one day by devouring each other, leaving on the battlefield nothing but their tails as did the Kilkenny cats.

O

When criticizing Brâhmanism, "Aleph" is dead right, only he should know that the Brâhmanas in Vedic times knew neither castes nor widows from Malabar. His questionnaire under the letter N proves to me conclusively that he has read Jacolliot and that he judges India according to the twenty-one volumes of a writer, more prolific and charming than accurate. The Brâhmanism of which he speaks did not exist in the age of the Rishis and it has been definitely shown that the Brâhmanas have embellished their laws of Manu in the post-Mahâbhâratean period. During the Vedic age widows remarried quite peacefully, and the castes were invented but in the Kali-yuga, for reasons as occult as they were just, from the standpoint of the prosperity and the health of the races.

But what is the good of this? What do we Theosophists have to do with Brâhmanism, except to combat its abuses, since The Theosophical Society was established in India nine years ago. Ragunath Rao, a Brâhmana of the highest caste, who has presided for three years over The Theosophical Society of Madras, and who is at present Prime Minister (Dewan) of the Holkar, is the most fervent reformer in India. He is fighting, as so many other Theosophists, the law of widowhood, on the strength of texts from Manu and the Vedas. He has

already freed several hundred young widows, destined to celibacy because of the loss of their husbands in their childhood, and he has made possible their remarriage in spite of the hue and cry of protest on the part of orthodox Brâhmaṇas. He laughs at castes; and the one hundred odd Theosophical Branches in India help him in this all-out war against superstition and ecclesiastical cruelty.

It is wrong to say that these institutions have been established during the reign of Esotericism. It is the loss of the keys to symbolism and to the laws of Manu which has produced all the errors and all the abuses that have infiltrated into Brâhmaṇism. But even if these allegations were correct, what do we have in common with orthodox Brâhmaṇism? The horrors described by Devendro Das in "The Hindû Widow," in the *Nineteenth Century*, and quoted against the Theosophists in the same issue of the *Revue du Mouvement Social*, p. 333 (January 1887), are entirely true. However, Devendro Das having been a Theosophist since 1879, it should be clear at last that the Theosophists fight the Brâhmaṇism of the pagodas, as they do all the superstitions, all the abuses, and all the injustices.

H. P. BLAVATSKY (F.T.S.)

(To be concluded)

The Inaugural Address of the President was delivered on November 17th 1875, and, in it, after attempting a comparison of our Society with the Neo-Platonists and Theurgists of ancient Alexandria, the fire-philosophers of the middle ages, and the ancient and modern spiritualists, and finding no exact parallel, I said: "We are neither of these, but simply investigators of earnest purpose and unbiassed mind, who study all things, and prove all things and hold fast to that which is good. We seek, enquire, reject nothing without cause, accept nothing without proof; we are students, not teachers."

H. S. OLCOTT

ADDRESS TO THE SCHOOL OF THE WISDOM¹

By N. SRI RAM

ADYAR is a place which should be rich with an atmosphere of thought and spiritual influences, and the School of the Wisdom can be an important means for the building up and strengthening of that atmosphere; because in this School it is our aim to study those things which are most worth studying, those truths which are full of inspiration for beautiful living, which are calculated to elevate the mind and pacify the being. You come here probably mostly with the idea that you will listen and learn—surely we will all learn something—but you can do more than that, namely, enrich Adyar with your thought, your friendliness and all that is best in yourselves.

The School of the Wisdom, in its present character, was started on the 17th November 1949 by our late President, Brother Raja, and we have had a number of very eminent Theosophists as Directors in the past years. When we considered the question of whom we could have for the direction of our studies this year, we decided that perhaps we could manage with such local talent as we possess, aided by some of those who come as students. It is my own view that in this School there should be no impassable division as teachers and students. We are *all* students of the Wisdom, beginning to realize how little we really know. Some may have something

¹ Inaugural Address to the 1955-56 session of the School on October 2, 1955.

to say on a certain point which is worth considering and may be able to say it. Others may prefer to be silent. But the session as a whole should be conducted in the spirit of a joint enterprise. By sharing such thoughts as arise within ourselves, by the subtle contact of mind with mind and heart with heart, we may hope to produce a measure of illumination. It would be well to begin with the humble aim of attempting to realize whatever is within our possibility.

The name, "The School of the Wisdom," was given by Brother Raja. Presumably we are here to acquire a certain wisdom. But then, what is Wisdom? Brother Raja put that question at the outset in his inaugural address. He made a clear distinction between wisdom and knowledge. He said that wisdom can embrace within the field of her operations all possible knowledge, but that all knowledge will not amount to wisdom. That is a striking way of expressing the difference. It is possible for a person to acquire many facts; he might carry an immense load of learning; but may be none the wiser for it, in living his life, in dealing with questions that arise in the course of his daily encounter with men and circumstances. It is quite possible that too much pre-occupation with knowledge, if it means leaning on what is outside ourselves, might prove a hindrance to the expression of what is within.

Knowledge embraces facts—that is to say an accomplished and existent something—and the relations between facts; would that necessarily make you wise in the direction of your thought and discriminative in your feelings? Would even a knowledge of process, of how things take place, the sequence of events, give you the wisdom necessary for right thought and conduct? It seems to me that a knowledge of processes can result in wisdom if it include the process of one's own being, one's life, one's thought and action. For then there arises a certain natural discrimination between the values of different experiences, between what is worth pursuing and what is

not, between good and bad, right and wrong, the beautiful and the ugly, with regard to various matters.

So it is really a sense of values, a knowledge of the different ways in which life flows and fulfils itself, which gives wisdom. It is the end which shapes our pursuits that labels us wise or unwise. Therefore wisdom lies not so much in picking up information, but rather in applying in right ways the knowledge we possess, discovering the rightness. There is always, when we use the words "wise" and "wisdom," an implication of a pursuit, of a course of action which has an end of which we may be conscious or unconscious. Therefore wisdom turns round purpose as evidenced in our lives and action. Ordinarily we do not examine that purpose. We just assume that the interests of all the people around us are the interests that we should share and cultivate. Thus we mistake what might be called a very limited worldly wisdom—which is no wisdom at all—for the true wisdom which brings lasting happiness and peace.

The purpose of life, its true direction—which is one of the subjects we shall discuss in our classes—is inherent in the very nature of life, not separate from it, and therefore to be discovered in the very experience of living. Ideally it is a certain fulfilment from moment to moment that makes each moment, the thought and action of that moment, complete and significant. If each moment can be a "high light," not in relation to others but in its own right, unique in its significance, then it is an illuminated moment, the purpose is fulfilled entirely. The endeavor should therefore be to free life, which means both thought and that which is deeper than thought, from everything which impedes and limits its expression. The flowering of each moment into its own appropriate beauty is the serving of life's highest purpose.

We may say then that wisdom has to do with life, which is a whole, not so much with the part which is knowledge,

except in so far as the part bears upon the whole. Our knowledge generally consists of a mixture of images—carvings, good and bad—we carry about in our minds, from which we summon what we want. It is stacked like goods in a warehouse. But wisdom is something much more present, pervasive and living, because it acts, it determines, it breathes, it has the aroma of living. The breath of wisdom belongs to life in its unadulterated purity.

Knowledge has a relation to wisdom, which is that of form to life, of means to end. It is needed to implement the determination of the moment. Wisdom uses knowledge and shapes it into beautiful and serviceable forms.

It may be asked: Is it not possible to adopt wrong means to achieve the right end? Is it possible to use a wrong form to express the right meaning? Also, the question arises: What is wrong and what is right? What is wrong is wrong because it serves only a limitative personal end, which is detrimental to the whole. There are ends which are not recognized in the very means we adopt. We may think we have a noble aim, but then do the means indicate that nobility? The so-called means often cloaks the hidden end that serves us, which is not always the end we put before ourselves in self-deception. If the means is violent and unjust for what is put forward as a peaceful and just objective, it is because the violence and the injustice is gratifying, acceptable to him who practises it.

The heart is ordinarily regarded as the seat of the affections, which may be narrow or wide, pure or impure. But there is another sense in which the word "heart" is used, as for instance in the expression, "Great thoughts spring from the heart". The implication here is that the heart is the seat of the inspiration that is in those thoughts. H.P.B. made a vital distinction between eye-doctrine and soul-wisdom. The soul is closer to the heart than the mind. In all great thinking, in

the best literature and philosophy of any country, there is always a mingling of feeling and thought, an element of pervading beauty and not merely construction and logic. It is like noble architecture, which is both an art and a science. In science we have statements of relations between one observed thing and another. An equation connects one quantity with others. That may be sufficient for an accomplishment which is superficially important, but it is only when the mind and the emotions are both deeply engaged, lifted up and integrated that the highest effect is attained.

That which is merely mental never satisfies. It may be complicated, intricate and stimulating for the time, but in spite of all the cleverness, the action is superficial in effect. The mind which identifies itself with matter is tangential to life; therefore there is not in it the quality of fullness which is in a living experience. It is adept at dealing with form, quantity, number, measurements and weights. It can manipulate. The heart, which typifies the superior quality of Buddhi, appreciates the qualities of things—of a tree, of a movement, of an emotion, of anything which is a whole, of things indefinable. But there is a relation between these two modes of perception. Music, which consists of objective notes, capable of being expressed in terms of vibratory numbers, affects us subjectively, and there is a response which is not numerical or quantitative. We can thus see that quantity, number, and the form of things have a relation to qualitative experiences. A student of the Wisdom has to learn to unite his mind with his heart and respond to the qualitative nature, that is the song of life. We are being led by life itself, that is, by the experiences it presents, to a complete appreciation of things both in their formal aspect and their inner nature.

The word Theosophy, as we know, means Divine Wisdom, which implies the existence of some superior or transcendent principle or being. Is it a principle or being? Perhaps both.

That is a matter for inquiry. According to such understanding as we can gain from books and our own reflections, this principle is not wholly transcendent, that is, not outside the things we know to exist. It is also immanent. It is in everything, in every human being, in animal, plant and stone. We can state the truth in another form: there is a certain divine or spiritual nature which underlies each thing we know of, both Nature and man, and it is coming slowly into manifestation in the process we call evolution. This is an orderly process, because that which is being made manifest is a thing which is perfect in itself, and has that order in its constitution which it exhibits in its emergence. If what is taking place is the manifestation of a deep inward principle, perfectly integrated in its aspects, the manifestation *has* to take place in a certain sequence of unfoldment, and it is to that sequence of unfoldment that we give the name of Plan.

Sometimes we say that Theosophy is a knowledge of this plan. Surely it needs no particular strain on our understanding to realize that there is a process which is evolution. All that Theosophy does is to give it a depth and meaning which binds life, thought, Nature and man into a wonderful unity. The plan which is revealed in Theosophy makes all things coherent, all phenomena fit into a whole. But we know its true nature only when we know it from within, as an unfoldment of life, of consciousness and all that is included in consciousness.

That is why we find in Theosophy and in Theosophical books so much that we can picture only with a subtle imagination. If we speak of consciousness on any plane higher or finer than the level at which it normally functions in us, we can only paint the picture in our minds with colors drawn from our own experience, from moments of special bliss, beauty or enlightenment. We can only understand what *can* be the nature of a spiritual state if we have touched it, or something like it, at some special moment. The plan we

have in Theosophy is very much like a drawing, though it is not a complete drawing. We have an outline and we have to use our own colors in order to paint the drawing and make it into a meaningful picture. The more we go into the deeper nature of things, the spiritual nature of them or of ourselves, the more it becomes a matter of understanding for oneself or of self-discovery. It is not possible for another person to explain to you what is love, beauty, or any such subjective feeling, if you have not experienced it yourself. If a man does not know beauty he cannot imagine it. The sense of beauty has to evolve within himself. But if a person knows the plan in a general way, even if he has no full knowledge, he can have a certain wisdom, because he is inspired by the form of that knowledge, aided by his inner intuitions, to act in accordance with its true nature or purpose, which is the same as the nature or purpose that lies deep in ourselves.

Ultimately the whole process in which we are involved is not to be separated from ourselves. It is a process of interaction between our own inmost soul and the environment, which seeks to make the relation between soul and environment perfect. That is how it is possible for spontaneous action to arise out of a plan in which there is both necessity and freedom. A man becomes really wise only when he realizes his full relation to the universe of which he is a part. Its purpose then becomes his purpose; it is not then a question of what is said in a book or by somebody. There is a universal fulfilment in which many things are involved. This fulfilment is for life at every point, at every stage of its unfoldment. Fulfilment means the perfect manifestation of the indwelling life, the pouring of the life into a form suited to its expression. Thus there can be a perfection at every point in the unfoldment of life. Is not a flower, a bird, a gem, perfect in its own way? There is a perfection even in simple things,

and there can be a perfection in simple thought and action. The great artists generally depict something essentially simple and known to us all, but they are able to put so much meaning into their work that we are captivated by that meaning.

How to live is the question which determines wisdom or unwisdom. To be or not to be was Hamlet's dilemma; you will always be, if not here, then elsewhere, in some other state or form. To be without any complications, without any falseness, with an unconsciousness of self, to live a life of simplicity, beauty and freedom, is wisdom. What we really need to study, and what we do study in Theosophy, are those fundamentals with which all of us are concerned. We are all concerned with life. As human beings we want to know what is the nature of the life which is in ourselves and others, how it evolves, whither it goes. Of what nature is man and the consciousness he is developing? What is the meaning of the phenomena we meet with, birth, growth, death and so forth, and the culmination of this process, if any? Is there something which is immortal, and what is its nature? What is meant by "spiritual"? We want to understand all this in order to be able to live our life meaningfully and intelligently.

All this is a matter for thought and study. No one can say it is not practical. We may bring in other matters, but you will find that everything is related to these deep-seated queries. Theosophy includes all beautiful truth about all things, and when we use the word "Truth" we mean something more significant, more expressive, more perfect, than mere particulars or details. We have before us therefore the whole field of philosophy, religion and science. We may not be able to cover it all, but the field is wide open and unlimited. It is really the field of human consciousness and all that it embraces.

The search that every student should undertake is a search in the direction of Truth. It is not a question of whom

to follow or believe. You should never put yourselves on the horns of a dilemma like that. You may ponder on what anybody may say, but if you are wise you will find out what you yourself think about it. You are after all concerned with your own understanding, your own thought and action.

The broad outline which is given in Theosophy, in the classic Theosophical literature, permits freedom of thought. A real knowledge of the deep truths of life is possible only when there is absolute freedom to find out for ourselves, not confused by a number of ideas which one feels obliged to accept. The approach to fundamentals has to be equally fundamental, that is, direct. It is only the knowledge which brings peace to one's being which can really be called wisdom; this requires an understanding which is as open as the skies, as one's own vision when the eye-lids are not closed. It is like seeing, not believing—clear sight without prejudice. The knowledge we thus gain is never a load. The mind is left unburdened. People are complicated only when they do not see clearly. Lacking perspective, they get involved in a mass of secondary data.

In this School of the Wisdom, as you listen to what the other has to say and consider it without prejudice, you will find that there is a great deal of wisdom to be gained from your own thinking started by the thoughts of others. Wisdom is not really something to be taught, but it can be gained through friendliness and the co-operation that arises naturally, in which there is freedom for all. As I have already said, let us not divide ourselves into teachers and taught. I do not accept the role of a teacher for myself. I am as much a student as anyone else.

I hope you will have a soul-filling and happily stimulating time while you are here, until the session ends.

N. SRI RAM

KEEP THE LINK UNBROKEN!

By BORIS DE ZIRKOFF

STUDENTS of the Esoteric Philosophy in various parts of the world have often expressed the belief that the Theosophical Movement, in the widest application of this term, will receive another great impetus in the latter part of this century, and that some advanced occultist, with a specific mandate, will be sent by the Great Brotherhood of Teachers to re-vitalize the currents of spirituality.

While views and opinions concerning this subject differ among students, there is solid evidence in favor of this belief. This evidence can be found in H. P. Blavatsky's own writings.

Writing in *The Key to Theosophy*¹ she pointed out in the closing paragraph of her book that

... if the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the xxth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and . . . their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torchbearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. . . .

¹ Original Edition, pp. 306-07.

Periodic attempts to bring spiritual enlightenment to the Occident originated with the great reformer of Tibetan Buddhism, Tsong-kha-pa, who founded in the fourteenth century the school of the *Gelukpas*, or so-called "Yellow-caps".

Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure.¹

The succession of so-called "Living Buddhas" in the Tibetan Lamaistic Hierarchy dates from the time of Tsong-kha-pa. Popular belief identifies these "Living Buddhas" with Gautama the Buddha, the founder of Buddhism. But this is as erroneous as most popular beliefs usually are, both in the Orient and the Occident. Neither the Tashi-Lama nor the Dalai-Lama is a reincarnation of the Bodhisattva Sâkyamuni, who was born as Prince Siddhârtha of Kapilavatsu and later attained Buddhahood. The succession which began with Tsong-kha-pa is a transmission of a "Ray" derivative from the lofty spiritual entity whom H.P.B. called the Silent Watcher of this Globe, also the "Mâhâ-Guru". This whole subject has given rise to much unnecessary confusion and requires clarification, even though our understanding of it is yet incomplete.

The transmission of a "Ray" or spiritual-intellectual influence or "fluid" is from a "Buddha," but the latter is not Gautama the Buddha. It is the Dhyâni-Buddha of this Globe Terra, of whom Gautama himself was a partial embodiment, the noblest and most complete in our Fifth Root-Race. Every Tashi-Lama since the times of Tsong-kha-pa has been the partial re-embodiment of an identic Buddhist Splendor emanating from this particular Dhyâni-Buddha, the lofty and mysterious Individuality whose abode on Earth is in the land

¹ *The Secret Doctrine*, 1897 Edition, Vol. III, p. 412.

of Shamballa, our mystic home. Thus the various Tashi-Lamas, while distinct seven-principled men, different from each other, have been up to now vehicles for the transmission of an identic Buddhist influence of a Global nature.

Such successions of high Initiates have existed in many parts of the world from time immemorial, giving rise to wide-spread legends and stories concerning Hierarchies of King-Initiates who ruled at one or another time over portions of mankind.

Tsong-kha-pa himself, the great reformer of Tibetan Buddhism, was a direct incarnation of Gautama the Buddha for purposes connected with the purification of the religious beliefs prevailing in Tibet.

The whole subject is intimately related to the doctrine of Tulku or "transference of consciousness" which is basic to the understanding of the periodic transmission of occult influences through various highly trained occultists.

It is from these quarters that came the original effort of the modern Theosophical Movement and the Individuality temporarily manifesting through the outward appearance of H. P. Blavatsky, who was a direct agent of the trans-Himâlayan Brotherhood of Adepts, and the greatest occultist in the history of Western civilization. The mission carried out at the time was, therefore, in direct confirmation of Tsong-kha-pa's commandments, and, no doubt, will be followed by subsequent missions with a similar end in view.

While serious students of the Esoteric Philosophy do not expect in this century the identical influences to be at work in the same intensity as they were working around 1875, they do recognize the possibility that the effort around the last quarter of our century might well be made by the same Initiate who was at work some eighty years ago. Distinction should be made, in this regard, between the initiated disciple who is being sent out as Messenger of the Lodge, and the set of occult influences or forces manifesting through him or her. Needless

to say, these influences cannot be in every way identical now to what they were in 1875, because the convergence of cycles in the later years of the nineteenth century will not be repeated in the present one. Hence, we are to look forward to certain similarities, and not to identities, whether outward or inner.

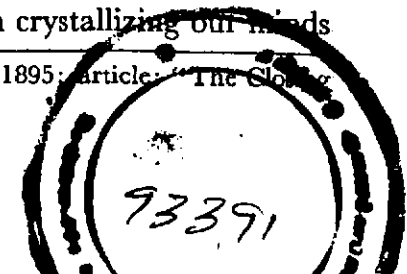
William Quan Judge, who was closely associated with the Founders of the Theosophical Movement at its inception, and already in 1888, according to a statement of H. P. B. herself, "a chela of thirteen years' standing," speaking of the closing thoughts in *The Key to Theosophy* (which we quoted above), gave expression to the view that the Theosophical Society is to be kept alive as an active, free and unsectarian body "during all the time of waiting for the next great messenger, who will be herself beyond question"¹. It is an interesting thought to keep in mind.

It is of paramount importance to remember that the work of the Hierarchy of Compassion and Peace takes many forms, and follows many different lines, according to the age and the needs of mankind. Our knowledge of this work is yet very limited; our understanding of its methods is but fragmentary at best. It would, therefore, be unwise to speculate upon the manner in which the dynamic occult impetus will manifest itself around the last quarter of this century. It may use channels both within and without the organized Theosophical Movement, and provide itself with subsidiary agencies in places where we would least expect any such activities. The nature, character and idiosyncrasies of the Messenger himself or herself may be vastly different from those we may have built in our minds as required by the type of work, or as best suited—according to our own limited understanding—to the purposes at hand. If we refrain from crystallizing our minds

¹ *The Irish Theosophist*, Vol. III, January, 1895, article: "The Closing Cycle".

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around any one mental picture, and if we refuse to become set in our own opinions concerning this entire subject, we will be better fitted and qualified to recognize that individual wherever he or she may be, and to appraise at its true worth his or her work at its very inception. If we follow merely our own predilections, wishful thinking or blind beliefs, we will most likely miss the boat and find ourselves left behind!

* * * *

When thinking over the various points brought together in the preceding paragraphs, and remembering what H. P. B. herself has pointed out in regard to the "large and accessible literature" of the Theosophical Movement, the idea very naturally suggests itself that the spiritual impetus expected towards the last quarter of the present century would be greatly helped and powerfully assisted if the writings of the former Messenger, H. P. Blavatsky, were then available in their entirety, in a uniform edition including the complete literary output of her varied and tempestuous career. Much has already been done in this direction, yet much remains still to be accomplished.

The publication of six consecutive volumes of her *Collected Writings* has laid the foundations for such a uniform edition, but the earlier volumes, namely, I to IV inclusive, are no longer available to the general public because of being out of print. A new and revised edition of these volumes is called for at the earliest possible time.

There is enough material fully classified and arranged in consecutive order to be published in at least five more volumes which would contain material of great occult importance and mystical and intellectual value, not duplicated in any of H.P.B.'s published works. This material, collected from various English, French and Russian journals, Theosophical and otherwise, covers the field of magic, mystery-schools, origins of Christianity, Kabbalah, alchemy, the mysteries of the human

constitution, Masonry and Symbolism, Gnosticism and medieval occultism, as well as a vast number of minor subjects upon which H.P.B. throws a brilliant light from the storehouse of the Esoteric Philosophy.

Apart from the above, there are her fascinating stories and descriptions of India and America, in the well-known series: *From the Caves and Jungles of Hindustân*, and the less-known series: *From Across the Sea*, *From Beyond the Blue Ocean*, the latter never yet translated from its original Russian. It should also be remembered that "The Caves," as known in English translation, are only a small portion of the entire series, as it originally appeared in the *Russian Messenger*. There is much work to be done before the entire text can be published in its English rendering.

Whatever may be added from time to time to the scope and volume of modern Theosophical literature, by students and research-workers in so many different fields of study, whatever new instalments of teachings may be given out by those qualified to do so, the original instalment as embodied in the prolific and many-sided writings of H. P. Blavatsky and her immediate Superiors will remain unique, and will continue to serve in the future as a mathematical point of reference, a system of spiritual co-ordinates, we might say, the genuineness and the reliability of which will not be dimmed by the passing of centuries. New instalments of truth will widen the original scope of these teachings, will uncover yet unsuspected facts of Nature, but they will not contradict them, confuse them, or abrogate their spiritual worth.

Therefore a duty is set before us, students and seekers: to preserve inviolate and complete the literary heritage of the Founders; to make it easily accessible to future generations; to rescue from oblivion many a gem of thought buried for years in utterly inaccessible files and archives; to offer to the world at large—the world of intelligent men and women, the

thinkers of to-day and of tomorrow—the complete, unaltered, untampered *codex* of the foundation-writings in what has been termed the dawning era of Western Occultism, and in this way to lay unshakable foundations for the final vindication before the tribunal of history of one of the most traduced and libelled characters in the whole epic odyssey of Occultism—H. P. Blavatsky.

The temples of the future will be erected upon the corner-stones that are laid down to-day. Their altars will stand firm upon foundations reared in many a bygone age, and the seekers of coming centuries will link their devotions to the combined aspiration and search of former generations who caught among the clouds a glimpse of the Gates of Gold, and heard the rushing sound of the Wind of the Spirit, born in the Womb of Time.

Keepers of the Flame are we! Let us be faithful to our duty!

BORIS DE ZIRKOFF

Men have sought for God in many ways, but have not found Him, because they sought amiss. They sought Him in forest and jungle, in desert and cave; they sought Him through austerity and self-torture, through knowledge and argument, but He ever escaped them. In one place only can He surely be found, never to be lost again, and that is a place beyond emotion and intellect, in the depths of your own Spirit, who verily is He. There He abides ever, in the Cave of the Heart, the Hidden God, the Light beyond the darkness, the Eternal, who is Strength and Love and Beauty. Find Him there, and you will thereafter see Him everywhere, in every human being, in every animal, in every plant, in every mineral, in the blue depths of all-encircling space, in joy and in sorrow, in delight and in agony, even in the darkness of evil and of shame.

ANNIE BESANT

CONSCIOUSNESS AND ITS VESTURES

By ADELAIDE GARDNER

IN early Theosophical literature the vestures of man are given varied names, and the shifting terminology can be confusing. A student may even doubt if the fundamental teaching is really consistent. But if the significance of each term is carefully weighed, the varied classifications can act as a stimulus to deeper perception. All the views are honest; some are profound; some are merely convenient to assist general understanding. The root ideas behind the terms are what matter. Madame Blavatsky, for example, used Buddhist terms at times, at times those of the Vedânta, or of the Kabbalistic literature. She often gave comparative arrangements. Dr. Besant and Bishop Leadbeater also used terms from different schools, but at one point they deliberately simplified and systematized the septenary analysis of human “principles,” in order to make the new ideas they were trying to bring to the West somewhat easier for Western minds to grasp. All these arrangements are true. All are of value. The important thing is to avoid taking any of them as an “absolute” statement of the entire truth.

It is the purpose of this short study, by comparing the several systems of classification, to illustrate the need for two quite different approaches to our current explanations of human nature. On the one hand there is need to get back to the root ideas behind any system of terms used, and especially to include in our study the early terminology, so as to

deepen and widen our view of man. The comparative method of study is part of our basic objects, and the study of different names for the same thing evokes the action of the higher intelligence, and tends to break down formal, repetitive habits of thought. We need deeper enlightenment in regard to Theosophical ideas, and not just repetition of things read or heard.

On the other hand, given such deeper understanding in ourselves, we shall be better able to meet the growing challenge of groups working alongside us, on quite similar lines, but with special terminologies and often with quite effective techniques of their own. There are students of the Vedânta in the West, for example, who have a wider knowledge of some of our Theosophical source materials, such as *The Crest Jewel of Wisdom* by Shri Shankarâchârya, and of course *The Upanishads*, than most Western Theosophists; gnostic treatises are being studied by the Jungian school of psychologists; the Hermetic literature is again coming to the fore in metaphysics and philosophy. Besides finding common ground with those who have made such specialist studies, with a more flexible and richer understanding of our own teachings we should be able to meet "the plain man" and the orthodox religionist on easier terms. They are always glad of simple, convincing information about man's real nature, if given in their own language.

So we need for our work in these days a sound fundamental understanding of our own basic teachings, and a simple and flexible terminology in which to express the root ideas.

The seven-fold analysis of man's nature, so frequently assumed as final in Theosophical circles and in some recent publications, is actually stated by Madame Blavatsky, Dr. Besant and Bishop Leadbeater to be merely a convenience for the clarification of thought. Other arrangements are equally "true". Madame Blavatsky defends the seven-fold division as

the best form for practical occult teaching,¹ but she explains that normal human consciousness cannot function independently in all seven of these divisions. There are only three "vestures," or organized units, through which the individual consciousness of man can observe his surroundings and control them. Each of these is complex as we shall see, using elements that contact both life and form in each vesture.²

From this point of view the seven sheaths of human consciousness, one at each level of the matter forming our world, should probably not be called "bodies" at all. They are magnetically assembled contact points of the matter of each plane. These points, when further grouped in certain functional combinations, become able to act as vestures, means of learning and of expression for the truly human centre of our consciousness.

Even the seven-fold division of matter itself is very much misrepresented. Many have drawn from it the idea of different kinds of matter lying on shelves, as it were, each entirely cut off from the other. Yet the original writers always speak of overlapping and interaction between the material of the planes. The subtlest world is the basis of the whole group; each of the others specializes its own field from the basic one; the physical world is the most specialized, and hence the most limited one of them all.³ The example is frequently given of sand, water and air in a glass.⁴ Sand is the densest of these and lies on the bottom. Water interpenetrates the sand, but lies beyond it; and air interpenetrates them both. Air and water apparently occupy the same space as the sand, but each in different degrees lies outside the solid material.

So with the seven interpenetrating "planes" of our world, the seven different vibratory rates of matter. At the physical

¹ *The Secret Doctrine*, Adyar Edition, Vol. IV, p. 164, footnote. The whole discussion around this reference is useful reading.

² See also *Key to Theosophy*, abridged edition, Section VI.

³ *A Study in Consciousness*, by Annie Besant. Chapter I, Section 2.

⁴ *The Ancient Wisdom*, by Annie Besant, footnote in Chapter I.

level all are *here*, all are present. And so also man, with seven different densities of material in his "bodies," experiences them all as interacting in special ways, playing in and out of each other in well-established patterns.

All this has been very clearly explained by our classic writers, but it remains true that—owing to the apparent simplicity of the seven-fold division, and the fact that the idea of seven different layers of material, one on top of the other, is easier to visualize than their interpenetration—many Theosophists still imagine the physical body to exist on its own, the astral body to have a separate existence, and the mental body to be a sort of ovoid of mental material entirely independent of the rest. A lecturer presenting any other view is likely to be met with some incredulity and questions implying the shelf arrangement of bodies and planes.

It is important for our effect upon the public, as well as for our own understanding, that this fixed and inaccurate view of man's nature should be dispelled.

The fact is that no one statement can cover the array of facts involved, any more than a single statement could convey the intricacy of human physiology, the nerves, tissues, organs and their varied functions and inter-relationships. The seven-fold division is like naming the muscles, nerves, blood, bones and so on. It is an anatomical analysis of man's equipment, not his psychic physiology, as it were. When an individual human being uses this equipment, it becomes organized in certain functional groupings.

Dr. Besant makes clear in *The Seven Principles of Man* that the basic material can be grouped in various ways, for she gives several arrangements of the planes and the "principles". Her use of the word "principles" should be studied.¹ The four elements of man's nature to which the word "principle" applies

¹ Madame Blavatsky uses the word "principle" in quite a different manner.

in the diagrams given below are the spiritual, mental, astral and physical, and these correspond closely with the vestures (*upâdhis*) in Madame Blavatsky's diagram, also quoted later.

Writing still later, Dr. Besant uses the word "principles" in *Man and His Bodies* to stand for the "seven contacts," one for each plane, to which the name "body" has now so often been applied. Later still both she and Bishop Leadbeater re-emphasized the interplay¹ of *buddhi-manas* and of *kâma-manas*, which "constantly interact".

The seven planes and the principles functioning thereon:²

(7)	X		
(6)	X		
(5)	Âtma.	Spirit	Spiritual
(4)	Buddhi.	Spiritual Soul	
(3)	Manas.	Human Soul	Mental
(2)	Kâma.	Astral or Desire Body	Astral
(1)	Prâna.	Etheric Double. Dense	
		Physical Body	Physical

This diagram gives "the planes themselves as they exist in Nature".

Another division according to the principles:

	(7) Âtma	} Spiritual
	(6) Buddhi	
	(5) Higher Manas	} Mental
	(4) Lower Manas	
Principles closely interwoven during earth-life. Sometimes called Higher Psychic Plane	(3) Kâma	Astral
	(2) Prâna. Etheric Double	} Physical
	(1) Dense Physical Body	

This arrangement is said to be "a matter of convenience in classification".

¹ *Talks on the Path of Occultism*, Chapters xxxiv and xxxviii, various comments. Also *Talks with a Class*, by Annie Besant, in several sections.

² From *The Seven Principles of Man*.

Dr. Besant discusses these arrangements of man's "bodies" in *The Building of the Kosmos* and elsewhere in her early writings. In the section on Yoga, the six- and seven-fold classifications of these divisions are set out in some detail, and then Dr. Besant writes:

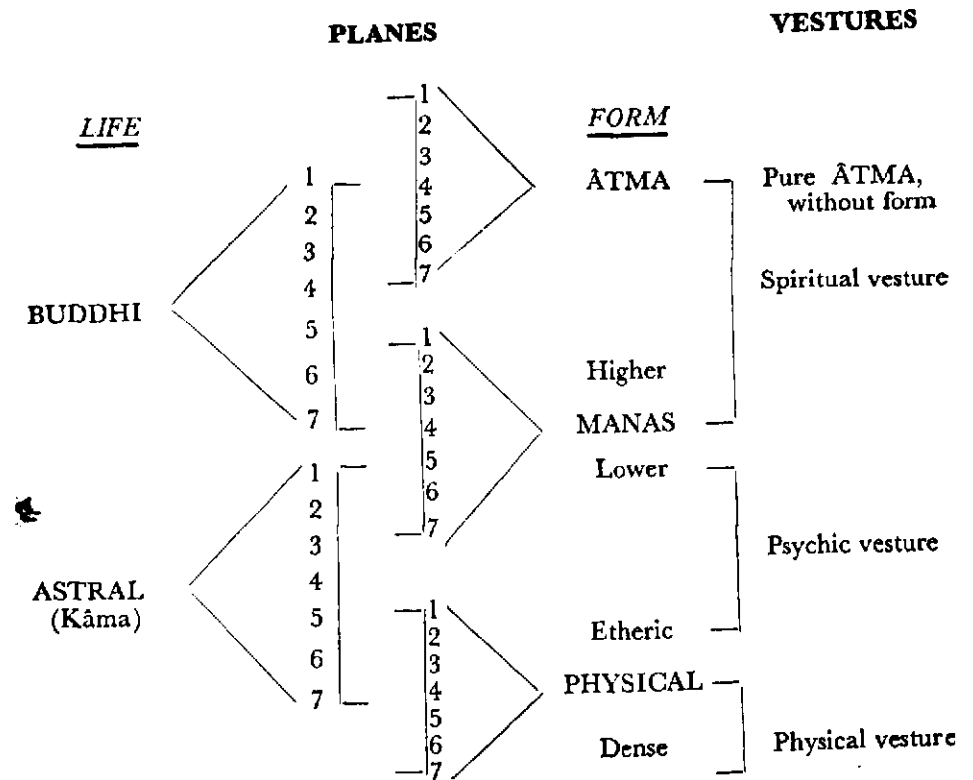
Suppose you . . . want to know how a man is going to deal with himself when he wants to investigate the different regions of the universe, you cannot divide him in this six-fold or seven-fold fashion. The sheaths are not all divisible the one from the other . . . There are but three upâdhis (vestures) in which these different principles or sheaths can work.

There follows an illuminating discussion on the three-fold nature of consciousness in man. This is so closely parallel to Plato's view, to St. Paul's, and to the teachings of Dr. Jung of Zurich, that it will be more fully considered.

First let us view the five planes with which man is most closely concerned, dividing them into those that deal chiefly with life and those that are more purely of form. It is clear that the physical world is on the form side, and so also is the world of mind. Manas is always concerned with relationships, and thought—however easily influenced by feeling—is perpetually shaping itself into forms, more or less clearly according to the mental development of the thinker. Âtma, also, although so subtle, is a principle that determines limits, eliminates the unwanted, and stabilizes, determining forms by combining these three powers. So the âtmic, mânasic and physical worlds may be grouped together as worlds where forms are assembled.

Buddhi is a life principle, cohesive yet radiant, and it is reflected in the astral (*kâmic*) world, alive with movement, with conflict, washing back and forth unsatisfied, because life can never be fully expressed in any form, but full of restless energy, a strong and vitality-evoking reflection of the calmer buddhic world.

If we remember the oft-repeated fact that consciousness arises in, and is stimulated through, the interplay of life and form, it will be clear that human consciousness itself is continually stimulated to fresh expression by the interplay of these life and form principles, which are woven together in the three vestures. This may be expressed in another chart.



If the interplay of life and form is held in mind when studying the life after death, the localities of the heaven world, and modern psychological literature, it will be found to be very illuminating.

But like all other charts, it must not be taken as inflexible. Certain abstract ideas at the level of buddhi-manas can, nevertheless, be deeply tinged with astral life, and distorted

by such tinging. This limitation would tend to drag them down to the level of the lower mind—for example, when prejudice tinges a statement regarding a valid philosophic belief. The point is subtle, but brought forward to show the inadequacy of any chart.

Let us as a further consideration align all this material with a chart taken from *The Secret Doctrine*.¹

ESOTERIC BUDDHISM	VEDĀNTA	TĀRAKA RĀJA YOGA
1. Sthūla Sharīra	Annamayakosha	Sthūlopādhi
2. Prāna	Prānamayakosha	
3. The Vehicle of Prāna		
4. Kāma Rūpa	Manomayakosha	Sūkshnopādhi
5. Mind { (a) Volitions and feel- ings, etc.		
(b) Vijnānam	Vijnānamayakosha	
6. Spiritual Soul	Ānandamayakosha	Kāranopādhi
7. Ātma	Ātma	Ātma

In this chart the first column refers to Mr. Sinnett's book *Esoteric Buddhism*, published in the early days of the Society, and its first "standard text book". The second column is a scheme of classic Vedānta terms as used, say, in *The Crest Jewel of Wisdom* of Shri Shankarāchārya, or in the *Ātmânâtma*

¹ Adyar Edition, Vol. I, p. 212.

Viveka of the same teacher. The third column is from a school of yoga with which Madame Blavatsky was familiar. The terms *sharīra*, *kosha* and *upādhi* have similar though slightly different meanings, but can roughly be translated as bodies, sheaths, and bases.

Ātma, pure Being, has no sheath (kosha) of matter (māya). The sheath (kosha) of buddhi is bliss (ānanda) and is called the bridge mechanism (kāraṇa upādhi) in the yoga system, because it carries over pure ātmic force into individual human consciousness.¹ The idea of the overlapping of the life and form planes is of inestimable use here, as showing the inter-weaving process, buddhi playing into ātma and also into the higher mind. Madame Blavatsky's discussion of the mind (numbered 5 in the first column) suggests the same idea.² The Vedānta classification separates the higher and the lower mind: manomayakosha (mind-sheath of matter) being the lower mind, and vijnānamayakosha (discernment-sheath of matter) being the higher mind.

The nature of the etheric body is illumined in the paragraphs of comment that follow the chart in *The Secret Doctrine*. The footnote gives "astral body" as the equivalent of "vehicle of prāna" showing the overlapping of life and form again. The true etheric "body" is just this condition of the flow of prāna, the life element of the interior plane, flowing in and through the subtlest physical material.

In the last column we have the names of the three upādhis or bases, i.e., organized vestures, in which human consciousness works. Madame Blavatsky points out that there are only three such organized units through which the ātma of a conscious human being can work independently to

¹ To be distinguished from the *antakarana*, which takes the pure life a step lower. See *The Upanishads*, G.R.S. Mead and J. C. Chattopadhyaya, 1930 Edition, p. 8 and diagram.

² *Key to Theosophy*, abridged edition, Section x.

examine his surroundings. These are what we should now call the Spiritual Self, the Ego or Higher Triad; the psyche or soul of modern psychology and of St. Paul, including both mind and emotion (sûkshmopâdhi in the chart); and the differentiated or physical body (sthûlopâdhi). This division again supports the idea of the life and form planes interweaving to act as organized "vestures".

The following arrangement presents a visual summary of the above discussion.

SINNETT AND BESANT	FORM—LIFE	VESTURES OF HUMAN CONSCIOUSNESS
<i>Physical Body</i>	<i>Physical form</i> annamayakosha	<i>Human Body</i> (sthûlopâdhi)
<i>Prâna</i> vehicle of prâna	<i>Prâna</i> etheric level prânamayakosha	
<i>Desire Body</i> kāma rūpa astral body	<i>Kāma</i> emotion	<i>Human Soul</i> (sûkshmopâdhi)
<i>Mind</i> Manas { (a) Lower manas volitions, feelings, etc.	<i>Mind</i> manomayakosha	
(b) Higher manas vijnānam discernment	vijnānamayakosha	<i>Human Spirit</i> (kāranopâdhi : the bridge)
<i>Spiritual Soul</i> Buddhi	<i>Buddhi</i> illumination ānandamayakosha	
<i>Ātma</i>	<i>Ātma</i>	<i>Ātma</i> (not a vesture)

In conclusion, let us return to Dr. Besant's comment on the three-fold system used by teachers of yoga, as given in the

section on yoga in *The Building of the Kosmos*, and also in *The Seven Principles of Man*. This is her view as presented there and elsewhere.

The dense physical body is in a class by itself, a fulcrum for work. The real sense-organs lie outside it, their roots running back into the psyche. For practical purposes, the astral¹ and physical planes can be treated as one, the physical being merely the precipitation of the subtler level.

The subtle body (sûkshmopâdhi—astral body) includes the senses at their registration level, as well as the passions and the intellect. "It is in this upâdhi that the consciousness can make itself acquainted with the whole of the psychic plane."

The third vesture is the human spirit, the kāranopâdhi, the bridge vesture, described as ātma sheathed in buddhi-manas, the "permanent body in which what we call the Immortal Triad lives throughout the manvantara".

This picture of the way in which human consciousness works at the three levels is one that not only includes all the facts given by the various writers, but it is in itself simple, and coincides with other authentic statements, such as that of Plato and of Christianity. It can also be verified experimentally, since those who practise meditation, and other forms of aspiration and thought control, will soon find that the mind and emotion interweave automatically, and that only when the personal thought-feeling world has been brought a little under control can the calm of the spiritual consciousness be touched.

The student of yoga is one who wills to make his whole nature a reflection of the One Life. He recognizes the true Ātma as the centre of himself as of all else that exists, and he wills to become again consciously at one with it, reflecting its nature in all parts of himself. He uses the ancient methods

¹ Etheric? Astral is often used for the etheric in *The Secret Doctrine* and early literature.

of yoga discipline to free the two lower vestures, the physical and the psychic, from the bonds of ignorant habit, and purifies them by drawing on the Âtma within as his source of energy and of illumination. Dr. Besant says:

Yoga brings about the development of these upâdhis and their reduction under the control of the Self, so that it may dwell in one or the other, may experience the different planes, may unify the whole.

And she goes on to expound in these terms the various states of consciousness, as well as certain practices of yoga that are intended to lessen the hold of physical habits, clarify the nature of the psyche, and finally awaken in the illumined mind a direct perception of that which is Truth itself, the One, which is within and without, which is indeed the All.

This concept of the three vehicles in which consciousness normally works is practical in use, links us with religious bodies who recognize the threefold nature of man, and has practical psychological value, for it is based on human experience. To relate it to the seven planes of Nature is not difficult, and those who practise any form of introspection will soon find that it illumines the way that consciousness works within their own field of experience.

ADELAIDE GARDNER

Reason and common sense must rule in all things. There is something, let us say, that you want to do because you know it is a good thing, and important. Very well, but do not charge at it like a bull at a gate. . . . To do the thing gently and quietly, without any feeling against those who oppose, is much more difficult; yet that is quite obviously the right way to do it.

C. W. LEADBEATER

PROBLEMS OF MIND AND HEART

By HUGH SHEARMAN

MOST people are aware of two elements in their lives, a calculating element and a motivating element. The mind alone does not supply the force which results in action. There is a passionnal or emotive or desire element in our lives which keeps us on the move; and, since we like in this age to regard ourselves as rather reasonable people, the relationship between the mental and emotive elements in our natures—between mind and heart—is a constant concern to us.

It was David Hume, the Scottish philosopher of the eighteenth century, who told the western world that reason is and ought to be "the slave of the passions". By this he did not mean passions that were necessarily evil. He was simply declaring that mind is set in motion by something in our natures other than itself. This has been a very disturbing teaching to those who try to regulate their lives by what they consider to be reason. The same teaching has been propounded once again, in its social implications, by Bertrand Russell in 1954; and certain Marxist writers have tried, with much evident warmth of feeling, to confute him.

Perhaps we can quibble a little over the definition of terms like mind and heart; but it is certainly the experience of most people that it is not reason alone that "makes us tick". Reason may analyse and elaborate and provide us with factual ground for modifying our course of action; but fundamentally

our actions may all be referred back to desire for their driving force. Desire may be instinctual or intuitive. It may be, in our opinion, beneath reason or above reason. But it is different from reason.

Perhaps we sometimes find that this motivating element in our lives is somehow greater than mere calculating reason, that it can outpass reason without coming into conflict with it, that it can be what we call intuition and can impinge upon the world of reason with a noble and subtle comprehensiveness which creates harmony in that world and no discord. But unhappily there is often very considerable discord between the motivating and the calculating elements in our lives, a conflict between heart and mind.

Since this conflict of mind and heart makes us very uncomfortable, we try to solve it, and we eagerly take up any course of activity which may be proposed to us as a cure for our discomfort. In pursuing these various solutions of the conflict of mind and heart, we often find that we are merely rendered more acutely aware of the conflict and of our helplessness in it.

For example, we are told that meditation is a way of moving on to a solution of the conflict of mind and heart; and so we learn the methods of meditation and gain a clear mental idea of what has to be done. But we do not actually meditate, because, quite frankly, we do not want to meditate. The mind may present us with admirable facts and reasons on the subject of meditation, but the heart is not engaged by them, and so nothing is done. If this happens, meditation proves to be, not a solution, but just a further field in which we become humiliatingly acquainted with our conflict, our helplessness and our failure.

As we live in an age in which reason is very properly held in considerable respect, most of our attempted solutions of the conflict of mind and heart take the form of setting the mind to act as watchdog over the heart. It is because we do this that so

many good resolves are betrayed and so many good principles are flouted in the lives of people in whom there is nevertheless a great yearning for something better. That setting of the mind to act as watchdog over the heart implies the indefinite continuance of that very division of mind and heart from which our conflict takes its rise.

To draw attention to this unsatisfactory process of setting the mind to be watchdog over the heart, and to recognize it, is not to eliminate it. A good many people have had their attention drawn to the fact that their efforts to live harmonious and moral lives have been based to a considerable extent upon this process and have failed because of it; but frequently their reaction to the discovery is only to specialize a further department of the mind to act as watchdog over the watchdog. One seems to sense such an operation taking place in some who have become self-conscious about the mind-heart conflict through studying or listening to the teachings of J. Krishnamurti.

It is a teaching of immemorial antiquity that beyond the mind and heart there is something greater, an intuition, a supernal integrator, in which mind and heart are harmonized and made one. But that is something which is not attained through methods of pursuit belonging to the worlds of reason or desire. What is beyond desire cannot be an object of desire.

Immersed as we are in the conflicts of mind and heart, is there no way of moving on from where we stand to a new and more happy outlook which belongs more to that higher world of intuition? Merely to be austere informed that that world is unattainable alike to mind and heart is not at all helpful. If there is a way of moving on and up to that true and harmonious way of regarding ourselves and our world, the first step must surely be from where we now stand. Mystagogues of the higher solemnities will perhaps tell us, truly enough no

doubt, that we do not get there by steps at all and that to arrive there is to discover that we were there all the time. Nevertheless there is surely something that can be done by the simple spiritual flat-earthist to whom these witty paradoxes bring no balm.

In effect, there does seem to be a way of resolving these conflicts by bringing every particular conflict and problem out of the limits of merely personal values and into a universal setting. This requires imagination and not just a cold mental process. In fact heart and mind have to join in it.

Let us say that I am in a state of conflict. I am lonely or angry or confused. Instead, then, of battling with this conflict, let me contemplate all the other people who are lonely or angry or confused. Let me glance through many examples of their loneliness or anger or confusion, until I sense their condition as no longer personal to themselves but part of a vast world process. By groping in this direction, I have already entered into a state of mind and heart which is somehow superior to that condition in which my own problem seemed so acute. I find myself in a new condition of sympathetic good humor; and I now know better what to do about my own personal problem. Usually there is nothing to do. The altered focus of thought and feeling that has been brought about is all that is needed.

This method of looking at conflict is not a panacea. Other people will use quite a different approach. The important thing is that we should establish more and more clearly a pathway out of our own small selfhood. Most of the pathos of the condition of those who are psychologically sick is that we cannot reach them no matter how much we may want to help them. Each has constructed for himself a little closed box inside which he chases his own tail or laments or mopes. There is no use breaking into the box from outside. That will cause him only to construct a smaller and stronger

one. He must open the box from inside and step out himself. All our conflicts and unhappinesses have something of that character and are boxes in which we have imprisoned ourselves; and the coming out is always an impulse of sympathy which can lead us out to a greater knowledge of that one universal process which alone gives us any significance as individuals.

What is most likely to arouse our sympathy in the first instance is our own personal plight; but this impulse of sympathy has to be led on out into the wider world and not allowed to become fixed in the dangerous condition of self-pity—a condition which has served to justify nearly every crime that has ever been committed.

A readiness to turn imaginatively outwards to the universal and the general can help in many fields of life. It can certainly illuminate our studies. It can also render more effective many other things that we do.

For example, there is an increasing interest nowadays in the use of thought for healing; and a regrettable aura of self-seeking has gathered round some of this activity. People form what they call absent healing groups and try to think other people into better health. Almost certainly they would succeed better if, instead of setting out to heal individuals directly, they would try to heal the whole class to which the sick individual belongs. Thus, if instead of meditating earnestly to heal the rheumatism of one's grand-uncle one were to think healingly of all the rheumatic persons in the world, then something would come flowing back from that more universal effort which would be far more valuable to one's grand-uncle than if one had concentrated upon him exclusively. We cannot drive bargains with the universal, and too precise and personal a picture of the result which we wish to obtain, in return for so much good thinking, amounts to a market haggle with the gods.

The personal side of life, in which all conflict of mind and heart arises, is not to be condemned or neglected. But its value and its delight lie in the fact that it can always form the starting point for an advance into something greater and larger and more stable.

Seen truly, no problem is really ever "my" problem. There is only one Problem. It was propounded when the One became Two and the Universe was started. This is the only problem that we have to solve, and any particular problem is but a reflection of it. And for our encouragement we may perhaps listen to the paradoxical mystic who may tell us that that universal Problem was solved outside of time when it was propounded.

HUGH SHEARMAN

It is not a small discovery to know that, if God created the universe, that power of His to create resides in us too; that, if God is Peace and Eternal Rest, in us is the peace and happiness of every heaven. To know, not superficially but with deepest unshakable conviction, that every noble dream of ours shall be fulfilled at last, is to release in ourselves wisdom and strength and beauty. It is that knowledge which the Ancient Wisdom gives to all who seek her.

It is that knowledge which evokes in the Theosophist the sense of victory. For one word better describes Theosophy than long explanations, and that word is Victory. . . We who have tried to live Theosophy have found even already something of the peace and joy of victory. We would share our joy with the whole world; that is why we are members of the Theosophical Society, and work in all lands to make Theosophy the supreme Gospel of life.

C. JINARĀJADĀSA

THEOSOPHY AND MODERN THOUGHT

By J. L. DAVIDGE

LORD SAMUEL, famous British statesman, has said that the trend of the world's thought is towards a synthesis of religion, philosophy and science. Such a synthesis already exists in Theosophy, the Ancient Wisdom in its modern presentation.

Theosophy, as its name implies, is divine wisdom, or wisdom of God. In practice, Theosophy has come to mean first, the ultimate wisdom which is Truth, and second, the body of teachings about man and the universe which has been given forth by the Theosophical Society. Fundamentally Theosophy implies the unity of all life. The Theosophical Society expresses the unity of life in terms of Universal Brotherhood.

Looking over the world it is plain to see that this teaching of Theosophy is affecting the world's thought in every department, and its influence is all the more potent because it works for freedom of thought—it is a catalyst which loosens and liberates men's minds.

When the Theosophical Society was born in 1875 materialism reigned triumphant, and the vanguard of science supported the position of agnosticism. The founders of the Theosophical Society brought a highly developed philosophy of life and evolution, but they found it very difficult to break through the hard shell of materialism. Contemporary scientists pictured evolution as affecting only the physical body of man and his moral senses.

It was here that Theosophy stepped in—it gave a super-structure to the Darwinian edifice by applying evolution to intellectual and spiritual faculty. Darwinism failed to explain how social virtues evolved in the struggle for existence. Madame Blavatsky gave a spiritual content to evolution—both cosmic and individual—and opened up illimitable vistas of growth for every man. Theosophy shows the inter-relation of the problem of death with the evolving consciousness, and it pictures the building of all humanity into one great brotherhood.

All the life of the universe is one, from this point of view. You find it in Pope, the English poet, who says:

All are but parts of one tremendous whole,
Whose body Nature is, and God the soul.

Science and philosophy are more and more recognizing this truth that the universe is One Life.

The Theosophical Society has three declared Objects, the first of which reads:

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

In the last eighty years this ideal of world brotherhood has ramified the whole social organism. It has tended to break down barriers between creeds and colors and to bring faiths and peoples together, thereby assisting the onward impulse of the spiritual evolution of humanity.

Furthermore the spirit of this first Object of the Theosophical Society is expressed almost word for word in the World Charter of the United Nations, while the second Object of the Theosophical Society, namely:

To encourage the study of comparative Religion, Philosophy and Science,

has its counterpart in the United Nations scheme of studies and pursuit of human rights. All distinctions are swept away in one superb gesture, confirming the preamble to the Charter:

We the peoples of the United Nations . . . reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations, large and small.

This is but one of the ways—and a very significant one—in which world thought is moving towards the Theosophical conception of universal brotherhood.

The Theosophical Society is actually a spiritual and cultural United Nations on the higher levels, corresponding to the United Nations on the political plane, and organized in almost as many countries.

In the religious field it has championed the essential truths of all the great religions—Hinduism, Buddhism, Zoroastrianism, Christianity, Islam—and has worked for unity and tolerance among the religions and among their adherents. It was this realization of religious unity which led to the founding of the Fellowship of Faiths, and the President of its British division, Sir Francis Younghusband, was himself a member of the Theosophical Society.

The Theosophical Society has brought understanding to our own faith—Christianity. It has restated the esoteric basis of the faith, it has brought back belief in reincarnation as a mode of spiritual evolution, it has revived belief in the efficacy of the sacraments, and it has revealed the mystic meaning of the stages in the life of the Christ from the Birth to the Ascension as stages in the progress of every individual along the path of spiritual unfoldment.

Through the Theosophical Order of Service its members are working in practical brotherhood ways, affiliating with local groups for social service, in arts and crafts, and in animal welfare. Through this animal welfare department an immense amount of literature has been distributed declaring the unity of life in all the kingdoms of Nature and stressing the reaction in suffering which human beings inflict upon themselves by

cruelty and ill-treatment of animals. Much of our sympathetic understanding of animal life to-day is due to the Theosophical teaching of the unity of consciousness which animals share with human beings.

The field of education, too, has been fruitful ground for the unifying culture of Theosophy. Colonel Olcott, the first President, dotted India with Hindu schools, Ceylon with Buddhist schools. Annie Besant founded and conducted for some years the Central Hindu College at Banaras to counteract the drift of Indian youth to materialism and to teach them the glories of India's spiritual culture.

In 1921 the New Education Fellowship was started in London by a group of Theosophists. It later passed into other hands, but it fulfils its original purpose of treating the child as a spiritual being. All Theosophical schools aim to train their pupils for leadership.

Although the Society as such has no concern with politics, its members helped to found the Indian National Congress, which for over seventy years has been the spearhead of political thought in India and paved the way to India's independence.

The third Object of the Theosophical Society reads:

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

The emphasis here is on research into the unknown, in man and the universe, in paranormal psychology and in astronomy, chemistry and nuclear physics. Linked with this research is a very definite trend which is steadily showing itself among some of the scientists of the day. Religion to them is no longer the antagonist of science, but its complement. And this changing attitude is in a great measure due to the stressing of the realities of the inner life.

Dr. Raynor Johnson of Melbourne University comes to the same conclusion in his book, *The Imprisoned Splendour*.

Dr. Johnson infers from the overall biological picture that the whole process of evolution promotes the individualization and evolution of consciousness. In the general conception of evolution he accepts reincarnation as an adequate and compelling theory, and he answers some objections to reincarnation; furthermore, he produces scientific evidence and argument for the Theosophical position regarding the latency in all men of extrasensory perception. He says:

I am strongly inclined, to regard the next epoch of man's development as that of his psychical unfolding.

The existence of supersensory powers which occultists have discovered by means of clairvoyance is being proved by scientific investigation, and medical men in the hospitals by the use of hypnosis are producing evidence for reincarnation.

Dr. Carl Jung, famous contemporary psychologist, has called attention in his book, *Modern Man in Search of a Soul*, to the great wave of interest sweeping the world in the psychic side of life.

The world has seen nothing like it since the end of the seventeenth century. . . . But the modern movement which is numerically most impressive is undoubtedly Theosophy. . . . [Compared with it] the interest in scientific psychology is negligible. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists to-day, not to mention the unavowed. But we can be sure that there are several millions of them. And to this number we must add a few spiritualists of Christian or Theosophic leanings.

How are we to account for this significant movement? Dr. Jung links it with increasing awareness of the inner life, of what he calls the "unconscious".

In the end there is nothing in the outer world to draw us away from the reality of the life within. Here, no doubt we have the true significance of this spiritual change. . . . After all, what does Theosophy, with its doctrines of reincarnation and karma, seek to teach except that this world of appearance is but a temporary health-resort for the morally unperfected?

Whatever view anyone may have about the Theosophical Society and its effect on world thought, it is beyond question one of the most interesting and important movements in modern history. It has well-established centres in all the free countries of the world, and its members have been founders of many other movements and have had a deep influence upon still more. Theosophy has indeed become an important ingredient of the thought-atmosphere of the modern world.

All this appears to be in fulfilment of H. P. Blavatsky's prediction eighty years ago that the Theosophical Society was "pre-ordained" to have world-wide importance: "It will become one of the events of the world." We have but to remain united in the true spirit of Universal Brotherhood, she said, and "no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century." There still lies ahead of us, to encourage us, that future of the Theosophical Society of which Dr. Besant said:

It will be one of great expansion, of enhanced importance, of vigorous energy. The Theosophical Society will enter upon a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of religion—liberal, spiritual and free.

We are on the way.

J. L. DAVIDGE

The challenge ever is: What do you know of Life—its eternal Law, its eternal Order, its eternal Purpose? What do you know, not what you think, nor what do you believe, nor what do you guess? What do you know?

GEORGE S. ARUNDALE

EXISTENCE

By A. KELLY

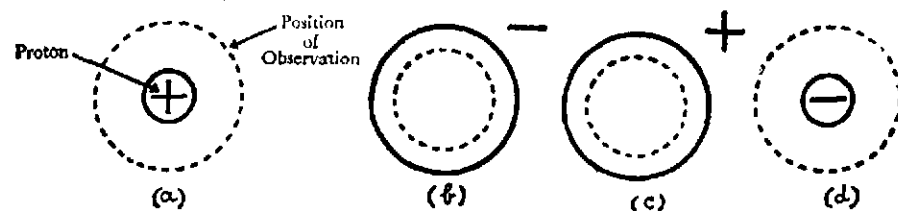
I WOULD first of all like to define God as "the universe in its entirety," not only the physical universe but also a "something" which contains all that has ever taken place in it: action and thought. I believe most people would be prepared to accept this definition, even though not very descriptive. Having thus defined Him, one's mental processes immediately create a "being" or a "something" which is infinitely great, the whole of four-dimensional space being His body or vehicle of expression, but I believe this to be only a partial truth. Reading in a recent issue of THE THEOSOPHIST the article on the negative proton, it was as though a note of very deep significance was struck; as though the veil of space was lifted for one brief moment and then lowered again over the mysterious Unknown. I do not know exactly what flashed into my mind, but, thinking about the immensity of God, I suddenly experienced an idea or feeling of complete reversal, and one which I think goes to the very nature of *Prakriti* itself.

Suppose God is infinitely small. Suppose the infinitely small and the infinitely large are one and the same thing. One has grown accustomed to treating infinity almost as a toy. There is no limit to what a mind can create by thinking ever outward, but when the mind attempts to look inward, to discover the nature of the infinitely small, a barrier appears: the mysterious zero presents itself as an impassable limit. But we are prejudiced by our own spatial limitations. Why should we not penetrate inside zero? Suppose we admit of

negative space; that immediately gives us a pass to the unknown land of "sub-zero". But what is negative space?

To answer this question, let us not consider the void itself, but rather a spatial entity—say a proton. A proton behaves as a fundamental unit of matter (which is "crystallized space"); so fundamental is it that it cannot be further subdivided and yet remain wholly as matter. Let us suppose a proton to be a unit of positive space ("positive," of course, being purely conventional). I would venture to say that a negatron or negative proton is the ultimate unit of negative space. When a proton and negatron meet, it is equivalent to subtracting space from itself! The result is an absolute zero in terms of space. Space has, as it were, absorbed itself and produced energy as its distillation. Here we have a clue as to the nature of *subhâva*¹, which is the same process on the downward arc of evolution.

Investigating negative space further, the concept of the fourth dimension gives us a lead. It is well known that a straight line in space eventually comes back to itself, seeming to come from the opposite infinity, having "bent" in the fourth dimension. It is not difficult to imagine, if we realize this, that a volume, decreasing in size, could pass through zero. It is quite arbitrary whether we consider it to become negative in volume or to be still positive but decreasing from the infinitely large. Consider a proton and a position of observation as at (a); it could equally well be represented by (b).



¹ "The Substance giving substance to itself."—*The Secret Doctrine*, Adyar Edition, Vol. I, p. 130.

Now, suppose a proton in position (a) were to decrease in size until its characteristic "positively" becomes zero. Suppose now that it continues to decrease; to imagine this we can make use of the fact of the expanding universe. All objects in space are receding from each other and as the distance apart increases, so the rate of recession becomes greater and, eventually, in the remote regions of the universe, all matter is moving away with the velocity of light, so that it is lost to observation (and to comparative reality) for ever. Yet, there is reason to believe that the average density of the universe remains unchanged, which means that matter is continually appearing somewhere, out of nothing; it vanishes at infinity to be recreated at the centre, or passes from the "edge" of existence back to the centre through a fourth dimension which is not spatial. The case of the decreasing proton is merely the reverse process; the proton goes back into non-existence by passing into zero within itself and comes into existence again at infinity as in (c), so that what was once an attraction to a point is now an attraction away from the point which is exactly equivalent to a central repulsion as in (d).

It appears, therefore, that a negatron is a proton in negative space. The implications of the annihilation of matter are tremendous and can be shown, logically, to illustrate the union of two principles to form a whole, and to illustrate the reality of the trinity.

Suppose we consider positive space as creative, the Brahmâ aspect of the Trinity. The negative space, by its property of annihilating its opposite, becomes Shiva, the destroyer, though destruction is purely a relative term—relative in fact to creation. Shiva might equally well be regarded as creator, for by destroying the illusion of *samsâra*, He creates the Path to the Absolute, while Brahmâ, in His creation of the universe, has veiled knowledge or direct cognition of the One. This is in accordance with the principle of reversibility of the two

opposites, positive and negative. While Brahmā and Shiva exist apart, there is a "field" of force between Them, the power of Vishnu, which is the principle of attraction, preserver of the universe because it is He who regulates the interplay of Brahmā and Shiva—He who is the law that relates positive and negative. This aspect of the Trinity ever seeks to unite opposites, the fire of love in the mystic's heart, which no longer distinguishes between pairs of opposites, for all is right in God's plan.

A proton and negatron meet, drawn together by the power of Vishnu. Here we see Shiva at work on the one hand, as matter is destroyed, but Brahmā at the same time, out of matter, creates energy, as a radiation: everlasting waves which carry in them an absolute harmony, the two great opposites of positive and negative, in the swinging to and fro of an "electrical" alternation. This is seen to be even more perfect when we realize that before the "eyes" of the Absolute, time itself lies as a continuous circle, every part ever present. The apparent alternation of positive and negative is only a distorted picture of the whole, where time being understood, the wave itself contains all its parts at every "moment".

One important question yet remains. If the trinity has transformed itself into a wave, what is this wave, and how can it be, as space is no more? Space has been absorbed to produce it, and paradoxically a wave cannot exist without a space in which to express itself. In annihilating space and all that it contains, we annihilate existence; or existence then takes on a new meaning, for we have excluded possibility of observation, so if it exists, it must be in itself, which is meaningless. The wave itself can only be Ishvara, and the only vehicle able to accommodate it is Parabrahman, the Great Non-Existence.

A. KELLY

REVIEWS

Design for Happiness, by John O'Connell, C. W. Daniel Company Limited, England, 1955, pp. 158, price 12sh. 6d.

A foreword to this book has been written by Dr. Alexander Cannon, himself the author of a number of well-known books on Yoga, hypnosis and similar subjects, and Mr. O'Connell has obviously been strongly influenced by these books.

The aim of the present work may best be indicated by quoting the author's own words: "In this book I have tried to establish that man himself is possessed of an immortal principle, which is his true nature, that this principle manifests itself through mind, and that by learning to know himself and the laws of mind, he may attain to the kingdom of happiness while yet in his physical body; that if he so attains, then everything else, including health and material welfare, shall be added thereto. I have endeavored to point out some practical ways of doing this, and something of the age-old philosophy that underlies them."

The opening chapter, entitled "Social Design," surveys in an

interesting and constructive fashion present-day civilization, making some telling criticisms of its weak points. In trying to analyse individual and social problems and to find answers to them, the author contrasts the highly industrialized and specialized society of to-day with the primitive agricultural past, to the detriment of the former. In the primitive community he finds a unity and a balance which is lacking among more "advanced" peoples. "Their happiness springs from a feeling of unity with life itself, and from the full expression of their creative energies in art, music, native crafts, and the cultivation of the soil." Of the average city worker of to-day he says: "Our lives tend to lack wholeness. We are most of us engaged all our lives on fragments of things, sometimes getting to know quite a lot about them, but rarely seeing them in perspective, as they fit into the pattern of life as a whole." He sees no escape from the problems of war, famine, disease and social unrest till by education and the development of our inner capacities there is a widespread realization of the unity of life.

"The problem is to restore wholeness to life," and to this end Mr. O'Connell advocates the teaching of such hobbies as horticulture and arts and crafts. He proceeds also to show how occult knowledge can be used by the individual to solve his problems.

The following chapter titles will give some idea of the scope of the book: "The Expansion of Consciousness," "How to Work the Mind," "The Truth about Disease," "Health through Food," "Colored and Scented Harmonies," "Victory over Death". The chapter dealing with food gives much sound advice and information. The author advocates a lacto-vegetarian diet, and strongly urges the use of good farming methods such as the wise use of the soil, composting, and avoidance of chemical fertilizers.

The remainder of the book deals with such subjects as thought-power, hypnotism, spiritualism, vibration, color- and perfume-therapy, sound-therapy (including the use of music and mantras), the unity of life, death and the life after death, reincarnation and karma. Some of the information given accords with Theosophical teaching. To a Theosophist there seems to be overmuch stress on hypnotism and the use of thought-power for personal ends, though there is no advocacy of its use for any dubious purpose. Throughout, the author emphasizes the

need for wholeness, integration and unity.

The book appears to be a sincere attempt to bring occult knowledge to bear on the task of finding remedies for many of the ills which afflict humanity and the world to-day.

FLORENCE PULSFORD

The Book of Mirdad, by Mikhail Naimy, N. M. Tripathi, Ltd., Bombay, 1954, pp. 209, price Rs. 7-8.

The author claims to be a disciple of the late Labonese mystic, Kahlil Gibran. He uses the same style and sentence-structure as adopted by his guru. Therefore those already predisposed to like the former may welcome the latter's writings.

The similarity does not end there. The subject-matter also is much the same, since they both philosophize about human affairs and problems and teach their truths from the same levels of mystical allegory and practical paradox. Some quotations from the book will illustrate the point: "Descend as much as you ascend; else you lose your balance." "To-day you are disciples. Tomorrow you will be teachers. To be good teachers you must remain good disciples." "Wait not on any miracle to save you from yourself nor be afraid of pain, for naked understanding shall turn your pain into an everlasting ecstasy of joy."

To a Theosophical reader it will be of interest to note that the author

gives in many places mystical as well as factual teachings on evolution, the divinity of man, the archetypal ideal for all that lives, and always he refers every human problem to the central concept of the unity of life and brotherhood of all living creatures. The book includes a wider interpretation of the Christian story of Noah, the Flood and the Ark.

NEDRA RUDER

The Transcendent Unity of Religions, by Frithjof Schuon, translated from French by Peter Townsend, Faber and Faber, London, 1954, pp. 199, price 21sh.

This is a profound work on Comparative Esotericism, concentrating mainly on the esotericism to be found in the Christian and Islamic faiths.

The author defines and discusses at the outset esotericism, contrasting it with the philosophical and even the religious approach. The word "Intellect" is used in its highest connotation, that of "Divine Intelligence," that principle which *knows* directly without the need of ratiocination, while the word "Reason" is used for the lower processes of the mind. Metaphysics is seen to proceed exclusively from the former whereas philosophy proceeds only from "reason". While philosophy always starts from a doubt, metaphysics is always based on a

certainty, communicated by symbolic or dialectical means. The author regards the religious point of view founded on faith as incomparably superior to the philosophic point of view, but intellectual intuition goes beyond even faith, for it is a direct and *active* participation in Divine Knowledge, and not an indirect and passive participation as in faith. The Sufi knows the eye of the intellect as the "eye of the heart". The value of religion is that it contains and transmits this purely intellectual knowledge or certainty beneath the veil of its dogmatic and ritual symbols. Therefore religious dogma is a *vehicle* for an inherent truth. When the symbol is seen as illimitable and universal there is no dogmatism. Herein lies the transcendent unity of the different religions, which "must be realized in a purely inward and spiritual way and without prejudice to any particular form".

How exotericism fulfils its true function when it is the radiation and the veil of esotericism, and how the presence of an esoteric nucleus in a civilization possessing a specifically religious character guarantees to it a normal development and a maximum of stability, providing the exoteric with a life-giving sap, are discussed in the book at some length with special reference to Islam and Christianity. Esotericism is communicated through the Mysteries of

every faith and more especially through the presence of the "God-Men" who are the guiding heart of these Mysteries.

The author's discussion of the beauty of the Islamic faith and his deep understanding of it leads one to believe he has an Islamic bias. But when he takes up the glorious traditions of the redemptive mission of the Christian faith, one feels he has a Christian bias. In fact whatever faith he mentions, for that faith he seems to have a bias. He makes a very interesting correlation between the two faiths, Christianity and Islam, for he holds that the Quranic revelation was the "Holy Spirit" or "Divine Comforter" prophesied by the Christ. This Third Principle of the Trinity, the author sees as one with the Mother or Virgin Mary, Lakshmi, the Merciful and Beneficent aspect of Prakriti, Kwan-Yin of the Far East, the Shekinah of mystic Judaism.

By lengthy quotations from apostolic as well as 20th century Christian writers, both Catholic and non-Catholic, the author establishes conclusively the existence of the Christian Mysteries, still to be found among certain monks of Hesychast lineage on Mount Athos. He even

sees the Order of the Templars, Masonry and the Guilds, certain Druidic elements recognizable in the legends of the Round Table, as assimilated and absorbed by the Christian Mysteries in such an integral way as to be termed "Christianized Esotericism".

The Hesychast way is described in detail, and all students of esotericism will recognize therein such truths as: the analogy between the human microcosm and the Divine Metacosm; the body being the tabernacle of the Holy Spirit, "the Word made flesh," with the heart as its spiritual centre. The Hesychast is sanctified by a passive participation in the Grace of God through the Eucharist, but the work by which he is deified and through which he makes *himself* into sacrificial bread and wine is the continual realization of the Presence of God through the invocation of the Divine Name. Many pages are devoted to quotations from the world's great faiths, showing the stress laid by their Founders on the whole-hearted saying of the Divine Name.

This book is not merely a "mind" presentation of truth, but will help all spiritual aspirants.

ADELTAA SIITAA DEVII

I have found that a good deal more is to be gained by concentration of thought and meditation, than by reading any number of books or hearing any number of lectures.

T. SUBBA ROW

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1955

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President left by air on October 21 for Banaras to preside over a North Indian Theosophical Conference which was held in Banaras from October 22 to 24, 1955. The General Secretary of the Indian Section, Mr. Rohit Mehta, welcomed the President and delegates numbering about 220, after which Mr. N. Sri Ram gave the opening address. The President also gave a public lecture on October 24, on "Liberation—from What and How?" He returned to Adyar on October 28, after a brief visit to Bombay.

The Recording Secretary

The Adyar staff and residents were happy to welcome back the

Recording Secretary, Miss Emma Hunt, who reached Adyar by air from Colombo on October 24, after a lecture tour in Australia and New Zealand since last March. Her arrival afforded an opportunity for her fellow-members and co-workers to congratulate her personally, as they had already done by cable, on the fiftieth anniversary of her becoming a member of the Theosophical Society on October 7, 1905.

Adyar

October 1st was a day of celebration and grateful remembrance at Adyar and elsewhere, as Theosophists and the general public commemorated the birth of Dr. Annie Besant 108 years ago.

At Adyar there was an early morning meeting in the Headquarters Hall, the speakers being the Governor of Madras, Mr. Sri Prakasa, Srimati Rukmini Devi and Mr. N. Sri Ram, all of whom had been closely associated with Dr. Besant. Mr. Sri Prakasa dwelt on Mrs. Besant's implicit belief in the Inner Government of the World and the Masters of the Wisdom which deeply influenced all her work. He said that she was strongly attracted to religion but always stressed unity, endeavoring to interpret each religion to the adherents of others. Srimati Rukmini Devi explained how deeply her own life had been affected by Dr. Besant, who had the ability to make others feel the truth of what she herself had realized and her great love for India. Dr. Besant, she said, had discovered in the Theosophical Society the truth of the existence of the Masters and her own goal in life. Every second of her life was dedicated to the work, and even in her physical life not the smallest movement was made without a purpose. Mr. Sri Ram noted the decreasing number of people who knew Dr. Besant directly and in a personal way, and pointed out that nevertheless she would always be known through narratives of her life and her books. He had known her intimately in many aspects of her life and work, Theosophical, political, social and

personal. The more one came to know her, the more one admired and loved her. One great lesson she taught by her example was to look always for the good in others and encourage it. At Adyar we have only to look around to see there a memorial to Dr. Besant. It was she who extended the estate from the original Headquarters to the present area and made it a place for Theosophical students to come to from all parts of the world. After the talks, flowers were offered before Dr. Besant's statue in the Headquarters Hall.

A gift distribution of cloth (dhoties and sarees) to workers on the estate followed, the President going to each department to make the presentation.

Meanwhile the Olcott Free Schools were holding their commemorative meeting, following a procession with songs from the Olcott Memorial School to the Garden of Remembrance. At noon 700 children and the teachers of the schools, as well as the workers on the Headquarters estate, were served a meal by the Society and the Adyar Welfare Committee, at the Bhojanasala.

The Besant Cultural Centre also held its customary celebrations extending over several days.

Among the many celebrations in Madras was the Founder's Day of the Young Men's Indian Association which Dr. Besant had founded.

Mr. N. Sri Ram presided and many prominent citizens spoke. The celebration there concluded with an art programme by students of Kalākshetra.

The registered students are from Australia, Ceylon, England, India, New Zealand, Northern Ireland and the United States of America.

Brazil

The School of the Wisdom

The 1955-56 session of the School of the Wisdom opened on Sunday, October 2, at 4 p.m. when the President, Mr. N. Sri Ram, gave the inaugural address, which appears elsewhere in this issue. The School is being directed this year by Mr. N. Sri Ram, with the assistance of Miss Emma Hunt and Mr. M. Subramaniam. The classes are held this year in the Blavatsky Bungalow. The upstairs rooms are used by the students for classes, talks and library, while lectures open to all residents and members are given in the Pavlova Theatre on the ground floor, or at the Headquarters Hall. For the first term the School will study the fundamentals of Theosophy, and during the second, Theosophy in relation to the various religions, philosophies, education and other departments of thought. The method used is that of round-table discussion, following the introduction of the subject for the day by an appointed person. The afternoon period from 4 to 5 p.m. is devoted to practical work, speakers' class, symposium, the work of Headquarters departments and so on.

This Section covers a vast territory with Lodges in various parts of the country. Miss Helen V. Zahara spent nearly a month there in August and September and visited Lodges in Recife, Salvador, Rio de Janeiro, Belo Horizonte, Sao Paulo, Curitiba, Santos and Porto Alegre. She also attended the inauguration of a new Lodge at Mogydas Cruzes, near Sao Paulo. On this occasion the whole of the proceedings, including speeches, musical items and a full length lecture, was broadcast by the local radio station. She was also interviewed by radio and newspapers in Sao Paulo. In each place there were large audiences, on some occasions there being standing room only. While in Recife, Miss Zahara was an official guest of the State of Pernambuco. In the two largest cities of Brazil, Rio de Janeiro and Sao Paulo, there are federations, and in each of these cities there is a Youth Lodge with an active group of young people. Plans have been discussed for strengthening the work and for holding a national Theosophical Congress next year. The General Secretary, Tenente Armando Sales, is

directing the work and there are many active and devoted members in various parts of the country. There is a great field for the expansion of the Society's work in this Section.

Colombia

Interesting information concerning the work of this Section is contained in the General Secretary's circular letter No. 10 issued in August. The Section has discontinued its magazine, and, instead, the interchange of news is now by means of periodical circular letters. Also Theosophical literature is being issued in the form of attractively printed booklets in Spanish. The latest booklet in this *Coleccion Teosofica* is No. 12 and is entitled *Telepathy and Clairvoyance*. A special worker in the field of Theosophical literature is Señor Miguel Angel Medina, who has recently published another book, *Theosophy—Elementary Studies*, of which he has sent a generous supply to the Section Headquarters for free distribution to Lodges. Señor Miguel has also been making a lecture tour of the country and was able to form a new Lodge at Medellin, named "La Montaña". He gave a series of stimulating talks in Palmiro to local Lodges. Preparations are being made for the visit of Miss Helen Zahara, so that as many members as possible

may have the opportunity of meeting her from November 22 to 28, when she will be in Bogota, the capital city. Two of the Section members were happy to be able to attend the Convention of the Theosophical Society at Wheaton in the United States of America last July.

Switzerland

The report of the General Secretary of the Swiss Section for the year 1954-55 shows a present membership of 259. There are 13 Lodges and 4 Centres. The annual Convention was held this year in the German-speaking part of Switzerland, at Basle, on March 26 and 27. The theme of the lectures was "Theosophy," and the meetings were well attended. The German-speaking members of the Section receive the magazine *Adyar*, printed in Austria, and the French-speaking members *Clarté*, printed in Belgium, both published under the auspices of the European Federation.

The most important event of the year was the visit of the President of the Society, Mr. N. Sri Ram, who visited Basle, Zurich and Geneva during the course of his European tour. The Section also had the pleasure of a visit from Srimati Rukmini Devi at the Headquarters in Geneva early in the year, when she gave a public lecture and dance demonstrations.

The General Secretary has travelled among the Lodges and several members have also undertaken lecture tours.

The International Camp of the Young Theosophists in Europe was this year held at Troinex, near Geneva, in the garden of the home of a well-known Theosophist, Mr. Albert Sassi. The two regional summer schools, those at Louette-Ste. Pierre in Belgium and Pichl in Austria, were attended by many members from Switzerland. The General Secretary, Mme. Claire Wyss, participated in the Pichl gathering.

Greece

A unique celebration in which Theosophists from Greece and other lands took part last August was the Greek Government-sponsored Congress to mark the revival of the old Pythagorean Academy 2,500 years after the birth of its Founder. The inaugural meeting was held at the University of Athens. Later there was a reception at the University. The greetings of the President of the Theosophical Society were conveyed by Mrs. A. Engelstoft-Schmidt of Denmark. Two more days were devoted to pilgrimages to temples and other shrines, including Thebes and Delphi, and finally there was a two-day boat trip to the island of Samos, the birthplace of Pythagoras, where the inhabitants and visitors from

the mainland and elsewhere joined in a big celebration, during which a marble tablet was unveiled commemorating the Government decree changing the name of the town in which Pythagoras was born from Tiganion to Pythagoreion. On the last evening, the Theosophist-delegates to the Congress—and this included nearly all the prominent ones—were invited to the Headquarters of the Theosophical Society in Greece, at which talks were given on Adyar, H. P. Blavatsky and Pythagoras.

The Refugee Camp at Kolokythou in Greece is now practically "liquidated," most of the families in the Camp having been helped to integrate themselves in the normal life of the country, while boys and girls are being trained for self-supporting work. A meeting to plan for the future of the Camp was held at Hùizen recently by representatives of the twenty-eight Sections of the Society which had taken up the work.

The Young Theosophists

There is news of the activities of Young Theosophists from different sources. The magazine of the Young Theosophists in Europe, *Enthousiasme*, is published under the general editorship of Mr. Rob van Vloten, with assistant editors for the different editions: English-German,

French-Italian and Dutch. The French edition includes some news of purely national interest. The Young Theosophists in France are issuing a series called "cahiers d'études" which are pamphlets presenting the Theosophical view on subjects of current interest. The first is entitled "Spiritual Research"; another, in course of preparation, is "What do you expect from the Theosophical Society?" The Italian edition devotes some pages in Spanish to serve the Spanish Young Theosophists and the groups in Latin-American countries, especially in Argentina and Brazil where the Young Theosophists are particularly active.

The annual Camp of the Young Theosophists in Europe took place at Troinex near Geneva from July 31 to August 7, and a semi-official Camp was held at Hüizen in August at the time of the annual business meeting of the European Federation. The Young Theosophists have four representatives on the European Federation Council, one for each language group.

The Young Theosophists in England held a camp at Camberley at Easter, and those in Germany had a week-end camp at Mellendorf near Hanover at the end of May. The French group held their annual meeting and elections during the period of the French Section Convention in June,

when Mr. Jean Fichot was elected president, Mr. Phan-Chon-Ton having resigned after six years in that office.

In Australia there is a Federation of Young Theosophists with groups in Sydney, Melbourne, Brisbane, Adelaide and Perth, the Melbourne, and Perth groups having been revived recently. The Federation publishes a magazine, named *Fraternity*, and an annual summer school is held. There are groups for study, art and self-expression. The Sydney group conducts once a month a study meeting in Blavatsky Lodge, and they have planned a programme of debates, talks, symposiums, tableaux and illustrated art presentations. A certain amount of public lecturing for the Lodge is also undertaken by the Young Theosophists.

The American Young Theosophists publish a magazine, *Youth and Brotherhood*, and participate in the regular activities of their Lodges, besides holding their own regular meetings. The Young Theosophists in the Chicago area have held study meetings throughout the year. They have constructed a beautiful outdoor circle for youth meetings at Olcott. The Young Theosophists have also presented to the American Section Headquarters a large Theosophical flag with the Society's emblem, made of silk woven at Kalāshetra, Adyar.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. **Vice-President:** Sidney A. Cook. **Recording Secretary:** Miss Emma Hunt. **Treasurer (Acting):** K. S. Rajagopalan.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Theosophist Tidkrift.</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	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Dircktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	P.O. Box 365, Habana	<i>Revista Teosofica Cubana</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia*	..	..	..
1909	Southern Africa	Mr. I. G. Midford-Barberton.	P.O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, G. 4, Scotland	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
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* Presidential Agency.

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL SOCIETY

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

- FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.
- THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

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

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering 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 Foundation day of the Society, which falls on November 17, was celebrated at Adyar in the great Hall that morning, and there have been celebrations, doubtless, in Sections to the east of India, as well as the Sections in Europe, Africa and the Americas.

The Society has been in existence and grown in strength and extent, though with inevitable fluctuations, during the last eighty years, and that in itself is a cause for rejoicing. In most parts of the world there is a Lodge or Section, except in the countries where there is no freedom of thought and speech. There are some very good and devoted members even there, though it is not possible for them to call themselves Theosophists and to spread the light of Theosophy openly, through meetings and literature. But we may confidently hope that even in those countries the conditions will alter, for the simple reason that such conditions can never continue indefinitely, and as soon as the change takes place, there will be immediately groups of members and Lodges to take up the work where it was left long ago.

That was the case in many countries of Europe immediately following the close of the second World War. For instance, almost the day after the fall of Mussolini, the Theosophical Society in Italy revived itself, as if by a magic touch.

There are at present countries where anything international is suspect, as tending to weaken, if not undermine, the narrow national loyalties. But the day must come, and I believe it will come soon, when the interests of humanity as a whole must prevail over those of all lesser groups and sections.

The very first Object of the Theosophical Society is intended to transcend every provincial, national and sectarian boundary, and create a spirit of international, and more than international, Universal Brotherhood. The only creed to which a member of the Theosophical Society has to subscribe is this Universal Brotherhood which transcends all outer and accidental differences. That is because the only true relation between man and man, little as we may realize it, is Brotherhood in a very deep and vital sense, and it is a Brotherhood which is not confined to the members of the Society. If it were a Brotherhood merely of members, then it would become a kind of alliance set against the rest of humanity, and a cause for division instead of a factor of unity.

But this Brotherhood has to be felt and lived. There are many organizations which form a kind of brotherhood based on some common interest, and there are people who believe in addressing one another as brothers, comrades, friends, and by other similar titles. But more than the use of any such word, which almost seems to exclude others to whom it is not applied, there is a great need to live and feel that unity which is a fact in Nature in all the detailed and variegated relations of our daily lives.

Brotherhood is not merely a sentiment to be enjoyed, but something to be lived in practice. It is only when we do so that we will find that it has many, and perhaps unrealized,

meanings. It certainly implies justice as between man and man, harmony in relationships, the adaptation which that harmony requires, and co-operation along every line which will conduce to human happiness and evolution.

We should all ask ourselves to what extent these great ideals find expression in our thoughts and lives, how far we uphold the ideal of justice, how far we are able to have relations which are harmonious with those with whom we come into contact, how far we are able to adapt ourselves and co-operate genuinely and wholeheartedly along the lines on which we can fruitfully act together.

It is not really the word which matters, but the reality. We might forget the word "brotherhood," but if we are actually brotherly in our concrete relations with people, high and low, with those like ourselves and those who are quite unlike, the power of the One Life in which we are brothers will spread abroad very quickly.

* * * *

Similarly with regard to Theosophy. Many people think that Theosophy is a set of ideas or beliefs which are professed by those who call themselves Theosophists. But Theosophy is something which exists in Nature; it is Truth, it is Wisdom, and it is other things that follow from these. Truth is something which exists irrespective of doctrines and labels. The wisdom which we know as Theosophy would smell as sweet under any other name. There are people who are put off by the label "Theosophy". They think that Theosophists must be a kind of sect or religious body, added to all the sects and religious bodies which exist already. We should see that as far as possible there is no ground for such a conception of ourselves.

Sometime ago I came across a book called *Theosophy of the Upanishads*, written some decades before the Theosophical Society came into existence, which shows that Theosophy is

**Theosophy Not a
Set of Beliefs**

a certain wisdom, not just a name by which a group of people are divided from the rest of humanity. What is there in a name, which is but a description, provided the name indicates the truth? The name "Theosophy" was chosen, I believe, in order to identify it with a Wisdom which existed in the past, not only at one particular time, but at different periods, and to indicate its profoundly philosophic and transcendent character. That which is spiritual is ageless, it is only the forms that can be dated. Let us always bear in mind the fact that when we use the word "Theosophy," we refer to a universal Wisdom which has been studied in all ages, exists in the present, and operates in Nature all the time, which we merely recognize under various terms that we might employ.

We must be careful never to negate or diminish this universality of Truth, and of the doctrine which is but a statement of the Truth. It is the beauty and fragrance of the rose which matters, and not the name at all. To perceive Truth, to understand how things happen, to know that there is a certain order in the universe, certain laws behind the phenomena we perceive, physical as well as psychological, is more like seeing than believing. We are not called upon to stuff our minds with all kinds of ideas, but rather to open our mental eyes and see.

Theosophy is a vision of Truth. When you open your physical eyes, you do not see a blank, you see the earth, the waters and the sky, in their proper delineations and relations. Our understanding of Theosophy should be as natural and free as all that. If another person does not see exactly what we do happen to see, we can have no quarrel with him. If he says he does not see the color of these walls as yellow, whereas to us it looks yellow, there is no ground of complaint against him nor cause for disputation. I do not see why the same attitude cannot be adopted towards anyone who does not perceive the truth of any matter dealt with in Theosophical books or perceives it differently.

The Truth which is in Theosophy should profoundly modify our attitude to people, things and events. It will do so when we actually perceive it as the very expression of life. Because it is so beautiful, when we do know it or feel it, it causes us to see the whole world in terms of that beauty.

We refer to the unity of Life. Suppose you realize it as a fact in some measure, then you cannot but look at every living being with whom or with which you come into contact in a different way, you will then have a different manner, a different approach, a different tone of voice from what obtains in this divided and contradictory world. To be a Theosophist is more than anything else to have the feeling of the universal life, from which springs good-will towards all beings and the realization that they are as much a medium for the experience of freedom, beauty and truth as yourself. Then the good fortune, the opportunities which come to them, their happiness and freedom are as precious as what may come to oneself and those closest to oneself. It is this expansive all-embracingness and sensitiveness in ourselves which will make the Theosophical Society a true vessel of the perfect or spiritual Wisdom.

Towards those who might have left the Society we can have the same feelings. What does it matter if they did leave a particular grouping which did not suit them? They were impelled by certain motives or factors guiding the pathway of their life. They might have organized themselves into other Theosophical groups or be active under some other names. That does not diminish the brotherhood which exists and which we should be able to feel towards them.

If we are true Theosophists, we should meet every man on his own pathway, allow him the necessary freedom and take a living interest in his welfare. After all, we are all one in spite of the fact that each is experimenting on his own lines, experimenting with Life and Truth.

* * * *

There are some in the Society who like the religious flavor, there are others whose approach is purely humanistic.

Freedom for All

Everyone is entitled to follow his own bent, provided he does not seek to restrict the freedom of others. Some would like to concentrate on and confine themselves to the study of H.P.B.'s writings. Surely they may do so, provided they allow others to study other writers and thinkers, too. There is room in the Theosophical Society, because of the freedom which exists or ought to exist, for all these different approaches to the one goal of Truth.

Would we, by adopting such a tolerant attitude, become a nondescript, colorless body? If everyone is free to have his own ideas and to follow his own bent, might not the Society be resolved into miscellaneous groups and fragments, and lose its distinct individuality and character? I do not think so. This very universality will be its mark, provided there is the sincere search for Truth, which implies freedom from prejudice, and equally from obsessions of every sort.

If we have an absolutely open mind and this sensitive approach towards everyone of trying to be brotherly, understand, sympathize with and help him, such an attitude will itself become the channel of a life that will open our eyes to the Truth, awaken our intuitions as to its nature. In this way, we can make the Theosophical Society a body full of the life that flows from within, a pure spiritual energy different from the energies that divide. It will be a life that flowing from the spiritual heights rectifies, harmonizes and enables each one to open out from within deeply.

It is thus that we should prepare the field for a new influx of life, for the Society's centenary to come, for entry into a new and grander cycle. We must lift ourselves completely if we can from all the pettiness and strife that surround us. We have only to read the newspapers to see how much there is of these things, even if we are not aware how much of these

is in our own domestic and daily lives. We have to move away from the dull respectability and the fashionable superstitions, which give us so much satisfaction; also be entirely free from the spirit of self-demonstration which is so very strident at the present time and from the tendency to use other people for our gain and glorification. We can lead others only by ourselves moving into a sweeter, serener way of life, away from the agitations of "the madding crowd". To walk into the midst of a group of Theosophists should be like walking into an open garden, because there is fresh air, freedom, no confinement by walls of any sort, one has a large view and can see the sky stretching to the horizon as far as the vision can extend. We have to keep ourselves free from the heavy inertia that tends to form in every organization.

Of course, the Society is itself an organization. Yes, we live in a world of matter and therefore of organization. The human body itself is an organization evolved to act in certain marvelous ways; and we cannot avoid living in that body. But acting through a form, it is possible to transcend the form and live inwardly in a way which identifies us with the universal Life. If during the twenty years ahead of us we do not simply mark time, but try in our own quiet ways to transform the Society in a measure, to prepare it for greater events, we will be rendering true service.

Transform it in what manner? Instead of just using the word "Theosophy" we should be a body in which its members *live* the Theosophical life, which means a life of wisdom, of understanding, of boundless charity and love. It is by life that we can lift up the form, raise the organization.

I think that in this body which is so world-wide, includes people of different backgrounds and points of view, in which there have been opened so many vistas of thought, there are possibilities of a great advance both in life and knowledge. It is for each one to try to understand what the grave purpose of

the whole movement can be, why we are in it, what we can do with it, and above all what Theosophy means and how we can live a truly Theosophical life.

We should put to ourselves these questions and discover the answers from the depths of our own thought and inner feeling. We are in the company of many other people distributed in so many countries, who are like-minded, have similar aspirations and are working on the same general lines. Together we can achieve much that we might be quite unable to achieve individually.

That means individual responsibility. The Society will never be greater than the greatness of the individuals who compose it. It is not enough to have an aura of greatness from the past, but there must be live, active greatness in the present, not in the sense of any glory or praise, but the greatness of the truth which we should embody. Following the way of Truth is the only greatness which can be shared with others. Each one of us can do something to help the work. It may be something which may seem insignificant in the eyes of others; nevertheless, if we are sincere, true, if what we do comes from our own hearts, our effort will have a spiritual value equal to what somebody else may be able to achieve in an ostentatious manner.

Here at Adyar we have a stone dedicated "To the Unknown Members of the Theosophical Society". I am sure there are many members who have a worth which is unknown to their fellows in the Society. They also help. We help the movement not only by what we do outwardly, by writing, making speeches and so forth, but also by our own private thoughts and feelings, by the spirit in which we live from day to day, transcending our smaller selves.

N. SRI RAM

MISCONCEPTIONS

By H. P. BLAVATSKY

REPLY TO THE ARTICLE "RÉVOLUTION," BY ALEPH,
IN THE "REVUE DU MOUVEMENT SOCIAL"

[*Le Lotus*, Paris, Vol. I, No. 6, September, 1887, pp. 321-338]

(Concluded from page 88)

P

AS it would appear from the behavior of *Budhist* Theosophists, servants of Wisdom and Truth, that they belong to no religion, to no sect, and that on the contrary they combat all exoteric cults and the abuses which follow therefrom, and that they endeavor to be useful to humanity, the reflections of "Aleph" are unjust. The present explanation should be sufficient to finally re-establish the truth concerning the "missionaries" of the Himâlayas. It is precisely because occult science and esoteric philosophy have "for pivotal function the service of humanity," because their ardent advocates try to awaken European and Asiatic people sleeping under the deathly shadows of clericalism, by reminding them of the lessons of the ancient wisdom—it is on account of these motives that these servants offer themselves to Europe-America. Those who would still doubt it are asked to judge the tree of Theosophy by its fruits; for by judging it by the fruits of the tree of the Brâhmanical, Buddhist, or Judeo-Christian religions, they commit an evident injustice and prevent the Theosophists

from being useful to their fellows, more especially *to the disinherited ones of the world*.

As we have already mentioned the good old Sumangala elsewhere, there is no need of our wasting time in repudiating any solidarity with Bonzes or Brâhmanas. The latter—those at least who have remained ultra-orthodox and who fight every benevolent reform—persecute us and hate us as much as do the Christian clergy and the missionaries. We break their idols; they endeavor to smash our reputations and to soil our honor; those who act in this manner are especially the servants of Christ, of him who in the first place forbade prayer to the “Father” in the temples, comparing the hypocrites to the Pharisees who perform acts of devotions at all the crossroads, and who are but whited sepulchres full of decay. However, the “Bonzes,” Buddhist priests, are, we must confess, the only ones who have really helped us in our reforms! The voice of a priest of Gautama never has been raised against us. Ceylon Buddhists have always been true brothers to the Theosophists of both Europe and America. What is happening in Tibet? The few missionaries who were able to get into that land have been struck by one remarkable fact: in the midst of the street activities at noon all the shopkeepers go home leaving all their merchandise spread openly on the sidewalk and almost on the street itself; the buyers who happen to come by, see the prices marked on the articles they need, so they take them and leave their money on the counter. Upon his return, the merchant finds the payments for the merchandise that was taken; *the rest remains intact*. Now this is something that could hardly be found in Europe-America. This is, however, but the result of the *exoteric* commandments of Gautama the Buddha—who was but a sage and has never been deified. There are also no beggars in Tibet, nor people dying from hunger. Drunkenness and crime are unknown there, as well as immorality, except among the Chinese who are not “Buddhists” in the real sense

of the word, no more than the Mormons are Christians. May destiny preserve poor Tibet, with its ignorant and honest population, from the beneficence of civilization, and especially from the missionaries.

Q

May destiny protect Tibet even more from the “God Progress,” as it manifests itself in Europe-America. We are told that progress is *meillorisme*, “social evolution incessantly ameliorating the physical, intellectual and moral conditions of the greatest number of people”. Where did “Aleph” get that? Did he find it in London with its four million inhabitants, one million of which eat but every three days, if that often? Is it in America, where progress necessitates the expulsion of hundreds of thousands of Chinese laborers, sent elsewhere to die from hunger, and the immediate expulsion of thousands of Irish immigrants and other paupers of which England is trying to rid itself? A progress built on the exploitation of poor people and of laborers is but another car of Juggernaut plus a false nose. One has the right to prefer even a quiet death under the manchineel-tree to the progress of the rich and learned classes achieved over the bodies of thousands of poor and ignorant people. The Chinese of California, are they not our brothers? The Irish driven from their huts and condemned with their children to die of hunger, do they prove the existence of social progress? No, a thousand times no! As long as people, instead of fraternizing with and helping each other, claim but the right to safeguard their national interests, while the rich man refuses to understand that in helping a poor stranger he helps his poor brother in the future, and sets a good example for other countries; as long as the feeling of international altruism remains an empty phrase in the air, progress will accomplish no other function than that of executioner of the poor.

R

Let us understand each other. I am speaking of the progress of civilization on the physical plane, the progress that "Aleph" praises to the skies, playing the role of its bard. Let this material progress enter into ethics and the "missionaries" of *Le Lotus* and of India will recognize in you their masters. But you do nothing of the kind. You have exhausted or have contributed to the drying up of the only source of consolation for the poor, faith in his immortal *Ego*, and you have not given him anything else in return. Are three-quarters of humanity happier due to the progress of science and its alliance with industry, about which you seem so happy? Has the invention of machines done any good to manual laborers? No, for it has resulted in one more evil: the creation among the workers of a superior caste, semi-instructed and semi-intelligent, to the disadvantage of the less favored masses which became more miserable yet. You confess it yourself: "The excessive production of things and workers . . . creates encumbrance, plethora, poverty, deficiency, *i.e.*, idleness and misery." Thousands of poor children in the factories, representing for the future whole generations of crippled, ricket-ridden and unhappy people, are sacrificed in a holocaust to your progress, and insatiable and forever hungry Moloch. Yes, we protest, we say that "*to-day* is worse than yesterday," and we deny the benefits of a progress which aims only at the welfare of the rich. The "happiness" you speak of will not come as long as moral progress slumbers in inactivity, paralyzed by the ferocious egotism of everybody, the rich as well as the poor. The revolution of 1879 has shown but one very evident result: that false fraternity which says to his fellow man, "Think as I do, or I will knock you down; be my brother, or I will run you down!"¹

¹ It seems to us that Madame Blavatsky is obviously exaggerating here. It has been a long time since she left France where she lived in an

S

The Theosophical "missionaries" aim also at a social revolution. But it is a wholly ethical revolution. It will come about when the disinherited masses understand that happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers—whatever their race or religion—then only will the world see the dawn of happiness.

"Aleph" asks why the world shouldn't be eternal. Why the entities of the hierarchy which compose it should not succeed each other like the members of the species which populate our globe and the others. Is not the idea of the formation of worlds by other worlds, and of universes by other universes more rational by analogy than that of Moses or even of Laplace? "Aleph" teaches thus pure Theosophy; he is therefore a Theosophist and a "Budhiste missionary" without knowing it; we hail him and welcome him with open arms. *The Secret Doctrine*¹ which will be published shortly will show that at the beginning of the last *periodic evolution* of our globe, as well as that of its beings, the processes of generation offered varieties not even suspected in the laboratories. The co-operation of the male and female principles, *inaugurated solely by the physical man*, formed only one of such processes.

T

The "finiteness" of the Kosmos has never been accepted by our "new religion," which is not at all a religion but a

epoch when things were not too bright; since those days, the newspapers which inform her abroad can give her but a sad idea of France, as they do their utmost to soil our democracy. (F. K. Gaboriau)

¹ This work, mentioned in No. 4 of *Le Lotus*, is in English; it will cover three thick volumes of the size of *Isis Unveiled*, and, for financial reasons easy to understand, will not appear very soon in French. (F. K. Gaboriau)

philosophy. Neither Brâhmaṇas nor Bonzes, in their most acute exoteric delirium have ever accepted the finiteness of Kosmos. "Aleph" has but to open the *Vedānta*, *Manu*, the *Purāṇas*, the *Buddhist Catechism*, etc., to find therein a statement regarding the eternity of the Kosmos, which is but the periodic and objective manifestation of absolute eternity itself, of the forever unknown principle called *Parabrahman*, *Ādi-Budha*, the "One and Eternal Wisdom".

If there is a still greater absurdity than to speak of a cruel God, it is to admit that God, the *Great, Absolute Whole*, could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute "Intelligence-Wisdom" cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole*, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow men. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.

U

Far from being unwilling to understand Europe, intellectual India, if not the Brâhmanical India of Jacolliot, favors it.

This India has never condescended to preach the God-misfortune, nor *asceticism* as understood by "Aleph". This is proven by the law of *Manu* which enjoins marriage to the *Grihastha* Brâhmaṇa, before he becomes an ascetic Brâhmaṇa. The greatest misfortune for a Brâhmaṇa is not to have a son,

and marriage is obligatory, barring the exceptional cases when the child is destined to become a *Brahmachârin*, a Yogî celibate, for occult reasons which cannot be enumerated here. Esotericism has never proscribed sexual or marital functions created by Nature herself. Esotericism works *in, with, for* Nature, and condemns but immorality, abuse and excess. Moreover, of all the animals, man is the most animal in his excesses; the beast has its seasons, but man has none.

"Aleph" probably speaks of Christian ascetics, those who plunge themselves into exoteric asceticism, a blessed rosary in their hands and the dogmas of the church in their heads. The Hindu becomes an ascetic only after having sufficiently studied the occult science to allow his spiritual nature to control his material nature. "Aleph" surely confuses the ascetics of India with the Spiritualistic mediums of Europe-America. The latter, poor sensitives and neurotics, ignore the esoteric laws, and it is they who end by creating incubuses and succubuses—as is proven by the discarnate wives of certain mediums in Paris itself.

The comparison between the "God of the past" and the "God of science" is neither a just nor a happy one as the reigns of these two Gods differ very little from each other. The poor man is just as unhappy to-day as he was a thousand years ago, and even more so, as the gap between him and the rich man has widened.

Progress has served but to provide the rich with enjoyments unknown in the centuries of barbarism.

V

The Occident is free to refuse the hand extended to it by the Orient. However, it is not always refusing it, as is evidenced by the numerous Theosophical Societies popping up like mushrooms in Europe-America.

X

Jesus, quoted by "Aleph," upsets all the theories of the latter when he says: "My kingdom is not of this world." Would our benevolent critic like us to admire the action of the Pharisees, and to offer their noble example to Europe-America? It would be effort wasted as the Christians of these two continents have long since delivered Theosophy into the secular hands of the praetorians of journalism. The latter crucify us daily. Up to now we have had as enemies the clergy, the missionaries (who preach brotherhood but bring to the pagans only vice and drunkenness), the Salvation Army, hypocritical and pious aristocracy, all the materialists, and even the Spiritualists who have ceased to consider us as their "dear brothers". Alone, the intelligent socialists have understood us; will they also turn against us?

In the meantime, "Aleph" makes us listen to some profound truths. Yes, exoteric Brâhmanism must fall, but it will be replaced by exoteric Vedism, to which will be added everything noble and beautiful that progressive science has evolved in this last century. But this revolution will not be accomplished by conquerors; it is by means of brotherly love that the fusion of the two Âryan races will be brought about, and only when the Englishman will have ceased to look upon the Brâhmaṇa—whose genealogical tree encompasses three thousand years—as the representative of an inferior race. In his turn, the Brâhmaṇa hates the Englishman whose temporary rule he is forced to endure. Only the brotherhood of the Theosophists, anywhere in India, witnesses the haughty Englishman sitting down at the same table with equally arrogant Brâhmaṇas, mellowed and humanized by the example and the lessons of the Theosophists who serve the Masters of the Ancient Wisdom, the descendants of those Rishis and Mahâtmas which Brâhmanism has always revered, though it has ceased to understand them.

It follows, therefore, from all that precedes, that it is not the "priesthood of India" who attempt to bring the Occident back to the ancient wisdom, but rather a few Occidentals from Europe-America who, led by their Karma to the happiness of knowing certain Adepts of the secret Himâlayan Brotherhood, attempt, under the inspiration of these Masters, to lead the priesthood of India back to the primitive and divine esotericism.

Z

In this they have largely succeeded in India and in Asia. Europe-America alone still resists, incapable of understanding or of appreciating the simplicity of their goal. After all, it is only the majority who refuse to understand, that majority which has always bitten the hand that offered it help. But let us not despair. When the day, so greatly yearned for, will have arrived, when universal and *intellectual* brotherhood will be accepted *de facto*, if not proclaimed *de jure*, then at long last the portals of the sanctuary, closed for many ages both to orthodox Brâhmaṇas and skeptical Europeans, will be flung open for the *Brothers* of every land. The "Grandsire" will welcome his prodigal children, and all his intellectual treasures will be their heritage.

But in order that this time may arrive, the goal of the "missionaries" of India must be understood and their mission completely appreciated. So far the public has seen only its own distorted and grimacing image in the mirror of publicity. The object pursued by some mystical Theosophists has become, according to our ill-advised critics, the object of the entire Brotherhood; and the *quid pro quo* has culminated finally in the article of "Aleph" who preaches our own doctrines to us.

H. P. BLAVATSKY (F.T.S.)

SACRIFICE AS JOY AND FREEDOM¹

By N. SRI RAM

DR. ANNIE BESANT has said in one of her works that when the symbol of the cross was traced to its origin, there was the figure of a man suspended in space, with arms outstretched in blessing. This figure may be thought of as the Heavenly Man of which the universe is a representation. The human figure, even as we find it down here, although it is still far from being what it will be at the end of the seventh Race, or at some later stage of evolution, is already in a way a shadowing-forth or image of a perfect archetypal form of cosmic proportions, which in its different parts symbolizes the different sections of the universe, representing its diversity on all the planes. In this view the whole of the macrocosm or universe, in all its parts, can be related to and expressed by the figure of a man. The Heavenly Man is the Second Logos of Theosophy, who typifies the sacrifice of the Deity, because it is through Him that the outpouring, the manifestation, of life takes place.

In Chinese and Japanese Buddhism there is the conception of a Buddha-principle in Nature, more correctly referred to as Âdi-Buddha, Âdi meaning "beginning," original or primordial. It is a universally spread principle which is conceived to exist everywhere, of the same nature as the Buddha. Every successive Buddha in human form is really a personification, an expression or crystallization of this all-pervading principle, in which is the essence of wisdom as well as of self-sacrifice.

¹ A talk at the School of the Wisdom.

The literal meaning of the word "sacrifice" is "to make holy," the Latin words of which it is compounded meaning "sacred" and "to make". The idea of giving up, associated with sacrifice, arises only because of our sense of possession which suffers in the giving. Without it giving is no giving up. It is quite possible to experience the pure feeling of a giving in which there is not the pain of separating ourselves from what we would fain hold, while with a divided mind we want also to give. True sacrifice is really the utmost joy, the most vitalizing experience that one can possibly have. The joy of the Divine Being arises from His limitless giving, the free outpouring of Himself, which is from every point of His nature. It is a continuous sacrifice, a constant flow, which causes the divine movement of life.

Evolution is a movement, which is of the very nature of life. It is only our minds, our consciousness, which can come to a stop, or become stagnant. Life would not exist if there were no movement, and it is a movement continually fed from an inexhaustible source. Each life is a fountain, and the life comes as if from some unknown dimension, from a timeless source, which source is the Deity. It is, to use another metaphor, a radiation from the Divine Being, a radiation which is in each speck of dust, every animate and seemingly inanimate thing.

When we try to hold things, there is a certain attachment of ourselves psychologically which induces in us as conscious beings a condition of diminished mobility or stagnation. That is one of the truths we should realize. The sense of possession, the attachment, slackens the life at the consciousness level. Therefore there is always a feeling of dullness in the very attitude of possession. There is no flow in the life of a man who labors under the heavy burden of this sense.

This does not mean that there should be no possessions for individuals in a society. Possession so-called really means

that there is a relation between you and the thing you possess, which continues for the time and invests you with a responsibility for its proper use. Everyone is born within a certain sphere or circle of responsibility. In this circle are the people closest to him; into it come those brought to him by circumstances, and it includes what he calls his property, his things. These are under his control, and whatever a man controls he is responsible for, to use in the best possible way. What we call a man's possessions are really the material contents of his moral responsibility.

If you do away with possessions altogether, you do away with individual responsibility. That would be an anarchic condition, a retrogression, not an advance. When we do not have the psychological feeling of possession, we become trustees for what we have. There is no longer the attitude of feeling: "I am attached to this thing, I shall miss it when it goes; nevertheless I must give it up," but rather "I am glad to give it." Suppose it is a beautiful necklace which I have received as an heirloom, and I want to give it to another whom I want to please; there is a feeling of sadness, regret at parting from it; nevertheless the impulse to give, or the reason for giving, is stronger than the attachment. This is not completely free giving, which is a state in which giving follows the law of one's life, one's undivided impulse.

I may have a certain amount of money, and find that the money can serve a better purpose by being in the hands of somebody else. If I have no sense of attachment, I will be able to part with it with the greatest ease. It means nothing to me, if it goes; and there is not the slightest tinge of regret. That is a beautiful attitude to be in, and it is only when we give in that way, feeling no pain in giving, giving unconsciously in the most natural manner, that we really sacrifice, make the gift holy. If we are conscious of giving and helping, that consciousness comes from egoism, and we cannot then be pure or

perfect channels for those spiritual forces which every sacrifice is meant to evoke. If somebody is in need, you pass on to him what you have, just because it fulfils his need; and you do this spontaneously and there is no other thought about it except perhaps the happiness of the other person.

Primitive people think that sacrifice means killing; others think they must carry various offerings to the altar and place them there, and there is generally the expectation of at least a spiritual reward. But the altar is only a symbol, and the sacrifice which is whole-hearted is an act which is the flow of an inner fountain, the pouring forth of the waters of life.

The *Nirmānakāyas* are continuously sacrificing, thus generating spiritual force all the time for the benefit of humanity and all that lives. The sacrifice of the *Nirmānakāya* and other Adepts is an inner act, the capacity for which has been developed by innumerable little acts of sacrifice in their earthly lives. Everyone who attains the Adept level is a link between the lower material worlds and the higher spiritual planes, and through that link there takes place a continual transformation of the forces which belong to those higher levels. The joy, the peace and the wonderful sensation—"sensation" not of the physical order—that belong to those levels are stepped down and in a measure diffused at lower levels. It is for that purpose, principally, that the Great Ones, who have passed beyond human evolution, keep Their connection with the lower worlds in different degrees.

Think of a fountain of waters—the waters of life—a fountain constituted by the very flow of the waters rising from a single point. A beautiful flower, if it could be resolved into the forces that constitute it, would be similar to the form of that fountain. There is a certain point at the base of the flower at which it is connected with the stem. Then there is the calyx, which corresponds to the uprising waters; and the waters overflow from the cup-like form of

the flower or fountain. In this image we see the relation between the three ideas: unity which is at the origin or base; evolution, which is the upward movement; and the outpouring which is the free giving, the scattering of the waters on every side. There is unity at the point where the flower is connected with the stem. It is the consciousness of the unity out of which the petals grow and assume their beautiful form, and the movement, which is evolution, is the spontaneous movement of life. The waters are outpoured from the vessel or cup, which is then the holy chalice.

Such giving is without any partiality or discrimination between one person and another. This does not mean that you give away what you hold without any judgment, but it means that there is not that partiality which directs the flow to one's friends or allies and not to other people. All such personal preferences are a fault of our nature. The true Yogî regards all beings as equally to be loved and helped, and himself as being in an equal relation to all.

You may love some people more than others, but without detriment to the wider love. You love somebody who is in your family, but suppose that Ego had not been born in your family but some other Ego had been; you would probably have learnt to love that other person as well. That is how I think affection is formed in the long series of lives. You have been connected with someone for many lives, but if you had been similarly connected with someone else, your affection for that other person would be equally well founded. There are of course affinities between certain types, but in the last analysis the love which is felt expresses an intimacy at some spiritual level which is a true knowledge of the person who is loved. When you know a person as he is you cannot but love him; there is then a communion, in which is a mingling of different qualities of life. It is a spiritual intimacy which is both knowledge and the emotion we call love.

The sacrifice of God is the outpouring which is life, an outpouring which is a continuous movement, not in space, but from one condition or state to another. Life is never in the same state, just as your consciousness and mine is never in the same condition for two seconds; there is a change from moment to moment. Life and consciousness are very much alike. The more we study them, the more we are struck with the similarity between them. If we can forget the whole idea of pain with regard to sacrifice, drop the feeling of regret and sadness, we will then know what it means in its essence. Only the sacrifice which is pure joy is perfect or holy. Any tinge of regret is a tinge of self, which is a detraction from the giving. It is through learning to give more and more that man evolves as a spiritual being.

There is the sacrifice in Nature of one form to another, which is not voluntary. One animal preys on another, we eat various things and absorb them into our bodies, but this appropriation is at the level of matter which in its various forms is more or less exclusive. But in the nature of the spirit there is no exclusion, and there is no grabbing; there is merely the giving, which giving is service when it is intelligently meant to help, but has also other aspects at various other psychological levels.

A man begins by sacrificing a little of his time and energy and perhaps even money in order to help. Then he sacrifices more and more of all that and sacrifices his comfort. But these are outer sacrifices, which come from his inner being. There are other forms of giving. When you give the people around you your sympathy and understanding, think well of them, and send out beautiful and helpful thoughts to them, you grow in giving and discover that giving things on the physical plane comes to you with the utmost ease. Thus we learn to live a life of service and sacrifice even on the physical plane, because life is a process of change from within outwards. If you have the spirit of giving, it will show itself in your outer life in all natural ways.

Eventually you begin to have the feeling that you are giving yourself. Now, what is yourself? Is there something you can call yourself, apart from what you feel, think and experience? When you give with your whole heart you realize that there is no self apart from what you are able to give, pour out or radiate.

Such selfless giving is possible for us all. We can make a beginning here and now; it is not something to be postponed to a distant future, when we shall be great people. There is an infinity within ourselves, and that infinity is the limitless being of God, the ocean of life for which we are meant to be channels. The channel can expand, increase in capacity, and that expansion is evolution. Evolution is always of the medium, and not of that which eternally is.

In man, it is the evolution of his consciousness which is the main change. The evolution of forms is incidental. Of course there has to be the instrument—for example, that wonderful construction of the ear, without which we cannot hear. But the forms are there in order to serve an inward purpose.

The aeolian harp was used as an instrument for the expression of the music in Nature. In India we speak of Shri Krishna's flute. Each human being is intended to be an instrument through which the Divine melody, appropriate to his own particular individuality or constitution, might be freely outpoured. The pouring forth of that melody in perfect abandon is sacrifice. It is melody, music, also beauty in all possible forms, with a color which comes from within. All these differences in phenomena, color, sound, fragrance and so on, symbolize different modes of action and effect of the Spirit. All external phenomena are in some subtle way reminders, to us on the circumference, of that which exists at the heart of Being.

N. SRI RAM 

OCCULTISM: WHAT IS IT?¹

By WILLIAM QUAN JUDGE

NOT only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the centre of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilettanti in this science have always been abroad. No age or country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypotheses of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire wisdom at the cost price of a book. Meanwhile the world of real Occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For Occultists must be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulae and

¹ Reprinted from *The Path* (Vol. V, May 1890, pp. 55-58), which Mr. Judge edited in New York; it was signed by one of Mr. Judge's pseudonyms, Eusebio Urban.

assertions left over from medieval days are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then every now and then to stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is a magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing—Occultism—Shrî Krishna in the *Bhagavad Gîtâ* says: "During a considerable period of time this doctrine has been lost in the world . . . This mystery is very important." We do not think that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive He declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul *naraka* . . . and hence they proceed to the lowest plane of being."

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude

of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent; but we are talking of a problem whose implacable front yields to nothing but *force*, and that force must be directed by *knowledge*.

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known,

extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest Theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practices.

It is wiser for Theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

W. Q. JUDGE

. . . There are sicknesses and wounds of the Soul that no surgeon's art can cure. Shall you help us teach mankind, that the soul-sick must heal themselves? Your action will be your response.

A MASTER OF THE WISDOM

THE ONE LIFE AND THE UNITY OF SCIENCE

By C. R. GROVES

ONE of the basic concepts of Theosophy is that the material diversity of manifested Nature has its roots in, and draws its vitality from, an underlying spiritual unity. The urge towards reintegration in terms of this unity is constant and powerful, and this statement applies to science no less than to other aspects of human living. It is true, that the modern tendency to specialization has resulted in the fragmentation of science to an incredible degree. So much is this the case that the word "science" is almost meaningless unless qualified by the mention of the particular science under discussion. In spite of this, science is always either implicitly or explicitly seeking unity. Thus Albert Einstein could write of science in *Ideas and Opinions*:

It is in this striving after the rational unification of the manifold that it encounters its greatest successes,

and every scientific worker has an implicit faith in a unity underlying the diversity of his particular field. Thus every theory is an attempt at unifying diverse phenomena, and no scientist could work without a belief in a unitary orderliness in Nature.

In a deeper sense many scientific thinkers have sought a principle which underlies and unifies the three main scientific disciplines. These three are: the physical sciences dealing

with matter, the biological sciences dealing with living organisms, and the psycho-social sciences dealing with man.

It is a natural outcome of the scientific method to try to find this unitary principle from below, in the sense that there have been many efforts to explain the characteristics of living organisms in terms of complex chemical actions and electrical potentials, and likewise to explain the psycho-social behavior of man as arising from an aggregate of primitive instincts and reflexes conditioned by his environment. It is suggested that all such attempts must fail because the phenomena of any level of reality can only be understood in terms of a higher and more inclusive reality.

The Theosophist, feeling intuitively as he does the reality of the One Life animating the multiplicity of forms, has always accepted this as the unifying principle, and Theosophy has always taught that everything is to a greater or lesser degree alive. The reality of "life" as one of the two everlasting principles of manifestation (the other being matter) is not, of course, accepted by the scientific world, but there are some pointers and tendencies in the general direction of its acceptance, and there is a concept which can be regarded as at least one indication of the underlying unity of law. This is the concept of *homeostasis*.

Homeostasis was first discussed in connection with biological organisms and indicates the self-regulating power of the organism by which it achieves a structure of optimum efficiency within its given environment. A typical example of homeostasis is temperature regulation in warm-blooded animals. The creature has a physiological mechanism which is capable of regulating its temperature within a very small range. Man has, of course, invented many mechanisms which work on the homeostatic principle. The thermostat, for instance, achieves temperature regulation by a mechanism which is extremely crude compared with the mechanism of

temperature regulation in a living organism. There are many well-known mechanical applications of the principle such as the speed governors of engines, compensating mechanism in clocks, etc. In such mechanisms the principle of "negative feed-back" ensures that a slight variation from a pre-determined norm actuates a compensating mechanism which works against the variation and restores the balance.

As a result of man's success in inventing such mechanisms and his detailed study of the mechanisms of living organisms, one constantly comes across the suggestion that the living organism is nothing but a complicated machine. These ideas have arisen more especially in connection with work on the human brain, whose electrical phenomena have been studied in great detail. It is possible, for instance, to make a purely mechanical "beetle" which will move in a complicated way under the influence of light and can even learn to correct its own errors. The mechanism of such a "creature" is extremely crude compared with the mechanism of a living beetle, and of course its range of response is very narrow and is pre-determined by its inventor. It seems incredible that a man, having made a machine, however clever and complicated this may be, should then proceed to compare himself with it, as it is obvious that the machine is of an entirely lower order of reality compared with its creator, and embodies indeed only one aspect of his mind.

The principle of homeostasis also includes the maintenance of the balance between the organizing, assimilating, growth process on the one hand, and the disorganizing, disintegrating, death process on the other. It is suggested that this principle holds throughout the whole manifested cosmos at every level of becoming. At the astronomical level, for instance, the level of galaxies and congeries of galaxies, a modern theory is that the whole universe itself is self-maintaining. There was a time, not long ago, when it was believed that under the much

discussed second law of thermo-dynamics the cosmos was in fact running down to a condition of greater disorder which would finally result in its extinction. The second law, however, only applies to a hypothetical closed system, that is, a system which neither gains from nor loses to an external or internal field; and it is now believed that the universe is not a closed system, that therefore the second law is of local application only.

According to the theory recently elaborated by Fred Hoyle, for instance, matter is constantly being produced in the depths of space in the form of hydrogen atoms, which atoms, later, by a process of aggregation and nuclear fusion produce the whole gamut of chemical elements constituting the nebulae, suns, stars, etc. It is also held that the universe is "expanding" in the sense that every body in space is moving outwards at an increasing speed, with the result that finally the body must attain the speed of light, and disappear into the unknown and unknowable over the "cosmic horizon". Modern astronomical theory, therefore, would see matter as appearing from the chaos and disorder of an infinite unknown, as lasting in manifestation for an incredible length of time, and then as disappearing into the disorder and chaos of an infinite unknown. While in manifestation, however, the universe maintains a stable state, so that, for instance, the average density of matter in space remains approximately constant, and the general pattern persists. Thus, we find J. Z. Young in *Doubt and Certainty in Science* writing:

Might we then take as our general picture of the universe a system of continuity in which there are two elements—randomness and organization—disorder and order, if you like—alternating with each other in such a fashion as to maintain continuity? Is it possible that the data of the astronomers can also be interpreted as a system of balancing, of maintaining a steady state, just as our living system does, with the characteristic that it builds up systems of order and then returns them to disorder?

—thus comparing the whole cosmos with a living organism.

In the course of a short article like the present it is not possible to show in great detail how this principle of homeostasis applies at every level to atoms, cells, persons, as well as to their aggregates. It can be shown to operate at the psychological level, for instance, where every new experience is sorted, as it were, by the already existing desires and tendencies (the "life pattern" of Adler), and only those ingredients of the new experience which are consonant with the old pattern are built into it. To change one's basic psychological pattern requires an influence from a higher level than that of the utilitarian mind. This is why it is not possible by psycho-analysis, or any similar technique which deals only with the mental level, to assist a person towards a real spiritual integration. The psychological pattern can only be fundamentally changed by an influence from beyond the mind, that is, from the spiritual realm of intuition and will.

Without elaborating this principle of homeostasis at any of the other levels, enough has probably been said to suggest that it is one expression of a unifying law throughout the whole of manifestation; that all the patterns which are built and maintained at every level are expressions of the One Life, whose action can thus be seen as the unifying principle in science as it is in the Cosmos, which is the object of scientific study.

C. R. GROVES

*Fear not the confusion outside of thee, but within thee;
strive after unity, but seek it not in uniformity; strive after
repose, but through the equipoise, not through the stagnation,
of thy activity.*

SCHILLER

KRISHNAMURTI AND HIS PHILOSOPHY

BY DR. P. W. VAN DEN BROEK

"The Search for Truth is Religion."¹

THEOSOPHY encompasses truth in every form; scientific, artistic, religious and social, and it is inevitable that a Theosophist therefore should watch for truth in all its aspects. Krishnamurti, often referred to as Krishnaji, is giving a new presentation for this age and in the language of this time. The old Greek slogan, "Know thyself," is the essence of every occult and mystical teaching, and has been brought again sharply into focus as the core of Krishnaji's mystical philosophy. Only through self-knowledge can a man come to Truth and eternal Reality; doctrines can only assist in pointing the way, but the seeker has to map out his own individual path.

Philosophy and religion lay down certain methods whereby we can come to the realization of truth or God; yet *merely to follow a method* is to remain thoughtless and unintegrated, however beneficial the method may seem to be. . . .²

Krishnaji has several times waived any assertion that he is the manifestation of the Messiah or any higher Being. He is what he proves himself to be: a mystic, reminiscent of the Greek type such as Plotinus or the Christian Neo-Platonists of Alexandria exemplified by Clement and Origen. His teachings

¹ *Education and the Significance of Life*, p. 98.

² *Ibid.*, p. 57; Italics by the writer.

(it seems to the writer) are centred around the awakening of the intuition and the integration of the various functions of the human consciousness, including the sub-conscious and the super-conscious, so that life will become full and intense. Occultism and Mysticism represent the scientific and artistic-devotional aspects of the inner life and, though intertwined, one of the two will be dominant. Krishnaji's expression is dominated by that of the mystic, and his thoughts, beautiful and profound, are in no way in conflict with the Ancient Wisdom; on the contrary, they elucidate each other.

Awareness of this whole process, both the conscious and the hidden, is meditation; and through this meditation the self, with its desires and conflicts, is transcended.¹

He also emphasizes the possibility of the unification of the human consciousness with the Divine, the *Unio Mystica*, which he has experienced and describes as

an inner experience which cannot be translated into the finite. It is so vast, so immense, that unless you experience it yourself, it remains a mystery, a hidden secret. . . . Truth, which is liberation, is the harmony of the self, which is calm, serene, undisturbed, pliable, eager. The individual self, the individual 'I,' must become united to that self which is the creator of all things.²

In all his teachings he represents the mystical aspect of Theosophy, a side which is so needed in the world to-day, and those who meet him will experience his sweetness, spiritual strength, and love for independence, his insistence on freeing oneself from all restricting influences, from churches, societies and doctrines, all so typical of the mystic in his "flight of the alone to the Alone," as Plotinus has expressed it so beautifully.

Self-knowledge is necessary if one is to be free of the influences and values that give shelter to the self; and in this freedom alone is there creation, truth, God, or what you will.³

¹ *Education and the Significance of Life*, p. 57.

² *Krishnamurti and the Unity of Man*, by Carlo Suares, pp. 121 and 123.

³ *Who Brings the Truth?*

Krishnaji has never challenged the great truths like the laws of Karma and Reincarnation. As to the first he says:

Do not live in the future nor in the dead things of yesterday, but live rather in the immediate now, with the understanding that you are a product of the past, and that by your actions of to-day you can control tomorrow and so become the master of evolution. . . .¹

Referring to the second, while speaking of himself, he says:

I have always in this life, and perhaps in past lives, desired one thing : to escape, to be beyond sorrow, beyond limitations.²

But what he is challenging is thus stated: Why do you believe in these truths? He forces the listeners to examine the contents of their own minds. Krishnaji has two qualities in his personality which have bewildered many Theosophists. First he strengthens the essence of the thoughts of his listeners: if they doubt, they will doubt more, if they are not sure he will throw them off their feet; but if they are convinced of a truth after due investigation and stand firmly on their own feet, they will feel that he makes them stand stronger than ever before. Secondly, if a person approaches him with a question, the answer will be at the level of the question: if it is a question prompted by an emotion, the answer will be of an emotional nature; if it is a purely intellectual question, the reply will be on the mental level; but when the question has been prompted by an intuitional flash, then the discourse will be so formulated that its full meaning can only be sensed by one's deepest understanding. These qualities have made him the most perfect "purifier of the Theosophical Society," in fact, of any organization, because wherever there is a weak spot in the mental and emotional structure of a questioner, there Krishnaji will thrust his charge. A Theosophist, in order to balance his development, should include in himself the nature of the occultist and the mystic, i.e., at an early stage he should have his "intuitive feel" sufficiently developed to guide him on the way.

¹ *Life in Freedom*, 1928.

² *Who Brings the Truth?*

The discourses of Krishnaji, which have all a mystical background, are worthwhile reading for every Theosophist, but he must read them with the "awareness" of the Reality which Krishnaji tries to reveal, the Reality of the Unity of all Life and Consciousness which is the basis for the ultimate *Unio Mystica* and the existence of a great Plan of Evolution in the universe. He says:

The mind must have a goal of its own, but it must be a goal created by you yourself. . . . What is the ultimate goal for the mind? It is the purification of the self, which means the development of the individual uniqueness. . . . Desire is the motive power behind all action. . . . If a man knows how to use desire, it will bring him to the freedom for which he longs. . . . What is the ultimate goal for the emotions? It is affectionate detachment. . . . What is the ultimate goal for the body? Beauty.¹

The expressions of a mystic should be carefully considered, as he often reveals himself in only a few words. Krishnaji himself warns against quick acceptance and urges realization and awareness of the whole truth through meditation. It is often difficult to understand the mystic, and so Krishnaji has been misunderstood by many. Listening to him, I personally had often the idea that he tries to draw out doubt in his own statements, expecting somebody to say: "So say you!" Instead he is set up as an oracle, which is exactly what he warns us against.

Krishnaji will tell you what is the mountain-top, but he will not guide you in the first steps to climb the mountain. You can read what he says about self-analysis, about coming face to face with the many delusions that you have created for yourself; you must reach the Inner Light within you, and then you can, by the Light that shines within you, tread the way. It is a hard way, because you cannot rely on anybody else. You must not come to Krishnaji every moment to ask him what to do. Once he has shown you that the Light is within you, you have to follow that Light, and if you have strength enough, you can rely upon yourself and follow it. Unfortunately there

¹ *Life in Freedom*.

are very few who have that rare strength. They may have seen a flash of the Light, but have not become one with the Light, and then the realization that they have shaken off every guidance and have to stand alone may represent a catastrophe, as someone very characteristically expressed: "Krishnaji threw me over the precipice and there he left me."

But the mystic, after having torn all the "veils" away which obscure the vision of Reality, often reveals himself only in one sentence, which is overlooked. On the question "Why Spiritual Teachers?" Krishnaji analyses that the average person will choose a guru because he is confused and because he wants his prejudices satisfied, but will "not choose a guru who says, depend on yourself". He reveals himself when he says in *The First and Last Freedom* :

Another can point out the way, but you have to do all the work even if you have a guru, . . . if there were not problems, if you understood life completely, you would not go to any guru.

Certainly, because you would have reached the Light and be a guru yourself.

Reading his later works, where he is the mature philosopher, one cannot help remarking that: (1) he never gives a direct method, nor does he repudiate any method, but points out the necessity of being aware of what one is doing; the why and how of every action; (2) he does not limit himself to any one line of thought, but tries to include in his statements all aspects of human expression, religious, philosophical, artistic and scientific. It is this generalization which is characteristic of mystical thought and which appeals to the present-day trend which challenges dogmatism, revolts against limitations and turns away from domination and discipline. It is obvious that this is a transition period which in the future will be superseded by the age of intuition. Is Krishnaji as a world figure preparing that age?

P. W. VAN DEN BROEK

THE EGO AND THE CYCLE OF LIFE

By BASIL P. HOWELL

IF there is one thing that can be said with certainty of the various schools of modern psychology, it is that their theory and practice are medically conceived. Their concern is mainly with the pathology of the mind as a social product. It is true that some psychologists, particularly of Jung's school, are persuaded that just as there is a normal physiological pattern of human existence so there must be a normal design of a psychological nature.

Gerhard Adler discusses this pattern in his *Studies in Analytical Psychology*. He looks upon the first twenty years of life as devoted to the emergence of the individual from the collective unconscious and the family group, the second twenty years as the period in which the man establishes himself and his household, and the last thirty as the age intended for some realization of the meaning of life. This is reminiscent of the ancient Indian representation of human life as consisting of four stages—student, householder, forest-dweller, and ascetic. But the modern conception lacks the ancient Indian ethical outlook founded upon the laws of karma and reincarnation. We find in the former no philosophical notion such as may lead hopefully to the establishment of a relationship between human conduct and ultimate reality.

For the most part, however, psychological studies are content to proceed along empirical lines. Social psychologists

are making investigations into mass propaganda and similar phenomena, educational psychologists are conducting experiments amongst children in order to determine emotional reactions and quotas of intelligence, and in industry there are experts who argue about incentives and methods of productivity without much regard to cultural or ethical ends. In the case of psychiatry based upon psycho-analytical findings, what were once classified as specific abnormalities are now categorized as "psychogenic"—failures of the individual to understand and adjust himself to his total environment because of untoward circumstances in his personal history. Writes Dr. A. A. Brill in *Lectures on Psycho-analytical Psychiatry* :

Only in extreme cases can normal be distinctly separated from abnormal.

In other words, mental disturbances may be thought of as symptoms; the originating disease is modern civilization with all its by-products.

Upon this basis of observation and experience of symptoms (apparently, no one is able to suggest a cure for the disease itself!) a specific problem such as anti-Semitism may be viewed as a social attitude susceptible to accurate measurement, and its causation and structure made the subject of scientific analysis, free from any problem of racial morality. It was said by Dr. H. J. Eysenck at the 1948 meeting of the British Association for the Advancement of Science that such an analysis did not aim at making what he called "elaboration of ethical prescriptions," but was concerned merely with factual points, such as the distribution of anti-Semitic propensities in any given population.

In the same vein is Dr. Brill's idea of the self as a part of the *Id*, the instinctive life, which has been made painfully aware of a hostile environment, a part which is "modified into what we call the Ego"; the burned child not only fears the fire but incidentally acquires a soul and an

illusion of free will! This is an aspect of the nihilistic philosophy of our modern age. What is thought of as "factual" or "objective" is an observation, physical or mental, separated from any consideration of the ends to which human or any other form of life is directed.

Turning to the Freudian school we find that it sees the *libido*, the impulse to live, as a biological pressure; dreams as pathological products; and symptoms of nervous illness as only the outcome of physio-psychological injuries in early life. On the other hand, Jung regards the *libido* as "psychic energy," dreams as "normal psychic functions," and symptoms as related to the present as well as the past. Nowhere is there discoverable, however, in these excursions into the mysterious depths of human existence, the reasonable assumption that in man's awareness of the operations of his own mind he has both historical and metaphysical evidence for the ancient teaching that two streams of mind-consciousness meet in him as *Vedana* and *Vijnāna* respectively—"perception by the senses" and "the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity,"¹ as elements in the chain of progressive existence.

In other words, we have not fully realized all the implications of man as a personal and impersonal being, at once immanent and transcendent in relation to the complete cycle of life. Because of this, it is legitimate criticism of accepted schools of psychology to-day that they appear to remove from human beings the belief in the power of the awakened human spirit to control and direct its own development. As one critic has put it:

... the picture of the wretched fragment of the *Id*, the puny disembodied wraith that has somehow become the self, driven this way and that by the compulsion of its instincts or the fervor of its super-ego, seems remarkably unlike what one supposed a human being to be. It

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

is almost a comfort to read of the schizophrenic patient who "projects her repressed feelings to the outside because she has the capacity to tear herself away from reality". At least, she does something about it!¹

Only a sage could compute what has been lost to contemporary thought through its *idée fixe* that man is the product of material nature, as well as being the child of chance. We shall continue to allow the personal ego to goad us to the bitter end so long as we do not familiarize ourselves with the hidden side of evolution. As it is, where shall we find, in the evolutionary hypotheses of orthodox thought a philosophical basis upon which to start the building of that integration of the psyche about which there are so many speculations?

Dr. William Brown thinks of Buddhism as "a pessimistic attitude," while he himself affirms that psychologists must believe that "the only ultimate value is satisfaction of desire".² What is this but a belief in the ultimate failure of the human soul to direct its destiny, even though it be softened by Dr. Brown's insistence that we should aim at full awareness of our identity with one another and "with the spirit of the universe," whatever may be meant by that phrase? More interesting, perhaps, is his outline of the psychological evolution of the human mind. If he be wrong here, can he be right, inferentially, anywhere? This is his mental picture :

By different acts of justice we acquire not only the virtue of justice, but the sentiment of justice as such; learning to be loyal to individual people and groups of people, we eventually gain the general abstract sentiment of loyalty. In this way various interests become organized in systems which thus control the conduct of the individual. The individual becomes more and more capable of regular consistent conduct—conduct according to rules that can be predicted with more or less accuracy. And this tendency towards the production of wider and more general systems strives towards an ideal aim of one all-inclusive system or sentiment, to which all others are subordinated.

¹ *Times Literary Supplement*, London.

² *Personality and Religion*.

This quotation admirably summarizes much present-day thought about the slow evolution of the human mind. It is obviously open to the question of how we may know that we are performing different acts of justice wherewith to measure our good deeds. If conduct grows from systematized interests, where may we hope to find a consistent principle in an ever-changing social environment? Is there no more powerful and sure source of the striving towards an ideal end than is to be found in a "tendency towards the production of wider and more general systems" of organized self-interest?

That we are able to ask these questions is a challenge to "the maker of the tabernacle," to use the graphic phrase of Sâkyamuni.¹ For it is the personal self alone, suffering from the *mâyâ* of modern scientific thought, who is the architect of the soulless theories that mark so much of the theory and practice of clinical psychology. But the spiritual nature of man is awakening from bondage. As yet, it perceives but dimly the truth that

the Âtman alone *warms* the Inner Man; i.e., it enlightens it with the Ray of Divine Life, and alone is able to impart to the Inner Man, or the reincarnating Ego, its immortality.²

First, the model in the mind, then the reproduction within the limitations imposed by the objective world. Oddly enough, some psychologists suppose that religion, as a subjective experience, belongs to the psyche, and is not in the least concerned with what is called objective truth—assuming, of course, that they deny Freud's theory that religion is simply a sublimation of sexual energy, or the theory of another school that it is an instrument of power! But this picture of the hidden sources of expression of the personal life has not led Western psychologists even to suppose that

spiritual and psychic *involution* proceed on parallel lines with physical *evolution*—that the *inner* senses, innate in the first human races,

¹ *Dhammapâda*, shlokas 153-4.

² *The Secret Doctrine*, Adyar Edition, Vol. 3, p. 119.

atrophied during racial growth and the material development of the outer senses . . . (*The Secret Doctrine*, Vol. 3, p. 295.)

Yet such is the esoteric teaching, and to it psychological science must one day come, if it would ever cease to do irreparable damage to the human consciousness by its probings in the dark. For it will be found that no theory of the activities and functions of the soul can adequately be formulated without reference to the archaic doctrine of its origin, essential nature and destiny. A philosophical basis for a clinical psychology will be found when it is realized that the truly spiritual problem in psycho-therapy is not so much the sublimation of instinctive energy by direction towards higher social ends as the integration of the personal with the spiritual Ego.

If we may here venture a definition of such a process of integration, we would say that it is such unified knowledge of the Ego in his three aspects of Will, Wisdom and Activity as can exercise its influence at all the levels of consciousness in our personal life. We are much more likely to reach this goal if we remember that all evolution takes place under cyclic law, and that as we grow in ability to "read the larger word of life" we shall find ourselves committed to the service of that Universal Brotherhood which is the beginning and end of all true Theosophical study.

BASIL P. HOWELI

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career; and he is greatest who does the most of all these things, and does them best.

R. D. HITCHCOCK

FROM NATURE UNTO NATURE'S GOD¹

By K. SUNDARAM CHETTIAR

HUMANITY has been in quest of God from hoary antiquity. That quest is never ending and still beginning. As the Primordial Cause of the universe, as the all-pervading Cosmic Consciousness and as the Infinite, He is beyond the comprehension of finite intelligences, as human beings are. However, His manifestation as the universe is perceptible to man within the limitations of his senses. The grandeur and sublimity of the universe, if contemplated in the right spirit, will surely bring a conviction of the existence of a great Designer—a Master-Mind.

Nature is the living visible garment of God, says Goethe, and the whole panorama of Nature is worshipful. Its great variety and complexity evoke reverence to the great Divine Artist, who is the Author and the Governor of the universe. Any man of sound common sense can feel that all this could not be the work of blind chance. The beauties of Nature are many and various. As men are in several stages of evolutionary development, and consequently of different temperaments, one particular aspect of Nature will not attract them all equally. But there are various avenues open to them, to choose and admire the Divine glory therein manifested. He alone who

¹ A broadcast talk.

has eyes to see and ears to hear, in the spiritual sense, can derive the benefit, but to the ignorant, crude, and undeveloped man a primrose is only a yellow primrose and nothing more.

Astronomers and anatomists have admired the vastness and minuteness of creation. The vast sky, with the myriad stars twinkling, makes one feel: "My eyes feasting on the midnight sky bring home to my mind thoughts on the Most High." The starry region is inconceivably vast, and the distances of stars are staggering to the mind, if expressed in miles, and the astronomers are therefore stating the distances in light years. Every self-luminous star is a sun, and is the centre of a solar system, like ours, and it is said roughly that there are 1,000 crores of solar systems, and some of the suns are many times bigger and brighter than our sun. Our earth is only a speck in the great universe. On the other hand, the physical atom is considered to be the minutest particle of matter. The investigations of modern science reveal that the atom is a miniature solar system, consisting of units of energy, a proton as the centre, with the electrons circling round it. In the final analysis, matter is energy and radiation. Would not the contemplation of Nature, in either of these aspects, rouse in our minds awe, reverence, admiration and devotion to the Great Creator! This is practically worship of God through Nature.

From the oldest times, some way of worshipping Nature was adopted by men of all grades, by sensing that something mysterious lies behind all the grand phenomena of the universe. The *Rig Veda* consists mainly of magnificent hymns in praise of the wonderful Divine manifestations. What the highest feelings are, when contemplating them, is thus beautifully expressed in Tennyson's poem, *The Higher Pantheism* :

The sun, the moon, the stars, the seas, the hills and plains?
Are not these, O soul! the vision of Him who reigns?
Is not the vision He? though He be not that which He seems?

Nature is not merely mechanical and inanimate, but is suggestive of sublime thoughts to the wise. This is well expressed by Shakespeare, in *As you Like It* :

Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

The outstanding object of Nature evoking worship and wonder is the sun, whose resplendent glory is best seen at dawn and in twilight. The vision of the eastern horizon, at dawn and at sunrise, with the scintillating lustre of gorgeous hues spread over the sky, in fantastic shapes, quickly changing, is full of wonderful charm. The serenity of the atmosphere, at that time, is strikingly felt, and the mind of the observer is at peace. Poets have glorified this vision in exquisite verses, giving free vent to the skill of their imagination. To the same effect is the vision of the evening sun on the western horizon, which then looks as a golden canopy interspersed with wonderful tints, being the reflection of the sunlight on the wandering clouds. Why do the vast majority of mankind go their own way, as if blindfolded, without contemplating the beauty of this vision, which Nature provides everyday? Is their indifference due to familiarity? Suppose a man, born blind, gains his eyesight after becoming an adult, will he not be filled with rapturous wonder and delight, on seeing the glory of the sun, and deem it a miracle? Will he not send forth his prayerful devotion to the Almighty Creator?

The moon, too, is an object of worship, similar to the sun. In the Hindu scriptures, the sun and moon are symbolically mentioned as the two eyes of God in His physical manifestation as *Virât*. In contemplating the gentle moon, spreading her silvery beams, in the night's cool atmosphere, there is much exhilaration in our hearts. Even infants are captivated at the sight of the moon, instinctively.

Let me now come to some other kinds of emotional worship of Nature. A typical object for such worship is the majestic Himâlayan range. The magnificence of the snowy mountain scenery, extending more than 1,400 miles, with a line of icy heights of twenty thousand feet and more, crowning the range, is awe-inspiring. The sun-kissed peaks, mantled by forest and snow, rising above the valleys and the meadows carpeted with green verdure, have to be gazed at with mute wonder. The Hindus as well as the Tibetans believe that the Himâlayas are the secret and sacred abode of Devas and Rishis, the Supermen. The Himâlayas are a "sanctuary" eminently fit for thoughts of reverence and worship.

The waterfalls such as the Niagara Falls in North America, manifest the power of Divinity, before which man's power pales into insignificance. Similarly the storm at sea, which is circular like a whirlpool, is boisterous at the outskirts, the wind blowing with great velocity, but in the centre of the storm there is a space of complete calm due to the absence of wind. If this aspect of Nature is deeply understood, a spiritual lesson can be learnt. The restless mind is in the nature of a storm, raging with anxiety, fury and misery on the outskirts, but if we can dive deep and experience the stillness and quiescence within, we can rest in the peace that passeth understanding.

It is possible to have a conception of the ethical nature of the objects of Nature. Wordsworth has brought out this conception:

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

If the meanest flower can arouse thoughts sublime, what should be the effect on a contemplative mind of seeing other gorgeous flora, with flowers of various colors and shapes, shining in broad day-light? Magnificent forests comprising giant trees, and extensive groves of cocoanut, arecanut and

palm trees, are indicative of the exuberant life of Nature. The belief in the existence of deities in charge thereof, cherished by the generality of Hindus, cannot be relegated to the region of superstition. Similarly the vast expanse of the ocean with its surging waves and undulations has been the object of admiration by poets like Byron. This phenomenon of Nature does proclaim her Great Creator and evokes feelings leading to worship.

Lastly, I would like to refer to the Antarctic continent around the South Pole, which has been discovered by intrepid explorers after centuries of effort, a vast expanse of land, covered in depth by ice and snow of almost the size of South America. There are numerous mountains with patches of clear ground here and there. The scenery is praised by the explorers, in a superlative degree, and this wonderland is said to be one of Nature's masterpieces.

A study of Nature, in the right spirit, inspires one to a recognition of Divinity as her substratum. The worshipper's love and reverence are directed towards the one God, whose manifestations are the natural objects, just as the various idols in the Hindu temples are worshipped as His symbolic representations.

K. SUNDARAM CHETTIAR

One aspect of the Divine Mind is specially noteworthy, and it is that of Beauty. What we find beautiful in any thing or in any event is only the beauty of the Divine Mind mirroring itself in the thing and the event. Therefore, if we but cultivate our sense of beauty, we pass from one vision of beauty to another till we see the alone Beautiful, God Himself.

C. JINARÂJADÂSA

HUMAN INSTINCT

By R. J. ROBERTS

LIFE presents itself to our notice as consciousness, to us humans as self-consciousness. Within this self-consciousness there may be found many forms or styles of consciousness: physical, emotional and mental, with many sub-aspects.

Physical consciousness, in its perceptive form, is sense-consciousness, and is that manner of awareness of this physical world which operates through our normal five senses. Our physical activities are directed and controlled through these senses. This manner of consciousness is itself governed and controlled through a manner of consciousness we know as emotional, and imposes upon us styles of a combined activity for that which is acceptable or unacceptable. Again, in its turn, the activities of this emotional consciousness may be controlled or governed through another style of consciousness which compares the present occasion, as an item of experience, with some memory of that which has previously been experienced, and as the instrument of a unit of central self-consciousness decides that which must be done. Wholly or partially, the unit of central self-consciousness, acknowledgeable but not perceivable by the personality, thus governs and controls the physical or waking life, and all activities, in the personality of combined physical, emotional and mental self-consciousness.

Each manner of consciousness can be seen as operating through an instrument which, like the physical instrument, develops a style and unit of sub-self-consciousness recognizable

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as habit. We all have physical, emotional and mental habits which, by the power generated through many repetitions, may sometimes cause actions not directly governed or controlled by the central unit of self-consciousness.

We have three distinct forms of memory. The memory used by the physically awakened self-consciousness is basically sensory in style. We are able to recall out of memory only that which has been the resultant of physical action in this life, and thus must be composed of sensory forms: things of color, shape, sound, taste, smell, etc. All mental and emotional concepts are recalled from memory as relationships or physically sensory relationships, for only these are recognizable through the brain, or waking, consciousness.

Since there are emotional and mental habits, there is every likelihood, by comparison with physical habit-capacities, that there exist mental and emotional instruments to embody these habits. Other than the simple physical memory, there are styles of memory, of which all, with some aspects of physical memory combined, are parts of the stored memories of the central unit of self-consciousness; for it is through them that the central unit of self-consciousness directs or permits all the life activities of the human personality.

Three main types of memory may be discovered. These are: the consciously retained and voluntarily recalled waking-consciousness memory; the memory that can be recalled through the brain only under special conditions and circumstances; and that which is normally not recalled, but which may be seen to govern a great deal of the capacities and activities of the personality. The first may be called "the waking consciousness memory," the second "sub-conscious memory," and the last the "unconscious memory".

Waking conscious memory contains the readily recallable incidents, experiences and consciously received teachings given to the personality. The unconscious memory, on the other

hand, is seldom recalled, but nevertheless affects and often directs the general life of the personality. It is the basic record of the previous lives of the individual, whether in this world or elsewhere.

The normal waking conscious memory is the well-known memory of the personality, consciously received during the personality's present life, and readily evoked as required. The sub-conscious memory is to be seen in superficially instinctive actions, as the influences of environment and traditions of the present life; and this naturally shapes, if it does not actually dictate, the styles of behavior employed by the personality. The unconscious memory appears most clearly as instinctive reflections of all the errors and excesses, accomplishments, aspirations, failures, and so on, endured through the incarnations since individualization, and, to some extent perhaps, even before those lives.

There are many instincts which formulate or characterize the character, capacities and qualities revealed throughout the life of a personality and are seen to be active there. Each individual, since individualization, has, in all probability, had many incarnations, in each of which he has been able to add some small amount of valid experience to this unconscious memory. Among these lives there would have been incarnations, both male and female. The individual is therefore always in good position to assume, with some equal facility, guardianship of any personality, either male or female.

Basic instincts will appear in the life and actions of a personality—either male or female, for sex is a short and transient characteristic in the normal life of the personality—in the forms of tradition of every race and every form of society. Universal tradition must reflect all that has been best and ideal in every age and condition. The traditional masculine glory has ever been strength of mind, emotion and body, able to meet and dominate each and every circumstance. He is the

hunter, the bread-winner, the laborer, the explorer and investigator, the fighter and governor, the thinker and experimenter, the designer and craftsman, the father of children, and so forth. All these he has exemplified in every age and in every race. Summing them all into one set of characteristics, he may be seen in action as going to, attacking, and reshaping his environment—whether it be physical, emotional or mental—and all this he performs through his basic capacity and instinct of strength. He *goes* to his environment in order to *change* it.

The instinctive style of action shown by a feminine personality is different. Traditionally her characteristics are beauty, tenderness, weakness, etc. She is the home-maker and expert operator of the domestic arts, the encourager and entertainer, the cook, the reliever of pain and trouble, the mother of children, and so forth. Her ideal is harmony and beauty, she is one upon whose breast the weary may find peace and recover new vigor, and at whose knee the child finds that unfailing love which is everlasting forgiveness. Her part is not that of the fighter. She is the sheltered and protected, the partner to whom her man may return weary, disheartened, beaten; and him she heals, encourages and rewards—with tenderness. All these instinctive characteristics exhibit an eternal *invitation* to her environment to *come* to her; and this, man instinctively brings to her. All this she transforms into things of beauty through the exercise of tenderness.

These instinctive characteristics appear in other ways also. Confronted by occasions where choice has to be made, the masculine choice, affected instinctively by a consideration of his environment, is made as the most *suitable*. The feminine again is different. Her instinctive choice, since it will concern the relationships between herself and the consummated occasion, is for the *acceptable*. It can be seen that this suitability suggests a *harmony* of relationship and function, whereas, acceptability suggests more nearly a *beauty* of relationship and function.

The ultimate decay of sex, the loss of well-accustomed emotional ways, appears to emphasize greatly the differences in these two styles of instinctive choice.

Nevertheless, the two instinctive sets of characteristics endure throughout the whole lives of personalities, and each dominates the life of the personality in various ways, which are not continuously the same. These changes seem seldom to be understood, and this misunderstanding seems to promote those occasions of conflict that normally seem to afflict otherwise harmonious relationships.

R. J. ROBERTS

THE CHRISTMAS LEGEND

*On Christmas Eve at midnight hour
(The charming legend tells)
All creatures, wild or tame, have power
Bestowed at chime of bells.*

*They hear the prayers of humankind
And wonderfully wise
The timid hare, the gracious hind
Respond with gentle cries.*

*And as each soul in joyful mood
Kneels and doth praise outpour
They, creatures of the field or wood,
In meekness do adore.*

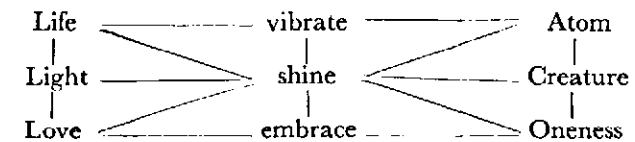
ALISON A. GILES

THE THREE-FOLD WORD

By KARL RIEDEL

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

THIS invocation given by Dr. Annie Besant, is a sort of magic-square, in which not only the horizontal but also the vertical and diagonal lines have meaning:



Thus we have three trinities represented by the above lines, and a unity beyond, within which these trinities are co-united. We are accustomed to read these lines horizontally; here a subject is connected always with an object by an action (a verb). Life creates the atoms by vibration; Light the creatures by shining; Love the oneness by embracing. But there are also the three vertical trinities consisting of three subjects (life, light, love), three objects (atom, creature, oneness) and three actions (vibrate, shine, embrace).

This magic-square is, however, also of use in a three-fold way. It can be used as:

1. A prayer in a devotional way (*Bhakti*) for individual evolution (Ego).

2. A creed in an intellectual way (*Gnâna*) showing the cosmic evolution (Monad).
3. A mantram in a willing way (*Karma*) influencing form evolution (personality).

Again, when we concentrate especially on the three subjects, which are divine aspects, we accentuate the prayer side; when we concentrate especially on the three objects, the results of creative processes, we accentuate the creed side; and when we concentrate on the three activities, the method of creation, we accentuate the mantra side of this inspired invocation.

The three aspects (subjects) in their use for individual prayer show the way from the appropriate life (of the personality) to the light (of the Ego) on to the love of the all-one (Monad). They indicate, however, also the three-fold way of karma, where life is the incentive (the beginning), action which furthers life in the outer world leading to illumined recognition (light), on to the all-love for the whole; then of gnâna, where light is the incentive (the beginning), the recognition of the co-united pattern of the whole, leading on to the love of the whole, where love is the incentive (and the beginning) becoming aware thereby of the inner life, pervading through to the source, the one light at the centre. Again the outer (physical) life must reflect the inner divine life (nirvânic), the outer (astral) love must reflect the inner (buddhic) love, and the light of the outer thinking faculty must be illumined by the greater causal light behind. Then can the lower reflection in the personality become one with the egoic trinity of light, love and life, and by initiation the feeling be reached, to be one with every other, to become at last one with the triune whole.

As the three aspects (subjects) concern the higher trinity in man when used for individual development as a prayer, so they concern the greater trinity of the cosmos, when they are used as a creed, to explain the development of the greater

whole to which we belong. The whole magic-square is first of all a theosophical creed, but the trinity of the objects shows especially the products brought about by the creative processes by the Three Persons, in the working of the three streams of life. First the Third Person, the Giver of Life, creates the different atoms by different vibratory rates, which are analysed by science through spectral-analytic methods. Then the Light shines in the creatures built up by the Second Person, reaching its culmination in the perfected creature, "man"; science knows to-day, too, that each organic cell has its central light irradiating its smaller system. Then God the Father unites the whole of Creation by spiritualization into the oneness of His Being by the all-embracing force of Love.

In this trinity of atom, creature and all or (as the perfected product) of atom, man and sun, man stands in reality in between an atom and the sun (the "giant" atom) concerning his size as well as also his mass as science (Prof. Eddington) points out. But also in a spiritual relationship man stands in, as a causal atom in his causal body, between the physical atom and the spiritual (nirvânic) atom. In him also differentiation has reached its climax and integration begins, and as physical atoms are co-united (as organic cells) to create man, so causal bodies are co-united (as Heavenly Men) for re-creation in God.

In addition the purely physical atoms are of three kinds: the ordinary physical atoms filled only by the Life of the Third Person; the vitality globules, filled by an inner light, which are necessary for the organic creatures brought into being by the Second Person; and the permanent atoms of God the Father, in which the One becomes the many but embracing these many always in a greater whole with co-uniting love. And as the physical atom becomes loaded up with vitality, when the vitality globules appear, so also our causal atom (causal body) must become filled by a higher vitality (of buddhic force) in growing and reaching higher up to become at last a permanent

(nirvânic) atom, which comprises the whole in oneness. But here the diagonals of this magic-square reveal their meaning: for through a creature shines not only the light, but also the life in such a creature comprises a whole and the force of love vibrates in it, enabling it to reproduce.

Another trinity is yet co-united in these trinities: religion, science and philosophy. The prayer and higher individual evolution concern religion. The cosmic evolution belongs to the realm of science. The three activities of the mantram belong to philosophical thought.

These three activities concern the three *gunas*: *rajas* (shining or radiating), *tamas* (embracing), *sattva* (vibration or rhythmic movement). Radiation, moving straight forward from a centre in all directions, embraces the counter-balancing, re-directing force of the encompassing force-fields, which at the same time move in circles around a centre (electricity producing magnetism). Both movements combine resulting in vibratory movements (electro-magnetism, the child of both). Again, Spirit is radiating force, matter imprisoned force by curving the straight line into a circle, forming thus the atom. Curving radiation means materialization (female function); straightening curved force, setting her free, means liberation, spiritualization (male function); both combined create life by vibrations, undulations. All atoms and forms are composed of undulations only, according to their vibratory rates. By spiral arrangement and movement the atoms of the different planes are built, and macrocosmically by a similar process the globes arrange themselves into cosmic globes.

Cosmically, the all-embracing Love is the force of gravitation; this force leads to the accumulation of the matter (to materialization) for a star; by the increasing mass of the star the pressure within a star grows too, resulting in increasing heat, whereby a counter-balancing force, driving outwards, results. When this inner heat becomes stronger than the gravitational

pull, then it overpowers the outer pressure and "radiates forth" (in dematerializing matter) as a powerful and brilliantly shining light, "a new star"; by such a *fiat lux* a new creation begins on a cosmic scale—love becoming ever more hot, the cause of a "beam of light" and a new creation! However, when both forces are in balance, also a rhythmic vibrating star may result (cepheid), its light growing and diminishing in regular "pulsations".

The three-fold word (AUM) is, however, also manifested microcosmically in every one of us. When using it as a mantram we can think during the first line that the outer life composed of the atoms of the personality might vibrate in ordered rhythm, during the second line that the (Egoic) light within might radiate forth through us into the world, and during the third line that the smaller light within us is one with the (Monadic) light of the greater whole, embracing all in oneness by Love.

KARL RIEDEL

Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or at least, of some form of Matter. . . . Listen to what Āryāsanga says, stating the same fact:

"That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs of which each step become denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not."

H. P. BLAVATSKY

THE ETERNAL PLAY

I wandered in a shady glade where Nature's heart of golden peace
 Beats ever to the magic song of sacred splendor in content.
 Her rhythm beating softly sounds. 'Tis the heart of earth herself,
 The lives of all who live in peace, who to her care from God were sent.
 The sun, his mighty orb afire, the father of the souls of man,
 Spoke to earth in mystic tones, ere sinking in the golden west.
 Alas! I know not all he said, for truly, as the Gods he spoke:
 But in just one of Nature's days, many new-born souls he'd blessed.
 His power he gave to older souls, who yet again on earth took life.
 In boundless wisdom travels he, for he knows God and loves us all.
 Eternity's his great abode, and Gods own law his work divine.
 Listen brothers . . . Can you hear? "Seek wisdom truly," is his call.
 "Farewell to thee oh God of glory," in chorus sang the forest lords:
 Their thoughts of beauty flashed above, a myriad colors filled the sky.
 Now slowly turned the gentle earth and Sol had gone for just a while.
 The shades of night crept o'er the ground and Luna, silvery, shone on high.
 The spirit kingdom of the woodland danced in magic ecstasy
 To Luna rising ever higher, to worship their own goddess fair.
 Exultant greetings were they chanting, for not alone did Luna move.
 Her rays with mighty Neptune mingled; an orb of beauty clothed the pair.
 Divine compassion were they shedding o'er earth in slumber wrapped.
 The moon for man, by pity moved, asked of Neptune occult sight.
 The distant star in love supreme, through Luna gave his gift to earth.
 To build in mankind wisdom holy, the shadow-creatures took to flight,
 Their sacred mission as of old, to serve the mighty planet lords,
 The boundless Gods of cosmic fire, burning in the soul of man.
 Every tender baby-mind, their dearest care that moment was,
 To mould in Neptune's mystic will; to help in joy the perfect Plan.
 As Luna speeded on her way; her path celestial, starry course,
 One by one, the spirit beings drifted back their work complete.
 Their auras glowed with rosy hues; the woodland beings sang in joy,
 For one again in radiant peace, did human heart and fairy meet.
 The eastern sky was dimly lit with tints of amber and of gold.
 The mighty sun in splendor rose; in joy the tiny creatures played.
 The lord of life in love of God, one more day to earth had brought.
 Oh Solar Spirit, power of truth! By thee the souls of man are made!

—A. KELLY

REVIEWS

Lecture Notes, (Volume I), by G. Hodson, T. P. H., Adyar, 1955, pp. 616, Cloth Rs. 25; Board Rs. 20.

Mr. Geoffrey Hodson, the well-known writer and lecturer, has here assembled, in note form, the outline of the work done under his direction in the School of the Wisdom at Adyar in 1954-55.

This first volume covers many aspects of man's psychology, evolution and destiny.

The students to whom this book is offered include all those who seek a short, simple and yet comprehensive outline of Theosophy. Those who had the good fortune to attend Mr. Hodson's lectures will perhaps enjoy the book most, for these notes will open the door of memory and imagination, will vitalize the sentences in their minds, and they will hear Mr. Hodson's words once more. But no notes, however good, can convey the enthusiasm, sincerity and eloquence with which Mr. Hodson expounds the teachings.

Some years ago Mr. Jinarâjadâsa published a book of lecture notes in a similar form. Such notes are valuable to lecturers as a basis for their own work, but all lecturers know that much reading and thought are necessary before they can mould the dry material of some-

one else's notes into a living form of beauty. Mr. Hodson's notes are helpful to the lecturer but might be more fully documented. References to compilations are not enough for the student, who should go to the *original* works. Reading lists in each chapter might serve the purpose, or a bibliography might be added. The book is clearly and attractively printed and arranged.

The subjects dealt with in this volume cover an immense field. They include the Monad, the Ego, the etheric, astral and mental bodies, man in health and disease, life after death, man's latent powers, causal consciousness, the seven rays, and individual and planetary evolution. Mr. Hodson's introduction, his inaugural address and his suggested meditation are especially original and useful.

One does not wish to criticize such a work, but Mr. Hodson would wish to correct the table on page 419. The order and dates of the Aryan sub-races there given are not entirely in accordance with Occult statements. There are also various opinions concerning the Seven Rays of men. Mr. Jinarâjadâsa, Mr. Ernest Wood and Mr. E. L. Gardner have suggested alternative presentations.

But, as Mr. Hodson so rightly says (page 7), "First of all, I ask students to bear in mind throughout our studies the essential factor of freedom of thought. Secondly, I remind the students that the wisdom we shall study is not man's wisdom."

We shall look forward to Volume II, which promises to deal with religions and cosmologies.

E. W. PRESTON

Pictures from St. Francis, by T. L. Vaswani, Gîtâ Publishing House, Poona, 1955, pp. 24, price 9 annas or 6d., paper.

This little appreciative essay of the great saint, St. Francis, is No. 16 of "East and West Series," the aim of which is to spread the message of sages, prophets, saints and rishis. Their messages, essentially the same, have always been a call to men to discover the wisdom of the spirit.

In the 13th century saint, Francis of Assisi, the author perceives qualities found in all the great eastern saints and holy men, such as love, utter simplicity, aspiration to assimilate the spirit of the divine. He quotes Machiavelli, a critic of Christianity, in addition to his more familiar role of realistic councillor of princes: "Possibly the Christian religion would have been entirely extinguished by its corruption, had not St. Francis and St. Dominic restored it to its original principles."

The author compares St. Francis with Guru Nānak who lived two centuries after St. Francis because of their purifying influence on their respective religions.

This booklet is not a critical essay nor a biography; it is an affectionate appraisal of the saint's holy life by one who is considered by many in India as a saint. As such it will have most interest for those who had not read the saint's life; and may prove an incentive for those who have not studied the life of this extraordinary man to look into the considerable literature on his life and times.

S. D. BALLARD

The Yoga of the Kathopanishad, by Sri Krishna Prem, John M. Watkins, London, Second Edition 1955, pp. 264, price 21sh.

The teachings of the Upanishads are based on experiences, essentially transcendent in their nature. So any attempt to study them at the merely verbal or mental level is bound to prove barren. The author of this book has made this point very clear even at the outset. In many places in this Upanishad it has been proclaimed that the Ultimate can never be realized by words or logical reasoning or by mind. The higher intuitive wisdom alone can help towards this realization.

The Ultimate can best be described only in terms of contradictions:

"Smaller than the small, greater than the great is the *Ātman*. Seated himself he travels far, lying he goes in all directions."

This Upanishad begins with the story of a true aspirant, Nachiketās, who has, by thought and discipline, made himself fit for the mystic instructions of Yama. True to the old adage, "Knock and it shall be opened," his soul-knock found response and he was initiated into the Truth. Thus are introduced the deeper problems of life and death.

Exposition of such themes as the principle of duality, analysis and synthesis, the relative places of logical reasoning and intuitive wisdom, the two paths of *kramamukti* (Liberation by stages) and *sadyomukti* (sudden and entire Liberation) makes the book very valuable.

The author gives the benefit of his comparative study of various schools of thought by giving parallels, including references to Plotinus, Hermetic mysteries, *The Voice of the Silence*, *Light on the Path*.

The latter half of the book is practically an amplification of the points enunciated in the earlier part. The last chapter sums up the whole Upanishadic concept of *Purusha*.

The author's deep knowledge of the Upanishadic standpoint is in evidence everywhere, and the book has been written with great sympathy and understanding.

R. SRINIVASAN

The Buddha and His Path to Self-Enlightenment, by Ronald Fussell, The Buddhist Society, London, 1955, pp. 173, price 7sh. 6d., cloth.

The author, who is Vice-President of the Buddhist Society, London, has incorporated in the present book his previous book, *The Buddha's Path to Self-Enlightenment*. Besides the text, the book contains at its conclusion an English rendering of the Mahāmangala Sūtra (the Discourse on the Greatest Blessing) and the Metta Sūtra (the Discourse on Compassion). The author states in his preface regarding the objects of the book: "An attempt has been made to convey something of the spirit of the Founder of Buddhism and something of the content of His teaching and it is hoped that many will find in it the beginning of a life interest."

The book is divided into two parts, the first of which presents the Buddha's life in simple language, and the second is devoted to an exposition of the essence of the Buddhist teachings: Karma and Reincarnation, the Three Signs of Being, the Four Noble Truths, the Five Precepts and the Noble Eightfold Path.

The presentation of the Four Noble Truths and the Five Precepts is refreshing. Each topic has been illustrated with a judiciously selected story from the discourses of the Buddha. In dealing with the Noble

Eightfold Path, which is the main topic of the book, the author has interpreted the Path with a commendable boldness which brings home the spirit of the Teacher and the teaching.

In this virile book which may be recommended to enquirers, young and old alike, the author has conveyed the spirit of the Great Teacher, who was an embodiment of Wisdom, Love and Charity.

H. R. GUNAWARDHANA

Neti-Neti (Not This—Not That), by L. C. Beckett, John M. Watkins, London, 1955, pp. 112, price 9s. 6d., cloth.

At the outset of this brief, interesting book, the author states its contents are concerned with what he believes is the real meaning of Jesus' last words on the Cross and His agony in the garden of Gethsemane the night before. The author thinks Jesus' death was the occasion for a perception of Truth not His before, and of a birth into Reality beyond anything He had experienced. What the nature of that Reality is the writer attempts to suggest, and only suggest, because that birth, that wrenching, from the world of appearance into the world of Reality each must pass through for himself.

To do this he brings together in a cogent, stimulating manner information from mystical and contemporary sources.

We are reminded that present-day thinking with regard to the nature of the objective universe is that it is a continuing process, and that the observable stuff of the universe in all its varieties is generated apparently out of nothing. The Astronomer Royal, Sir Harold Spencer-Jones, says on this point: "It is created out of nothing; it must be supposed that there is literally a true creation going on as a continuous process."

The Nature of the Universe, by Fred Hoyle, referred to a number of times, elaborates this thesis of physicists.

The reader's attention is directed to several statements of Meister Eckhart's, for example: "God is making the world now exactly as on the first day." The author feels that the mystic's insight and the scientist's thought are directed to the same mysterious, puissant, yet qualityless Source, a Nothing in between all data, actions, galaxies, genes; a Nothing that is witnessed in Nature and in ourselves as an unpredictable creativeness.

At the end of this highly readable book, the author offers another quotation of Eckhart's that parallels remarkably to-day's scientific thinking and hints at the last discovery of Jesus: "All things have been created out of Nothing, therefore their true source is the Nothing."

S. D. BALLARD

SUPPLEMENT TO THE THEOSOPHIST

DECEMBER 1955

THE EIGHTIETH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, 25th to 31st December 1955

TENTATIVE PROGRAMME

Sunday, 25th December

3.00 p.m. Theosophical Order of Service.

Monday, 26th December

8.00 a.m. Prayers of the Religions.

8.20 a.m. OPENING OF THE INTERNATIONAL CONVENTION—Presidential Address.

2.00 p.m. Indian Section Council—I.

3.30 p.m. Sectional Conference—I.

5.00 p.m. CONVENTION LECTURE I—Mr. N. Sri Ram, President.

7.30 p.m. Art Programme.

Tuesday, 27th December

8.00 a.m. Prayers of the Religions.

10.00 a.m. Indian Section Convention—I.

3.30 p.m. Short Lectures—I.

5.00 p.m. CONVENTION LECTURE II—Mr. Rohit Mehta.

7.30 p.m. Art Programme.

Wednesday, 28th December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. BESANT LECTURE (Indian Section).
- 10.00 a.m. Sectional Conference—II.
- 3.30 p.m. Symposium—I.
- 5.00 p.m. CONVENTION LECTURE III—Miss Emma Hunt.
- 7.30 p.m. Devotional Music.

Thursday, 29th December

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Symposium—II.
- 2.00 p.m. World Federation and All-India Federation of Young Theosophists.
- 5.00 p.m. CONVENTION LECTURE IV—Mr. Sri Prakasa (Governor of Madras).
- 7.30 p.m. Questions and Answers.

Friday, 30th December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Short Lectures—II.
- 10.00 a.m. Sectional Conference—III.
- 2.00 p.m. Indian Section Council—II.
- 3.30 p.m. Youth Forum.
- 5.00 p.m. CONVENTION LECTURE V—Srimati Rukmini Devi.
- 7.30 p.m. Lantern Lecture.

Saturday, 31st December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Indian Section Convention—II.
- 10.00 a.m. General Council.
- 4.00 p.m. CLOSING OF THE CONVENTION.

Additional Activities:

- Bhârata Samâja Puja—everyday at 6.15 a.m.
- Ritual of the Mystic Star—December 25th at 5.00 p.m.
- Order of the Round Table—December 28th at 2.00 p.m.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, by invitation of the Tamil Districts Theosophical Federation, presided over its 29th Annual Conference held under the auspices of the Sri Venugopala Lodge at Ukkadai, near Tanjore, South India, November 19-20. He was accompanied by Mrs. Bhagirath Sri Ram, President of the Federation, Miss Ann Kerr, Assistant Recording Secretary, and four students of the School of the Wisdom. The President delivered the opening address of the Conference, and another address to the members the following morning, and in the evening of the 20th, after the closing of the Conference, went to Tanjore where he delivered a public lecture on "Towards Unity," in the open air theatre of the Art Gallery, under the joint auspices of the Sri Besant Lodge, Tanjore, and the Tanjore Rotary Club.

Foundation Day

The 80th Anniversary of the Theosophical Society was commemorated at Adyar on November 17 in the Headquarters Hall, the

President, Mr. N. Sri Ram, presiding. There was a large gathering of residents and local members and the Hall was beautifully decorated for the occasion. The programme began with the Prayers of the Religions. Addresses were given by Srimati Rukmini Devi, Miss Emma Hunt and the President.

Srimati Rukmini Devi spoke of the deep meaning that the birthday of the Society has for each member. "To some," she said, "it is the perfection of the self and the striving to lead a beautiful and pure life, while to others it is the great teachings which have illumined their minds. . . Dr. Besant's life was the very embodiment of Theosophy, of real dynamic living; she brought down into daily living the sense of a higher Presence, the presence of the Great Ones who in Their love and tenderness for humanity started the Theosophical Society to fulfil a great purpose."

Miss Hunt spoke of the celebration of the Society's birthday as the commemoration of the birth of a great Idea—of World Brotherhood. She mentioned the names of the Society's greatest leaders during its eighty years, that their magnetism

might be with us during our celebration, and concluded, "But we are the builders of to-day, you and I and the thousands of members throughout the world, and it is for us to carry on and in our own day make dynamic the living truths of Theosophy."

The President spoke of the worldwide influence of the Society and the need of us all to have a feeling of universal sympathy and understanding, and good-will to all our fellow men. He has used the main theme of his talk in the Watch-Tower Notes of this issue.

The President closed the meeting on a high note of encouragement in regard to the work and influence of the Society in the future. The meeting ended with the traditional offering of flowers before the statues of the Founders.

South America

The tour by Miss Helen V. Zahara of the National Societies in South America, first mentioned in the Supplement for August last, is already bringing the Sections she has visited into closer touch with our Headquarters at Adyar. Interesting and appreciative letters and reports are being received from the countries so far visited; everywhere our sister is being received with enthusiasm and is making wide and useful contacts.

Miss Zahara's knowledge of the Spanish language, her sound know-

ledge of the basic truths of Theosophy, her ability as a lecturer, her experience as Recording Secretary at Adyar when Mr. C. Jinarajadâsa was President—all these together make her present tour of outstanding value, not only to the work in the National Societies in South America but also to the President and the office of the Recording Secretary at Adyar.

The following reports have been received from countries recently visited:

ARGENTINA

Miss Helen Zahara was obliged to postpone her arrival in Argentina for one week owing to the situation caused by the revolution, which made it necessary for her itinerary to be changed at the last moment. In spite of the upheaval and political transition taking place, there was publicity possible for her visit, and public meetings as well as members' talks were arranged in Buenos Aires, La Plata, Mar del Plata, Rio Cuarto, Mendoza and San Rafael. She also gave broadcast talks in Buenos Aires, Mar del Plata and Rio Cuarto. No public meetings were permitted by the authorities in Rosario and Santa Fe, but several gatherings of members and friends were arranged in these cities.

Throughout her tour of three weeks, Miss Zahara was accompanied by the General Secretary,

Mr. Enrique O. Gossweiler, and his wife, and also several other members joined the party for parts of the journey. Everywhere there was a warm welcome waiting. In Buenos Aires more than 150 members went to the airport to greet Miss Zahara, but unfortunately the plane was several hours late. Even so, more than 50 waited until 1 a.m. for her arrival, despite the late hour.

As Argentina moves into a new era in her national history it is hoped the Theosophical Society will find opportunity for great expansion and growth, and that the members will work together in harmony and enthusiasm towards that end.

CHILE

Miss Helen Zahara visited Chile in October and has written to the Recording Secretary as follows:

"I flew over the beautiful snow-capped Andes mountains to Santiago, the capital of Chile, where I was welcomed by the retiring General Secretary, Señor Luis Tapia Alarçon, who has done excellent work during his term of office, and by the newly elected General Secretary, Señor Ricardo Michell A.-P., along with other members. Brother Ricardo Michell is a fine student and is eager to spread harmony and good-will among the members. The work in this Section is centred in the two main cities, Santiago and Valparaiso, with several Lodges and

devoted members in each, where programmes for the members and the public are arranged. In each city I gave three talks to members and two public lectures, and I feel sure that the Section is entering into a new phase of expansion and activity."

BOLIVIA

Miss Zahara reports as follows on her visit to Bolivia: "It was good to find in the city of La Paz, the highest capital in the world (more than 12,000 ft. above sea level), tucked away high in the Andes mountains, an active group of Theosophists, carrying on the work of the Society in spite of various difficulties. The Lodge 'La Paz' has been continuing its activities for many years, and has its quarters in the centre of the city. During my visit I was happy to be present at a meeting of the Lodge 'Liberacion' when the members resolved to make the Lodge active once more, after a period without meetings because of the lack of a Lodge room. In addition to these Lodges in the capital there are two other Lodges in Bolivia—Lodge 'Inti' in Cochamba and Lodge 'Urus' in Oruru. During my visit consideration was also given to the formation of a Federation of Lodges, and it is hoped that this Federation will be formed in the near future. During the five days of my visit to La Paz I attended three meetings for members

as well as social gatherings of members, gave a public lecture in the Municipal Library, and spoke on the radio. I have great hopes for increased activity and growth of the Society in Bolivia in the future."

New Zealand

The General Secretary, Mr. Brian Dunningham, reports increased activity in his Section during the year ending 30th September 1955. A nett increase of 62 brings the membership to 977 as compared with 915 at the same period the previous year. The number of Lodges is now 19—one new Lodge having been formed in the City of Nelson, the birthplace of the famous scientist, Lord Rutherford.

There has been excellent publicity during the year, especially in the field of touring lecturers. Miss Sandra Chase, National Lecturer, on her return from the School of the Wisdom at Adyar, toured through all the Lodges. Miss Emma Hunt, Recording Secretary, was two months in the country and lectured in its main cities. Mr. Geoffrey Hodson, returned to New Zealand in June, following his tour in Southern Africa, and remained for four months. In addition to touring and lecturing he was busily engaged on the preparation of manuscripts for forthcoming books

and lectures. In September Mrs. Marion Lavender came, by invitation, to New Zealand to be Guest Lecturer for seven months. She has already visited many Lodges, giving public lectures and conducting study classes on *The Secret Doctrine*. She is to be Guest Speaker at the Annual Convention in December. The General Secretary has himself made several lecture tours and has been supported in this field by other local speakers.

Much interest has been shown in tape-recordings. Several of the Lodges have purchased their own machines and a considerable library has been established. Many of Mr. Geoffrey Hodson's public lectures and most of his study-class talks have been recorded during his recent visit. These are now being sent to Lodges in the Section and throughout the world for the wholesale cost of the tape 39/- (N. Z. currency) plus postage.

The Theosophical Order of Service is particularly active with its League of World Womanhood, Animal Welfare Campaign and Social Work. Mr. Brian Dunningham has been appointed (by the International President) as National Director of the Order, in the place of Mr. Geoffrey Hodson who has to be out of New Zealand for considerable periods.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Sidney A. Cook. Recording Secretary: Miss Emma Hunt. Treasurer (Acting): K. S. Rajagopalan.

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>
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