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Vol. 77, No. 4

EDITED BY N. SRI RAM

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JANUARY 1956

Vol. 77, No. 4

Y is composed of stu
y religion in the world or to none, who are
approval of the Society's objects, by their wish
remove religious antagonisms and to draw together men of 17,
goodwill whatsoever their religious opinions, and by their ed
desire to study religious truths and to share the results of their
studies with others. Their bond of union is not the profession v,
of a common belief, but a common search and aspiration for o-
Truth. They hold that Truth should be sought by study, by o-
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 TS
to be imposed by authority. They consider that belief should
be the result of individual study or intuition, and not its ante-
cedent, and should rest on knowledge, not on assertion. They
extend tolerance to all, even to the intolerant, not as a privi- id, and
they bestow but as a duty they perform, and they seek e special
remove ignorance, not to punish it. They see every religion mphasize
an expression of the Divine Wisdom and prefer its study to is in any
condemnation, and its practice to proselytism. Peace to accept
watchword, as Truth is their aim. teacher

THEOSOPHY is the body of truths which forms the basis red
of all religions, and which cannot be claimed as the exclusive e of
possession of any. It offers a philosophy which renders life eliefs
intelligible, and which demonstrates the justice and the lo- uncil
which guide its evolution. It puts death in its rightful pla- his own
as a recurring incident in an endless life, opening the gate- tesy and
to a fuller and more radiant existence. It restores to the wor
the Science of the Spirit, teaching man to know the Spirit 0, 1950
himself and the mind and body as his servants. It illumina- hose aims
the Scriptures and doctrines of religions by unveiling tl- anization
hidden meanings, and thus justifying them at the bar of int- intent on
ligence, as they are ever justified in the eyes of intuition. e towards
c Wisdom

Members of the Theosophical Society study these trut-
and Theosophists endeavor to live them. Every one willi- mited, and
to study, to be tolerant, to aim high, and to work persevering in thought
is welcomed as a member, and it rests with the membe- character by
become a true THEOSOPHIST.

JUARY 1956

VOL. 77, No. 4

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 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 power 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, as members of all religions have become members of it without surrendering their dogmas, teachings and beliefs of their respective faiths, it is thought desirable to state the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is 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 a 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 his 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 uphold upon these fundamental principles of the Society, and also fearlessly to exercise their right of liberty of thought and of expression thereof, within the limits of courteous consideration for others.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 3, 1924

The Theosophical Society, while co-operating with all other bodies which have similar 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 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.



PRESIDENTIAL ADDRESS

TO THE 80TH INTERNATIONAL CONVENTION
OF THE THEOSOPHICAL SOCIETY

Adyar, December 26, 1955

By N. SRI RAM, President

OPENING this 80th Annual Convention of our Society, I bid you all a most hearty welcome to its International Headquarters. Adyar is a real home to every Theosophist, for here more than anywhere else in the world is the true character of the Society represented as approximately as it can be. It is not possible for all members of such a world-wide Society, or even a large proportion of them, to be present here on any occasion, however important. But Adyar has a constant place in their thoughts and affection, and they turn to it as to a beacon-light which brings on its rays healing, refreshment and inspiration.

We see displayed in this Hall the names of all the National Societies, which are Sections of the International Society, with the year of their charters marked against each. On such an occasion as this we see also their flags, with the flag of the United Nations occupying the central place amongst them all. All this is but an outward and visible sign of the universality and the inward spiritual unity of the Society. Above the

United Nations flag, which may be regarded as the flag of all humanity, runs the motto of the Society: "There is no religion higher than Truth." The highest Truth attainable by any human being and the widest possible Brotherhood—not only with all humanity, but with all that lives—are the dual mark of the aspirations of every true Theosophist. It is idle to ask how far, as a Society, we have achieved these aims. It is for each of us to realize how far short of them we fall in our individual attitudes and in all that we attempt to do through the Theosophical Society and in other ways.

Inevitably each one of us tends to think in terms of his national thought, which is natural and good in so far as that thought expresses the genius of his nation or his national culture, but also in terms of the prejudices of his group and so-called national interests. But he is the true Theosophist who has realized that the welfare and happiness of each and every people on this earth are of equal importance. No one's happiness is less important, from the standpoint of the universal life and evolution, than the happiness of another. Suppose the members of the Society everywhere stood in all possible and practicable ways for this one truth; would not the Society become at once a body distinguished from all other bodies by this very universality, and a potent instrument for achieving that human unity which is the next step of human progress? We would then be forerunning a new humanity made whole and unregimented by any external factors.

Every Lodge of the Theosophical Society exists in order to become a beacon-light in its own orient, the centre of a streaming influence carrying the white light which includes all beautiful colors. The Truth which we call Theosophy is a truth which underlies, overshadows and synthesizes all presentations, as our great Founder, H.P.B., has so magnificently attempted to prove in her *Secret Doctrine*. As Theosophists

we owe a duty to humanity as well as the nation with which we happen to have a special tie, and while we may delight in and try to share the beauties of any particular religion or presentation with which we happen to be familiar, we must also in some measure be open to the influence of and render homage to the truth which is in others. It is not that everyone should study everything, which is neither possible nor necessary, but it is a matter of inwardly growing those wings of comprehension which will eventually envelop all life and all truth. The famous words, "The world is my country," have to-day a living significance which the phrase did not possess, except to the few, in any previous age.

The religion of a Theosophist must necessarily be the religion of Truth in the first instance, and only secondarily any of the containers or systems which hold some portion of the Truth. It seems to me that if the Society is to exert an influence on the changes that are now taking place, or are to take place in the immediate future, our studies must be equated with action, and our action with life. If Theosophy is a spiritual Wisdom or *the* divine Wisdom, it must necessarily have a total effect on its votaries and modify all one's life and actions.

Studying the reports from the various Sections and Federations, one is struck by the fact that the problem confronting our earnest members varies from Section to Section. Obviously we are in the midst of an unprecedented world crisis which is not only material but also moral, marked by competing ideas in the midst of which we have to discover the way to a happier future.

"We are trying to find ourselves and solve the many problems that arise in our minds," writes the General Secretary for Finland, Miss Signe Rosvall. Our special work, says Mr. Rohit Mehta, the General Secretary for India, is "to bring an ideological clarification to the people, to help them

to discover the fundamental values, to be steady in the midst of the tremendous ideological impacts of this time." Dr. Gasco, the General Secretary for Italy, surveying the forces striving hard to win the allegiance of the people, especially in his country, speaks of the need to counteract the tendencies which cause "the distortion of the intellectual principle," and have brought the world to a condition in which, devoid of the restraining influences of the old ideals, humanity is being pushed to the edge of a precipice. It is not necessary for me here to multiply such quotations, which indicate how timely was the proclamation of the Wisdom, when the world was still on the eve of the present extraordinary developments, and how important and needed is the guidance which it can give precisely at such a time as this.

There are of course other areas where, even though the same world-wide issues may be present, conditions are somewhat more settled and call for a different approach on the part of those who seek to spread the influence of the Wisdom. Mr. J. S. Perkins, the National President of the Theosophical Society in America, begins his report with the remark that our approach, even with regard to the most complex questions, has to be simple and practical and expressed in "life-renewing terms". What is needed in the Lodges is not an "indifferent Theosophy" but an active interest based on "an awareness of the eternal Law". I may here remark that *Dhamma* or Law, including both the universal law and the law that works itself out through each individual being, is the other word for Wisdom, according to the Lord Buddha's teachings. It is the law that is embodied in the fundamental frame of things, perceivable in the processes of life, death, renewal and the whole course of evolution.

What a far cry from the truths of such a fundamental Wisdom are the ideas of various psychic, spiritualistic and pseudo-occult cults with which in some countries Theosophy

tends to be mixed up in the minds of some people. It is of vital consequence for the future of the Society and its proper work that our approach to things of fundamental importance should remain unconfused by any element which caters subtly or not so subtly to the weakness that is in human nature for the emphasis of oneself, that self which has eventually to be completely transcended.

It is gratifying to come across Lodges here and there which stand out by their exemplification of the spirit of Theosophical brotherliness. The report from Mexico sent by the General Secretary, Señor Adolfo de la Peña Gil, mentions one such which he calls "a perfect Lodge," judged by the mutual love among its members and service to others. It is a great encouragement to know that there are such Lodges. There are Lodges in every Section which pull a greater weight than others, and there are Lodges which can look back upon a long record of work, sustained in spite of inevitable vicissitudes and the difficulties which always beset every forward movement. It is easy to make members by saying to the people whom we approach that Theosophy is at bottom the same as what they already profess. But members who are brought in by any such compromise with Truth do not usually stay long, and even while they stay in the Society are likely to be more a dead-weight or hindrance than a help. On the other hand, we should welcome any one, however simple and unimportant he may seem, if his attraction is to the pure Truth as it has been stated or as we may be able to state it.

"There has been unwonted activity in Lodges in Canada," writes Colonel E. L. Thomson, the General Secretary, and after referring particularly to the Lodges in Western Canada which he was able to visit last year, he says that the prospects are bright, encouraging the hope that "The Theosophical Society in Canada will eventually bloom and blossom like the proverbial fruit-tree." The membership in East Africa has gone

up during the year from 325 to 624, nearly 95%, a phenomenal increase which must be due partly to the conditions which exist there, the need felt for the sustaining influence of the wisdom, but is also attributed by the General Secretary, Mr. V. H. Kapadia, to the work of Mr. Sitaram Upadhyaya from Gujerat in India who toured that Section for several months. Mr. Gretar Fells, the General Secretary for Iceland, a far-away Section, little visited by Theosophical workers from outside, reports that the teaching and ideas of Theosophy are steadily "filtering into the national consciousness as a fructifying stream from high places". One of the most active Sections, also a little out of the way, to which I would like to refer here, is the Philippines Section, of which the National President and guiding spirit is Dr. Benito F. Reyes. He was the head of the Philosophy department in the University of Manila, but because of his association with Theosophy and the work of the Theosophical Society in so responsible a capacity, he has been made to relinquish the post he had held in the University, surprising as this may seem, and he may now only teach English, and not Philosophy in any of its branches. An event like this makes us realize that there is not as much freedom in these days of boasted advance as perhaps we like to imagine. Dr. Reyes is one of those, of whom there are many all over the world, to whom Theosophy means more than any other influence in life, whose lives have been immeasurably enriched by it. We cannot but specially honor those whose sacrifice sets an example to their fellow-members of loyalty to Theosophy and the Theosophical Society.

I am glad to advert here to the annual report from France, because it strikes a note of serene hope, following the dissensions which have agitated the members of that Section during the last six years. Another Section where there have been differences of a disturbing nature, but which is now able

to report a state of unity, is Chile in South America. Thanks to the tact and wisdom of Señor L. T. Alarçon, till recently the General Secretary, and his co-workers, the differences which existed there have been happily smoothed out and there is to-day in that Section "an atmosphere of fraternal peace, union and collaboration". I personally have the trust that in a Society which stands for so beautiful a teaching as Theosophy and has had the inestimable blessing of having been started under the inspiration of the Masters of the Wisdom, all dissensions and differences due to our human frailties and ignorance must disappear sooner or later like mist before the sunshine. Even though I sometimes receive from one Section or another reports which put me in a perplexing position and are calculated to cause disheartenment, if not despair, I am able, because of this faith, to remain on the whole unperturbed and serene. At any rate, if there are clouds in one or two quarters, there is sunshine in others. In England, which has always been an important Section from the standpoint of its strength as well as influence, Mr. C. R. Groves, the General Secretary, speaks of "the steady work that has gone on in Federations, Lodges and Centres," week by week, the effect of which, as he says, must be truly "incalculable towards Theosophizing the world".

A notable event of the year was the celebration of the Diamond Jubilee of the Australian Section, which took place at the Section Convention held during Easter in Sydney. Miss Emma Hunt, the Society's Recording Secretary, was requested by Mr. J. L. Davidge, General Secretary, and his Council to preside on the occasion, and after the Jubilee, she undertook a tour through the main Theosophical centres in Australia and New Zealand, which gave a welcome impetus to the work in these Sections. An event of a similar nature, to which Mr. Rohit Mehta refers in his report, is the completion of sixty years of Theosophical work at Banaras.

Banaras was made the headquarters of the Indian Section in 1895, and the first Convention of the Indian Section was held there in October 1896.

Following the Diamond Jubilee Convention in Sydney, a summer school was held by the Australian Section at a nearby seaside resort. Such summer schools have proved very popular in many places, in Europe, for instance, where they are held at different places to suit the linguistic needs of the members. Besides the two regional summer schools, one for the German-speaking Sections at Pichl, Austria, and the other for the French-speaking Sections at Louët St. Pierre in Belgium, there were summer schools this year in Finland, Sweden, Denmark and Germany all of which I had the good fortune to be able to attend. In New Zealand they had a summer school during Easter at Orewa. At "Olcott" in the United States of America, following the practice of previous years a summer school was held after the annual Convention, attended by some 300 members from all parts of the Section. There were similar gatherings in India, at Adyar and Baroda, respectively, but styled regional camps. Besides these camps, there have been in India as well as England many study camps and week-ends at various times, all well attended. There are a number of permanent camps in the United States, and a camp at Camberley in England, used for activities of different sorts. The activities at all these camps and week-ends undoubtedly stimulate the work of the Sections in which they take place.

It may not be known to very many members that there is a Spanish edition of the Adyar THEOSOPHIST, namely, *El Teosofista*, being brought out regularly, thanks to the initiative and enthusiasm of Señor Salim Alfredo Wehbe. Although this Spanish edition is produced in Argentina, it has a field of circulation in all the Latin American Sections. I understand from reports which I have received that although several

important Theosophical works have been translated into Spanish—the Mexican Section only recently brought out a translation of Mr. Pavri's *Theosophy in Questions and Answers*—many important Theosophical works are not yet available in Spanish. An attempt is therefore now being made under the lead of Señor C. Rimini of Rosario, Argentina, to co-ordinate the efforts being made in different Sections and complete the work of translating them. Another country where there is a great need for translations is Indonesia. However, they have made a beginning there with the translation of *At the Feet of the Master*, and marked the occasion by giving a copy free to each member of the Section. While on the subject of publications, I might mention the interesting fact that in Mexico they distribute 48,000 copies of the review *Dharma* among 8,000 permanent readers, although the number of members of the Section is less than 600. The Young Theosophists have active groups in many Sections. In Europe, they bring out a magazine called *Enthusiasme* in three languages, English, French, and German. There are of course other journals conducted by Young Theosophist groups, in addition to the various Section journals through which there is a steady propagation of Theosophical ideas. Although these journals do important work, almost every Section feels the need for good lectures and the help that can be given through personal contact by a lecturer who is deeply imbued with the Theosophical spirit.

It is not possible for me to refer to the activities in each and every Section, because our work has spread so widely. The numerical strength of the Society stands at about 33,300 members, registering an increase of about 740 from last year.

Among those who have made lecturing tours covering a number of Sections, an important tour which, I expect, will be productive of lasting results, is that of Miss Helen Zahara, the former Recording Secretary, through all the Sections of South and Central America, including Puerto Rico and Cuba.

She was recently for two years on the staff of the American Section Headquarters. She is able to lecture fluently in Spanish, and the reports which have come to me from the Sections she has visited speak in very high terms of the value of her visit. In addition to lecturing, she has been able in several Sections to discuss their local problems and suggest to them methods by which the work could be improved. She has sent me reports from each place, by which not only myself but also the Recording Secretary and other workers at Adyar have been greatly helped in understanding the conditions in these Sections. She has been invited by the Australian Section to take up work as National Lecturer in Australia in 1956.

Mr. Geoffrey Hodson, after the close of the School of the Wisdom sessions in March, visited the principal Theosophical centres in South Africa and Rhodesia, and on his way back to his home in New Zealand lectured also in different places in the East African Section. He is now on a long tour through the American Section, which will come to an end after the Annual Convention and summer school in July 1956. While he was in New Zealand he used his time to visit again the principal Theosophical Lodges in that country. I have already mentioned the tour of Miss Emma Hunt. Mrs. E. M. Lavender has been steadily at work helping the different Lodges in Australia and has now gone over to New Zealand for similar work. She stops in each city for several weeks and conducts study classes and gives talks to members and the public. Mr. John Coats has been able to give considerable help to a number of Sections in Europe—Austria, Germany, Scandinavia and Ireland amongst them—by his visits and lecturing. He was present at the French Section Convention where he helped me by his translations as well as in other ways. In this connection I might also mention Miss Mary Graham from New Zealand who devoted eight months to lecturing work in England, invited by the English Section.

I had the pleasure of visiting the Section in Viet-Nam in March this year, and of coming into contact, among other members, with Mr. Pham-Ngoc-Da, the General Secretary, as well as Madame Nguyen-thi-Hai and her husband Nguyen-van-Huan, who are both leading workers in Saigon and edit a widely circulated Theosophical journal. Later, beginning April 30th, I carried out a tour through different Sections in Europe. I might mention the places visited and the principal events connected with the visit: Athens; Rome and Naples; Vienna, Brück and Graz in Austria; Zurich and Basle; Nice; the Scottish Convention in Glasgow; the English Convention in London; the French Convention in Paris; Geneva; Amsterdam, where I attended the Netherlands Convention, The Hague and Hùizen; Stockholm and the Swedish summer school at Uto; Helsinki and the Finnish summer school in Kreivila; Oslo; Gammel Praestegaard in Denmark for another summer school; Rendsburg in Germany for the German summer school; Brussels, Liege and Antwerp in Belgium; and finally Hùizen again for the Council of the European Federation. I was back at Adyar on the 18th of August.

Whilst I was at Kreivila in Finland, I had the pleasure of meeting Mr. Duncan Greenlees, author of the *World Gospel Series*, who was also on a tour through Europe, in the course of which he has been contacting various Theosophical Lodges. I am not mentioning here a considerable amount of lecturing work within the various Sections, for instance, in the United States and India, or visits by Theosophists to nearby Sections, which are of no less importance to the work as a whole than any of the tours chronicled above. What finds mention, whether in Theosophical work or in newspapers, is not always the most important part of what actually takes place.

The work at Adyar has gone on steadily throughout the year, despite some changes on the staff. During the absence of Miss Emma Hunt on tour, Miss Ann Kerr, who is the

Assistant Recording Secretary, acted most capably as Recording Secretary, and as during that time I was also on tour outside India, the burden of my work fell largely upon her. Mr. H. B. F. Moorhead, who had been good enough to carry on as Treasurer during the years 1953 to 1955, asked me early this year to relieve him of that office, in order to enable him and Mrs. Hilda Moorhead to take up some educational work in which they are particularly interested, and I relieved him accordingly in June. His place was filled temporarily from July to December by Mr. K. S. Rajagopalan, the Assistant Treasurer, to whom I owe special thanks for thus bridging the gap, pending the appointment of a permanent Treasurer. There was happily a very suitable person for the post in Mr. Edwin N. Lord and he has come from the United States of America, with Mrs. Donna Lord, and has now taken charge as Treasurer. Mr. Lord has been Treasurer of the Theosophical Society in America for a number of years, and comes to Adyar with that qualification, in addition to his experience in the General Motors Corporation, from which he retired only three months ago.

Another important appointment that should be mentioned is that of Mr. N. Yagnesvara Sastry, as Honorary Advisor for the Garden Department. He had been for many years Superintendent of the Gardens at Adyar, during Dr. Arundale's presidentship. We cannot have in that capacity one who has a more intimate knowledge of plants and trees, especially in India, or a more living interest in the Adyar gardens. As Mr. K. Neelakantan, who was the Superintendent from 1948 to 1955, wanted to be freed from his responsibilities, I accepted his request.

There has been a change in the post of the Superintendent of the Bhojanasala from Mr. N. R. Subramania Iyer to Mr. S. Krishnamurti, who also assists Dr. E. Sundaresan in the Dispensary.

We have for some years felt the need for improving and modernizing the Society's Vasanta Press, and the opportunity came when Mr. Kannabhiran Pillay, one of our members living in Durban, South Africa, came to Adyar early this year, partly for the very purpose of giving us the needed advice and help, and partly in connection with personal matters. During his stay at Adyar, Mr. Pillay started a complete re-organization of the Press, installing among other things an up-to-date monotype machine which can be used both for composing and for casting fresh type. As Mr. Pillay had to return to South Africa, I entrusted the duty of completing the re-organization to Mr. K. S. Krishnamurti, Manager, and Mr. K. Ramanathan, Assistant Manager, of the Theosophical Publishing House, appointing them as joint Directors of the Press. They have already introduced a number of desirable changes, but the work of putting the Press on an efficient basis has still to be completed.

The Adyar Library continues its good work, and although there has been no publication during the year, except the Bulletin, which in its greatly improved form has elicited much appreciation, considerable research has been done, which in due course will result in publications of importance and value. As Kumari A. Sita Devi was needed for other work in the Library, I relieved her of the post of Librarian, and appointed Mrs. Mary Patterson from the United States of America as Librarian in her stead.

Another addition to the staff of workers at Adyar is Mr. Seymour Ballard, who also hails from the American Section, and he is helping in the editorial work of *THE THEOSOPHIST* and other T.P.H. publications. The staff of the different Departments, except for the additions and changes indicated above, remains the same as before. For convenience of reference I list the Departments here, with the Heads and Assistants in each instance :

Archives, Miss Katherine Beechey; *Adyar Library*, Mr. Alain Danielou, Mrs. Radha Burnier, Mrs. Mary Patterson; *Bhojansala*, Mr. S. Krishnamurti; *Dispensary*, Dr. G. Srinivasa Murti, Dr. E. Sundaresan; *Engineering Department*, Mr. M. D. Subramaniam; *Gardens*, Mr. N. Y. Sastry, Mr. V. Manickam; *Custody of Movable Properties*, Mr. Naranji K. Kevat; *Laundry*, Mr. M. V. Gopalakrishna Iyer; *Leadbeater Chambers*, Miss Florence Pulsford; *Recording Secretary's Office*, Miss Emma Hunt, Miss Ann Kerr; *Sanitation and Hygiene*, Madame P. Cazin; *Theosophical Publishing House*, Mr. K. S. Krishnamurti, Mr. K. Ramanathan; *THE THEOSOPHIST*, Mrs. D. R. Dinshaw, Mr. Seymour Ballard; *Treasurer's Office*, Mr. Edwin N. Lord, Mr. K. S. Rajagopalan; *Vasanta Press*, Mr. K. S. Krishnamurti, Mr. K. Ramanathan, Mr. D. V. Syamala Rau, Mr. T. G. Suryanarayanan; *Watch and Ward*, Mr. K. S. Krishnamurti.

To every one whose name I have mentioned—to those who are carrying on, those who served till recently, and those who have newly taken up work—I tender my sincere thanks.

The School of the Wisdom commenced its session this year on October 2nd, with myself as Principal and Director of Studies, and Miss Emma Hunt and Mr. M. Subramaniam as most capable Assistants. Much of the work of introducing the subjects and carrying on the classes has fallen so far on the latter, and he has ungrudgingly taken upon his shoulders every possible burden in connection with this work, which he has been doing in addition to his other regular work. The lectures and classes are held this year on the upper floor of the Blavatsky Bungalow, adjacent to the great Banyan Tree, because of its comparative nearness to the chief residential buildings in which the students are accommodated and to the Headquarters, the Library, the main T. S. offices and Bookshop. Anyone who has attended these

sessions of the School will be able to testify to its great possibilities and the important place it already holds among the various activities at Adyar.

With the installation of the monotype machine and the re-organization of the Press, it has been possible considerably to improve the appearance and set-up of *THE THEOSOPHIST*, as well as of the books recently turned out from the Press. The Theosophical Publishing House was awarded last month a certificate of merit for the publication, *Kingdom of the Gods*, by the Ministry of Information and Broadcasting, Government of India. Among other books which are on the programme of publications of the Theosophical Publishing House are the remaining volumes of the *H.P.B. Collected Works*, edited by Mr. Boris de Zirkoff in California, U.S.A. Mr. de Zirkoff has been long in correspondence with Brother Jinarâjadâsa and our Vice-President, Mr. Sidney A. Cook, as well as myself, in connection with these *Works*, and we have all shared the feeling that the publication of these volumes—in which there is so much of new material collected by Mr. de Zirkoff painstakingly over a long period of years—is work of the greatest interest to Theosophists, which may well claim whatever facilities or help we might find it possible to give.

In connection with the work at Adyar, let me draw the attention of members once again to the need for building up the A.B.C. Fund to the intended figure. The Fund has not yet reached even 45 per cent of the total. There are of course other needs, such as the necessary finances for providing the Adyar Library with a building of its own. We have also to incur comparatively large expenditure on the maintenance and renovation of a number of buildings on the estate which have grown old, including some which had been in existence already for a long time when the properties connected with them were acquired by the Society.

We have started improving some of the buildings, but much more will have to be done in the next few years. Mr. Raymond S. Burnier has been giving extremely valuable help to Mr. M. D. Subramaniam and the Engineering Department in this work of improvement.

I must again acknowledge with gratitude the generous help we receive year by year through the Adyar Day collections, the bulk of which is as usual from the United States of America.

The Theosophical Order of Service has been active throughout the year in the countries in which it has been organized. We have at present at Adyar, attending the School of the Wisdom sessions, two good workers for the helping of the blind with Theosophical literature in Braille in the persons of Mr. and Mrs. Roy Snyder from Ojai, California. In England the Order has been re-constituted under the leadership of Mr. John Coats. In New Zealand, where the Order has been particularly active for years, Mr. Brian Dunningham has taken the place of Mr. Geoffrey Hodson as Director, because of the frequent absence of the latter on Theosophical tours. Another Section where the Order is being re-organized is Wales, where Mr. Charles James has taken up the work as Director. Iceland is another Section which reports continuous activity by the Order of Service there. In the United States of America, besides the Braille activity mentioned above, there are a number of other activities carried on systematically. Mrs. Lois Holmes is at present the Director of the Order there.

While I mention these, it must be remembered that there is considerable work going on in many countries, either under the inspiration or the main direction of Theosophists, which is of no less practical or spiritual value because it does not come technically within the organization of a T. O. S. group. Mr. Rohit Mehta mentions, for instance, the fact that there

are no less than twenty-eight educational institutions at present conducted by Theosophists in India. Mrs. Betsan Coats has been doing most valuable work in Europe in connection with the rehabilitation of people in refugee camps, a task in which she has been aided by Theosophists in a number of Sections. Srimati Rukmini Devi has been much occupied during the year with the Bill she has introduced for the protection of animals in India, as well as with other Parliamentary and educational work. It does not matter under what name or through what instrument we serve; the important thing is to render the service.

Among those who have passed on this year, I must mention Mr. D. D. Kanga, Mr. Gopalji Odhavji, Mr. D. K. Telang, Mrs. Margaret Hemsted, Miss Lily Arnold and Madame Trudi Kern, all devoted Theosophists who have given notable help to the work in one way or another. Mr. D. D. Kanga is the author of the book *Where Theosophy and Science Meet*, a book which has been widely appreciated by students. He was for a number of years a valued worker at Adyar. Mr. Gopalji Odhavji, like his brother Pranjivan Odhavji who passed on some years ago, was a greatly respected Theosophist in Gujerat, who delighted in giving help to the movement for various important purposes without allowing his name to appear prominently. Mr. D. K. Telang was for some years General Secretary of the Indian Section, and before then was one of those who were immediately around Dr. Besant, constantly helping her in every possible manner. Mrs. Hemsted, along with her husband, Mr. Hemsted, was a pillar of the Society in Scotland, and was at Adyar for some time while Mr. Hemsted was Head of the Engineering Department. Miss Arnold was a stalwart worker in the Australian Section who for many years ran a Theosophical School at Mosman near Sydney. Madame Trudi Kern was a much loved Theosophist, known to members in a number of Sections in Europe

for her entire devotion to Theosophy and willingness at all times to give personal service to members in need. She was of particular help during the War, being in Switzerland, a neutral State, and able to contact members on both sides of the struggle. We honor these and all other brethren who have passed on during the year.

Before I conclude this address, let us turn our thoughts with fraternal affection and goodwill to our fellow-Theosophists all over the world. We all belong to one band, and whatever the external differences—of Nationality, temperament, the background of our past or the activities in which we might be engaged—we are one in our deepest aspirations and purpose. Let us be one in seeking to know our unity ever more deeply. Those who have come into this work and become genuinely interested in it can never really lose the interest nor even their connection with the work. Let each one benefit by any blessing that may come to others. Let each one of us resolve to be true in life as well as in death to the highest he has known, and do his part all the time, whether in circumstances of light or shadow, to the best of his ability.

I ask you all to rise as I repeat in a slightly modified form the words of Dr. Annie Besant, used by her at the Opening of every Convention :

May Those who are the embodiments of Love immortal bless with Their continued help and guidance the Society founded to assist Their plans and work. May They inspire it with Their wisdom, strengthen it by Their power, and energize it with Their activity.

N. SRI RAM

THE QUEST FOR THE QUIET MIND

By F. L. KUNZ

I

THE sequence of annual lectures instituted to-day¹ surely begins at an appropriate point in the recent history of the world and in the development of the Theosophical Society. For at this hour we are able not only to define, but actually to demonstrate, the way in which the most fundamental of all Theosophical principles can now be precisely justified by the use of a firmly established and immensely far-reaching scientific method. This implies that what has hitherto appealed to us because of its internal reasonableness, its comprehensiveness, and its many points of contact with established knowledge need no longer be held as a belief. Our philosophy can be taught henceforth not only as an anticipation, but as an extension of modern exact science.

Since that fundamental Theosophical principle and that scientific method are extremely simple, in so far as essentials are concerned, I believe we can readily show that the principle is required by the method, and that when the method is pursued, it further reinforces the principle. When that much has

¹ This article is a revised version of Mr. F. L. Kunz's lecture at the last Annual Convention of the American Section of the Theosophical Society held at "Olcott," Wheaton, in July 1955.—Ed.

been established, we should be able to estimate the long-range as well as the critical, immediate importance of the principle and the method when employed, not separately, but as one rational process.

The hope that I may succeed in identifying the practical possibilities for Theosophical work which are inherent in the present opportunity gives me a sense of obligation to the directors and officers of the Theosophical Society in America for instituting these lectures, and for so kindly inviting me to set the new series on its way.

II

The conviction that it is now possible to establish the proper status of the basic Theosophical principle in the world's eyes leads me to entitle my remarks "*The Quest for the Quiet Mind*". I mean thereby to suggest that there is a mind in Nature which is subtly and incessantly at work; to indicate that the discovery that our own higher mental processes are based upon this Divine Mind induces in us the peace that passeth worldly understanding; and to propose that this quest can now be undertaken not only with the help of all valid learning (which has always been possible) but undertaken successfully, as an educational enterprize, with the help of the methodology of science.

Let us be clear: we are concerned with nothing less than the serenity which comes to a person who no longer entertains the *belief* that the universe is utterly orderly, but *knows* this, with all the force of accumulated cultural heritage, supported by the finest equipment that our sciences can provide. Such a person can be at peace in a special and profound sense of the word. He is certain that he is a product of natural law, and that the universe is so orderly that it can give him freedom, and yet do justice. And that, surely, is what brings us lasting peace: knowledge that our lives are not vain; that

we are not living in chaos, a kind of gigantic mad house; that evolution is orderly, systematic and purposeful; that man has appeared on the physical scene not as an accident but because Nature has been preparing a milieu exquisitely designed for him. This knowledge includes the certitude that when a person withdraws from physical life he is not dead; that everything he has done has counted, and is potentially registered in him; that he has chance after chance to reckon with what he has been and what he has done. Peace is natural to the person who knows all of this, in a full and conscious realization that every possible source of knowledge has been marshalled, from contemporary science and inherited culture, to confirm him in his conviction.

For some this declaration that we can now really know may seem unimportant. Such a state of mind is understandable, and not to be taken as evidence of indifference. For many years we have of necessity been accustomed to accept the Theosophical philosophy largely because of its internal logic. In fact, that it does hang together is one of its conspicuously satisfying features. We are now, however, called upon to confront this habit of simple acceptance, and to see that internal reasonableness is not enough if we are to be realistic, and if we are to do our full present duty.

In truth, no serious student of the philosophy has ever been content to regard it as just one among many possible systems, all equally unrealistic. A desire for evidence has worked out as the accumulation, over the years, of a considerable amount of diversified factual testimony as to the cogency of the philosophy, for science, and in respect to actual living of wiser lives. In accumulating this evidence we have proclaimed our desire for empirical proof in addition to internal consistency. But the continued gathering of scattered data, though it may have been the best we could do heretofore, is not now enough, and our task now is to see why this is so.

The situation, as respects evidence for natural law, has entirely changed since 1875, with particular force since 1900, and with immense acceleration since 1925. We have now entered into a period of scientific thought when we are in a position to show that the new status of pure thought in science unites the Theosophical root principle with basic scientific method. This has put an entirely new aspect upon our duty in respect of giving empirically proven status to our philosophy. It has also made possible the successful quest for *the* quiet mind, that is, for the mind of the universe of which we are a part.

It is to this practical possibility and conclusive advantage that I hope to direct attention, content merely to identify the basic principle and to describe the essential element in the attendant scientific method, leaving for the future the fascinating pertinent questions as to the nature of man: how is he constituted that he can know the Real and experience the transient?¹

III

The fundamental Theosophical proposal is to this effect: the universe is, in truth, non-material, infinite and ideal. Potentially it is orderly in structure and harmonic in process. Ultimately it is entirely real, a Principle which has as its vesture—as *part* of the evidence of its existence—this magnificent display of stellar order, thousands of island universes made out of matter, which gradually by evolution approximate, in terms of process and structure, the non-material reality from

¹ Students of Buddhism and Hinduism, of Taoism and Gnostic Christianity, will recognize in the foregoing and following passages references to the several fetters of ignorance (*avidya*). Descriptive data and the leading of a harmless life do not in themselves put an end to the fetters. Only knowledge ends ignorance, *basic* knowledge alone putting an end to *basic* ignorance.

which they have arisen, and which survives them at their dissolution.

This proposal means, conversely, that anything that is material, anything that is an object of consciousness, that we can measure, that is finite, is unreal, in the sense that it is ephemeral, not that it is meaningless. It implies that our personalities are also transitory, since it is only behind all of this display, the pageantry of cosmos, solar system, planet, that there is a non-material Reality, faultless, omnipresent, omniscient, so truly infinite that it can be and is the *sole cause* of everything that transpires.

The names for the basic Theosophical starting point, for that Reality, are numerous. Their use is often an opiate to arrest thought, unless their true significance is invariably indicated. Even the scientific term, absolute space, has little meaning by itself. The concept is what counts. Divinity, when defined in adequate terms, is obviously not a person nor a finite force located somewhere, but the one originating Ground of all that transpires. It is called in the Vedânta, *Parabrahm*, meaning “that which is beyond the breathing, the pulsing,” of the material universe. It is what Plato called *το ὅν* or *ὁ Θεός*, that is to say, the One, meaning not one in a series but the One-without-a-Second. It is the Tao, itself motionless but the means of all movement and of law, to Lao-Tze; in Confucianism, *T'ai Chi*, the undivided One, the Great Pole; in Buddhism, *Mahâ-paranirvâna*, the Great (Reality) beyond the metastrophe. The word Absolute is perhaps the least misleading English term for God in this sense.

It is not easy, especially for the western mind, to accept this proposition, that the non-material and infinite—that which alone is and is without finite restriction—gives rise to everything that is finite and transient, including personality. But I am obliged to say that unless this basic Theosophical doctrine is accepted there is no possibility of making effective

juncture with modern science. I shall try to show, in a moment, that modern science, in addition to all that it has achieved from direct measure, gets its initial effective start, and also its final authority, from this very same principle. Modern exact science operates out of the infinite, and is only prompted and tested by the finite. It accepts the ideal as the postulated real and demonstrates this reality empirically. That is why it can be said that if you and I are to make the Theosophical Society and its teachings acceptable in the universities, the colleges, the high schools and elementary schools—and that must be our object, in the long run—we must recognize that this, the ideal Real, is the beginning point, and none other.

This non-material Ultimate is the basic principle that Theosophists have always been urged to discover. It is the rock bottom principle of *The Secret Doctrine*—that great work conceptually dictated by the Masters of the Wisdom and put into words by H. P. Blavatsky. There it is made clear that this Impersonal Principle endures, perfect and bodiless, ideal and faultless, and that when a universe is wound up (by what modern science would call maximum entropy, the dissolution of everything materially structured), that Principle will remain, and a new universe will duly arise from it.

It is said in the ancient literature, furthermore, that every single human being is rooted in the Absolute; inasmuch as he is a point of consciousness, he is himself, in that particular, Absolute. His immortality, as a non-material Intelligence, is assured because he is rooted in That as a point of consciousness. Anyone can quite readily see for himself that he is a continuity as a consciousness. We need only add that if this consciousness is a point it might be immortal, since a point is the only thing of which we can conceive that can never come apart or be destroyed. We too seldom stop to think that everything we are, phenomenally—spirit, soul, psyche,

body, the whole compound apparatus—will some day be dissolved.

Yet Siddhârta Gautama Buddha and Shri Shankarâchârya made this very plain. It is through and beyond the narrow gate of our consciousness, this single mathematical nothing-point of consciousness, durable in time and appearing to move about in space, that there is the guarantee of our identity with the Absolute. Thus (to use the Sanskrit term again) an individual is said to be an Âtman, a mathematical atom in a field (*kshetra*). The field is the Real, the Nirvâna, and you and I have our real being not in egotism but in this faultless background that goes by various names.

So much for the basic principle.

IV

Now besides that, and at the same time, we are part of something called the Host, a creation of the Absolute, not to be considered as more than one of its emanations. We are part of an assemblage of perfected Consciousnesses that never dies, the Men beyond Mankind. They are called, in other aspects of the Ancient Wisdom, the Buddhas, the Chohâns, or Dhyânîs, the Lords of Wisdom, who when universes are wound up do not cease to be. Being, as it were, faultless, being themselves ideal Forces, free Personages but incapable of evil or error, they form an aspect of Reality that goes on from universe to universe, to restart those that are to come from those that have declined and fallen away. The Jewish word for them is familiar, Elohim.

This unique creation of Beings it is the aspiration of every spiritual person to attain, voluntarily. They are, and They sustain, a perpetual state of Bliss. They are Those who know, and in Their totality They form that great force which was called by the Greeks the Logos, the collective Free

Intelligence.¹ Every man is destined by his nature, when self-perfected, to be a part of this collective Intelligence which restarts the new natural universe when the previous material universe has come to its end.

That their nature is Intelligence follows from the fact that they are entirely non-material and ideal. That man is potentially part of this particular Creation is an ancient doctrine. In the Indo-European lingual system, a human being is called a man: *mann* in German, for example. Consider the Latin *manes*, the Greek *monas*. In India he is said to be a *mānas*, a knower. This refers to the fact that the chief working connection that a human being has with the Infinite, other than his consciousness, is his ability to conceive and to know about Infinity.

V

This Principle—the Absolute, the non-material Real—is, then, the basic principle of the Theosophical philosophy. Everything else, including Logos, comes from it. Man himself is a creation and a creature of it. So are all the planes of Nature—worlds other than the physical, more and less dense than the earth's crust. That there are cycles smaller than the comings and goings of universes, that there are cycles of evolution as large as the entire life of a planet, and others smaller than the circling of electrons, can now be shown, with the help of science, to be derivatives of ideal Reality.

One of the smaller cycles is that one basic for the human being: the cycle of reincarnation, the law by which we are

¹ The Greek *λογος* (logos) is from *λέγειν*, to collect; hence, a collection or host. Since every substantive word gathers the particular into the general, the transition to Word is natural. We cannot tell (in the sense of tally) without numbers; we cannot tell (in the sense of systematize) without words.

born in these bodies, and live a life of fifty or seventy years, die and pass out to other worlds, and return again. This will eventually be demonstrated also. Every one of these secondary principles, of great practical importance, derives from that greater Principle just described. They are all lesser implications of the magnificent fact that this deathless Reality, ideal, infinite, perfect and causal, forms the constant background from which universes emerge and to which they return, in a manner and on a scale which the modern astronomer can discern.

VI

We may now address our attention to the *method* by which modern science, during the lifetime of the Theosophical Society, has come, in the essential sense, to this point of view. The beginnings of this change-over were almost exactly coincidental with the founding of the Theosophical Society. In fact, there is reason to believe that modern *exact* science is an organized effort made, collateral to the Theosophical Society, by the Masters of the Wisdom, to improve the lot of man, by providing new proofs of the validity of the method of that form of science which allows us to advocate the principle I have described.

This claim may appear ungrounded, especially just now. I know that when we speak of science to-day there is a great deal of confusion, and even a good deal of fear. In addition to anxiety over the atom bombs and the fall-out of their poisons, there is a general feeling that we are being pushed about by science. Many physicists say that they really believe that the meteorological disturbances which we have had so frequently of late are traceable to the fact that there is a kind of organic system up above our heads (the troposphere, the Keneally-Heaviside layer, etc.), and that we are actually destroying the protective meteorological envelope, the living

processes, so to speak, of the so-called non-living world. Man seems to be coming to the point where he may indeed become a new kind of geological force, at present of a rather evil, menacing kind. It is no wonder that people are somewhat in dread of science.

However, we are here concerned not with the violent technical uses of science, but rather with the eventual meaning of recent developments in scientific thought. We are concerned with the future. Although the uses of the highest forms of science, in the hands of otherwise ignorant men, may be and often are disastrous, yet science itself is metaphysical and moral in its character and consequences.

Such science was identified, in the 1880's, as the strongest possible friendly agent that the Theosophical Society could rally to its aid, by one of its greatest authorities. It is known as modern exact science, or, more correctly, modern deductive exact science.¹ I shall make it my business to explain the methodological principles with the utmost simplicity, although it is something about which we could write new Theosophical books, and perhaps such books ought to be written.

F. L. KUNZ

(*To be concluded*)

¹ The passage referred: "The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give, become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science." (*Letters from the Masters of the Wisdom*, I Series, by C. Jinarâjadâsa.)

Student of the *Bhagavad Gîtâ* will recognize that the foregoing constituted a promise, made in the 1880's, and now measurably fulfilled, to document the first verse of the ninth chapter (translation by Annie Besant and Bhagavan Das): "To thee, the uncarping, verily shall I declare this profoundest Secret, metaphysical wisdom with physical science combined, which, having known, thou shall be freed from evil." I hope it is not presumptuous for me to say that Indian members of the Theosophical Society have particular reason to be alive to the present opportunity which we now have to make our priceless philosophy available in educational form for the contemporary world.—F. L. K.

THE INNER CALL¹

By N. SRI RAM

WHEN we came into the Theosophical Society, I presume most of us felt a certain call to take a part in its work. Why were we attracted to Theosophy or the Theosophical Society in the first place? Let me explain this to some extent, by drawing upon my own personal experience. When I first came to Adyar and into contact with Dr. Annie Besant some forty-five years ago—I had seen and heard her even before, in my immaturity—the nature of the attraction was more instinctive than thought out and considered. It was like the instinctive movement of a young calf to its mother.

Such an instinctive movement is not to be despised; it is not of less value than a conclusion to which we might come after much balancing of pros and cons, a mature mental decision. Sometimes these instinctive decisions taken with regard to important matters or in critical situations in life are decisions to which the personality is guided by the inner Self, by some kind of a deeper comprehension which exists within us, so that outwardly we merely carry out an inner call.

Surely life does not become less beautiful, interesting or useful by following these dictates of the heart, the inner instinct which guides us insensibly. I personally believe much more in following a pure instinct—it has to be pure—than in a severely mental decision, achieved by oscillating between different possible courses of action. When there is such an

¹ From a talk at the School of the Wisdom.

oscillation, one can never be sure he will eventually be right, because he is in such a half and half state of confusion; he might as well flip a coin to decide, instead of going through so much mental battledore and shuttlecock.

When a person feels deeply and instinctively that such and such is the line to take, the word to speak or the attitude to adopt, surely he would be wise to follow it, even if it proves wrong. There are at our stage certain mistakes which are unavoidable, but what do mistakes matter? Some people cannot bear to think they can make mistakes. But why should we expect always to succeed, are we such super-men from the very beginning? Failure is one of the chastening experiences of life. It makes one patient and sweet.

Our inability to see the causes of our failures largely arises because we think we are superior to failure. We think that God—or whatever Powers we believe in—should not allow us to fail. But why not? It does not really matter to us if we fail in something in the privacy of our rooms, or perhaps a small family circle, but when there is failure in the sight of other people, we mind because the emphasis is on the “I”. We want to appear great, important and infallible, even though we do not mind failing within ourselves. I feel that all of us must make mistakes and accept our failures with grace. We must even be misunderstood, despised and rejected before we can really rise to the fullness of the stature of the Christ.

In attempting to do what we think right, the resultant success or failure is unimportant. Praise and blame also do not matter. If somebody compliments us on something we have said or done, that is something quite external; it is neither here nor there, so far as our own inward way is concerned. The merit is in the attitude of heart which gives itself to loving service without an expectation of reward.

N. SRI RAM

HUMAN AND DEVIC ELEMENTS IN PHYSICAL PHENOMENA

By PHOEBE D. BENDIT

THE relative place of the devic and human hierarchies in the physical world is a problem which is bound to become of increasing importance as time goes on and, from the human point of view, as man becomes increasingly aware both of himself and of the world in which he lives. Each order of beings has its place in cosmic economics; and the relation between them is the subject of this paper.

The Theosophical student is in some measure aware of the existence of the devic kingdom, and even of its collaboration in certain forms of work, such as ceremonial or healing. He is, however, much less aware that even the highest devas, at the spiritual or *arûpa* levels, are just as dependent on him as he is on them. To understand this, however, some idea of the construction of the devic hierarchy is necessary.

At spiritual levels there are great beings known as *arûp devas*. The word “*arûpa*” means “formless,” and is used because at these levels (from the Higher Mental up) space and time as we know them do not exist, and these are essential to anything we call form. Below them come the *rûpa* (or *form devas*), who have a permanent astro-mental existence though it is difficult to call theirs a “form” since they are always

¹ Report of a lecture delivered to the Theosophical Research Centre London, 1955.

moving, flowing vortices of energy. They are not "individualized" as human beings are, and, however vast and beautiful they may appear to the psychic observer, they are nevertheless below the human being in that particular. Still lower on the evolutionary scale, and extending right into the etheric field, come myriads of elementals and nature spirits.

It may seem contradictory to speak of differences between arûpa devas, when they have no form. But there are, nevertheless, differences of quality, which justify one in thinking of them as individuals, and belonging to different lines of work. It seems as if, from this formless, spiritual level, a stream of energy fans into the more material worlds, which includes a whole gamut of rûpa devas and lesser agents, all of which use that particular stream of force and express its inmost nature in the world of forms. We may thus think of the existence of innumerable orders of devas, each working under an arûpa deva in some department of the universe. Some are charged with bringing the physical universe into existence, and maintaining it until it is no longer required. Others do work at psychic levels, and others probably have fields which we do not even suspect. But some—to be discussed later—are specially charged with bringing man into incarnation and co-operating with him in bringing his physical life to ultimate fruition.

A convenient definition of Nature is Fohat guided by intelligence. Whether we think of galaxies or, at the other end of the scale, electrons, the principle holds good that all creatures are made up of Fohat, or primal energy, modified from its pure, unconditioned state. If one looks at any physical phenomenon, it can be seen in the light of a triple hierarchical system. Of these, the first two are accepted by science, the third being known only to the true psychic. There are: 1. the hierarchies of manifested forms; 2. the hierarchies of energy levels; 3. the hierarchies of intelligences which bring the forms into existence, *i.e.*, the devic hierarchy.

Any physical form shows these hierarchies at work, and always in the same relationship. Thus a plant has a manifested form which can be expressed, as George Adams and Olive Whicher have done, in mathematical terms. But it can also be considered in terms of the vital energies which brought it into that particular shape. And there is also the guiding intelligence of the devic kingdom and the nature spirit which shaped the energies in a particular way, in accord with the laws of the evolving life to be expressed in it.

The original archetypal form out of which the particular plant evolves is in the primordial world of the arûpa or formless devas: at the level of buddhi-manas. From this level the archetype enters the world of forms, passing from the implicit to the explicit, as the arûpa deva transmits it to the rûpa devas, and the primordial energy becomes organized at the astro-mental level. Thence it reflects further into the etheric-physical field where the nature spirits weave the energy into the appropriate pattern, and into this the dense physical matter of the plant is gathered. In this way, the archetypal pattern of the plant achieves full expression, the one archetype being reflected in the myriad varieties of which it is capable in the world of forms.

This same pattern of relationship between energy, intelligence and matter, runs through the whole universe. One has to remember always that physical phenomena are direct reflections of an âtmic principle, just as buddhi and manas reflect into the astro-mental, where also forms of their own kind exist.

It is clear that, if we study the manifested universe in these terms, we are brought face to face with the mystery of the Divine Mind, source of all archetypal patterns, as well as the Creator of all the lesser intelligences, the devas, who are charged with bringing these patterns into execution and to ultimate fruition. This hierarchy includes every agent or, literally,

angel, or messenger, of the Divine, from the highest Devarâjâ to the smallest and most evanescent fairy or nature spirit. It is doubtless in this light that the name *Mahâdeva* is sometimes given to God in Hindu mythology.

Considering only the earth, Nature is as old as the planet itself. The devic kingdom has had millions of years of experience in it. The principle of its work appears to be that a particular type of arûpa deva has the task of expressing a particular archetypal pattern. In so doing, he starts from a single, relatively simple form, then gradually amplifies this form into more and yet more varieties until sufficient, if not all, possibilities are expressed. If one imagines the archetype of what we call trees (and leaving out of consideration some ultimate archetype which would include the whole vegetable kingdom) one can surmise that the first expression of it would be a rudimentary first tree. As time goes on and the rûpa devas in charge become more expert, the pressure of involving life will urge them to produce from that primary tree secondary variations, more highly developed and specialized. From these again further and still more specialized trees would come, and so on, until we have all the different kinds of trees which exist to-day, and which will exist in the future.

This expansion of expression can only take place as the devas become skilful and accustomed to their task, which is to follow certain undeviating lines implicit in their particular archetypal blue-print. In effect, the skilled rûpa deva is expert in exact repetition of what has gone before, until the magnetic field of the arûpa deva to whom he belongs changes by a process of logical development and amplification towards a fuller expression of what has been done. But there is here no deviation from the original, latent pattern, merely further expression of it. In contradistinction to man, it can be said that the more narrow-minded and repetitive the deva, the more perfect he is!

It is clear that Nature and the devas have reached a pitch of expertness and perfection wonderful to behold with the human eye. But whether or not in the economy of the earth Nature alone can achieve a consummation of the evolutionary plan, we do not know. For, in the course of its evolution, the deva hierarchy itself has brought into manifestation and incarnation a particular archetype, with unique powers, which is MAN.

For the sake of this study, let us leave out of consideration any work done for our humanity either by the individual himself or by denizens of other, senior humanities. Let us think only of the devic angle, which plays a double role in the human field. For, where his physical and certain levels of his psychic aspects are concerned, this work is precisely the same as that which devas do for the animals: they may be said to prepare the side of man belonging to the animal kingdom, and which derives from it certain forms of behavior and reaction which belong to mineral, vegetable and animal as well as to himself.

There are, however, according to the tradition, three orders of arûpa devas whose association with the spiritual aspects of man is so close that it can be said that they and man are one and the same, saving that the devas have a "dimension" which is not shared by man, and man, likewise, a dimension which is not shared by the devas. Yet so closely are the two linked, that these devas depend directly on humanity for the fulfilment of their own evolution. This they do by learning to make the human dimension their own, while man, equally, is not complete until he has added to himself the devic quality: the pattern of the perfect man, the Christ, is said to be Lord of the angels as well as of men.

These three orders of angels are: the Luciferian, representing the Âtma, Will; the Seraphim, or Dhyân-Buddhas, representing Buddhi; and the Cherubim, or Dhyân-Chohâns, representing the Creative Mind. They bring to man certain characteristics which make him different from the animals.

Lucifer, apart from having brought him into a physical body, gives self-identity, the ability to know himself, and with this, the ability to develop freewill, to choose for himself rather than to follow automatic patterns. The Dhyân-Buddhas give the ability to love: to co-operate with others, to unite, to accept the dependence of others and one's own dependence on them—*i.e.*, to become civilized from motives other than self-interest. The Dhyân-Chohâns make man able to create otherwise than at the animal level: to make contact with, and to express archetypal possibilities not yet manifest, to realize and act on potentialities and make them actual.

Taking these three qualities together, man becomes creative, as he realizes the powers in himself. No other creature—even the highest deva—is creative in the same original way. For man serves as the link between evolving Nature and intelligent, involving spiritual life. But he is able, by virtue of his special qualities, to break new ground in a way the devic hierarchy, unaided by man, cannot. Human creations are often things which would never occur at all in the natural course of things. He makes things which, while “unnatural,” yet come within the bounds of Nature, obey natural laws, and are only created by the intelligent use of these laws. And he does this by virtue of the devic life within himself, as it meets the uprising devic life of Nature through him.

At first, this contact is slight because the primitive human being is scarcely self-conscious, and is largely a creature of instinct. But, as man becomes truly human, which is to say, self-directing, the link becomes stronger and more direct and immediate. The process depends on the development of the mind through and above the levels of purely material thinking: *i.e.*, into the realm of buddhi-manas, beyond what in the older terminology was called the fourth mental sub-plane, and into the spiritual principles in the causal body. But as the spiritual Egoic side of man comes into play in the field of his personality,

not only is he himself in process of transformation, but his relation to the world outside him also changes, growing in both understanding and power.

It is important to realize that when the human being has become truly human, beginning to know himself as a separate, self-conscious individual, a new channel is opened up through which these devas can work. The new quality, self-awareness, is associated with the Luciferian or âtmic powers, and, when once awakened in man, is as much the property of the devas as of the human being himself. It is at this point of evolution that man begins to realize his power in the material worlds, and to become effective in them.

This effectiveness has to be in two fields: that of the objective world, outside himself, and that of the subjective world inside his own personality, the one being constantly balanced against the other. Man is certainly not yet expert at this; but, equally, the deva is comparatively inexperienced in this field, for the reason that man is a recent arrival on earth, when compared with subhuman Nature.

It is generally agreed to-day that humanity has reached a critical period in its history. Self-consciousness was born in man when he acquired his dense body, with the help of the Luciferians. As a result he has become highly individualized at the personal level. But such a pitch of separate individualism has been reached that, if man is to survive, he will have to transform his self-in-separation into self-in-union. This means that a new dimension of awareness has to be acquired, in which the individual will learn to understand and develop his relationships, not only with other men, but also with the world in which he lives. This must of necessity involve spiritual awareness, and hence awareness of the arûpa devas who are so intimately part of spiritual man.

What does this mean in practice? There is a guiding principle that all movement in the universe, whether of material

things or of consciousness, is automatically balanced by a reciprocal movement in the opposite direction. Man, identified with his personality, is apt to think of his liberation and perfection in terms of conscious movement towards the spiritual worlds. In accordance with the law of reciprocity, however, this movement of objective consciousness must be balanced by a subjective movement of the spiritual into the material. One can put it that the spiritual Monad of man has to become fully incarnate in the personal and material worlds in order to reach its own perfection or liberation and in so doing the orders of devas associated with humanity *ipso facto* also come down into incarnation, thereby perfecting their own experience and evolution.

The active principle in this is the human mind, with all its powers, active and latent. Not wishing to elaborate on the mechanism of the mind in the present article, I will point out, though, the profound effect which it has on natural phenomena, and hence on the devas who are not directly associated with man, but are the agents of the Logos behind natural phenomena. From the devic point of view, however, it is clear that the arûpa devas descending into incarnation through man impinge upon the devas of Nature rising from the involuntary arc through the subhuman kingdoms. They bring their own life and particular quality to bear upon the latter, so that, as the personality of man becomes transformed and effective in the material world, the life of subhuman Nature is itself transformed. This is the result of its contact with man, and hence with the devas associated with man.

Seen from this angle, it is clear that the place of man and deva in the economy of the physical universe are closely interlocked. Each is dependent on the other for its own fulfilment, and hence for the fulfilment of life on this planet.

PHOEBE D. BENDIT

WE MUST GO ON FROM HERE

By CLARA M. CODD

NOT long ago I came across an exquisite little poem, "Song at Twilight". It had only three verses. I will quote the first.

We must go on from here.
Time has no turning—
Carry what we have learnt
Since there is no unlearning.
The bridge behind is down.

At all moments of life the first line is forever true. We must go on from just where we are. It may be that we have dawdled along the way behind, taken many a dubious turning. We can do no otherwise than start again from just where we are.

I know people who put off starting a great enterprise, such, for example, as trying to tread the Path, saying that they will wait until they are bigger and cleverer and wiser. But as soon as the first intimations come into our souls that there is a way home, *that* is the moment to begin the way. Not good enough we say, not pure enough, not clever enough. But we cannot begin the great way except just as we are, "without one plea," as says the old hymn.

There is a lovely stanza from ancient India: "Pure or impure, whatever I may be, by meditating on the Pure I shall become pure." We can only begin as we are, we must go on from where we are.

Some will think they are too old, life has almost gone for them. What a mistaken idea! In the life of the Spirit there is no age, nor space nor time as we understand them. There is a great truth in the old story of the thief on the cross who at the last moment of death entered paradise with his Lord. That last thought gave a direction to his soul leaving the body. The same thing is true about the thought we fall asleep upon.

A last year of life, even the last few months can give a direction, begin a road that continues beyond the confines of death and goes on into the next incarnation. The thought of all old people should turn heavenwards. They often turn backwards, over the speeding past life. Memories dwell so potently with the old. That is well if they are memories embodying love, pity, joy, friendship, beauty. But look forward, too. The glories of heaven are coming. Also before death the Soul's descent to view life and understand it. We must take a golden Ariadne's thread with us through the gateway of death, the thread of a golden hope, resolution, even if only just beginning.

And so, too, with all the problems of life. Inadequate as we may feel ourselves to be equipped, Time will not wait for us to find wisdom, help, decision. Whatever we are, wherever we stand, we *must* go on from here. Then may we go on bravely, accepting results which will cure our lack of wisdom and capacity, holding always a tremendous faith and trust. A trust in the life which is God in action, a faith in loveliness which is ultimately and forever the conqueror. The golden thread, our own *Sutrâtma*, again and again will lead us back to our diviner and happier selves, and one day that golden thread will lead us out of the darkness of this cave of the worlds into the shining forever and ever.

CLARA M. Codd

SERVICE AS SPIRITUAL SÂDHANA

[Service of fellow-beings would appear to be the most important aspect of *sâdhana* (qualifying practice) among Theosophists. Most of us, however, take service to be just some good and helpful deeds, which we perform in varying measures—largely from what we can easily spare of our time, energy or money. That may be good so far as it goes, for every good deed brings its reward just as every evil deed does. But for the true Theosophist service is a ritual of life which culminates in union with the Divine; his whole life has to be lived for the sole purpose of service of fellow-beings, as an offering to the Divine. For the benefit of my fellow-Theosophists, I am attempting below a free English rendering of some teachings pertaining to the subject, given in Hindi by a living Indian saint.—M. M. VARMA.]

WHAT wealth is to the merchant, service is to the server. As light emanates from the sun and fragrance from the flower, so does service from the servant of God. Pure service is not *done* by the individual, rather it flows through the individual. Only he can be a channel of true service who does not run after things, personal achievements or a favorable environment for his own happiness.

The world loves the true servant of man—who does not covet anything from the world—and still the whole world's love does not bind him. The man of egoistic action pretends to love the world, but really covets the love of the world, which however eludes him.

The mind of the true servant always flows towards the object of service without effort—pure and uncontaminated by any trace of selfishness. Every action in the conduct of

the true servant is perfect, for every *pravritti* (vocation) of his has the same inner significance. Any differences in the nature and size of his actions make no difference to the love permeating them and to the goal of his life. Environments, like the scenes of a drama, have no effect on his inner being. The *nivritti* (transcendence) which the yogi attains by yoga, and the intellectual seeker by deep thinking, the true servant attains by *right conduct* in whatever conditions appear before him; for he is not attached to appearances or to particular forms of action.

As wood goes on turning into fire as the fire flames forth, even so, as the ideal of service consumes a man, the entity of the servant becomes one with the object of service.

The true servant is never tired, for the Lord who is the source of all energy dwells in the heart of the servant. ("He who adopts the programme of God commands the resources of God.")

There are two types of servers—those who flow like the Ganga in the sight of humanity, and those others who stand motionless behind the scene like the Himālayas but secretly feed all the rivers.

It is a superstition to think that only a man of many external possessions can do service. Many people consider service to be distribution of external things, but that comes only under the category of good deeds.

Only he can be a true servant whose heart vibrates with pain for the pain of others, and who, for his own happiness, looks up to God alone and never to the world. Good deeds prepare a man for such renunciation, but only a complete psychological renunciation of desires makes a man capable of being a true servant and channel of the Divine. If external possessions happen to be needed for a particular man to be of necessary service, God provides them.

To serve is a high spiritual *sādhana* (practice), but not a hidden desire to be regarded as a servant or saviour.

Just as any obstacle in the way of a flowing river accentuates the velocity of the flow, even so unfavorable circumstances in the way of a servant only accentuate the momentum of his service. Thus unfavorable circumstances advance, and not retard, the progress of the *sādhaka* (practitioner or postulant).

What is given to us, including our environment, is just the material for *sādhana* given by God. A good workman never quarrels with his tools.

All actions of the Divine servant arise from and merge into feeling, and feeling merges into *gnāna* (true knowledge). True service leads to freedom, for the true servant does not run after the world but the world runs after him; the true servant does not run after organization but organization runs after (follows) him.

There is no room in the mind of a true servant for either an inferiority or superiority complex.

The true servant will never indulge in any pleasure which is born from the pain of another, for it is bound to recoil on him according to the universal law.

The true servant makes no difference between a small piece of work and a so-called big piece of work, for all work is the Lord's. It is the egoist who makes such difference for his own glorification.

The privilege of true service is given by God in His grace. Any one who looks to the world for his own happiness cannot be a true server. Renunciation of the self is a pre-requisite for one who adopts the path of service.

The true servant never looks at the faults of others. If others had no fault, there would be no need for his service. On the contrary, a servant of God is always busy removing his own faults so as to be a purer channel of service.

The servant of God does not regard his body or his mind nor any external possession as his own; but he offers them to God for his service. God purifies the most contaminated instruments, once they are sincerely offered to Him.

Ordinary action—even good deeds—feeds the ego, service dissolves the ego and awakens the real Self.

The ego, with its body-consciousness, takes a man on the dark path of mortality, while the awakening of the soul takes the man on the path of immortality. The greatest service egoistically performed is not equal to the simplest service rendered egolessly; for the former humiliates its doer in expectation of the fruit of his action, whereas the latter being an offering to the Divine is pure, complete action. The former leaves lots of *samskâras* (binding images) on the mind, whereas the latter leaves no trace of any *samskâra* but releases dispassion and love.

Saints and sages have never proclaimed their service; but even though many of them may not appear to serve in the ways of man, who dare say that Meera, Surdas, Tulsidas,¹ have not blazed trails of perpetual service to mankind?

The Divine never expects you to do what is beyond your power to do. Your field of duty lies only in what you can do.

Many men get so involved in the outer action that the feeling behind it dries up. Such action loses its potency to reach the true destination.

As the flower emanates sweet fragrance by itself, even so does the loving soul saturate all living beings.

A useful principle for one who embarks on the path of service is never to start a *pravritti* (activity) which does not do any good or provide happiness to others. Even if one has thereby to remain actionless for some time the Lord of Nature will in due course give him the necessary *shakti* (power) to release beneficent action.

If any happiness comes to the server, he distributes it among the unhappy on behalf of the Supreme Giver. Beneficent *pravritti* and desireless *nivritti* are the roots of *sâdhana*.

¹ Well-known Indian saints.

The body and all other instruments of the server are never slow to be utilized in the service of others, but they are always slow to move in any action which does no good to any one.

The acid test of pure action is that it leaves no trace of any *samskâra* on the mind.

All human relationships are for service only, otherwise they are illusory. When you have rendered unto Caesar what is Caesar's you will be detached from the body and its relationships and will commune with the Divine.

The heart in which love and compassion for all living beings reside can have no room for seeking after personal pleasures.

Let not a server fancy for a moment that he is obliging the served. After all, whatever a man has with which he serves is derived from others, *e.g.*, eyes see by the generosity of light, ears hear by the generosity of air, tongue bears its taste from the generosity of water and the various elements which sustain his life are derived from the generosity of trees and animals. Man is indebted to society in various ways—he is brought up by his parents and his relatives, educated at the expense of others, the roads he walks on were not constructed by himself or his family, and so on. Thus, our whole life is dependent on others. We only repay a part of the debt we owe to others by our humble service. True service is, therefore, rendered only in humility. Indeed, service purifies one's own heart even more than it does lasting good to another. The honest server should feel indebted to the served.

Service is not barter. It is pure action.

For the spiritual *sâdhaka* all acts of service resolve themselves into worship of God.

THOSE WHO HAVE SEEN THEM¹

By GEORGES MEAUTIS

BELIEF in evolution and in reincarnation necessarily implies the existence of Beings who have risen above the ordinary level of humanity, whether they be called Mahâtmas, Adepts, Initiates or Elder Brethren.

It is not only in the East that this logical postulate of reason has been accepted, for it is also an integral part of the Western esoteric tradition. Empedocles, in Fragment 146 of *Diels*, speaks of those Beings who, before they become Gods, come in the form of prophets, poets and healers. Pindarus makes a similar statement in a Fragment of his *Threne*. Plutarch, in his treatise, *The Genius of Socrates*, says through the character of the Pythagorean, Theanor, that the Adepts who no longer need to reincarnate help those who make the effort necessary to find the Path. Finally Plato, in the myth of the cave, says that those Souls who have succeeded in breaking the bonds of illusion make the sacrifice of returning to the obscurity of the cave.

Greek tradition names several of these souls: Abaris, Aristeas, Epimenide among them. They were in communication with one another, and they believed in the existence of the land of the Hyperboreans, that equivalent of Shamballa, which inspired *Lost Horizon*, one of the most remarkable films of the 1930's.

¹ Translated from the *Lotus Bleu*, 1954, No. 6, by Greta Eedle.

We are told that during the last quarter of the 19th Century the Adepts made a special effort to get into touch with men through the channel of the Theosophical Society, and through the intermediary of H. P. Blavatsky and H. S. Olcott. The former asserted that she was Their disciple and the latter claimed to have seen Them many times. Nor does their testimony stand alone.

For what hidden reasons did They also appear to others who later left the Theosophical Society? No doubt because their karma permitted these people to come into contact with Them, and because, knowing their latent possibilities, the Masters showed them a way they might follow, but which they could refuse to enter.

One of the Great Ones said so clearly in the following passage:

Every human being contains within himself vast potentialities, and it is the duty of the Adepts to surround the would-be chela with circumstances which shall enable him to take the 'right-hand path'—if he have the ability in him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course. . . The fact is that to the last and supreme Initiation every chela (and even some Adepts) is left to his own device and counsel. We have to fight our own battles, and the familiar adage—'the Adept becomes, he is not made' is true to the letter. Since every one of us is the creator and producer of the causes that lead to such or some other results, we have to reap but what we have sown.¹

These words confirm what Maitre Janus says in his work on Initiation in reference to the Frenchman Villiers de l'Isle-Adam: "Initiation is achieved only by one's own efforts."

Certain people left the Theosophical Society and even attacked it; nevertheless their testimony deserves detailed study.

The first is W. T. Brown, who wrote a pamphlet called *Some Experiences in India*. It was published under the authority of the London Lodge of the Theosophical Society, probably in

¹ *The Mahatma Letters*, pp. 309 and 316.

1884, but it is not in the library of the English Section, and it is not in the British Museum. There is a copy in the Adyar Library, but unfortunately it was mutilated, as owing to faulty rebinding one or two lines are missing at the end of some of the pages. It is to be hoped that another copy will be discovered, so that the missing text can be filled in.

Who was W. T. Brown? He tells us in his pamphlet that he was of Scottish origin, a student at the Universities of Strasbourg, Zurich and Edinburgh, and that he took a B.A. degree at the University of Glasgow in April, 1882.

It was from Mrs. Gebhard, who played such an eminent part in the history of the Theosophical Society that he learnt of the existence of the Masters. She had previously been a pupil of one of the greatest French Occultists of the 19th Century, Eliphas Levi¹, whom she had taken in, half-starved, after the raising of the siege of Paris in 1870. H. S. Olcott sang her praises in the following terms:

A sweeter and more loyal character I never met. She was one of those women who shed about them an atmosphere of love and virtue, fill their homes with sunshine, make themselves indispensable to their husbands and adored by their children.²

W. T. Brown met Sinnett, read *The Occult World* and decided to go to India. He told Sinnett in a letter what led him to make this decision:

Belonging, as I do, to a good Scotch family, I have had ample opportunity of realizing the value of true religion, but all along, and especially in later years, I have been convinced that in Protestantism, Catholicism, Presbyterianism, Episcopalianism, and all the other 'isms,' of which we hear so much, only partial truth is to be found. It has always been a puzzling matter to me to define how it was that among Christians there should be so many divisions and strifes, an

¹ See in this connection: V. E. Michelet, *Les Compagnons de la Hierophaine*, p. 107.

² *Old Diary Leaves*, Vol. III, p. 164.

it has been only since becoming a fellow of the Theosophical Society that I have been satisfied that it is owing to the dearth of Esoteric doctrine.

In Adyar he met H. P. Blavatsky. H. S. Olcott was then in Central India, and Brown wanted to join him and help him in his work. He received a splendid letter from him, of which the following is an extract:

Do you feel in your heart that the missionary work of Theosophy is thoroughly attractive? Are you prepared to eat with me the plainest food—to expect neither luxury nor even comfort—to have your private character traduced, your motives pictured as base and sordid, to endure extremes of climate, the fatigue of hard journeys in all sorts of conveyances by land and sea, to know of the existence of *Masters*, yet be denied the privilege to go to Them until by years of toil you have purged your innermost nature of its selfishness and accumulated moral filth, and by working unselfishly for the enlightenment of mankind you shall have fitted yourself for the holy companionship? Think of all this. You have not begun the career as yet. Ponder the situation. If your caste or the world attracts you, go to them and be happy. The philanthropist's lot is a hard one; few covet its crown of thorns, fewer still are able to wear it. You are young, life is before you, choose thoughtfully.

Next, as to serving with me. With me there is your widest and surest field of usefulness, and doubtless the *Masters* will tell you, as They did me years ago, that you must seek Them through the Theosophical Society. Should you come to me it must be in the spirit of one who is teachable, earnest and unprejudiced. If you are likely to dislike me because I am American and have my national traits and ways, if you are likely to take offence at brusqueness, perhaps even imperiousness (for in my absorbing devotion to my work I am sometimes stern and dogmatic, neither sparing myself nor seeing individuals apart from their place in the carrying on of this Herculean work), if you are liable to tire of my constant movement and sigh for rest and inertia at home, then do *not* come. For I tell you I am so dead in earnest that I would be ready to die any day for my Society, and there is no room for any one in my department who is half-hearted.

But if all these warnings do not repel you, and you have decided to sacrifice yourself, your strength, your talents for our cause, then come and I shall treat you as a son or a younger brother, as the difference in our ages may call for.

Brown's reply was to the point: "I come," and it took him twenty-six hours to reach the Colonel. Poona, Bombay and Jubbulpore were the first stages of the journey. In the last-named place, Brown made the following observation:

... during the lecture some three or four majestic figures had attracted my particular attention. They did not seem to hang upon the lips of the speaker, as did the rest of the audience, but remained calmly dignified, occasionally only exchanging pleasant glances and throughout seemingly more familiar with the subject treated of than the lecturer himself. I was not surprised to learn afterwards that some Mahâtmas had been present at the meeting in astral form. [here one or two lines are missing]¹ . . . especially over the subject of the Sanskrit School, for it is well known that Mahâtma K. H. was a Brâhmin of high birth, and has not yet lost entirely his patriotic fervor.

At Allahabad Brown was able to write:

Here I saw and recognized the Mahâtma. Although I was enabled to look at Him but for a minute I knew that it was He and recognized Him by His portrait, which I had scrutinized some weeks before.

But it was at Lahore that the most important event took place as narrated by Col. Olcott (*Old Diary Leaves*, Vol. III, p. 36) and every one will feel the deep emotion resounding in this passage:

I was sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on an open plain, and beyond the protection of the Lahore police, my first animal instinct was to protect myself from a possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustâni who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one who might be attacked the next moment and have to defend his life. But the next instant a kind, sweet voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master K. H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of

¹ *The Canadian Theosophist*, June 1947, reprinted Brown's pamphlet apparently from an unmutilated copy. The missing lines read: "All this accounts to my mind for the enthusiasm of the audience. . . ."—ED.

bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his divinely benignant face by the light of the lamp that burned on a packing-case at his back. Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my forehead, uttered a blessing, and left my half of the large tent to visit Mr. W. T. Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms. When I had time to pay attention to myself, I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it, was naturally my first impulse. I found it to be a letter of private counsel, containing prophecies of the death of two undesigned, then active, opponents of the Society¹ . . . What happened in young Brown's end of the tent he related orally to a great many still living witnesses, and published in his pamphlet, *Some Experiences in India*, my copy of which I cannot lay my hand upon at this moment.

Habent sua fata libelli, books have a destiny of their own. Of this pamphlet, which the Colonel could not find, there is to my knowledge but one copy in existence, and that is the damaged one in Adyar. Now here is Brown's story:

Lahore has a special interest, because there was seen, in His own physical body, Mahâtma Koot Hoomi Himself.

On the afternoon of the 19th November, I saw the Master in broad daylight, and recognized Him, and on the morning of the 20th He came to my tent, and said, "Now you see me before you in the flesh, look and assure yourself that it is I," and left a letter of instructions and silk handkerchief, both of which are now in my possession.

The letter is as usual written seemingly with blue pencil, is in the same handwriting as that in which is written the communication received at Madras, and has been identified by about a dozen persons as bearing the calligraphy of Mahâtma Koot Hoomi. The letter was to the effect that I had first seen Him in visions, then in His astral form, then in body at a distance, and that finally I now saw Him in His own physical body, so close to me as to enable me to give to my countrymen the assurance that I was from personal knowledge as sure of the

¹ The first part of this letter was published in *The Theosophist*, April 1922, p. 90.

existence of the Mahâtma as I was of my own. The letter is a private one¹, and I am not enabled to quote from it at length.

On the evening of the 21st, after the lecture was over, Colonel Olcott, Damodar and I were sitting outside the *shamiana* (pavilion), when we were visited by Djual Khool (the Master's head chela, and now an Initiate), who informed us that the Master was about to come. The Master then came near to us, gave instructions to Damodar, and walked away.

Brown's story should be read in conjunction with Olcott's account on pp. 39-42 of *Old Diary Leaves*, Vol. III. Brown did not mention that at that second meeting the Colonel also had the privilege of talking to the Master for nearly half an hour. It is absolutely necessary to read these pages if one wishes to obtain a thorough understanding of what contact with the Masters really means. The following passage will illustrate this:

Year before . . . I was bidden to go on with my work as if there were no Masters to guide and help, but only Humanity, the "Great Orphan" to labor for: to expect nothing from Them, yet to be ready for anything. So I have gone on until to-day, never asking for help, never holding back for lack of the promise of it, yet never being without it when it was really needed.

This Lahore visit of the Master was but one of many proofs vouchsafed me that we are watched and helped; never deserted, never forgotten, howsoever dark may seem the outlook, howsoever menacing the aspect of things. Twenty-odd years of this experience has begotten a constant calm and an abiding trust in my heart. . .

These two accounts by Olcott and Brown are identical, which is remarkable proof of their accuracy.

When he returned to Adyar, Brown asked to see the Master again, and received a reply, of which he gave only an extract in his pamphlet, but which is reproduced in *Letters from the Masters of the Wisdom*, first series. This letter should be read by all who wish to understand the subject. Few letters look so profoundly into the heart of a man, and explain the reason why it is not possible to convince everybody of the

¹ This has not been preserved.

existence of the Masters. The Master agrees to the publication of a pamphlet, telling of his experiences ". . . to appeal to any intellect capable of perceiving the continuous thread underneath the series of your facts". He cannot agree to more, and gives the essential reason which he underlines: "*You are not ready.*"

Brown was indeed not ready, and this fact was clearly shown when only three days after he had had the immense privilege of personal contact with the Master, this young man, overcome by the splendor of his reception by the Mahârâja of Kashmir, made a request to Col. Olcott which proved conclusively that this desire to place himself at the service of the Masters was merely shallow, and that he was ready to leave Their work for an appointment as a judge¹. In fact, he left the Theosophical Society, but fortunately not before he had written a pamphlet which is of great importance to the history of the movement. He was really very unstable, and the end of the Master's letter helps us to understand his character. The most important phrases were underlined by the Master Himself:

Young friend, study and prepare and especially *master your nervousness*. One who becomes a slave to any physical weakness never becomes the master of even the lower powers of nature. Be patient, content with little and—*never ask for more* if you would hope to ever get it. My influence will be over you and this ought to make you calm and resolute.

* * * *

Although Brown left the Theosophical movement and did not follow the Masters, he did not attack Theosophy, at least not in writing.

Quite a different kind of a case is that of Usevolod Sergyeevich Solovyoff, whose story presents a perturbing problem. Here we have a man absolutely devoid of spirituality, whose inner eye was closed, who was only in the Theosophical

¹ *Old Diary Leaves*, Vol. III, p. 50.

Society for the purpose of watching and destroying, and who nevertheless entered into contact with the Masters of the Wisdom. In 1892 he published in the *Russky Vestnik* a series of articles, collected into one volume and translated into English in 1895 by Walter Leaf under the title, *A Modern Priestess of Isis*.

What was particularly unpleasant about this book was that it was published after H. P. Blavatsky's death, and that therefore the principle of Roman law, *audiat et altera pars*, that the other side must also be heard, could not be applied to all the events and conversations to which there were no other witnesses. Moreover, this book has a strange resemblance to what is nowadays called a fictional biography, for the author cited conversations which had taken place eight years earlier, of which he could scarcely have remembered the details.

His letters published as an appendix by Madame Jelihovsky, H. P. Blavatsky's sister, showed clearly that Solovyoff, for a time at least, believed in the reality of the phenomena. In a letter quoted on page 289 he wrote:

I can say positively that *I convinced Richet of the reality of your personal power and of the phenomena which proceed from you.*

And the quotation on page 297 is even more characteristic of him:

Now here is a fact. It was also at Elberfeld that I received, to the great envy of the Theosophists, an autograph letter of Koot Hoomi, and in Russian into the bargain. That it appeared in a manuscript which I was holding in my hand did not surprise me in the least; I had a presentiment of it beforehand, almost a knowledge. But what did surprise me was that the note spoke clearly and in detail about what we had been discussing a minute before. It contained an answer to my words; and during this minute I had been standing alone, no one had come near me; and if it is to be supposed that some one had previously put the note in the book, then this some one must have had command of my thoughts, and forced me to say the words, the direct answer to which was contained in the letter. . . This amazing phenomenon I have distinctly observed myself several times, both in my own case and in that of others. What power! And beside this power, at times what powerlessness!

Rather than believe in the existence of the Masters, Solovyoff imagined that Madame Blavatsky had written a letter, placed it inside a book and by her will-power forced him to utter words to which the letter would serve as a reply. In actual fact, Solovyoff believed H. P. B. to be a "thief of souls," that all the phenomena produced by her could have been attributed to fraud, and that she achieved her ends with the help of accomplices, among them Olcott. Nevertheless, for anyone reading between the lines, Solovyoff's book, since it contains also several letters written by H. P. B., is in itself a reply to the author's own accusations. I will cite only one example.

After receiving the report of the Society for Psychical Research, which went so far as to accuse her of being a Russian spy, H. P. B. wrote to Solovyoff what he called a "confession," which he used for the purpose of destroying the Theosophical movement in France. The letter contains the following words:

I will even take to lies, to the greatest of lies, which for that reason is the most likely of all to be believed. I will say and publish it in the *Times* and in all the papers, that the "Master" and "Mahâtma K. H." are only the product of my own imagination; that I *invented* them, that the phenomena were all more or less *spiritualistic* apparitions, and I shall have twenty million *spiritists* in a body at my back.

It is very characteristic of H. P. Blavatsky, deeply injured as she was by the unjust report of the S. P. R., that she still proclaimed her greatest lie would be to *deny* the existence of the Masters.

It would be a waste of time to discuss a book that has been completely forgotten, if it did not contain a passage that proved that Solovyoff, like Brown, had met the Master. Why was he accorded this privilege? Was it on account of his past lives? Is it possible that because he was a Russian he could have helped with the development of the Theosophical Society in Russia? Or did he possess that "great and increasing magnetic power" of which the Master spoke to him, and which, if well

directed, would have enabled him to do useful work? It is very difficult to find an answer.

He tells us how, when in Brussels, he met Miss Arundale, and decided to accompany her to Elberfeld, where Madame Blavatsky was staying. Having missed the nine o'clock train, they agreed to take a walk in the town,

... but I suddenly began to feel an unusual weakness, and a desire to sleep came over me. I begged Miss A. to excuse me, went to my own room, and threw myself on the bed. However, I did not fall asleep, but lay with my eyes closed, and there before me, one after the other, passed, quite clear and distinct, various landscapes which I did not know. This was so new to me, and so beautiful, that I lay without stirring, for fear of interrupting and spoiling the vision. At last all became misty, little by little, then grew confused, and I saw no more.

I opened my eyes. Drowsiness and weakness had passed away. I went back to Miss A. and could not refrain from telling her what had happened to me. I described in detail, with all the circumstances, the landscapes which I had seen.

We took our seats in a *coupé* of the train, which carried us off, and we were talking together, when suddenly Miss A. looked out of the window, and exclaimed: "See, here is one of your landscapes!"

The effect was almost painful. There could be no doubt about it, just as I could not doubt that this was the first time I had ever travelled by this line or been in this region. Until it grew dark, I continued to gaze in reality upon all that I had seen in the morning, as I lay on the bed with my eyes closed.

GEORGES MEAUTIS

(To be concluded)

Theosophists, with their knowledge of the Real as disclosed through the Science of the Eternal which is called Theosophy, should be those in the world who are most truly practical because they are endowed with that common sense of the future which is uncommon to-day.

G. S. ARUNDALE

COSMOGENESIS OF LIGHT¹

By SYED MEHDI IMAM

WHEN and where was the Divine Light born? Whence is the genesis of Light? The Light is outside time and space. It was never born and will never cease to be. It is from Eternity to Eternity.

The Light is uncreated. That which is created has a cause or origin. That which is uncreated has no cause and no origin. Cause is the thought of the Ego which is born in time and space. The timeless and the spaceless have no cause.

Light never began. Light will never end. Beginning and ending are the dreams of the Light.

The Light has phases of revelation. In the beginning of things, in the dawn before creation, the Light alone breathed in the void. Time was not, nor space, nor the sons of time and space. Cycles of life were not. The Light alone was pulsating out of space. The Light is will. The will of the Light broke into colors. There began the first streak of the dawn of differentiation. The Light became plural. The sons of the morning were born. Stars sang the nativity of creation. The sea of Light heaved with a vastness. Its womb was swollen with worlds and teeming creatures of life. The Light sounded

¹ This is a selection from Mr. Syed Mehdi Imam's book of meditations called *The Veils of Fire*. He explains the title as follows: "By the Veils of Fire is meant the hidden mysteries of creation. Fire is the symbolism of the Divine. The Veils of Fire are the secret coverings of Spirit Divine unveiled in meditation."—ED.

seven notes. Seven states of substance sprang into existence. The Light struck a thousand vibrations. The sparks of the children of the Light were born. The Light moved into the densities of matter, life, mind and consciousness. It built and destroyed; it rebuilt and reintegrated. Evolution began.

The voice of the Light repeated its call. The upper cosmos was born. A second thrill it sent shivering through substances. The lower cosmos sprang into being. The light linked the upper and the lower cosmos. Cosmogony became complete.

The Light filled the cosmos with beings. First came forth the shapes of the first light—the angels of the higher hierarchy surrounding the throne of God. Descending into deeper densities, it created denser bodies of beings. At the last fall it created the body of man.

From the descent into matter the Light began the ascent out of the seven substances, out of the seven spheres of evolution, back to the spiritual essence of the Divine Light.

The Light began the play with the shuttles of existence. It began weaving patterns of life. From the dark pattern of matter it wove the bright pattern of spirit. Its subtle fingers continue to ply the loom forever and forever.

Nothing began from the void. All things sprang and spring from the Light. A void is nothing. Nothing can spring from nothing. The Light created the thought of a void before creation began. The thought of the void created causes of creation. The thought of a void is a negation. Negation is nothing. The thought of the void is nothing save the thought. The thought of the void is the thought of the Ego. The thought is wrong. Causes of existence do not and cannot exist.

Light is the existence which was before creation began. Creation is a phase of the Light as the crescent and half-moon are phases of the moon. Creation never began and never ends. Creation is a revelation of the phases of the Light. The phases

of the Light are of Eternity, never beginning and never ending. The phases of the Light are mere revelations of the Cosmic Spirit in growth.

A phase is a momentary manifestation in time. The phases of the Eternal are the momentary manifestation of the Eternal. The phases of the Eternal are Eternal. The temporary is the Eternal.

The temporary is the Light manifesting in moments of time. The Eternal is the Light unmanifest out of time. The temporary and the Eternal are both expressions of the Light to mind and perception. The Light lies beyond both in inscrutable mystery and fathomless peace.

SYED MEHDI IMAM

DRUIDIC APHORISMS

No search but for the precious;
 No precious but the beneficial;
 No beneficial but possession;
 No possession but *Gwynfyd*¹;
 No *Gwynfyd* but knowledge;
 No knowledge but what is new;
 No new but change;
 No change but the better;
 No better but beauty;
 No beauty but justice;
 No justice but love;
 No love but God.

—Freely translated by D. JEFFREY WILLIAMS

¹The Circle of Light, *Buddhi*.

REVIEWS

The Formation of Man, by Dr. Maria Montessori, Theosophical Publishing House, Adyar, 1955, 135 pp., price Rs. 2-12.

This little book consists of talks delivered in India by the late Dr. Maria Montessori, translated from the Italian by A. M. Joosten, Director, Indian Montessori Training Courses. Full of interesting and helpful information for all connected with education, it should prove a worthy companion to Dr. Montessori's earlier works.

In her introduction, Dr. Montessori stresses the necessity for finding a science of the human soul, and she looks to psychological research to fill this need, after which education must be developed in accordance with the knowledge gained. The first and fundamental principle must be *to help life*. To some of us it will seem that an "Ātma Vidya" already exists, has always existed, and needs only to be more widely known and applied.

Dr. Montessori feels that the purpose of education is to help man to a knowledge of the environment to which he has to adapt himself. She feels—perhaps too pessimistically—

that man is to-day more than ever before the helpless slave of his environment, which, "all-powerful, like a god," "swallows up and crushes the man".

The author gives an account of the development of her method of education, which she defines as "help given in order that the human personality may achieve its independence". Many illustrations from her own experience are given. Speaking of the amazing results achieved with some of her pieces of apparatus, she tells us that "the magic does not lie in them, but in the psychology of the child". Her method is not to *teach*, but to *provide* the environment which will allow the child to express what is within him. When the correct type of environment is provided, children with great interest, enthusiasm and persistence will devote days to self-imposed tasks, as in the case of a boy who set out to multiply a 30-digit number by one of 25 digits. When the work was completed on the third day the boy showed no sign of being tired of it.

In the teaching of reading and writing to small children,

Dr. Montessori achieved some spectacular results. She found that after children had learned to read by means of the "movable alphabet," and had become accustomed to tracing with their fingers letters cut out of sandpaper and pasted on cardboard, they would often begin to write letters and even long words quite spontaneously, an "explosion into writing" as she calls it. She found that children of four years of age learn to write much more easily than children of six—a fact which should be of great importance in any fight against illiteracy.

She sees the child as the untapped source of much useful information about human nature generally: "Our social mentality has not yet grasped the idea that we can receive help from the child, that the child can give us a light and a lesson, a new vision and a solution for inextricable problems. Even psychologists do not see in him an open door through which they may enter the sub-conscious. Even they still try to discover and decipher it through the ills of the adult only." Among the children in her care, she found, "Order came from mysterious, hidden, inner directives, which can manifest themselves only if the freedom permitting them to be heeded is given." "Naughtiness" in children is the result of frustration, and when this obstacle is removed they begin to function

normally in an ordered, co-operative, socially harmonious manner. These ideas regarding the nature of the child involved Dr. Montessori in some difficulty with the Roman Catholic Church, which pointed out that her theories were not in accordance with the doctrine of original sin! She had to endure opposition from educational authorities too.

We are given a scathing denunciation of the usual adult attitude towards the child, and are told that "reform of the adult is an urgent necessity". It is stated that babies who are kept much with their mothers rarely become "problem children," and mention is made of the "unperturbed character of these children who are not difficult and do not present the 'problems' ours do". One is reminded of the tranquillity and "goodness" of small Indian children.

The history of education as a mass movement since the French Revolution is briefly surveyed, the author describing with great sympathy the harshness of the schools, in which children suffered much. It is only in the present century that there has been any appreciable improvement. A survey is also given of the problem of illiteracy, and the widespread illiteracy in many countries is attributed to "universal lack of balance" caused by the "glaring contrast between the

material and moral progress of man".

The book contains many passages of great beauty and insight, and one has to resist a temptation to quote extensively. It deserves to be widely read.

F. PULSFORD

The Negative Approach, by Rohit Mehta, Theosophical Publishing House, Adyar, 1955, 258 pp., price Board Rs. 3-12, Cloth Rs. 5-0.

That the present book by Mr. Rohit Mehta, the General Secretary of the Indian Section of the Theosophical Society, will find favor with readers, Theosophical as well as non-Theosophical, is the expectation of the reviewer. The reason is that the author is concerned not so much with the presentation of the Theosophical theory as such, but primarily with the problems people face with the business of living, of getting through life with the generally hoped for minimum of discomfort and maximum of creative and enriching experience. The adjective, practical, may be applied to this book. Yet always in the background are the broad premises of the ancient wisdom. They are reflected in the twenty-six short, stimulating pieces making up the book.

The question, what is right action, is the one to which the author most frequently refers. He believes that

to reach answers that have validity we must have an understanding of the content and functioning of the principle of Manas, the Raja (ruler) of the senses. So we find that the book in the main is devoted to exploring the operations of the mind. The author's findings are presented in logical and straight-forward language. Though no formula or method is prescribed, the reader will discover as he goes along that he will have some additional understanding of what it means to be aware objectively of the mind, not so much because he has read what Mr. Mehta has written, but because the essays have prompted him to pause and take a look at his own thought process.

Many readers will have heard of the Hindu classification of consciousness, namely the states called jâgrat, svapna, sushupti, turiya, and possibly have not understood what is meant by those terms. There are four chapters on this important phase of Hindu psychology, to name but a few of the useful contents in this book. If one is puzzled by the meaning of the book's title, a definition in part, to paraphrase the author, would be that the negative approach means being in a state of undistracted attention wherein there is awareness without choice, wherein there is desirelessness.

S. D. BALLARD

SUPPLEMENT TO THE THEOSOPHIST

JANUARY 1956

OFFICIAL NOTICE

I hereby appoint Mr. Edwin N. Lord as Honorary Treasurer of the Theosophical Society as from December 10, 1955.

N. SRI RAM,
President

FINANCIAL STATEMENT

The following receipts from 1st July 1955 to 30th November 1955 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs. A. P.		
The T.S. in England		£ 65-11-7	...	871	3	1
" Sweden	1954	Sw. Cr. 281	...	253	2	6
" Austria	...	...	...	273	8	6
" Southern Africa		£ 18-2-3	...	240	8	6
" U. S. A.	1955	\$ 1982.67	...	9,425	13	0
" Scotland	1954	£ 18-15-9	...	249	14	0
" Eire	1955	£ 1-10-7	...	19	7	6
" Venezuela		\$ 17.43	...	82	1	0
" Colombia		\$ 35.25	...	165	11	9
" Finland	1954	...	...	301	0	0
" Canada	1955	\$ 100.20	...	472	11	0
" A Group in Europe through the President		...	...	1,910	13	6
" Malaya & Singapore		...	...	467	5	0
Canadian Federation, T.S.		\$ 54.69	...	257	13	9
▲ Selangor Lodge, T.S., Malaya		...	...	43	0	0
Mr. Hazzopoulo, Cairo, Egypt, 1955-56		£ 1-0-0	...	12	11	9
				15,046 12 10		

DONATIONS (GENERAL)

		Rs.	A.	P.
Through Mr. M. Subramaniam, Adyar	...	150	0	0
Mrs. F. L. Saunders, Gwelo, S. Rhodesia	£ 2-10-0	29	11	0
The T.S. in Sweden	Sw. Cr. 200	180	2	10
"A. C.," Bombay	...	100	0	0
Mr. & Mrs. Moolraj Mehrotra, Allahabad	...	7	0	0
Estate of Late Theodore George Queree	£ 495-0-10	6,577	9	5
Mr. Edwin N. Lord, Adyar	\$ 1000.00	4,729	8	6
Mrs. Phoebe I. Ripple, U. S. A.	\$ 200.00	940	14	6
Mr. Walter Ballesteros for Bro. Mauricio Parra S. of Libano, Tolima, Colombia	\$ 30.00	141	11	3
Mr. H. M. Chhaya, Nairobi	...	7	15	0
		12,864	8	6

DONATIONS (ADYAR DAY)

		Rs.	A.	P.
The T.S. in England	£ 0-5-3	3	7	6
" Australia	A£ 40-15-0	431	10	
" Scotland	£ 2-5-0	29	14	
Canadian Federation, T.S.	\$ 77.00	363	0	9
Shri Baijnath Bhargava, through the Indian Section T.S.		20	0	0
		848	1	0

ADYAR BESANT COMMEMORATIVE FUND

		Rs.	A.	P.
Mr. V. W. Samudra, Wani, Yeotmal	...	25	0	0
Mr. Hermeregildo Munoz, San Juan	...	261	4	0
Mr. V. C. Rajagopalachari, Vellore	...	25	0	0
" Anonymous," through T.P.H.	...	3	8	0
Mrs. Riedel through the President, T.S.	£ 0-8-11	5	14	9
The T.S. in Mexico	\$ 34.00	160	7	9
" A Friend," through the President, T.S.	...	2,641	2	0
Miss K. A. Beechey, Adyar	...	50	0	0
Proceeds from the Estate of S. I. Beton	£ 7-2-8	94	10	0
The T.S. in U.S.A.	\$ 150.50	714	1	3
Dr. A. Ramaswamy Iyer, Ginji	...	5	0	0
Mr. Ballubhai M. Desai, Surat	...	36	0	0
" Anonymous "	...	10	0	0
Mr. Sam Khurshedji Cooper through Dastur K. S. Dabu.	...	25	0	0
Mr. Mohanlal P. Bhatt, Bhavnagar	...	2	8	0

		Rs.	A.	P.
The T.S. in Australia	A£ 1-0-0	10	9	6
The T.S. in Finland	...	513	0	0
The T.S. in Southern Africa	£ 49-12-9	659	6	9
Mr. George Hall, Ojai, California	...	400	0	0
The T.S. in Scotland	£ 30-0-0	398	9	9
		6,041	1	9

RAJA COMMEMORATIVE FUND

		Rs.	A.	P.
Mr. Jeremy G. Beattie, Cape Town	£ 3-3-0	40	12	0
Miss Nellie H. Toren, Vancouver	\$ 20.00	96	4	3
Miss K. A. Beechey, Adyar	...	20	0	0
Dr. A Ramaswamy Iyer, Ginji	...	5	0	0
Mr. K. Srinivasa Iyengar, Madras	...	25	0	0
The T.S. in Brazil	£ 100-0-0	1,327	14	0
" Anonymous "	...	10	0	0
Mr. R. Panchapakesa Iyer through Mr. S. G. Venkatramanan	...	2	0	0
Mr. Mohanlal P. Bhatt, Bhavnagar	...	2	8	0
The T.S. in Australia	A£ 1-0-0	10	9	6
" "	A£ 21-0-0	220	8	0
Miss M. Cillie, Pretoria, S. Africa	...	300	0	0
The T.S. in England	£ 50-0-0	664	5	9
The T.S. in East Africa	£ 50-0-0	662	11	6
The T.S. in U.S.A.	\$ 15.00	70	13	9
Mrs. Shakuntala Devi Singh, Adyar	...	5	0	0
		3,463	6	9

FAITHFUL SERVICE FUND

		Rs.	A.	P.
" Anonymous " through T.P.H.	...	100	0	0
The T.S. in England	£ 37-10-0	497	4	9
Through Mr. Digby Besant	£ 35-12-0	472	13	3
		1,070	2	0

PRESIDENT'S TRAVELLING FUND

		Rs.	A.	P.
The English Regional Committee through the President	£ 25-0-0	328	2	0

			Rs.	A.	P.
Mrs. M. Phillips and Edinburgh Members	£ 18-12-4	...	246	8	0
The T.S. in Scotland	£ 20-0-0	...	265	11	9
			840	5	9

GARDEN OF MEDITATION

Mr. S. M. Desai, Indore	...	...	35	0	0
Mrs. Riedel	£ 2-3-0	...	28	9	0
Mr. K. N. Ramanathan, London	...	...	50	0	0
			113	9	0

For The Theosophical Society,
K. S. RAJAGOPALAN,
Acting Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The newly decorated Bhojanasala was the setting for a very happy event on December 15, the President's birthday, when the Headquarters staff and residents had dinner together to welcome the Society's newly appointed Treasurer and his wife, Mr. and Mrs. Edwin N. Lord.

Mr. and Mrs. Lord arrived in Adyar on December 1, after a brief stay in England *en route* from the United States, where they have both been active workers in the Theosoph-

ical Society for a long number of years —Mr. Lord since 1935 and Mrs. Lord since 1924. Mr. Lord has been a lecturer and class leader for a large part of his membership and has held various offices locally, including those of President of Detroit Lodge and President of the Michigan Federation. Educated at Western Reserve University, Cleveland, Ohio, and a certified public accountant with 26 years of experience in General Motors Corporation, where he was engaged as a specialist in budgeting and marketing procedure, and for ten years the Treasurer of

the Theosophical Society in America, Mr. Lord has talents very suitable for his new appointment as Treasurer of the Theosophical Society.

Mrs. Lord, who has also served Detroit Lodge in many capacities, including those of President, Secretary and Librarian, as well as lecturer and class leader, was for some years on the Headquarters staff of the American Section, first as Secretary to the National President and later as the author of a number of study courses which have had wide circulation in the United States and abroad.

Dr. Arundale's Birthday

In the Headquarters Hall at Adyar on December 1, Dr. George Arundale's birthday was celebrated by a gathering of Adyar residents and friends.

Mlle. Serge Brisy from Belgium paid a very warm tribute to Dr. Arundale as "the President she had known best," and spoke of his vital personality and of his friendship with young people. Miss Emma Hunt gave some reminiscences of her close acquaintance with Dr. Arundale, speaking especially of the magnetism and dynamic force of his personality and of his compassion for all who suffered or were in sorrow.

The President, Mr. N. Sri Ram, said: "The intention of meetings

such as this is to brighten and strengthen the link with the person whom we commemorate. When we so meet together we can express more of our feelings than is drawn out by ordinary circumstances. Each one lights a candle, as it were, which contributes to the illumination. There is a certain communion with the person thought of, even if he is not in our physical midst; as we surround him with affection and gratitude, the special influence which belongs to him flows to us. Adyar is especially fortunate in having the magnetism of so many great people who have lived here, from Mme. H. P. Blavatsky downwards, and each of us here has his own special influence, even if it is not so very strongly expressed. Dr. Arundale had his very special quality. As we think of him with reverence and gratitude, there is a fresh impregnation of the place with his magnetism. I was closely associated with him in nearly all his activities for many years from 1916 when he made Adyar his headquarters, though frequently travelling abroad. His many qualities may be summed up by saying that he was beautifully human. That includes sympathy, compassion, depth, and a warm approach; he was full of enthusiasm for any cause he took up, throwing himself into it with complete abandon. There was, too, about him an expansive-

ness which could enfold those who came around him."

After a brief period of silence, flowers were offered before Dr. Arundale's picture which stood garlanded on the dais.

Dr. Arundale's birthday was commemorated also by meetings throughout the day at Kalākshetra and the Besant Theosophical School. At their morning meeting the Governor of Madras, Mr. Sri Prakasa, addressed a large gathering.

The School of the Wisdom

The School of the Wisdom, 1955-56, completed the work of its first term on December 16. The students, who number 17, have appreciated the early morning talks by the President as Director of Studies. Mr. M. Subramaniam, who has acted as the School Organizer, has made an excellent contribution with his outlines of basic Theosophy, and Miss Emma Hunt has taken special interest in her work as leader of the discussions. In December a very fine series of addresses on the subject of "The Two Paths," was given by Mr. Rohit Mehta, General Secretary of the Theosophical Society in India. Besides the curricular talks, lectures were given by Mr. T. M. Krishnaswami Aiyer on "The Message of the South Indian Saints," Prof. R. Srinivasan on "Relativity," Mrs. Mary G. Patterson on "The Work of the World Mother,"

Mr. Seymour Ballard on "Western Philosophy," Prof. Alain Danielou on "Hindu Mythology," and Srimati Shridevi Mehta on "Wisdom and Interpretation". The School will re-open on January 9 and will complete its work for the 1955-56 sessions on March 9.

The President has invited Mr. C. R. Groves, General Secretary of the Theosophical Society in England, who was the Director of Studies for the first two years after its opening, to be the Director of the School for the 1956-57 sessions. Mr. Groves has already prepared his syllabus, which has been sent to all General Secretaries for publication in Section journals. The first term will be concerned with basic Theosophy and the second term with applications of Theosophical principles to human activities. A programme showing the subject of study week by week will be issued in due course.

In his communication Mr. Groves writes: "The School offers unique opportunities for: (1) Group study and discussion of basic Theosophical teachings and their applications to the main departments of human endeavor; (2) Living in the community at Adyar and making international contacts by meeting fellow Theosophists from all over the world; (3) Studying the organization of the Society and its International Headquarters at first hand. So much has been written at various

times about the inspiration of a stay at Adyar that it is hardly necessary to stress this again."

Colombia

Miss Helen V. Zahara, in continuation of her tour of the South American Sections, visited the Theosophical Society in Colombia in November. In Bogota, the capital, there are three active Lodges, with a very fine group of active members.

Owing to certain conditions prevailing in the country it was not possible to give publicity to Miss Zahara's visit, nevertheless a good programme was arranged among friends of the members and sympathizers of Theosophy, and audiences at each of the five lectures numbered about seventy. During her visit Miss Zahara stayed with Mr. and Mrs. Ballesteros and their four daughters, all members of the Society and active in the Round Table. The members in Colombia work harmoniously together and do fine work for Theosophy in their country. The General Secretary, Señorita Corina Martinez Sanders, is a young woman whose father was General Secretary for many years.

Mexico

Steady progress has been made by the Theosophical Society in Mexico

during the past year ending September 30, 1955. An increase of 46 brings the membership to 549, with 26 active Lodges.

The General Secretary, Señor Adolfo de la Peña Gil, has made extensive lecture tours. In company with Bro. Salvador Tayabas, he went to Jojutla, State of Morelos, in March, on the occasion of the birth of the new Lodge *Dharma*; twenty diplomas were delivered to new members. In the month of May he lectured across the country from north-east to south-west; at Matamoros, Tams, on the border opposite Texas, the Mayor of the City supplied a band of some 20 musicians for the opening and closing of the meetings; on May 13 lectures were given in Monterrey N. L., and the Charter of the new Lodge *Luz y Progreso* was delivered into the hands of its President. Three meetings were conducted in the city of Zacatecas at the local Lodge *Luz y Verdad*, and from there the General Secretary went to the small town of Sombrerete—the place where Thomas Alva Edison was born. On May 24 he visited Colima, where two lectures were delivered in the local museum, in which he was surprised to see a small statue found in an ancient excavation near the Pacific Coast representing a man exactly as seen in the plate on page 472 of *The Lives of Alcyone*—it was a Peruvian "Tlecolen," or

Chief, wearing the same cut of hair, same twisted metal hair-ring and same pectoral as worn 14,000 years ago.

Later, in the month of September the General Secretary, in company with two other members, visited the southern and extensive State of Oaxaca where Theosophy is scarcely known; he lectured at the seaport of Salina Cruz where a robust Lodge of 39 members was founded.

Early in the year Señora Luz Maria Durand de Baraya returned to Mexico after a long absence, and immediately resumed her public work, visiting a number of Lodges; her lectures are reported as being very attractive to the public.

The Section journal *Boletín de la Sección Mexicana de la Sociedad Teosofica* has been regularly mailed to members, and 48,000 copies of the little review *Dharma* were distributed gratis. Mr. P. T. Pavri's excellent book *Theosophy Explained*, translated into the Spanish language, is now out of the press, beautifully printed and bound.

Netherlands

ember 30, 1955, shows a membership of 1,633, with 37 Lodges.

Mr. B. Wouters, the General Secretary, with his wife who has charge of the administration of the Section, visited many of the Lodges; in this way they came to know a number of the members much better, and further strengthened the harmonious relationship between the Headquarters and the Lodges.

The Publishing Department shows great activity. Its relation to the Section is firmly established, and it has widened the scope of its work by supplying Theosophical literature to members and non-members in ever greater measure.

The second visit of the President, Mr. N. Sri Ram, within a year, was felt by the members to be a great privilege. He was present at their Annual Convention in Amsterdam on June 25-26 at which he gave two public lectures. Later on, in August, the President came again to Holland to attend the meetings of the Council of the European Federation, held at St. Michael's Centre, Huizen. Many members of the Section deeply appreciated the addresses given by him during those few days.

Towards the close of 1954 a Theosophical Research Centre was formed, much interest being shown in this new undertaking.

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: Edwin N. Lord.
Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bigh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E. 3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Ansteldijk 76, Amsterdam Z.	<i>Teosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	P.O. Box 365, Habana	<i>Revista Teosofica Cubana Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia*	Mr. I. G. Mitford-Barberton.	P.O. Box 2284, Cape Town	<i>The Link.</i>
1909	Southern Africa	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C. 4., Scotland	<i>Theosophical News and Notes.</i>
1910	Scotland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1910	Switzerland	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
1911	Belgium	Mr. Soenardjo	Blavatskypark 5, Merdoka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1912	Indonesia	..	..	..
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>Adyar.</i>
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Norsk Teosofisk Tidskrift.</i>
1913	Norway	Herr Erling Havrevold	Bjornstetv. 2b, Lilleaker, Oslo	..
1918	Egypt	..	..	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor Enrique O. Gossweiler	Casilla Correo No. 238, Rosario	<i>Teosofia en Argentina.</i>
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago,	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	<i>O Teosofista.</i>
1920	Bulgaria			
1921	Iceland	Gretar Fells	Ingolfstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Spain			
1921	Portugal	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	<i>Osiris.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1923	Poland			
1925	Uruguay	Señor Mario Radaelli	Palacia Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosofica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Sanurce	<i>Heraldo Teosofico.</i>
1925	Rumania			
1925	Yugoslavia			
1926	Ceylon	Mr. N. K. Choksy, Q.C.	Roshanara, 54 Turret Road, Colombo	<i>The Plenum.</i>
1928	Greece	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	<i>Theosophikon Delion.</i>
1929	Central America	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	
1929	Paraguay			
1929	Peru		Apartado 2718, Lima.	<i>Serenidad.</i>
1933	Philippines	Dr. Benito F. Reyes	P. Florentino Corner Iba Streets, Quezon City.	<i>The Lotus.</i>
1937	Colombia	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	<i>Revista Teosofica; Boletín.</i>
1947	East Africa	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	<i>Saurabh. T. S. Bulletin.</i>
1948	Pakistan *	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	
1948	Malaya and Singapore *			
1949	Northern Ireland †	Mr. V. Rajagopal	P.O. Box 752, Singapore	<i>Theosophical News.</i>
1950	State of Israel *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	
1951	Japan *	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	<i>Mitteilungsblatt.</i>
1952	Viet-Nam	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	<i>Dao Hoc.</i>
	Presidential Agency.	† Federation.		

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

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

FEBRUARY 1956

VOL. 77, No. 5

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

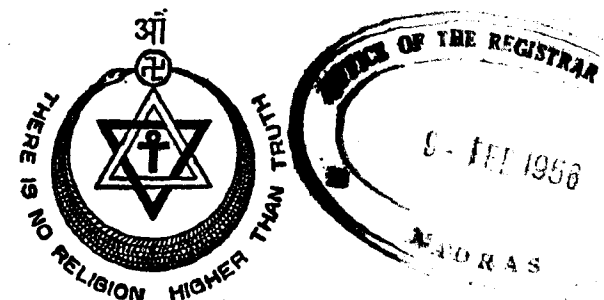
Resolution passed by the General Council of the Theosophical Society on December 30, 1950

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

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



The Flag of the Theosophical Society



THE THEOSOPHIST

ON THE WATCH-TOWER

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

I REPRODUCE here my closing remarks to the recent inter-
national Convention as likely to be of interest
Close of Convention to many readers of THE THEOSOPHIST.

There have been many speakers during the Convention, but what is more important than receiving such knowledge or even wisdom as others can give is the wisdom that is discovered for oneself.

We depart from this Convention, helped, I hope, and fortified to meet the various responsibilities and problems of our daily life. In a few days each one of us will be where he used to be, settled in the same old routine or procedure of work, each with the same problems and the same kind of life that he used to have. But is it not possible for us, having been at Adyar during these days, to go back to them with a new vision, so that even though the environment may be the same, we make the environment new as if by some magic touch, not so much by any outstanding acts as by an inner spirit and feeling? I think it is possible to live a new life

inwardly even in the outer continuity, have a new approach to people and problems, a new feeling towards the persons and things we have known so far.

This Convention, if it means the closing of an old cycle, should also mean the opening of a new one. It may be a small or a large cycle. I am not a prophet. All that I mean is that the world is in such a physical and moral state that there must be an end which is a culmination of the old developments. In saying this I am indulging in no flight of fancy. This is the time when we should close the old doors that lead back to the past and open new doors which we will find if we look for them.

There is at Adyar a granite tablet "To the unknown Theosophists". There are members who are not prominent, who do not come into the limelight or ascend the platform and speak. Nevertheless they are members who are constantly faithful and helpful to the cause and they should receive our silent recognition. We should think not only of those who are important and ostensibly active. There are many members whose worth is hidden because it is still unmanifest at superficial levels. There are members who can reflect the light with a pure strength, though they may not have a light of their own. The light they reflect adds to the general illumination.

We have received greetings from many Lodges, Federations and Sections. We should not merely acknowledge these, but send them something in return. All of us here at Convention can send our heart-felt affection to all the members of the Society wherever they may be, those who are known and those who are not known to us, and also a feeling of positive good-will to all humanity. From time to time we should think of our fellow human beings and their fundamental need, with a genuine desire for their happiness and welfare. A Convention such as this is a place from which we can radiate beautiful and

far-reaching thoughts. Though what I say may seem somewhat vague, it will have a wonderful effect upon ourselves as well as others, if carried out. Each one of us should think especially of those with whom we have been at variance, if there be any such person, and not have the slightest particle of resentment, ill-will or even estrangement towards them. If we can make our hearts full of pure good-will and thoughts born of that feeling, there would be such a flood of light flowing through the Society, that there will no longer be any problem of vitalizing it. We should not ask what the other person is doing, thinking or saying, but rather mind our own thoughts so that as far as possible what flows from us is a pure exhilarating fragrance, like that of some wonderful plants in the garden. If we are able to do this, there will be a certain subtle blessing evoked from deeper inner levels that will be carried along with it, and when we meet again at the next Convention, we shall feel that the year has not been wasted.

I wish you all a very happy New Year, the happiness that springs from within. We meet in order partly to carry on and partly to learn to carry on better this work, which is not just our work but work dedicated to Those to whom we refer as the Elder Brethren, the Masters of the Wisdom.

* * * *

To be a Theosophist in any real sense is to look at all things through different eyes, cease to be men and women of conventional judgment or of mechanical purpose. There are many problems in India as elsewhere at present, with which naturally Theosophists are as much concerned as any other people. Yet these problems, which turn so often on what are regarded as the respective interests of the parties concerned—whether individuals, groups or States—are not really what they appear in the popular ignorant view, when looked at from a broader and more truly evolutionary point of view.

The Strut and
Stamp of Ignorance

For instance, whether a particular territory or slice of territory should belong to this State or that—the sort of question that is being argued at present with tremendous heat in so many parts of India—is not really a matter of any great significance, compared to the importance of mutual friendliness and co-operation. We all need to realize that all Governments big and small exist *only* for the good of the individuals concerned, and this good is to be evaluated in terms quite other than material resources, size and power to dominate or exploit others. There is so much importance given these days to magnitude of oneself and one's possession, whether it be the size of a State, bank balance or sky-scraper. To be like an octopus, with its many tentacles extended long and far, does not constitute the essence of "greatness," a highly misunderstood word, or will give rise to that happiness which every one seeks, which has to blend contentment, or self-containment, with the natural expansion of understanding or progress. For lack of the true values of life, which it is the duty of the Theosophist to promote, contention stalks abroad in so many fields today, and the ignorant masses are led to believe that their happiness is identified with the satisfaction of those aggrandizing impulses to which they are made to lend themselves as supporters and victims. Democracy thus becomes rule not by the excellence or strength of the demos, as the original meaning of the word might suggest, but rule by the exploitation of its passions and weaknesses. These passions and weaknesses flourish because of the conviction that is fostered by the prevailing influences of the day, that man is essentially a compound of his power-seeking and pleasure-seeking instincts, in the increasing satisfaction of which lie his fulfilment and progress. No problem, whether of an individual, group or State, or even of humanity at large, can ever be solved except with an understanding which rises superior to its conflicting factors, superior alike by reason of a detachment which spells

perspective, as by the capacity to embrace and envelop all aspects of it at all related levels.

* * * *

The question arises from time to time: What should be the attitude of the Theosophical Society or of one of its Sections when it is asked to participate in some activity of another body generally in harmony with the objects of the Society or at least not opposed to them, such as, for instance, a Conference to promote the fellowship of Religions or a Congress which was held last year in Greece, called the Pythagorean Congress. The answer is fairly clear. Our policy in all such matters should be governed by the General Council resolution of 1950, which is printed under the heading "Freedom of the Society" in every issue of THE THEOSOPHIST. The governing words of the resolution are "free of affiliation or identification with any other organization". But this has not prevented "representatives" of the Society—representatives only in an unofficial sense, or sometimes deputed by a Lodge—participating in an inter-religious Conference, or a celebration such as the Prophet's Day in countries where there are followers of Islām, or the United Nations Day. Such participation is in accordance with the idea of "co-operation" expressed in the same resolution. Often some Conference or some institution with a religious or a social reform plank asks me as President of the Society for a message. I send it gladly, but that does not in any way commit the Society or even myself to all that the Conference or institution might stand for or do. When a Lodge sends representatives to a U.N. Day celebration, all that it does is to approve the purposes of the U.N. as set forth in its Charter and not the detailed activities of the U.N., much less all that takes place in its assemblies and subordinate bodies. But if there are members in any Lodge who feel that the Universal Brotherhood of Humanity should be

Free and Unaffiliated
yet Helpful

fostered by some other means than the U.N.—so far I have heard of none—their view would be entitled to respect and to as much free expression as any other view. Any member of the Society or any group of members may join any good activity if they want to. But then there may be other members who, while not against it, may feel that the work of the Society is something more fundamental than what that activity may express. The Society has its own distinctive work to do, which we must not forget or neglect, and is not committed to any objects save its own; but subject to this important consideration, it seems to me that we can dispense our good-will and help to any body or any activity the nature of which makes it possible or desirable.

* * * *

There are members of the Society, here and there, I am sorry to say, who are sometimes taken in by the claims of some self-styled "Adept," to whom they are introduced by friends. In some cases the so-called Adept merely allows his followers to give him that status. Occasionally we get letters at Adyar asking what is the authoritative view with regard to so-and-so, mentioning him by name, as if there is an authority at Adyar or a laboratory procedure officially fixed for labelling persons. The only test of a person is his life and action.

The question would not arise if those concerned knew something of what an Adept is, as explained in *The Mahatma Letters*, among other Theosophical books. Writing about Themselves in these *Letters*, one of Them says:

None of you have ever formed an accurate idea of the "Masters" or the laws of Occultism they are guided by.

The Adepts live in absolute seclusion, as stated in the *Letters*, and can be reached only by those who are wanted or allowed to come to Them. Nothing draws anyone to Them save an "evolving spirituality"—a quotation from the same

source—and this by the laws of Nature, and not by any artificial choice on Their part.

The Adepts do not ever advertise Themselves, nor do They seek followers. Their work, for the most part, lies away from the world, whose ways are not Their ways. If all Theosophists will understand this, there will be none amongst us ready to lend his ear to persons who seek to impress others by claiming occult connections with mysterious beings, or that they are themselves the manifestations of such beings. If anyone declares that he is a spiritual leader or guru, he is the person of whom one should especially beware, for the true Adept or the true Guru does not, as a rule, speak about Himself, He seeks no importance.

* * * *

There are war-memorials all over the world, erected on different occasions, one of the most notable of them being the Arc de Triomphe in Paris, on which are inscribed the places of the various victories of Napoleon. There is one in Madras City, not far from Adyar, built as an open oval roofed corridor, which attracts for a rest and sleep on its bare floor the homeless and the weary of the city, those sore of foot as well as idlers. This was also built as a victory memorial after the first world war but is now styled peace memorial. In real peace there can be no victors and vanquished. A somewhat different sentiment, to which there can be no objection as fostering memories best relegated to the limbo of history, is the honoring of those dead who, regardless of whether they won or lost the battles in which they were engaged, sacrificed their all, whether voluntarily or compelled to do so. In the sorrow caused by their falling, in the sacrifice they made or endured, in cherishing whatever good might have come out of it all to humanity, whole, even if that good be only a realization that folly must not be repeated, there should not be th

One in Death to
Be One in Life

of one people over another. If there is to be something to preserve the memory of the dead and evoke such natural feelings as may arise from that contemplation, let all the dead alike of all nations be treated with equal affection and regret.

It is probably some feeling of this sort which has prompted a project in the Bonn University in West Germany—it may have been completed by now—to erect two fountains side by side, one to commemorate the Germans who had fallen in the second world war, and the other the fallen of other countries, some of which were of course Germany's enemies in the war. Perhaps even this separation between the German dead and the others was not necessary, though the distinction serves to throw into relief the identity of sentiment expressed in the duality of form. There is something peculiarly appropriate in the idea of a fountain, which is ever associated with life, in the Christian scripture for instance, being used to mark an event which, according to the same scripture as well as the scriptures of other peoples, is but a passage to a fuller life.

* * * *

A paragraph in *Die Zeit* of Hamburg, which has been sent to me by a correspondent, reads as follows:

According to the latest instructions from the Educational Department in Japan all descriptions concerning the second World War and paragraphs which refer to it, have to be eliminated from the manuals of lower education. A brief synopsis is permitted in institutes for higher education. This measure is taken on the plea of preventing feelings of revenge to arise in the youth of the country.

The Lord Buddha said on a certain occasion: "Hatred ceaseth not by hatred. Hatred ceaseth by love." The vicious circle of enmity and mutual provocation has to be broken by him who has been injured, although a modern war, being total, annihilates all parties alike.

N. SRI RAM

YESTERDAY—IN THE LIGHT OF THEOSOPHY¹

BY SRI PRAKĀSA, *Governor of Madras*

MY brothers and sisters in Theosophy, from far and near: In this world of ours, we all function in space (*dēsha*) and time (*kāla*), taking, for purposes of self-expression and communion with fellow-creatures, various names (*nāma*) and forms (*rūpa*); and this has been so since we began, if ever we did so; and this will be so till the end, if there is any end. The whole picture is so confusing and so mysterious that man, as he ponders over the whence and whither of things, is lost in speculation, thus making the mystery still more mysterious, and the darkness still more dark. Why do we think about these things at all? Why do we rack our brains to probe into Nature's secrets, so carefully hid from our ken? The obvious reply is that, as sentient creatures, we do want to know the how and why of all the phenomena of creation we sense around us. We are also impelled by curiosity and our natural thirst for knowledge. And then we really have a horror of all the sorrows and the troubles that we experience in our own persons, and also see around us; and we do want to eradicate them, if at all possible. Some feel that the best thing that we can do is to realize the truth of things ourselves; and derive solace and comfort therefrom in our own persons; and when we have that, we have no need to worry any more about

¹ The 80th International Convention, Adyar: Public Lecture delivered on December 29, 1955.

others, for others are only what we think they are. If we are at peace ourselves, we have a right to presume that all others are also the same. In any case, they have no claims on our care and attention.

"The first truth is of Sorrow," declared the Buddha; and went on to tell mankind its Cause and of its Ceasing; and dilated on the Noble Eightfold Path, that is, the Way that can take man—the individual man—to his peace and refuge. He—and many others after him—apparently found relief in their own realization of what they regarded as the truth, by which their pain turned into pleasure, and sorrow into joy. Their appeal, it seems to me, was entirely personal. Most human beings are probably satisfied to live and die, following the traditional paths, and going through life in the traditional manner. The Buddha and the Christ have alike told their questioners regarding things of the earth, that that was no concern of Theirs. Those who are of the world must carry on as others do in that world—for themselves; They can only speak to those who have, in a way, left the world, and are seeking the higher path of the Spirit; who, in other words, have no concern with the material world around them, and are not troubled by its situations, but are only seriously concerned with the questionings of the heart and mind, and are very grievously troubled that they find no solution to the mystery of life—here and, maybe, hereafter. Many centuries later, the great mystic Kabir declared loudly that he stood in the market place with the lighted torch held high in his hands. Those alone should come with him who were prepared to burn and destroy their own hearths and homes:

Kabirā kharā bazār meṇ liyē lukāti hāth,
Jo ghar jāre āpano chalē hamarē sāth.

For those that suffer, because they are not able to frame answers to their incessant inner questionings, the great Founders of faiths and the great devotees of their Masters have

given their prescriptions. The sum total of their teaching, it seems to me, is that the world will go on as it is: there is really no escape from it for those who are of it. The escape lies only for the individual who wants to escape; and that escape can come by following the prescribed path of austerity, of renunciation, of self-analysis and self-realization—in short, of renunciation, of complete withdrawal from worldly life.

Others, however, are not satisfied with this. They feel that this is a path of selfishness; that others who are around them must, along with themselves, also find relief and release; and that individual self-realization is only self-seeking. They point out—and to my thinking, not quite wrongly—that with all the professions of detachment and retirement, those who have seemingly left the world also continue to live in the world; and, as such, depend for the satisfaction of their daily, inevitable, unavoidable creature needs—their *yoga* and *kshéma*—however small, on the labors of the so-called worldly who actually strive and suffer day in and day out, apparently only to keep the pot boiling at home, but who, without doubt, really minister directly or indirectly, to the succor and even comfort of those also who appear to have withdrawn from the busy concerns of earthly existence, and are giving themselves up to contemplation for themselves, and service of others by preaching the message. Truly have the ancients declared:

Yathā vāyum samāshritya sarve jīvanti jantavah,
Tathā grihastha-māshritya vartantē itar-āshramah.

"Just as all living creatures depend on the air for their existence, so do all the other *āshramas*—students (*brahmachāris*), retired folk (*vānaprasthas*), recluses (*sanyāsins*)—all categories of human beings depend on the *grihastha*, the householder, for their well-being." The stories of the shepherd boy that poured the goat's milk into the mouth of the fainting Buddha while on His search, and of Sujātā, the lady of the house, who fed Him as He sat famished under a tree, are illustrations that

cannot be lightly neglected. Such can be found in abundance all the time, if only we look around us. We ourselves can safely and deservedly be counted among such. Let not the public worker lay the soothing unction to his soul that he works for the public: not infrequently it is the public that works for him; and he may really get the best of everything, and kudos besides, for supposed self-sacrifice.

Those who think in terms of helping others and not only themselves, spiritually and materially, set about doing what is called philanthropic work of various sorts—teaching the ignorant, feeding the starving, succoring the distressed, besides themselves working hard at their domestic and professional duties. The tragedy of the situation, however, is that those who labor so much and so incessantly, and with such obvious sincerity and self-sacrifice, find no peace within themselves; and their hearts remain hungry and unsatisfied. They constantly yearn to seek relief in some sort of devotion to something afar from the sphere of their sorrow. Some co-ordination has therefore to be earnestly sought for and found, so that man may continue to remain the intelligent being that he is, exercising the gift of thinking and questioning that Nature has given him, and maintain what may roughly be called his intellectual individuality; and at the same time, carry on the world's work—his duties as a householder and a citizen—and find peace and comfort for his body, mind and soul, to which he is fully entitled. Man being also a social animal, must function in the society of his kind and have the kinship and association of his fellows. He must constantly engage himself in protecting and maintaining the mighty social and economic edifices that he has built up from age to age, and which stand to his lasting credit. To be and still not to be, is his eternal question. No solution has yet been found—except perhaps for stray individuals whom the rest regard as great and worship as holy. The time has, however,

come when we must find ways and means so that all may be great and holy, and establish an equalitarian spiritual society in fulfilment of the purpose for which we are here.

This co-ordination where body, mind and soul should be in perfect poise, though desired by the heart, is rejected by the head; though seemingly attractive in theory, it appears almost impossible of implementation. Human nature, such as it is, seems to militate against it; and so humanity just jogs along somehow. It is vaguely felt that the desired goal can only be attained if competition gives way to co-operation, and hatred to love, both individually and communally; but as we feel that that is not a practical proposition, we are satisfied to leave it there, only now and then thinking of it for intellectual solace and spiritual comfort, but really acting against it, under the impelling force of circumstance, in the material world in which we live. So many of us are thus living a double life. There is the life of the world in which we act exactly as everybody has always done; and even when we are doing what our better nature says is wrong, we reconcile ourselves by saying that there is no other way. Then when the main business of life is done for the day, wherein we have exercised what is called worldly wisdom, we turn to the Spirit, and think noble thoughts, and express noble sentiments which have nothing to do with the realities of the world, and which give a peculiar elation and joy, making us feel superior to others. This tickles our vanity, but does not fundamentally help us or anyone else. The fact is that there is nothing like a clean slate to start with. Today, in which we live and move and have our being, is the result of countless yesterdays; and each day, as it passes, leaves its impress on the day that follows. We are ordinarily unable to help this process. We succumb and surrender, knowing not what else to do.

We are all really the results of the long evolution of ages; and in whatever schemes we chalk out as men who want their

ideals to be made real, and not remain mere empty nothings in the air as they so often tend to remain, we must keep the whole of the past in view in order to make our plans for the future. This is essential; for many persons, I fear, commit the great mistake of not taking human nature into consideration when chalking out lines of activity for the future. They appear to take it for granted that every one else will be irresistably drawn to their own ideas because what they aim at is essentially good. We suddenly, however, find disappointment facing us, and realize that unless we base our schemes on the fundamental truths of human nature, we are bound to land ourselves into difficulties. We are more often than not inclined to abandon our efforts because we see that the very persons for whom we were struggling, suffering and working, are our worst opponents in our noble and apparently unselfish endeavors. We take it for granted, for instance, that if the beggar in the street were only offered shelter and assured work, he would be glad to come; but the social worker who approaches him with this object in view, soon finds that the person concerned prefers his life of apparent freedom to loiter about, looking at the moving cinema of the public street, analysing and scrutinizing the men and women that pass his way, and studying and availing himself of their psychology to carry on his own precarious but interesting trade.

Troubled at the poverty, ignorance and disease that we see around us, we raise up great institutions so that these evils might be eradicated, for we regard them so, and presume that those who suffer from them also regard them likewise, and therefore will be glad to co-operate in our endeavors. The background of those who serve and those who are served being different, there is conflict, instead of co-operation; and there are many broken hearts, if not sometimes even broken heads; and still something has got to be done. It is quite clear that it helps not one's brother men—however much it may help the

individual—to try to escape from the world by declaring the whole struggle as hopeless; and to seek peace for oneself, when it is apparently impossible to bring peace to mankind. It is also clear that every individual being such, has to have his personal life in which he has to find work with its wages; leisure with its recreation; peace with its comfort; love with its joy; and everything else that he can think of as making life worth living. The very circumstances of his birth compel him to live in the world. It is clear that man cannot live by himself, and that he would really become a helpless creature if he tried to do so. It is only when he works in direct or indirect collaboration and co-operation with his fellow-men, that he can make it possible for himself also to live. The great social, economic and educational structures that he has raised for mutual converse; for making both ends meet; and for the training of the generation before him so that his work may be carried on after he has passed away—have all to be maintained. He somehow or other instinctively feels that all that his ancestors have done through the ages has to be carried forward; that he has to preserve and improve the heritage, and hand it over to those who follow him to do the same in greater and still greater measure.

Theosophy with the light it sheds into what otherwise appear to be dark corners, in the process of evolution through countless ages, enables us to understand various processes of the past so far unexplained. Then the light which it gives on the present, enables us to tread safely through the dark alleys that we might encounter in our own wanderings in realms of thought and activity; and it also throws its bright light into the future so that we may be able to see whither we are going, and thus be prepared to face situations that might inevitably arise. Though Theosophy has no dogmas, it proclaims the universal brotherhood of man; and calls upon him to make a sympathetic comparative study of

the religions and philosophies of the world; and investigate into powers that might be latent in man. There is no doubt that there are some beliefs which have got associated with Theosophy even if it is not necessary for every member of the Theosophical Society to believe in the same. To Theosophists, the brotherhood of humanity is a reality, not because all human beings look approximately alike, but also because it has gone deep into the past, and found a common source which naturally makes all those who trace their descent therefrom, truly brothers. On its part, it is not a mere diplomatic effort to proclaim the brotherhood of members of various nations merely to avoid possible wars in the future. It is not even the expression of the desire for mutual material assistance among the peoples of the world for the purpose of economic progress and security.

The ideal of the Theosophist is something based on spiritual conceptions of the values of life. He has great faith in some Masters of Wisdom holding in Their hands the destinies of mankind; sending proper persons to proper places at proper times with proper equipment, for the doing of particular deeds, whether this be in the sphere of political liberty of any depressed nation; or the discovery of some Nature's secret by science; or the giving to the world of a new line of thought for the elimination of evil and the establishment of the good. In other words, we as Theosophists, generally believe in the words of the *Bhagavad-Gītā*:

Yadā yadā hi dharmasya, glanir-bhavati Bhārata,
Abhyutthāna-madharmasya, tadātmānaṃ srijāmyaham,
Paritrāṇāya sādhanām, vinashāya cha dushkritām,
Dharma samsthāpanārthāya, sambhavami yugē yugē.

"Whenever there is decay of righteousness, O Bhārata, and exaltation of unrighteousness, then do I create Myself, I incarnate Myself in some form. For the protection of the good, and the destruction of evil-doers, for the sake of firmly

establishing righteousness, I am born from age to age." Let us not forget that the manifestation of the Divine on earth, is not confined only to a few very great individuals of whom the world hears from time to time, and whom later it worships for all time. The self-same *Bhagavad-Gītā* also declares:

Yad-yad vibhutimat-satwam shrimad-urjita méva vā,
Tad-tadevā-vagachchatwam, mama tejomsha sambhavam.

"Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of My splendor."

All this clearly shows that there is a divine spark in every single one of us; and we all have capacities to distinguish ourselves in our own spheres of activity, if only we performed our own duties properly and well. The *Bhagavad-Gītā* definitely lays down:

Shreyān swadharmo vigrahaḥ para dharmāt svanushtitāt,
Swadharmé nidhanam shreyah, para-dharmo bhayāvahah.

"Better one's own duty, though destitute of merit, than the duty of another well discharged. Better death in the performance of one's own duty—the duty of another is full of danger." That many of us do not realize this, and do not do the work we take up properly and well, is our own misfortune, for the declaration is clear and definite that whosoever does so has the Divine working within him. We shall really need no supermen to lead or mislead us if only we knew that. Theosophy has very carefully studied the past. It has gone deeper than geologists and botanists—not to speak of geographers and historians. It has, in the felicitous language of its literature, made rents in the veil of time; unveiled Isis; tried to understand the secret doctrine; familiarized itself with esoteric wisdom; made special studies of the injunctions and exhortations of the primeval lawgiver Manu; and has seen things far, far away from our mortal ken, but which are really not incomprehensible; which are truly practical for the men and women of today, if they would only

care to know and follow. Theosophy has built up its own theory of the evolution of life and thought. It accepts the past as something very definite, very great, very useful. It does not bemoan with Omar Khayyam:

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

Theosophy does doubtless desire and strive to grasp the entire scheme of things, but does not regard it as sorry; nor does it think that any conspiracy with anyone is necessary to do anything. It would not shatter the whole thing to bits; but on its basis and deriving strength from it, would certainly help in re-moulding the state of affairs in accordance with its own idealisms.

On the firm foundations of the past, Theosophy tells us of today what we have inherited from it; what real legacy is ours; and calls upon us to fulfil our duties in the present. It has no desire to attack or ridicule anyone, for it looks with sympathy, having the eye of understanding, on all that is going on in the present, believing full well that it is all—consciously or unconsciously—helping in the building of the future that is before us. The past, as we view it, assures us of the brotherhood of man which is the cardinal principle, the corner-stone, of Theosophy, and is embodied in the unmistakable, unambiguous words of its First Object. It leads us on to duties in the present on which alone the future can be built; and this brings us to its next principle for human conduct, its Second Object, the sympathetic and systematic study of comparative religion, philosophy and science. In other words, it wants us carefully to study the thoughts of our fellow-men in diverse subjects of intellectual pursuits. There are many in the world today who are sick of what they see around them; sick of all the quarrels that take place between individuals and groups;

sick of the causes that have led to wars and conflicts; and who feel that they should throw off the whole of the past and begin a new world afresh; but that is just impossible. That is not in the nature of things. We cannot deny our heritage, our ancestry, our human nature, our slow evolution to what we are today—evolution not only of our physical bodies but the whole scheme of life that the world presents at the moment.

Even if we succeeded in erasing and destroying all the past, we would only make our task of building the future still more difficult, for we would be faced with the debris of the hundreds of thousands of years of our growth; and it would require limitless time and effort to clear them. It is best to take them as they are, and to improve upon them. I do not think that those nations who have tried just to rub off their past and refuse to think of the great figures of their history, in diverse fields of activity, as having helped to bring them to where they are; who denounce the memories of these and do not want their children even to know them;—are really serving themselves in any way or making a better and brighter world. They are only rousing curiosities and refusing to satisfy them. The vast yesterday stands behind us as something that simply cannot be obliterated. It has got to be heard. Theosophy certainly helps us to understand it, to appreciate it, to value it, and to avail ourselves of all that it has done. Theosophy makes us feel a little humble before the creations and achievements of the past, and to approach the work of the future in a proper spirit of faith and modesty. That is why we, as Theosophists, are definitely told to study what others have said or say, and thus maintain a balance. This is one aspect of our work that can be neglected only at our peril. I know there is a tremendous rush of literature of all sorts nowadays. To the making of books, there is no end; and much reading is no doubt weariness to the flesh. But we have to make a wise selection. As a matter of fact, we do

really read these days more than man ever did before: think of the number of newspapers and magazines at which we nibble from day to day. A little less of this and a little more of another variety will perhaps be helpful to our soul, and not prove too great a strain on the resources of our mind and body either.

At the moment, there is no doubt that we are in the midst of great conflicts. First of all, there is the great clash of ideologies. Some of us are throwing most of the principles that have ruled our lives in the past, into the crucible of fire, and trying to frame new ones, feeling that all that was done in the past was wrong and unhealthy. This is on the mental plane. Sacerdotalism, feudalism, capitalism, democracy seem all to have been tried and found wanting, on the plane of social organization. Priests, landlords, merchants, laborers have evidently all to go. Machines seem almost to be more important than men. There is a vague longing for equality of human beings; of giving equal opportunities to everybody; of assuring work and wages to all; of, in a way, regimenting society so that every one should have food and clothing and shelter; but whether he has or has not freedom of thought and expression, whether the trend of the times is or is not leading to a sort of totalitarianism, wherein a few who manage to get into supreme authority are able to rule all others in every facet of their domestic, social and economic lives, to enjoin and prescribe even what the people at large will think, does not seem to worry many people. There is, however, no doubt that we are in the midst of a great turmoil; and even though there is no shooting war luckily at the moment anywhere in the world between nation and nation—and that too perhaps for the first time in history in the consummation of which we of India can take legitimate pride for having made our own contribution to it—there is still no doubt that there is cold war all over the place; and that the race of armaments

has not finished; and investigation into various forms of atomic energy is only creating suspicions in the bona fides of nations, and making many fear lest we are on the verge of a great catastrophe that might mean the total destruction of the world, its denizens and the civilizations they have built up and reared.

We have all heard of the very careful—but very secret—investigations that are being made by the greatest scientists in the world, under the direction of their Governments, in nuclear physics—in the possibility of the uses of atomic energy. We are assured that this can be utilized for human welfare—for purposes of agriculture, industry and medicine; and still the heart trembles lest man, in his fury against his brother man, might not use it for the destruction of all instead. This phenomenon of impending danger, with the world in the grip of the fear complex, should lead us prayerfully to another cardinal principle of Theosophy—its Third Object—and truly investigate the unexplained laws of Nature, and the powers latent in man, so that by the inherent force of his Spirit, he might be able to use the results of his discoveries for the enhancement and ennoblement of life, and not for its degradation and destruction.

Whatever our race, creed, sex, caste or color may be, the study of man's struggles and achievements in the long Yesterday will help us to realize the absolute and undeniable truth of human brotherhood. We shall, on that basis, be encouraged to study carefully and sympathetically in the fleeting Today, the thoughts of our fellowmen in many fields of mental activity—religion, philosophy and science; and grasp the trend of man's idealisms and endeavors. And this will lead us inevitably to the understanding of our hidden powers and possibilities so that we may, in our own turn, take our part and make our contribution to the making of a truly happy and healthy world in the vast unexplored Tomorrow, with

a proper perception of the values of life: with a realization of our duties by ourselves and our fellowmen; with an appreciation of the spiritual and physical forces that alone can make us fuller and better men and women than we are today. Theosophy, as I humbly seem to understand it, does not want us to abandon the world; it wants us, on the other hand, to be in it but not of it, in the sense the word is understood. It desires us to fulfil our worldly duties with the fervor of one who is very seriously attached, but who at heart is really one who is wholly detached. "Yoga or true union with the Divine," says Lord Shri Krishna, "is efficiency in action"; and He also enjoins: "Perform all action renouncing attachments, for equilibrium is verily Yoga." Theosophy also urges the fulfilment of our duties by others, and not to be satisfied with the obtaining of peace for ourselves. "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me," said the Christ. Theosophy co-ordinates the longing for freedom for oneself with the succoring of our brethren; it reconciles contemplation for the peace of oneself with social service for the comfort of others. It encourages initiative and enterprise in the individual, but bars anti-social practices. It seeks to co-ordinate the individual with the community and the community with the individual. Its universal prayer is: "May each who feels himself as one with Thee, know he is also one with every other." It helps us to sing, not in a mood of despair and helplessness, but in a spirit of determination to live and to strive:

Asatō mā sat gamaya,
Tamasō mā jyotir gamaya,
Mrityór mā amritam gamaya.

"From the unreal lead me to the real; from darkness lead me to light; from death lead me to immortality."

SRI PRAKĀSA

PERSONALITY REAL AND UNREAL¹

By SERGE BRISY

THERE is often a misconception concerning the term "personality". We generally think of it as something we must get rid of, something that disturbs our evolution, an enemy who will, if we do not fight it, draw us more and more into the meshes of *māyā*, illusion. I wish to take up the defence of the personality and try to show that each of us has what I call a real personality and an unreal one.

The personality is not as we show in our diagrams the four bodies: lower manas, astral or emotional, etheric and physical. Nothing in us is really separate. When we see the Monad above, the personality below, separated by the Ego, we forget two essential things:

First, that there is no true separateness whatever in man: he is a whole. The diagrams of man's principles and vehicles are often dangerous and disturbing when taken too literally; so we are warned by those who have given them to us to use them only as a help in our study of man's nature. When a medical student studies the physical body, he takes separately for study, the skeleton, the muscles, the nerves, the organs, etc.; but when a doctor treats a patient, he is concerned with the

¹ Short Lecture given at the 80th International Convention, Adyar, December 1955.

whole man, his emotional depressions and his mental processes of fear or anxieties as well as his physical constitution, though he had to study separately every constituent part. It is the same with the different bodies or means of expression of man: the physical, the astral, the mental, the intuitional, etc. All of these are in a way a sequence of vibrations from lower to higher, or octaves of the complete divine instrument which is man. In French when speaking of a singer's voice, we use the word "tessiture". It refers to the fact that a singer can go from one special note to another; he can by practice improve his voice and reach a few more notes above and below, yet he will always be true to his tessiture—a tenor, a bass, or a baritone—which symbolically means he will have his own temperament, will manifest his own degree of evolution. Man's bodies may also be described as several chords of the human instrument, each chord representing one of the bodies; but in man, as in a musical instrument, no chord is more important than another. All of them are needed and each becomes the most important only when it is being used.

The second essential we are apt to forget is that the personality is the only means of bringing Heaven down upon earth; that is, when Ātmā shines fully through the physical, the Ego has disappeared, merged in and been absorbed by the Divine.

The personality is said to be the mask which hides or veils reality. But the mask is not the personality. It is the "I" which is a caricature of the real self and the only enemy which veils the mystery of man. The personality appears to us as a mask when it is identified with the "I". When it is so identified with the "I," as it is in the majority of men, the personality is but an ill-used instrument.

As long as we are incarnated down here we need a personality to express our Divinity. The personality does not

even disappear at death. It slumbers in the permanent atoms. It is through these permanent atoms that a new personality emerges. We cannot call it, strictly speaking, a "new" personality, for it is the outcome of what we were down here, plus the experiences assimilated in Devachan, which give to the permanent atoms a new power, an enlargement of vibrations.

What is reincarnation and what is it that reincarnates? Certainly not the Monad, immortal, eternal. Nor is it the Ego which does not leave its plane of manifestation but assimilates in itself the experiences collected on earth. What reincarnates is the permanent atoms. They are, so to speak, the support of man's evolution. Without them we would not be able to plunge again and again in quest of new experiences, of new discoveries, in the ocean of matter. We can thus say that the real personality is represented on the three lower planes by the permanent atoms; the unreal personality is the sense of "I"—the "I-ness wrapt up in the Ego. If this be true, it is not the personality that we must get rid of, but the "I-ness".

We may compare the Ego to a bag of acorns, each acorn representing an experience. Slowly and progressively we treasure many of these acorns and secure them in the bag. It takes time, many lives, to fill up this bag completely, but when the bag is entirely filled up, it cracks, disappears; the Ego is absorbed in the Monad. It does not exist any more, but the acorns, or the fullness of its accumulated wisdom, knowledge, love, is reaped in the Monad and blossoms through the personality as long as we are incarnated on earth. Such are the Saviours, Teachers and Sages of the world.

The personality reaps experience; the Ego accumulates the essence of all experiences. The Monad, through these acquired experiences, manifests its divine power directly, expresses itself in bringing down Heaven to earth without any

barriers erected by the "I" in the personality. The triangle, Ātmā-Buddhi-Manas, fits into the lower triangle, manas-astral-physical; the point of the higher triangle touches the point of the lower, so that Higher Manas is mirrored in lower manas, Buddhi in astral, and Ātmā in the physical. Thus when man is illumined, awakened, he reflects Ātmā completely and directly in the personality.

The very first thing we must achieve is to get rid of the sense of "I," and not of the personality. The "I" plays on the instrument of the personality and because we identify the "I" with the personality, we believe that the personality is the destroyer of the Real and must be suppressed. But the destroyer of the Real is only the "I".

Let us take another symbol and compare the personality to a Stradivarius, fit to play all the most divine melodies of Heaven. If it has become untuned by our desires, cravings, glorifications of the "I," we cannot play on it the divine music. We lack the knowledge of the false and the true; we ignore the technique which enables us to play skilfully. But when the violin is tuned, the divine player himself uses the divine instrument, the personality, with its four strings, the physical, etheric, emotional and lower mental.

Our life is something far bigger than the apparent being we take for ourselves and show to the world around us. This being is but the surface of what we really are. We do not know it fully because we have not the courage nor the perseverance to dig deep enough into ourselves, so as to find the secret of our true personality, of our human mystery; it is the crystal pure mirror of all that is above, the reflection of the truly divine.

G. S. Arundale says in his magnificent little book, *A Guardian Wall of Will*:

What is the action of the Tapas of Transmutation? In the purity and power thus evoked from their Divine sources, to open the doors of

his Being to darkness that it may trouble less the world, or that at least it may decrease its harmfulness, increase its harmlessness; and to open the doors of Being to the Light from within that it may stream forth and give light to the unfolding world. . .

Knowing he is their master—he is not ready if a single doubt confronts him—he opens to them his Being, his Godlike crucible, in which the Fires of his dedicated Soul flame upwards and consume all dross. Into his Fires pours the wrong, and in utter selflessness, in complete understanding, his pure Blessing intensifies the Fires to their mighty purposes and the wrong in the wrong becomes purified to its rectitude.

Let us take Brotherhood. The real personality has nothing to do with the so-called brotherhood of the lesser "I". The "I" is not brotherly. It separates always according to its moods, passions, sympathies and antipathies. It distorts everything. It manifests a spirit of opposition, of partisanship. It creates misunderstandings, misconceptions and wars. The real personality is the mirror of impersonality, the channel of God's love and compassion.

What is the lesser "I"? A bundle of all our complexes, illusions, unrealities. We cling to them blindly because of our ignorance. It is the identification of ignorance with what we proclaim to be the truth, but in fact it is the veiling of truth.

The true personality is the direct reflection of Spirit into matter without any separation between them. It is the instrument of Ātmā upon earth. When Ātmā can manifest itself through the personality it spiritualizes the whole man. Matter is divine but it must be integrated in Spirit. When it reflects the Spirit, it can no more be separated from it.

I have compared the personality to a violin and spoken of the permanent atoms as being the real personality. They are the core of the personality, the growing seed, the means of the unfolding of Divinity upon earth. In the Christian religion, we speak of the "broken cord" at death. The cords of the human violin are broken and must be replaced. Without them—the bodies—the expression, the music, is no more

possible down here, but the instrument has not disappeared because of the breaking of the cords. It is still there, ready to be used at the next incarnation and as useful to the Master or Guru who instructs his disciples down here as to the disciples who benefit from the teaching, as useful also to any human being who is taught by Life.

Thus the personality is the instrument of the divine Life upon earth. If we really want to play on this instrument, as divine as the Life of which it must become a faithful expression, we must start the long and arduous task of becoming aware of the false personality—the “I” and all its subtle tricks and arguments; and we must be ready to dissolve it at any cost.

Any ethical book tells us how to do it, but mere reading will not take us very far. The main thing is to be more and more conscious of what is in ourselves—good and evil—and to live truly, sincerely, constantly according to our ideals of which, for Theosophists, the very first is Universal Brotherhood, not in the sense of smiles and back-slapping, but in the sense of brotherhood that goes to all, through understanding, compassion and love.

We have so much distorted the word Brotherhood that I should feel inclined to say: “Beware of those who speak continually of Brotherhood and Love; and go to the one who simply loves, he will be brotherly without words.”

SERGE BRISY

It was not a meaningless phrase of the Tathagata that “he who masters *Self* is greater than he who conquers thousands in battle”: there is no such other difficult struggle. If it were not so, adeptship would be a cheap acquirement.

The Mahatma Letters to A. P. Sinnett

THE TRANSFORMING EXPERIENCE IN DAILY LIFE¹

By N. K. CHOKSY

General Secretary of the Theosophical Society in Ceylon

LIFE challenges us at every turn and we have to meet that challenge in every experience, in every event, in every situation that we encounter in life.

The Theosophist is he who accepts the challenge that is innate in every combination of circumstances, and knows that in meeting it life unfolds and expresses itself. How he meets that challenge reveals his outlook on life. If he meets it with faith and courage, he is facing life aright. The essence of the Theosophical approach lies in a deep understanding of the full significance of events and situations. To gain that comprehension of the hidden significance of things, one must necessarily equip oneself with a knowledge of the working of that inexorable law which lies at the root of all manifestation—the eternal law of righteousness, or the law of cause and effect, the Law of Karma in the physical world and on the emotional and mental levels of life.

Knowledge of the existence and manifestation of that law, in all its aspects, on all planes of Nature, in much detail, has been poured out for our benefit, with pen and voice, by our leaders for the past eighty years. What is needed at the

¹ The 80th International Convention, Adyar, December 1955: Contribution to a Symposium on “The Theosophical Approach to Life”.

present time is not more knowledge but more wisdom in living; not new books so much as new lives. We need to get out of the way of mechanical living, and even of mechanized living, which so often means merely conforming to established and conventional modes and patterns, ending in discord, discontent and despair. What we want is fresh ways of living, leading to a fullness and richness of experience hitherto unknown to most of us; ways of life which will free us of the conflicts that tear us asunder, so that we may live lives that vibrate in harmony with the divine rhythm of the universe.

Where is that transforming experience to be found? It must necessarily be within the daily lives of us all, in the arena of the world of affairs, as we move with men and women in the course of the daily round—not in the fastness of the forest nor in the darkness or frozen silence of the cave. Wisdom emerges from the right interaction between the process of life as we live it within ourselves, and the processes of the life-force as it is working itself out in the work-a-day world around us. Truth is more a revelation in the process of living than a static goal or “end-product”. It glints and flashes forth from time to time; we discover it or do not see it as we live from moment to moment.

The Theosophist, therefore, has necessarily to be different; he needs to live differently from his fellows in the world around him, not only outwardly, but inwardly and fundamentally; different in his attitude and aims. He is not bound to any set dogmas or creeds. A narrow nationalism or sectarianism does not become him. His sympathies have to be so wide as to include all within the circle of his compassion.

Theosophy is not an open book of ready-made questions and answers to life's problems. It serves the purpose of signposts and guides. Each one has to make and tread his own highway. Life is as pathless as the vast ocean; each one has to steer his own course, and soon the wake closes behind him.

The way we live creates the problems that live with us, and so life becomes a series of perplexing questions to which we find it difficult to find the right answers—without guidance. How we answer the questions of the present life determines the pattern and blue-print of our future lives. It may be added that the method of “trial and error” applies as much to the science of the soul as it applies in the laboratories of physics or technology.

Each day brings its own measure of joy and tribulation. Strange it is that we take the small doses of daily happiness for granted, yet lament aloud when we have to lift the cup of sorrow to our lips. The conviction wanted of a Theosophist, from the very core of his being, is that nothing comes to him, good or ill, that is not within the reign of law, within the orbit of the law of righteousness.

This conviction in the unswerving operation of the Law should serve as his sword as well as his shield. So equipped he should go forth into the day, confident of meeting the challenge of life on every level of his being, fearless of the consequences to himself, aiming at right action, and always certain in the knowledge that nothing can ultimately deflect or defeat the inexorable working of that supreme Law. As he moves forward on his upward journey, keeping straight his path, unobtrusively clearing his way through the tangled confusion of the forest of darkness around him, the gospel of freedom that is Theosophy assures him of ultimate victory. And so, as he toils along, life after life, nearer and nearer to the golden gates, he hears, in an ever-increasing measure, the voice of the silence above the dust and din of the storm, until he attains to that inward abode of peace and glory, where all strife and sound are stilled in the silence of Eternal Life, and where, so we are told, he sees and knows for himself, in very truth, that perfect justice rules the world and that perfect love enfolds us all.

N. K. CHOKSY

THE BROAD-BASED VIEW¹

By GOOL K. MINWALLA

Presidential Agent of the Theosophical Society in Pakistan

BY our knowledge of Theosophy we see the world in a different way from other people. Life in the world is judged by events, happenings, circumstances and consequences that touch individual lives. The Theosophist sees, behind all these, a meaning and a purpose; Theosophy reveals to him, behind the drama of events, a definite pattern, a plan, which as it unfolds, stage by stage, shows how individuals and groups live, work and react to that pattern. It therefore gives one a sense of detachment, of impersonality, and makes one act as one who lives, not for oneself, but for the fulfilling of a great purpose. The Theosophist approaches life as one participating in a great adventure of discovering the plan and finding the reality of the Self.

We live in a world full of traditions, arising from a long background of experiences. Tradition is a form made permanent through a repetition of experiences, in which men find security and safety. But for the Theosophist, a form must be able to express reality; the form, therefore, is to be ever flexible and not permitted to crystallize. This naturally brings him in conflict with tradition. The Theosophist feels called upon to be a revolutionary, pioneering new patterns, new forms, through which, always, more and more of reality

¹ The 80th International Convention, Adyar, December 1955: Contribution to a Symposium on "The Theosophical Approach to Life".

can be expressed. It is to emphasize this approach, perhaps, that Dr. Besant said: "Have the courage to destroy and the genius to build." And Bernard Shaw, himself a great revolutionary, expresses the naturalness of this approach when he says that "every man is a revolutionist about the thing he understands". The Theosophical approach therefore is creative, ever moulding the outer to reveal the inner.

This creative approach needs to be practised by us in our relationships with all persons, events and circumstances just as we find them in life. We live in a world of imperfection and unreality, of superficiality and insincerity. We are aware of all this, but we see not only what is, but also what will be. We see people not only as they are but also what they are becoming. Therefore, we learn to accept them as they are today, knowing that all of us are growing into a pattern of beauty and perfection.

The world is full of suffering, and here also the Theosophist, with his knowledge of Theosophy, understands that suffering has a cause, a purpose and a value. He does not, like an unenlightened man, blame either God, man or circumstances. He realizes that he himself is responsible for that suffering, which is not merely a result, but an active process, devised to take him into a more enlightened and happy future. With every suffering a part of one's accumulated karma of ignorance and evil diminishes and one is able to go onward, unburdened to that extent. Here is a personal example. I had an accident which resulted in a severe fracture, and besides physical pain I felt mentally upset. Three days later Brother Jinarājadāsa visited our city, and his greeting to me was: "So you have had a fall. We must look up how much of the past is being paid off." This gave me an idea of how a Theosophist should waste no time on self-pity, but try to be glad of the suffering that relieves the burden of the past.

The Theosophical approach to work is that the worker is consecrated and ever prepared to make any sacrifice of his time and energy and capacity to make that work live and grow; and when the time comes, for the sake of the work, to let other hands carry it on, the worker must be prepared to co-operate willingly and joyfully.

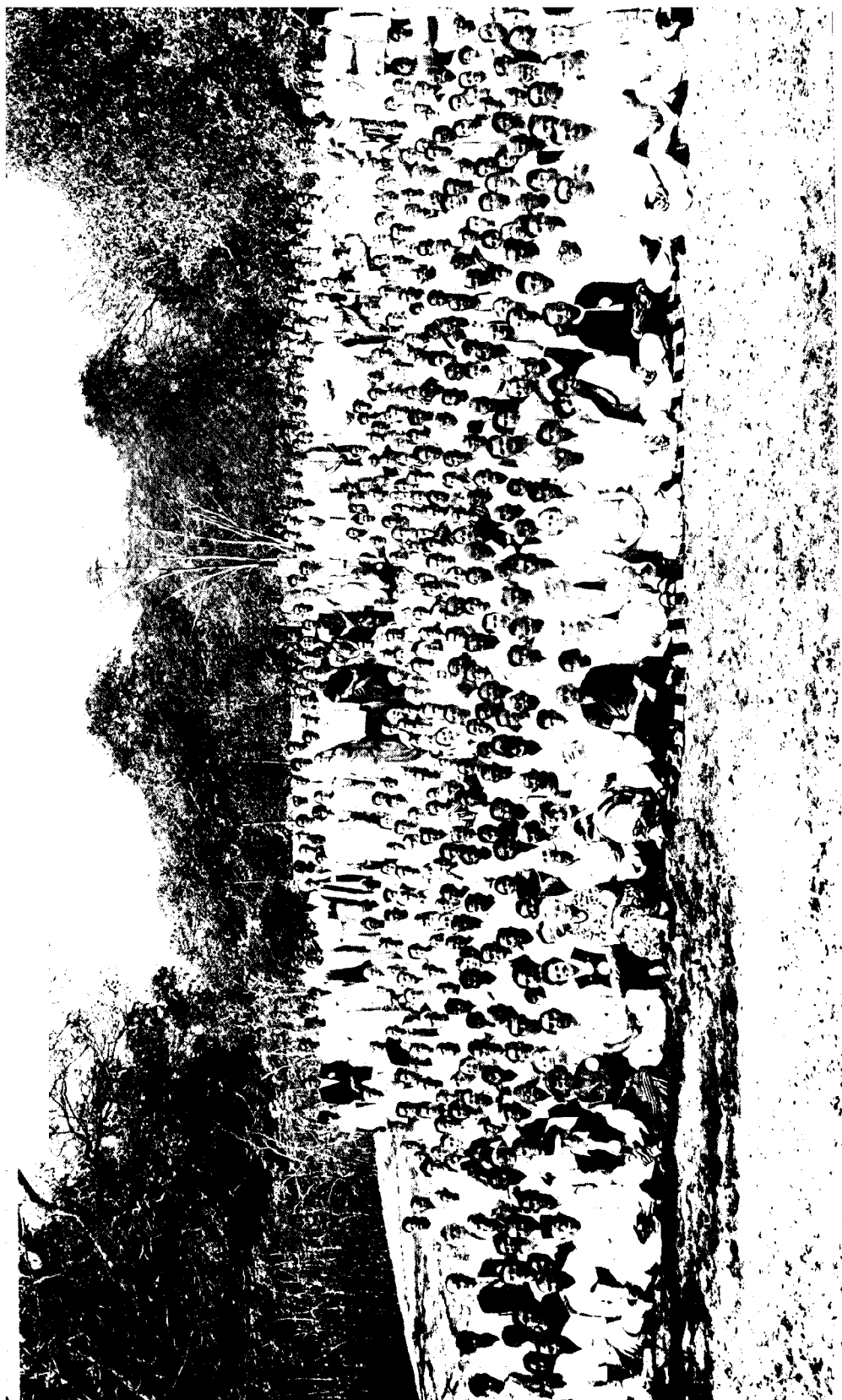
As regards the problem of inequality among peoples, nations and classes, different ideologies have been presented as solutions, all of which, it seems to me, touch the problem only superficially. The Theosophical approach would be that the solution does not lie in equalizing the lives and circumstances of people because each person is a unique individual and will always express his life differently from others. The solution lies in the attitude we adopt towards each other. For example, the problem between servant and master could be solved if each side recognized the value of its relationship to the other and appreciated how much each was helping the other.

The Theosophical approach, therefore, is always broad-based, full of deep understanding. It removes confusion, conflict and frustration and gives to life a great purpose and inspiration. If we approached life whole-heartedly as Theosophists, making each action a fulfilment and a reconstruction, how much more we would achieve than we are doing at present. Life must be for us a true adventure in which we are keenly alive, and willing to sacrifice courageously.

GOOL K. MINWALLA

For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births.

The Mahatma Letters to A. P. Sinnett



CONVENTION GROUP, ADYAR, 1955

THE 80TH INTERNATIONAL CONVENTION

By EMMA HUNT

Recording Secretary of the Theosophical Society

THE 80TH International Convention of the Theosophical Society was held at Adyar from the 24th to 31st December 1955. Each delegate received with his badge and programme the following message from the President, Mr. N. Sri Ram:

"I extend to each and every delegate to this 80th Annual Convention of the Theosophical Society the sincerest welcome. Adyar is a beautiful home for any member of the Society to come to, and it is at its best on such special occasions. There is a tide at Christmas in which a very large portion of mankind consciously participates, and added to this tide of spiritual goodwill and joy are the influences which mark such gatherings of our Society.

"Dr. Annie Besant, our late revered President, named her home in Banaras, now part of the Indian Section headquarters, *Shanti Kunj*, or bower of peace. Adyar, where she lived for twenty-six years (where other great leaders have also lived), is also an abode of peace and much natural charm.

"If those who come here, even though for only a few days, will forget everything else and live only in the spirit of all that Adyar stands for in the eyes of Theosophists all over

the world, they will not only have a much-needed rest from the monotony and turmoil of our ordinary lives, but will go back refreshed and renovated inwardly in a measure which will help them in the midst of the weary round and the problems they have to face.

“Adapting the language of the Lord Buddha, it is a ‘sweet plain and logical’ doctrine which goes under the name of Theosophy, and it is not so much doctrine as Truth which has to be lived and realized. Goodwill, the harmony that means peace—an inner harmony with everybody and everything—and the discovery of the Truth that is in all things, these are the means to the ending both of our individual troubles and the troubles of humanity.”

Our 80th Convention was characterized by the large number of delegates who came from overseas, there being as many as twenty countries represented. Leadbeater Chambers, the favorite place for members wishing to live in western style, was almost fully occupied some time before the opening of the Convention.

To all who arrive in the earlier part of December, and there were many on this occasion, there is the pleasant and fascinating experience of watching day by day the erection of the many palm-leaf buildings which will be used during the Convention: Inquiry Office, Restaurant, Adyar Theatre, Banyan Tree Pandal for lectures, and the rows of huts for delegates. These may be seen along the main walk to Headquarters, springing up almost like mushrooms overnight. As activities increase, and with all our Departments on the alert, the whole tone of the Compound is heightened as though charged, and in readiness, for an important event. It is a useful and exhilarating experience to be part of Adyar at such a time.

The Garden of Remembrance became a place of pilgrimage to the many delegates present at Adyar on December 24th



MEMORIAL TABLET TO DR. ARUNDALE AT THE GARDEN OF REMEMBRANCE

when a Memorial Tablet was unveiled in loving memory of Dr. George S. Arundale, third President of the Theosophical Society. Though in the Garden of Remembrance there has always been a lotus pond specially dedicated to him, yet it was thought fitting that there should be a tablet placed near to those of Dr. Annie Besant and Brother C. Jinarājadāsa.

In the soft and cool atmosphere of the early morning, approaching through a fine young plantation of casuarina pines, the Garden looked most beautiful with its brightly colored flowers, its white lotus and lily ponds, and green lawns, against the background of the Adyar river and the distant sea. Members representing many countries were seated on the lawns, and all joined in silent homage as Kalākshetra players sang a song of gratitude to Dr. Arundale and tributes were paid by our President, by Mr. K. Shankara Menon, by Mr. Rohit Mehta, and by myself as Recording Secretary.

Following the music and short speeches, the President, unveiling the Tablet, said: "I deem it a very great privilege to unveil this tablet, which, as you see, reads:

In Loving Memory of
DR. GEORGE S. ARUNDALE
President of the Theosophical Society
June 1934—August 1945

"It is a tablet similar to that in honor of Brother Raja which was dedicated two years ago, and it is placed near the inscription of Dr. Annie Besant who was his leader and teacher.

"I am sure that every one of us has feelings and sentiments on this occasion which it is difficult to express. We must remember that it is not only we who are participating on this occasion, but the members of the Society at large, in one sense. Therefore, with all the love and the reverence and the gratitude which they feel, I declare this tablet duly open. Let us cherish Dr. Arundale's memory in our hearts, and resolve to give ourselves to the great cause of the helping

of humanity to which he gave himself. On such occasions I always feel it is not enough merely to make speeches or listen to them, but every such occasion can become significant only if we ourselves deeply enter into what it means and the spirit that is conveyed and expressed at such a time.

"The spirit of Dr. Arundale's life and work was very beautiful and inspiring, as so many of us know. We really honor these great people only in so far as we express our love for our fellow human beings in the way in which they expressed theirs. Let us think quietly for a moment with love, gratitude and reverence of Dr. Arundale, and then disperse after offering flowers."

Members then placed flowers before the Memorial and passed silently from the Garden, taking with them something of the atmosphere of benediction.

Opening of Convention

The 80th Convention of the Society was opened on Monday morning, December 26th, in the Headquarters Hall. The final number of delegates registered was 825, the majority of whom were present. Above the Headquarters Building the Flag of our Society, with its familiar symbol of circle and interlaced triangles, was flying from the mast-head, and within the Hall itself, over the heads of the great assembly of members, were hung the flags of those countries where the Theosophical Society is at work. It was a colorful scene, and in the dignified and privileged atmosphere of the Great Hall one not easily forgotten. Facing the assembly of members were the President with the Society's officers, and the representatives of the following countries: U.S.A.—Mr. Edwin Lord; England—Mrs. Mary Brotherton; India—Mr. Rohit Mehta; Australia—Mrs. Julie Stevens; Sweden—Miss Margit Emanuelson; New Zealand—Mrs. Dulcia Mason; Finland—

Mrs. Birgitte Valvanne; S. Africa—Dr. Katherine McNeill; Belgium—Miss Serge Brisys; Burma—Mr. U Po Lat; Denmark—Mr. Jorgen Winde; Argentina—Mrs. Argelia Barvie; Ceylon—Mr. N. K. Choksy; East Africa—Mr. Sitaram Upadhyaya; Pakistan—Mrs. Gool Minwalla; Malaya and Singapore—Mr. S. Rangaswamy Pillay; Northern Ireland—Mr. C. H. Hunter; Viet-Nam—Mr. Phan-Van-Hien; World Federation of Young Theosophists—Srimati Rukmini Devi.

Welcoming the delegates as Recording Secretary, I spoke of the unique quality of each individual member present and of its value in contributing to the success of the Convention. Miss Ann Kerr, my valued colleague in office, then read the many cables and messages from National Societies, Federations and Lodges, and individual members from all quarters of the world; as these were read each brought its special influence to enrich the occasion. After the greetings, as each representative came to the platform and gave a message from his country one felt the truly international nature of the gathering and the widespread influence of our Society's work.

Our Brother Sri Ram then gave his Presidential Address, published in the January issue of THE THEOSOPHIST. His review of the work of the Society in the many countries must have enheartened all present and moved many to a sense of deeper responsibility and fresh resolve. At the close of his address, calling upon the members to rise, the President gave the following Invocation:

May Those who are the embodiments of Love immortal bless with Their continual help and guidance the Society founded to assist Their plans and work. May They inspire it with Their wisdom, strengthen it with Their power, and energize it with Their activity.

As these words were being spoken the atmosphere of the Hall became stilled and a sense as of benediction spread over the large assembly, strengthening and inspiring us all with a new confidence. Thus was our Convention very truly and

beautifully opened. As we passed out of the Hall into the sunshine and loveliness of our gardens, Nature seemed to share with us something of the joy and the privilege of being for a time part of the work of Adyar.

The Convention public lectures are a special feature at our International gatherings. Through these, year by year, each speaker seeks to uphold the true spirit and idealism of our Society's work. This year the lectures in the following order were: "The Message of Theosophy to the Modern World" by Miss Emma Hunt, *Recording Secretary*; "The Search for Freedom" by Mr. Rohit Mehta, *General Secretary of the Theosophical Society in India*; "From Savagery to Civilization," by Srimati Rukmini Devi; "Yesterday—in the Light of Theosophy," by Shri Sri Prakāsa, *Governor of Madras*; "The Divinhood of Man," by Mr. N. Sri Ram, *President*. The Indian Section Besant lecture was delivered by Srimati Shridevi Mehta, wife of Mr. Rohit Mehta; her subject was "The Path to Realization". Some of the lectures were given in the Gopalji Amphitheatre and some under the Banyan Tree.

The Convention group (facing this article) was taken on December 30th. It shows the members seated on the sloping bank of the Gopalji Amphitheatre facing the platform and looking across the Adyar River to the sea of the Bay of Bengal beyond.

As in previous years, several half-hour addresses were given in addition to the public lectures. These were: "Personality Real and Unreal," by Miss Serge Brisy, *Honorary General Secretary of the Theosophical Society in Belgium*; "Being a Member of the Theosophical Society," by Mr. Edwin N. Lord, *Treasurer of the Society*; "Theosophy and the Lord Buddha's Teaching of Loving-Kindness," by Mrs. Mary Elmore; and "The Concept of Action in the Gītā," by Mr. Shankara Menon, *of the Besant Cultural Trust*. All these lectures were of good quality and a high standard was sustained throughout.

The Society was very greatly honored during the Convention by a visit of the distinguished scholar, Dr. S. Radhakrishnan, Vice-President of the Republic of India. He came to plant a tree in the Garden of Meditation. The Garden was at its best and looked most beautiful in the sunshine, with hundreds of members seated on the lawns.

The President welcomed Dr. Radhakrishnan in these words: "We are all delighted and feel greatly honored by the visit of Sir S. Radhakrishnan to our Society, in order to plant a tree here. It is peculiarly appropriate that this tree should be planted by him in this Garden of Meditation, where a number of workers and residents gather each evening to listen to short readings, suitable music, and then meditate for a while. There are other trees on this Estate, planted by very eminent persons. I will now request Sir S. Radhakrishnan to plant the tree, and then give that tree his blessing."

Dr. Radhakrishnan then addressed the members and as he spoke in simple dignity and with true culture the influence of his presence was felt as a spiritual quality drawing all within its sphere. He said:

"I am greatly honored by this invitation from your President, asking me to plant a tree here. As I entered this Garden, I saw the name-plate, 'Garden of Meditation'. If you look at the religious history of our country, you will be struck by the fact that the images which we have put up are images of people represented as wrapped in meditation, surrounded by human beings and others of the animal creation. There is the image of Shiva, seated on a lotus throne, meditating; the same fact is revealed in the image of the Lord Buddha—all the images which embody our spiritual history are images of people wrapped in meditation.

"This is a time of great speed and hurry, people are always running, they have no time to sit still and meditate. But if you try to find out how the greatest discoveries of art and



THE GARDEN OF MEDITATION
In the foreground is the sapling planted by Dr. S. Radhakrishnan

science, of philosophy and religion, of science and technology, have been made, you will be struck by the fact that they have been the results of solitary, independent reflection of great Spirits, they are not done by committees, by syndicates, but by some people who shut away the world, listen to the melodies of the Spirit, who raise themselves to an exalted state, grasp a vision of truth and beauty, and then bring it down into music, into a sculptured form, into great words. All great things have been achieved by people in solitariness.

"Therefore, at a time when we are apt to be lost in the hurly-burly of life, when we have not the leisure to collect our thoughts, to sit down and meditate on the problems of the world, it is a good thing to have here a garden which encourages meditation, with pleasant surroundings, soothing to the eyes and to the mind, a place that makes one shut one's eyes, quieten the mind and try to discover the ultimate reality within oneself. So, it is a very great honor for me to be here.

"As a student I spent hours in the Adyar Library, working at my own special study; later on I had the pleasure of knowing Dr. Besant, and she was good enough to give some recognition to my writings in her journal, *The Commonweal*. After that, the last time I heard her was in the Queen's Hall in London, giving a talk on 'Life after Death'. So I am not an utter stranger to this place, and I therefore deem it a great privilege to be here and taking part in this function of tree-planting."

The tree which was planted is a cassia excelsa and is a wide-spreading tree with spectacular two-foot branching clusters (at extremities of upper limbs) of delicately fragrant golden-yellow flowers in December-January. It may grow to 25 or 30 feet high, as for example the one near the Adyar Theatre. The lower branches droop downwards to make a canopied shade at the tree's trunk.

One of the special activities of the Convention was a symposium held in two sessions on "The Theosophical

Approach to Life". The speakers were Mrs. Nedra Ruder and Mr. Seymour Ballard representing the United States of America; Mrs. Mary Brotherton, England; Miss Ninian Finlayson, New Zealand; Mr. C. R. Hunter, Northern Ireland; Mr. N. K. Choksy, Ceylon; Mrs. Gool Minwalla, Pakistan, and Dr. Chitaranjan Vihara Agarwal, India. There were some excellent addresses, two of which appear in this issue of *THE THEOSOPHIST*.

The General Council, which is the Governing Body of the Theosophical Society, met during the Convention. Business transacted included the passing of the Annual Accounts and Budget for the coming year, and revision of Rules. Mr. Geoffrey Hodson was declared duly elected as an Additional Member of the Council. The recommendation of the President to award the Subba Row medal to Mr. Rohit Mehta for his valuable contributions to Theosophical literature was approved.

The Adyar Library and Research Centre was a place of interest for many visiting members. The re-classification of books is now nearly completed, and the new catalogue is expected to be soon accessible to readers. The copying department is being developed for the production of better copies of our manuscripts, and some modern equipment for duplication and microfilming has been acquired. The Library did some important work for the Philadelphia University, and has entered into a contract with the well-known firm Brill in Holland for the distribution of the publications. Great progress has been made in the collection of basic material for the Research section on Sanskrit musical literature. The Library has entered into exchange arrangements with a number of foreign institutes and has received, among others, a gift of all their publications from the Bollingen Foundation.

The Adyar Museum was open daily during the Convention between 1 and 2 p.m. Among the exhibits were

objects of special interest to Theosophists. For example, some pictures of Brother Jinarājadāsa taken during a period of his life which he always recalled with pleasure; the Subba Row medals presented to Annie Besant, C. W. Leadbeater, G. S. Arundale, and C. Jinarājadāsa; and the bronze and silver medals awarded to H. S. Olcott by the United States Agricultural Society and the *New York Herald Tribune* for outstanding reporting work. The collection of Buddhist statues and statuettes is very beautiful. Very interesting was a miniature portrait of Damodar K. Mavalankar, and also the original copy from which Annie Besant read her Presidential Address to the Indian National Congress in 1917.

Dr. Besant's room in the Headquarters Building was a place of pilgrimage for many delegates. This room gives an idea of how it looked when she was occupying it, with her chowki and desk in the north-west corner, and above, framed, the words "THE KING". In one of the almirahs are preserved various articles which belonged to H. P. Blavatsky, such as the objects found on her writing-desk after her death; ink-pot, blue pencils, india-rubbers, and so on; there are also packs of playing cards which she used for Patience games continually as she talked to her visitors. During this Convention there was a special show-case in which were displayed a number of objects which had been phenomenally produced by her, as for example, the rose-ring she produced for Colonel Olcott, and the cup-and-saucer which was needed for the extra guest at a picnic near Simla in 1880. Also in the show-case was the turban which Colonel Olcott's Master left behind after visiting him in New York, U.S.A. All these incidents have been vividly described by Colonel Olcott in his *Old Diary Leaves*.

An interesting and useful activity of the Convention was a sectional conference held in three sessions. Members were divided into three groups, each with its own leader and

subject. The group led by Mrs. Mary Brotherton, England, with the subject "Maintaining the Enthusiasm of Members" brought forward many constructive suggestions and ideas; it was considered that Lodge officials should not hold office indefinitely, nor Lodges be run by one or two people. Lodge programmes should appeal to different types of people, intellectual, devotional and artistic. In the Lodges the Brotherhood spirit must prevail—friendly, warm and human, with each member drawn into active participation in its life; symposia and discussion groups were attractive to young members; social activities were useful, as "to relax together may precede working together". It was considered good to hold regular meetings, to start punctually, to have clean, bright rooms, and for public lectures not to exceed one hour.

Professor J. B. Dorab, of Agra, India, was leader of the group discussing "Presentation of Theosophy and Meeting Inquirers". The approach, it was felt by the group, should be both subjective and objective. Freshness, spontaneity and naturalness were necessary in the modern framework of presentation of Theosophy. An intelligent adaptation from audience to audience, supplemented by an understanding of modern trends in science and psychology, was needed.

Mrs. Gool Minwalla, of Karachi, led a group discussing "How to Translate Theosophical Understanding into Practical Forms of Service". It was felt by members of this group that if Theosophists co-operated with others in fields of social service, they should characterize their work by certain principles and attitudes that would make their work truly Theosophical. First, they should work for and encourage all activities which promoted Unity and Brotherhood among the people. Many different fields in which Theosophists were actively working were surveyed. The group emphasized the need of the Theosophical Order of Service and of pioneer work in initiating new forms of service with Theosophical understanding.

It was considered that practical service should be given by members first to their Lodges, keeping them clean, presentable and beautiful, providing good Theosophical literature in well-planned libraries, and training oneself to fit into all forms of Lodge activities.

During the International Convention the Indian Section held its 65th Annual Convention in two sessions. Mr. N. Sri Ram was invited to preside over the Convention, and gave the inaugural address. Speaking of the important part India has to play in the development of the civilization of the future he said:

"In the building of a world civilization, incorporating all the best that there may be in cultures of the past, the East, especially India, must necessarily play an important part. That civilization, while it has all the material amenities, the most efficient arrangements that can be devised, and makes use of all the instruments of modern progress, must be imbued with that Eternal Spirit which India has stood for from the most ancient times. Not that that spirit is reflected in the lives of the Indian people at present, but still it is in the Indian traditions, and is a beautiful approach to life; which should be shared by all the other peoples of the world. In other words, India has a special message to give to all the peoples of the world, which will be incorporated in the culture or civilization of the future."

Mr. Rohit Mehta, General Secretary of the Indian Section, then outlined the work of the past year, which had been one of steady progress. The membership now stands at 6,428. Members abroad as well as in India will be interested to know that Mr. Rohit Mehta will be visiting England this year 1956, at the invitation of the English Section. He will be guest-of-honor at the English Section Convention, and will visit Lodges in England, Scotland, Wales, Ireland, and also in France and Holland. The Council of the Indian Section has

appointed Srimati Shridevi Mehta, wife of Mr. Rohit Mehta, as acting General Secretary during his five months' absence in Europe.

Evening entertainments followed the more strenuous day-time activities and members gathered in the Adyar Theatre in large numbers to enjoy them in relaxed and happy mood.

The first evening Srimati Radha Sri Ram gave a unique rendering of *Bhārata Nāṭya*, the South Indian classical dance. She had an early training for several years at Kalākshetra, Adyar, and supplemented that splendid training with Sanskrit scholarship in the centre of Hindu learning—Banaras. Thereafter she has travelled and contacted the cultures of both hemispheres. In the circumstances a beautiful performance was to be expected. What came as a pleasant surprise, however, was the spirit of Theosophy which enlivened the dance. There was seen a detachment characteristic of the artist. Her poses were always true and perfectly expressed the religious story of the dance; throughout there was the spirit of the old artists who fashioned things of beauty but did not care to leave their own names. The last three items were particularly scintillating with vivacity and in strict conformity to tradition. At the close, the Governor of Madras, Shri Sri Prakāsa, who was present, garlanded the young artist and made a most gracious speech of appreciation.

The Delegates' Evening on December 28th was greatly enjoyed by the members, all the items being received with warm acclamation. A variety programme of eastern and western music, folk dance, and a small pantomime play were provided by the delegates. The programme began with western music. The singing of "O Hidden Life," led by the delegates from the United States, was much appreciated. Roshan Irani, a little girl, gave a Flower Dance. In her second dance of Radha-Krishna, she was accompanied by Ram Bhaskar, a young delegate from England, in the part of Shri Krishna.

Folk dances of California and Mexico by Mr. and Mrs. Roy Snyder of the United States, and Indian folk dances by a group of delegates from Gujerat, were very well presented and much appreciated. Srimati Padmaja Bhadbhade, Srimati Gudi Gidwani and Sri Narayan Sarma gave devotional songs. Mr. Adi Mistri of Bombay and Mrs. Piroja Irani of Karachi presented a humorous pantomime. The programme ended with Indian devotional music.

Dr. Richard Chesrow gave much pleasure on another evening to all present with a fine color film which he had himself taken of Krotana in the Ojai Valley, California, U.S.A., showing the work of the Theosophists who live in that centre. He showed also a color film of Adyar in which the great beauty of the gardens was revealed.

Another "entertainment" was a question-and-answer evening when the President, Brother Sri Ram, assisted by Mr. Rohit Mehta and myself, took turns in answering questions collected during the day. The delegates enjoyed the little humorous touches of the President in some of his replies.

On the last evening of Convention Mr. M. Subramaniam gave an interesting lantern lecture on "Our Founders". The topics touched upon were: the visits of H. P. B. to Tibet; the dramatic meeting of H. P. B. and H. S. Olcott at the Eddy Homestead; the incidents leading to the founding of the Theosophical Society; the interesting though difficult life of the Founders in New York; their arrival in Bombay and later the establishment of the International Headquarters of the Society at Adyar; the inauguration of the magazine, *THE THEOSOPHIST*; and the passing away of the Founders. The realistic presentation and the fluent simple commentary of the lecturer brought vividly into life before the audience the various incidents of the past in the life of "Our Founders". The lecture concluded with a map of the world showing the countries where the Light of Theosophy shines, and a colored

slide of the Flag of the Theosophical Society flying above the Headquarters Building at Adyar.

The World Federation of Young Theosophists held their annual meeting during Convention. Srimati Rukmini Devi was re-elected President and Sri Krishna Sastry General Secretary. The All-India Federation of Young Theosophists also held their annual meeting, at which the Secretary, Mr. V. Gopalan, read an interesting report. Active work is planned for the future. Two Youth Forums were held in the Adyar Theatre during the Convention, one on "The Future of Education" and the second on "The Price of Peace".

Among the additional activities, all of which contributed to enrich the Convention, were: a meeting for the admission of new members by the President; the Ceremony of the Order of the Round Table; the beautiful Ritual of the Mystic Star composed by Brother Raja, in which all religions are represented; the Bhārata Samāj of Hindu worship; meetings of the Theosophical Order of Service, the Theosophical Islamic Association, and the League for Indian Womanhood.

A dinner was given at Leadbeater Chambers to celebrate Christmas Day, and at the Bhojanasala all members were welcomed to a delegates' lunch on December 31st. On New Year's Day all the employees of the Society were given a lunch, the President, Mrs. Bhagirathi Sri Ram, the Society's officers and Heads of Departments being present.

It would not be possible to name the many workers who helped to make the Convention a success—besides our sixteen Adyar Departments, there were inquiry officers, transport officials, editor of the *Daily Bulletin* and her helpers, students of the School of the Wisdom, Besant Theosophical School staff and students, accommodation committee, restaurant workers, messengers, Press agents, stenographers and lecturers. All worked with enthusiasm as one large team to ensure the success of our 80th International Convention.

The Social Centre of the Convention was the Besant School Restaurant and the Inquiry Office, both in the vicinity of the Bhojanasala. Between meetings, delegates were to be seen moving in streams towards the Restaurant for a chat with their friends over a cup of coffee; it was a place to which every one went at some time or another, including the President and his wife, and on one occasion at least our respected fellow-Theosophist and Governor of Madras, Shri Sri Prakāsa. Around the Inquiry Office members foregathered in large groups at all hours of the day to confer together and to read the many notices appearing on the huge notice-boards.

There was everywhere evident throughout the whole Convention a happy spirit of comradeship and a gladness in being together in Convention at Adyar, with its lovely park-like gardens and its atmosphere of strength and peace.

The many activities completed, the delegates gathered in the Headquarters Hall with their President for the closing of the Convention on the afternoon of December 31st. Further greetings and cables were read, and in short speeches we thanked the many workers, and most of all our President, for all that he had given us and meant to us, and for his wise guidance and deep understanding. Throughout the whole Convention his influence and his presence were more than could ever be expressed in words.

The President closed the Convention with a short but inspiring address which forms part of the Watch-Tower notes in this issue of THE THEOSOPHIST. Thus was our Convention closed and delegates went forth refreshed in spirit to take back to their Lodges and their countries something of its inspiration and of the influence of those high worlds where Men Made Perfect labor in the service of humanity.

EMMA HUNT

THE QUEST FOR THE QUIET MIND¹

By F. L. KUNZ

(Concluded from page 244)

LET me repeat: the feature which makes exact science unique is that which we need to grasp. We all know that there are dozens of ways of learning about Nature. Anybody who observes the rising of the sun frequently enough is a kind of scientist. He says: "I am sixty years old, and I have seen the sun rise in the east, or knew that it had so risen, every day for these sixty years. I am therefore convinced that it is going to rise again tomorrow, and in the east." That is an example of what is called inductive, inferential knowledge. Having seen a sequence of identical events, in which we have confidence because they arise from Nature, we feel we can extrapolate the principle, and say we can predict its continuance in the future. And we are reasonable to do so. We would rightly be more than stunned if the sun rose in the west tomorrow. So we do have a kind of validity for observational and inductive science. It is useful, and moderately dependable. It is certainly more dependable than is the knowledge of life insurance actuaries, who can tell how many people will die of a certain disease at a certain age in a given

¹ This article is a revised version of Mr. F. L. Kunz's lecture at the Annual Convention of the Theosophical Society in America, held at "Olcott," Wheaton, in July 1955.—Ed.

city next year. Yet neither of these kinds of science gives us natural law. For if a number of new people, all young, moved into that city next year, the figures would have to be changed. Besides being merely observational, it is also too inexact to tell us precisely who will be numbered among those fortunate people who are to die. When the earth ceases to be, how shall the sun rise in the east? At these levels of science we do not know natural law, but precariously abstract some principles from observation and measurement.

Deductive science is the only kind that is entirely exact. It is also the only science that rests upon pure thought and therefore the only science that brings us knowledge of natural law. Its practical workings may be—indeed must be—prompted by the examination of Nature, but the way it goes about its business from that point on is the precise reverse of any of the other kinds of science. It starts with the infinite, just as the universe itself starts.

Let us take the example of Isaac Newton, who, until Einstein, was the chief celebrity in exact science, and hence, up to then, the dominant figure in all advancement of the most valid learning. It comes as a surprise to people who have not examined this kind of science in terms of philosophy to find that Newton started the *effective* part of his work with infinity, and not with an apple. He may have been prompted by the apple to start to think. But he based the entire science of mechanics on specific postulates. Newton assumed that if a body is in motion undisturbed by any force it will go on in an absolutely straight line for ever. Notice that this statement is something to be believed in as an ideal. No one has ever seen, no one will ever see, an absolutely straight line. Even if the eyes are so constituted, the physical world is not. Further, to say that a body is to go on for ever implies an *infinite* length for an *infinite* time, and no one is going to live physically to infinity, to see this through.

These are ideals. Yet the whole science of mechanics rests upon propositions that start with the absolute, the infinite and the perfect. From these Newton built up a logical system. Then he interrogated Nature, saying, as it were: "You ought to behave like this because I started with the perfect, with infinity, and I proceeded by reason. I have now come to the point where I can ask you some questions, and I firmly predict you will behave in such-and-such a fashion." And behold, it was found that the solar system did behave as he had predicted. Naturally thereafter every one followed Newton's lead from the infinities down to the finites in mechanics. In other words, they followed from transcendent God to God immanent in matter, and found out that Newton was right, as to mechanics.

I hope I have made my proposition clear: that the *best* science starts with the infinite and perfect, and moves down to the imperfect and the finite. It predicts the behavior of Nature and interrogates her, and, when the predictions are found to be correct and the theoretical measurements which have been forecast are justified by actual measure, the scientific world not only says this procedure is right, but finds that it can thereby take hold of Nature and modulate her processes. We are justified in saying, with Eddington and others, that there is a Divine Infinite Mind in which and of which we exist, and hence when we start with the infinite and proceed by reason (by Logos or logical processes) we are able to master and command Nature in that small degree, because Nature herself is derived from the Infinite.

VII

This is the methodological principle I promised to identify. It has been in use for generations. But it was only at the time of the founding of the Theosophical Society that it began

to be serious business in science in the region where it could directly support our philosophy.

Around the middle of the nineteenth century, Michael Faraday conducted some experiments in electromagnetism, as a result of which he pointed out several facts which were entirely inexplicable to the scientific world. Faraday pointed out the significance of the fact that if iron filings are showered on a magnet, they always fall in the same pattern. Yet, when we pick up a magnet, we cannot feel, nor smell, nor taste, nor see anything around it. The force at work around a magnet does not disturb the air or the local temperature.

Among those impressed by Faraday's experiments was James Clark Maxwell, a gifted mathematician. Maxwell invented what mathematics he needed, part of the calculus, and worked out the equations for an infinitely perfect, generalized field, good around every magnet. When he had done, the scientific world knew more about something unseen than it knows about anything visible. He started, as Newton did, with the same assumptions of the non-material, infinite, and perfect, and he came out with the rules that every electrician has had to obey ever since. (Of course, the rules were discovered, not made, by him; they were made by Someone Else.)

All this occurred around 1875, when the Theosophical Society was founded. In 1895 and 1900 science began to find out that all matter is made out of electricity and magnetism. Some of the men who helped to determine this were inspired and protected, I feel sure, by the Guardians of humanity, those great spiritual Beings who know how to release knowledge. Then in 1905 came Einstein's first great paper. By 1915 the learned world was adjusting to a new derivative of the Infinite, called Relativity. Meantime another formulation was coming along. Starting in 1900 with Max Planck,

and arriving mathematically to a peak about 1925, the science of atomic structure began to be rounded out. All of this resulted in what we have today, the science of the fine structure of matter, the quantum theory.

Thus we have the science of the vast universe, the macrocosm of Relativity, and that of the extremely small, the microcosm of the quanta. Between lie such objects as solar systems and human beings like ourselves, lodged between infinite, great perfection at one end and infinite, fine perfection at the other, living a qualified life between the two extremities. To doubt that what lies between is also derived from the Infinite Real is scarcely sense.

It is possible that we may be asked: "If this knowledge is so wonderful, why has not the world benefited morally and philosophically from it?" That is the question I expect to consider in the rest of my remarks.

VIII

One of the reasons is that only recently has the meaning of this kind of science become clear. We have been living in the mechanistic and materialistic doctrines of the nineteenth century, and they are only now dying a slow, hard death. Many are yielding to this new concept of science very reluctantly, and they attempt to infuse life into dying doctrines by inventing new names for them, like logical positivism and operationalism. Many of these older men still sheer away from the idea that the non-material universe is real. I used to be very much concerned about this philosophical inertia until a friend of mine, to whom I confessed my annoyance over logical positivism, told me there was no occasion to fret. The logical positivists are dying off, he said, and soon their cause itself will be quite dead, because it has been taken up at Oxford University, the home of lost causes. However, at sixty-seven

I am an impatient young man, and long to see this change accelerated. I feel that if we could take up systematically the metaphysical doctrine which lies *inside* science, and conjoin it with the metaphysical doctrines that lie *inside* Theosophy, systematically, we could move ourselves and help move the world along into the peace that is needed so badly.

IX

The trouble, however, is not only with this kind of hang-over from the nineteenth century. The ideal science is most successful only in the sciences of matter and energy. It is incompetent, as yet, in respect to most of our knowledge of life and functional form, and it is almost hopelessly ineffective about man and his works. That the sciences of matter and energy—physics, chemistry and astronomy—alone are so well advanced is, in a way, a misfortune. For matter and energy are the field of the insentient, of the so-called non-living, or less living, and the result is that we are scientifically successful where there is least feeling. The result of that, in turn, is that we are largely knowledgeable in physical things. Thus the infinitely-derived sciences, with all their superb power, are used to make *physical* life more attractive, pleasanter, more comfortable, to make an abundance of material wealth possible. But this success does not ascend to biology or to psychology, where the life-values must be sought. That is the second reason for our present state of distress.

For we must not deceive ourselves: we *are* in a bad way. Even if we had genuine political peace tomorrow, our troubles would still be manifold. Take, for instance, the psychoneurotic diseases that are now commonplace. For lack of a good philosophy, the kind that uses science to validate religion, one person out of twelve in the United States needs institutional care for mental instability. Child and youth aggression is

mounting painfully. Consider also one epidemic disease, polio, which was once restricted largely to childhood. Although hope of its eventual control has been given through discovery of the Salk serum, I should like to point out that this achievement was reached not through biology, but through chemistry operating in biology, as biochemistry. Actually no one knows the real, ultimate cause of polio, nor why it has crept up from a disease of childhood to menace adults as well.

Basically, the reason for this and other large gaps in our knowledge is because exact, Divine-Infinite science is lacking in biology as such. Many biologists are mechanists, even today. I wish to say, seriously, that Theosophists could assist in extending exact science from physics and chemistry to biology.

X

What kind of concepts would we then confront?

We know that we are living organisms. Fundamentally, speaking physically, we are mammals. (Of course, there is the individual divinity within, and when the mammal is not too clamorous, the divinity looks through.) Now physically we were, each of us, at one time a speck of protoplasm so small that only a good microscope could show it. The human ovum is made of one of the most unstable materials natural to the physical world, protoplasm. It is so sensitive that it reacts to light, and it also reacts to feeling and thought. From this tiny little speck of watery glue, like the white of an egg, each of us has grown up to be that handsome, impressive article, the adult human.

Why does that foetal unfolding go on so faithfully? For millions of years man has been giving birth to *his own kind*. Nature is devised so exquisitely that from that tiny speck we shall *invariably* get either a human being or something that is recognizably a good or bad try! We Americans never give birth to bison, nor Australians to kangaroos.

Now the physical basis for this astonishing continuance of order is in the microcosm. H. J. Muller has worked out the figures, and I never tire of repeating them, because the facts are really stunning. If all the human ova required to give birth to an entire present population of the earth—that is, about two thousand millions of people—were gathered in one measure, without being pressed, but only poured into a jar, they would occupy only a gallon of volume. But that is not all. In the ova most of the material is cytoplasm. What may be really essential in the ovum, to make sure that the resultant creature will be recognizably human, are some minute structures called chromosomes, polar bodies, genes and the like. Upon these depend genetic stability. H. J. Muller further calculated that if the cytoplasm is taken away, leaving only those materials that guarantee continuance of the design, the volume will fall from that of a gallon measure to the size of an aspirin tablet. In the face of such evidence, I maintain that anyone who tries to explain the culture and history of an entire population, in mechanical terms, is going to have a headache no aspirin can cure.

XI

The reason is that man cannot be explained or understood in crass physical-mechanical terms. His growth and development must be associated, as is every particle in physics with a field. We shall find that every human being modulate his own field to accord with his own past. Theosophists call this field the human aura. It is this field, surely, which is engendered when we are conceived, and in which the child or the adult lives in as his own private environment, so to speak his aura, his mind, his emotions.

The time is approaching when science will seek data to establish the existence of the human aura. Before this search

is likely to be seriously undertaken, however, it will be necessary to apply the deductive-exact method of physics, using mathematics and logic, to biology. By this means it will be possible to redeem biology from mechanism, because we shall have established biological fields as facts in plants and animals. After that the existence of the psyche, the personal aura, as our natural human field, will be reasonable to us and may be demonstrable.

XII

The importance of doing this work, and of making it extensively known, is rapidly becoming greater. The deformation of world society is very serious, due to the present emphasis on physicalism, that is, on all kinds of techniques to create physical comforts. All the really important *human* elements are neglected, not so much from malice or prejudice as from ignorance. A science of life, indestructibly rooted in the infinite and eternal Real, could revolutionize our whole culture.

The immediacy, the urgency, of this task is all-compelling. The development of physical science has brought us to the point where our leisure and security can be immeasurably greater in the near future. During our recent past, man has moved, in his sources of power, from wood to coal to steam to electricity. All of these are resources derived from the energy poured out by the surface of the sun. Now we have learned to unlock the power that lies *inside* the sun. We are breaking up the atom in ways that resemble the processes that go on within the sun, and the energy that will be available to man as these techniques are perfected will be incredibly vast in comparison with that which he has commanded before. If men do not, through greed and ignorance, try to control this power for selfish purposes, we are going to have leisure and

economic security and the real benefits of literacy on a scale never seen.

The American people are called to the task of providing to themselves an education and a philosophy that will redeem that leisure, and make sure that it is not "a wasting of substance in riotous living". Until now we have only had leisure and security enough for recreation on week-ends, for entertainment, sport and rest. Now we are going to have a society in which six hours or so of work, three or four days a week, aided by highly developed automation, will run this complex social organism.

XIII

What is this leisure to bring us? What are we going to do with our longer hours of freedom? What kind of rational, secular education can be devised which will teach people to seek knowledge, spiritual values and human welfare, when they no longer have to worry about physical security? It seems to me that the Theosophist must enter this picture. The inherited knowledge which he commands is required to solve this imminent problem. There are hundreds of distinguished philosophers and scientists who have come to the point in their thinking at which they feel ready to move along these lines. Many of them are acquainted with the philosophy of India, the Gnostic doctrines of the Christian Church, or the teachings of historical Theosophy which stem from the Greek tradition. Because of this, it seems important, even imperative, now, that we should unite modern Theosophy, the Theosophy that began in 1875, with the inherited philosophy.

It seems to me that realism demands we should realize that we Theosophists can fail our present opportunity, if we are not competent. There have been Theosophical Societies in the past that were expendable: the last was in France up to

the time of Napoleon. There have been hundreds of communities and individuals who have penetrated to this truth of the Infinite Real and have stated it to a world which, in the end, only materialized and destroyed that statement. We have today an opportunity which is unique, to conjoin this philosophy with science so that it may be demonstrable to all, as public as the second law of thermodynamics.

XIV

Our present opportunity has other striking, and rapidly developing forms. One of them concerns India, the country from which Theosophy was derived in the beginning. The people of the East, of India, of Burma, of Ceylon, of Indo-China, of Indonesia, and of China itself, are rising to their destiny. The Indo-Europeans are called upon to make a rapprochement among themselves, to lead the world in leisure, peace and security. For years the West has dealt with the people of the Orient as subject races. Now they, our fellow-Aryans, speak as independent people.

In the achievement of India's independence, members of our Society played a large and important part, and these now free people are not ungrateful. In the island of Ceylon, H. S. Olcott is revered as an important contributor to their liberation, and his memory is commemorated by a public holiday. I need remind no one what a later President of the Theosophical Society, Annie Besant, did for India. Because of the courage and whole-hearted dedication to Theosophical principles of these and other leaders, the name of the Theosophical Society is honored in the East, as a champion of their traditional culture. Today, we could go further and extend that friendship by emphasizing what they perhaps know already: that modern science justifies their inherited culture.

But if we Theosophists are to do this, we must help produce for the educational world the philosophy that it needs, and which physics and chemistry cannot supply, except methodologically, but would not deny. This requires a new and more demanding task of us; the task of re-examining the Theosophical philosophy in terms of contemporary deductive exact science; the task of working with scholars to move that science over out of physics and chemistry into biology and psychology; the task of collaborating with cultures that never quite failed because they were never materialistic; to re-proclaim, in terms of proof, the existence of divinity and infinity as the causal Reality; the task of drawing nearer to the educational world, so that principles and teachings which have been forgotten may be brought back into use.

XV

Man is made to know. The only contact he has immediately with Infinity (while he is still unevolved) is through knowledge. The notions we have of infinity and zero and equality in mathematics are direct. We do not experience absolute love, nor do we embody absolute beauty. If I am told that all man needs is absolute love, I am obliged to protest. Man certainly needs all the love he can get. I hope I do not need to say that I am in favor of it. But is it not obvious that we do not know what love is, in any given case, unless we know enough to judge the circumstance? Our economic structure is a case in point. Management and labor are continually in disagreement over what constitutes a fair wage. The men on both sides of the issue may be the most loving, good-hearted and altruistic people one could ask for. Yet they do not know what a fair and equitable wage is, because *au fond* they do not believe the universe is fair and just.

The place we touch Infinity is in our higher mind. There is the causal connection. That is why Christianity calls those

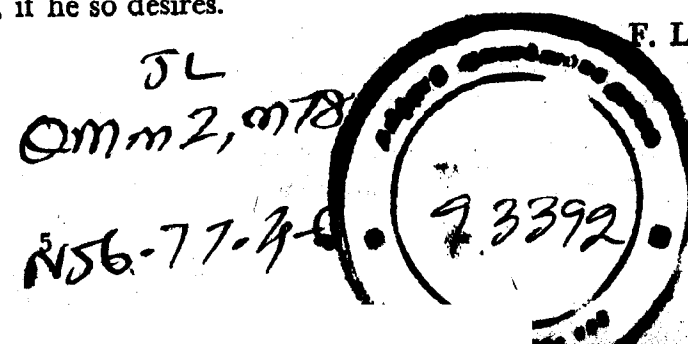
who start on the road to God, saints, that is, the sane, as well as the loving and truth-living person. That is why the Buddha said to the aspirant that he must begin by developing the principle of Sanna, another word cognate with sanity. We can begin with a reasonable philosophy, with a philosophy that derives its truth from Infinity and so is true to Nature, with a philosophy that recognizes that God is absolutely ideal and just, with a philosophy that discerns every human being as an atomic point in that infinite consciousness.

This is the reasoning, based on science, that the world is waiting to possess. Such reasoning will be religion and science, at the same time.

You and I are the present Theosophical Society. We are asked to perform at a much higher level than ever before. If we take up this duty, then (I venture to say) when this series of lectures has progressed another twenty years, and many of us are dead and forgotten, the world will be proclaiming as facts the very things we now see as possibilities. Whether we do our part or not will determine how fast the present crisis will be abated, and the peace will come. It is unthinkable to me that we should hold back.

I feel it has been a real honor, and no less a responsibility, to start this series of lectures. Our theme has boundless possibilities, for it addresses our thought to the Infinite Reality "in which we live and move and have our being". It challenges us as to our karmic responsibility for the science of the *living*, biology; for the science of the things that *move*, physics; and for the sciences of man, who can know of his true *being*, if he so desires.

F. L. KUNZ



THOSE WHO HAVE SEEN THEM¹

By GEORGES MEAUTIS

(Concluded from page 272)

WHEN they arrived at Elberfeld, Miss Arundale and Solovyoff saw at the Gebhards the two portraits of the Masters painted by Schmiechen, which are now at Adyar. Solovyoff complained that he had a headache after having looked at them for nearly an hour under a brilliant light. On his way back to the hotel he was unable to talk to Miss Arundale about anything else but the wonderful portraits of the "Masters".

... and in the darkness he seemed to stand before me. I tried to shut my eyes, but I still saw him clearly in every detail. When I reached my room, I locked the door, undressed, and went to sleep.

Suddenly I woke up, or, what is more probable, I dreamt, I imagined, that I was *awakened* by a warm breath. I found myself in the same room, and before me, in the half-darkness, there stood a tall human figure in white. I *felt* a voice, without knowing how or in what language, bidding me light the candle. I was not in the least alarmed, and was not surprised. I lighted the candle, and it appeared to me that it was two o'clock, by my watch. The vision did not vanish. There was a living man before me, and this man was clearly none other than the original of the wonderful portrait, an *exact replica* of it. He placed himself on a chair beside me, and told me in "an unknown but intelligible language" various matters of interest to myself. Among other things he told me that in order to see him in his astral body I had had to go through much preparation, and that the last lesson had been given me that morning, when I saw with closed

¹ Translated from the *Lotus Bleu*, 1954, No. 6, by Greta Eedle.

eyes the landscapes through which I was to pass on the way to Elberfeld; and that I possessed a great and growing magnetic force. I asked how I was to employ it; but he vanished in silence. I thought that I sprang after him; but the door was closed. The idea came upon me that it was an hallucination, and that I was going out of my mind. But there was Mahatma Morya back in his place, without movement, with his gaze fixed upon me, the same, exactly the same, as he was imprinted on my brain. He began to shake his head, smiled, and said, still in the voiceless, imaginary language of dreams: "Be assured that I am not an hallucination and that your reason is not deserting you. Madame Blavatsky will show you tomorrow in the presence of all that my visit was real." He vanished; I looked at my watch, and saw that it was about three o'clock; I put out the candle, and went to sleep at once.

I woke at ten o'clock and remembered everything quite clearly. The door was locked; it was impossible to tell from the candle if it had been lighted during the night, and if it had been long burning, as I had lighted it on my first arrival before the visit to Madame Blavatsky.

In the coffee-room of the hotel I found Miss A. at breakfast.

"Have you had a good night?" I asked her.

"Not very, I have seen the Mahatma Morya."

"Really? And I have seen him too."

"How did you see him?"

I had committed myself, and it was too late to withdraw. I described to her my vivid dream, or hallucination, and learnt from her that while she was thinking whether she should formally turn Theosophist¹, or if there was not something "dark" in it, Mahatma Morya had appeared to her and said: "We have great need of a 'little beetle' like you. . ."

We set off to the Gebhard's. Madame Blavatsky met us, as I thought, with an enigmatical smile, and asked: "Well, what sort of a night have you had?"

"Very good," I replied, and thoughtlessly added: "Have you nothing to tell me?"

"Nothing particular," she said, "I only know that the Master has been to see you with one of his chelas."

¹ She was in fact already a fellow of the Theosophical Society as is shown in the letter dated September 8, 1884, published in *Letters from the Masters of the Wisdom*, First Series, p. 19. Her problem was to decide whether she should devote herself entirely to the Society. She left Elberfeld as Treasurer of the London Lodge and her subsequent activities are well known.

In these words there was no evidential value whatever. She had more than once, both by word of mouth and by letter, assured me that the Master visited me. But Miss A. considered her words wonderful, and began to narrate our visions. . .

Needless to say, Solovyoff tried to put everything down to a hallucination: he had spent two sleepless nights, had looked at the brilliantly lit portraits for over an hour¹; further, the Master had left him no material proof of His presence, as He had done for Olcott when He left him His turban.

Faced with this savage obstinacy, H. P. Blavatsky consented, with exemplary patience, to give yet another proof that the Master had really been there.

In the evening we were all assembled in the pretty "Oriental" room, all, that is, but Olcott, who was on the second floor. Suddenly Madame Blavatsky, who had been brought to us in her arm-chair,² announced: "The Master was upstairs just now; he passed by Olcott's side and put something in his pocket. Keightley, run upstairs and bring the Colonel."

The Colonel appeared.

"Have you just seen the Master?" asked Madame.

The "old cat's" (so Madame Blavatsky used to call Colonel Olcott in his absence) eye got loose, and began to stray.

"I felt his presence and his touch," he replied.

"On which side?"

"On the right."

"Show us all you have got in your right-hand pocket. Turn it out."

Olcott obediently began to carry out her order slowly and methodically. He brought out first a small key, then a button, then a match-box, and a tooth-pick, and lastly a small piece of paper folded up.

"What is that?" exclaimed Madame Blavatsky.

¹ It is as well to remember that although gas lighting had been invented in 1878 it was still very dim, and the probability is that the lighting was done by oil lamps. Even if there was any mirror reflection, it could not have been very brilliant.

² She was already very ill then. One doctor was surprised that she was able to remain alive (p. 144), and in her state of health, the stay at Würzburg, alone with Solovyof, must have been absolute torture to her (p. 149).

"I do not know; I had no piece of paper," said the "old cat," in a tone of the most innocent surprise.

Madame Blavatsky seized the piece of paper, and solemnly proclaimed: "The letter of the Master. Yes, it is so, the Master's letter."

She opened and read it. There was written on the paper, in the "unmistakable" hand of the Master, in English: "Certainly I was there; but who can open the eyes of him who will not see?—M."

In reading these accounts one cannot but feel extremely sorry for someone whose path held such opportunities, and who not only let them pass, but tried to ridicule and attack those who could have opened the way for him. It is obvious that Solovyoff had only one explanation for what had happened at the Gebhards: Olcott was H. P. Blavatsky's accomplice. But one only needs to read attentively *Old Diary Leaves* to see how absurd is this hypothesis.

Villiers de l'Isle-Adam wrote in a recently published book: "The man who insults you only insults the idea he has of you, which is himself."¹ One can clearly see that the idea Solovyoff tried to communicate to his readers of H. P. Blavatsky and the other Theosophists was just an image of himself.

Seen from the point of view of the law of Karma, what a lesson we can learn from these two lives, both granted the same favor on the same night. Francesca Arundale became a faithful server²; but Solovyoff took the left-hand path, and from that time onward only sought to destroy.

* * * *

Yet another person who asserts that he has been in contact with the Masters, and has seen one of Them, is one of the foremost musicians of our time: Cyril Scott. One can assume

¹ This phrase has been borrowed from a book recently published by José Corti called *Reliques de l'Isle-Adam*. Among these hitherto unedited papers is a fragment entitled *The Way* which has important teachings on initiation.

² See the letter she received from the Master at Elberfeld, in *Letters from the Masters of the Wisdom*, p. 19.

that a man of his achievement has the discrimination needed to determine the value of an experience. He has written a book called: *Music, Its Secret Influence throughout the Ages*, of which a new edition was published by Rider in 1951, dedicated to "Master Koot Hoomi Lal Singh and to the memory of his pupil Nelsa Chaplin". He explains (p. 20):

Although in *The Influence of Music on History and Morals* I stated unequivocally that I was indebted to a high Initiate of Esoteric Science for all my information regarding the hidden effects of music, I was not permitted to disclose his name—the time not being ripe. . . Fortunately, however, this injunction has now been rescinded, and I am in a position to acknowledge my indebtedness to the Master Koot Hoomi, who was my authority for what was previously set forth. . . He considers it advisable that students of occultism of all schools should more fully appreciate the great importance of music as a force in spiritual evolution, and to this end He has revealed much that has hitherto not been revealed, and that cannot fail to prove of paramount interest to music-lovers.

He obtained this information, he says, through a disciple of the Master, of whose life he gives a brief account. Nelsa Chaplin, who has now passed on. . .

. . . had to contend against a perpetually ailing body, against poverty, worry and tormenting problems of numerous kinds, even against an envy and a jealousy for which she in her modesty and simplicity could never account. (p. 22)

It was through her, over a period of seven years, . . . that on many occasions Master Koot Hoomi spoke to me, giving of His pearls of wisdom and instructing me as to how I could best serve the Great White Lodge, not only by my music—which He often inspired—but also by my pen. . . In this way the book came to be written, inspired and sponsored by Him who in a former life had been the great philosopher and musician, Pythagoras the Sage.

How was it, asks Cyril Scott, that a person like Nelsa Chaplin was not known better?

The answer is that it was not her destiny in this particular incarnation thus to be recognized and publicly acclaimed. Rather was it intended that her life—as indeed that of most Initiates unless they

have some specific mission in the outside world—should be one of self-sacrifice made in comparative obscurity.

Cyril Scott did not, however, come into contact with the Master through Nelsa Chaplin alone. He has had, like Solovyoff and Brown, the privilege of seeing Him, and in his appendix to the book he says:

With the death of Nelsa Chaplin my contact with Master K. H. has not come to an end. Knowledgeable occultists are aware that High Initiates possess the power to create bodies for Themselves in which to function in any part of the world no matter how remote from their habitual place of residence. This statement may seem extravagant to the materialist, but it is true nonetheless. On many occasions since the end of the 1939-45 War, Master K. H. has materialized Himself to give suggestions or advice about my own work, especially in connection with my music. At such times as He has appeared in this way in the darkness of night, the whole room has so been flooded by the light of His aura, that it has been possible to see the exact hour on the clock. It might be suggested by sceptics that such appearances are merely visions; or spiritualists may contend that He appears as a "spirit" without any material substance. Yet on one occasion—it was a stormy night—He appeared, and stood by the open french window. As the curtains were flapping, He restrained them with His hands while delivering His message.

It may be said, no doubt, that seventy years separate the meeting at Lahore and the appearance to Solovyoff, and the meeting with Cyril Scott after 1945, but do not let us forget that Those whom Villiers de l'Isle-Adam calls the true Wise Men "dispense with death".

* * * *

Colonel Olcott not only met the Masters at Lahore. He saw one at New York a short while before taking the decision (a very serious one for him) to go to India. He gave an account of this meeting in the first volume of *Old Diary Leaves*, p. 379.

The deep fervor, the inner vibration of his words is a sure guarantee of their truth. Moreover, they are the best

proof of the truth of these appearances, for, as one of the Masters said in a letter addressed to A. P. Sinnett:

A "K. H.," i.e., a mortal of very ordinary appearance and acquainted tolerably well with the English, Vedanta and Buddhist philosophy, and with even a bit of drawing-room *juggling*—is easily found and furnished, so as to demonstrate his objective existence beyond doubt or cavil. But how about giving the positive, moral certitude that the individual, who may thus make his appearance is not a *bogus* K. H., a "confederate" of H. P. B.? ¹

And more clearly still—

How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a mirage? I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour. If he craves for phenomena let him be satisfied with the pranks of spiritualism. ²

As regards the phenomena that marked the early years of the Theosophical Society, we must admit that most of them were of a slightly childish character, such as those mentioned in Sinnett's *Occult World*. There were, for instance, the letter discovered inside a cushion, the cup found buried, the rose which fell on the head of the good professor Thibault, which led him to the conclusion that "de veight mooltplied py te felosity proves dat it moost haf come from a creat distance". ³ It was no doubt necessary at that period of crass materialism during the last thirty years of the nineteenth century, to bring sufficient proof to startle people, but all this was only intended

¹ *The Mahatma Letters*, p. 306.

² *Ibid.*, p. 252.

³ *Old Diary Leaves*, Second Series, p. 134.

as a ladder to spirituality, and to the publication of such works as *Light on the Path* and *The Voice of the Silence*. The Masters speak through these books with all possible clarity.

In fact, the problem set by phenomena or visions is similar to that which confronts the Christian mystics, although there is a difference. Whilst Theosophists attribute many phenomena to elementals, the Christian mystic suspects a diabolical influence. In this respect the Spanish mystic, St. John of the Cross, who was certainly blessed with communications from the inner worlds, is of particular interest. He found that the inner life enables one to penetrate more deeply into the souls of others, to know their talents and even their minds, but, he says, one needs to be cautious, for in this sphere the devil can easily become active.

These traps of the devil consist in unveiling the sins of others, by making one believe erroneously but with conviction that certain souls are in a state of sin, with sufficient proof to ruin a reputation. A person thus deluded will experience the desire to see these souls uncovered, under the pretext of putting an end to their sinfulness, and he imagines that he is animated by a holy zeal and that he is only trying to bring lost souls back to God. ¹

But does one always have to doubt and to fear the traps of the devil? No, the saint replies, for one may hear what he calls "words of substance," which produce their own effect. If, for instance, an inner voice says "Love Me" and one is filled with love for God, that voice cannot emanate from the devil. ²

Supernatural phenomena are, therefore, only of value if they lead to the higher life; in themselves they are meaningless, and may be dangerous.

Those who are carried away by phenomena are generally the ones who being under the domain of Maya are thus unable and incompetent to study or understand the philosophy. Exhibition of

¹ *La Montee du Carmel*, Ed. Hoornaert, p. 185.

² *Ibid.*, p. 204.

phenomena in such cases is not only a waste of power, but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility towards philanthropists who would resort to such phenomena being shown. . . For a time wonders may attract a mob, but that is no step towards the regeneration of humanity.¹

The essential thing is, therefore, the soaring of the soul towards spirituality. The power of the intellect is no doubt necessary, since we are told in *The Voice of the Silence* that “. . . the mind needs breadth and depth and points to draw it towards the Diamond Soul”.

Nevertheless, the mind alone is powerless. “Science without conscience only ruins the soul,” said Rabelais. *Light on the Path* puts it quite clearly:

But though the ordinary man asks perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts.

The Master K. H. expresses Himself very similarly:

. . . *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. . . *Manas*, pure and simple, is of a lower degree, and of the earth earthly; and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development. When the ancient founders of your philosophical schools came East, to acquire the lore of our predecessors, they filed no claims, except the single one of a sincere and *unselfish* hunger for the truth. If any now aspire to found new schools of science and philosophy the same plan will win—if the seekers have in them the elements of success.²

As a final thought for meditation, there is the sentence from *Light on the Path*:

. . . in the Hall of Learning, when he is capable of entering there, the disciple will always find his Master.

GEORGES MEAUTIS

¹ *Letters from the Masters of the Wisdom*, First Series, p. 87.

² *The Mahatma Letters*, p. 341.

SUPPLEMENT TO THE THEOSOPHIST

FEBRUARY 1956

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

“At Home” at Rāj Bhāvan

The President, Mr. N. Sri Ram, expects to leave Adyar during the third week in April, to visit the South and Central American Sections. His tour will include the following countries: Puerto Rico, Venezuela, Brazil, Uruguay, Argentina, Chile, Bolivia, Peru, Colombia, Panama, Costa Rica, El Salvador, Guatemala and Mexico.

The President will be about four months in these countries. Mr. Alfredo Puig is planning to join him in Puerto Rico, to act as his interpreter throughout the tour.

On his return journey the President will most likely preside over the European Congress to be held in Baden, Austria.

Following our International Convention, Shri Sri Prakāsa, Governor of Madras, invited the President and a number of representative members to an At Home on January 2nd at Rāj Bhāvan (Government House), Guindy, which is about two miles from our Adyar Estate.

An ever courteous host, the Governor warmly greeted each guest on his arrival. It was a truly international gathering, with many countries represented. Afternoon tea was served on the fine and spacious lawn, with its beautiful trees of both eastern and western countries.

After tea the Governor accompanied the President and members to see the gardens of the estate.

Iceland

At the annual Convention of the Theosophical Society in Iceland, Mr. Gretar Fells was re-elected General Secretary for the 20th time. To mark the occasion and in appreciation of his work the members made him a generous gift.

In the annual report Mr. Gretar Fells writes that the Section has grown in numbers and "has been overshadowed by a spirit of growth and promise for the future". During the year 29 new members have been admitted and 2 new Lodges chartered. The members of one of the new Lodges "Dogun" (Dawn) have decided to make Buddhism and general philosophy their special study.

The General Secretary conducts a study group called "The Black Rose," which meets twice monthly in the headquarters hall. Each winter, "propaganda evenings" are held and members give lectures on Theosophical subjects; but on the whole, writes the General Secretary, the Section finds it necessary to be a little cautious, as regards publicity, as "Theosophy not being a religion and the people of the Icelandic nation not receptive to any kind of fanaticism, we do not shout Theosophy from the house-tops but rather whisper it into the ears of our countrymen; but all the same," he continues, "many of them receive the

message with an open mind and heart, and Theosophical teachings and ideas filter into the national consciousness as a fructifying stream from high places".

The Section journal *Gangleri* has been issued twice during the year.

The Theosophical Order of Service has been active and diligent in collecting money for useful purposes.

At Adyar last year in November we were very happy to receive a visit from two members from Iceland, Mr. and Mrs. Huxley Olafsson, and to entertain them at tea with the President.

Central America

This Section is different from most others, in that it is not composed only of Lodges in one country, but is made up of a group of Lodges situated in various countries. The countries included in the Central American Section are Panama, Costa Rica, Nicaragua, Honduras, El Salvador and Guatemala. There are members in each of these Republics, and in each there are one or more Lodges, although the one in Honduras is at present inactive. It is hoped that this Lodge will become active again in the near future and that there will be plans for increasing the contacts between the various Lodges in the Section.

Miss Helen V. Zahara visited this Section from November 28th to

December 23rd, spending five days each in Panama, Costa Rica, Nicaragua, El Salvador and Guatemala. She found a devoted group in each place and received a warm welcome from the members. In San José, Costa Rica, the two active Lodges meet in a fine building belonging to the Society, in a central part of the city. In El Salvador, Lodge Teotl has its own quarters given by one of the members at Ayutuxtepeque, adjacent to the capital, San Salvador. The members are erecting a new Lodge building on the property and have hopes that it will be possible to complete it in the not too distant future. In Guatemala City one of the members has built a room especially for the meetings of the two Lodges—Koot Hoomi and Gnosis—attached to his home. In Managua, the capital of Nicaragua, the members have a room in which they meet in the city. There is also a second Lodge in Nicaragua, which meets in the town of Rivas.

In Nicaragua the members tried an interesting experiment for Miss Zahara's lectures. Instead of having all four on the same premises, they arranged four different halls—an educational institution, the social club, the Masonic temple and the workmen's club. In this way they attracted people from different social groups with great success, with up to 300 people attending.

In Rivas, also, there was a good attendance for the public lecture. Though the group of members is small, the arrangements were very well organized, and their efforts indicate what a small group can accomplish, with good planning and enthusiasm.

In Nicaragua the members are issuing a quarterly bulletin, which it is hoped might be expanded into a Section magazine, thus making possible the sharing of news of activities of the various Lodges of the Section.

New Zealand

The 59th annual Convention of the Theosophical Society in New Zealand was held in Dunedin in the South Island from 25th to 31st December 1955. The keynote of the Convention was: "Theosophy—the Spiritual Science the World Is Seeking". Mr. Brian Dunningham was re-elected General Secretary and gave an inaugural address to the members.

Mrs. E. Marion Lavender, the guest-speaker at the Convention, gave two of the Convention lectures; "Spiritual Science—the Doors of Perception," and "Spiritual Science—the Power in Purpose". Members were glad to learn that Mrs. Lavender is to be in New Zealand a further fifteen months.

The John Ross Thomson Lecture—instituted in memory of an

outstanding and highly revered teacher of Theosophy in New Zealand—was delivered by Mr. Tom Naylor, the subject being “The Occult Background of Maori Tradition”.

The part youth has to play in the world and in the Theosophical Society was stressed and was a feature of the Convention. One session was given entirely to youthful speakers. Mr. John Mason, of Auckland, spoke of “The Spiritual Life as Knowledge”; an address by Miss K. Anstis of Dunedin on “The Spiritual Life as Beauty” was read by Miss Cecilia Pollard; and Miss Isabel Mason of Auckland spoke on “The Spiritual Life as Adventure”. The purpose of these young speakers was to show the attractiveness of the spiritual life.

East Africa

The 6th annual Convention of the East African Section of the Theosophical Society was held at Chake Chake, Pemba, from 24th to 26th December 1955, under the chairmanship of Mr. V. H. Kapadia, the National President. The Convention was attended by 105 delegates from many parts of East Africa, and a large number of non-members from Pemba Island.

The three-day programme was a full one. Each morning there was the celebration of the Bhārata Samāj puja, followed by the Prayers of the Religions. An address of welcome was given by the Chairman on the afternoon of 24th December, and messages were read from the International President, Mr. N. Sri Ram, as well as from the General Secretaries of America, England and Southern Africa, secretaries of West African and other East African Lodges, and from Brothers Sitarām Upadhyaya and Harjivandas K. Mehta, of India. A lecture was delivered on “Life and Forms” by Mr. D. O. Acharya, National Vice-President, who also gave two talks on Pilgrimages to Kailās and Amarnāth. Mr. A. F. Kanga, the National Secretary, spoke on “Divinity in Daily Life,” Mr. H. S. Patel on “The Law of Sacrifice,” and there were two sessions devoted to talks on Theosophical subjects by various speakers. At the general business meeting the National President read his annual report, which showed a membership of 624 as compared with 325 last year, and 20 Lodges, seven new ones having been added during the year.

Erratum: In the December 1955 issue, article on “The Threefold Word,” page 200, line 20: between the words “whole,” and “where” the following phrase should be inserted: “and thereby to the greater nirvānic life; and then the way of Bhakti”.

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:** Edwin N. Lord.
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	Ostermalmsgatan 12, Stockholm	<i>Theosophisk 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	Arnsteldijk 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-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	<i>Revista Teosófica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	Mr. I. G. Mitford-Barberton.	P.O. Box 2284, Cape Town	<i>The Link.</i>
1909	Southern Africa	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C. 4.	<i>Theosophical News and Notes.</i>
1910	Scotland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarité.</i>
1910	Switzerland	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité.</i>
1911	Belgium	..	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1912	Indonesia	Mr. Soemardjo	No. 102, 49th Street, Rangoon	<i>Adyar.</i>
1912	Burma	U Po Lat	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Norsk Teosofisk Tidskrift.</i>
1912	Austria	Herr F. Schleifer	Bjornstettv. 2b, Lilleaker, Oslo	<i>Theosophia.</i>
1913	Norway	Herr Erling Havrevold	..	<i>Theosophy in Ireland.</i>
1918	Egypt	Herr J. H. Möller	Strandvejen 130a, Aarhus	..
1918	Denmark	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	..
1919	Ireland	..	..	..

1919	Mexico	Señor Adolfo de la Peña Gil.	Inurbide 28, Mexico D. F.	Boletín Mexicana; Dharma.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	The Canadian Theosophist.
1920	Argentina	Señor Enrique O. Gossweiler.	Casilla Correo No. 238, Rosario	Teosofia en Argentina.
1920	Chile	Señor Ricardo Michel A.-P.	Casilla 3603, Santiago.	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	O Teosofista.
1921	Bulgaria	Gretar Fells	Ingolfstr. 22, Reykjavik	Gangleri.
1921	Iceland	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	Ostri.
1921	Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1922	Portugal	Señor Mario Radacelli	Palacia Diaz, 18 de Julio 1333, Montevideo	Revista Teosofica Uruguayana.
1923	Wales	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	Heraldo Teosofico.
1925	Poland	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	The Plenoma.
1925	Uruguay	Monseñor Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	Theosophikon Deltion.
1925	Puerto Rico	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	Serenidad.
1925	Rumania	Señor Segundo Rodriguez (Atlg.)	Apartado 2718, Lima	The Lotus.
1925	Yugoslavia	Dr. Benito F. Reyes	P. Florentino Corner Iba Streets, Quezon City	Revista Teosofica; Boletín.
1926	Ceylon	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	Saurabh.
1928	Greece	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zamboanga	Theosophy in Pakistan.
1929	Central America	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	Theosophical News.
1929	Paraguay	Mr. V. Rajagopal	P.O. Box 752, Singapore	Mitteilungsblatt.
1929	Peru	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	Dao Hoc.
1933	Philippines	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	
1937	Colombia	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc.	
1947	East Africa	Señor Pablo Bonilla T.	Sud Viet-Nam	
1948	Pakistan *		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 Boutslaan 18, Eindhoven, Netherlands. Theosophy in Action; Claret; Adyar.

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

MARCH 1956

VOL. 77, No. 6

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

EACH year as February 17th comes round, Adyar Day, as the day is named, is celebrated both at Adyar and in Lodges all over the world, with a view to commemorate the life and work of the President-Founder, Colonel Olcott, who passed away at Adyar on February 17, 1907 at 7.17 a.m. It happens also to be the birth-date of Brother C. W. Leadbeater, to whom the movement owes so very much, and we think of him also on this day with affection and gratitude.

"Adyar" began as the administrative headquarters of the Society in 1882, when the Society was still in its early adolescence. Today the Society has reached the fullness of its stature, it has thrown its branches far and wide, and many a pillar has taken root in the ground to support this wide-spreading tree. Many a member even in far-away Sections such as New Zealand, Argentina and Finland—it is needless to name others—regards Adyar as a source of inspiration to him as well as for the whole Society. Brother Jinarājadāsa once described Adyar as "a vision of hope for mankind". All the great thoughts which give rise to such a hope, which we can

find in the Theosophical literature, seem in some way to be centred at Adyar. It is, therefore, well that there should be one day in the year which is dedicated to this Centre.

Adyar is largely maintained physically by donations from members in many National Societies, made out of their abundant good-will and faith. It is also constantly strengthened by their thoughts.

The main link between Adyar and the members who are abroad has always been THE THEOSOPHIST which was founded by H. P. B. herself and has had after her a succession of eminent Editors. It is a magazine which goes out to Lodges and members in various parts of the globe, carrying with it the influence of Adyar, as well as the thoughts contained in its articles. There is, of course, much correspondence with Sections and members, taking place all the time, through the President, the Recording Secretary, and no doubt also some of the workers who come from abroad and stay at Adyar for a while. The letters which go out from here, as well as the writings published and sold, have influenced the minds of members in a way which has kept up the unique place which Adyar holds in the Society.

Dr. Besant loved to call Adyar "The Masters' Home"; for so she regarded it. The early writings are full of references to Their visits on a number of occasions in Their materialized forms. And if Brother C. W. Leadbeater's testimony can be accepted, it has since then been frequently visited by Them, though invisibly. According to Brother Jinarājādāsa it is Their "brooding thought" which gives Adyar its special atmosphere, which even many people not connected with the Society feel quite often. The magnetism engendered by Their visits and thought must be present here, in addition to the magnetism of the various leaders who have lived and worked here. Those of us who look up to Them for guidance may well regard it therefore as a place dedicated to Them.

I referred to the leaders of the Society. With hardly an exception, all of them have been here for a longer or shorter time. Surely that fact alone makes it unique among the various Theosophical centres. Each centre, each Lodge, has a magnetism of its own; but part of the work of Adyar is to radiate that quality which is needed by all.

* * * *

The President-Founder lived here for about 25 years, from 1882 when the main Headquarters estate was purchased, up to 1907 when he quit his physical body.

Colonel Olcott's
Work

During all that time he brooded over every aspect of its growth, transforming the Headquarters building, embellishing the estate, and doing everything he could with his scanty resources to make the estate worthy of its cause. Not only the whole Society, whose karma must be interwoven with his, but also this particular place, even in its physical aspect, owes so much to him that the debt can never be forgotten.

The whole organization of the Society in its completely autonomous form was really Colonel Olcott's creation. The very form in which the three Objects of the Society are cast, giving the utmost freedom to each member to construe the Wisdom according to his own understanding, is also a proof of his broad-mindedness, as well as H. P. B.'s. Each member, each Lodge, each group of Theosophists, is free to understand Theosophy in his or its own way. The Society did not start with its present Objects. These were gradually evolved to assume the form they have at present.

It is a remarkable fact that Theosophy as we have it can be presented to even the simplest minds in a form which they can easily grasp. H. P. B., in her monumental work *The Secret Doctrine*, refers to an ancient scroll which contains only a few symbols, and she explains how the meaning of each of these symbols can be expanded to comprise the various stages

of the whole cosmic process. A symbol may be quite simple, easily understandable; yet inside such a symbol as, say, a circle, there can be drawn many circles, different radii can be inscribed, and there can be gradually created a beautiful and complicated pattern. But it is not necessary to be acquainted with the intricacy of the pattern in order to appreciate the beauty and simplicity of the whole. Similarly Theosophy can be explained simply in fundamental terms, as well as presented in a complex, intricate pattern. It is the simple understanding which, I think, is the more important.

Brother C. W. Leadbeater was also very closely associated with Adyar. He has described his coming to Adyar with H. P. B. and his early experiences here in his book *How Theosophy Came to Me*. He has been in Adyar since then for different periods, and much of his important work has been done here.

Among others who have left their impress on this place I would like to mention Mr. J. Krishnamurti, who is regarded with affection and great respect by many, many Theosophists, although he is not now a member. He has lived here at different times in the past and spoken on different occasions on this estate. If you read what he has written about Adyar in the earlier years, you will know what he thought about the place at that time. I do hope, and believe, that what was true to him then still holds good.

* * * *

After saying all this, the note that I would like to strike is: It is of little use for us to subsist on past glories or make such capital out of them as we can. The question which every one at Adyar should put to himself is: "How far do I contribute to the peace, the harmony, the brotherly understanding and dynamism of this place?" By putting that question to ourselves in a constructive spirit we would benefit Adyar greatly and

Our Present
Work

ourselves. How far in our talk, in our contacts with fellow-students, do we see the good in them and draw a veil over their faults and weaknesses?

We are all only too prone to talk about what we consider to be the defects of other people. But actually their defects may have a different look if viewed not through our personal reactions, but from a standpoint which is completely outside us both. It may be that what we think is the worst side of another does not represent his fundamental fault at all. That fault may be elsewhere, may be different from what appears on the surface.

Although Adyar has a magnetism of its own, a tremendously strong atmosphere, according to Brother Leadbeater, the maintenance of that atmosphere depends largely upon those who live and work here. It may be that the influence of Adyar is radiated from each part of the estate, even from its trees and its very ground. For an influence which is spiritual can attach itself not only to human beings, but even more perhaps to such things of Nature as trees, leaves and stones which are more passive than man. Nevertheless much depends on what we do and think when we are here.

I used the word "dynamism". That dynamism does not consist merely in showing a certain excitement, in celebrating

Dynamism this or that, or in disturbing other people.

True dynamism, from the real, spiritual standpoint, is different from what people in general understand it to be. It stands still even when it is moving. Using the language of poetry, the lotus, as it rises out of the mud and opens its heart to the sunlight and the fresh air, is a picture of both dynamism and creation. It is really the divine energy in a tree which presently covers it with blossoms, causing it to overflow with the wine of life. To be similarly overflowing not with the mere "vital breath," but with the life of the Spirit, which rises from the tranquil depths, is to be really creative. Those of us who are here should live,

as far as possible, not superficially but from those inexhaustible depths.

Dr. Besant, our late President, wanted Adyar to be a Flaming Centre. But what kind of a flame? Again, I would say that it should be the flame of the deep, cool spaces, that each one metaphorically holds within himself, the flame that creates beauty, not ostentatiously but in a natural course, that creates music of the heart, a music which is one with its silence. Does not music, when it is divine, seem to melt into and become one with the silence of the heart which is receptive to the music?

Every one who is here at Adyar or who wants to help the Theosophical movement anywhere should learn to live from his depths, not only realizing but becoming the very expression of the truths we call Theosophy. He should express them in his life, his relationships, his speech and all his little actions. That is one thing which Brother Leadbeater taught those around him, that one can live a truly beautiful, spiritual life, even attending to the simple duties of one's daily routine. He himself came to Adyar expecting nothing. He thought he would probably be given the job of sticking stamps or sweeping the floor. In those days there were no servants on the estate. He was quite prepared to do such work, and that was all he expected to do. He did not come with the hope of seeing the Masters, because he had too much reverence for Them to expect that They would manifest Themselves to him. Nor did he come with the idea of developing all kinds of psychic faculties, of impressing the world with his revelations, of sending out works of revolutionary significance and import.

There are not many in this world who are willing to serve the general good without any personal ambition, free from any self-importance that they can derive from their work, not asking for reward or recognition. If Adyar is to become

a greater spiritual Centre, that aim will be accomplished only by making this whole estate a kind of temple-court with an atmosphere which is beautifully sensitive yet brooks no petty thoughts or aims. There are temples in India with several courts one within the other, and as the devout pilgrim walks into the first court of the temple, even that is regarded as sacred. We should help to create a similar feeling with regard to this estate. My own hope is that some day Adyar may be made beautiful even physically in every aspect of it, not by gaudy decorations but in a naturally simple manner. Its landscape at every point, the trees, the architecture and the whole ensemble should be such as to make a pure appeal to the heart, an appeal which opens up a vision of brotherliness and harmony.

We have all to learn to live simply and beautifully, in sympathy with the Nature around us. Thus we may create, as Nature creates, with a quality which comes deeply from within ourselves. It is not the smallness or bigness of our work that matters, but its quality. It is not the size of the stone which makes it precious, but its pure water, the lustre with which it shines.

Adyar can flame more. Look at certain trees which are covered with flowers so that they appear the most wonderful things on earth. But it is possible for our earth to produce something even more beautiful and for us to receive that beauty in our hearts. There is no limit to the beauty that life can create and express.

* * * *

In the passing away of Dr. James H. Cousins at Madanapalle, India, on February 20th, 1956, the Theosophical movement suffers a visible loss. Dr. Cousins was one of those who were closely associated with Dr. Annie Besant, whom he came out from Ireland to India in 1915 to assist in whatever branch of the work she might

Dr. Cousins

choose to employ him. Being himself a poet and a writer in his early days he collaborated with AE and W. B. Yeats in the Irish literary revival. His work in India has been mainly concerned with education and art. At Adyar he was for a number of years the Director of the Brahma Vidya Āshrama, of which the present School of the Wisdom is the spiritual successor. He devoted himself for more than 40 years to the task of promoting the distinctive Indian arts, first of all helping the Indians themselves to appreciate them. He was particularly associated with Kalākshetra in his latter years as its Vice-President.

We salute him here affectionately, along with his friends in many countries, who cannot but feel a natural regret at his passing from their physical midst.

A true Theosophist's death, however, need never be a cause for sorrow; for we know that our partings from friends and those whom we love are but a temporary separation, the meaning of which, if we read it well, should induce us to find within ourselves the imperishable unity that is ever purely and transcendently spiritual. Nor do we ever lose such a Theosophist from the work. In the case of a person like Dr. Cousins the formula "once a Theosophist always a Theosophist" means being one with the cause in some manner or other, whether in any after-death state or in any life following it. He who has given his heart to the beauty of the Wisdom can never again withdraw it.

N. SRI RAM

He standeth now like a white pillar to the west, upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space.

The Voice of the Silence

THE PLANETARY-CHAIN PROBLEM

By EDWARD L. GARDNER

Chains—Globes and Lokas—Man

THE birth and growth of Planetary Chains, with their teeming life-waves of Nature's kingdoms, have ever been something of a mystery. The descriptive references in the literature of Occultism are fragmentary and much of it is symbolic. The first information given, seventy years ago, was in Mr. Sinnett's *Esoteric Buddhism*, based on the original *Mahatma Letters*,¹ and in later publications. These references, in their totality, reveal a glimpse of little more than a frame outlining certain principles of creative manifestation. Indeed it is clearly stated that fuller details were purposely withheld.

Among the eleven Stanzas [of Dzyan] omitted, there is one which gives a full description of the formation of the Planetary Chains, one after another.²

The terms—rounds, strings, rings, globes—adopted in the early days to express unfamiliar concepts have led to confusion, not because of inaccuracy so much as for their implications of separateness. In the *Letters* it was pointed out several times that the terms used lacked definition.

Mistakes arising from . . . confusion of terms that *I had to learn from you*—since it is *you* who are the author of "rounds"—"rings".³

¹ *The Mahatma Letters to A. P. Sinnett*, pages 93-96.

² *The Secret Doctrine* I 207; Adyar edition.

³ *The Mahatma Letters*, page 181.

A serious misunderstanding of terms also led to the inclusion of the planets Mars and Mercury among the globes of our Chain. "A great mistake," H.P.B. called it. Their inclusion had been inferred from an answer to a somewhat ill-defined query of A. P. Sinnett's. Both the question and the Master's reply turn on the meaning of "our system of worlds".¹ Mr. Sinnett took the affirmative answer to apply to our terrene Chain. H.P.B. however insisted that by the word "system" a much wider view had been envisaged—and adds:

The writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers . . . for an explanation . . . [In the answer is the following:] Both Mars and Mercury are septenary Chains . . . independent of the Earth's sidereal lords and superiors.²

While these very definite statements rule out Mars and Mercury as globes of our Chain, there is a possible and likely reason for the references in *Man: Whence, How and Whither*, (pages 7, 85, 93). The relationship of the three planets Mars, Venus and Mercury to the Earth has been—and still is—close, particularly that of the Regent of Venus and our human hierarchy. The influence of Venus is in the promotion of mind, especially its higher aspect. And the influence of "fiery-bodied Mars" and the "occult and mysterious" planet Mercury, in their relation to our humanity, is said to be concerned with the desire nature of the personality and the spiritual principle of Buddhi, respectively. The naming, in symbolism, of a planet to indicate a phase of growth, or a level of consciousness, is not unusual. Moreover, it is probable that groups of our own people lived and worked on Mars for several lives before incarnating in the fourth race on Earth. Special courses on Mercury are possible—and believed to be

¹ *The Mahatma Letters*, pages 148, 176.

² *The Secret Doctrine*, I 219.

now actually in process. The faulty interpretation of "our system of worlds" is at least understandable.

In consequence of our ignorance of the background of knowledge that lies behind many statements in *The Secret Doctrine*, and also of our western tendency to literalism and separative thinking, the globes of a Chain have been regarded as separate and independent, circling the sun in different orbits and each apparently on one plane only. The view serves a useful introductory purpose but is very incomplete. It is like learning, say, the bass part of a choral symphony first: the part has its place but, to appreciate its contribution, the symphony must be heard in its entirety. The word Chain itself implies a close linking of parts.

In Occultism the import of correspondences is repeatedly stressed, and their close application here has the promise of greatly simplifying a cryptic subject, and also of ensuring a better understanding of the several lokas around us, the subtler "halls of learning". This essay therefore is an attempt to bring together from scattered sources, and to review, the information available regarding the Planetary Chains and the lokas and the principles of the human constitution—and to clarify their relationships. The study has been undertaken the more willingly because the writer, long ago, put on record a brief outline of the passages of the life-waves from world to world according to all authorities. While the emphasis placed on the phases of growth and development is correct, as there stated, the mode of display suggests a separateness in structure that may mislead. Hence this further presentation is supplementary to the earlier.¹

Development of a Chain

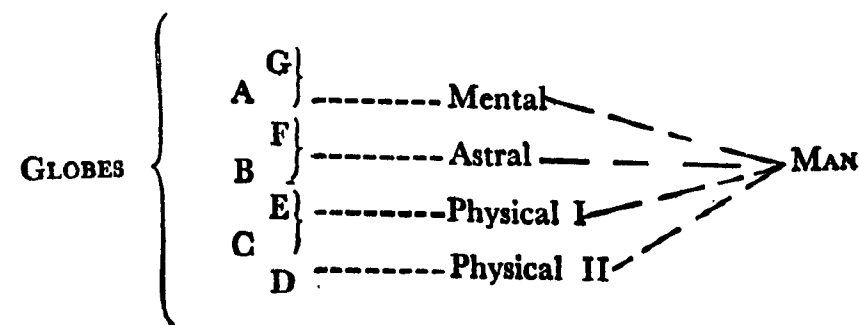
The worlds, or globes, of a Chain emerge from "within-outwards" and from an original centre. The birth and

¹ *Chains and Rounds*: a pamphlet.

growth of the globes of our terrene Chain, from one in the first round to seven in the present fourth round, recapitulate the birth and development of those of the earlier three Chains, but at a much quicker tempo. They all trace a pattern, on the macrocosmic scale, that is comparable to familiar biological sequences. Fission, budding, exudation may be noted in the succession of worlds, concluding finally in a self-contained egg, the unique physical globe, our Earth.

It should be added that, while the recapitulations by the rounds follow the pattern of those of the preceding Chains, they are on a more advanced spiral. The terrene Chain is a reincarnation of its predecessor in which five globes were in being. These earlier worlds were all represented in the vast magnetic field of the fourth Chain by seed-vortices and the many planetary skandhas of unabsorbed experiments. In the four rounds of our Chain they have been successively awakened into full activity. The history of the globes therefore may be taken as dating from the very beginnings of our Chain and earlier. Also, judging from the proximity of the moon (a relic of the third Chain), the area occupied appears to be much the same.

A diagram in *The Secret Doctrine* (I 208) shows the seven globes of our Chain as related, point by point, to the human constitution. The first seven letters of the alphabet are used to represent the globes, thus:



Based on Diagram 1, S.D., I 208

THE TERRENE PLANETARY CHAIN

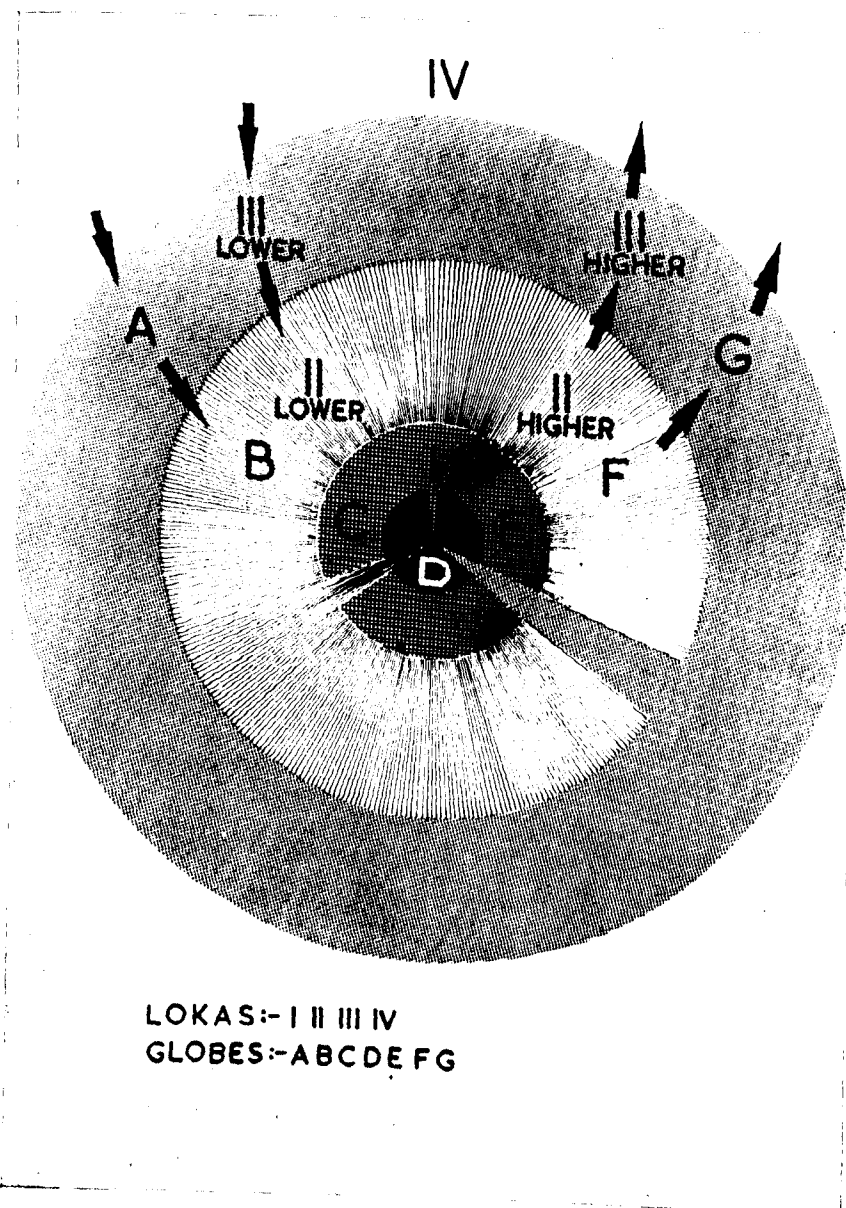


Fig. 1

(Not to scale)

A mid-section of the concentric globes

The descent of Spirit through the material *upādhis* (forms, bodies, vestures) of the globes ABC to the physical globe D, and its ascent through EFG to the heights again, correspond to the descent and ascent of human consciousness through man's own vestures. H.P.B. emphasizes this by saying:

These invisible companions correspond curiously to that which we call the "principles" in man.¹

The diagram of the globes and this statement are significant. They stress the view that the human principles are intimately associated with the globes. Now the personal principles—mental, astral and physical I and II—compose the personal quaternary and are all within the magnetic field of the human auric envelope. Correspondingly, a similar assembly of the mental, astral and physical-etheric planes inter-penetrate and surround our physical planet. These are named *Lokas* in *The Secret Doctrine*; they are spatial regions, localized places as their name implies. They are similar to the ellipsoidal globes, described below, in their composition, they inter-penetrate and they too are "invisible companions" surrounding the Earth, extending to the Moon's orbit and beyond.

The conclusion seems irresistible that the globes and the lokas are identical or, rather, the lokas are specialized regions within the globes of our Planetary Chain. A promising solution of our problem is in sight, for the Chain becomes a concentric unitary system within one vast magnetic field. In and amid this we live, incarnate or discarnate, with conscious attention exerted through one body and field of activity at a time—for longer or shorter periods.

The accompanying large diagram will assist in visualizing the relationships of the globes, the lokas and the human constitution. For convenience of reproduction, the ellipsoidal

¹ *The Secret Doctrine*, I 208.

dual-globes are reduced to single spheres (as they are on the first and seventh rounds) but the two foci of the ellipsoids are indicated by the letters AG, BF, and CE.

Description of Large Diagram

The Chain is primarily composed of four globes, mental AG, astral BF, physical I (etheric) CE, and physical II D. They differ in extension (size) as shown and hence inter-penetrates partially. The mental globe fills the whole field of the Chain and has a ring-pass-not periphery. The mental globe is the foundation upon and in which all exist. The astral globe is at first composed of two planes only, astral and mental, but later it becomes closely involved with the denser levels. The physical I globe is at first composed of three planes, mental, astral and etheric, and later is the interior matrix for dense physical matter. The physical globe is inter-locked with all four planes.

The lokas, marked on the diagram Nos. I, II, III are the special localized "rings" in the globes that serve for the inter-incarnation circuits of the various kingdoms, including man, during the long periods from the second round to the sixth inclusive.

The Rounds

THE GLOBES

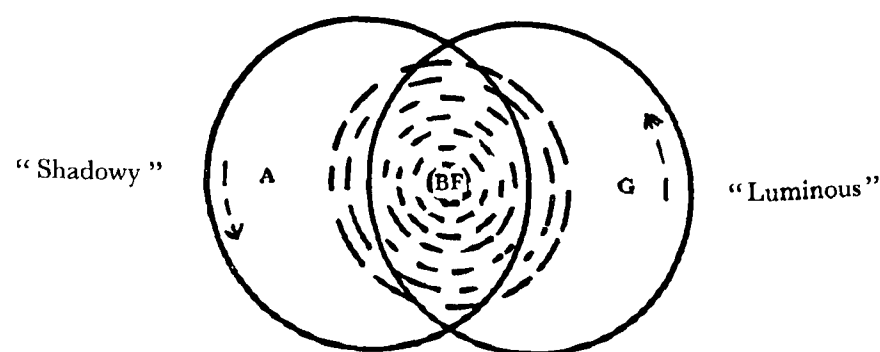


Fig. 2: In the second round

In the first round there is one mental globe only AG, but in the second round the mental globe divides, becoming ellipsoidal A-G, and an astral globe emerges BF. In the third round the astral globe divides B-F, and an etheric globe emerges CE—thus forming five globes, or rather two ellipsoids and one new globe. In the fourth round the etheric globe divides C-E. and the dense physical globe D is born. In these divisions or fissions and new births of globes, the vital stimulating principle is supplied from the corresponding globe of the previous Chain.¹

In the fifth round, the mental dual globe appears to re-unite as Spirit prevails over matter. In the sixth round and early seventh round the astral and etheric globes re-unite and, at the consummation of the seventh round, when the whole Chain becomes "equilibrizd," to use H.P.B.'s term, the physical globe is perfected. Its subtle but still physical form seems to be retained till the very end of the Chain. Its function might be described perhaps as the Chain's catalyst—and it remains as the perfected Egg, containing the seeds of the future.

The Dual Globes

The three globes of mental, astral and etheric matter are shown, in the large diagram, as three concentric single globes, as indeed they are in their beginning and toward their ending, but they become ellipsoidal dual spheres during manifestation. Thus they become polarized fields for the forthgoing and returning journeys of the life-waves—for both involution and evolution.

The division of a living single cell is a commonplace example of a temporary ellipsoid. The central nucleus divides first and then the plasmic body of the cell follows and becomes dual, a double sphere, which may continue as such or separate completely. The few allusions in *The Mahatma Letters*, page 95,

¹ Cf. *The Ancient Wisdom*, Chapter XII.

to ellipses and the epicycloid form (wheels within wheels) afford a clue to this picture of related pairs of globes as they appear in the successive rounds of a Chain.

The paired spheres are not alike; they are not duplicates. This distinctive difference is suggested in H.P.B.'s own grouping of the globes, for the second of each pair is placed at a higher level. The terms "shadowy" for the descending arc A-B-C and "luminous" for the ascending arc E-F-G, used in the *Mahatma Letters*, page 95, apply equally to the circuits of the globes in a great round and to the minor circuits by individuals between incarnations.

During the round, in which the whole hierarchy is engaged, the globes awake to an intense activity in succession, each at least for the period of a world-occupation. The inner circuit of a human being through the lokas between incarnations is said to be (on a rough average) about ten times the length of the previous physical life. Whether the journey of the Monads, sparks of the flame, be viewed as from mineral to man through the broad avenues of four Planetary Chains or the narrower and steeper path from early man to Adeptship in our terrene Chain, the journey through the worlds is over much the same course.

The Vesica Piscis: Symbol of Manifestation

THE BREATH

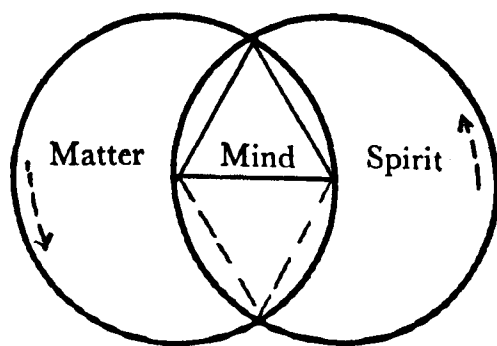


Fig. 3

In Euclidean geometry the first problem is to describe an equilateral triangle upon a finite straight line. Two circles are drawn with the given line as a common radius, as in figure 3. Within the interlaced circles two more radii, all of course of equal length, form the equilateral triangle. The ovoid within which the triangle is thus described is known as the *Vesica Piscis* and is regarded as the classical symbol of generation and creative life. The *Vesica* serves to illustrate many aspects of creation, even at the highest levels, in the terms of both life and form.

In terms of Life: The *Stanzas of Dzyan* open with an awakening from the slumbers of "Eternities". They tell of the "Eternal Breath which knows itself not," but which becomes conscious when, as Monadic sparks, it makes its many journeys. From the combined attributes of the younger kingdoms, it is declared, "Man, the Thinker, is formed". The Breath then attains self-consciousness in Mind. And through Mind, spiritually illumined, Man "may embrace the universe". If the *upādhis* (vestures) ultimately used by the Breath be made of uncompounded matter (atomic, non-molecular) then an imperishable body is built and immortality is won.

The geometric figure symbolizes this brilliantly. The circles represent the division of the ONE into duality. A trinity appears, the Breath and Spirit and Matter. The overlap of the circles implies interaction in the *Vesica*, the symbol of regeneration, of new birth, and therein the Breath is aroused into awareness, into consciousness.

If the circles now be raised into three-dimensional spheres, the two triangles within the *Vesica* become an octahedron. This is the central one of the five regular solids. It is composed of two pyramids, an upper and a lower. The octahedron is the occult symbol for the Mind, higher and lower. The significance of this symbol is marked indeed if the following

allusions to the origin of the Gods be contemplated. It is from *The Yoga of the Kathopanishad* (Sri Krishna Prem, page 212).

The "Breath" speaks:

Whenever I see within myself the uncompounded vision brought to birth. . . I have passed through myself into a body that can never die. . . I am not what I was before . . . I am born in Mind. The way to do this is not taught . . . it is the way-of-birth of the Immortal Gods.

In terms of Form: The globe formations of a Planetary Chain are illustrated by the same figure. The primal foundational globe of the mental plane divides. One sphere is then dominantly of matter and one of Spirit. Within the *Vesica* a new world is generated from the centre and emerges. Further division follows and finally, in the fourth round, a single physical world is born. By its means, by the power of *Atmā* within it and the play of Buddhic life, the goal is achieved. The dualities that become so pronounced compel inter-action—and union.

The principles of the human constitution and the globes of our Chain indeed "correspond curiously," to repeat H.P.B.'s phrase. During the assembly and use of its vestures by human consciousness for any one incarnation, a process takes place parallel to that of the formation of the globes. The Monadic ray stirs and turns "outward" and the imperishable germs (permanent atoms) become active again in succession, each at its own level. Sheaths are fashioned by the *rupa-devas* and adopted and, in the personal bodies, man finds himself subject to opposing forces, to dual tendencies. From "within" the Monadic Essence—the Breath—radiates. From "without" is the eager, sensual, tempting life of the elemental kingdoms that compose the very bodies that are worn. With life and form aspects in full bloom, as they are in this fourth round, the opposing aspects are intense. Yet, the shadows of the worlds and those thrown by the personal veils of man not only correspond; they are the same and may be dispelled by the same Light.

"*The Lokas are . . . Localities or Abodes*"¹

The globes, shown in section on the large diagram, interpenetrate—so far as each extends from the centre. This interweaving thus forms the specialized regions, the rings of lokas. They are therefore differently compounded. They are abodes of far greater volume than that occupied by the physical world; they are definitely spatial regions that provide the environments, shadowy and luminous, for the assembly of the subtler sheaths and the harvesting of experiences, respectively.

The composition of the lokas marked I, II, III may be traced on the diagram: the first is a compound of the physical, astral and mental planes; the second (the largest at present) of the astral and mental; and the third is of the mental plane and extends to the periphery. The talas are also named in *The Secret Doctrine* (V 541) and are described as within the earth, they are "terrestrial and infernal" and evidently correspond to the purgatories and hells of some scriptures. Loka I and tala I appear to be coincident; both are at the surface of the earth. Their coincidence explains the occasional sight of wraiths, phantoms, ghosts, shells and other etheric phenomena. Human consciousness, protected by the shield of the dense physical body, is normally veiled off from the tala which, itself, is grey-clouded and often unpleasant on the lower levels near the earth's surface.

Loka IV lies beyond—in the sense that human consciousness, if able to function therein, uses the formless "centres of force" of the causal body with the consequent freedom of the whole field. It correlates with higher devachan.

The dividing boundaries between the lokas must not be taken to be hard and fast. The planes are subject to gravitation, which probably determines the levels in the first place, and tidal influences would cause changes and overlappings.

¹ *The Mahatma Letters*, page 107.

During physical sleep the nearby lokas can be explored and, occasionally, the higher. Spiritual consciousness, suitably clothed, transcends the lokas by the measure of its mastery of spatial limitations—but always is beholden to the purity of its vesture of material form.

The Turning Point—of Rounds and of the Chain

The fourth circuit of the globes, the fourth round, is being made now and the journey of our adventurous Monads has been briefly traced from their local “birth” in the mental world to the comparative stability of physical incarnation. Within the field of our Planetary Chain, we have now reached or are just beyond the turning point not only of the present round but also of the whole vast cycle of the Chain, and a basic radical change is occurring in the direction and course of the Life. On the broad scale of the macrocosm, the change-over from involution to evolution amounts practically to a reversal. The path of return has begun.

During the building and division of the globes on the three earlier circuits of the life-waves, a concentration of activity has occurred on each in succession. And when the life-wave has passed on, the globe “vacated” is said to lapse into obscuration. This however seems to be merely a comparatively short period of reduced activity, of quiescence.

“Obscurations” are not *Pralayas* . . . they last in a proportion of one to ten.¹

From the turning point onwards and henceforth, as the globes are vivified on the remainder of this round and later, they will all of them tend more and more to continue in activity, from the physical globe to the mental, right up to the seventh round of consummation. Awakenings overtake obscurations.

¹ *The Mahatma Letters*, page 177.

The retention of the physical structure, now being established, till the final round of the Chain, is an assumption that is well founded. Its great value is due to its comparatively stable qualities, to its *prithvi tattva*, its measure of vibration. It appears to contribute to the vast field of the Chain, during the upward sweep, a “foundation” of stability. The term “round” itself becomes inappropriate as life, in the terms of human consciousness, spiritually illumined, transcends many of its formal limitations and moves from an interest in analysis and structure to synthesis and living values. Consciousness can then retain the clarity of physical contacts even while its centre of direction, within its harmonized vestures, recedes to subtler levels. Correspondingly, the worlds of the etheric, astral and mental planes become successively balanced and in equilibrium.

On the forthgoing path, the worlds awaken and stimulate consciousness. On the returning path, the worlds obey. In macrocosm and microcosm the separate aspects of the ONE tend towards harmony and union.

As above so it is below . . . man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law.¹

EDWARD L. GARDNER

¹ *The Secret Doctrine*, I 317.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

The Voice of the Silence

ESOTERICISM OF CHRISTIAN DOGMA

CONTROVERSY BETWEEN H. P. BLAVATSKY AND THE
ABBÉ ROCA

[This polemical series was started with a remarkably broad-minded contribution from the brilliant pen of a French Canon, the Abbé Roca, in the pages of *Le Lotus*, the monthly journal of "Isis," the French Branch of the Theosophical Society at the time. This magazine was described on the title-page as a *Revue de Hautes Études Théosophiques, tendant à favoriser le rapprochement entre l'Orient et l'Occident*" (Review of Transcendental Theosophical Studies, intended to promote the mutual understanding of the Orient and the Occident). The journal claimed to be "under the inspiration of H. P. Blavatsky". It was edited by F. K. Gaboriau, and was started in March 1887, at Paris.

The opening article of Abbé Roca appeared in Vol. II, No. 9, December 1887. It was followed in the same issue by H. P. B.'s reply. The rejoinder of Abbé Roca appeared in February 1888, and H. P. B.'s second reply was published in April 1888. The Abbé took up the thread of the controversy once more in the issue of June 1888, and H. P. B. appended to his article a large number of illuminating footnotes which closed the series.

In the January 1888 issue of *Lucifer* (Vol. I), H. P. B. published her own somewhat abbreviated English translation of the Abbé Roca's opening essay, appending to it a few brief footnotes. It is this translation that is published below, as it gives all the necessary essential points contained in the Abbé's essay.

As far as Abbé Roca personally is concerned, very little seems to be known about him. He was a Canon of the diocese of Perpignan, France; there is little doubt that he was a very open-minded ecclesiastic, who intended to fight various abuses of the Roman Church, and was unfrocked in due course of time for doing so. In 1889, Pope Leo XIII deprived him of the exercise of all his functions in Holy Orders, as also of

his living, for refusing to submit to a decree by which his works were placed on the *Index Expurgatorius*. These works were: *Le Christ, le Pape et la Démocratie* (Paris, 1884); *La Crise Fatale et le Salut de l'Europe; Étude critique sur les Missions de St.-Yves*; *La Fin de l'Ancien Monde* (Paris, 1886); and *Glorieux Centenaire*, 1889; *Monde Nouveau—Nouveaux Cieux—Nouvelle Terre*, which he advertised in the very face of the Papal decree. The Abbé seems to have been greatly enthused with the writings and teachings of Saint-Yves d'Alveydre, with whom H. P. B. does not too readily agree.

—B. DE ZIRKOFF]

EXCERPTS FROM AN ARTICLE BY THE ABBÉ ROCA, ORIGINALLY
PUBLISHED IN *Le Lotus*, PARIS, VOL. II, DECEMBER 1887,
PP. 149-160; H. P. BLAVATSKY'S OWN TRANSLATION

Thanks to the light which is now reaching us from the far East through the Theosophical organs published in the West, it is easy to foresee that the Catholic teaching is about to undergo a transformation as profound as it will be glorious. All our dogmas will pass from "the letter which killeth" to "the spirit which giveth life," from the mystic and sacramental to the scientific and rational form, perhaps even to the stage of experimental methods . . . One might believe that the "Brothers" kept an eye from afar on the movements of Christendom, and . . . had waited expectantly for the hour when they would be able to make us hear them with some chance of being understood. . . .

It is certain that the situation in the West is becoming more and more serious. Every one knows whence comes the imminence of the catastrophe which threatens us; hitherto men have only evoked the animal needs, they have only awakened and unchained the brute forces of Nature, the passional instincts, the savage energies of the lower Kosmos.

Christianity does indeed conceal under the profound esotericism of its parables, those truths, scientific, religious, and social, which this deplorable situation imperiously

demands, but, sad to say . . . all our priesthoods . . . seem struck with blindness and impotence in face of the glorious task which they would have to fulfil in these terrible circumstances . . .

We must escape from this empiricism and this fearful confusion. But who will save us? The Christ, the true Christ, the Christ of esoteric science.¹ And how? Thus: the same key which, under the eyes of the scientific bodies, shall open the secrets of Nature, will open their own intellects to the secret of true Sociology; the same key which, under the eyes of the priesthoods, shall open the Arcana of the mysteries and the gospel parables, will open their intellects to the same secrets of Sociology . . . And this key—I can assert it for I have proved it in application to all our dogmas—*this key is the same which the Mahatmas offer and deliver to us at this moment.*² . . . My gratitude is the more keen since, if I confront the Hindu tradition with the occult Theosophic traditions of Judeo-Christianity, from its origin to our own day, through the Holy Kabbala, I can recognize clearly the agreement of the teaching of the “Brothers” with the esoteric teaching of Moses, Jesus and Saint Paul.

We are traversing a frightful crisis. For the last hundred years we have been trying to round the *Cape of Social Tempests* . . . everything is giving way around us; under our feet and over our heads! . . . If, then, I discover, in the distant East, through the darkness of this tempest, the blessed star which alone can guide us . . . to the longed-for haven of safety, am I wanting in patriotism and religion because I

¹ “The Christ of esoteric science” is the *Christos* of Spirit—an impersonal principle entirely distinct from any carnalized Christ or Jesus. Is it this *Christos* that the learned Canon Roca means?—H. P. BLAVATSKY

² The capitals are our own; for these “Mahatmas” are the real Founders and “Masters” of the Theosophical Society.—H. P. BLAVATSKY

announce to my brethren the rising of this beneficent star? . . .

. . . Who can say whether the time in history in which we find ourselves is not the one when the great saying of Jesus Christ shall be fulfilled: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” [*John*, x, 16] . . . I know as well as you that it was said to Peter: “I will give unto thee the keys of the kingdom of Heaven,” for him to open its gates on earth; yes, doubtless, but note the tense of this verb: I *will give* thee; in the future. Has the Christian Pontiff already received them—those magic Keys? Before replying look and see what Rome has made of Christendom; see the lamentable state of Europe. . . And while all around men prepare for a general slaughter, he, the Pope, thinks only of one thing—of his temporal domain, of his material possessions! . . . Say you still that the Pontiff of Rome has already received the Keys. . . ?

It is written perchance, in the decrees of Providence, that these mysterious Keys shall be brought to the brethren of the West by the “Brothers” of the East. Hence it would be Christ himself who would be directing this occult movement . . . the magi of the Orient will come a second time to adore Christ . . . on the Tabor of his transfiguration. . . .

[*The Abbé Roca then supports his argument by references to the position of Modern Science. He eloquently compares and reconciles the ideas of Creation and Emanation, reminds the reader of the principle enunciated by Hermes that the universe is dual, though formed of a single substance, and foretells that Science will soon demonstrate that spirit and matter are one.—Translator*¹]

Outside of God, there is but one and the same substance in the universe (perhaps the *Tliaster* of Paracelsus or the *Sat*

¹ [H. P. B. in this case.]

of the Hermetists) . . . absolutely everything is life in the universe . . . from the most spiritual beings . . . to the densest entities like the rocks and the metals. . . .

The glorious entities, which we call celestial spirits, have themselves an organic form. . . . God alone has no body, God alone is *pure Spirit*—and even to speak thus we must consider the Deity apart from the person of Jesus Christ, for in the “*word made flesh*” God dwells *corporeally*, according to the true and beautiful saying of St. Paul. . . .

All visible forms are thus the product . . . of spiritual forces. All sensible order is, in reality, an *organic concretion*, a sort of living *crystallization* of intelligent powers fallen from the state of *spirituality* into the state of *materiality*; in other words, fallen from the north to the south pole of nature, in consequence of a catastrophe called by Holy Scripture the *Fall from Eden*. This cataclysm was the punishment of a frightful crime, of an audacious revolt spoken of in the traditions of all temples and called in our dogma *original sin*. . . . Questioned on this point, the priests have always replied: It is a *mystery*. In reality, mysteries exist only for the ignorant, and the Christ announced that: “. . . whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops” [Luke, xii, 3]. . . .

Priests of the Roman Catholic Church, we shall enter in our turn this wise communion of saints, on the day when we shall consent to read anew our sacred texts, no longer in “the dead letter” of their exotericism, but in the “living spirit” of their esotericism, and in the threefold sense which Christian tradition has always canonically recognized in them.

L'ABBÉ ROCA (*Chanoine*).

Château de Pallestres, France.

(This is a very optimistic way of putting it, and if realized would be like pouring the elixir of life into the decrepit body

of the Latin Church. But what will His Holiness the Pope say to it?—H. P. BLAVATSKY)

NOTES ON ABBÉ ROCA'S “ESOTERICISM OF CHRISTIAN DOGMA”

By H. P. BLAVATSKY

[Translated from the original French text in *Le Lotus*, Paris, Vol. II, December 1887, pp. 160-173]

In the opening pages of this essay—so remarkable for its sincerity and its boldness—the author [Abbé Roca] raises and solves this question: “Who can say whether the time in history in which we find ourselves is not the one when the great saying of Jesus Christ shall be fulfilled: ‘And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd’.” [John, x, 16.] Several facts of past and present history militate against this optimistic hope.

To begin with, there are the teachings and the doctrines of Eastern Esotericism, which anticipate the *Kalki-Avatāra* at the end of *Kali-Yuga*, while we are only at the beginning of it now.¹

Then there is the esoteric interpretation of the Christian texts which, read in the light of, and translated into, “the language of the Mysteries,” show us the identity of the fundamental and definitely universal truths; by this means, the four Gospels, as well as the Bible of Moses and everything else, from the first to the last, clearly appear to be a symbolic allegory of the same primitive mysteries and the Cycle of Initiation.

¹ The *Kali-Yuga* lasts 432,000 years, and the first 5,000 years thereof will not have expired until 1897.

In *carnalizing* the central figure of the New Testament, in imposing the dogma of the Word *made flesh*, the Latin Church sets up a doctrine diametrically opposed to the tenets of Buddhist and Hindu Esotericism and the Greek Gnosis. Therefore, there will always be an abyss between the East and the West, as long as neither of these dogmas yield. Almost 2,000 years of bloody persecution against *Heretics* and *Infidels* by the Church looms before the Oriental nations to prevent them from renouncing their philosophic doctrines in favor of that which degrades the *Christos* principle.¹

Then again statistics are available to prove that two-thirds of the population of the globe are still far from agreeing to gravitate to "one single Shepherd". Armies of missionaries are sent to every corner of the earth; money by the millions is sacrificed by Rome every year, and by tens of millions by the 350 to 360 Protestant sects; and what is the result of so much effort? The disclosure of a celebrated Bishop (Bishop Temple), based on statistics, tells us! Since the beginning of our century, where the Christian missionaries have made *three million* converts, the Mohammedans have acquired *two hundred million* proselytes without the cost of one cent! Africa alone belongs almost entirely to Islam. A sign of the times!

I stated that the New Testament is but a western allegory founded upon the universal Mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era. I am about to prove this.

The allegory is that of the Cycle of Initiation, a new version of the mysteries, at once psychical and astronomical. *Sabeism* and *Heliolatry* are therein intimately linked to that other mystery, the Incarnation of the Word or descent into the human race of the divine *Fiat*, symbolized in the story of

¹ An explanation of this word will be found later on.—EDITOR, *Le Lotus*.

Elohim-Jehovah and the Adam of clay. Hence, psychology and astrolatry (whence astronomy) cannot be separated therein.

These same fundamental mysteries are found in the sacred texts of every nation, of every people, from the beginning of the conscious life of humanity; but when one legend based upon these mysteries attempts to arrogate exclusive rights to itself above all the rest; when it declares itself an infallible dogma to force the popular faith into a dead-letter belief, to the detriment of the true metaphysical meaning, such a legend must be denounced, its veil torn away, and itself displayed in its nakedness to the world!

Thus it is useless to speak of the esoteric identity of universal beliefs until one has thoroughly studied and *understood* the true esoteric sense of these two original terms: *Chrêstos* (χρηστός) and *Christos* (χριστός): two poles as opposed in their significance as night and day, suffering and humility, joy and glorification, etc. The true Christians died with the last of the Gnostics, and the Christians of our day are but the usurpers of a name they no longer understand. As long as this is the case, Orientals cannot agree with Occidentals; no blending of religious ideas would be possible between them.

It is said that after the *Kalki-Avatāra* ("He who is expected" on the White Horse, in the *Apocalypse*) the Golden Age will begin and every man will become his own *guru* (spiritual teacher or "Shepherd") because the divine *Logos*, what¹ the name it may be given,¹ will reign in each regenerated *mozypt*. There can be no question, then, of a common "Shephe. unless that Shepherd be entirely metaphorical. Moreover, the Christians, by localizing and isolating this great Principle, and denying it to any other man except Jesus of Nazareth¹ (or the *Nazar*), *carnalize* the Christos of the Gnostics; that alone

¹ Whether it be Krishna, Buddha, Sosiosh, Horus or Christos, it is a universal *principle*; the "God-Men" are of all periods and innumerable.

prevents them having any point in common with the disciples of the Archaic Wisdom.

Western Theosophists accept the *Christos* as did the Gnostics of the centuries which preceded Christianity, as do the Vedāntins their Krishna; they distinguish the corporeal man from the divine Principle which, in the case of the Avatāra, animates him. Their Krishna, the historical hero, is mortal, but the divine Principle (Vishnu) which animates him, is immortal and eternal; Krishna—the man and his name—remains terrestrial at his death; he does not become Vishnu; Vishnu absorbs only that part of himself which had animated the Avatāra, as it animates so many others.

Now the word *Christos* is in reality but a translation of the word *Kris*,¹ and that name is certainly anterior to the year 1 of our era by thousands of years. The proof of this is in that fragment of the Erythraean Sibyl where we find the words: *ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΤΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ*.² That phrase which has become so famous among Christians, is in reality but a series of nominatives of which one can make what one likes. The Church has hastened to draw from it a prophecy of the coming of Jesus. The phrase had, however, nothing to do with our era, as is proved both by history—from the 1st of January of the year 1, to the 1st of January, A.D. 1888—and the actual text of the Sibylline fragment.

6,000¹ An esoteric term for the word *anointed*. Curtius sees the origin of these terms, *χρῖς*, *χρῶω*, *χρηστός*, in the Sanskrit *ghar* (Greek *χρη*.) of *inciples of Greek Etymology*, Vol. I, p. 236.)

² [Cf. H.P.B.'s explanation of this Sibylline Oracle in the second instalment of her essay on "The Esoteric Character of the Gospels" (*Lucifer*, Vol. I, December 1887, pp. 302-04), wherein she goes deeper into this entire subject.

This series of words, written in the ordinary manner and with proper accents, reads as follows:

Ἰησοῦς Χρειστὸς Θεοῦ υἱὸς σωτὴρ σταυρὸς.

—B. DE ZIRKOFF]

In fact, this universal and entirely pagan prophecy, dating from the beginning of our race, promises us the return of the golden age as soon as "the Child," that has been foretold, is born, and whose birth is as allegorical as it is metaphysical. It has nought to do with any particular man, any immaculate woman; it is entirely mythological in its form; astronomical and theogonic in its hidden meaning. In all ages and among all peoples, the Myth-Messiah is born of a Virgin-Mother. Witness Krishna and Devakī; see the Buddhist legend grafted upon the historical Gautama the Buddha and his Mother Māyā; notice that which was added to the biography of Pharaoh Amenhotep III, born of a Virgin-Mother, Queen Mut-em-ua, during the XVIIth Dynasty. Examine also the inside walls of the sanctum sanctorum in the temple of Luxor, built by the same Pharaoh, and you will see four very significant scenes: first, there is the god *Thoth* (the lunar Mercury, the Egyptian Gods' Messenger of the annunciation, the Gabriel of the *Book of the Dead*) saluting the Virgin Queen and announcing to her the birth of a son; then, there is the god Kneph helped by Hathor (the Holy Ghost under its two aspects, masculine and feminine, like the Sophia of the Gnostics which was transformed into the Holy Ghost), preparing and making ready the germ of the coming child; then, the mother in travail, seated on the stool of the midwife, who receives the newly-born in a cave; and, lastly, the scene of the Adoration. Gerald Massey, the English Egyptologist, describes this last scene as follows:

... Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the deity Kneph, on the right, three spirits—the Three Magi, or Kings of the Legend—are kneeling and offering presents with their right hand, and life with their left. The child thus announced, incarnated, born, and worshipped, was the Pharaonic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by Mut-em-ua, as

mother of the "only-one," and representative of the divine mother of the youthful Sun-God.¹

It is unnecessary to repeat the legend of Krishna and Devakī, of his miraculous birth, of the shepherds who took care of him, of the Rishis who saluted him, or of the Indian Herod, King Kanśa, who ordered the massacre of 40,000 new-born males, in the hope of killing Krishna, one who was to dethrone him, among them.

And has the golden age, sung by Virgil and the Sibyl, come at last? Where shall we look for it? Is it in the first centuries of Christianity when the pagans, in order to protect their Gods, massacred the Nazarenes? Is it when the latter, openly declaring themselves Christians, started drowning the gods of the heathens in torrents of human blood, in the name of Him who had preached to them, as they said, brotherly and universal love, even to their enemies, charity unto forgiveness, and the forgetting of injuries? Or is it in those centuries when the Holy Inquisition ruled, that humanity enjoyed its golden age, its universal peace, material or moral? Or again, is it when the armies of Europe stand prepared to spring upon and exterminate each other, while legions of unfortunates perish of hunger and cold under the blessing of the Vicar of Christ (endowed with 20 millions for his jubilee) and morality in Christian and civilized countries sinks below that of wild beasts?

The fact is that the true meaning of the Sibyl's words is really known only to the Adepts; and it is not by the Cross of Calvary that they can be interpreted.

I have not the slightest intention of hurting the feelings of those who believe in Jesus, the carnalized Christ, but I feel myself compelled to emphasize our own belief while explaining it, because the Abbé Roca wishes to identify it

¹ [Lecture on "The Historical Jesus and Mythical Christ," p. 5, second paragraph.—B. DE ZIRKOFF.]

with that of the Roman Church; never can these two beliefs be united, unless the Catholicism of the Latin Church returns to its earliest tenets, those of the Gnostics. For the Church of Rome was Gnostic—just as much as the Marcionites were—until the beginning and even the middle of the second century; Marcion, the famous Gnostic, did not separate from it until the year 136, and Tatian left it still later. And why did they leave it? Because they had become heretics, the Church pretends; but the history of these cults contributed by esoteric manuscripts gives us an entirely different version. These famous Gnostics, they tell us, separated themselves from the Church because they could not agree to accept a Christ *made flesh*, and thus began the process of carnalizing the Christ-principle. It was then also that the metaphysical allegory experienced its first transformation—that allegory which was the fundamental doctrine of all the Gnostic fraternities.¹

One fact is enough to prove that the Roman Church has abandoned even the tradition preserved by the Greek Church, in that it has adopted the *solar* tonsure² proper to the Egyptian priests of the *public* temples, and to the lamas and bonzes of the *popular* Buddhist cult: this is sufficient to demonstrate that the Church of Rome is the one that has wandered farthest from the real religion of the mystical Christ.

¹ The Gnostics were actually divided into various fraternities, such as: Essenes, Therapeuts, Nazarenes or Nazars (from which Jesus of Nazareth); "James," the Lord's brother, head of the Church of Jerusalem, was a Gnostic to his finger tips, an ascetic of the old Biblical type, *i.e.*, a Nazar dedicated to asceticism from his birth. The razor had never touched his head or beard. He was such a one as Jesus is represented to be in legends or pictures and such as are all the "Brother-Adepts" of every country; from the yogi-fakir of India to the greatest Mahātmans among the Initiates of the Himālayas.

² Magnetic and psychic force resides in the hair; hence the myth of Samson and others like him in antiquity.

(To be concluded)

A NEW CONCEPTION OF THE ABSOLUTE

By A. G. VREEDE

NOT long ago I attended a lecture at a Lodge meeting by a well-known astrologer on the Theosophical foundations of astrology. He started with this remark: "We do not nor can we know anything about the Absolute, so we leave it aside and start straightway with the One, who is a Three-in-One." In my opinion the lecturer here made two fundamental mistakes in one sentence. What were these mistakes? First, he left the Absolute—the Rootless Root of everything, as H.P.B. called it—out of all his considerations, thereby robbing the whole of manifestation of its origin, its background and its end, reducing it to a world of utter relativity. Secondly, he neglected the fact that at the beginning of all manifestation, great or small, there are always two complementary forces at work, the feminine and the masculine, and not only a masculine trinity.

Such a banishing of the Absolute always results in sterility. We can see this in the history of western philosophy. The human mind tends all the time to the conception of an ultimate something which transcends everything we know. Kant described it as a "cosmological idea of an absolute totality". This Absolute is then defined as that which is free from all relations, which is "absolutely" unrelated, which has neither quantity nor qualities, to which none of the

categories of human thinking apply—a definitely negative approach. As is well known, Herbert Spencer spoke of the Absolute as the "unknown and ever unknowable"—the *summum* of negativity. Fichte tried another approach—too subjective; he started from the "Absolute I". His formula was $I = I$, the identity of every I with the One I. Schelling came nearer to a solution by positing the identity of subject and object, $A = A$, identity of ideality and reality, but could not find a final solution. Hegel denounced Schelling's identity of all polar differences as "a night wherein all cows are black," and proclaimed his grand conception of "der absoluter Geist," which posits its opposite and then identifies itself with this opposite, so coming to a higher truth and gradually coming nearer to absolute truth. He brought a beginning of life into the conception of the Absolute, taking it as a process, as actuating Spirit. But even Hegel's Absolute finally failed to be creative and inspire the ideas of posterity to go outside certain narrow philosophical circles. Why? First, because Hegel was too rationalistic; no philosophy, confined to thinking processes alone, can ever be really creative. In all purely mental philosophies the error is inherent that man's thinking faculty—the lower mind, as we say—is complete, universal, perfect. It is, on the contrary, but a slowly evolving faculty, dimmed by the matter of the lower planes, confined to a still very imperfect physical brain, but happily thinking is not, as Hegel thought, the only faculty of the human, let alone of the universal, consciousness. It seems also that "pure thinking" has in its make-up always a sterile, deadening influence. Without a religious element, an element of compassion for the suffering of humanity, without charity, all philosophical concepts remain sterile.

Every deductive system must start from the Absolute. It may be unknowable, but it is only our concrete mind, at its present stage of evolution, which is unable to grasp anything that

is undivided; it thinks in opposites, in relationships, and so everything that is unrelated, that has no "opposite," escapes the grasp of our minds. But that does not mean that the Absolute is not there, nor that it has no importance in our lives or in the life of the universe. On the contrary, though unnoticed by our minds and by our senses, in their present state of evolution, the Absolute constantly influences, directs all life, all existence, all beings, all manifestation; it is their origin and goal, their alpha and omega, beginning and end. Since the human mind, with its present constitution, cannot form an image of the Absolute, it makes the mistake of thinking that it is non-existent, a non-entity—Nothing.

Christianity, to its detriment, has made the same mistake of positing a God (the male God) who created the universe out of nothing, out of a negativity instead of out of a superpositivity. Our Theosophy tends to fall into the same mistake, although *The Secret Doctrine* is full of pregnant indications about the all-importance of the Absolute. Take, for instance, the teaching that in "koilon" atoms are blown. Koilon is the Greek word for emptiness, an indication of something which is not, a negativity. There is nothing that is not—there only is, what is; there is nothing outside manifestation but its fount and origin—the Unmanifested, the Absolute. It is again the mind, thinking in opposites, which against the All-Fullness of the Absolute posits an imaginary, non-existent "Nothing".

Of course as soon as we try to have a conception of the Absolute, difficulties arise. We think in terms of time. If we consider the Absolute *sub specie temporis*, that is, in terms of the world of existence, our well-known world, it disappears behind past, present and future, behind the veil of seconds, minutes, hours. We sense it then parcelled out in cause and effect. When we consider it *sub specie aeternitatis*, the time-consciousness of the world of being, we can perceive it as an

immense potentiality, giving the impulse to the whole of manifestation, but even then it is still part of the manifestation—the *élan vital*, the creative impulse, described by Henri Bergson, a constant stream wherein divine possibilities seek for realization. Transcending both time and eternity—the Nirvānic or Monadic consciousness that is beyond our reach—we shall feel something of its grandeur, its bliss (the "New Perspective" outlined in my former article). Although for the moment this transcendental consciousness is dormant in men, we can imagine that the Absolute makes itself constantly felt within, as an irresistible tendency for perfection, for consummation. Perfection cannot last in time nor in eternity, it leaps out of it and disappears, but by the constant pressure of the Absolute at once, spontaneously, a new perfection springs forth, a greater perfection every time. As soon as a certain perfection is reached, an equilibrium of functions, an "unconditioned state," a sāttvic moment, the finalizing tendency of the Absolute begins to work and every such perfection disappears (for us) into the Absolute. But ultimately the Absolute manifests in a really final way (in a double sense reaching its end), it absolves, which means that it brings manifestation to a glorious end. But here also the time-space consciousness of our mind has the tendency to lead us to a false conception of the Absolution: it does not mean the end of manifestation, only that this Absolution takes place continually, so that we must think of the Absolute as constantly absolving, dissolving manifestation or portions, minuscule parts, of manifestation. When the enclosure of manifestation is lifted for a second, or the minutest part of a second, it may be like clouds that break on a dark day and suddenly let through the glory of the sun, bathing the earth in its rays. This is the result of true transcendence.

Therefore, instead of leaving the Absolute out of our image of manifestation, we should take it constantly into consideration, we must be constantly in search of the Absolute,

One can only have a feeling, a kind of contact with the Absolute, in some form, when one loses oneself in service, so entirely forgetting the self that the Great Illusion of separateness vanishes together with the sense of the "I". Then, and then only, the two great opposites unite, the Mother and the Father merge into One—the *conjunctio* of the alchemists—the supreme discovery is made that the Absolute, the transcended existence and the surmounted being, is bliss supreme, happiness indescribable—not the fleeting enjoyment of personal pleasure but the all-embracing, timeless ecstasy of All-in-One-ness. Measured in earthly time it may only last a moment, but during that moment creation and time and existence cease to be, and by this contact, which transcends all touch, all feeling, all understanding and even all being, all existence and all eternity, the great absolution takes place. At the same moment a mighty wave of new creativity descends—manifestation has been enriched, angels rejoice and daimons feel refreshed, and the whole of mankind has been flooded by supernal felicity, although it knows it not.

This seems to me a new conception of the Absolute. Of course, by its very nature it is paradoxical as the Absolute cannot be seen by our sight, nor felt by touch, nor understood by the mind. Manifestation itself keeps the Absolute away from us, and yet the causeless cause—a hopeless paradox—is there all the time, pervading all universes and all consciousness. And the Rootless Root—another mental paradox—proves to be the source not only of all that *is* and all that *exists*, that *lives* and *moves*, but also of paramount, supreme bliss and happiness for all that lives. This would be the Nirvāna of the Lord Buddha, which as He explained was not extinction, but all-transcendent consummation and a new beginning.

A. G. VREEDE

AN OPTIMISTIC APPROACH¹

By NINIAN FINLAYSON

LIFE could, perhaps, be defined as that which impels to growth, to a development of a something from a possibility into an actuality. It is also that which maintains a form and holds it together as a united entity. It is an ever-flowing force, constant and eternal—never static. It wells up through all things and is ever changing the forms through which it expresses itself, modifying them to the more complete fulfilment of its purpose. It in some way identifies itself with the forms it is using.

When we say the "Theosophical" approach to life, we infer there is an approach besides those that we knew before we contacted Theosophy, and for each it was probably quite different. We knew something of the scientific, the philosophical and the artistic approaches and we found that the Theosophical approach is a synthesis of all the others. There is a certain broad understanding of life which may be called Theosophy, and when this is comprehended and put into action, then we have the Theosophical approach. These teachings could be summed up in the three great Truths found in *The Idyll of the White Lotus*:

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

¹ The 80th International Convention, Adyar, December 1955: Contribution to a Symposium on "The Theosophical Approach to Life".

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

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

Herein we have a brief, vital summary of what life is for humanity; an optimistic, joyous and inspiring teaching given in a simple way.

Life is an ever-becoming. As the acorn becomes the oak, majestic in its stature, far other in form and function from the seed out of which it grew, so also is the life which is within man urging him onwards to the unfolding of his latent powers; to the becoming of that splendour—limitless and eternal—of which, through his identification of himself with the vehicles he is using, he has lost sight. A faint glimmer of awareness is always there; it never quite dies away. To the extent one is able to open the door of one's consciousness to the eternal reality, to just that extent will the life be able to flow in.

So for those of us who have come to some understanding of life through Theosophical teachings, our outlook must be full of optimism and joy. Theosophy does not remove all obstacles from our path on the journey to the complete awareness of life, but it does give us an understanding of what life is and what the obstacles are that hinder us in the unfolding of our spiritual nature. Monadic life in the process of involution allied itself with the material of each plane of Nature, as it vivified each in turn, until the field was ready wherein the spiritual seed could be planted. Mankind in its psychic and physical bodies is the field and self-awareness is the seed—the seed which is destined to blossom forth as spiritual man.

Our approach to life, therefore, should be one of humility, simple and free, open to widening fields of perception and understanding. The struggle, to which we should give our attention, is to disentangle ourselves from our vehicles and

to identify ourselves with our true spiritual nature. As the seed is neither the soil nor the water nor the air which it uses for its unfoldment, so man must learn that he is not his physical body nor his emotions nor his mind, but that he is will, love-wisdom and intelligence. He must approach this task with deep and sincere reverence for the life of each of the planes, recognizing it as one with his own. He must learn to use these as the seed uses earth, water and air in becoming the magnificent tree, a living expression of the sunshine of life.

Man's progressive awareness of what he really is has been kept alive throughout the ages by his appreciation of the good, the true and the beautiful—as expressed in his arts, his creation of tools and machinery, his desire to explore the earth and the wonders of earth, plants, animals and man. He has always sought for the answers to "how does it work?" Within the heart of man there arises also the need to know why was earth and all its differing life-forms created? The answers have been given to man through the various religions and philosophies which have helped to keep alive that awareness of his divine nature. They have given some satisfaction to men in so far as each has been capable of understanding the truths revealed. However, the tendency in man to form fixed ideas and to make religions static has hindered the flow of life, and so it has been found necessary to restate the vital truths in different ways from age to age and in ways suitable for the people, place and time. As man looks outside himself for the causes of his suffering and his failure to hold happiness for ever in his life, he places upon the transcendent God the responsibility for all his sufferings as well as his happiness. He thanks God for his pleasures and blames Him for his pains and even curses Him that he has come to be at all. The divine dignity of the individual has become lost in the maze of his tangled thoughts

and emotions until we find on all sides, and in every land, men begging for physical prosperity, beseeching for emotional happiness, and seeking for stable mental concepts to which they may cling. Mankind has not yet realized that each and every human being is truly a son of the Most High.

Theosophy opens wide the door to sonship. When the beauty of Theosophy enters our being we begin to see keenly the divine sonship in every one. We see that the seed of divinity in each person is struggling—even in the midst of the confusion of present world conditions, conditions of economic uncertainties, of religious differences, of caste and color barriers—to find its true goal. Should we not, therefore, in our own daily lives, and in the work within our own communities, shed, in so far as we are able, the light?

There are many branches but one tree. There is unity in the midst of obvious diversities. Through the realization of unity we may so impress the world of thought that mankind as a whole will become more and more aware of their purpose in life, their goal, their true nature.

The Theosophical approach to life is therefore an optimistic approach. We know what is man's destiny, we know he will some day reach his goal, we know that he can, if he will, hasten his progress; and knowing this, each of us has a duty to perform, which is to open the door to the spiritual life, to accept the role of the son, and to dedicate our lives to the awakening of the sense of divine sonship in others.

NINIAN FINLAYSON

The celestial Tao does not strive, yet overcomes everything. It does not speak, yet it is skilful in replying. It does not call, yet things come to it readily. It is quiet in its methods, yet its plans are effective. The net of Heaven has large meshes, and yet nothing escapes it.

LAOTSE

DIVINE INDIFFERENCE

By CLARA CODD

DR. ARUNDALE once told us that we should change words and think of other ways of expressing ideas, so that we do not become hypnotized by mere words. Recently I came across a lovely expression for the ancient qualification *Vairāgya*, namely, divine indifference. It is clearly not a forced indifference imposed upon ourselves, nor is it "not caring" or a way of escape from that which is not pleasant, nor the indifference arising from a feeling of superiority. It takes its true rise from some contact with the divine indifference of our own immortal Egos, our Divinities within. The Ego does not mind what his personality has or has not, whether it is happy or unhappy, ill or well, etc. To him life in our physical world is a means of gaining experience whereby his soul grows, and also increasingly an avenue of service to all life.

So it is the indifference which accepts all that comes, uses all experience, learns from all, but is not affected by personal reactions. It is the normal attitude of the Self to the not-Self, and it means the absence of all prejudices, of all pre-conceived ideas, of all personality tradition, influence or background. H.P.B. writes something like this:

It has always been held that a true Theosophist must have no personal ends to serve, no favorite hobby to propagate, no special doctrine to enforce or defend. For one must be an altruist above all; ever ready to help equally friend or foe.

To the Higher Self not one pain or distress in the emotional body matters in the very least. The Master M. once wrote: "Remember that the first requisite in even a simple

fakir is that he should have trained himself to remain indifferent to moral pains as to physical suffering." I remember Mrs. Besant saying to me long, long years ago: "My dear, it does not *matter* what you feel. Your feelings are no index of where you spiritually stand." These reactions are simply lived through, tolerated, but not permitted to produce any limitations. It is well described in *Light on the Path*:

Seek it by testing all experience; and remember that when I say this I do not say: "Yield to the seductions of sense in order to know it." Before you have become an Occultist you may do this; but not afterwards. When you have chosen and entered the Path you cannot yield to these seductions without shame. Yet you can experience them without horror; can weigh, observe and test them, and wait with the patience of confidence for the hour when they shall affect you no longer.

The best way to deal with them is to make constant efforts to "stand in spiritual being" as Patanjali puts it. He says this is "the right use of the will". Then we become the Divine Observer who is not affected by them. The *Uttara Gita* describes this standpoint of the soul:

Although it (the Jivātma) is considered to be in the body, still it is *not* in the body; it is not affected by any changes of the body, nor does it take part in any enjoyment appertaining to the body, nor can it be bound down or conditioned by anything that binds the body.

That Higher Self is Wisdom and Love. Our *real* power of loving comes from thence. His wisdom far transcends what is possible to the personality alone. *Light on the Path* calls him the "warrior within" and says:

He is thyself, yet thou art but finite and liable to error, he is eternal and is sure. He is eternal truth. When once he has entered thee and become thy Warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

We all have constantly recurring problems. We think and think, but never can we *really* judge them properly except in the light of our own divinity.

Again *Light on the Path* tells us to look intelligently into the hearts of men, and into our own hearts, that we may

learn to read the great book of Life. It warns us that it must be from an absolutely impersonal point of view, otherwise our sight is colored. Now, the root of true impersonality is not indifference, but love. The Divine Observer looks on, learns, and, if he may, directs. Krishnaji was once asked what was the function of the mind. He replied: "To observe and to understand." He also said:

Self and Truth cannot exist together. The path of self leads to sorrow, to pain, and to those fleeting pleasures which we call life, which we take for reality and for the permanent. But Truth leads to the Kingdom of Happiness, because there is forgetfulness of self—that absolute oneness of life, both mental and emotional, which makes you feel and think that you are a part of all the world, whether moving or unmoving, whether active or inactive.

As we grow nearer the Divine Observer there grows up in us the divine indifference and that impersonality which is love. Another aspect is perfect peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." And says the *Gītā*: "He attaineth peace into whom all desires flow, as water flows into the ocean, not he who desireth desires."

Only our divinity can truly do this for us, not our unilluminated little self. Here comes in the tremendous importance of daily meditation and prayer, however short in duration, for if we draw nigh unto God, He will draw nigh unto us, and without that attempted contact, and its very sure responding radiance, the personality would never be able to acquire even the tiniest semblance of the divine calm of the immortal Ego.

Here are the words of St. Teresa of Avila:

Let nothing disturb thee,
Let nothing affright thee,
All things are passing,
God never changeth.
Patience gains all things,
Who has God wants nothing,
God alone sufficeth.

CLARA CODD

WINGS OVER LATIN AMERICA

By HELEN V. ZAHARA

IT was indeed a great privilege, as well as a responsibility, to have the opportunity to tour the Latin American Sections and to visit the Lodges in various places.

Starting at Olcott, headquarters of the Theosophical Society in America, at Wheaton, Illinois, on July 23, 1955, I flew to Miami, Florida, and thence to Cuba. It is less than an hour's flight from Miami to Havana, the capital of Cuba, but immediately one steps into a different world—a blending of the old and the new. This is a characteristic that one comes to find in most Latin American countries, with the contrasts of broad highways and narrow winding streets, tall skyscrapers and old colonial style buildings, ultra modern architecture and mud-and-thatched huts.

Altogether I visited seven towns in Cuba, being accompanied on my journey by Señorita Hortensia de Villegas, an active worker in that Section. We travelled mostly by the modern bus service that operates throughout the island. In each place we received a warm welcome and there were arranged public lectures and meetings for members. This was the pattern that was observed generally throughout the tour of nearly six months that was to follow in various countries, though of course there were some differences. In Camaguey, Cuba, for instance, a public lecture was presented under the auspices of a fraternal organization, with all the members of that organization appearing in their particular regalia. In

many places the lectures were presented in the local Masonic temple of the masculine craft, with often the Grand Master or some other official presiding.

From Cuba there was a delightful flight across the Caribbean Sea, stopping down at Jamaica, Haiti and the Dominican Republic before arriving in the evening at San Juan, the capital of Puerto Rico. Like Cuba, this is a tropical island and the vegetation is rich and verdant. Most of the activity of this Section takes place in San Juan, where there is a beautiful Theosophical hall and where the work is under the direction of the General Secretary, Mrs. Esperanza C. Hopgood.

After a week in Puerto Rico, I packed up once more and flew to Venezuela and for the first time was on South American soil. Venezuela is the youngest Section in our Society, having been chartered only in 1953. There is much enthusiasm and I found an eager group of members waiting at the airport to greet me. From the airport, which is at sea-level, we motored up the new spectacular six-lane highway to the capital, Carácas. This city is growing fast and is a "boom town" as the result of the rapid growth of the oil industry. Everywhere are to be seen new buildings springing up with the most modern architectural designs. By contrast one can motor a not very great distance into the hills and reach the thick, almost impenetrable jungle and tropical rain forests where it is not difficult to forget that civilization is so near at hand.

It was an all-night journey over the jungle of the Amazon basin to the port of Belém in the north of Brazil. After a few hours there, there was a further all-night journey down the coast, stopping down at numerous small towns before reaching the city of Recife where I found myself as an official guest of the State of Pernambuco. Being now in the Southern Hemisphere and at the end of winter, the weather in this part of Brazil was delightful—warm and sunny but not unduly hot. There are white, sandy beaches stretching along the coast and

the blue, slow-rolling surf of the Atlantic Ocean. In this city there are two Lodges actively working for the Society. From Recife I flew on to San Salvador, a historic old port with many lovely cathedrals and places of particular interest relating to the royal era, and here again was a small but active group of Theosophists. Flying south again, I reached the great city of Rio de Janeiro, capital of Brazil. Rio is justly famous for its beauty; with its purple hills, dazzling white beaches, blue-green sea and tall skyscrapers silhouetted against the skyline, it presents a never-to-be-forgotten picture. And the warm-hearted and friendly Brazilians make the traveller feel at once at home. Here there is a Federation of Lodges of the Theosophical Society, with rooms in the heart of the city. From Rio de Janeiro I journeyed to Belo Horizonte, a city which, instead of "just growing," has the distinction of being laid out and planned with wide, tree-lined streets and avenues. Among the members of the Lodge there are several who are musicians, bringing a special artistic quality to the membership.

The next stop was Sao Paulo, the large industrial city of Brazil, with about three million inhabitants. Here lives the genial General Secretary of the Brazilian Section, Tenente Armando Sales, and he is supported by an active and friendly group of members. As well as meetings in Sao Paulo, there were excursions to nearby Mogydas Cruzes, where a new Lodge was inaugurated and all the proceedings broadcast, and to Santos, the world's largest coffee port, with very lovely beaches and scenery.

From Sao Paulo I flew to Curitiba where there was a welcome not only from the local Theosophical Lodge but also from the Neo-Pythagorean Institute. The final stop in Brazil was in Porto Alegre, the country's southern port, where there were extraordinarily large audiences at the public lectures.

Brazil is a country of vast distances with several climatic regions. For this reason it is no easy task co-ordinating the

Theosophical work in the Section and keeping contact with the Lodges in outlying areas.

The next republic visited was Uruguay, which has distinguished itself by not having had a revolution in many years and is considered one of the more advanced of the Latin republics. When I arrived, however, the revolution in adjacent Argentina was in full swing and all kinds of conflicting reports were being received. Naturally there was great speculation as to the outcome and in Uruguay, particularly, there was tremendous interest aroused, since trade and other relations were involved and many political refugees from Argentina were domiciled there. Thus the holding of such functions as Theosophical lectures did not rate much space in the newspapers. These lectures were arranged to take place in the Ataneum, the cultural centre of the city, but one of them had to be cancelled there because the news of the fall of Peron had been received and there was a huge political rally held at the Ataneum, at the time scheduled for the lecture, with a vast throng milling outside the building, and it was quite impossible to enter.

As a result of the revolution my stay in Uruguay had to be extended, and this necessitated a change in the itinerary, and also one or two places, where there had been the bulk of fighting, had to be omitted. It was an interesting experience to be in this country as it passed through the anxious period of readjustment and rule by a military government struggling to restore life to more or less normal conditions.

The recent revolution in Argentina did not in any way dampen the ardor of the Theosophists and, though accustomed to a warm welcome in each place, I was unprepared when my plane arrived in Buenos Aires five hours late, at 1 a.m., to find that about fifty members had gallantly waited for my arrival, despite the hour. Apparently earlier in the evening more than 150 members had been there and it was a great

disappointment that the plane had been delayed. Among those present were the General Secretary, Señor Enrique O. Gossweiler and his wife, who had journeyed down from Rosario to accompany me on my tour to eight cities in various parts of the Section, a very happy arrangement.

Argentina is the biggest Section in Latin America, with 1,500 members. There are about 600 members in the capital, Buenos Aires, with some 26 Lodges, probably exceeding the total for any other city. There was a packed programme for my visit and in Buenos Aires in four days there were four public lectures, three members' talks, two meetings for Lodge Presidents and workers, one radio broadcast, two social gatherings and one other discussion. It is quite usual to announce a meeting for 9 p.m., or to commence a meeting at 9.30 p.m., and to have other functions earlier in the afternoon and evening. The enthusiasm of the members somehow carried the programme along, despite the number of gatherings arranged.

All material broadcast in Argentina at that time was subject to censorship, and it was interesting that a broadcast introducing the idea of reincarnation was refused by the authorities in Buenos Aires, though accepted in another city. Another script concerning the power of thought was, however, accepted in Buenos Aires.

From Buenos Aires began a journey, mainly by bus, to various cities in the republic, including La Plata, Mar del Plata, Rosario, Santa Fé, Rio Cuarto, Mendoza and San Rafael. In addition to the General Secretary and his wife, the party included various other members who joined for parts of the journey. We travelled for hundreds of miles across the Pampas—flat, rich agricultural country. We were all the time aware that conditions were still far from normal, the country being in a "state of siege". Buses frequently were stopped by soldiers and passengers required to show their

identification documents, and sometimes the men were searched for arms. On October 17th, which had previously been a holiday to celebrate the previous revolution which had brought Peron to power, trouble was anticipated, so martial law was declared and no meetings permitted. We were in Rosario at the time and although no public gatherings were permitted, we could have meetings for members and friends at the Besant Centre. Because of these conditions, it was not possible to obtain a hall in nearby Santa Fé, so a pleasant picnic meeting was held in a beautiful park with a lecture under the trees.

In the beautiful city of Mendoza I had my first glimpse of the great Andes range, second only to the Himalayas. It was spring-time with fresh sunny days and the flowers in full bloom. Travelling by car to nearby San Rafael, the road running parallel to the snow-covered range, dazzling in the sunlight, was an unforgettable experience.

My visit to Argentina lasted twenty-one days. During that time I gave thirty-nine talks and three broadcasts and visited eight cities. It was a strenuous but really worth-while time.

One of the most beautiful flights it could be possible to have is crossing the Andes mountains from Argentina to Chile. It was a clear day, with the midday sun gleaming on the snow-clad peaks, searching out the deep ravines and valleys and flecking the tiny emerald mountain-lakes. The glory and wonder of Nature were indeed abroad.

In Chile the work is confined to the two main cities of Santiago and Valparaiso, with several Lodges in each. Santiago, the capital, nestles at the base of the Andes, while Valparaiso, the main port, combines the beauties of both hills and sea. It was spring-time and Chile is famous for its flowers. There are gardens everywhere and even the poorest homes are enriched by the gay colors of the spring blooms.

From Chile the route lay northward, following the Andes to La Paz, Bolivia, the highest capital in the world. The airport is the highest commercial airport in the world, set on a high plateau about 13,400 feet above sea-level. The city itself nestles in a natural basin in the mountains and is watched over by snow-capped Illimani. The visitor is struck by the colorful clothes of the native Indian women, descendants of the ancient Incas; with their brightly colored skirts and gay shawls, to see them gathered for the Sunday market is a memorable sight. It is certainly wonderful to find there members of the Theosophical Society, in some ways so removed from the world, carrying on the work of the Society. At present there are two active Lodges in the capital and two outside, and it is hoped that before very long they will group themselves into a Federation.

From La Paz it was only two and a half hours by air to Lima, the capital of Peru, a modern and fast growing city. The public programme in this city was held in the hall of the Peru Society of Accountants, the president of that society himself presiding at the first meeting.

High in the mountains, about 11,000 feet above sea-level, one hour's flight from Lima, is Cuzco, the ancient capital of the Incas, where a Theosophical Lodge is meeting regularly. *En route* over the Andes, the plane rises to about 19,000 feet and, not being pressurized, passengers are provided with oxygen tubes, while the crew members don oxygen masks. Cuzco is especially interesting because of the remains of the great Inca civilization still evident. Though some of their buildings were pulled down by the Spanish invaders and churches built in their place, there still remain many of the walls in the narrow streets built by the Incas in various epochs, up to 10,000 or more years ago. As one sees these walls, with their huge stones cut and fitted into place so there is not the slightest crack, one cannot fail to marvel at the skill and

knowledge of these people. There are trips arranged from Cuzco to various Inca ruins, the most spectacular being a rail journey through the mountain valleys to Machu Picchu, where are the ruins of an Inca city, with houses, temples and a cemetery, giving silent testimony to this great and ancient civilization.

The next country to be visited on this tour was Colombia. It was not possible to have any publicity, because of prevailing religious and political pressures, but lectures were arranged in Bogotá, the capital, for members and friends.

Now the plane was winging its way out of South America and into Panama, the first of the Central American republics to be visited. The Central American Section is unique in our organization, in that six countries are represented—Panama, Costa Rica, Nicaragua, Honduras, El Salvador and Guatemala. Though joined together in one Section, the members being linked by bonds of brotherhood and common ideals, there are geographical and national barriers between the various countries which make contact and interchange difficult, and there has been no gathering of members in a Section convention since 1946. Central America is an area of volcanoes—some of them active—and lakes and tropical vegetation. The most thickly populated area is El Salvador with its busy market-places, and the most colorful is Guatemala where the natives, descendants of the ancient Mayas, wear the multi-colored native costumes, with beautiful woven patterns. It is good to know that, despite geographical and national barriers, the Lodges in these small countries are carrying on the work of the Society with very little help and contact from other parts.

From Guatemala there was a short journey to the province of Yucatan in Mexico, centre of the old Mayan civilization. In Merida there is a Lodge and although it was now Christmas week there were two well-attended public meetings in a local theatre. The great attractions in this area are the

ruins of the great Mayan civilization, particularly those of Chichen Itza and Uxmal. One could spend much time in each place looking at the ruins and finding correspondences in the sculptures and carvings which give support to the Atlantean theory, indicating links with other ancient civilizations, including the Egyptian and Indian.

The final programme for the tour, which was now drawing to a close, was held in Mexico City, where the annual Convention of the Mexican Section was held and the General Secretary, Señor Adolfo de la Peña Gil, was elected for a further term of office. The modern city, built over the site of the ancient city of the Aztec race is full of interest to the visitor, and nearby are the ruins of the old Aztec religious centre—Teotihuacan with a great pyramid, the temple of the Sun.

On January 6, 1956, I flew back to Chicago and was welcomed by the staff at Olcott, headquarters of the Theosophical Society in America. The tour had lasted 165 days and during that time there had been visits to 39 cities in 16 countries, there had been 84 public lectures, 80 meetings for members, 26 other talks and functions, and 7 broadcasts. The most important result, however, was a greater awareness of the work being done by these far-flung Sections and the problems being faced. It is hoped there will emerge from this venture greater co-ordination of various projects, particularly the publishing of Theosophical literature in Spanish, between the various Sections concerned, as well as more frequent contact not only with the international Headquarters at Adyar, but between the various Sections themselves.

This review does not pretend to cover all the details of the tour or even to touch all the highlights and points of interest. It does not, for instance, mention some of the incredible difficulties under which our members work, of the religious antagonism with which some of them contend, and the financial struggle which many face. It does not tell of

the courage, of the one-pointed devotion to the cause of Theosophy, and the sacrifices which are made so that the work may continue. What is emphasized is the geographical extent of our world-wide movement and the fact that in these countries there are groups of devoted members working for our Society and making real the achievement of the Society's first Object. They together do in fact form a nucleus of the Universal Brotherhood of Humanity, the *raison d'être* for our organization. May they ever grow in strength and usefulness.

HELEN V. ZAHARA

TIME

Time is *not* of the essence . . .
 Time of itself is not measurable, yet it is.
 It has no atoms
 Therefore no life.
 Having no life time cannot vibrate
 For vibration is life active.
 Time is empty, barren,
 Having no essence is negative, static,
 Works not, therefore produces nothing,
 Yet Time is of imperative,
 Indispensable, indisputable importance
 For without Time no thing could,
 No life could progressively involve
 From sleeping essence into liquid,
 Mineral, vegetable and animal forms
 And finally into evolving man
 Progressively awakening into
 The Son of God, the Creator,
 Who gave man his Divine Spark
 From His own Divine Flame,
 The Sun.
 Time is the compulsive womb from out which
 Comes all *life*, all things created,
 To reach perfection.

M. V. GARNSEY

REVIEWS

Lecture Notes: The School of the Wisdom, Vol. II, by Geoffrey Hodson. Theosophical Publishing House, Adyar, 1956, pp. 1955, price Cloth Rs. 25, Board Rs. 20.

The second volume of lecture-notes used in the 1953-54 session of the School of the Wisdom is a valuable study in comparative religion and philosophies. To find the esoteric interpretation of the many allegories which make up the substance of world scriptures and mythology, we are given several symbolic keys. When once it is realized that every such story deals not only with a parable but with an interior experience, a personification of a power in Nature and man, a phase of evolution, and a special signification or code by which Initiates communicated with Initiates, the most improbable tale becomes to us a mine of treasure into which we must explore to profit thereby.

The author is not content with surface presentations but himself has delved deeply into the esoteric and exoteric lore of the Egyptian religion, Hinduism, Buddhism, Zoroastrianism, Grecian mythology, Hebraism, Neoplatonism, Christianity and Islam. He has quoted freely from

some of the finest works of these various faiths. Through the whole runs a Theosophical or esoteric presentation, which like a torch brings into relief the beauties and truths of each religion. As the ancients did not compartmentalize religion, science and philosophy, we are also brought into contact with the amazing scientific discoveries made in pre-Christian times.

Much of the section on Hinduism is devoted to a discussion of Yoga in its several modes of practice, very helpful to a would-be Yogi. The transcendental as well as the practical aspect of Buddhism is revealed. The fundamental tenets of Zoroastrianism and Islam are given, and emphasis is laid on the Sufi or mystic school of the latter. Under Hebraism, much information is given about the Kabbala. The author had the privilege of being given a glimpse also into the esoteric teachings of the Maori religion.

One hundred and fifty pages of the book are devoted to Christianity. In detail are treated the origin, founding and early days of the faith enunciated by Jesus of Nazareth.

Section I ends with useful scriptural parallelisms, though these are

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also given throughout the book. Section II gives the story of cosmogenesis in the Egyptian, Babylonian and Assyrian, Hindu, Teutonic, Grecian and Roman myths and legends. Then follows the story as given in Theosophy. The author himself contributes his psychic observations on the part played by the great Creative Devas and Angels in transforming cosmic forces and building forms, human, animal, plant and mineral. Nature comes alive for us as we see behind a ledge of gold or a beautiful opal the colorful emanations from the creative tones that called them into being. How does a seed literally "sing" itself into being? What is the divine pattern tree that revives even an old stump when it has fallen a victim to the woodman's axe?

In conclusion is a brief description of the Theosophical Society, together with a fascinating study in the life and miracles of H. P. Blavatsky.

The type is large enough to be read by even aged eyes, the format is excellent, and the book certainly deserves a place on the shelves of any student of comparative religion and philosophy.

ADELTAA P. SIITAA DEVII

God to Man and Man to God. The Discourses of Meher Bāba, with an Introduction by C. B. Purdom. Victor Gollancz Ltd., 1955, price 18/-

Meher Bāba professes that his special task is to awaken men and women throughout the world to the love of God and to their true selves as one with God. To this end he insistently invites people to abandon their egotistical and illusory selves in order to be at one with God, the Eternal Being, and with man, the true divine human being. He gives clear and convincing opinions on such deeply important matters as "God-realization," Discipleship and Meditation. With great lucidity he discusses the nature of the ego and of its termination. Meher Bāba's expositions on Reincarnation and Karma are very revealing, as are his opinions on Māyā, Selfishness, Love, and so on. His chief interest, though, is in working for the spiritual freedom of humanity and "the final realization of the unity of all life". This work he does in his own special way, in silence; for he has not spoken since 1925. Though never speaking or even writing he has travelled widely and continues to gather disciples. It is by means of the alphabet board that he gives his talks and messages, dictates his letters and discourses.

The book is well edited and easy to read.

JOSEPHINE RANSOM

Selected Sayings from the Perfection of Wisdom, chosen, arranged and translated by Edward Conze; the

Buddhist Society, London, 1955, pp. 133, price, cloth, 8s. 6d.

This book presents a selection from the vast literature of the Mahāyana School of Buddhism. This literature, called the Prajñā-pāramitā texts, came into existence roughly over a thousand year period beginning about 100 B.C., in Sanskrit, Chinese and Tibetan. The translator says in his introduction: "The literature on the Perfect Wisdom, vast, deep and vital to an understanding of the Mahāyana, has so far been rather neglected by western students. . . . A survey of the whole literature has never been attempted before, but a knowledge of the extent and development of these writings is obviously the first step towards their understanding."

The appeal of these scriptures will be missed by those whose primary concern is with the conditioned, sense-linked world. Their concern, their subject-matter, is with the Unconditioned, the Absolute. Thus the selections in this book state and outline what is called the Doctrine of Emptiness, which emptiness or void may be conceived of as the field that supports the effervescence, that is, the play of sensible objects. In the *Diamond Sutra* occurs a verse that expresses poetically this concept:

As stars, a fault of vision, as a lamp,

A mock show, dew drops, or a bubble,

A dream, a lightning flash, or cloud,

So we should view what is conditioned.

Emptiness, says the translator, is used as a traditional term to express the complete negation of this world by the exercise of wisdom. The central idea is the total denial of, the complete emancipation from, the world around us in all its aspects and along its entire breadth. It is a practical concept, and it embodies an aspiration, not a view. Its only use is to help us to get rid of the ignorance which binds us to this world.

For the student of Buddhism this will prove a necessary book in his study of the Prajñā-pāramitā texts. Mr. Conze states he has "tried to cover the whole ground, and no important aspect of the teaching has been omitted". Even the casual reader will discover that, as he reads along, a certain mood may come over him in which he finds himself, at least for the moment, more observant and therefore detached, from the flow of events and objects about him. Such is the power and beauty of these ably selected and presented texts.

NEDRA RUDER

SUPPLEMENT TO THE THEOSOPHIST

MARCH 1956

By the Recording Secretary

LODGES FORMED

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
Argentina	Cruz del Sur	Mackenna
	Loto Blanco	Buenos Aires
	Silencio	Bahia Blanca
	Junto a Ti	Buenos Aires
	America	Buenos Aires
Brazil	Lotus Branca	Ilha do Governador
	Mogi das Cruzes	Mogi das Cruzes
	Winnipeg (Reinstated)	Winnipeg, Man.
	Kurunegala	Kurunegala
	Arundhati (Reinstated)	Santiago
Canada	Liberación	Quito (Ecuador)
	Sol	Guayaquil (Ecuador)
	Mundos Side Vales	Trujillo Valle
	Morogoro	Morogoro (Tanganyika)
	Tabora	Tabora (Tanganyika)
Ceylon	Kitale	Kitale (Kenya)
	Kericho	Kericho (Kenya)
	Padma	Jinja (Uganda)
	Thika	Thika (Kenya)
	Aquarius	Port Louis (Mauritius)
Chile	Reigate	Reigate
	Raja/Ashanti	Kumasi (Gold Coast)
	Besant	Sekondi-Takoradi do.
	North London	London
	Bognor Regis	Bognor Regis
Colombia	Fohat	Paris
	Asna	Lille
	Hcioarblom	Keflavik
	Dögun	Reykjavik
East Africa		
England		
France		
Iceland		

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
India	Sri Rama	Bombay
	Sudama	Porbandar
	Kilpauk	Madras
	Lalita	Lalitapur, U.P.
	Koratagere	Koratagere, Mysore
	Manavdharma	Konchi
	Sri Rama	Kosibugga
	Krishna	Mussoorie, U.P.
	Atmakur	Atmakur
	Bhiravaram	Bhiravaram
	Maitreya	Vinjamoor
	Maitreya	Junjaragunte
	Bhagwati	Orai, U.P.
	Pattabhi Rama	Velagathodu
	Rampur	Rampur
	Sarasvati	Fatehgarh
	Sri Jinarajadas	Mehsana, Bombay
	Rewari	Rewari
	Vasanta	Malayandipattanam
	Sri Raja	Nakkanalli
	Theosophical Youth	Delhi
	Aurangabad (Revived)	Aurangabad
	Sitamarhi do.	Sitamarhi
	Umreth do.	Umreth
	Devivasa do.	Shimoga
	Trichur do.	Trichur
	Dronachalam do.	Dronachalam
	Devakotah do.	Devakotah
	Sitapur do.	Sitapur
	Panruti do.	Panruti
Indonesia	Juwono	Juana
	Bimo Seno	Butuh, Kutoardjo
	Adnjana-Nirmala	
Italy	(Revived)	Gijanmar, Bali
	Muntilan	Muntilan
	Et Ultra	Florence
	Veritas et Fraternitas	Ostiglia
Mexico	Luz y Progreso	Monterrey, N. L.
	Dharma	Jojuhta, Mor.
	Kut-Humi	Mexico, D. F.
	Aurora	Salina Cruz, Oax.

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
Mexico	Psiqué (Revived)	San Luis Potosi
New Zealand	Nelson	Nelson
Norway	Bergens	Bergen
	St. Svithun	Stavanger
	Youth Lodge	Hyderabad, Sind
Pakistan	Quezon	Quezon City
Philippines	Fish Hoek	Fish Hoek, Cape Town
Southern Africa	Lotus Blanc	Brissago
Switzerland	The Quad Cities	Rock Island, Ill.
United States of America	Madison	Madison, Wis.
	Pomona	Pomona, Calif.
	Evolucion	Barquisimeto
Venezuela	Truth	Hué
Viet-nam	Soctrang	Soctrang
	The Golden Eagle	Pontypridd
Wales		
Directly attached to Adyar	Liberación (Revived)	La Paz (Bolivia)
LODGES DISSOLVED		
Argentina	Hacia El Templo	Buenos Aires
	Plegaria	Eva Peron
	San Marcos Sierra	Cordoba
	Plenitud	Eva Peron
	Conocete a ti Mismo	Cordoba
	Colaboración	Buenos Aires
	West End	Toronto, Ont.
Canada	Vulcan	Vulcan, B. C.
	Wayfarers	Winnipeg, Man.
Canadian Federation	Van Hook	Santiago
Chile	Armonia	Armenia, Valle
Colombia	Krishnamurti	Tulúa
	Guane	Guane
Cuba	Corona	Havana
	Alcione	Matanzas
	Luz y Armonia	Camaguey
	Liberación	Jiguani
	Pitagoras	Manzillo
	Rukmini Devi	Guantanamo
	Verdad, Libertad y	
	Fraternidad	Antilla

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
Cuba	Dhruva	Havana
England	Plymouth	Plymouth
	Harlesden	London
	Ilkley	Ilkley
	Hammersmith	London
Germany	Logos	Herne
Italy	Fratellanza, Democrazia,	
	Liberta	Milan
	Andromaco	Taormina
Mexico	Arjuna	Chihuahua
	Morya	Mexico, D. F.
	Heracles	Madero
	El Sendero	Juarez
Puerto Rico	Gnosis	Rio Piedras
Sweden	Eskilstuna	Eskilstuna
United States of America		
	El Paso	El Paso, Texas

THEOSOPHISTS AT WORK AROUND THE WORLD

Adyar Day

Adyar Day, February 17th, was celebrated at our Headquarters by a gathering of residents and friends in the Headquarters Hall at 8 a.m. The platform on which are the statues of the Founders was most beautifully decorated for the occasion. Following the Prayers of the Religions, cabled greetings and messages were read.

The President, Mr. N. Sri Ram, referred to the day as commemorating especially the passing of Colonel H. S. Olcott and the birthday of Bishop C. W. Leadbeater. Readings

from the writings of the latter were given by Miss Ann Kerr, and from those of the former by Mrs. Radha Burnier. A reading on Adyar written by Brother C. Jinarājādāsa was given by Miss Emma Hunt.

The President then gave a most outstanding address, during the course of which he referred to the early days when he had himself seen Colonel Olcott at Adyar. He was present at the Convention of 1906, when Colonel Olcott was brought down from his room upstairs in a chair by some of the delegates who volunteered to do so when the

suggestion was made. The Colonel was placed on the platform in the Hall and was most affectionately greeted. He did not have the strength to speak, but gave his blessing. The President also referred to the time when Bishop Leadbeater, on his coming to Adyar in 1909, was allowed to instal himself in the East Octagonal Bungalow near the Adyar River, where at an earlier time he had been helped to unfold his clairvoyant faculties. When Brother Sri Ram visited him during this second period of Bishop Leadbeater's residence at Adyar, he was occupied with the work of teaching and looking after J. Krishnamurti and his brother, J. Nityanandam.

The main text of his address appears in the Watch-Tower notes in this issue of THE THEOSOPHIST.

In the early morning the children of Olcott Memorial School came in procession into the compound carrying a flower-bedecked picture of Colonel Olcott, singing, and stopped a minute near the Hall, on their way to the Olcott Memorial by the Adyar River to offer him their homage and gratitude as the Founder of their School.

In the afternoon at 4.30 p.m. the President gave a Tea Party under the Banyan Tree to Adyar residents. It was a happy way of being together informally with the President on this special occasion.

Award to Srimati Rukmini Devi

Among the President of India's Republican Day awards given to twenty-five eminent men and women in the fields of art, literature, science, engineering, sport and journalism, was the award of Padma Bhūshan (Lotus Ornament) given to Srimati Rukmini Devi in recognition of her work for the cultural renaissance of India; in this field she has played a leading part, specializing in Bharata Natyam dance and music. Our members everywhere will join in congratulations to Srimati Rukmini Devi on the honor which has been conferred on her.

A Note on Adyar

[On the occasion of the 80th International Convention, the President received a number of letters from old members. Among these, Mr. Sidney Ransom, of England, after offering his greetings and good wishes to the Convention, added the following notes on Adyar.]

I am not able physically to attend, but I am hoping that on some occasion I may again walk the pathways of Adyar. In imagination I often do. I then visit every flower-bed and every corner of the roads. I walk down Founders' Avenue, and I note each well where I once installed an electric pump. Every tree and stone is a part of Adyar. I was interested to read of the improvements to the Vasanta

Press. It reminded me of the days of dear Sitarama Shastri, when I had installed the motors to turn each press. Sitarama would tell me the speed he needed, and often we had to discuss the hours of working, for the main Madras supply had a habit of closing down for hours, with the Power House for an alternative supply of current. I remember one of the Library pandits speaking of the One Supreme Life, outside of which there is nothing, and which is in every tree and bush and in every house on the estate. "Nature," the pandit said, "is saturated with God, as the cells of your accumulators are saturated with electricity."

Another pandit in the Library looking at the many shelves, awaiting their daily dusting, remarked to me once that if the Universe could be likened to a volume, then Man is the Index. So do I feel about Adyar, and the Society of which it is the focal point. Everything around us is not only a *part* of the Society but *is* the Society. Each department is an Index, so is each member.

What is the Society? It is not only an abstract community or body of the brethren; but it is also all our organized activities; it includes every single Lodge-room, however humble and ill-furnished, where brothers meet weekly to share and commune.

. . . The Christian Church is not only what has been called the

Body of Christ universal and catholic, but it is also every humble edifice of stone and ivied tower, to be found in nearly every village and country town, where men and women meet each Sunday and Saint's Day to praise and to revere. There is of course the enormous value of a "department of organization" in every religion, and it is part of the duty of adherents to make sure that the organization is a perfect channel, free of any obstructions of prejudice or selfishness, so that the Church or Society may be a means of unobstructed communication between heaven and earth.

That great man, Sir Thomas More, who lived in the days of controversy, said the Catholic Church was "Christ's *known* Church". He well knew what the Church was intended to be in a spiritual or mystical sense, but its usefulness must depend upon its *known* manifestation; that is, upon the outward activity for which the senses of sight and hearing were needed for its apprehension.

So at our great Convention we will be concerned with the Theosophical Society in both its abstract aspect, and equally in all the expressions as represented by Lodges, Sections and the various Orders of Service. The Living Water we cannot create, but the *pipes* we can.

It was a true instinct of a child who had the duty of collecting

flowers in a basket each morning for a garland. At the end of the pathway she always picked up a few stones and placed them in her little basket. Returning to her starting place, she took out the stones and placed them among the flowers of another bed. "For," she said, she was sure "the stones would like a little change of scenery". It is true that each stone, as each flower, can see His smile, and that there is nothing outside His smile. But we often need to be moved to a new flower-bed; so do Lodges, and also some Lodge officials who have remained in office too long. The "stones" need to be gently led by a child with flowers to another corner of the garden, where a fresh environment would give new opportunities.

To return to my Adyar, whose paths and flowers I hope to see again one day with many of you beside me, I wonder how many realize how *beautiful* Adyar is. Science is only a partial statement of experience and observation. Art, whether it be music, poetry or dancing, is an expression of a deeper Reality, whether it be under the garment of Beauty, Love or Truth.

Portugal

The annual report of the General Secretary, Mr. Felix Bermudes, shows 11 Lodges in the Portuguese Section; 8 in Lisbon and the other 3 respectively in Matozinhos, Oporto and Ponte do Lima; all are

carrying on active work. There are also some small groups in provincial towns engaged in an enthusiastic study of Theosophy. The membership of the Section now numbers 250. Fortnightly meetings are held, some taking the form of lectures on Theosophy, comparative religion and philosophy, and at other times symposia are arranged. The usual Theosophical commemorative days are also celebrated.

The Section magazine *Osiris* appears quarterly. It contains reports of meetings, poems and details of Lodge programmes. It reports that two founding members of the Section are enthusiastic about compiling a history of the Section, now in its 34th year, and are appealing to the older members before it is too late to search out and pass on to headquarters for this purpose any interesting historical material in the way of letters, lectures by Theosophical leaders visiting the country, photographs, and other data which could be used for this purpose. We wish them well in their project.

Cuba

The Theosophical Society in Cuba celebrated its 50th Anniversary throughout the year ending February 5th, 1956. It was commemorated by a stamp, used on its correspondence, drawing attention to the event.

At the annual Convention of the Section held in January 1956,

Señor Armando Alfonso Ledón was elected National President (General Secretary) and Señor Hugo Vargas Jimenez, National Vice-President. The administrative headquarters of the Section is now being concentrated in Havana instead of being divided between Havana and Cabai-guan; this will assist in a better organization of the work generally. There are now 23 Lodges with a total membership of 392, an increase of 135 during the year.

The Section was visited by Miss Helen Zahara, who is reported as having made "a brilliant tour through the island, delivering Theosophical lectures which were most interesting". Other visitors during the year were Mr. and Mrs. E. Norman Pearson, from the American Section, who delivered a series of lectures in Havana.

The magazine of the Cuban Section, *Revista Teosofica Cubana*, is published bi-monthly. It is an attractive journal of thirty-two pages, with original articles, news and reprints from various Theosophical sources.

The National President writes that a new cycle of progress has commenced as the Section enters its fifty-first year.

Burma

The annual Convention of the Theosophical Society in Burma was held on October 25th, 1955. Leading up to the Convention, the mem-

bers celebrated Dr. Besant's birthday on October 1st, and this was followed by a series of weekly lectures on different aspects of her life and work culminating in the Convention lecture on October 25th on the subject of "Dr. Besant as Statesman".

The report of the year's work in the Section shows a total membership of 71, in 7 Lodges, all of which meet regularly for study and discussion. Much interest is shown by the members in various humanitarian lines of work, such as the Burma Humanitarian League for Animal Welfare, the Burma Educational Trust, and the celebration of United Nations Day. The Theosophical book depot continues active; altogether 55,000 copies, in English and Burmese, of C. Jinarājadāsa's article, *The Two Dhammas*, were distributed. This was much appreciated by Buddhists generally.

We were glad to have the General Secretary of the Burmese Section, U Po Lat, as well as the Assistant General Secretary, U San Hla and his wife, with us at Adyar for the 80th International Convention of the Theosophical Society. Extending his stay by a few weeks following Convention, U Po Lat was able to share in the general life and activities of Adyar, and gave an excellent address on Buddhism to the students of the School of the Wisdom who were at that period taking the subject of religion as their study.

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: Edwin N. Lord.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E. 3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>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-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkai 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mr. I. G. Miford-Barberton.	P.O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C. 4.	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarité.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Herr Erling Havrevold	Bjornstetv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	..	..	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>

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1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	Boletín Mexicana; Dharma.
1919	Canada	Li-Col E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	The Canadian Theosophist.
1920	Argentina	Señor Enrique O. Gossweiler.	Casilla Correo No. 238, Rosario	Teosofia en Argentina.
1920	Chile	Se. or Ricardo Michell A.P.	Casilla 3603, Santiago.	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo.	O Teosofista.
1920	Bulgaria	Gretar Fells	Ingolistr. 22, Reykjavik	Gangleri.
1921	Iceland	Mr. Felix Bernudes	Rua Passos Manuel, No. 20-cave, Lisbon.	Osiris.
1921	Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1922	Portugal	Señor Mario Radacelli	Palacia Diaz, 18 de Julio 1333, Montevideo	Revista Teosofica Uruguayana.
1923	Poland	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	Heraldo Teosofico.
1925	Uruguay	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	The Plenoma.
1925	Puerto Rico	Monsieur Kostis Melissaropoulos	3 Ehnrikis Trapezis Square, Filothei, Athens	Theosophikon Delion.
1925	Rumania	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	Serenidad.
1925	Yugoslavia	Señor Segundo Rodriguez (Atig.)	Apartado 2718, Lima	The Lotus.
1926	Ceylon	Dr. Benito F. Reyes	P. Florentino Corner Iba Streets, Quezon City.	Revista Teosofica; Bolotin.
1926	Greece	Señorita Corina Martinez	Apartado Postal 539, Bogotá	Saurabh.
1926	Central America	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	Theosophy in Pakistan.
1926	Paraguay	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	Theosophical News.
1926	Peru	Mr. V. Rajagopal	P.O. Box 752, Singapore	Mitteilungsblatt.
1926	Philippines	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	Dao Hoc.
1926	Colombia	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	
1926	East Africa	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc.	
1926	Pakistan	Señor Pablo Bonilla T.	Sud Viet-Nam	
1926	Malaya and Singapore	Señor Miguel Monge Echandi	Apartado 2907, Caracas	
1926	Northern Ireland	Dr. Benito F. Reyes		
1926	State of Israel	Señor Segundo Rodriguez (Atig.)		
1926	Japan	Señor Miguel Monge Echandi		
1926	Vict-Nam	Dr. Benito F. Reyes		
1926	Venezuela	Señor Miguel Monge Echandi		
1926	Presidential Agency.	Señor Miguel Monge Echandi		

* Presidential Agency.

† Federation.

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

Canadian Federation

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

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