

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

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

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

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THE THEOSOPHIST

Edited by N. SRI RAM

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bounds in the callous nature of the experiments that are performed. It is to be gravely doubted if anyone can be a true altruist towards human beings who is not also sympathetic and compassionate towards life in other forms.

The above remarks are prompted by the announcement of a "World Coalition against Vivisection," described by its promoters in Geneva as an important step in the fight against a practice which has to be combated very seriously throughout the world. While there have been a number of societies in different countries working devotedly for the cause, it is only now that an attempt is being made to unite them into a world-wide movement which will work in various educative and considered ways to awaken the conscience of the public, and prove the hollowness of many of the assertions of those who believe in vivisection as a means of promoting human health and happiness.

* * * *

Here is a description of a so-called advance in the field
What Good? of physiological experiments:

An artificial heart in plastics has been perfected by a team of French scientists and technicians, and this up-to-date machine has replaced the natural heart of a dog for a remarkable length of time. This apparatus was invented by Mr. Rene Derveaux, a technician specializing in electronic and electro-mechanic relays. Its dimensions had to be those of the natural heart, so that it could easily be introduced into the living organisms. The artificial heart is a small apparatus in plastic, weighing less than 300 grammes, about 20 cm. long, operated by a pneumatic system and controlled by a series of electro-mechanic relays. This artificial organ was tested on a dog, who tolerated it for a considerable length of time, but it was not possible to close his thoracic cage after the placing of the artificial heart.

Mr. Rene Derveaux pointed out the fact that it was purely a physiological experiment, as the final improvements that have to be brought to an apparatus fit for the human organism entail intensive research.

It is difficult to see what good it does to humanity to discover that such a technical feat can be performed. Now

it will be not only a question of improving this plastic heart—which means testing each little improvement on ever so many dogs—but also of innumerable others wanting to repeat the experiment for themselves. Such experiments, whether for advance of so-called knowledge—a doubtful benefit, since the knowledge is so liable to misuse—or with the motive of procuring some vague benefit for humanity, are actually leading humanity further and further astray from the path of its own happiness.

We see everywhere in the world today the tendency to look upon human beings and all living beings as though they were mere machines, whose parts can be taken out and replaced; and in the process of various activities following upon this view, all the finer susceptibilities are pushed aside or suppressed and lost. It does not occur to the experimenter for one moment to put himself into the consciousness of the animal upon which he operates; its body is to him only a thing of parts, a mass of reactions, completely outside himself and cut off from his own susceptibilities and feelings. It is only in the comparatively few cases in which the animal is a "pet," that such a man is disposed to feel as the animal feels, in some little degree. In every other case the disposition does not exist; it is shut off by self-centred ideas which prevent its manifestation, by thoughts which do not touch that aspect of him which makes him essentially a human being and not a mere machine.

The more the concentration on technology, the dominant interest of this age, the more utterly lost are those instincts of the very soul of man in which lie both his wisdom and the possibility of his happiness. There is no end to the concrete "facts" that can be amassed in this world, and what can be performed with those facts. But of what use, if the result is to transform the man into a soulless entity who has sacrificed his very humanity in order to gain an increase of technical

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 1875, and incorporated at Madras, April 3, 1905. Its three 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 latent powers in man.

FREEDOM OF THOUGHT

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

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 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 member, 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 impose 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 teachings 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 his 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 30,

The Theosophical Society, while co-operating with all other bodies who 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 in developing its own work on the broadest and most inclusive lines, so as to move forward 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.



THE THEOSOPHIST ON THE WATCH-TOWER

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

AS long ago as 1885 it was indicated by the Masters in *The Mahatma Letters* that the cause of humanitarianism, as represented by the anti-vivisection and vegetarian movements, was close to Their hearts. Writing about Mrs. Anna Kingsford, the author of *The Perfect Way*, one of Them said:

Her constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to the consideration of our Chohans, as of all true Buddhists and Advaites. Hence our Maha-Chohan's preference in this direction.

In another Letter there is this statement:

Suffice that you should know that her anti-vivisection struggle and her strict vegetarian diet have won entirely over to her side our stern Master.

The "stern Master" was the Adept known as the Mahā Chohan.

Since those days more than seventy years ago the practice of experimentation on animals has increased many thousand-fold as regards numbers, and worsened beyond any imaginable

cunning? Is there not a law of "thus far and no farther" to what one might want to do in relation to one's fellow-beings?

* * * *

One of the worst evils of this age of inter-communication is the amount of propaganda of the most diverse sorts to which the individual is constantly subjected. He has less and less of a chance to think for himself in a world which is constantly tempting, moulding and injecting its ideas into him. An outstanding illustration of this is to be seen in an election in the so-called democratic countries, in which "the common man" is exposed to such a hurricane of speeches, posters and efforts to rouse mass-emotion that in the result there is extraordinarily little of his own judgment, apart from the various notions instilled into him and their concomitant passions.

The doctrine of the right of the common man becomes, in effect, the right of those who have designs of some sort upon him—political, commercial and so on—to exploit him for their purposes. Cannot political parties, if parties must exist, state what their Governments have done, and what is their programme, and leave the rest to the voters? It is highly interesting in this connection to find that there is one man who proposes to do precisely this. Speaking with regard to the coming elections in the U.S.A., President Eisenhower said recently:

... Neither for re-nomination nor re-election would I engage in extensive travelling and in whistlestop-speaking—normally referred to as barnstorming. I had long ago made up my mind, before I ever dreamed of a personal heart attack, that I could never, as President of all the people, conduct that kind of political campaign where I was personally a candidate. The first duty of a President is to discharge to the limit of his ability the responsibilities of his office. . . I shall, in general, wage no political campaign in the customary pattern. Instead, my principal purpose, if re-nominated, will be to inform the American people accurately, through means of mass communication, of the foreign and domestic programme this administration has designed and has pressed for the benefit

of all our people; to show them how much of the programme has been accomplished or enacted into law; to point out what remains to be done, and to show how we intend to do it. . . If the American people choose, under the circumstances I have described, to place this duty upon me, I shall persist in the way that has been charted by my associates and myself.

It might be said by a cynical-minded critic that President Eisenhower is making a virtue of necessity because of his health, but his words make it clear that apart from any consideration of his health, he had decided on it for other reasons, showing thereby that his whole attitude in the matter is essentially not that of a party man, but of one who has the largest interests of his people at heart and is willing to place himself at their service.

If this fine lead inspires others to adopt a similar attitude, politics to that extent will gain in dignity, and democracy be helped to shape a course in which the better mind of the Demos will have a chance to prevail over its baser aspects.

* * * *

There has been at work in England for some years now a Royal Commission to consider whether the law in that country, which still retains the death penalty for certain offences—although such offences have been reduced since two centuries ago to what might be called the hard core of objectionableness from the State's point of view—should not be altered, so that life-imprisonment and not death is the punishment even for murder. Since then certain instances have come to light, causing a sensation amongst the public, in which a man sent to the gallows has been later proved innocent, with of course no possibility of undoing the deed. As a result of feelings aroused thereby, the House of Commons has passed a resolution, with the free votes of its members, expressing itself against the death penalty. It remains to be seen whether the Government, which appointed the Commission in order to parry a previous demand, will now carry out the resolution.

To Kill or Not to
Kill—by Law

There are of course other countries besides England—among them India, where the teaching that life is sacred comes from the most ancient times—in which the rule of taking one life for another is still in vogue and practised. But the question raises deeper considerations than those usually brought to bear upon it. Does the forfeiture of his own life expiate the deed of the unfortunate man who committed the crime, or does it only pile up one cruel deed on another? It may even be argued that the murderer generally acts out of stupidity in an outburst of passion, whereas the law acts deliberately, with cold calculation under the cloak of justice.

The angle from which the question is generally viewed is: How far does hanging—or electrocution—act as a deterrent to murder? But is there no other way than the deterrent of terror? From the broader, Theosophical point of view, no human problem can ever be solved, ultimately, by getting rid of the man who creates the problem.

The story goes that one of the Mughal Emperors in Delhi asked his court whether he, the Emperor, who in those days had absolute authority, was greater or God was greater. One of the courtiers, both devout and astute, is said to have answered discreetly that God cannot banish any of His subjects from His kingdom; the Emperor could, there being plenty of unclaimed land in those days and no visa regulations.

Nor can we get rid of our fellow-human beings for good, whether they be criminals or savages. According to Dr. Annie Besant, those Australian aborigines who were annihilated by the white settlers that first went there from England, were reborn quickly, drawn by force of Karma, into the English population itself. All that we accomplish by dispatching a person is to push him out, and he comes back into closer relations than ever with those who caused his exit.

Society needs to protect itself; but it cannot protect itself by seeking to push out a problem which has been bred by

itself, leaving its cause untouched, any more than an individual can escape from a psychological malady instead of dealing with it by such rational means as are within his capacity.

Happily there is an increasing awakening throughout the world to the fact that education, not punishment actuated by vengeance, is the true remedy. Much more can be accomplished and in the long run lastingly whether in education, State or society, by an intelligence that applies itself patiently with kindness to its tasks, than can ever be effected by brutality and terror.

* * * *

May a woman be promised or given in marriage on payment of some consideration to her parents, guardian or family? May the husband of a woman, his *Rights of Women* family or clan transfer her to another person for value received, or otherwise? May a woman on the death of her husband be inherited by another person? May a child or young person be delivered by parents or guardian to another person for exploiting his labor? May a person of servile status be mutilated or branded?

Apparently such things may still be done or are being done in certain parts of the world. The United Nations Economic and Social Council is to consider a draft Convention, framed by a committee which has been studying these matters. The Convention will then be presented for adoption to the various States, and after adoption it has to be carried out by the States concerned. The progress of the world in such matters is slow but because such practices as those mentioned above do not exist in those countries which regard themselves as advanced, the measures taken to deal with them may not receive the attention they deserve. Yet the happiness of even the most primitive people is as important as the happiness of any other people.

N. SRI RAM

THE CONCEPT OF SHIVA

By N. SRI RAM

THE cult of Shiva-worship has been in existence in India for a long time, and it centres round a conception which is highly interesting from the occult standpoint, as given in Theosophical literature.

Shiva is one of the Three Persons of the Godhead according to Hindu ideas, Brahmā and Vishnu being the other Two. In the language of the Christian creeds, "none is afore or after the other," They being of one substance though with different functions. Sometimes in Hindu philosophy and in the popular religion one particular God or aspect of the Deity is exalted. Brahmā, for instance, as the progenitor of all, may be thought of as the highest God. But in another context another God or aspect, Vishnu, may appear supreme. The very word "Vishnu" means the "all-pervading". We may therefore regard Vishnu as the Deity who stands behind and embraces all the aspects that are different in manifestation. Sometimes, to distinguish this underlying reality from the manifested aspect, He is called Mahā-Vishnu, *Mahā* meaning "great". Vishnu, in this sense of an omnipresent Deity, has a triple aspect. In one of the books He is referred to as the Deity who is Brahmā, Vishnu and Shiva.

H. P. B. quotes an Indian work as saying that *Mahat*, the Universal Mind, or, as she calls it, "the pre-cosmic ideation," is Vishnu before it manifests as Brahmā and Shiva. It seems

to be the case that sometimes Brahmā is spoken of as the one God of manifestation, who undergoes a number of transformations; sometimes that Deity is spoken of as Vishnu, although ordinarily Brahmā is the Creator and Vishnu the Preserver.

The Deity who is Brahmā and Vishnu transforms Himself into Shiva, the Destroyer. So these three are aspects of which one is derived from the other. The same thought, that it is the one Deity who transforms Himself into different guises, is borne out by the statement that the complexion of Shiva is different in different periods of time. H. P. B. interprets this as meaning that the races are evolved in order with differently colored people—blue-black, red, yellow, white, and so on. That is possibly just one interpretation. The main idea seems to be that at the very source there is only the One Life, and that Brahmā, Vishnu and Shiva are all Deities who appear again and again in each succeeding cycle necessarily with a certain difference. They are aspects of the Supreme Principle manifesting periodically and going back into the original state.

Shiva is described in *The Secret Doctrine* as "the immediate production of the First Principle"; that is why He is so purely spiritual in His nature. The Kumāras, who are said to be ageless, eternally young, are also spoken of as Intelligences or "Dhyānis" derived immediately from the Supreme Principle, so that they are in some way manifestations of Shiva. In fact Shiva Himself is spoken of sometimes as Shiva-Kumāra, indicating His Eternal Youth. All the Kumāras are in the Hindu lore mind-born sons of Brahmā, the first manifested Deity. Perhaps we should say they are manifestations on the very first plane of the cosmos, who remain there. Vishnu is very often pictured as having His abode on the waters, another name for Him being Nārāyana. He may well be regarded as the God who pervades the watery aspect, the realms of matter, symbolized by water, whereas Shiva represents the principle of

fire and is the transformer through whom the spiritual energy is stepped down from the transcendent to the plane of manifestation. There is a Samskrit verse which speaks of the one Fire as having its seat in the midst of the waters. The fire is the consuming energy of God or Divinity which continually modifies the state of matter through which it flows. H.P.B. regards the triangle in the Theosophical seal, which has its vertex pointing downwards, as typical of Vishnu, and the upward pointing triangle as symbolizing Shiva, whose nature is a pure spiritual aspiration, all the time gravitating towards the source from which it has descended. Shiva is the pure essence which represents the spiritual quality of things. The term "Seventh Principle" was used in the old Theosophical writings to refer to it, but we do not use these terms very much at present.

The word Shiva appears to have come into existence at a later period. Originally the same God was spoken of in Hindu scriptures as Rudra. Sometimes He is called *Shiva Rudra*, referring to two different aspects, *Rudra* with reference to the disintegration of forms, and *Shiva* in the aspect of regeneration, the life released by the destroyed form. These descriptions are interesting when we can understand their deep meaning.

Shiva is regarded popularly as the typical or archetypal Yogi, the yogi of yogis who destroys the passions of the physical nature in order to awaken the perceptions of the spiritual consciousness. He is the destroyer of the baser, the confining aspect of things. Yet at the same time He is the Regenerator, who brings into existence the spiritual Being encased in humanity. The spiritual man is essentially that consciousness which from purely human levels has been able to raise itself to a state in which it functions with the purely spiritual attributes. Shiva is especially the God, or aspect of the Deity, towards which spiritual aspirants are recommended to turn their thoughts. That is especially so in one school. But there are

other schools which hold up Vishnu as the supreme Deity to be worshipped. From our viewpoint, these are distinctions which are merely to be understood. It is foolish to make such comparisons as are indulged in by devotees of the different sects.

It is because Shiva represents the awakened spiritual principle in man that He is described as possessing the third eye. In *The Voice of the Silence* H. P. B. uses the Tibetan phrase, the Eye of Dangma, referring to the same. When this eye is opened it is supposed to give an insight into everything which had till then been closed. The opening of this inner eye is not just clairvoyance in the ordinary sense, H.P.B. explains. It is much more the spiritual intuition which is a faculty that will be manifested fully in later rounds.

There is a reference to Shiva in one of the *Mahatma Letters* which is a quotation. He is there spoken of as "plunged in the depths of true Being, which is no being but eternal, universal Life," and as being "above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis".

The popular conception of Shiva is that of One who sits in profound meditation on Mount Kailāsa. There is a good deal of allegory surrounding this conception. The idea of rapt meditation on a lofty solitary peak represents the state of aloneness in which alone the true nature of the highest spiritual principle can be realized. It is only in a state not of loneliness but of aloneness that there can be absolute purity as well as absolute freedom. To be alone is to be unattached, not uncomprehending, but unaffected or undisturbed by what is touched, a state of primordial purity into which no extraneous influence has entered. It is also a state of freedom, because of freedom from any modifying influence, pure self-determination. All our determinations are products of influences exerted upon us.

The very word Shiva means pure, good and auspicious. Even ordinarily the Shaivites, those who are worshippers of Shiva, although they anthropomorphize the principle as is the popular tendency everywhere, generally live strict lives. They often wear white ashes on the forehead which are not the ashes of penitence, the sentiment of Lent in Christian lands, but typify that dispassion which arises from the destruction of the passions.

The quality of detachment or unworldliness is a pronounced characteristic both of the Shaivite and Buddhist systems of thought although they are so very much unlike in various respects. The detachment culminates in that aloneness which belongs to Shiva. In fact, without a measure of detachment there is no possibility of attaining that calm which is superbly illustrated in both Shiva and the Buddha. How can any one of us quiet the mind which rushes about like an unbroken colt all over the field? You cannot break the mind, for if you break it you cannot use it. The mind can become still only through detachment. A man who is inwardly detached will be tranquil and quiet.

Shiva is said to receive on His head the waters of the Ganga. That is to say, He receives into Himself those extra-cosmic forces by means of which the transformations that take place within the field of evolution are effected step by step. These may be thought of also as forces which are outside a particular system. The forces are tremendous, as we can now well believe, because we see that in the very heart of matter even as we know it there are concealed forces of inconceivable intensity. The torrent of spiritual energy which is Ganga is received by Shiva into His being, and is stepped down. To use an electrical simile, the forces are transformed from level to level. The forces brought down are typified by the physical river Ganga which flows past Kāshi or Banaras. This river is supposed to have been brought down

from some lofty level through the mediation of Shiva and is therefore considered sacred. As the forces are stepped down through the various stages of matter, that which is purely subjective in the beginning is gradually made objective. I think it is rather a beautiful simile. Shiva receives the heavenly torrent into His ascetic locks and eventually the waters are released through certain channels. According to the legend, they were liberated as the result of intensive prayers addressed to Him. There are a number of stories which are different in details.

Sometimes He is spoken of as the terrific God. Any living being down here would be electrocuted if he touched a high voltage wire for which the human form is not adapted. Then there is the idea of Shiva as wearing a tiger skin. The tiger skin symbolizes the complete destruction of the elemental passions. The tiger is full of animal vitality apt to be somewhat destructive. "Kill out" says *Light on the Path* with reference to ambition and other impediments. There has to be the complete destruction of these beyond the possibility of revival. The same truth is brought out in the burning of the god of love or sensual passion who is said to have attempted to disturb Shiva in His meditation, with the result that Shiva opened His third eye and Cupid was turned to ashes on the spot. But such happenings are often not final. His wife is said to have pleaded for him and he is restored to life of some sort. This also is allegorical. He lives in memory which is the seat of the passions. Even when the passions are incapable of being manifested actively they continue their existence in a chamber from which they can be recalled.

Shiva is regarded as having a Consort, who is a form of *Shakti*. It is the energy that rays out from His nature. The energy is purely spiritual, but is made manifest only when there is a medium; and that medium is matter. The enkindling touch of the Spirit is necessary for the awakening of the

energy which seems to arise then from within the depths of matter.

Matter in the first state, or on the first plane of manifestation, being pure, may be described as virginal. The transformations of the Spirit on the different planes are all related to the transformations of Matter. They are wedded to each other, an idea which we must not make too anthropomorphic. The original matter which is purely spiritual is symbolized by Virgo or *Kanya*. Through it shines the life and energy of the Spirit, the life and the energy going together. That original state in which is the pure spiritual essence is spoken of as the "Virgin of Light". But later it is modified in various ways, becomes complex in its nature; the one energy breaks up into diverse currents, animating different forms. The Virgin becomes the Mother. In some of the ancient books there are references to three Mothers. Each of the three Gods, Brahmā, Vishnu and Shiva, has a Consort; she is an aspect or mode of manifestation in each case of the one Energy.

There is another symbol which is also interesting. Shiva is pictured as wearing the moon on His forehead, so that where He is there is an illumination like moonlight. It is the light of the Virgin or the light of the soul united with the Spirit. The person who has not gone into these matters carefully regards soul and Spirit as the same, but one advantage of the knowledge that we have in Theosophy is that we have some understanding of what these different terms mean. The moon always symbolizes reflected light. The sun is self-luminant. That is the distinction between sun and moon whenever these terms are used symbolically. It is the light of the sun which is reflected by the moon. The light of the soul is the light of the Spirit reflected by or through the soul.

The influence which belongs to the whole conception of Shiva is very pure. The influence of all the Kumāras is of the same nature. All the Kumāras are perpetual youths;

they are immortal, ever fresh and young, because they are still in the pure spiritual state from which they do not descend. It is only when the evolutionary tide has descended to its proper depth and then ascends to the original level that the connection is made between the nature which belongs to the Kumāras and the ascending or evolving consciousness. In other words, they are great Beings who so far as the lower planes are concerned await Their time to play the part assigned to Them in the evolutionary drama. The medium for Their influence, for the manifestation of Their quality, has to be evolved before it is possible for the evolving consciousness to contact that pure nature which obtains at the highest level. When the Kumāras are spoken of, the thought which comes to the mind is that of absolute spiritual purity with an eternal freshness. They constitute the pure spiritual essence, the precious water of spirituality.

The influence of the Shiva conception and Shiva-worship, in spite of various elements of grossness which may be intermingled with it, can still be felt in some of the Shaivite temples. It is also the influence which is predominant in the Bharata Samāj *puja*.

The picture of Shiva, as we find it in the bazaars, is generally a gross parody, a terrible materialization. Because the conception is so transcendent the worldly mind is incapable of understanding its loftiness and purity. In the book *The Christian Creed*, by C. W. Leadbeater, he points out how certain truths which are cosmic in their nature have been grossly materialized by the churches for lack of understanding. Apparently every truth which has to be understood in a subtle and delicate sense with a pure mind is liable to popular misconception. That is what has happened in the Hindu as well as other religions.

N. SRI RAM

ESOTERICISM OF CHRISTIAN DOGMA

CONTROVERSY BETWEEN H. P. BLAVATSKY AND THE
ABBÉ ROCA

(Concluded from page 399)

HEREFORE, the time is still far distant when "all the people of the universe will form one flock under one shepherd". Human nature will have to be completely modified before it occurs. We will have to attain the Seventh Race, according to the prophecy of the Book of *Dzyan*,¹ because it is then that the "Christos"—designated by his various pagan names, as well as those of the Gnostic "heretics"—will reign in the soul of every individual, in the soul of all those who shall have first accepted the *Chrêst*²—I do not say simply those who will have become *Christians*, which is quite another thing. For, let us proclaim it once for all, the word *Christ*, which means the *glorified*, the *triumphant*, and also the "anointed" (from the word *Χρίω*, to anoint) cannot be applied to Jesus. Even according to the Gospels, *Jesus was never anointed*, either as High Priest, as King or as Prophet. "As a mortal," remarks Nork, "he was anointed only once, by a woman, and not because he offered himself as King or High Priest, but, as he said himself, *for his burial*". Jesus was

¹ A Tibetan word, the Sanskrit *Jñāna*, occult wisdom, knowledge.

² A word which is neither the *Krest* (cross) of the Slavs, nor the crucified "Christ" of the Latins. The Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity, the *Christos*, crucified as a body of flesh and bones !!!

a *Chrêstos* : χρηστός ὁ Κύριος (the Lord is good), as St. Peter said (*First Epistle*, ii, 3), whether he actually lived during the Christian era or a century earlier, in the reign of Alexander Jannaeus and his wife Salome, at Lud, as stated in the *Sepher Toldoth Jeshu*.¹

And there were other ascetics in the condition of *Chrêstos*, even in his time: all those who, entering upon the arduous path of asceticism, travelled on the road which leads to *Christos*—the divine light—all those were in the *Chrêstos* state, ascetics belonging to the oracular temples (χρηστήριος, from *χράω*, belonging to an oracle; and *χρηστήριον*, vehicle of an oracle, sacrifice and victim). This was all part of the cycle of initiation; anyone who wants to be convinced of it has merely to investigate. No "sacrificial victim" could be united

¹ Having drawn to Madame Blavatsky's attention that, according to certain scholars, this assertion is erroneous, she answered as follows: "I say the scholars are either lying or talking nonsense. Our *Masters* affirm the statement. If the story of Jehoshua or Jesus Ben-Pandira is false, then the whole *Talmud*, the whole Jewish Canon is false. He was the disciple of Jehoshua Ben-Perahiah the fifth President of the Sanhedrin after Ezra who re-wrote the Bible. Compromised in the revolt of the Pharisees against Jannaeus in 105 B.C. he fled into Egypt carrying the young Jesus with him. This account is far truer than that of the New Testament which has no record in history."

[Reference is here made to the tradition preserved in the *Gemara* of the Babylonian *Talmud*, namely, in the treatises known as *Sotah* (chap. ix, 47a) and *Sanhedrin* (chap. xi, 107b). Consult in this connection H.P.B.'s article, "A Word with the Theosophists" (*THE THEOSOPHIST*, Vol. IV, March 1883, pp. 143-145; re-published in her *Complete Works*, Vol. IV, pp. 190-196); a footnote embodied in the second instalment of her essay, "The Esoteric Character of the Gospels"; and the valuable work of G. R. S. Mead, *Did Jesus Live 100 B.C.?* (London and Benares: Theosophical Publishing Society, 1903), who has surveyed all available exoteric evidence on this subject.

The recent discovery of certain "Scrolls" in a cave around the Dead Sea go a long way towards confirming the tradition contained in the *Talmud*.

Mention should be made here of the fact that H.P.B.'s original French sentence is somewhat ambiguous; a literal translation of it makes it appear equally ambiguous in English. Therefore, to eliminate any possibility of confusion, it should be pointed out that it was Jehoshua (or Joshua) Ben-Perahiah who was compromised in the revolt against Jannaeus, and fled to Egypt with the young Jehoshua Ben Pandira.—B. DE ZIRKOFF]

to *Christ triumphant* before passing through the preliminary state of the suffering *Chrêst* who was put to death.

Astronomically, it was *the death of the Sun*,¹ but death the precursor of the *New Sun*,² death engendering life in the bosom of darkness.

Psychologically, it was the death of the senses and the flesh, the resurrection of the spiritual *Ego*, the Christos in each one of us.

Yes, it is indeed the *Christos himself* who directs this occult movement; but if it is so, it is not with the idea that Saint Peter, *who denied his Christ three times*, should receive the keys of the mysteries from the hands of the Mahâtman, nor that the latter should re-enact the scene of the three Magi-Kings. It is hardly necessary to repeat again that which other Mahâtman, the Hierophants of Egypt, repeated every 19 years, according to the *Metonic Cycle*, five or six thousand years, at least, before the nineteenth century. The astronomical Christos can have but one anniversary of birth and of resurrection in 19 years, as shown by Gerald Massey, because his parents are the Sun and the Moon, the heavenly bodies which accompany "the Man crucified in Space," which images preceded even the figure described by Plato. That day, consecrated by a ceremony, was fixed in Egypt according to the full moon of Easter.³

As stated by the London Egyptologist and lecturer quoted above:

The birthplace of the Egyptian Messiah [Horus] at the Vernal Equinox was figured in Apt, or *Apta*, the corner. . . .⁴

¹ Upon the *cross* of the *autumnal equinox*, the point where the ecliptic crosses the equator, and where the sun descends into that latter circle, announcing winter, death.

² Christmas, when the sun reascends towards the equator after having passed the winter solstice, announcing spring, the renewal, Easter.

³ Among the Christians also, the day of the Nativity is determined by the full moon of Easter, a strange coincidence!

⁴ [*The Historical Jesus and Mythical Christ*, p. 7.]

But *Apta* also means the *Crib* and the Manger, therefore the child born in the *Apta* was supposed to be born in the *Crib*, and this *Apta*, as *Crib*, is the hieroglyphic sign of the birthplace of the Sun.¹

This point was indicated by the intersection of the colure of the equinox with the equator, and as it passed from sign to sign, the corresponding star of the Orient (or of the East) served to mark its position.

. . . . When the birthplace was in the sign of the Bull, Orion was the star that rose in the East to tell where the young Sun-God was reborn. Hence it is called the "Star of Horus". That was then the star of the "Three Kings" who greeted the Babe; for the "Three Kings" is still a name of the three stars in Orion's Belt. . . .²

And our author adds:

Plutarch also tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C.³ And Mithras was fabled as having been born in a cave. Wherever Mithras was worshipped the cave was consecrated as his birthplace. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated. The "Cave of Mithras" was the birthplace of the Sun in the Winter Solstice, when this occurred on the 25th of December in the sign of the Sea-Goat, with the Vernal Equinox in the sign of the Ram. Now the Akkadian name of the tenth month, that of the Sea-Goat, which answers roughly to our December, the tenth by name, is *Abba Uddu*, that is, the "Cave of Light"; the cave of re-birth for the Sun in the lowest depth at the Solstice, figured as the Cave of Light. . . .

This cave was continued as the birthplace of the Christ. You will find it in all the Gospels of the Infancy, and Justin Martyr says: "Christ was born in the Stable, and afterwards took refuge in the Cave." He likewise vouches for the fact that Christ was born on the same day that the Sun was re-born in *Stabula Augiae*, or, in the Stable of Augias. Now the cleansing of this Stable was the sixth labour of Heracles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign. But mark this! The cave was the birthplace of the Solar Messiah from the year 2410 to the year 255 B.C.; at which

¹ The Egyptians carried the new-born in its crib through the streets of Alexandria.

² [*Op. cit.*, p. 7.]

³ [*Lives: Life of Pompey*, ch. 24.]

later date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adon, Tammuz, Horus or Christ, could have been born in the Cave of *Abba Uddu* or the Stable of Augias on the 25th of December after the year 255 B.C., therefore Justin had nothing but the Mithraic tradition of the bygone birthday to prove the birth of the historical Christ 255 years later!¹

Thus, with mathematics and astronomy to help us, it has been demonstrated that Jesus could not have been born on December 25th, 255 years later; the precession of the equinoxes or the sidereal axis forbids it.

It is in this ancient wisdom, and in the Christos of the Gnostics under its various names, that the Theosophists, disciples of the Mahātmans, believe. Is the Abbé Roca ready to make the Pope accept this belief, and to accept it himself?—I doubt it. What, then, can we do?

The Abbé Roca quotes us passages from Paul speaking of the "Word made flesh" and of a God existing *corporeally*; but the Abbé Roca is too learned to deny that the *Epistles* of St. Paul have not come down to us entirely immaculate. For several centuries the Church refused them a place among orthodox scriptures, as it did also the *Revelation* of St. John, and when these two books were accepted, they were, *as is definitely proved*, in a mutilated form.

But for that, the great enemy of St. Peter would have made but one mouthful of the apostle of the circumcision. That is why, to the expression advanced, "the Word made flesh," Theosophists—Gnostic and Buddhist—could oppose these other words of Paul's asking whether the Galatians are foolish enough—after beginning with faith in Spirit—to fall back into a belief in a *corporeal* God; for that is the esoteric meaning of what he says in his *Epistle to the Galatians*, iii, 3, etc.

There is another extraordinary thing which the Abbé Roca really ought to explain to us. It would appear, *from every calculation*, that Paul had been converted to Christ three

¹ [Massey, *op. cit.*, pp. 6-7.]

or four years *before the crucifixion of Jesus*! Thus, according to the *Acts*, his vision dated from the year 30 or 31, but according to what he also told the Galatians it must have occurred in the year 27. He said, in fact, that he had not gone to Jerusalem for three years after his conversion (*Galatians*, i, 18 *et seq.*), and after this he spoke (*ibid.*, ii, 1 *et seq.*) of returning there *fourteen years* later, with Barnabas and Titus. Now, "the date of that second visit at least, if not of the first, can be *historically fixed*, because it was made during the great famine that is known to have occurred in the year 44, when Paul and Barnabas sent relief to the poor". If then we subtract 17 from the date of 44, it follows that St. Paul was converted in the year 27, that is, while Jesus still lived! And that can hardly be explained unless, as Gerald Massey proves (thus corroborating the facts taught in the secret books of the Gnosis—see *Isis Unveiled*, Vol. II),¹ Paul had been converted, not to Jesus of Nazareth, but to the *Christos* of the Gnostics. In his *Epistles* he has been made to fulminate against the *heretics*, but these heretics were actually Peter, James and the other Apostles.

I am ignorant of what the erudite Abbé Roca intends to disclose to the world in his next volume on the subject of the "Fall from Eden" which he regards as a cataclysm, "punishment of a frightful crime, of an audacious revolt"; but I can assure him that the opinion of the "Theosophists-Chelas" upon the subject is already formed in advance.

The terrible crime was merely the natural result of the law of evolution: that is, the races—hardly solidified at first—of our androgynous and *semi-ethereal* prototypes, materializing themselves little by little, taking on a physical body, then separating into distinct males and females, finally *procreated* carnally after they had formerly *created* their likenesses by entirely different methods which will be explained some day

¹ [The most likely passages are those on pp. 89-91, 137, and 162 footnote.—B. DE ZIRKOFF]

(if, however, one may express by the word *create* an idea quite contrary to that of engender).

This "audacious revolt" is again an *anthropomorphic* and *personifying* allegory that we owe to the Church, which materialized, in order to disguise them the better, all the ancient ideas—old as the world. It was a philosophic doctrine embedded in the esoteric meaning of the Promethean legend. The sacred fire which he stole from the Gods is the flame of conscious intellect, the spark which animates the fifth principle, or *Manas*; it is also the generating and sexual flame; that spark is the reflection—if not the very essence—of the Archangels or *Monads*, forced by their *karma* from the preceding *manvantara*, to incarnate in the astral forms of the *third* great pre-Adamite race before its "fall"—the fall of *Spirit into Matter*. That supposed "revolt," that "theft" of the *creative* fire, is a result of evolution (of which the Darwinian theory is but the rough exterior husk on the physical or material plane).

Once endowed with the creative fire, completely evolved mankind had no further need for the help of the Powers or creative Gods, such as the *Elohim* of chapter ii of *Genesis*. *Men became creative Gods*, in their turn, able to give life to beings like themselves; whence the Greek allegory of Uranus mutilated by Saturn-Chronos, who in turn finds himself mutilated by his son Jupiter; the allusion is perfectly transparent; since men had discovered, thanks to Prometheus, the *secret of the various methods of creation*, and were creating in their turn, what was the use of god-creators?

The so-called *theft* of the creative fire is, according to Enoch, the crime which caused the guilt of the *fallen* angels, of whom the Church has made Satan and his Host.

The Abbé Roca tells us again of the "*Sat* of the Hermetists," but he commits a double error in attributing that "*Sat*" to the Hermetists, who had never heard of it, and in calling it "Substance" like the *Yliaster* of Paracelsus.

Sat is a Sanskrit term, used in the philosophy of the *Vedānta*; it is an adjective untranslatable into any language; neither substance nor pure Spirit, nor even *any thing*, *Sat* is the infinite All, LIFE, or rather ABSOLUTE Existence, which cannot be translated either by the verb "to be" *היה* (Eheieh),¹ or by the verb "to live" *חיה*, of which the Kabbalists have made a glyph of existence by transmuting it in a dozen different ways without the meaning being altered, and applying it to their Jehovah. *Sat* is the Absolute, or Parabrahm—and where is the Vedāntin who would ever allow himself to call "spirit" Parabrahm, or the Neuter Brahma!—while the Yliaster of Paracelsus is only the *Anima Mundi*; it is not even *Mūlaprakriti*, which is the "veil of Parabrahm" (literally, the *root* of *Nature*), but simply the *Ākāsha*, the noumenon of the Astral Light, the veil between the Earth and the first waters.

To the ecclesiastical religion of Christianity which has materialized everything, which has carnalized the *Logos* or Word, which, out of the *unknown* God of St. Paul, has made an anthropomorphic being, our SAT would never be either comprehensible or acceptable; our Sat, of which *Ain-Soph*, the negative divinity of the Kabbalists, is merely a pale metaphysical copy.

As a Roman Catholic, the Abbé Roca tells us that, "*outside of God*, there exists in the universe but one and the same substance," whatever that may be. Disciples of the Mahātmans, the Theosophists, answer him: we reject a conditioned and limited God, though he would have *outside of himself* but one

¹ [According to Wm. Gesenius' *Hebrew-English Lexicon of the Old Testament* (1836), *היה* means "to be, to come to pass, to happen, to become, to be made or done, to come into existence," while *חיה* is a more infrequent form in Hebrew, meaning also "to be," or "to exist". *Eheieh*, *אהיה*, is the first person singular, "I am," such as in the well-known expression, "I am that I am," *אהיה אשר אהיה*, *eheieh asher eheieh*. Both verbs have their origin in the idea of "breathing".—B. DE ZIRKOFF]

mathematical point! We are not looking for a *dwarf-God*, a God endowed with human attributes, *made in the image of man*; above all, we do not want a God fashioned by the mortal architects of a Church which has had the audacity to proclaim itself *infallible*! The Divinity that we acknowledge, we who hardly dare to formulate an adumbration of its conception, is God-the-ALL, absolute, infinite, without beginning or end; the omnipresent divinity, of which the only WORD that can be "made flesh" is Humanity! And that Word, which corporeal mankind—especially that mankind found under the aegis of the Churches—crucifies constantly and without intermission, that Word resurrects only in the man who is sufficiently liberated from bonds tied by mortal hands, to no longer make for himself an earthly idol, either in a Church—the statue with feet of clay—or in the world, the Satan who never renounces his pomps and works!

The Christos which Theosophists, thus liberated, have acknowledged, ever since the *secula seculorum*, is the *spiritual Ego*, glorious and triumphant over the flesh. But, as the allegory of the Four Evangelists shows, the Son, from his resurrection, ascends to heaven to be for ever one with the Father. Does that mean that we should accept the "miracle" of the Ascension as applied to the resurrected body of a man who has been made into a God? Does it mean that a fact so supernatural has ever taken place in the history of mankind? No! We absolutely reject such an interpretation, we reject that dogma which degrades the great mystery of universal Unity,¹ because, as far as we are concerned, we explain it quite differently:

Once united to his Ātman-Christos, the Ego, by that very act, loses the great illusion called *ego-ism*, and perceives at last the fullness of truth; that *Ego* knows that it has never

¹The legend of the Ascension is merely an allegory as old as the world; to believe in it one would have also to admit the authenticity of the ascension of Elijah carried alive into cosmic space, himself, his horses and his chariot.

lived *outside* the great All, and that it is inseparable from it. Such is Nirvāna, which, for it, is but the return to its primitive condition or state. Imprisoned in its *oubliette*¹ of flesh and matter, it had lost even the conception or memory of that condition, but once the light of Spirit has revealed to it the illusion of the senses, it places no more trust in earthly things, for it has learned to scorn them; the Son is now united to the Father; thenceforth the soul is one with Spirit! And when a man has reached this point in the Gnosis, or Theosophy, what has he then to do with the dogmas of any Church?

As to the Church, it has always made mysteries, and as the Abbé says very correctly, "mysteries exist only for the ignorant"; furthermore, is it not Christ himself who is made by the Catholic Church to say: "... that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (*Luke*, xii, 3). And what is that, but a repetition of the commandment of Gautama the Buddha: "Go and proclaim on the housetops of the pariahs, and in broad daylight, the mysteries of the Brāhmanas which they have kept secret in their temples. They have done so for love of power, for control of the blind, and to usurp the prerogatives of the Devas (Gods)."

What the Brāhmanas were doing when Siddhārtha Buddha came to deliver the people from the yoke of that caste, the Roman Church has done to this very day in the West; Theosophists will bring to light the mysteries of the Catholic Church, *which are really those of the Brāhmanas*, although under other names; in doing so, they will merely follow the commandments of the two great Mahātmans: Gautama of Kapilavastu and Jesus of Judaea. Both of them had found their "Christos," the eternal Truth, and both, being Sages and Initiates, proclaimed the same truths.

¹ [Underground dungeon or cell where the prisoner was deliberately forgotten.—B. DE ZIRKOFF]

We all thank the Abbé Roca for his brave and generous words; we do not doubt that such priests as he, who have the courage to translate "the dead letter" of the symbolic texts and proclaim the esoteric truths "upon the housetops," may be ready to follow the way of Truth, the *Light* which they find on their path. Honor to such!

But we are not as optimistic, however, as he is. Though the Church sees its greatest "mysteries" unmasked and proclaimed by scholars of every country who are versed in Orientalism and Symbology, or by Theosophists, we cannot believe that it will ever accept our truths; we believe still less that it will ever confess its errors. And, as on their part, true Theosophists will never accept either a Christ made Flesh, according to the Roman dogma, or an anthropomorphic God, still less a "Shepherd" in the person of a Pope, it is not they who will move towards "the Mountain of Salvation"; they will wait till the Roman Mohammed takes the trouble of starting on the road which leads to Meru.¹ Will that ever take place? I leave that to the reader to judge for himself.

One last word! The Abbé Roca also speaks of the *triple meaning* canonically accorded to and recognized in the Biblical texts by his Church. But the Gnosis, like the *Gūpta-Vidyā* (the secret science), has *seven* keys which open the seven mysteries. When the Roman Church, or its adherents, shall have acknowledged and studied the four keys (or meanings) which they lack, it will be possible to set about prophesying. Until then, let us try, at least, *not to kill each other*, if it is not really possible *for us to love each other*. The future is the greatest of the mysteries and those who have, like Prometheus, the gift of seeing into the future, reveal the coming mysteries but to a small minority. Let us wait for wisdom to come to a greater number.

H. P. BLAVATSKY

¹ The sacred mountain, abode of the Devas.—EDITOR, *Le Lotus*.

GENES, VIRUSES AND THE ORIGIN OF LIFE

By E. LESTER SMITH, D.Sc. F.R.I.C.

*Based on a discussion by the Science Group of
the Theosophical Research Centre, London.*

THE mission of Madame Blavatsky was to combat the crude scientific materialism of her age. Ours should be to continue her fight, in a manner appropriate to the greatly changed climate of thought of our time. But today's materialism is not crude; it is subtle and hard to unmask.

Modern science not only compels our admiration, but so beguiles us with its achievements that we lose sight of its still materialistic philosophy. For example, how do we react when the science correspondents of our newspapers, brushing aside the cautious reservations of the scientists themselves, proclaim brashly that science is on the verge of discovering the secret of life? Do we read the account eagerly, and marvel, unthinkingly accepting the claim at its face value? Or do we smilingly reflect that the secrets of life are revealed only to those who abandon themselves to living, and are not to be discovered at the laboratory bench? No more can be discovered there than the mechanism through which life operates at the physical level. That indeed may well be a remarkable achievement, worthy of praise for what it is, but no more. We should always remain aware that life itself is

primal and insubstantial; it may arrange physical matter into a pattern for its own purpose, but it is not to be identified with either the matter or the pattern; it is more than these, and persists when the pattern is broken, and the matter dispersed.

Scientists have been speculating lately about the relationship between life and the genes, those particles on the chromosomes of cell nuclei that seem to be the carriers of inherited characteristics. The gene now appears to be little if anything more than a giant molecule of nucleo-protein; and information is gradually being assembled about its structure—the way in which the sub-units of individual deoxyribonucleic acids and amino acids are linked in intertwining spirals (slightly reminiscent of the structure attributed to the ultimate physical atom in *Occult Chemistry*). So far so good, but the more fanciful writers rush in to imply that if only the chemist could synthesize these giant molecules he would have created life. Actually he is many decades still from the ability to perform such syntheses, but the real point is that such a molecule would be no more alive than any other synthetic substance. It is conceivable that if it were implanted into an *already living* organism, it would be accepted and built into its structure unchanged. That in itself would not be so very remarkable; it happens normally with some simple molecules—certain sugars, vitamins and so on—that occur in food-stuffs. The interest of the experiment (if it ever became possible) would be to see if the synthetic gene replicated itself at cell division as the natural ones do. If it did, then the news would certainly hit the headlines in the popular science press. But what would it prove? Merely that the chemist, after years of painstaking work, had succeeded in building a complex molecule that Nature can construct almost in the twinkling of an eye. It would *not* be a living thing. Implanted into a dead cell, it would merely decay with the rest. Only where life was already flowing could it conceivably be swept into the

stream and utilized. Spontaneous generation is no more to be accomplished in such a refined though still naïve fashion than it was in Liebig's day. Let the scientist first essay the easier task of resuscitating a recently dead plant or animal; not a dormant form like a seed or spore, or an animal in a natural or artificially-induced state of hibernation, but one from which life has finally departed. This can perhaps be done, by direct action of the human will, trained to a technique that is still hidden from most men; but not by any foreseeable methods of orthodox science.

Certainly the gene lies close to life; we may say, perhaps it is the glove that life puts on to fashion animal and vegetable matter; but the gene is not life itself.

Indeed, some scientists are wondering if it is quite so fundamental and primal as they supposed; they are beginning to see the improbability of the secret of life lying in the structure of a nucleic acid, however complex this may be. Prof. Carl Lindegren writing in *Nature* (London, Dec. 31st 1955) under the title "Is the Gene a Prime Mover?" suggests that the gene may be a relatively recent addition in the evolution of the cell, essential though it now is to the functioning of living organisms. He draws the amusing analogy that electrical devices are essential to the life of a city like Chicago, and that deprived of them it would perish as a metropolis. Yet Chicago existed before electricity was harnessed for man's use. Prof. Lindegren casts doubt on the idea that the gene holds within itself the power of self-replication, except in association with its proper and highly specialized cellular environment. More specifically, the gene probably controls the synthesis of an enzyme, and the enzyme in turn mediates the synthesis of a new gene from simpler substances in the cell sap. Other components of the cell "appear to possess an autonomy which operates at this level". The gene may well therefore be an improvement upon earlier, simpler,

evolutionary experiments to the same end, rather than an essential pre-requisite to growth and reproduction.

A quotation may serve best to illustrate his line of thought and show how it approaches the Theosophical:

The secret of life is not to be found in the structure of any given chemical, but in the organization and association which makes the whole cell capable of producing all the components necessary to the synthesis of all the cellular organelles when placed in an adequate milieu. This statement does not solve the secret, but it denies that the solution lies in the gene alone.

The virus is another mysterious entity that puzzles some Theosophical students. Viruses are usually sub-microscopic in size, *i.e.*, smaller even than bacteria. Most bacteria can multiply in a chemically defined medium in a test-tube, but viruses can only multiply within a *living* cell. Even a recently-dead cell will not serve, but within its special environment the virus has this power of self-reproduction that is characteristic of living organisms. Yet viruses can be extracted by mild chemical methods from the cells they infect, and they turn out (like the genes) to be nucleo-proteins. A number of plant viruses have even been crystallized, and also recently an animal virus (poliomyelitis virus). Yet when the crystals are dissolved in water and used to inoculate an appropriate host, the characteristic infection ensues, and the virus multiplies.

Some scientific writers have speculated that the virus may represent a link between the living and the non-living. That indeed is little more than a restatement of observed facts, but they have gone on to suggest that study of the virus might provide a clue to the way life first came to this planet, implying that viruses represent a primitive stage from which more complex living forms evolved. Now this will not do, and for two reasons.

According to Theosophical literature, life first manifested on earth in etheric forms—forms which presumably acquired

a certain degree of complexity and organization, before densification into truly physical matter occurred. At present it is useless to suggest such a sequence of events to the orthodox biologist. Anyhow it is no solution to the mystery of how life handles dense physical matter; but it does point another direction to the quest. Probably the most fundamental characteristic of life is its ability to organize a field of force. We may recall Prof. Lindegren's significant choice of the words "organization and association" as pointers to the secret of life. Life operates from within, and the field of force draws in first the most subtle grades of matter that the living entity will use. This thought-form then serves as the matrix of mould upon which denser grades of matter, less easy to manipulate directly, are built up, after the likeness of the archetypal image. Stubborn, dense physical matter demands special techniques, that took Nature long aeons to perfect. It is these wonderful techniques that are now being discovered by the biologists and biochemists—but they are a long way from the heart of life. The scientist may indeed come nearer to the secret of life if he studies with due humility the secret of death. At the moment of death, the dense physical form is relinquished but, far from being extinguished, life merely withdraws into the invisible form it created first and which ensouled the physical all the time.

Scientific circles may before long be compelled by the logic of events to postulate the existence of this invisible nebulous matrix for every living thing. Recent research with radio-active isotopes has shown that plant and animal forms are by no means as permanent as they look. They are in perpetual flux: atoms continually enter and leave even the densest structures; molecules are degraded and rebuilt with fresh materials, so that within months or years almost the whole creature is renewed. Yet it remains recognizably the same entity. *Something* must sustain the basic design through

all this molecular change and attend to the accurate repair of damaged parts.

The second reason why the virus throws no light on the origin of life is that in all probability it is regressing rather than evolving. If we think of the virus as a gene that has become cancerous, then the whole picture falls into shape. It is the complete parasite that has wholly relinquished the ability to lead an independent life. Its degradation is so complete it has lost the organized structure of even the simplest cell. Stripped of everything except the bare minimum to allow it any hold on life, it is just a "naked gene". Extract it from the tissues it is infecting, and its vitality departs. In that state it is no more (nor less) alive than any other chemical substance; therefore it can be treated like any similar unstable protein; it can be crystallized perhaps, and may even be dissociated chemically into its nucleic acid and protein components, and be reassembled again. Yet while it remains chemically intact, it still carries its evil spell; it still retains the power to evoke life, under narrowly circumscribed conditions. If it is introduced into one of a very small range of already living organisms, it can resume its debased parasitic existence. Viruses appear to serve no useful purpose; they are exclusively destructive to their hosts. There is no symbiosis, as for example between certain nitrifying bacteria and the leguminous plants they infect, with mutual benefit. Viruses may be better likened to the dodder parasite, that eventually strangles the gorse-bush with its long red tendrils. This is not evolutionary progress; it is reminiscent rather of the left-hand path.

E. LESTER SMITH

In vain we admire the lustre of anything seen: that which is truly glorious is unseen.

SIR THOMAS BROWNE

DESIRELESSNESS

[In that jewel of a book, *At the Feet of the Master*, Desirelessness is given as the second qualification for a sādḥaka preparing for Initiation—the first being Discrimination (*Viveka*); the third a set of rules of Good Conduct, and the fourth Love or an intense desire for union with God. The following is a free English rendering of some teachings pertaining to the subject of Desirelessness, given in Hindi by the same living Indian saint whose teachings on Service appeared in *THE THEOSOPHIST* for January 1956.

—M. M. VARMA]

VIVEKA (discrimination, discernment, intelligence) makes it plain to a thinking man that he is not the body, even though for the moment he may be all too body-conscious. Each man calls the body *his* body, not himself; and there are many men who are ready to lay down their bodies to protect something they value higher—honor of self, family or country—or who would rather be released from the body if faced with an incurable and agonizing malady.

The states of wakefulness, dream and *sushupti* (deep sleep) are the states of the physical, the subtle and the causal bodies of man. The true man is obviously and demonstrably beyond these three states of the object world. The part enacted by an actor through the tabernacle of the body is not his *swarūpa* (true nature), and the body is only a temporary instrument of consciousness, a fleeting phenomenon. The discovery by man of what *he* is is his mission in life; and in that process of discovery consists the whole gamut of human evolution. It begins when man, whirling in the dark race of aimless *pravritti* (out-goings), *pauses* to enquire who he is. It culminates in his

realization of the True, the Good and the Beautiful—the Divine, or by whatever name we call that nameless Reality. This is the testimony of mystics, saints and sages of all lands and ages.

The awakening of *viveka* marks one's entry on the spiritual path. The fundamental test—a veritable touchstone—of one's progress on the path is the measure of his *desirelessness*.

Desire is born of *a-viveka* (lack of *viveka*), by man identifying himself with the body. There is no desire which has not its roots in man's body-consciousness. Indeed, desire is the direct product of one's identifying oneself with, or attaching oneself to, an individual, thing, state or environment. This is a symptom of *a-viveka*. Man has truly and firmly set his foot on the spiritual path only when, through *viveka*, he has awakened to his being not the body. Therefore, desirelessness is the first and foremost fruit of *viveka*. It is the base on which alone the temple of spirituality can be raised. Desire throws us outwards; love of the Divine takes us inwards. To love the Divine, one must be free from desire of the sensuous. "One cannot eat the cake and have it."

Desire cuts us both ways. If indiscriminately fulfilled, it produces attachment (*rāga*), which causes it to rise again and again. If suppressed, it produces anger and resentment, which cloud and confuse the mind. Thus, either way it produces disharmony.

Even as the outgoing waters of the river flow into the sea, then evaporate in the form of clouds, rain down and rejoin the rivers and again flow back into the sea, so the man of desires continues to be drawn into the sea of *māyā* (world of ever-changing appearances on the surface), revolving in the vicious circle of so-called life and death.

When one truly despairs of the world for giving him lasting happiness, one's desires die and one practically gets a foretaste of death. That, in reality, is *vairāgya* (dispassion,

desirelessness). *Vairāgya* is like a fire which burns the wood of *rāga* (attachment). As the fire itself subsides after burning the wood, so does *vairāgya* also subside after consuming *rāga*—when only *gñāna* (wisdom) shines, self-luminous.

What distinguishes desire from the true want of a soul is this. Desire is a pursuit which allures but from whose course the soul achieves nothing: a mirage. The true want of man restores one to the Beloved, through single-minded and one-pointed aspiration. Indeed, what distinguishes a spiritual *sādhaka* from the ordinary man of the world is that whereas the latter runs after manifold desires, the desires of the former have fused into one central desire: intense aspiration to realize God or Truth.

The man of many desires casts long shadows over his fellow-beings. As desires of individuals run riot they react on one another and therefore on society with all the competition and conflict that desire breeds. Greed, anger and hatred are the offspring of desire; and mankind can never have peace till the hearts of men cast out greed, anger and hatred. The *subtle* bodies of such men are perpetually at war even more than reflected on the physical plane. Desireless individuals alone can rid society of all its maladies. Only as a progressive number of individuals shed their temptations, desires, resentment and greed, will human society attain a growing degree of harmony and happiness.

Only a desireless soul can be a true servant of mankind. Only desireless souls can lay down the laws for the true progress of society, and only selfless souls can provide benevolent leadership in the various realms of human life; not those who resort to so-called service for achieving personal ends, gross or subtle. Only selfless pioneers or leaders give a push to a cause of a country, as is revealed by history.

Creative energy flows out of the desireless soul, not from the mud of desire. Desire is a dissipation of energy.

Desire is the food, the source of sustenance, of the ego. The cessation of desire makes for the disappearance of the ego. With the disappearance of the ego opens the flood-gate of Life Divine.

Why does not the mind find eternal *rasa* (joy)? Because it contents itself with fleeting pleasures.

The natural want of man is covered over by the unnatural phantom of desire. When the natural want of man devours the artificial desire, the child of man dies to the Child of God; which is verily a second birth. Life eternal follows desirelessness, even as day follows the night.

The *sādhaka* should ponder over what makes any thing or body in the world of appearances glow with beauty or loveliness. The truth of the matter is that whatever the thing or object to which the Self lends itself, that thing or object glows with the light of the Self. The wise one does not run after the shadow. The *sādhaka* who is still distracted by the objects of sense has not yet realized that just as the sweetness in all sweetmeat is of the sugar, so whatever taste or attraction appears anywhere in anything is His.

The man of many desires begs for things from God. The devotee begs for the Bestower of favors Himself, so that he does not have to beg again and again.

The world appears to be indispensable for man only as long as he is bound to it by attachments. When attachments are dissolved, the *sādhaka* realizes his freedom.

The pleasures of the senses—to which desire poses to cater—are an animal or sub-human target, not human.

As a gardener removes the weeds from the grass, even so the *sādhaka* removes desires from his mind.

* * * *

How to attain desirelessness?

Desire can only die a natural death when we are not in a state of want. The state of want is caused by our identifying

ourselves with persons, things and objects. Detachment from these releases our true nature, which is the Self, free from any want. For the *sādhaka*, however, whose *viveka* is not yet enough of a flame to burn off all desire a few useful ideas are suggested.

The first step towards freeing one's self from desire is to introspect into one's desires; to fulfil only such desires as relate to the present, which it is in our power to fulfil, and the fulfilment of which does not involve harm to another. At the same time, in the fulfilment of such desires too one should refrain from indulging in the sense of gratification thereof, for that would bind us and cause such desires to recur again and again and form a vicious circle. The rest of the desires must be surrendered by deep thought. Fulfilment of inescapable desires only gives the strength to renounce superfluous desires, and releases *viveka*.

The fulfilment of such desires should not, however, leave any trace of *sanskāras* on one's mind for being reaped in the future. There must be no contemplation of the objects of desire with reference to the past or to the future. Contemplation of desired objects is worse than their fulfilment.

Secondly, the *sādhaka* should engage himself solely in discharging the obligations of others which he has incurred as a result of his former identifications. This means that he must fulfil the rights of others by the performance of his duties to them; and that whatever rights he has imagined to be his, as a result of *a-viveka*, must be renounced by him. The sense of one's rights, in a *sādhaka*, only betrays his own sense of poverty. The man who claims rights from another has in fact subordinated himself to another, for he has made his satisfaction and happiness dependent on another's mercy. The *sādhana* of man consists in his yearning to meet his Beloved or to realize Truth. When the *sādhaka* is freed from

desire, he is freed from all bondage and attains life in Truth and Freedom.

The fulfilment of others' rights by our service, and the renunciation of one's own so-called rights is, thus, the first step towards desirelessness. This implies selfless service of others. The *sādhaka* should not indulge in any *pravritti* (activity) which is not of service to another.

Paradoxical as it may seem, complete discharge of one's duty to another frees one from attachment to the other.

At-one-ment and prayer; control of the senses, contemplation of God or quest after Truth are some of the other useful aids to the *sādhaka* seeking to rid himself of desires.

True renunciation is of the whole, not of a part. As long as a single desire pollutes the mind, it is a potential focus of the disease.

The ending of desire does not come from any change in one's environment, but by the right use of one's existing environment. Right use of one's environment is the surest means of release from the environment as well as from desire and *pravritti*.

The desireless man hears for the pleasure of the speaker; speaks for the pleasure of the listener; eats for the pleasure of the feeder; meets for the pleasure of the others; indeed, he lives only for the service of others or for the pleasure of his Lord.

Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value.

Lucifer

HISTORY AND THE ESOTERIC DOCTRINE

By BASIL P. HOWELL

Listen, now, to my version of the memoirs of Humanity.—H.P.B.

IT is a truism that history is a continuing process and is always in the making. Nevertheless, the subject is still divided academically into Ancient (to the end of the Western Empire, A.D. 476), Medieval (to the Reformation in Europe, A.D. 1517), and Modern. So considered, it suffers like the biological sciences from "missing links". If we have to depend upon documentary or hieratic narrative it becomes virtually impossible to attempt a serious evaluation of the ageless life and development of peoples. Adequate material which could link valid causes with their due effects is conspicuously absent. Particularly is this the case where many centuries and civilizations divide operative agencies from eventual results. When it comes to unseen factors, no reputable history dares treat them seriously, though sometimes they are classified as "imponderables". An exception is Professor Arnold Toynbee's monumental work, *A Study of History*, where he discusses confluent elements in the diffusion of culture and makes the bold statement that "every living human society, like every living individual human being, is all the time emitting waves of spiritual radiation which travel outwards through Space and onwards through Time till they impinge on other societies or other individuals whom they happen to strike".

Is it any wonder that history is so often felt to be without significance in any true sense of the word? Unless we see that the future is not "arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present, as the present is with the past,"¹ the historical process will cease for us to be a creative act, with the individual as the ultimate formative factor. This customary failure of perspective accounts also for the refusal to consider as of any importance historical developments prior to the couple of thousand years that have elapsed since the fall of the Roman Empire in the West. "Beyond—all is darkness . . . nothing but hypotheses," as the Master K. H. wrote to Mr. A. P. Sinnett in 1882, His correspondent having assumed a curious rush of human progress within the last 2,000 years as compared with a relatively stagnant condition up to the beginning of "modern progress".² The myopia that so often afflicts the historical outlook is largely due to the loss of the ancient teachings of Reincarnation and Karma. Without these keys to the evolutionary development of individual race and nations, it is inevitable that man should become "species of ape afflicted by megalomania," as in the definition of Hans Vaihinger (quoted by Havelock Ellis).

To restore meaning to history is also to explain much of the riddle of individual existence. The metaphysics of history becomes a reality when a study is made of the foundations of being and knowledge of man himself. Such an examination of basic principles will lead an unbiased thinker to the conclusion that, for real memory, we have to look beyond conditioned remembrance. There is a memory-sense of true Being where dwells the assurance of the truth of reincarnation and of the absolute justice which orders all the varied life of the personality. Indeed, it may be said that the history of race

¹ *Light on the Path*, essay on "Karma".

² *The Mahatma Letters*, page 150.

and nations is largely a recital of the working out of the five *skandhas* in the evolution of the human kingdom. For *rūpa* (material qualities), *vedāna* (sensation), *sanna* (abstract ideas), *samkhāra* (tendencies of mind), and *viññāna* (mental powers), all wait upon the rise and fall of collective man, just as their reflection attaches itself to the individual at each rebirth. In the operation of these principles of human consciousness we may perceive the wider processes of the law of Karma, by means of which the aggregate of personal karma is transformed into that of the nation or race to which the individuals may belong, and the sum of national and racial karma is that of the world in its relation to the human family. As there are seven different aspects of perception corresponding to the seven states of matter, so necessarily there exist seven conditions of consciousness in man. From a historical point of view the various systems of religion and philosophy must be in accord with the greater or smaller development of these conditions of consciousness.

The chief concession made by western philosophy to a metaphysical view of history is represented by Hegel (1770-1831). He wrote of dialectic as the philosophical process of reconciling the contradictions of experience in a higher synthesis. He held that there might be discerned a rhythm which could give form and meaning to historical development, and, within limits, could enable the next stage to be foreseen. The materialistic revaluation of Hegel's theory by Marx and Lenin and its effects upon world events are before us. All this has come to pass because of the incessant attempts, since the first century of our era, "to sweep away entirely from the face of the earth every vestige of that ancient Wisdom (the Secret Doctrine), and to shackle and gag every witness who testified to it". It is the restoration of that Wisdom to the thought of the day which alone can give coherence to history and meaning to human existence.

Unrelated aspects of history and the geological and kindred sciences find expression in the distant relationship felt by modern man to ancient races. This feeling is largely due to the loss of the idea of Reincarnation, described by Schopenhauer as "the natural conviction of man whenever he reflects at all in an unprejudiced manner". And yet, even within the so-called historical period, we may observe in the rise and fall of nations the emergence of cyclical factors in the slow transformation of human nature. It is admitted that the Roman Empire passed away because the old Roman character which made possible the working of its institutions had vanished. The downfall of the Roman Empire in the West was speeded by the deterioration of free manhood under autocratic rule. The perspicacious may see in the elevation and decline of Ancient Rome and Greece the involvement of karmic influences associated with earlier activities of these remnants of the Atlanto-Aryans. The Greek *polis* was ruined because of failure to respect the liberty of others. Again, on the authority of a great Teacher, we are given the explanation of the wreck of desolation that came upon India: "It is *selfishness* and *exclusiveness* that killed ours, and it [is] selfishness and exclusiveness that will kill yours."¹ So wrote Mahatma K. H. to Mr. Sinnett. For the individual the principle involved is clear: "The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law."¹

The inability of western minds to profit fully by non-Christian tributaries is but one of the effects of this general non-recognition of brotherhood in human affairs. Few western historians follow the example of Professor A. F. Hattersley

¹ *The Mahatma Letters*, page 252.

who, in his *Short History of Western Civilization*, refers to the beneficial influence of Muslim thought upon the intellectual freedom of Europe. He points out that early conquests resulted in Islamic absorption of Greek philosophical works, and that the field of speculation so opened up was widened by researches into Hindu and Persian material. In the tenth and succeeding centuries Christian scholars flocked to Cordova and other centres of Islamic learning to study medicine and the maps of Arab geographers. From Moslem Spain especially, commentaries and original works on astronomy, mathematics, geography and medicine came to the notice of European scholars. The Arabs introduced from the East the manufacture of cotton and paper, far surpassing those of the West in craftsmanship and beauty of design. In agriculture they were acquainted with the use of fertilizers and the importance of irrigation. It is a fact that while the Inquisition flourished free thought still continued amongst the Muhammadans of Spain and Africa.

H. P. Blavatsky always insisted upon the contribution of eastern thought to the cultural development of the western world. Among the less obvious reasons for her challenge were the importance of the study in awakening Egoic memory in the more earnest of her students, and the establishment of the intellectual foundations for the principle of Universal Brotherhood. Historically, too, she knew that the perversion of ideas had a pernicious effect upon the unfoldment of human life in all civilized communities. An example of her insight in this respect is seen in her treatment of the teaching of St. Augustine (A.D. 354-430). She realized that his accession to Christianity established an enmity between theology and science. Perceiving that the dogmatic Christianity of the Constantine period was the offspring of numerous conflicting sects, born largely of Pagan parents, she could discover but one original invention of the nascent Church—the doctrine of

eternal damnation, which gave the Church undoubted power over individual and State.

Where, then, are we to look for that spirit of unity and harmony which a reading of history discloses as the greatest need of mankind? Surely, only in those enlightened individuals who know its source to be in "divine philosophy—the spiritual and psychic blending of man with Nature" which will reveal "the fundamental truths that lie hidden under the objects of sense and perception". In this sense, the historical relationship of nations and races becomes an individual problem. As Ortega y Gasset wrote in another connection: "There is no other means of racial purification and improvement than this eternal instrument—a will which operates selectively."¹ In this he is but echoing the Platonic doctrine which showed that the whole structure of civic life (in the Greek meaning of the term) depends upon invisible forces and principles, and that what is called justice, so far from being an arbitrary convention, is that condition of the soul without which society would dissolve. Moral no less than physical forces play their part in the history of the individual soul as in those historical periods of mental and moral light and darkness which succeed each other as day does night. And, in all this long process, the ultimate formation of Universal Brotherhood remains an abiding purpose. Without it, man cannot be assigned his rightful place in the scheme of evolution.

BASIL P. HOWELL

¹ *Invertebrate Spain*, London, 1937.

MAN'S FAITH IN MAN

By JOY MILLS

RECENTLY a speaker quoted a statement that I think is significant for us to consider: "The tragedy of the nineteenth century was man's inability to believe in God; the tragedy of the twentieth century is man's inability to believe in man." Certainly it is true that while the ideal of brotherhood has been advanced significantly on many fronts, and numerous examples could be cited in support of its widespread acceptance as an article of faith, we still live in a time of distrust and fear, even, in fact, of suspicion, one man of another.

Man's inability to believe in God, the fruit of scientific materialism, was met in the last century by the clear and precise restatement of the Ancient Wisdom by Madame Blavatsky in *The Secret Doctrine* and the exposition of Theosophy by the many students who have succeeded her. Today, science is no longer defending an absolutism that would deny reality to an Inner Architect, perceivable in the heart of the atom as in the distant galaxies. Nor is religion, at least as interpreted by its greatest leaders, creating an artificial dichotomy between man's faith and his reason. The position of Theosophy in meeting and continuing to meet the challenges in these fields has often been discussed.

But let us consider briefly the challenge stated to be for this time: man's inability to believe in man. What does this involve and how may Theosophy give light to this problem?

For we live today not only in a world of atoms and electrons, of electromagnetic waves, of wandering comets and slow-wheeling galaxies, but also, and perhaps at times more important, a world of human beings, of people whose hopes and dreams, aspirations, ideas, joys and sorrows impinge upon every single one of us. The peoples of the world are no longer remote from one another; barriers of distance, culture, ideologies, language, etc., are being daily resolved by the interchange of ideas through mass communication media and vast programmes of technical and educational import. Not that cultures or ideologies are becoming similar in aim or outlook, but that the barriers separating them are becoming less opaque and divisive.

Let me cite but one example. Last spring a remarkable conference was held at Bandung, in Indonesia, the Asia-Africa Conference. General Carlos P. Romulo of the Philippines keyed the spirit of the meeting when he said:

Fellow-delegates, our strength flows not out of our numbers, though the numbers we represent are great. It flows out of our perception of history and out of the vital purpose we put into the making of tomorrow. . . . The success of this Conference will be measured not by what we do for ourselves but by what we do for the entire human community. Large as is the cause of Asia and Africa, there is a cause even larger. It is the cause of the human community in a world struggling to liberate itself from the chaos of international anarchy. In short, our cause is the cause of man.

What then is Theosophy's position in this world of ideological conflict, of socio-economic change, in which the main current of human hope over much of the world's surface is directed towards the realization of freedom, as that freedom is reflected in the desire for political autonomy? In a remarkable article entitled "The Case for Hope," the distinguished Nobel-prize winner in Physics, and Professor of Natural Philosophy at Washington University, Dr. Arthur Compton, after

surveying the advances of science and technology within the last two generations, states in part:

What the scientist finds gives us reason to suppose that man in his physical structure is in no essential way different from the rest of the world of Nature: he is composed of the same atoms, obeys the same laws of conservation of energy, of thermodynamics, and so on. . . . All that we know in science seems to confirm this conclusion. Nevertheless, men and women have this remarkable characteristic: we are aware of what happens to us. . . . There is also another significant realm in which man's actions go beyond the province of science. This is our experience of freedom. Over a considerable part of the history of science it has been thought that the world is a physically determined system, so that the experience of freedom must have little connection with physical events. With the advent of quantum mechanics, some thirty years ago, the thought of physicists in this regard has undergone a significant revolution. It is, I believe, fair to say, that modern scientific theory does not dispute the possibility of the type of human freedom that implies human responsibility.

It is precisely here, perhaps, in this vast area of social, economic and political science that Theosophy may contribute new understandings, and in which we may bring to bear certain universal principles that can be applied in utter simplicity to assist in the solution of man's fundamental problem, the search for freedom. This search is allied both to man's needs as an individual and to his needs as a social being. That is, man seeks individual freedom at the same time that he realizes his greatest fulfilment, in terms of general welfare and permanent happiness, in his relationships with other human beings.

However, by suggesting that these are areas in which Theosophy's position may be explored and expanded, I am by no means suggesting alliance with particular political or economic creeds. I am rather suggesting that in a world in which political ideologies are in such conflict that the lives and potential freedoms of millions of human beings are at stake, in a world in which automation is vitally affecting the industrial and economic structures of western society, in a world in which sociological patterns are being changed by

the advocacy of bills of human rights and by the introduction of technological changes into primitive cultures, in such a world it is imperative that we bring to bear upon the thought of the world's people the principles, the moral and ethical standards, derived from the principles, of an underlying reality and order in Nature. To quote again from Dr. Compton:

The hope for a longer future lies in a growing understanding of the conditions for the good life of man in a world of science and technology, and in the acceptance of a morality that is consistent with these conditions. This brings us to the question as to what are the goals towards which man should aspire. When one raises this question, he thinks at once of the old Greek ideals of the understanding of truth, the appreciation of beauty, the striving for perfection. These goals are as significant today as they were 2,500 years ago. What is new is that in our effort to attain the true, the beautiful, and the good, we find that now to a greater degree this can best be done when we endeavor to attain these same objectives for others as well as for ourselves. No one by himself can discover the truths of science. . . . As Aristotle said, "No one can understand Nature fully nor miss it wholly; but as each contributes his part there arises a structure that has a certain grandeur." Is not this, then, the distinctive feature of man's aspiration that is characteristic of the age of science? His approach to the great values of life shall be a co-operative effort, an effort in which every man and every woman may do their share toward enabling all to live more fully, an effort in which every person will be respected for the way in which he plays his part. We see ourselves living increasingly in the lives of each other.

These are the words of a scientist of eminent stature; they were not spoken by a philosopher or religious visionary. It is not possible here to discuss all the implications of this remarkable statement, so clearly implying a brotherhood that is indeed not a sentimental emotion, but a fact inherent in the very structure of universal things.

This linking of the concept of a co-operative effort brotherhood as part of the natural order, to freedom brings us close to the heart of Theosophy in terms of its application to the moral basis for a political and economic philosophy. Dr. Krishna P. Mukerji, Professor of Civics and Politics at the University of Bombay, in a series of lecture

to the School of the Wisdom on *The Basis of Political Philosophy*, said:

It has been well said that the message of Political Philosophy is a plea for freedom. Indeed that one concept—of freedom—when properly understood, can supply the most rational and legitimate foundation of our philosophy. . . . *To be free is to live according to the law of our being. . . . To be free is to live according to this Master Plan or Evolution.* How to make the Good available to society is the task of the social philosopher. This obviously can be done by fitting our social, economic and political schemes of reform to the universal scheme of evolution, which is guided by the same law of or urge towards goodness as the law of our being. We have, in other words, to re-discover our Maker's plan in the context of our social life. This voyage of re-discovering Goodness or Justice or Freedom or Dharma is the lifelong adventure of the political philosopher. He is the Rishi of dharma, the prophet of freedom and justice. . . .

Dr. Mukerji's book, *The State*, is a magnificent contribution to the position of Theosophy in this aspect of our modern world, and supplements well the earlier statements and research of Dr. Bhagavan Das in his studies on the social order. These are areas in which we of the western world must come to make our contributions. The key, I believe, is in the concept of *dharma*, as yet so little understood and explored in its context of social and political implications. It was Dr. Radhakrishnan, eminent philosopher and Vice-President of India, who said that next to the category of Reality, the most important idea of Eastern philosophy is the idea of dharma. We have yet to envisage what it could mean to unite the concept of dharma, as the great idea of the East, with the concept of freedom, the great idea of the West. This is a special task for us in these days, and one which, when accomplished, will restore man's faith in man.

From an historical perspective, it may be argued that these two ideas of dharma and freedom may be the most significant contributions of their respective cultures in relation to man's individual achievement and to his achievements in the group. So dharma, or the law of one's best being, as it has

been defined, can best be expressed, in relation to others, and freedom, though initially achieved as an individual, attains its full meaning only in a context in which others also enjoy freedom. The dharma of freedom, then—to link these two concepts—implies the responsibility arising from an inner moral conviction, conscience, or sense of rightness, for the flowering of freedom in a brotherhood based upon the perception of the unity of life and sustained by the principle of the harmonic orderliness of the universe in which man too has his being.

A Chinese proverb says that there are five points to the compass: north, east, south, west, and the point where you are; unless you know the point where you are, you will not know the direction in which to go. It is necessary always to determine that fifth point, and so determine the direction in which we may move in a united effort on all fronts to meet the challenge of the "cause of man". For this, we may draw out the best in groups, making it a co-operative effort, in which we experiment with brotherhood in very practical ways. No longer is this an age of singular leaders of great stature, but an age of group awareness, group development, that *all* may move forward. We discover, not so much excellent persons, but excellence in all persons. For that we need to have "faith in the extraordinary powers of ordinary people". Man's ability to believe in man may be in this wise restored and a new meaning be given to freedom as the individual finds in the relationship of brotherhood the completion of his individual self.

JOY MILLS

If the heart wanders or is distracted, bring it back to the point quite gently and replace it tenderly in its Master's presence. And even if you did nothing during the whole of your hour but bring your heart back and place it again in Our Lord's presence, though it went every time you brought it back, your hour would be very well employed.

ST. FRANÇOIS DE SALES

THE GIFT OF TRUTH¹

By MARY BROTHERTON

A THEOSOPHICAL approach to life is not wholly contained in our libraries nor in the output of our Press, but in the lives of successive generations of members, who present a Theosophical approach in their daily life, in the work they do, and in the contacts they make.

Consciously or unconsciously each Fellow of the Society, as he assimilates the basic Truths of Theosophy, so that they become integrated into his emotions and thinking, action and aspiration, finds his own life quickened, renewed and changed. He sees, as far as his present understanding enables him, something of the underlying order and loveliness of Nature around him—even in crystal and wild flower—and realizes that the whole scheme of things is not alien to the noblest aims of human heart and mind.

In the great advance of knowledge which has come about in the last fifty years we find an incentive to the best minds of all races to come together to solve the dark problems of the past—problems of war, famine and disease—and together build One World in which each fragment of human life shall have a better opportunity to realize its potential spiritual stature. Life may call some of us to such tasks: we shall be clearer-eyed because of our Theosophy. An eastern scripture

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

says that the gift of Truth excels all other gifts; and in the Christian Bible we read of "the living water which once received man shall not thirst again". This is our special work. Let us reflect on how changed our lives can be, how changed the face of society, if we have reverence for all life and cultivate a spirit of tolerance and harmlessness. Then will all mankind realize that "there is no wealth but Life"—life lived in Wisdom.

Anyone who could sum up in himself the complete Theosophical approach to life would have reached Adeptship; and were we to meet such an One, gladly would we be silent, and, in the words of the Upanishads, sit at his holy feet.

Let us remember that as far as our contacts go, so far will our thought and influence extend. This is our energy field whose "ring-pass-not" is not fixed like that of an atom, but expands as the fountain of the Divine Life, in each of us, is channelled into avenues of harmony and service, and into Oneness with all.

MARY BROTHERTON

God offers to every mind its choice between truth and repose. Take which you please—you can never have both. . . . He in whom the love of repose predominates . . . gets rest, commodity and reputation; but he shuts the door to truth. He in whom the love of truth predominates . . . will abstain from dogmatism. . . . He submits to the inconveniences of suspense and of imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.

EMERSON

PATTERN AND SOCIETY

By HUGH SHEARMAN

THE view of the evolution of man which has long been current in the Theosophical movement is of peculiar value in interpreting the social and political world.

Putting it briefly—not to say crudely—evolution is a process of turning inside out. In the larger scheme of things, Spirit is first materialized; then matter is spiritualized. In the scheme of human evolution this shows itself in a progressive detachment of the individual from dependence on outer forms and in an increasing reliance upon the life within.

In the cycle of a single human life, childhood is a time of taking, adulthood a time of giving. Childhood is a time of dependence upon outer things, outer support, guidance and nurture; adulthood is a time of dependence upon inner resources, self-dependence, independence. The same principles apply to the primitives and to the truly civilized people in the world's communities, for they differ in much the same way as childhood and adulthood differ.

Youth is very much dependent upon outer things. To begin with, it is necessary for us to have protection in childhood. Every young growing thing needs some external support. Youth then depends very much upon being given a reliable pattern of behavior, values and relationships from outside. The normal source of patterns for young people is the home, and when the home does not dependably fulfil this function, children seek external support in another way by forming gangs.

We see youth's dependence upon outer patterns in the fact that youth is a very conventional time of life. The child insists that we must do everything in the right way, that we must conform to certain standards. Many people have the experience of being sternly kept in order by a small son or daughter. In school the children are very conventional. It can be a deep hurt to a child if he is prevented in some way from conforming to the conventions accepted by other children, and his inability may also expose him to persecution from other children. In childhood, to be different is often a crime.

Youth is not an originaive time of life. Youth itself is original in the sense that it is new; and that newness brings a fresh and very wonderful factor into the world. But it is not until we are older that we ourselves become self-consciously creative and originaive. Youth is a time of receiving, assimilating, not yet a time of conscious giving forth. The precious things that youth gives to us are given more or less unconsciously.

All this applies equally to the more primitive types of people throughout the world. They, too, are intensely conventional, dependent upon the pattern that is available for them. The pattern is usually quite irrational, a system of emotional values, not of mental concepts. If a mental element enters into the pattern, it is subordinate to strong emotional urges. The important consideration is that the pattern should be a reliable one, more or less meticulously reproduced by everybody.

An irrational pattern of ancient custom, ju-ju, totem or the like, is a very powerful cohesive force in a primitive social order. It is this same conventional, irrational urge to accept a pattern that gives cohesion to such a movement as Mau Mau or to gangs and secret societies and cults all over the world. There may be an economic or "rational" factor as

well; but an emotional pattern, a cult, the arbitrary authority of a system of precedents and observances—this is usually much more powerful than the "rational" factor. It is this that can create "honor among thieves" and can bind together groups of people who are too gravely lacking in self-control and intelligence to co-operate with one another on any other basis.

It is the clash of these irrational patterns and systems of values which causes the most acute conflict between communities. The world's greatest source of political and social conflict is the dislike of the like for the unlike. We hate the stranger according to the measure of our dependence upon a pattern of our own that is different from his.

Where the patterns of very primitive peoples have been broken up by the advent of more developed civilizations, the outcome has sometimes been demoralization; and some very primitive communities, deprived of their patterns, have simply faded out.

Much of the pathos of imperial paternalism lies here; for there is a great frustration for a backward community whose deep craving for an emotional pattern is met by well-meaning and more civilized rulers only with such gifts as schools and sanitation. Laws and administrative systems do give a pattern, but not that irrational pattern of emotional values for which most human beings crave. Indeed the pattern actually given at the emotional level can often be quite at odds with the intention of the law or system. A welfare system, for example, set up with the most benign intentions, may confer a most disastrous and demoralizing emotional pattern if it tends to paralyze the rudimentary sense of responsibility in its more primitive beneficiaries and to reduce their standard of self-respect to that of the scrounger.

All this is not to say that more advanced communities do not also live largely by pattern, though here the patterns are

more comprehensive and elastic. Scientific progress, for example, is bound by its systems of ju-ju and by conservative cult patterns. A new discovery does not make its way always by its sheer reasonableness. There has usually to be a breaking up of old pattern crusts and the formation of new ones. What is new has first to assert itself as part of a pattern of emotionally acceptable convention. Such a discovery as anti-sepsis, for example, required many years in which to break through old habits and patterns and establish itself as the cult pattern, almost the religion, which it is today among the medical profession. And this change was an emotional re-orientation much more than it was an intellectual one.

Our earth's humanity is not at present very grown-up. In the mass it is very young—a very promising youngster in some ways, pathetic also in that way which has caused it to be called the Great Orphan. In the prevailing condition of immaturity, the giving and receiving of patterns is the principal way in which human beings influence each other, either as individuals or as communities. Patterns do not come necessarily most acceptably from those who are officially set up to provide them. Primitive people desire glamor and intensity, and they look for patterns to actors and actresses, to gladiators, crooners, speedway riders, bull-fighters and football players. And these social functionaries can exert a considerable influence for good if they maintain a certain standard of good humor, courage, generosity and fair play for their admirers.

At the head of the social system in any community there is usually somebody who has the duty of being supremely the source of patterns and values for the whole community. This is, above all, the hard task of royalty. Because so much depends upon them for the maintenance of pattern, royal persons are liable at any time to the most bitter and unkind criticism from those types of people who depend most upon

pattern. They must often surrender their own sound and reasonable choices for the sake of maintaining the irrational pattern upon which the temporary and surface stability of society frequently depends. For their protection, a distinction is made where possible between the office or ideal and the holder of the office.

Fortunately, however, we do not all conduct our lives solely by dependence on patterns that come to us from outside. Many of us are capable of choosing for ourselves. To some extent—though it is usually a much smaller extent than we imagine—we are able to respond to the call of circumstances as well as to the pattern of circumstances. Something inside us is coming awake, something capable of free and independent choice.

Here and there in the history of mankind there have appeared individuals who have been so truly “adult” that they were free, self-dependent, looking wholly to what is within for their motivation and not having to submit compulsively to any conventional pattern imposed from without. They have been the real spearhead of human progress, the teachers of humanity. They have offered evocations to the civilized, so that they in turn may offer patterns to the primitive. The great religions have this capacity. While they offer patterns to the simple and undeveloped people, they also offer evocations or inspiration to those capable of acting from deeper inside themselves.

The present age is one of breaking patterns and “confusion of castes”. Upon those who see what is happening there is a heavy responsibility. Some of our greatest failures arise from acting as if all the world's problems and needs were the same as our own, or through concentrating too responsibly upon our own immediate problem. Those who have begun to think and decide a little for themselves, apart from the conventions of society around them, are often liable

to claim a kind of freedom which, whatever its merits for themselves, passes on a highly disintegrative and corrupting pattern to many other people. There are many things which may seem harmless for ourselves which we ought to forego for the sake of others.

A feature of our entry upon a more responsible phase in our evolution is often an exuberant assertion of our independence. This is almost certain evidence that we are not yet independent, for real independence rarely requires outward demonstration. An urge, too, to knock away crutches from under other people is often a sign that we are not ourselves free of dependence on crutches; and to be unconventional is often itself a form of convention. Convention is not outgrown by the compulsive assertion of its opposite.

One of the forms that our instability takes in the world today is the fact that many people are given freedoms for which they are not yet fit. The classical examples of successful democracy in the past were limited to groups and classes and owed their success to the fact that those groups and classes contained a reasonable proportion of individuals who were capable of exercising real choice. Watered down, however, by the addition of millions of voters who are not yet capable of self-government in their own individual lives, democracy is being saved from incoherence only by being pattern-led into new forms of autocracy.

This is not to say that the democratic phase, with all its inevitable confusions, is not valuable and necessary and an experience from which humanity is gaining great benefit. But it is likely to go through modifications leading once more to a rather more stratified state of society. Our confusion of castes has arisen because the existing castes and classes were not fulfilling their functions for society as a whole. In particular, the ruling class was not ruling. So all is being broken up and we are having the experience of seeing the

social order from the point of view of classes and castes which are not always inherently our own.

But if the world sorts itself out once more into a true stability, we shall once more have a social order which will be based, very broadly speaking, upon a polarity between those few who live life from deep inside and the many who depend almost altogether upon what comes to them from outside. And the function of those who stand in between will be, as it always has been, to transform through action the promptings of their own inner integrity, evoked in them by circumstances or by those greater than themselves, into patterns of right living which may guide those who are less evolved.

Most of us are in this intermediate position and can prepare for a more stable condition of society by carrying out that function as honorably as we can even now in a confused world.

HUGH SHEARMAN

Esoteric Philosophy, teaching an objective Idealism—though it regards the objective Universe and all in it as *Māyā*, temporary Illusion—draws a practical distinction between collective Illusion, *Mahāmāyā*, from the purely metaphysical standpoint, and the objective relations in it between various conscious Egos so long as this illusion lasts.

The Secret Doctrine, II 356.

REVIEW

Seek Out the Way, Studies in *Light on the Path*, by Rohit Mehta. Theosophical Publishing House, Adyar, 1955, pp. 98, price Cloth Rs. 3-8-0, Paper Rs. 2-0-0.

In nine chapters, all of whose headings are inviting and informative (for example, "The Raging of the Storm," "The Surrender to the Unknown," and "The Creative Silence"), the author comments on the thirty aphorisms that constitute the core of that important and ancient manual of right action which may be thought of as a distillation of the metaphysical principles of the Theosophical synthesis in terms of an ethical conduct consonant with that synthesis.

In the introduction the author states that the manual appears to be woven around the four words found in it: "Seek out the way." He takes up the aphorisms in a sequential fashion; and the practicality of what he has to say is apparent in his opening words: "One of the most baffling problems of spiritual life is to sustain one's interest and enthusiasm in the midst of endless difficulties and severest trials."

It can be seen from a study of the book that Mr. Mehta is interested

in the information which *Light on the Path* contains with regard to the way the mind operates. This has been an interest and a problem to which the author has addressed himself in his previous books.

Mr. Mehta speaks of the condition of loneliness and defines it as a "state in which the mind has nothing to hold on to". He goes on to say: "As long as it can hold on to something—an ideal, a concept, an image—so long there is no loneliness." *Light on the Path*, he points out, asks us to "hold fast to that which has neither substance nor existence". And so throughout the book, the author presents points, raises questions and suggests to the reader how he may begin to grow to awareness and then control of that principle called "Manas" which more immediately he knows as "my mind". As that awareness and control grow, then will he be in a position to deal effectively with "the entire problem of man's spiritual life". This problem, Mr. Mehta says, "centres round two themes—the vision of the whole, and the right adjustment of the parts".

S. D. BALLARD

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1956

FINANCIAL STATEMENT

The following receipts from 1st December 1955 to 29th February 1956 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs. A. P.
The T.S. in India	1954-55	...	1,397	11 0
" New Zealand	£ 57-8-3	...	762	11 6
" France	1953-54	...	3,374	10 0
" England	£ 29-10-10	...	392	8 3
" Northern Ireland	£ 2-2-0	...	27	11 3
" Mexico	1955	\$ 63.00	293	1 0
" Venezuela		\$ 5.00	21	10 0
" Argentina		\$ 13.00	59	14 9
" Greece		£ 10-0-0	132	0 0
" Puerto Rico	1955	£ 4-3-5	55	6 0
T.S. Lodge Sophia, Cienfuegos		\$ 33.36	157	3 3
Lodge Libertad, Buenos Aires		£ 11-0-0	143	7 0
Mr. F. V. Zung	1955-56	...	26	8 0
Mr. M. S. Rajah		£ 0-10-0	6	8 0
Non-Sectionalized Lodges	1955	...	200	0 0
			7,050	14 0

DONATIONS (GENERAL)				Rs. A. P.
Miss Edith Gray, U.S.A.	\$ 125.00	...	589	4 0
Mr. F. L. Saunders, Gwelo	£ 1-0-0	...	13	0 0
"A Friend" through the President	...	...	250	0 0
The T.S. in France	...	...	1,674	4 3
Mr. Inder Mohan Verma, Chandigarh	...	...	303	0 0
The T.S. in England	£ 5-17-9	...	78	3 6
Miss E. Bright, London	...	...	65	1 0

			Rs.	A.	P.
Rev. Harold Tyrwhitt, Somerset	...	...	28	2	0
Dunedin Lodge	£ 10-0-0	...	132	10	0
"C. R. R."	£ 100-0-0	...	1,328	9	6
			4,462	2	3

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
The T.S. in New Zealand	£ 55-15-11	...	742	3	9
The T.S. in Australia	A£ 2-0-0	...	21	3	0
The T.S. in France	...	...	274	3	3
The T.S. in Northern Ireland	£ 0-15-9	...	10	6	3
Mrs. Nedra T. Ruder, Adyar	...	...	5	0	0
Noshir Lodge, Navsari	...	...	11	0	0
The T.S. in Ireland	£ 3-10-0	...	45	2	0
Two members at Adyar	...	...	100	0	0
Mysore Lodge, Mysore	...	...	25	0	0
Mr. M. G. Kanitkar, Poona	...	...	4	0	0
Sidlaghatta Lodge, Sidlaghatta	...	...	5	0	0
Bangalore City Lodge	...	...	40	0	0
Shivashankar Lodge, Motihari	...	...	23	0	0
Annapurni Lodge, Alleppey	...	...	3	8	0
Theosophical Lodge, Eluru	...	...	4	0	0
Sanatan Lodge, Surat	...	...	32	4	0
			1,345	14	3

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	A.	P.
Mr. V. W. Samudra, Wani, Yeotmal	...	...	15	0	0
Mr. Hermeregildo Munoz, San Juan	...	...	183	1	0
The T.S. in New Zealand	£ 22-8-6	...	298	1	9
Mrs. F. L. Hurd, U.S.A.	...	...	121	9	9
The T.S. in Mexico	\$ 35.75	...	165	10	0
Mr. M. M. Parekh, Bombay	...	...	300	0	0
Mr. Cowasji Beheramji Mama through Dastur K. S. Dabu.	...	...	20	0	0
The T.S. in Australia	A£ 8-0-0	...	84	4	9
Mr. K. H. Dalal, Bombay	...	...	30	0	0
Dr. Gurudas R. Phansalkar, Banaras	...	...	100	0	0
Mrs. Meherbai Oliaji, Bombay	...	...	15	0	0
Dr. C. Susila Devi, Guntur	...	...	25	0	0
T. & R. M. A.	...	...	25	0	0
"A Friend from Banaras"	...	...	25	0	0

			Rs.	A.	P.
T.S. in France	...	...	120	10	3
Mrs. Gulnar Parakh, Bombay	...	...	25	0	0
Mrs. G. K. Minwalla	...	...	50	0	0
"Anonymous"	£ 1,000-0-0	...	13,286	7	0
The T.S. in England	£ 10-0-0	...	132	14	0
The T.S. in America	\$ 32.00	...	150	13	0
The T.S. in Northern Ireland	£ 6-6-0	...	83	2	3
Mrs. Olive Stevenson Howell, London	£ 5-0-0	...	66	0	0
Bro. Galo R. Hernandez P., Mexico	\$ 25.00	...	117	14	0
The T.S. in Ireland	£ 2-10-0	...	33	3	0
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Mr. and Mrs. Hirabhai Patel through Mrs. Elmore	£ 15-0-0	...	198	7	0
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Mysore Lodge, Mysore	...	...	10	0	0
Mr. Baijnath Bhargava, Banaras	...	...	10	0	0
Mr. R. E. Ani, Bombay	...	...	10,000	0	0
			25,724	10	0

RAJA COMMEMORATIVE FUND

			Rs.	A.	P.
The T.S. in New Zealand	£ 29-4-6	...	388	10	0
The T.S. in Australia	A£ 6-0-0	...	63	9	0
Mr. Jeremy G. Beattie, Cape Town	£ 1-1-0	...	13	6	0
Mrs. Gulnar Parakh, Bombay	...	...	25	0	0
Mrs. Alice M. Jones, Worcestershire	£ 1-0-0	...	13	2	0
Miss Mary Graham	...	...	35	0	0
The T.S. in America	\$ 6.00	...	28	4	6
Mr. Alfonso Tavera Garcia, Bangalore	...	...	100	0	0
Bro. Galo Hernandez P., Mexico	\$ 25.00	...	117	14	0
The T.S. in Ireland	£ 1-5-0	...	16	9	9
			801	7	3

FAITHFUL SERVICE FUND

			Rs.	A.	P.
The T.S. in England	£ 75-0-0	...	994	12	9
The T.S. in Australia	A£ 1-0-0	...	10	9	6
Two members at Adyar	\$ 20.00	...	94	6	9
			1,099	13	0

PRESIDENT'S TRAVELLING FUND

			Rs.	A.	P.
The T.S. in Wales	£ 10-0-0	...	132	0	0
The T.S. in Australia	A£ 3-0-0	...	31	12	6
Mr. S. H. Vaswani, Adyar	...	...	1	0	0
			164	12	6

PRESIDENT'S DISCRETIONARY FUND

			Rs.	A.	P.
Sri Ramakrishna Lodge, Dakshineswar	...	...	15	0	0
Mrs. Gulnar Parakh, Bombay	...	...	25	0	0
			40	0	0

For The Theosophical Society,
EDWIN N. LORD,
Hon. Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Portrait of Brother C. Jinarājādāsa

A welcome gift to the Adyar Headquarters reached Adyar in December last, under the care of Mr. Edwin N. Lord, the new Treasurer of the Society, on his journey to India. The gift is a large portrait of Brother Rāja. Some time ago the idea was suggested to the National President of the American Section, Mr. James S. Perkins, who selected the noted portrait-painter, Mr. John Weiss of Cincinnati, Ohio, to carry out the commission, both because of his reputation as an artist and because he

had known Brother Rāja who stayed as a guest in his house. Mr. Weiss made use of a number of photographs of Brother Rāja to refresh his memory, and the result is a very fine representation. The portrait has been on exhibit on "the Roof" at Headquarters and is much admired.

The School of the Wisdom

The 1955-56 session of the School of the Wisdom commenced its second term on January 10 with 17 students representing 10 countries.

Subjects studied during the morning periods were mainly the

religions, Hinduism, Buddhism, Christianity, Zoroastrianism and Islam. Among the speakers who addressed the School were Mr. K. Sankara Menon, Dr. Kunjunni Raja, Prof. R. Viswanatha Iyer, Mr. N. Y. Sastri, U Po Lat, Venerable Bhikku Narada Thero, Mr. Rohit Mehta, Mr. Edwin Lord, Miss Emma Hunt, Mrs. D. R. Dinshaw and Miss Serge Brisy. The President gave a series of talks on *The Bhagavad Gītā*, *The Voice of the Silence* and *Light on the Path*: these were greatly appreciated by the students. Other talks during the term were given by Mrs. Mary Patterson on "Psychology"; Miss Mary Graham, "The Serpent Symbol"; Mrs. Radha Burnier, "The Indian Dance"; Kumāri A. Sita Devi, "The Law of Correspondences"; Miss E. M. Preston, "Psychology of Evolution" and Mr. Seymour Ballard, "Western Philosophy". Miss Emma Hunt and Miss Ann Kerr gave addresses on the work of "The Office of the Recording Secretary" and "The Constitution of the Theosophical Society". Other subjects taken were "The Present and Future Trends in the Society" and "Adyar, Its Place in the Society".

The afternoon periods were devoted to visits to the Adyar Departments, Kalākshetra, the Besant Theosophical School and the Olcott Free Schools. A number of the students went on a two-day excursion

to the ancient city of Madurai in South India to see the famous Minākshi temple.

An important piece of research work was carried out by the students during the second term on the subject "Adyar" under the guidance of Mrs. Mary Brotherton, and with the help of the Archives Department and the Adyar Library. The notes of this research work are being edited and compiled as a transaction of the School.

This seventh session of the School of the Wisdom was closed on the afternoon of March 9. In the course of his closing address the President, Mr. N. Sri Ram, said:

"There is not much for me to say at this final gathering of the School of the Wisdom in its 1955-56 session. Not the least interesting part of a sojourn at Adyar, participating in the School of the Wisdom, is the coming to know one another. I know that at the various previous sessions many friendships have been formed. Also because of coming to Adyar, the students begin to have an idea of the vast extent of the work which is being carried on by our Society from its international Headquarters. Every one who comes to Adyar from outside, and stays here for a while, participating in its activities, becomes a link with Adyar afterwards, and this link is something which can help to promote our movement."

"I am conscious that the subjects we have discussed at every one of the meetings at which I have been present are matters about which we can have only a very partial idea; there is very much more to be known than what it is possible for anyone to explain or know. I hope that some of the students who are here will have the opportunity of coming again to Adyar and being with us for another session, or for some part of the session. Of course the syllabus is much the same every year, the variations in it are comparatively unimportant and slight. But those who conduct these sessions have not been the same each time, and they bring their respective minds to bear upon the subjects which are discussed. Nor is the group of students the same, and surely they also make a certain difference to the whole aspect of the work, to the influence and atmosphere that is developed.

"So far as I am concerned, I deem it a very great privilege to have been of some help in this work. The School is something which is important to the life of Adyar and to the life of the whole Theosophical movement. So I hope this work will develop more and more, not only by having more students from different parts of the world, but also in the quality of what is being done here, the range of our studies and their effectiveness in the work of the Society.

"I believe that Adyar and this School of the Wisdom will draw more members from all parts of the world as the years go on. In that way Adyar will become a much more powerful and even more international Centre than it is at present. In saying this I feel we should not attract merely by asking members to come, but should try to create here such a vital magnetic field that it makes its own connection even with distant points. If we develop our work in such a strong way I am sure that even invisibly, in ways which may be unknown to us, students who are really in earnest and are capable of becoming effective Theosophical workers will be drawn to this Centre.

"It is my sincere hope that those who go back to their own places from here will be able to retain the happiness which they have felt here. They may not remember everything that has been said nor is it necessary; but having commenced certain lines of study, I hope they will be able to keep up along these lines, because they will find that the truths and ideas which we have been studying open up vast vistas of thought and experience. This visit to Adyar should prove to be only the first step in a new stairway leading to greater heights of knowledge, realization and experience than have so far been reached by those present here.

"In saying good-bye, I wish to express to every one my very best wishes, and to say how much I have appreciated the opportunity of meeting the students who have come from different countries and from different parts of India. I feel that on the whole the work of the School of the Wisdom has been well done, and there is the feeling in the hearts and minds of all the students that it has been very much worth their while to come to Adyar and take part in the talks and discussions as well as the contacts made possible by their coming to the School of the Wisdom."

Dr. James H. Cousins

In the Watch-Tower notes of the March issue of *THE THEOSOPHIST* the President paid tribute to the life and work of Dr. James H. Cousins who passed away on 20th February of this year.

A number of resolutions and letters have since been received at Adyar from Theosophical Federations and Lodges and members, in appreciation of the contribution of Dr. Cousins to world thought and culture as an eminent poet, renowned educationist, great Theosophist and thinker, and lover of India. These letters reveal the deep respect in which our Brother was held by members of the Theosophical Society in the various countries. They have been received

with gratitude at our Headquarters at Adyar where Dr. Cousins lived and worked for so many years.

Canadian Federation

The annual report of the Canadian Federation, sent by the Secretary, Miss Joan Morris, shows that quiet but steady progress has been made during the year. The Federation has 8 Lodges and a total membership of 227.

On the Pacific Coast the Lodges have been very fortunate in having visits from Mr. and Mrs. J. S. Perkins and Mr. and Mrs. E. Norman Pearson, whose lectures were well attended and received with enthusiasm. Owing to the great distances to be covered it was not possible for these lecturers to visit the remaining Lodges.

While no new Lodges have been formed during the year under review, promising study groups have sprung up in the interior and the northern parts of British Columbia, mainly organized by members of the Lodges on the Coast who have moved to these parts to live. There is no surer way, Miss Morris writes, for a study group or Lodge to start than for an enthusiastic member to move to a new town, and taking up his residence there, spread the message of Theosophy.

The Federation is to be congratulated on its very fine little publication, *Federation Quarterly*, edited by

MAY 1956

VOL. 77, No. 8

THE THEOSOPHIST

Edited by N. SRI RAM

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1921 Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922 Portugal	Señor Mario Radaelli	Palacia Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosofica Uruguayana.</i>
1922 Wales	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	<i>Heraldo Teosofico.</i>
1923 Poland	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	<i>The Plenum.</i>
1925 Uruguay	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	<i>Theosophical Delia.</i>
1925 Puerto Rico	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	<i>Servidad.</i>
1925 Rumania	Señor Segundo Rodriguez (Atg.)	Apartado 2718, Lima	<i>The Lotus.</i>
1925 Yugoslavia	Dr. Benito F. Reyes	P. Florentino Corner Iba Streets, Quezon City	<i>Revista Teosofica; Bolivia.</i>
1926 Ceylon	Señorita Corina Martinez	Apartado Postal 539, Bogotá	<i>Samarah.</i>
1928 Greece	Mr. Vallabhdas H. Kapadiya	P.O. Box 354, Zanzibar	<i>Theosophy in Pakistan.</i>
1929 Central America	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	<i>Theosophical News.</i>
1929 Paraguay	Mr. V. Rajagopal	P.O. Box 752, Singapore	<i>Mittilungblatt.</i>
1929 Peru	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	<i>Doa Hec.</i>
1933 Philippines	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	
1937 Colombia	Mr. Pham-Ngoc-Ha	Directeur de l'Ecole des Filles, Chaudoc,	
1947 East Africa	Señor Pablo Bonilla T.	Sud Viet-Nam	
1948 Pakistan	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1948 Malaya and Singapore	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1949 Northern Ireland	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1950 State of Israel	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1951 Japan	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1952 Viet-Nam	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1953 Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
Presidential Agency.	Señor Pablo Bonilla T.	Apartado 2907, Caracas	

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

Mr. John P. Barnes. This is the official organ of the Federation. It contains seasonal and other articles, poems and book reviews, all of which are of good quality. One of the main features is "News and Notes from the Lodges". Good reports are sent in by the Lodges and from these one gains something of the distinctive quality and uniqueness of each. The Besant Lodge, Victoria, British Columbia, in closing its report in a recent issue of the quarterly, says: "In this atomic age let Theosophy sound the note to usher in the new Universal Brotherhood of Humanity. Let us be alert to our responsibility as Theosophists, to be on the positive side to help in full measure to bring about a better and a nobler age." In these words is expressed a high ideal and one worthy of a Lodge of the Theosophical Society.

Viet-Nam

The General Secretary of the Theosophical Society in Viet-Nam, Mr. Pham-Ngoc-Da, reports an increase of 42 members during the year, bringing their total membership to 350. The Section has eight Lodges, two new ones having been formed in 1955, one at Hue and one at Soctrong.

At the 80th International Convention held at Adyar in December last, the Section was represented by two of its members, Mr. M. Phan-

Van-Hien and Mr. Truong Khuong. In giving greetings at the opening of the Convention, Mr. Phan-Van-Hien gave a short report of the work of his Section, in the course of which he said "The National Section of Viet-Nam has its monthly journal *Dao-Hoc* as its official organ. Two thousand copies are printed each month, and are sent to all members and to 1,000 subscribers. It is also sold in several centres in the country. We have published more than 20 Theosophical books in the Vietnamese language and have a Theosophical Library of over 300 books, in French, and Vietnamese languages. We have an orphanage run by Theosophists for 32 children of under ten years. This is a social work started under the auspices of the Society. There is much public interest shown in the orphanage which is esteemed by the Government as well as by citizens in the country."

The lectures given by the President, Mr. Sri Ram, on his visit to Viet-Nam last year were published in three languages, English, French and Vietnamese, in their official journal *Dao-Hoc*, and were sent to Sections throughout the world.

The Section has been visited by C. W. Leadbeater in 1929; Mr. C. Jinarajadasa in 1936 and 1937; Srimati Rukmini Devi in 1952; and Mr. N. Sri Ram as President in 1955.

THE THEOSOPHICAL SOCIETY

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

Treasurer: Edwin N. Lord.

President: N. Sri Ram. Vice-President: Sidney A. Cook. Recording Secretary: Miss Emma Hunt.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Gösta Lindström	Östermalmsgatan 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	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 Teosófica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Theosophi.</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 Wysz	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1910	Switzerland	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
1911	Belgium	Mr. Soemardjo	Blavatskypark 5, Merdeka-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>Nordisk Teosofisk Tidskrift.</i>
1913	Norway	Herr Erling Havrevoild	Bjornsløtve. 2b, Lilleaker, Oslo	..
1918	Egypt	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1918	Denmark	..	..	<i>Theosophy in Ireland.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	..



IMAGE OF THE LORD BUDDHA
in the Buddhist Shrine, Adyar. Date between 8th and 10th century A.D.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE full moon day of the Indian month of Vaisākḥ, which falls this year on May 24th, is celebrated by Buddhists as the anniversary of the Lord Buddha's birth, enlightenment and passing. This year there are to be very special celebrations all over India and in various Buddhist lands, because of its being the 2500th year after His passing.

Twenty-five hundred years, according to Hindus and others who believe in the cyclic progression of events, make a natural cycle, and there is apparently a belief in Buddhist tradition that after the lapse of this period there will be a revival of interest in the teachings of the Buddha, in consequence of which conditions all over the world will gradually become better.

It is somewhat strange that those teachings, or perhaps one should say the religion which sprang out of them, should have practically disappeared from India, where the Buddha was born and taught, and spread to other lands to the east and north of India where they flourish.

There has been some question as to the exact year of His passing. T. Subba Row, who collaborated with H.P.B. in the

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.

early days, has dealt with this question of the date of the Buddha very ably in an article which appeared in THE THEOSOPHIST of November 1883. He has pointed out there that the date traditionally accepted as that of His passing—or Paranirvāna, as it is called by Buddhists—namely, 543 B.C., is correct according to the best available evidence. Brother C. W. Leadbeater gives the same date from his clairvoyant investigations. If this date is accepted, then May 24th this year would be the beginning of the 2500th year, which will be completed on the Vaisākh full moon day of 1957.

Although the Lord Buddha is not worshipped and followed by Hindus in India, He is nevertheless regarded by them as the ninth Avatāra of Vishnu (the Second Person of the Trinity), agreeing in this conception with the Buddhist view that each Buddha in turn is an incarnation of Ādi-Buddha, or the Totality of Spiritual Wisdom in the universe.

With what profound reverence He is regarded by occultists and His rank amongst the Adepts is indicated in *The Mahatma Letters* and other Theosophical books. In a letter from the Adept known as the Mahā Chōhan, Himself of an exalted rank, the Buddha is spoken of as “the spirit incarnate of absolute self-sacrifice, philanthropy, divine kindness and all the other highest virtues attainable on this earth of sorrow”.

Dr. Besant explains that He was the first of earth's humanity to attain that exalted status among the men constituting the present humanity. He is referred to in Buddhist books and prayers—prayer amongst Buddhists implying no request or supplication—as the supremely Enlightened One, Blesséd and Venerable. The belief amongst them that there were other Buddhas before Him, such as Dipankara, who was a Buddha when Gautama was an ordinary man, and Maitreya, who is to be the Buddha following Gautama Buddha, is indicated by the title frequently given to Him, namely,

Tathāgatha, meaning “One who has gone the way of His predecessors”.

Amongst Buddhists there is a legend, corroborated by others who are in a position to know, that the Lord Buddha appears each year at some point north of the Himālayas, and bestows upon humanity His special blessing. Brother Leadbeater gives in *The Masters and the Path* a beautiful description of this appearance as follows:

The figure which floats above the hills is of enormous size, but exactly reproduces the form and features of the body in which the Lord last lived on earth. He appears seated cross-legged, with the hands together, dressed in the yellow robe of the Buddhist monk, but wearing it so as to leave the right arm bare. No description can give an idea of the face—a face truly God-like, for it combines calmness and power, wisdom and love in an expression containing all that our minds can imagine of the Divine. We may say that the complexion is clear yellowish-white, and the features clearly cut; that the forehead is broad and noble; the eyes large, luminous and of a deep dark blue; the nose slightly aquiline; the lips red and firmly set; but all this puts before us merely the outer mask and gives but a little grasp of the living whole. The hair is black—almost blue-black—and wavy; curiously, it is neither worn long according to Indian custom, nor shaved off altogether in the manner of Oriental monks, but is cut off just before it reaches the shoulders, parted in the centre and swept back from the forehead. The story is told that when the Prince Siddārtha left home to seek the truth, he seized his long hair and cut it off close above his head with a sweep of his sword, and that ever afterwards he kept it at the same length.

There are many statues of the Buddha which, while they are noble and serene, represent Him as of the Mongolian type, whereas He was an Aryan prince of the Sākya clan, a clan of *Kshattriyas*.

The teachings of the Buddha, which He himself described as “plain, sweet and logical,” are not really meant only for that particular section which calls itself Buddhist, but are of value to all. They are more needed in the world today than they ever were before. From the Theosophical and occult standpoint, there can be no opposition ever between teachings

that come from one great spiritual Messenger and what is taught and proclaimed by Another, since They all belong to the same grand company, the Occult Brotherhood of the elect and the noble.

"Of all the existing philosophies," says H.P.B. in *The Secret Doctrine*, "Buddhism is the least understood," probably because some of the truths taught by the Buddha were too deep for the ordinary understanding. They have been rejected by the orthodox among the Hindus in India, and misunderstood by many of those in other lands who profess to accept them.

The homage that will be paid to a Figure so exalted, so benign and wonderful, by millions in many lands, cannot but bring about a great downpour of spiritual force calculated to heal, pacify and bless a humanity which is sorely in need of help. Let us hope that the event will mark a turning point in its history from the turbulence and evils that have marked the first half of this century to an era of real peace, based on a union of all peoples in true brotherhood.

* * * *

The following remarks by me at the last Easter Conference at Adyar may interest our readers:

It has been mentioned that at the same time as this Conference, a number of national Conventions were being held in different parts of the world. We may be sure that at all these Conventions there has been present the same beautiful and uplifting influence as we have felt here. Whenever I have been at a Theosophical Conference or Convention—I have been at many in different parts of the world—whether it was small or large, I have rarely failed to feel that special influence which is evoked by the thought of the Masters and Their work. It is Their inspiration which runs through the whole Theosophical movement. I am not saying this just as a formality demanded

Our Conventions
and Conferences

by tradition or that we may feel satisfied and proud; but that has been my experience at the Conferences I have attended.

If there is a downpour of force at a number of different places, in each place it will have its own special quality, because that depends on the people who are present, the atmosphere of the place where they meet and the background of the meeting. It may be the same force or forces which flow, but the channel gives a certain direction to the forces. It modulates their effect. It imparts its own quality to them.

Now, if there is a manifestation in one place, and also a channel open in another, there is likely to be a certain inward connection between the two. Finland, where they have their Convention at Easter, may seem very far from Adyar; perhaps inwardly it is not. At any rate our Finnish brethren do not feel themselves very distant from Adyar in spirit. Apart from their feelings towards Adyar, when there are a number of people, thinking, acting and feeling along similar lines, though at different places, there is always invisibly an inter-action between the currents which are set up, greatly enriching their effects. If I meditate here, let me say on a conception of the Buddha, and if some other person also meditates on Him at about the same time, his meditation will surely affect me if I am at all open to its influence, and mine will affect him similarly. There will be a kind of spiritual communion taking place between the two efforts, even though they are at distant places. The higher the thought, the more spiritual its quality, the farther it can reach. So, if we have felt a certain gracious influence at our Easter gathering, may it not be that unknowingly those distant brethren of ours in Finland, Australia, South Africa and Indonesia, have contributed to that influence, that they have helped us and we have helped them?

Therefore, though there may not be many people attending this Adyar Conference, which is held at Easter, it is very

much worth our while to have a gathering at this time, which, for the Christian world at any rate, is a time of very special importance. We ought not to give up holding this Conference because there are not so many people here as we would like to have, but we should try to make it more fruitful, more useful in the work.

Adyar is an especially favorable place for such meetings. I once heard Brother C. W. Leadbeater say that here one could think better and more beautiful thoughts than in most other places. My experience, so far as it goes, happens to be in accord with that statement. I hope that those who have come from different parts of South India will go from here refreshed and strengthened. Each one should try to carry the inspiration of Adyar to the place where his lot is cast, where his responsibilities lie. There is always a responsibility which devolves upon the individual member. Each one should consider himself a guardian of the Wisdom, though he knows but little. He should be responsible for giving it to others. He should set an example of Theosophical living, and of course he should co-operate as far as he can with others who are not Theosophists in any good work that has to be done.

It is a fine suggestion that has been made, that we should commemorate in our Lodges the 2500th anniversary of the passing of the Lord Buddha. It is to be celebrated everywhere throughout India. We as Theosophists ought to be able to approach the event in a spirit which is deeper, more understanding, than that of other people, because we have a certain inner knowledge of what He was and is. We know something of the position which He holds and His mission to humanity, of which He was the first most beautiful flower. Perhaps our Lodges might for a time pay special attention to His teachings, and that will be a means of revitalizing themselves, and of bringing new forces into our work.

I do not believe in the simple plan of a leader giving out certain ideas and everybody else echoing them. Every single member should consider for himself and enter deeply into the truths which are proclaimed as Theosophy. He should speak of what he knows and what he feels to be true. He may say: "I do not know much about the Devas and the invisible planes spoken of in Theosophical literature." But surely every one can go deep into himself and try to understand those fundamental truths which are of the very essence and foundation of Theosophy. There is no member who cannot know something of them directly for himself. If he is desirous of knowing, if he has the right attitude of mind, if he is inwardly open, he surely will know what is of significance and importance to his practical living.

The greatest truth of all is the truth of that Unity which is at the heart of manifestation. Cannot we discover and experience that truth for ourselves, and carry it out in our lives, so that it shines through every action of ours, guides our whole approach inwardly to people and to things? That is what we should be doing. It is more important than any revelation however sensational.

At such gatherings as this, we are helped to realize more of the very essence of Theosophy than perhaps we have done hitherto. I feel that an important part of the work of the Theosophical Society is being accomplished through its conventions and conferences, which are not just occasions for talking and listening. That is a purely superficial and outward interpretation of what actually takes place. We are here in order to create an atmosphere, to set certain forces in action, to change ourselves, to enter with our whole hearts into the truths of the Divine Wisdom. If we do that, nobody will be able to say: "I have heard the same thing for the past twenty years." It can never be the same if you have the sensitiveness to appreciate it. One can look at a lotus every

day for twenty or for forty years and it will never cease to be a thing of beauty, an ever-new joy. It will always appeal to us in some fresh manner which evokes new thoughts and feelings. The same may be said of the profound truths of the Wisdom. They can never become stale, because they do not belong to time. It is we who are stale and cannot feel their freshness. We must make ourselves open and sensitive. We must give ourselves to the Truth when we meet it. When we find something that is utterly beautiful, we must give ourselves completely to it without any reservation. Thus we shall work the greatest miracle possible, namely, the change which the Truth can bring about in ourselves.

* * * *

It is often the case that when a simple truth with a great depth of meaning is to be explored by the person himself to whom it is presented, he passes it by. But if **The Simple Truth** he is invited to study something intricate and complex, a number of facts in a tabulated form, a series of equations or correspondences, he thinks he is learning something of value.

Yet it is often the simple truth which is more profound and has more to do with one's own living. There is a simplicity born out of richness and not out of the privation of meaning, and its beauty comes into being when what is presented is in a form which brings out its essential value. To understand a simple but profound truth is to understand its pervading quality, the life of which the form is the perfect expression, life and form being inseparable from each other.

It seems to me that in all our Theosophical studies we should attempt to reach the truth, which is ever simple and beautiful. Even in the field of the intellect it is the principle which is more important than the particular facts which illustrate it, if only because there can be endless such illustrations. It is a virtue, both of mind and heart, not to become

lost in a mass of details, not to be overburdened or confused with particulars whether they be of an ordinary or of a mystifying or occult nature.

In true Occultism, which calls for the living of a life based on fundamental truths, there has ever to be a sense of values, a discrimination between the ever-fleeting and the ever-being, the things of time and that which is timeless. In the language of *The Voice of the Silence*, head-learning is not the same as soul-wisdom, and masses of such learning cannot give rise to that divine condition to which one may be lifted even by a drop of that elixir which is true spiritual Wisdom, although learning is valuable when it is fused with Wisdom.

To study how things take place, the various natural processes which are distinguished by different phases to which we attach specific concepts involving space and time, cannot be bad in itself. But we must not allow that which is of the nature of a mere means or detail from the standpoint of essential purpose, to obscure that purpose or the unity in which that purpose inheres.

Theosophy is a study both of the complex means and the ends which are quite simple. It explains the form—which is the objective side of Nature and of man—and indicates the nature of the Life, along with the relations between them at different levels. He who identifies himself with the Life and understands it as it is at the various stages of its manifestation knows Theosophy in essence. Such knowledge is simple and integrated, even if expressed in a complexity of detail. The details then do not obscure or mar the picture.

N. SRI RAM

AN APPRECIATION OF THE THEOSOPHICAL SOCIETY¹

By DR. RAJENDRA PRASAD

President of the Republic of India

I AM happy to have been able to come here today to lay the foundation-stone of the Hall of the Delhi Theosophical Federation, and am thankful to the organizers of this function for having invited me on this occasion.

As far as I know, the Theosophical Society was the first international organization to have been attracted by India and eventually to establish its Headquarters in this country. This happened in 1879, four years after the Society was formed in America. During the last seventy-seven years, India has been the principal centre of the Society's activities. At the time when its Headquarters were established here, not many people in America or the western countries knew much about this country. Some people might, therefore, feel surprised at the choice of India as the Society's Headquarters. But I think India's traditional thought and philosophy, and the fact that many an Indian seer had devoted considerable time to meditation in search of Brahma or the Supreme Reality, must have influenced the Founders of the Theosophical Society in their

¹ Speech made on the occasion of laying the foundation-stone of the Kagal Memorial Hall of the Delhi Theosophical Federation, at New Delhi, on April 5, 1956. See note in the Supplement.

decision in favor of this country. There is no doubt that our past traditions and philosophical atmosphere provided ample scope to the Society for carrying out its programme. I believe this must have proved a decisive factor in favor of India.

The coming of the Theosophical Society to India synchronized with a great ferment in the social, religious and cultural spheres in our land. That was the time when the activities of the Brahmo Samāj and the Arya Samāj had just begun. The programme of the Theosophical Society lent support to the activities of these two organizations and it began to attract educated Indians. The membership of the Theosophical Society included several enlightened individuals, including some foreigners. It was as a result of the efforts of these people that the Indian National Congress was founded in 1885 by Mr. A. O. Hume, an Englishman and a Theosophist.

The organizers of the Theosophical Society contributed to the progress made in India in the social and cultural spheres in the latter half of the nineteenth century and the early years of the twentieth century. However, the field in which the Society was most active was that of education. It opened schools for boys and girls in several provinces. As is well known, the Central Hindu School of Banaras, founded by Mrs. Annie Besant, became the nucleus for the establishment of the Banaras Hindu University in course of time. The atmosphere in these schools, as also their courses of study, were somewhat different from those of the ordinary schools. It might well be said that it is the Theosophical Society which laid the foundation of what is known as liberal and national education in India, sixty years ago. The Society's approach to these problems was spiritual and there was no room in it for any distinction of caste or of high and low. The credit for opening the first Harijan school in India also belongs to it. To plead for national education and patriotism in those days, when India was under foreign domination and the educated classes

in the country had turned their back to everything Indian and derived inspiration and guidance from western thought, was not an ordinary thing. Today when we are free and find ourselves in a position to mould our own future, we cannot forget the admirable work done by the Theosophical Society.

The Theosophical Society has been doing constructive work of national importance for the last seventy years or more. I am glad to say that the workers of the Society have always been motivated by a sense of duty, never allowing themselves to be swayed by considerations of publicity and self-advertisement. The Theosophical Society is an organization in which followers of different religions and schools of thought can meet and have actually been meeting as equals. The ideals of the Society are indeed so lofty that they are bound to be acclaimed by people in all ages. Self-knowledge, knowledge of God, truthfulness and service of humanity are ideals which any society will always regard as valuable.

I wish the Theosophical Society all success, and hope that it will continue to guide mankind along the path of spirituality.

RAJENDRA PRASAD

You have to prove . . . that your cause being strong and having taken its stand on the rock of *truth*, indeed can never be impeded in its progress by any opposition, however powerful, if you be all united and act in concert.

Letters from the Masters of the Wisdom

THE NORTHERN SCHOOL OF BUDDHISM¹

By N. SRI RAM

IN religion, as in politics, there always arises a division, and just as there are in Christianity the Roman Catholic and the Protestant faiths, similarly in Buddhism there are the Northern and the Southern Schools. Sometimes they are described as the Northern and the Southern Churches, which is a completely erroneous designation, because in Buddhism there is no such thing as church or priest.

Northern Buddhism is based upon what is called the *Mahāyāna* doctrine, as distinguished from the *Hīnayāna*, which is professed by the Southern School. *Mahāyāna* literally means "the great vehicle," and is sometimes translated as "the higher path," and *Hīnayāna* as "the lesser vehicle" or "the lesser path". These appellations were given probably by those who considered themselves to be using "the greater vehicle" or following the superior path.

The ideas of the Northern School are of a much later origin, and are followed mainly in Tibet, China and Japan; one hardly comes across them in Ceylon, Burma, Siam and Cambodia. In the Northern School itself there are several divisions. H.P.B. refers to more than one of these in her works. Because the ideas of the Northern School are a later development, those who belong to the Southern School regard

¹ A Talk to the School of the Wisdom.

them as not strictly the doctrine taught by the Buddha, just as the Protestants think that the ideas of the Catholic Church do not conform to what the Christ taught while He was living. It is thought by the Southern Buddhists as well as by Western scholars that the ideas of the Northern School are a kind of romantic development, highly fanciful, with all kinds of elaborations, and not in accordance with the plain and rational teachings of the Buddha. Of course the learned men of the Northern School have quite a different view of the matter.

There is apparently an abundance of texts in Tibetan, Chinese and Samskrit, containing the teachings of the Northern School, which have not yet been translated. Thus there is plenty of work in this field for the Adyar Library to do, if it can get workers qualified to undertake the task. First of all, the manuscripts which are known to exist have to be collected or copied, then read, collated, and translated correctly.

The Northern School has never rejected the truths of the Southern doctrine. It does not say that they are not important or not authentic.

The texts which give these doctrines have different versions. When the Buddha spoke, there were no notes taken. Every one listened with his whole attention. It is only some time after He passed away that the people wrote down from memory what He had said. It has been said there was a good deal of teaching which was taken to Tibet and China and became lost to India. We have in the existing Chinese texts parts of discourses not found in the Samskrit and Pāli books.

When we think of Tibet and the Tibetans, we are apt to have a picture of those pilgrims who come to Buddha Gaya, in a rather unkempt state, devout but not learned or even literate. Thus we might have the idea that Tibet cannot be a source of great learning or wisdom; that has been certainly the impression in the West, where it is assumed that

there are only fanciful ideas and superstitions amongst the Tibetans, there cannot be any deep wisdom, nor learning comparable to that of the modern Western scholar. This is, of course, a perfectly absurd idea. There are monasteries and exceedingly learned men in Tibet, mentioned by H.P.B. But they have been so much in seclusion, and they have imparted their learning only to those whom they have considered to be worthy and in earnest, that the learning has not been made popular.

The main basis of the Southern teachings is to be found in the books called *Tripitaka*, the Three Baskets, as they are sometimes called. Baskets are used to carry flowers. The teachings are pure, fresh and fragrant like flowers; so the books in which they are enshrined are compared to flower-baskets. Of the *Tripitaka*, one section deals with highly metaphysical truths and is called *Abhidhamma*. Now, metaphysics, if not rightly understood, with an earnest mind imbued with the right spirit, is apt to become purely verbal, dry and uninteresting. It is probably as a reaction against mere logic-chopping, dry, prosaic analyses, that the whole Northern development arose.

The teachings of the Northern School are also highly philosophical. They are lofty and have a certain mystical quality, as distinguished from the purely psychological. The Southern teaching uses the method of psychological analysis to a considerable extent. It is concerned with the workings of the mind, how the mind is caught up in sensation, affected by desire, and throws up all kinds of images, to which it gets attached, and perpetuates itself.

This is a teaching which recalls what Krishnamurti speaks about. There is a marked resemblance between the teachings of Buddhism and his teachings. It is not that we try to understand him through the frame of Buddhist ideas. But when you see a resemblance, you cannot help seeing it.

The ideas of the Northern School are undoubtedly imaginative, and there is a very large element of emotional appeal in them. Whereas the monks of the Southern School pace the floor to and fro for a certain period of time in the morning and again in the afternoon, trying to understand and become aware of their own mental processes, the votaries of the Northern sects spend a great deal of time in chantings and adoration of the various Buddhas in whom they believe.

The Northern ideas are highly attractive to a certain type of temperament because of the quality of mysticism which characterizes them. They are exceedingly lofty, romantic in a beautiful sense, whereas the approach of the Southern School is in the main realistic, it believes in adhering closely to the ground of observed facts and reason. Being "realistic" means avoidance of every kind of exuberance, you see things as they are and not as you would like them to be, you do not indulge in flights of pleasing fancies, escaping from the particular condition in which you exist.

There are innumerable people also in Christendom who enjoy the pageantry, the splendour and the spiritual appeal which are in certain forms of religious worship, and prefer it to mere moralizing and the singing of canticles in a bare, unadorned church.

Northern Buddhism has not only an atmosphere of unworldliness surrounding it, but transports you into a different world altogether. The things about which it talks are of a transcendent nature, they do not belong to this world at all. The devotee of this School lives in a world peopled by Buddhas, Bōdhisattvas and exalted Beings, who are all embodiments of various virtues and truths. *The Voice of the Silence* by H.P.B. conveys the spirit—and something of the content—of the Northern teachings with vivid, poetic brilliance and power.

The main text on which the Northern teachings are based is one which is called *Prajñā-pāramitā*. "*Prajñā*" means

transcendent wisdom or understanding, and *pāramitā* suggests the ultimate. It has been translated as "the perfection of Wisdom". The book has several versions differing in text; the verses and even the phrases which it includes are different in the manuscripts of different regions of India, China and Tibet.

The whole of Zen Buddhism in Japan is really a flowering from one of the branches of the Northern tree; it is a school which uses meditation as the principal means of coming to great realizations. "Zen" is a Japanese form or corruption of the Sanskrit word *Dhyān*, which means meditation or contemplation.

The founder of the *Mahāyāna* School is said to be Nāgārjuna, the great Indian teacher, described in Buddhist literature as one of the sons of Buddhism, the others being Āryasanga and Ashvaghōsha. The latter has written a history or biography of the Buddha.

Prajñā-pāramitā has also been translated as "the Wisdom which brings a person to the other shore". Our worldly existence is comparable to an agitated ocean, with the waves rising and falling. We are inordinately excited at one moment and at the next in the dumps. The waves change their configurations and we are tossed about by them; we are the flotsam and jetsam of existence. But there is the "other shore" where is the pure or happy land in which one can find one's feet and rest safely. To arrive there is to arrive at a pure, tranquillized condition, a state of impersonal happiness.

Northern Buddhism includes a very large number of myths or stories, just as there are the Jātaka stories popular among the Southern Buddhists also, which purport to relate the previous lives of Gautama, the life in which He was a hare, the life in which He was a deer, and so on. These are charming stories, but one need not take them literally. But if you take the spirit of the stories, the beautiful moral, that

is all that is needed. The myths of Northern Buddhism describe the extraordinary feats performed by various Bōdhisattvas at different times in different worlds.

The word Bōdhisattva can be translated variously. *Bōdhi* means "enlightenment, spiritual knowledge or wisdom," *sattva* means "strength" and can also be translated as "nature" or "being". Thus we get the meaning, "He whose nature is enlightenment or spiritual Wisdom". It is a Bōdhisattva who eventually becomes a Buddha. In the lives preceding the final attainment which is Buddhahood, he is in a state of spiritual gestation which forms the Buddha-nature; a Bōdhisattva is one who is qualifying to be a Buddha even in a very early stage of his career.

Gautama Buddha is said to have perfected Himself in all the virtues through life after life for a very long period before He arrived at the stage called Buddha. During those previous lives He was a Bōdhisattva.

In the Northern School there is the concept that there are innumerable Bōdhisattvas. Some of the stories speak of assemblies of Bōdhisattvas. There must be innumerable Beings who have attained to these great heights, and they can be contacted at a certain spiritual level. Many of the stories narrate the different feats performed by the Bōdhisattvas, which are not mere feats of strength and intelligence of the ordinary type, but largely feats of virtue and wisdom. You will find a story of a Bōdhisattva who has conquered this or that kingdom, has shown extraordinary self-sacrifice, perseverance and patience. Some of the texts purport to narrate talks given at different times to Bōdhisattvas. There is a group of Bōdhisattvas, and a Buddha comes on the scene and gives a talk to them, and that is the talk supposed to be recorded in the books.

When you study closely the teachings of the Northern and Southern Schools, you will find that they are really

complementary. You can take the truth, leaving out all the embroidery, the fanciful ideas which the devout imagination of countless Buddhists have woven round various exalted conceptions. As I have already said, in the Southern School the approach is mainly psychological; in the Northern School it is intuitive and mystical. There are certain realizations to which you come when all the psychological complexes have been resolved, when the understanding has been prepared to receive the Truth.

In the Southern School the essence of the teaching is the Four Noble Truths: Sorrow or Suffering; the Cause of Sorrow; the Ceasing of Sorrow; and the Way to the Ceasing of Sorrow. That Way is designated the Middle Path, also the Noble Eightfold Path of Right Perception, Right Thought, Right Speech, Right Action, Right Means of Livelihood, and so on. These are the basis of Buddhism and accepted as such by all, but in the Northern School there is a super-structure of other ideas built round the conception of a Buddha and the glorious qualities that belong to Him.

There are other teachings connected with these Four Noble Truths in the Southern system: for instance, the chain of causation, how from one psychological state another arises, and how the various conditions that are produced tend to continue or perpetuate themselves, the chain that consists of contact, perception, sensation, attachment, desire, memory and so on. It is the understanding of this process which is required in the doctrine of *anatta*, the illusoriness of what we call the self. Most Buddhists speak of it as the illusoriness of the soul, but as Theosophists we might say the illusoriness of the notion of a self separated from others, since the word "soul" has different meanings. When the illusion is gone there remains only *Dhamma* or law, which guides the pure consciousness. The word *Dhamma* is used often in reference to the precepts of the Buddha. The practice of His teaching leads to *Nirvāna*,

which is the goal for all. Nirvāna is a state which is much misunderstood, because it belongs to a different category from all that we know; it is something so transcendent that it has nothing to do with our limited worldly existence. But the concept of Nirvāna has been brought to the level of our human ignorance by equating it with annihilation. That is how it has been understood by various people of the Southern School, as well as by Oriental scholars, whose translations are often misleading and convey little of the spirit of what is in the Samskrit or Pāli books.

In the Northern system there are not only very many Bōdhisattvas, but also many Deities, lofty spiritual Beings, designated Buddhas. The greatest of them all, the original Buddha, is termed Ādi-Buddha, and it is the one Unknown Reality or Principle. Then there is another Deity whose name is Avalōkitēshwara, a word usually translated as "the Lord who looks down from on high," who is exalted yet benevolent and gracious. This is a wrong translation, as one of the letters in *The Mahatma Letters* points out. *Avalōkita* means "perceived," so the word should be translated as "the Lord who is seen," who is visible or manifested, whereas Ādi-Buddha is the Unmanifested, like the Father in the Christian religion, "seen of none". Only the Son is visible, but the Son is one with the Father; the Manifest and the Unmanifest are one, essentially. Then there are other Deities: Amitābhā, which means "boundless or measureless Light". Amitābhā may refer to the First Logos of Theosophy, or to the radiance which flows through the manifested Logos. There are always doubts as to exactly what these terms mean. Amitābhā is also described sometimes as Measureless Life or Vitality; He is the fountain of life, the one point from which Life emerges and flows in increasing volume and in ever-new directions.

There is also in Buddhism the concept of a succession of Buddhas, so that the Buddha whose name was Gautama is

one of a long series of Buddhas. The Dhyāni Buddhas are different; they are, literally, Buddhas of Contemplation. Actually They are Intelligences at the highest spiritual level, who, like the Angels, always "behold the face of the Father," that is to say, They are in direct communion with the Source from which They emanate. It is a communion which is both contemplation and action.

Another type of Being is the Pratyēka Buddha, often translated as the Solitary Buddha, sometimes as "Selfish Buddha," which is both misleading and sacrilegious. For how can anyone use the word Buddha and qualify it as selfish? The popular explanation is that He has attained for Himself, but does not care to pass on the wisdom to others; He is satisfied with the Truth and just rests there. Pratyēka Buddha really means the Buddha who is in a class by Himself, set apart, different from the Buddhas with whom we are acquainted. They are inaccessible, alone; they are the Buddhas who have achieved "the flight of the alone to the Alone," to use the language of Plotinus.

Then there is Kwān-Yin, corresponding to the Hindu Goddess Vāch, the feminine aspect of the Logos.

All these concepts are a fascinating field of study. They are not as fanciful as might be imagined by the ignorant. I might illustrate the different levels of existence by means of a diagram. Think of a double cone. In this double cone, the vertex is in the centre and it is the self, where there is the sense of I-ness, but also the uniqueness of the individuality which is indestructible. All that is below the vertex represents experiences at various levels which converge at the point of the self and create the idea of a "me" or "I" separate from all others. But the notion of a self is a myth, which is really a stopper. It has to be removed or abandoned before the knowledge or Wisdom which belongs to the upper cone, the spiritual realms, can flow into the consciousness. It is when the funnel

is uncorked, as it were, that the consciousness begins to flow with reality, the truths that belong to the transcendent field or sphere of the upper cone.

When you have got rid of the self, which is the aim in the Southern School, when you are capable of a pure understanding, possess an unconditioned mind, have reached a state of tranquillity, you come to certain realizations, and into touch with various spiritual levels and the Buddhas who are there. He who has realized the illusoriness of the self does not find himself in nothingness, nor is he just a drop in an ocean of meaningless homogeneity, but he enters a completely new realm, which opens out like a marvellous celestial lotus. The individuality, in which is the character simultaneously of the One and the many, is at the point where the stalk of the lotus is joined to the unfolding spiritual flower. The consciousness has to be purified of all dross, become completely open, before it can receive the influences and truths which constitute that lotus, which belong to the spiritual or transcendental sphere. Before it is able to do so, it might entertain various conceptions that are fanciful, imagine one Buddha as the lord of a certain realm, another as meditating in a certain posture, and so on. But such concepts are merely symbolical. We may call them projections, but in a mysterious way they adumbrate realities to which one can come by oneself when the heart is utterly open and pure.

There are two main teachings in Northern Buddhism. The first is that the highest career possible for anyone is that of a Bōdhisattva. This is illustrated by innumerable stories relating the feats of various Bōdhisattvas of the past. We miss nothing by not believing them literally, and taking only what is beautiful and appealing in them. The second teaching is the emptiness of all things in mundane existence. The stress is on the first teaching, though the two are correlated. If you ask those who profess the doctrine of

emptiness what is meant by it, they will give very vague answers. It is easy to get away with an utterly false conception of it, because it is too spiritual a truth to be understood by a mind which is not empty of all that can be emptied. Emptiness is apt to be a mere word, but there is the general idea that all things that we meet with in our normal life are vain. It is the emptiness of all forms, all phenomena, all forms of conditioned existence. Every form is a compound, even the so-called atom has a structure and is not simple, therefore it is bound to be resolved into its constituents, it is impermanent.

A Bōdhisattva is supposed to be generating all the time merit which he can bestow upon others. He accumulates blessing, but retains nothing of it for himself; he distributes it, lets it fall over mankind as so much spiritual rain or dew.

His whole purpose is philanthropic in the loftiest sense. In Theosophical literature there is reference to a class of great Beings, called Nirmānakāyas whose whole work consists in the generation of spiritual force for the helping of humanity and all that lives. The Bōdhisattvas accumulate merit or generate spiritual forces which are radiations of various sorts, by practising the virtues, called pāramitās. These are described in *The Voice of the Silence*.

We must understand that the practice of the virtues, according to the Buddhist teaching, is not practice in the superficial and perfunctory sense in which we generally understand that word. It is the exemplification of the virtue in a perfect and complete form. If it is *Dāna* or giving, it is complete charity, unbounded love; it means giving away utterly everything, holding back nothing for oneself. It does not mean that you build up an enormous store of security, and without detriment to it, give a little to somebody who asks for help, or make benefactions for the sake of fame. It has to be absolute charity, without any other motive.

The whole of this teaching is permeated by a spirit of compassion or love. You will find it running through and through. Everywhere, the whole time it is the spirit of a Bōdhisattva. Here is a typical prayer of a Bōdhisattva named *Shāntideva*, literally, "a Being full of peace": "My own self and my pleasures, all my righteousness, past, present and future, I sacrifice without regard, in order to achieve the welfare of all beings." Could we find anything more absolute than that? It is the one aim of a Bōdhisattva, the one motive, the animating spirit of everything in his life, each decision, every step.

This note of altruism is found everywhere in Buddhism, also in the Southern School. The disciples were asked to go abroad and "journey for the profit of the many, the happiness of the many, out of compassion for the world, for the good, profit and happiness of gods and men". You cannot have anything more beautiful than that. This atmosphere of compassion is in all Buddhist lands and there is a feeling of gentleness there which we do not find elsewhere. This exists of course along with all kinds of superstition and the various human weaknesses in many forms.

The Bōdhisattva, living a life of absolute self-abnegation, arrives finally at a state of Buddha-knowledge. He has to live through many incarnations, to go on practising the virtues in different situations in life, in the various relationships in which he finds himself, until he arrives at that state which is practically a state of spiritual omniscience, of clear insight and perfect knowledge.

There is one very interesting thought in the Northern teachings, namely, that each Bōdhisattva creates a Buddha-field, that is, an area of magnetism or spiritual influence which belongs to the type of Buddha into which he is evolving. Thus in boundless space there are created regions, celestial fields, each of which has its own special quality. Every one

who is a Bōdhisattva engaged in the endeavor to become a Buddha, is creating, perhaps all unknown to himself, a kind of celestial magnetism, a field in the spiritual regions, which expresses his own special quality which he will display in a superlative measure as a Buddha, a quality which is already deep inside himself.

It is also said that some Bōdhisattvas make the existing Buddha-fields more excellent. Those fields are already wonderful and pure, but the Bōdhisattvas make even those fields more excellent, they strengthen, vitalize, enrich and make them more beautiful.

According to the Northern ideas, there are many heavens; these are the Buddha-fields. To enter one of them is like taking a bath in a *tīrtha*, sacred waters which have spiritually refreshing and vitalizing properties. In the popular mind there is the idea that all these heavens, in which people may stay for long periods, eventually lead to Nirvāna which is the ultimate state. Nirvāna, which is a state of Being as well as Non-Being, is not superseded by these heavens; the latter are but intermediate stages. Nirvāna is the final state. Nirvāna, in the minds of the Northern Buddhists, is not nothingness, not annihilation, but a state of supreme blessedness. The whole idea of it is built up on the basis of these heavens, which are celestial fields where all kinds of unknown flowers blossom and fill the air with their fragrance. From one of these fields the Bōdhisattva proceeds to another loftier and more wonderful still, and Nirvāna is the end of all. Of Nirvāna there is no description given, for you cannot describe the Reality; each has to experience, discover it for himself; he has to find the pathway to that Reality himself through his own experiences. The only word which is used with reference to that exalted state is "Suchness," which means "it is so".

All compounded things are unreal, every one of them is destined to be dissolved. It had an origin, it became compounded,

it will be uncompounded, it is bound to disappear as a form. But there is one thing in all Nature, which alone is real, and that is the Self-existent Element, Principle, call it what you like, which is neither born nor has it become, it is eternally uncompounded. The Buddha has knowledge of this Self-existent Principle, and that is the final or perfect knowledge. You come to it through emptiness, which means you lean on nothing temporary; the mind or the consciousness has to be unsupported psychologically before it can be free, before it can reach its own eternal state. It is the state of the unconditioned mind, that state in which the mind does not undergo any modifications, it is just like clear glass, through which shines the nature of the Self-existent Real.

It is said that all this teaching has only one aim, the attainment of absolute freedom, which is Nirvāṇa. It is said that, just as the great ocean has only one taste, that of salt, so the whole of this teaching has only one taste, which is the taste of freedom. It is freedom from every kind of superstition, from all support, every limitation, anything on which one may lean.

There are various other ideas which have gathered round these teachings, such as the Three Vestures, which are the three forms or states in which every Buddha exists. Some of these ideas enshrine profound truths, others perhaps not. One has to use one's own discrimination or intuition in all these matters, try to separate the true from the false, as the legendary swan is said to have separated the milk needed for its sustenance from water with which it was mixed.

N. SRI RAM

AN UNPUBLISHED DISCOURSE OF BUDDHA¹

[*This is taken from The Secret Doctrine
by H. P. Blavatsky, Adyar Edition, Vol. V.*]

SAID the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and *Non-Being* explained in Bas-pa [Dharma, Doctrine], and have given preference to the latter, for ye are verily my Arhats. . . . The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and, looking at it, says: "Here am I . . . I am I": for the "I," his Self, is not in the world of the twelve Nidānās and mutability, but in that of Non-Being, the only world beyond the snares of Māyā. . . . That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true "I" [Ego], the Self of the Universe. The Universe of Nam-Kha says: "I am the world of Sien-Chan";² the four illusions laugh and reply: "Verily so." But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun. . . . There are three

¹ This is the title in *The Secret Doctrine*.

² The Universe of Brahmā (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.

things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, Nirvāna, and Space,¹ and those three are One, since the first two are within the last, and that last one a Māyā, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the clutches of concupiscence and other passions. The Arhat who observes the seven hidden precepts of Bas-pa may become Dang-ma and Lha.² He may hear the "holy voice" of . . . [Kwan-yin],³ and find himself within the quiet precincts of his Sanghārāma⁴ transferred into Amitābha Buddha.⁵ Becoming one with Anuttara Samyak Sambodhi,⁶ he may pass through all the six worlds of Being (Rūpaloka) and get into the first three worlds of Arūpa.⁷ . . . He who listens to my secret law, preached to my select Arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

¹ Akāsha. It is next to impossible to render the mystic word "Thog" by any other term than "Space," and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term "Āditi" is also translated "Space," and there is a world of meaning in it.

² Dang-ma, a purified soul, and Lha, a freed spirit within a living body; an Adept or Arhat. In the popular opinion in Tibet, a Lha is a disembodied spirit, something similar to the Burmese Nat—only higher.

³ Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the "Spirit-voice" in man, and the same as Vāchishvara (the "Voice-deity") of the Brāhmanas. In China, the Buddhist ritualists have degraded its meaning by anthropomorphizing it into a Goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist "daimon"-voice of Socrates.

⁴ Sanghārāma is the *sanctum sanctorum* of an ascetic, a cave or any place he chooses for his meditation.

⁵ Amitābha Buddha is in this connection the "boundless light" by which things of the subjective world are perceived.

⁶ Esoterically, "the unsurpassingly merciful and enlightened heart," said of the "Perfect Ones," the Jivan-muktas, collectively.

⁷ These six worlds—seven with us—are the worlds of Nats or Spirits, with the Burmese Buddhists, and the seven higher worlds of the Vedāntins.

It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an Esoteric key to the outward Buddhist phrases that E. Burnouf and other great scholars have inferred from such propositions—held also by the Vedāntins—as "my body is not body" and "myself is no self of mine," that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf's authority, that, unlike Brāhmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

1. Thought or Spirit¹—for the faculty is not distinguished from the subject—appears only with sensation and does not survive it.

2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.

This all refers to Spirit embodied, not to the freed Spiritual Self on whom Māyā has no more hold. Spirit is no body; therefore have the Orientalists made of it "nobody" and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedāntins to be the followers of a creed in which the "Impersonal (God) turns out on examination to be a myth"; their goal is described as

The complete extinction of all spiritual, mental and bodily powers by absorption into the Impersonal.²

¹ Two things entirely distinct from each other. The "faculty is not distinguished from the subject" only on this material plane, while [a] thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, can never survive our body; this much is sure.

² *Vedānta Sāra*, translated by Major Jacob, p. 123.

THE LORD BUDDHA¹

By ANNIE BESANT

IN the first half of the sixth century before the Christian era, in Northern India, a Child was born to King Suddhodana and Queen Māyādevi, a very beautiful Babe, and the hosts of heaven filled the air with music, and all the earth was glad. For that Child-Body was to be the living Temple of the Wise One, who in it should teach the Way of Peace to men, and Holy Sages prophesied that he should either become a World-Emperor or reach the Supreme Wisdom. His father wanted him to be a mighty ruler and cared naught for the greatness of wisdom, so he shut away from the little Prince everything which might make him think; he surrounded him with luxury, with games, with pleasures, and, finally, married him to a lovely maiden, hoping thus to fetter him to earth.

And so it happened that the Prince, grown into splendid manhood, had never heard that there was any sorrow in the world, knew naught of pain, nor age, nor sickness, nor lonely death. Life was to him one dream of joy, one vision of exquisite beauty, nor had he seen a tear of grief drop from the eyes of woman nor of child. But one day, as he drove along one of the well-kept roads, by some carelessness or some Angel-prompting, a beggar sitting there cried aloud for alms; and the gentle Prince, wondering, gave readily in answer, as his charioteer told him that the man had naught to buy food to

¹ First printed in *The Young Citizen*, April 1923, and signed as by "One of His Bhikshus in the Long-Ago."

1956

THE LORD BUDDHA

stay his hunger. And again, he met a man who was a leper, hideous to behold, and, shuddering, he learned how man's fair body might be defaced. And once more, a very aged man, tottering and feeble, he met, and finally a corpse. And thus the fair Prince glimpsed the sorrow of the world, and learned of poverty, of sickness, of old age, of death. And as he sadly thought, and asked himself how these should be in a world that to him had been a garden of delights, he saw passing along the road a man with peace upon his face, with calm strength shining from his steadfast eyes, a man who had renounced the world to find the Self.

Then in his heart awoke a deep unconscious memory, stirring him to go forth, and seek to lift the heavy burden of the world. And as he mused, a messenger came running:

"My Lord the Prince! take joy! your son is born." He raised his eyes dim with a growing pain:

"Another fetter," he murmured, "for me to break."

And the boy was named Rahula, a fetter, though they who heard knew not the meaning of his words.

And that very night, when slumber sealed the eyes of all around, when on his sleeping wife's soft arm the new-born infant lay, the Prince bent over those whom best on earth he loved; rent was his heart with anguish, blinded his eyes with pain, but the firm-curved lips knew no relaxing, the agony might torture mind and heart, but it could not shake his will. His soft breath held lest it should waken, he blessed them silently, turned with noiseless feet, and went. Outside he mounted his horse Kantaka and rode swiftly away with his faithful charioteer, Channa, far from his father's home.

Then, alighting, he kissed his great white horse between the eyes, and cast off his royal robes; grasping his hair, with his keen sword he smote it off; and bare-footed, clad in the ascetic's ochre cloth, he bade farewell to his loved comrade, and plunged alone into the dim forest way. Thus did the

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Buddha-to-be forsoke wife and child, palace and crown, luxury and wealth, for the sake of the World's Service, making "The Great Renunciation".

For six years he strove to solve his problem; by long fasting, by bitter austerity, he well-nigh wrecked his body, outdoing all others in his strenuous will to know. At last, emaciated, fainting, almost dead, he realized that this was not the Way to Wisdom; inwards turned the Way—not by the torture of the body, but by the deep plunging into the depths of Being. Heroic to the end, he renounced the path he had followed and faced a new unknown way. Thoughts of despair crowded round him, his ascetic friends deserted him with sneers; the memory of his wife wrung his heart; all was darkness, misery, a void of loneliness. Star-like shone out the unchanging Will to heal a world's agony or perish; he sat him down beneath the branches of a tree wide-spreading, in all future time to be known as the Tree of Wisdom, the Bodhi-tree. "Never will I arise from this place, though this my frame shall perish of starvation—not though the blood within these veins shall cease to flow, till I have won Enlightenment Supreme."

Buddhists speak of this as "The Great Resolve".

None save Himself may know the travail of His heart and mind through that long final effort, the strenuous tremendous endeavor to scale the uttermost heights of Wisdom, to sound the uttermost depths of Being. The Vow, perfected through age after age, had now brought him to its accomplishment. That which as Sumedha he swore, as Siddhārtha He accomplished. And when He rose from that long effort, He rose the Buddha, the Perfectly Enlightened, ready to open to the world the Way to Peace, to reveal the Cause of Sorrow and its Ending.

O Perfect Flower of Humanity, the First of our race to reach Supreme Perfection! Well may all men bow to The

with folded hands upraised, Thou, who art the promise of the triumph of Thy brothers, still struggling in the mire of ignorance and sin.

The Lord Buddha, having thus achieved, turned His steps to Kāshi, and, stopping in the Deer Park in its neighborhood, He there preached His first sermon, proclaiming the opening of His Way. A huge crowd gathered to hear Him, and He spoke as a father to his children; a deer came and nibbled at His hand; His smile of infinite compassion melted the hearts of all. For forty years He taught, treading the ways of men, wandering over the plains of Northern India, teaching in her towns.

His wife and son now sought His Feet, and through Him won the guerdon of the long and bitter loneliness which was their share of His gift to man. His father, too, became His son in the Faith, and learned that the Kingdom of Righteousness was fairer than the Empire of Earth. And some whom today we know and love bowed low before Him in those far-off days, took His yellow robe, became His Bhikshus; and two laid at His Feet their far-reaching vow, and beheld that awe-inspiring bending of the head of a Living Buddha in acceptance, which makes it the "Vow which may never be broken".

For forty years of perfect life He lived and taught; then passed away from earth, giving into the hands of His Beloved Brother, the Lord Maitreya, the high office of the Teacher of Angels and of Men.

After He had passed away, a great mound, called a stūpa, was raised on the spot on which He had stood while giving His first sermon to the people in the Deer Park; it is still in existence. The splendid lions' heads were on a central pillar in a court of the monastery built later, and there were other pillars round it.

It is said that the Blessed One has not wholly left the world for which He toiled during so many ages. It is said

that even now when the Vaishākh moon is at its full, "The Buddha's Shadow" may be seen, and that He blesses His Successor and the faithful who tread the Narrow Way, and even poor and ignorant men who yet raise loving hearts as chalices, filled with the water of devotion.

Be that as it may, He lives in Eternity, and to that Peace of the Eternal shall all men come at last, since He has proclaimed:

PEACE TO ALL BEINGS.

ANNIE BESANT

What are the lessons to be derived from the life and teachings of this heroic prince of Kapilavāstu? Lessons of gratitude and benevolence. Lessons of tolerance for the clashing opinions of men who live, move and have their being, think and aspire, only in the material world. The lesson of a common tie of brotherhood among all men. Lessons of manly self-reliance, of equanimity in breasting whatsoever of good or ill may happen. Lessons of the meanness of the rewards, the pettiness of the misfortunes of a shifting world of illusions. Lessons of the necessity for avoiding every species of evil thought and word, and for doing, speaking and thinking everything that is good, and for the bringing of the mind into subjection so that these may be accomplished without selfish motive or vanity. Lessons of self-purification and communion, by which the illusiveness of externals and the value of internals are understood.

H. S. OLCOTT

THE HISTORY OF CHATTA MĀNAVAKA¹

WHEN the Lord Buddha was residing in Jetavana Ārāma in the city of Shrāvasti, there lived a Brahman in the town of Chetavvya, who had a son named Chatta. When Chatta grew up he was sent to the Brahman teacher Pokkara-sāti for instruction. He lived several years as a member of the teacher's household. Chatta was intelligent and diligent in his studies, and, having in a short time learnt all the Vedas and the Vedāngas (accessory sciences), he inquired from his teacher how much he should pay him. The teacher answered that Chatta should pay him one thousand *kahāpana* (a gold coin), this being the proper fee for one in his circumstances. Chatta saluted the teacher, took leave of him, and went home and told this to his father, who on the following day gave him a purse containing one thousand *kahāpana* and sent him back to pay his teacher.

A band of robbers having by chance heard of this, concealed themselves in a thicket by the side of the road, with the object of killing Chatta and taking his *kahāpana*.

The ever-blessed Lord Buddha, when looking round the world in His mercy one morning to see where He could do most good that day, as was His invariable custom, saw the danger that awaited Chatta, and saw also that if brought under the influence of moral discipline he would obtain a re-birth in the Devaloka (Heaven-world). The Lord accordingly

¹ Reprinted from *The Buddhist*, 1889, edited by C. W. Leadbeater.

went and stood under a tree on Chatta's way. Now Chatta had a great taste for music and a good voice, and as he went on his way he was singing merrily.

He left the city of Chetavvya and was going in the direction of the city of Ukkatta, when he saw the Lord Buddha on the way, and went up to Him. The Lord asked Chatta where he was going, and Chatta answered that he was taking a present to his teacher Pokkarasāti. The Lord then asked Chatta if he knew "the Three Guides" and "the Five Precepts". Chatta answered in the negative. The Lord then taught him the virtue of "the Three Guides" and, seeing that he was fond of music, composed three verses for him to sing on his way, and told him to commit them to memory; and by the recital of these the Lord laid him under the influence of "the Three Guides".

The verses are:

Yō vadatam pavarō manujesu
Sākyamunī Bhagavā katakichchō
Pāragatō balaviriyasamangi
Tam Sugatam saranattam upemi.

Rāgavirāgam anejam asōkam
Dhammam asankhatam appatikūlam
Madhuram imam pagunam suvibhattam
Dhammam imam saranattam upemi.

Yattha cha dinnam mahāpphalam āhu
Chatusu suchīsu purisayugesu
Attha cha puggala dhammadāsa te
Sangham imam saranattam upemi.

The translation of these verses is as follows:

"1. I take for my Guide Lord Buddha, the blessed Saint of the Sākyas, the greatest of human teachers, the self-sacrificing Benefactor, who, having passed through the Four Paths of Holiness, has attained Perfection, who has crossed the ocean of reincarnations, who has destroyed the delusion

of self, who is completely endowed with Right Energy, who possesses the ten physical and the ten mental powers.

"2. I take for my Guide that Glorious Law, sweet and agreeable, duly and rationally classified, worthy of most perfect practice, which includes the nine spiritual and fundamental truths of the Four Paths of Holiness, freed from all attachment, the Four Results gained by following them, freed from all desire and pain, and Nirvāna the immaterial, the non-objective.

"3. I take for my Guide that Holy Order which is learned in the Four Noble Truths, which has attained the eight stages of Perfection—by making offerings to which merit can be acquired, as we are taught by the Buddhas and other great teachers."

Then when Chatta had accepted "the Three Guides," the Lord taught him the effects of the observance of the Five Precepts, and placed him under the influence thereof—knowing that this influence would secure him a rebirth in the Devaloka. Then our Blessed Lord returned to Jetavana Ārāma, and Chatta continued his journey, singing, as he went along, the new verses which he had learnt, and thereby keeping fresh in his memory the virtuous effects of the Three Gems of Buddha, Dharma and Sangha. When he came to the thicket where they were concealed, the robbers shot their arrows at him and slew him, and took the purse of *kahāpana*. But Chatta, by virtue of the merit he had acquired by meditating on the Three Gems, was reborn in the Devaloka.

You have still to learn that so long as there are three men worthy of our Lord's [the Lord Gautama Buddha's] blessing in the Theosophical Society, it can never be destroyed.

Letters from the Masters of the Wisdom

THE GREATEST BLESSING

When yearning for good, many devas and men
Have held divers things to be blessings;
Do thou then inform us, O Master,
What is the greatest blessing?

Not to serve the foolish,
But to serve the wise;
To honor those worthy of honor;
This is the greatest blessing.

To dwell in a pleasant land,
To have done good deeds in a former birth,
To have a soul filled with right desires;
This is the greatest blessing.

Much insight and much education,
Self-control and a well-trained mind,
Pleasant words that are well spoken;
This is the greatest blessing.

To support father and mother,
To cherish wife and child,
To follow a peaceful calling;
This is the greatest blessing.

To bestow alms and live righteously,
To give help to one's kindred,
To do deeds which cannot be blamed;
This is the greatest blessing.

To abhor and cease from sin,
To abstain from strong drink,
Not to be weary in well-doing;
This is the greatest blessing.

Reverence and lowliness,
Contentment and gratitude,
The hearing of the Law at due seasons;
This is the greatest blessing.

To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons;
This is the greatest blessing.

Self-restraint and purity,
The knowledge of the Four Great Truths,
The realization of Nirvāna;
This is the greatest blessing.

Beneath the stroke of life's changes
The soul that stands unshaken,
Passionless, unsorrowing, secure;
This is the greatest blessing.

Invincible on every side
Is he who acteth thus;
On every side he walks in safety;
And his is the greatest blessing.

Mahāmaṅgala Sutta, trans. by RHYS DAVIDS

THE MYSTERY BEHIND MANIFESTATION

By A. G. VREEDE

MYSTERY is that which we feel is, but which we cannot understand; and it is that which—if we feel we have contacted some aspect of it, however slightly—we cannot explain to others. Mystery is not a secret which must not be divulged; it simply cannot be communicated. A special faculty of mind and soul, it seems, must be developed to grasp something of it, and even then the Mystery ever recedes. But once it has been contacted and the ecstasy of this contact has been experienced, it constantly beckons for a further approach, promising new revelations, new experiences and a further ecstasy. It has nothing to do with scientific research, which leads to the discovery of ever minuter details and to ever more specialized knowledge, and which mostly is associated with a negation or discarding of Mystery. This road leads ever farther away from the Mystery of manifestation and ever deeper into the loose desert sands of materialism and positivism. No doubt scientific research gives more and more specialized techniques, it can artificially prolong the lifetime of individuals, it can bring velocity records, ever new wonders of technique, but never deep happiness or real satisfaction.

By this is not meant a contempt for the dazzling results of modern science, but a statement of the fact that, from a spiritual—and therefore from a very real—viewpoint, the attitude of science in treating Life, Nature and Manifestation

without respect, desecrates the ever-present Mystery and leads mankind to ever greater egotism and superficiality, sterility and profound unhappiness. Here the mind functions, as *The Voice of the Silence* has it, as the "slayer of the Real," while the intuitional faculty of man remains deeply asleep. The Mystery behind life or manifestation must be reverently approached, not grasped; it must be felt, not dissected; it can only be contacted by opening the windows of mind and soul, by a kneeling down and looking upward of the intelligence. This approach can be greatly helped by the queenly faculty of creative imagination, the herald and precursor of intuition.

Let us give an instance. At a certain stage in the growth of a child there comes one of the "moments of sensitivity," and he wonders how he has come here into this world. This is not mental curiosity about facts, it is a stirring of his soul, touched by the great Mystery. A fairy story containing an analogy or a poetical presentation of the Mystery satisfies the child; a narrating of physical facts—or even showing medical plates in color—would give him a fright for life. It may for ever kill in him all sense of receptivity for the Mystery. Ten or twelve years later, as a youth or a girl, long after he has known the physical facts, once again he stands before the Mystery, but now in quite another form—he falls in love, and experiences the beauty, intensity and wonder of contacting the other sex. Here also, a mere scientific consideration of physical facts would kill the Mystery, but the sweet attraction, the wonder of contacting the soul of the beloved, the experience of the profound Mystery, the boundless loveliness of the partner's being, give an ecstasy that has been beautifully sung by poets, and experienced to some extent by nearly every man and woman. Later, the act of union in unselfish, all-giving love, and later still, the manifested Mystery of the birth of a child—a most holy, mysterious and at the same time revealing moment—can give a deep feeling and even intuitional

realization of the Mystery powers that work unseen and unheeded in and behind Nature. *Natura naturans*—(natura is derived from nasci, being born)—Nature continually bringing forth, is one of the mightiest expressions here on earth of the Mystery of Manifestation. A flower, a tree (how admirably Rainer Maria Rilke has revealed the mysteries of a tree), a landscape, a hand-shake, a smile, human eyes, everything can suddenly reveal the Mystery and bring an ecstasy, that is, a "standing outside" the well-known world of facts, a happiness that indeed passes understanding.

When we look at a waterfall with this reverent outlook, we are caught by the Mystery of the coherence of the granite rock, the immense power which holds together the millions of beautiful geometrical crystals. We question whence this force comes; we wonder at the fluidity of the water, its millions of drops, jumping, turning, falling—whence this interplay of coherence and fluidity? But most of all we wonder at the mysterious power of gravitation that draws the water downward, that seems to be at the bottom of all the wonders of the waterfall plunging into the deep. Again, when we witness a violent thunderstorm—the battling clouds, the raging winds, the friction of air and water, the sudden lightning that reveals the mighty landscape—we ask, whence this fire, this imposing display of Nature's forces? If we look, with this sense of the Mystery, upon a wooded, hilly landscape bathed in the sunshine, we feel we hear the paean of thanks rising up from the trees and plants, from the hills themselves, for the beneficent, fostering warmth descending from the life-giving orb. Whence this light, this heat, this fertility?

Once felt, the Mystery makes a lasting impression on the soul, and—even through scientific and technical attainments—it ever beckons with a smile of understanding wisdom. Not by the microscope but by vision, not by the scalpel or dissecting knife but by tending and nursing, not by torturing

living creatures but by loving self-sacrifice, not by algebraic formulae but by intuition, by self-forgetful creative imagination can the Mystery be approached. Cultivating this sense of Mystery, one discovers that it is the background of everything, of every atom, mineral, plant or animal, that every man has a background of Mystery, and that greatest perhaps of these Mysteries is the relationship between man and objects, man and man, of all parts with each other and with the Totality. Whence all this? We are attracted, we are caught by the Mystery, we approach it, revere it, partially unite with it, which gives happiness, ecstasy, with ever a longing to penetrate into it more and more deeply.

Whence this Mystery? Surely not from an omnipotent, omniscient, omnipresent God in masculine form created by ourselves, by our ignorance, and kept alive artificially by fear-inculcating Churches. Man's feeling of weakness, of impotence, has been projected on to the Mystery, thus creating a gigantic figure of an almighty old man—not man created in the (spiritual) image of God, but a god created by the impotence of man in man's own image. The same with our ignorance; we know so little and the Mystery is so profound that we create a man who knows all—an impossible, static creation, or rather projection of the fainting human mind that always hankers after ultimates. And yet we feel, when we withdraw—not without struggle—these projections, that the great Mystery is behind the whole of manifestation. We arrive at the conclusion that the great Mystery lies in the fullness of relationships within the Totality, and in the intricate play of its constituent parts, great or small, behind all solar systems, all planes and planets, but also in the beauty of a flower. The great Mystery lies also in the proportion of the surface of a circle and the surface of a square, the mysterious number π , in Planck's law of quanta that Nature always uses whole numbers for her fundamental quantities of protons,

photons, atoms. The Mystery manifests in all relationships, especially those of Love: in the love between youth and maid, man and woman, parents and children, guru and chela, and in the grander relationships of the Masters with the King of the World, in the King's relationship with the Silent Watcher, with the Regent of our Planetary Chain, and with the Solar Logos.

Then the contemplation of the Mystery becomes a New Approach to Cosmogony—a living, breathing, pulsating cosmogenesis. Then the solar system, the whole cosmos, grows into a temple, a series of temples, one could say, of the Mystery, a glorious sequence of lofty temples with great Divine Beings—masculine and feminine, angelic and agathodaimonic—as rulers, messengers, builders, officers. . . . How can we enter these temples of the Mystery? Only with the innocence and harmlessness of a child, the purity of a flower, the fluidity of a rivulet, the steadfastness of a rock, or, in more human wording, with utter self-forgetfulness, with utmost reverence, with burning love for all that lives, and finally with perfect compassion and self-sacrifice, with the willingness to throw oneself fully and entirely into the Mystery, to disappear therein, not in order to know or to grow but only to pave the way for others, to solve the Mystery not for one's own benefit but because the Mystery wants to be solved and the solving of the Mystery brings relief from suffering to all, brings liberation and salvation to all who by selfishness have brought themselves into prisons of isolation and despair, of utter frustration. For, behind the Mystery, is Bliss inexpressible, Beauty unimaginable, where there is the final union of All in All—the Absolute ever-newly conceived.

A. G. VREEDE

OCCULT CHEMISTRY AND MODERN PHYSICS

I. ARE MESONS ETHERIC MATTER?

By H. S. MURDOCH, M.Sc.

[Introductory Note.—This series of three articles is based on the studies of the Science Study Group of Blavatsky Lodge, Sydney. The members of this group have all contributed to the ideas presented here. In a group of this nature it is often difficult to say who is responsible for a particular idea. One suggestion is often quickly built on another and an idea just grows. Although I have been chiefly responsible for compiling the articles they are the work of the members of the group and for this reason the personal plural will be used.—H. S. MURDOCH]

SCIENTISTS throughout the world have for many decades been making concerted attempts to ascertain the nature of the atom and the tempo of that effort is ever increasing. Although the final goal is not yet in sight, a great deal of information has been obtained. Much of this has already been put to practical use. The discovery of nuclear fission just before the last war paved the way for the development of the atom bomb and more recently the production of atomic power which promises to usher in a new era for man. Less spectacular but equally important is the large-scale production of radioactive isotopes for use in medicine, engineering, agricultural research and many other fields. The economic value of the knowledge already obtained makes worth while the

spending of millions of pounds on further research, and that is what is happening today, particularly in the U.S.A.

A series of clairvoyant investigations into the structure of the various chemical atoms was carried out by Annie Besant and C. W. Leadbeater between the years 1895 and 1933. The results of this work are published in *Occult Chemistry*.¹ Several attempts have been made to link the result of this research with orthodox chemistry. An excellent survey is given in *The Field of Occult Chemistry*.²

It is to physics rather than chemistry, however, that we must look for confirmation or otherwise of the occult picture of atoms. The study of the structure of the atom is the task of the physicist. In fact this is probably the foremost unsolved problem of physics today. To physicists it is a major challenge, and much effort is being expended in an endeavor to meet that challenge. Ideas rapidly change as new experimental facts come to light.

It is of great interest and importance to Theosophists to endeavor to compare the latest findings of science with the results of occult research. Unfortunately there does not appear to be anybody today capable of carrying out the necessary clairvoyant investigation to check on the latest findings of science and see how they fit into the scheme of occult chemistry. The best we can do is to make comparisons with the occult research which has been done in the past. This work though vast in its scope is far from complete.

It is of interest, therefore, to examine some of the latest findings of physics and see whether there is any basis for comparison with occult chemistry. First we must seek some common basis. The simplest atom described by both occult

¹ Theosophical Publishing House, Adyar, third edition, 1951; edited by C. Jinarājadāsa.

² By E. Lester Smith and V. Wallace Slater, Theosophical Publishing House, London, second edition, 1954.

and orthodox science is the hydrogen atom. According to science this consists of a single proton about which revolves a single electron, in much the same way as the earth revolves about the sun. If we magnify the scale of the atom, the sizes of the electron, the proton and the electron's orbit are very roughly comparable to the sizes of the earth, the sun and the earth's orbit, so that the atom is mostly empty space. This picture is somewhat over-simplified, for the electron moves in such a way that although it has a most probable distance from the proton we may find it at any distance and in any direction, *i.e.*, its orbit does not lie in a plane like that of the earth around the sun. Indeed, it is very difficult to pin it down to any position at all. These considerations need not worry us here, but are included to illustrate the difficulty of trying to present a simple picture of the scientific concept of the atom.

Clairvoyant research gives a very different picture of the hydrogen atom. This atom is seen to consist of 18 ultimate physical atoms or *anu* as they are called. These belong to the atomic sub-plane of the physical plane. The occult investigators, like the scientists, found these particles to be in rapid motion and they had to exercise an effort of will to slow them down sufficiently to count them and observe how they were arranged. They found that the 18 anu were arranged in two groups of 9, each group of 9 being arranged in three groups of 3. On the E4 sub-plane, the sub-plane above the gaseous, the hydrogen atom breaks up into its two constituent groups of 9, on the E3 sub-plane into groups of 6 and 3, on the E2 sub-plane into groups of 3, and on the E1 or atomic sub-plane of course we have single anu.¹

The problem confronting us is how are the electron, the proton and the anu related. About the only line of approach available to us is to compare their masses. Mass is a measure

¹ *Vide* Fig. 16, p. 39, *Occult Chemistry*.

of the quantity of matter present and is closely related to weight. To those uninitiated in scientific terminology "mass" may be read as "weight". Weight is in fact gravitational attraction and is proportional to mass, but it varies with altitude and with position on the earth's surface while mass does not.

If we take the mass of the electron as one unit, then the mass of the proton or of the hydrogen atom is about 1,840, i.e., the hydrogen atom is 1,840 times as heavy as the electron. Obviously the anu must have a mass intermediate between the electron and the proton. Until about twenty years ago no such particles were known to science. In 1935 a Japanese theoretical physicist, Yukawa, suggested the existence of a particle of mass about 300. Before long such particles were discovered in cosmic radiation and are now given the name mesons. In fact, the term meson now refers to any particle of mass between that of the electron and that of the proton. Mesons fall into two broad groups known as K mesons and L mesons. Within each group they are distinguished by letters of the Greek alphabet. The K mesons have only been discovered in the last five years. They have masses between 900 and 1,000. The first discovered and best known of these is the τ (tau) meson with mass 965. The others may or may not have the same mass and may or may not in fact be really the same particle. Much research is at present going on to decide these points. The τ meson decays (or spontaneously breaks up) into three π (pi) mesons of mass 270. The π meson decays to another meson of mass 205 known as the μ (mu) meson, which in turn decays to an electron and a neutrino. The neutrino is a light neutral particle. It has never been observed, nor because of its properties is it likely to be, but it is presumed to exist in order to conform to the laws of conservation of energy and momentum which hold in all other circumstances and are believed to be inviolable. Both π and

μ mesons are known as L mesons to distinguish them from the K mesons which have quite a different mass. The μ meson was the first to be discovered shortly after Yukawa predicted the existence of mesons and was for a long time the only one known. All the others have been discovered since the last war. Mesons cannot be seen directly, but are studied by means of the "vapor trails" they leave in a Wilson cloud chamber, or by means of special photographic emulsions. When these are developed the track of the meson appears. From the nature of these tracks their various properties, such as their mass, can be ascertained.

Let us now consider whether any of the mesons can be identified with the anu or any of the groups of anu described in *Occult Chemistry*. First we note that as there are 18 anu to the hydrogen atom and the latter has a mass of 1,840, we would expect the anu to have a mass of about 100. We shall deal in round numbers as we need not expect the mass of the anu to be exactly one-eighteenth of that of the hydrogen atom but it should not differ greatly from this value. The reason for this will be discussed in the third article of this series. None of the mesons that have been discovered has a mass in the vicinity of 100, but when we attempt to compare mesons with groups of anu the picture is a little more hopeful. The τ meson of mass 965 might well be described as the group of 9 anu which constitutes the hydrogen atom on the E4 sub-plane. The π meson might similarly be the group of 3 anu which belongs to the E2 sub-plane. We might even go so far as to say that a τ meson breaking up into three π mesons is a hydrogen atom going from the E4 to the E2 sub-plane. If the π meson were to break up into three particles of mass 100 the agreement would be perfect, but unfortunately it does nothing of the kind. It gives rise to a μ meson which is somewhat of an enigma (in science itself as well as for our purpose of endeavoring to make comparisons with occult science).

If we persist with the type of comparisons we have been making on the basis of mass and insist that the anu should have a mass of about 100, then the electron with unit mass must be superphysical. C. W. Leadbeater has in fact suggested it might be astral, but insufficient research was carried out to settle this point. We shall return to the problem of the electron in our third article. The following table summarizes the suggestions we have made so far.

MESON	MASS	NO. OF ANU	SUB-PLANE
τ	965	9	E4
?	about 600	6	E3
π	270	3	E2
μ	205	? (2)	?
?	about 100	1	E1

It will be noted that we would like to see a meson of mass 600 as well as one of mass 100. In 1955 two Japanese physicists reported an experiment which they interpret as evidence for mesons of just these masses, but this cannot be regarded as definitely established until more experiments are carried out. Several times in the past, the existence of various mesons has been suggested, but later work has shown the initial suggestions to be erroneous. In speaking of mesons earlier, we described only those which are well established. The two just mentioned are, however, of special interest to us, and while it is yet far too soon to say, it could be that these Japanese physicists have discovered the anu.

If the tentative assignments we have made are correct, then mesons must constitute etheric matter. Before we jump to this conclusion, however, there are some further puzzling features which need to be discussed. All known mesons have very short lifetimes. The μ meson lives for about a millionth of a second, while all of the others have much shorter lifetimes still. At the end of their lifetime they break up into another

meson or mesons, or in the case of the μ meson into an electron, as described earlier. If they constitute etheric matter, we should like to see them having a more permanent existence. There may be some significance in the way in which all mesons observed by science are created. They are created as the result of collisions between fast-moving atomic particles (usually protons) and other atoms. We may think of these collisions which produce the mesons as miniature atomic explosions. Mesons were first discovered in cosmic rays. Primary cosmic rays coming from outer space consist mainly of protons traveling almost at the speed of light. These collide with the atoms of our atmosphere and produce mesons. These conditions can be simulated in giant man-made machines of the cyclotron type (known by various names, such as Bevatron or Cosmotron) where mesons are artificially produced.

Mesons, then, are only produced as the result of the break-up of chemical atoms.¹ Since we have already seen that they agree very well with the group of anu which constitute chemical atoms² on the etheric sub-planes, it seems very reasonable to postulate that this is what they in fact are. In view of their transitory natures, however, we must further suggest that chemical atoms do not normally exist on the etheric sub-planes, and that when they are forcibly broken up into their etheric constituents they pass in a minute fraction of a second through a series of further break-ups which takes them beyond the physical plane. As further support for this idea, we may note that one of the end-products of all meson decays is the neutrino which because of its properties has never

¹ It should be noted here that scientists do not consider atoms as being actually composed of mesons, or even that the mesons produced necessarily come from the atoms taking part in the collision but rather from a materialization of the energy of the incident particle.

² We have in this article considered only the hydrogen atom but others will be considered later.

been observed and must surely be superphysical. Having been broken up into their ultimate components, they may perhaps re-form again in some way as etheric or dense physical matter. There is no evidence either for or against this idea, but we are told that if an anu is disintegrated it breaks up into its constituent "bubbles in koilon" before re-forming as an astral atom. The disintegration of a chemical atom may be somewhat similar.

Etheric matter, as normally existing, apparently consists of its own groupings of anu and not of the etheric parts of dense physical (*i.e.*, chemical) atoms. There seems to have been little clairvoyant investigation of this subject, but there is a description in *Occult Chemistry* of the Vitality Globule which is very similar in appearance to one of the etheric components of the oxygen atom and yet fundamentally different in nature. Normal etheric matter would not, like mesons, be subject to scientific detection, for the methods used require that the particle should be fast-moving or should decay into fast-moving particles. To sum up, it would seem that mesons are the etheric part of chemical atoms and are similar in appearance though very different in properties to etheric matter. The suggestions we put forward are, of course, tentative, as there may be factors as yet unknown or overlooked by us which would lead to a different interpretation.

If our suggestions are correct, or even if it is correct to assume that anu have weight in the ordinary sense, then etheric matter should possess a measurable weight. This might even be tested by placing a very sensitive balance in an evacuated chamber and concentrating, by some means, etheric matter into one of the balance pans.

In this article we have discussed the hydrogen atom and sub-atomic particles. The more general question of atomic structure will be taken up in the following articles.

H. S. MURDOCH

OUR HERITAGE OF IMMORTALITY

By BASIL P. HOWELL

IT is a strange fact of history that the Spiritualistic movement of the mid-nineteenth century gave an opportunity for the Adepts of the Good Law to make known something of Their knowledge of higher planes of Nature and the principles in man. Only thus could the impressive phenomena associated with the efforts to communicate with the so-called dead be made intelligible to serious students of the subject, and their minds be broadened to comprehend some of Nature's laws and the powers latent in man. In defending genuine phenomena from the attacks of materialistic science and dogmatic theology, H. P. Blavatsky made it clear that after-death states could not be explained solely by the communications received from "spirits" of departed mortals. An understanding of man's composite being and of the worlds, visible and invisible, that he inhabits was needed if we were to possess a true perspective of the whole problem of immortality. Yet the Spiritualism of the last century performed a useful service in focussing the attention of thinking men upon the *fact* of post-mortem life. The philosophy of the subject was left to be worked out by the then nascent Theosophical Society. The question was posed: "If there be other worlds than the physical to which we go after death, why should it not be possible to investigate with appropriate faculties those same worlds while living in the physical body?" The emphasis was thus shifted from the usual phenomena of the séance room to the science and tradition of Occultism. As a consequence of

nearly a century of Theosophical work, it may be said with some assurance that the more obvious aspects of the problem of life and death will not be fully solved for most of us until the day when we have learnt to be fully conscious at least at the kâma-manasic level, and have bridged the gulf between the astral, lower mental, and physical consciousness, and thus have at our disposal a continuity of life and memory for the whole period of our descent into incarnation from the heaven-world.

•There is a vast literature available on the whole question of the immortality of the soul. And yet it is doubtful if the belief of the majority of people in their survival after the change called death is anything but half-hearted. While the spiritual Ego of man (in H.P.B.'s graphic phrase) "moves in Eternity like a pendulum between the hours of life and death," we usually behave, notwithstanding many pious protestations, as if our lives were rounded, not by a sleep from which we might hope to awake, but by a vast crater of extinction, leaving no trace of awareness of the illusion and reality made familiar to us in our daily experiences. As for the annihilationists, who refuse to recognize even the possibility of survival, their conscious desire for extinction has much in common with the neurotic desire to commit suicide as a way out of the perplexities of ordinary existence. The results, so far as survival is concerned, are very much the same—a continuance of earthly life and problems and a total unawareness of death having supervened. In any case, the fundamental laws of the spiritual world are not affected by our opinion of their reality; but those who do not admit that human self-consciousness may persist after death may be reminded of H. P. B.'s remark in that connection: "There are rules for those who see, and rules for those who prefer to remain blind."

From the Theosophical point of view, the confusion surrounding the question of immortality is to be largely accounted

for by the resistance offered to the conception of Reincarnation, our having had more than this one life on earth. The arguments supporting the view that we are immortal inevitably go to prove a *prima facie* case for repeated births and deaths of the same individuality. When we get down to the root-nature of man we find that there is no reason to suppose that he will cease to exist while the universe continues to live on. And, if we did not exist in past time, then our survival in the future cannot be held to be a possibility. Doubts about survival, and, equally, about a plurality of lives, often arise, because we are obsessed by the "reality" of matter as contrasted with spiritual values. This is shown, for example, by the concentration of most of the sciences (with the possible exception of psychology) upon the origin and nature of matter, which is in all its aspects so palpably independent of our will! We do not often go to the trouble of finding out for ourselves how much or how little even of our ordinary mental life is made up of sensory experiences. Such an inquiry would have the merit of giving us a foothold from which we could explore anew the nature of our true self. We might also discover perhaps that the ultimate nature of reality demands that we remove once and for all from our thinking processes the idea that the self can ever be an activity of the perishable physical body. Even where environments have been similar, and often hereditary strains as well, innate tendencies and characters may show themselves in very varied ways, and these can only be accounted for adequately on the basis of their origin in previous lives. The loss of memory of other existences in the physical world or of previous post-mortem conditions does not refute the reasonableness of immortality or reincarnation. If lost memories of our present life can be brought to the surface, as psychologists tell us is the case, is it not fair to assume that, by the well-established technique laid down in Theosophical teachings, memory of other of our lives on earth is also

recoverable, if the requisite discipline and way of life to that end be followed?

It is difficult, if not impossible, to see how a sustained improvement in the life of any human being can be effected, or man's life in society can be expected to show signs of progress, unless we postulate the immortality of the soul and the repeated births of the same individual. Our essential awareness is self-proven. In the noble language of the Upanishads:

When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what serves as the light for a man? The Self serves as his light. It is through the light of the Self that he sits, goes out, works, and returns.

It is, indeed, the light of the Self shining through us, as through all cyclic manifestation, that is the essential nature of our conviction, when our minds are pure and undefiled by casuistry, that the soul is everlasting and migratory. In that light birth and death are seen as but a series of events arising from what Schopenhauer called "the inexhaustible spring of Eternity". To deny that natural conviction, or to ignore it, is virtually to reject the values of any true life. So doing, we substitute a meaningless fate for the inevitability of perfection. The negation of the truth of our divine relationship to Time and its processes can only make us victims of those approximate, hypothetical and statistical values that have been responsible for the "fractioning of human faculty," so very much a feature of our modern world. If hope be the breath of life, then is the reality of immortality and its implications the voice of hope. This voice it is which gives utterance to that "metrical self-integration" referred to in the *Aitareya Brahmana* (vi, 27). It speaks to us of the Future, as does experience tell us of the Past. It reminds us that the Future of an endless life can influence the Present just as much as does the Past:

The Soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.¹

¹ *The Idyll of the White Lotus.*

In all this discussion of man as a creature of sensory experience or as a child of eternity, importance attaches not so much to the conflicting claims of faith and reason as to the fact that here the nature of man and of the Real is in the balance. We are apt to indulge in fruitless arguments about moral and political ends without first attempting to clarify our ideas of the soul of man. We lose ourselves in the elaboration of means, and forget the goal of our existence. We have to come to terms with life both as we know it now, and, what is perhaps more important, as we shall know it hereafter in all worlds as a result of ever-widening knowledge. We need a more intimate acquaintance with what H.P.B. called our "psychic individuality," with its self-determining power which enables man to over-ride circumstances and to determine his own future, free from all fear of interrupted progress. How, then, shall we possess ourselves of this wider knowledge, this inner certainty? The first step is to own a sincere conviction that (in the words of the Master K.H.) "man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills". Equally assured must we be of the implications of a rejection of the hope of immortality. Our higher intelligence must see with Dante that "of all brutal opinions that is the most foolish, vilest, and most pestilent, which holds that there is no life after this". Men often hold such an opinion because they entertain an intellectual notion or a moral principle without thought of their own survival, not realizing that there is a perceived Reality from which all ideas and principles derive their validity, and that in this Reality is to be found our transcendental self, free from time's changes. Others may deny survival for the reason that they prefer to accept the dictates of sensory experience to the exclusion of any thought that our appetites grow by what they feed on. For such, there is no life except an existence in the cave of error and confusion. Even for such

as these the rhythmical processes of the universe will bring an awakening eventually from a living death. Whether our selfishness be intellectual or primitive, there is no escape in the end from the sense of unity that broods over all evolution, the heavenly sacrifice mirrored here on earth in an infinite compassion in which all living things participate. In that Unity life and death are seen to be but the appearance in time and space of an immortality which is creative in design. Here, in philosophical terms, there is no radical dualism between Spirit and body. The physical vehicle is but one of a series which the Self utilizes for purposes of periodical manifestation. The process of engaging and disengaging these bodies of ours is part of the historical process both in its individual and racial aspects. To participate in immortality is thus to have revealed to each one of us a higher meaning in the evolutionary order. In the language of Shakespeare, it is "turning the accomplishment of many years into an hour-glass".

Knowledge and its assimilation, then, are implicit in the whole conception of life after death and the return to physical existence from the heaven-world, wherein the "hour-glass" of our causal bodies or reincarnating Egos garners the fruition of our many lives. Until, too, we have no more to learn from our repeated sojourns in the three worlds of human evolution—physical, emotional, mental—our heritage of immortality must perforce be incomplete, and compulsive in its effects. Its fulfilment and voluntary nature come into view only when our purely human evolution is drawing to a close, for Adeptship frees man from the necessity of rebirth. At that stage of growth all forces are liberated for the helping of the world. There is nothing any longer which can react upon the Almoner of Divine Justice and Compassion, and so the chain of causation is broken in these lower worlds. With the breaking, knowledge and its assimilation, mortality and immortality in

their human aspects, are lost in the glad pouring out of the powers with which the Adept is endowed.

Just because modern man is a disintegrated being, he is no longer the child of Heaven and Earth, but of the Earth only. For him, physical or psychological means are accepted as ultimate values. His redemption will come only when he realizes, through his own suffering, if not through the Wisdom of his Elders in evolution, that "true vision is not to be attained by any sort of intellectual elaboration, but by a purging of the eye, an intense and rare simplicity of outlook," as Professor Walter Raleigh has said of the poet Wordsworth. Then shall he know the resurrection of the Spirit and the spiritualization of the Flesh. Only thus may man enter into his true heritage of Immortality.

BASIL P. HOWELL

Therefore, Ānanda, be ye lamps unto yourselves, be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp; hold fast to the Truth as a refuge. Look not for a refuge in anyone besides yourselves. And those, Ānanda, who either now or after I am dead shall be a lamp unto themselves, shall betake themselves to no external refuge, but holding fast to the Truth as their lamp, and holding fast to the Truth as their refuge, shall not look for refuge to anyone beside themselves—it is they who shall reach the very topmost height. But they must be anxious to learn.

Buddhist Scripture

REVIEWS

Essential Unity of All Religions, compiled by Bharata Ratna Dr. Bhagavan Das. Theosophical Publishing House, Adyar, 1955, price Rs. 7-8-0.

The fifth edition of this monumental work on Comparative Religions comes to us with appreciations by Sri C. Rajagopalachari, Dr. S. Radhakrishnan and Sir Zafrulla Khan, together with a foreword by Dr. Rajendra Prasad, President of India. This work of over a thousand pages is unique in its class, for it clearly proves, by more than a thousand quotations of texts from the most honored scriptures of all the eleven living religions of the world, that all these religions are really identical in their essential teachings and injunctions.

With an understanding of the teachings within its three parts, one can tread the Pathway of Knowledge, Devotion and Works, knowing that on this same way there are comrades from every world-faith. Surely, a dispassionate study of this work will be a solvent for so many of the difficulties which confront men today, one of the chief of which

is the discord and strife between adherents to various religions.

The format of the book is excellent. Running varying subject heads, side-heads, the original text in roman, separated by hyphens a to words, a free but accurate translation of each text, abundant explanatory foot-notes, appendices and four indices—of Works Quoted Samskrit, Arabic-Persian Words and Subject—all combine to make this volume a most valuable reference work.

But this is not a merely intellectual work with many correlation between tradition and modern science, but also from beginning to end it is alive with love and devotion and the ways these can be expressed through service. Thus it becomes a guide to all who would tread the Path, be their approach what it may. Chapter VI is of great value to the educationist since, if the concept of the One Life and the One Way is ever to become a reality, it must first take root in the education of the day.

A. P. SITTAA DEVI

Buddhist Meditation, by Edward Conze. George Allen & Unwin, Ltd., London, 1956, pp. 183, price 12s. 6d.

The aim of this book is to show what Buddhist meditation is about. To that end the author has assembled and translated from Pali, Samskrit and Tibetan sources selections from Buddhist manuals and instructions on meditation that have gradually come into practice during the past twenty-five hundred years. The proper activity of man from the Buddhist point of view, to oversimplify, is to realize and then shake off the sorrow-producing tyranny of this world which is fundamentally illusory in character, and attain enlightenment and Nirvāna.

To do this the ethical precepts of the Buddha must become one's second nature. Beyond this, though, one finds at the heart of the Buddhist approach to life the practice of meditation. And this is the case because the Buddha and those who came after Him observed that much of man's troubles, the chief source of his continual strengthening of the chains that bind him to the shifting world, is traceable to the mind and all its capacities, uses and tricks.

The problem, then, or one aspect of it as stated and implied in Dr. Conze's selections, is to become objective to this busy thing termed mind. Thus one finds that Buddhist meditation is exceedingly de-

tailed. The very word, meditation, must be understood at the outset; to the Buddhist it means the activities of mindfulness, concentration and wisdom. These terms are carefully defined in the Introduction, as are other matters whose explanation prepares the reader for the texts that make up the book.

Dr. Conze writes of "mindfulness" in this fashion: "Like concentration, it provides calm, like wisdom, it develops insight, but both to a lesser degree. . . . However diverse, they all aim at guarding the incipient and growing . . . patch of inner calm which at first may not seem very large. A line is, as it were, drawn round this domain, and we keep watch on trespassers at its boundaries. In addition, incipient insight is tended and nursed. This concerns very largely the problem of the ego. Distracting forces have the power to act as enemies to our calm when the ego identifies itself with what takes place in the surface of the mind, participating heartily in it. The illusion then arises that these activities are 'my' doings, 'my' concerns and the sphere in which 'I' live and have 'my' being. Mindfulness begins to dispel these illusions."

Dispelling illusions about the world and the transformations of the mind is assisted by following and observing meditation outlines directed to a traditional list of forty subjects.

Some are devoted to the Buddha Himself and His nature, some to such things as death, the four elements, the dharma, etc. A number of the subjects are not especially attractive to the westerner because they deal with repulsiveness of the body; this is because, as the author states, of the Buddhist conviction that the body is unclean. The over-all aim is detachment from the sensory apparatus and its reports.

Dr. Conze in this readable book has a word about Buddhist meditation and present-day psychotherapy. Both aim at mental health. But each has very different definitions of the term mental health. He says, regarding contemporary psychology, that "its aim is to help the mentally disturbed to greater adaptation to the conditions of our society, to keep them going within it"; whereas Buddhist meditation seeks to prise man out of it, or to give him the means whereby he may be in it but not of it.

S. D. BALLARD

The Psychic or Over-Sensitive Child, by Phoebe D. Bendit. Issued by the Parents' Group, London, pp. 8, price one shilling.

Small though it is, this booklet by an English Theosophist, well-known for her psychic gifts, seems to fill a gap in the literature of child psychology, for most of the existing books are written by "orthodox" psy-

chologists who lack Mrs. Bendit's knowledge of the finer bodies and inner faculties of man.

The author has the advantage of knowing from her own experience what psychic or hyper-sensitive children feel, and how they may suffer, being ill at ease and at a disadvantage in situations which present no difficulties for "ordinary" children. Their troubles are increased by the fact that so few adults have any understanding of their problems, and by the allergic and other complaints which are often the result of their "hyper-sensitive reactions".

The problem is discussed with sympathy and understanding, and, despite the limits imposed by the size of the booklet, many suggestions are made which must be of great help to parents, teachers and others who have to deal with these "inconvenient" children, who are "fundamentally open and responsive to many impacts of an unseen and unguessed-at nature".

These suggestions may perhaps be summed up in the following words: "There are no cut-and-dried rules for dealing with these problems, except one, which is to make the child feel psychically secure and win his confidence. . . . Hence, the essential thing in dealing with the psychic child is to be at peace with oneself."

FLORENCE PULSFORD

SUPPLEMENT TO THE THEOSOPHIST

MAY 1956

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Roof Talk

Adyar residents gathered in the Headquarters Hall to bid farewell to the President on April 17th when he left for his tour in the Latin American countries. A few days before his departure, the President gave a Roof Talk to the residents; it was a very happy occasion and one which all present valued. In speaking to the members about Adyar, and outlining his tour, he said:

"I intend this time to visit the various Sections of South and Central America. There are many countries to be visited: the first Section where I start lecturing—although there will be meetings in Athens and Paris even before—will be Puerto Rico, then I go on to Venezuela, and from there to various places in Brazil, and to Montevideo in Uruguay. Then I visit a number of places in Argentina, about

which we have been having news in the papers; then on to Chile, Bolivia, Peru, Colombia, Costa Rica, El Salvador, Guatemala and Mexico. These tours in various Sections, in various parts of the world, seem to me to be very necessary. They are just part of the work which I have to accomplish. . .

"I will be away for about five months and hope that all will go well at Adyar during this time. That depends, of course, upon every one who resides here—not only the officials and their helpers in the various departments, but upon all the residents. That should be realized by every one of us. What does "going well" mean? It means that the whole atmosphere of the place should be kept as it is intended to be. That requires, of course, right thought, right feeling, harmony, co-operation. These are essential, so far as it is possible for us. I think

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that the work at Adyar should be characterized by a quality of easy efficiency, not an efficiency which requires all the muscles to be tense. It should be done easily and it should be just right. We need not use any grand words to describe this. You act in the simplest possible manner.

"There will be some meetings during my absence: the celebration of White Lotus Day on May 8th, on May 24th there is the celebration which is Buddha Jayanti, and then on June 18th there will be a brief commemoration of Brother Rāja's passing. The Garden of Meditation meetings will continue without any interruption, and there will also be one or two Roof meetings during my absence.

"The activities of Adyar will go on very steadily. But what is important is that in our everyday life there should be the spirit which is conveyed by those words of Dr. Besant—'Work for Adyar, the Masters' Home'. If every one attempts to live in that spirit as much as possible, then I think we shall be able to keep this Centre in that condition of fitness in which it should be.

"Adyar is a somewhat open place, it is not a closed place like a monastery, so it is all the more necessary that those who reside and work here should do whatever they can to maintain the atmosphere,

that fullness of Adyar, let me say, in the inner worlds. Of course I believe that the Masters, under whose direction the Society was started so long ago, will protect this place to some extent, but then we must also do our part. . .

"It takes time to create an attitude which is different from that common in the world. To have a new attitude, a new relationship, is not easy, because you have to realize it first of all in your own heart, and then other people have to realize it too, to some extent; only then can you have a relationship which is beautiful, which will create the greatest amount of harmony, which will be productive of the most worthwhile spiritual influence. So we should try to make this place a home of peace; a place of activity—yes, but activity which does not disturb the peace; a reservoir of spiritual influence."

Miss Helen Zahara

Adyar residents very warmly welcomed Miss Helen Zahara on her arrival at our International Headquarters for a stay of twelve days. She came soon after her South American tour and her visits to the American T.S. headquarters, Canada, England, Ireland and Egypt. She reached Adyar on April 1st, and the next day there was a luncheon party in her honor at the Bhojanasala.

During her brief stay Miss Zahara gave an interesting description of her tour in South America, and on two other occasions delighted the members with travelogues, illustrated with a fine collection of colored slides of the countries she had visited.

On April 13th she left Adyar to continue her journey to Australia, where she is to undertake an extensive lecture tour.

Mr. H. J. N. van de Poll

A cabled message has been received from Lausanne, Switzerland, that Mr. Henry van de Poll, an Adyar resident who was on a visit to Europe, passed away on April 22nd.

Mr. van de Poll was in India for over 20 years; at Adyar he had held positions in a number of departments, being at one time Manager of the T.P.H.; latterly he had associated himself with the Adyar Library. He lived for some years at the Indian Section Headquarters in Banaras assisting the General Secretary.

He will be remembered for his service to the Theosophical Society and his devotion to the work.

South Indian Theosophical Conference

The 33rd South Indian Theosophical Conference was held at Adyar at Easter, from March 30th to April 1st. The President, Mr. N. Sri

Ram, presided, and after the official opening in the Headquarters Hall and welcome to the delegates he addressed the members.

The programme for the Conference consisted chiefly of the study of the Three Objects of the Society, which were discussed in three separate meetings under the chairmanship respectively of Mr. Edwin Lord, Professor R. Srinivasan and Miss Emma Hunt. Other items included a meeting of Federation and Lodge officers and workers, a Young Theosophists' symposium under the chairmanship of Srimati S. Sarada, the Ritual of the Mystic Star, a lantern lecture by Mr. M. Subramaniam on "The Unity of All Religions," and another showing of slides by Mr. Edwin Lord. Finally came a Tea Party under the Banyan Tree, with closing remarks by Srimati Rukmini Devi and the President.

Delhi Theosophical Federation

The Delhi Theosophical Federation was honored in having the President of India, Dr. Rajendra Prasad, lay the foundation-stone of its Hall in New Delhi on 5th April 1956. The text of his address appears in this issue of THE THEOSOPHIST.

The Hall, which will be the centre of Theosophical activities in the capital of India, is to be called the Kagal Memorial Hall. Its erection has been made possible by

Dr. M. B. Kagal, Director of Maternity and Child Welfare Bureau, Indian Red Cross Society, who is arranging for its construction in memory of her husband, the late Shri B. R. Kagal, who was an ardent social worker.

Addresses of welcome to the President of India were from Shri Rohit Mehta, General Secretary of the Indian Section, and Justice B. P. Sinha, President of the Delhi Theosophical Federation. A vote of thanks was moved by Shri P. L. Bhargava, Secretary of the Federation.

West African Federation

A Charter for a Federation in West Africa has been issued by the President, Mr. N. Sri Ram.

The members, who number 112, have been transferred from the English Section to which they have hitherto been attached and from which they have received much help throughout the years.

The new Federation has four Lodges: Blavatsky Lodge at Accra; Arundale Lodge at Denu; Besant Lodge at Sekondi-Takoradi; and Raja Lodge at Kumasi. There are two active centres in Nigeria attached to the Federation, at Onitsa and Kaduna.

Mr. K. Brakatu Ateko, Accra, Gold Coast, who has been a member for over thirty years, has been elected Organizing Secretary; Mr. E. M. Affram is elected Assistant

Organizing Secretary, and Mr. Paul B. Kwakyi, Treasurer.

Finland

Miss Signe Rosvall, General Secretary for the Finnish Section, reports the holding of their annual Convention at Easter.

A reception was held on Good Friday evening when Miss Vesta Artamaa, welcoming some 100 members, spoke of the great value of being together. After some music, Mr. Armas Siimes gave a lecture on the subject, "Studying Theosophy".

At the official annual meeting the General Secretary, Miss Signe Rosvall, gave a general survey of the work of the Theosophical Society in other National Sections as well as in their own; individual reports were also given from the Lodges in Finland. Among the greetings received was a cable from the President, Mr. N. Sri Ram, which was warmly welcomed by all members present.

Miss Signe Rosvall was re-elected General Secretary for three years, 1956 to 1959.

Among the activities of the Convention was a discussion on the theme "Theosophy and Orthodoxy". Short introductory talks were given by Mrs. Sylvi Horstio, Miss Sylvi Mäkipää and Mr. Eino Vuorinen, after which a general discussion took place.

At the public *matinée* on Easter Sunday, the address of the day was given by Mr. Atte Pohjanmaa to an audience of 200; the programme included several musical items.

At the closing of Convention on Easter Sunday evening, Mrs. Martta Nikula spoke on the subject "Theosophical Life," and after some music Mr. Sakari Seppälä delivered a lecture on "Mystical Experiences". Miss Signe Rosvall, as General Secretary, spoke to the members about the work which was ahead. Of the final lecture delivered by Mr. Yrjö Kallinen, Miss Rosvall writes: "His profound address about Theosophy, which transforms and integrates us, was good provision for the new working season."

On the 17th and 18th of March the Young Theosophists arranged a week-end gathering with two meetings and a concert. The young people decided to form a youth group, and we hope later to report more about their work.

Cabled greetings were sent to the President, Mr. N. Sri Ram, from the Convention.

United States of America

The latest annual report of the National President, Mr. James S. Perkins, and the Section journal, *The American Theosophist*, reveal the extent of the work being done in the United States. The member-

ship stands at 4,070 and there are 145 Lodges.

An innovation last year was the holding of a National Theosophical Conference in San Francisco in November. Because of the great distances to be travelled many members are not able to attend the Convention and Summer School held each year at the national headquarters at Wheaton, Illinois, and it was therefore decided to hold conferences annually in different parts of the country. At this first conference at San Francisco the chief officers of the Section, with Mr. Geoffrey Hodson and over 200 members, met for a full programme of five days.

The use of radio as a means of presenting Theosophical concepts has grown steadily. From 1954 onwards fifteen-minute programmes have been broadcast weekly from twenty or more stations scattered about the country. To co-ordinate the activities of several committees in this expanding work, a National Radio Committee was formed last year. This group will deal with matters of policy, standards and finance. Under it are two committees; one will deal with the quality of radio scripts and the other with the production and distribution of tapes. It was announced at the Conference in San Francisco that a member of the National Radio Committee, Mr. Herbert

A. Kern, had made a generous donation of \$47,000 to the Radio Fund.

The field activities this season have included tours by Mr. and Mrs. James S. Perkins and Mr. and Mrs. E. Norman Pearson. The "Spotlight" programme, which has the purpose of revitalizing weak Lodges and establishing new ones, has been the work of Mr. and Mrs. Felix Layton. Mr. Geoffrey Hodson is in the midst of a long Section-wide tour.

A variety of literature and material of all types goes out from the national headquarters. For more than three years the Theosophical Press has enjoyed larger than normal sales. Each month over 4,000 copies of the Section journal are mailed. During the autumn and spring periods over 80,000 copies of *Discovery*, a four-page paper, are sent monthly to Lodges for distribution by them to the public. The material is designed to interest the public. The fourth page is left blank for Lodges to print announcements of their programmes. Mr. C. W. Leadbeater's pamphlet, *To Those Who Mourn*, to a total of some 24,000 copies annually, is mailed by the Department of Information to Lodges and members for distribution. During the past year 4,773 Theosophical books were placed in

738 public libraries by the Theosophical Book Gift Institute. Nearly half the National Library's 10,000 volumes circulate during the course of the year. Though not at "Olcott," mention must be made of the Braille Library maintained in Ojai, California, by the Theosophical Book Association for the Blind. Its 700 books and 268 talking books on records are in constant circulation.

Last autumn the National President, Mr. James S. Perkins, commenced sending out a monthly letter, *Contact*, to Lodge Presidents with news briefs on Theosophical trends and events at national headquarters.

The year 1955 saw the beginning of an honorary lecture to be given at the annual Convention by some member appointed by the Board of Directors. Mr. Fritz Kunz had the honor of inaugurating the new lecture.

Mr. and Mrs. E. Norman Pearson, field workers in the American Section, will come to Adyar later this year to make a prolonged stay at our International Headquarters.

Also planning to visit Adyar is Dr. Dorothy Rood, head of the Department of Education at "Olcott". These members will be very welcome at our International Headquarters.

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 Hind. Treasurer: Edwin N. Larr.

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	Magazines
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. A. L. Berry	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 Gösta Lindström	Östermalmsgatan 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	Amsteldijk 76, Amsterdam Z.	<i>Theosophie.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Blanc.</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 Ledon	P.O. Box 365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mr. I. G. Mitford-Barberton.	P.O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C. 4	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Claire Wysz	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, Merck-la-Barat 17, Djakarta	<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	Bjornstetiv. 2b, Lilleaker, Oslo	<i>Nord Teosofisk Tidskrift.</i>
1918	Egypt	..	..	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1918	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicano; Dharma.</i>

1919	Canada	..	52 Isabella Street, Toronto 5, Ont.	..	<i>The Canadian Theosophist.</i>
1920	Argentina	..	Casilla Correo No. 238, Rosario	..	<i>Teosofia en Argentina.</i>
1920	Chile	..	Casilla 3603, Santiago	..	<i>Fraternidad.</i>
1920	Brazil	..	Rua Anita Garibaldi 29, 11° andar, Sao Paulo..	..	<i>O Teosofista.</i>
1920	Bulgaria	..	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Iceland	..	..	..	..
1921	Spain	..	Rua Passos Manuel, No. 20-cave, Lisbon	..	<i>Osiris.</i>
1921	Portugal	..	10 Park Place, Cardiff	..	<i>Theosophical News and Notes.</i>
1922	Wales	..	..	..	..
1923	Poland	..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Revista Teosofica Uruguaya.</i>
1925	Uruguay	..	Box 8774, Fernandez Juncos, Santurce	..	<i>Heraldo Teosofico.</i>
1925	Puerto Rico	..	..	..	..
1925	Rumania	..	..	..	..
1925	Yugoslavia	..	..	..	..
1926	Ceylon	..	..	..	..
1928	Greece	..	..	..	..
1929	Central America	..	..	..	<i>The Plenum.</i>
1929	Paraguay	..	..	..	<i>Theosophikon Delion.</i>
1929	Peru	..	..	..	..
1933	Philippines	..	..	..	..
1937	Colombia	..	..	..	<i>The Lotus.</i>
1947	East Africa	..	..	..	<i>Revista Teosofica; Boletin.</i>
1948	Pakistan *	..	..	..	<i>Savarab.</i>
1948	Malaya and	..	..	..	<i>Theosophy in Pakistan.</i>
1949	Singapore *	..	..	..	<i>Theosophical News.</i>
1950	Northern Ireland †	..	..	..	<i>Mitteilungsblatt.</i>
1950	State of Israel *	..	..	..	..
1951	Japan	..	..	..	..
1952	Viet-Nam	..	..	..	<i>Dao Hoc.</i>
1953	Venezuela	..	..	..	..
1956	West Africa †	..	..	..	..
	Presidential Agency.	..	..	..	..

* Presidential Agency.

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

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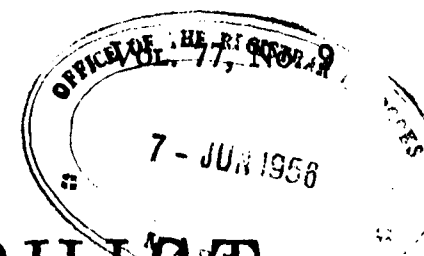
Edited by N. SRI RAM

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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".*

"WE are but strangers here. Heaven is our home." So goes the Christian hymn, the sentiment being matched in poetical literature throughout the ages. In a recently published book¹ of the poems of Walter de la Mare, another and very beautiful verse expresses the same idea:

"Astray"

This is not the place for thee ;
Never doubt it, thou hast come
By some dark catastrophe
Far, far from home.

Science has practically given up the theory that our planet and we ourselves are here by fortuitous circumstance, an orbital accident of which our earth is but a remnant.

The poet philosopher, however, does not give up. He sees in man's yearning for peace and happiness, psychological evidence that he has experienced these joys and carries deeply in his subconscious being, memory of a bliss he has known but has somehow lost.

¹ *Oh Lovely England*, Viking Press.

The poem quoted bears the title "Astray". The "dark catastrophe," interpreted in the light of the scientific abandonment of the collision theory, can only refer to a failure by man himself in early evolutionary days to choose aright or to seize an opportunity. The catastrophe cannot be laid at the door of the evolutionary system as a creative miscalculation.

Man is subject to eternal law. He is where he is by his own choice or neglect. And by the same rules he can move to better conditions, or can make them worse. Divine justice does not cease to function; it is itself eternal law. What man has become he alone can change. The power of choice remains, and only his choice can move him. By what he thinks, the ideas he holds, he governs his actions, and these alone will lead him nearer "home" or farther "astray".

* * * *

The more one reads and contemplates the scientific and the religious concepts of the present day the more does one realize that the two are drawing together through the medium of the philosophy underlying both. Basic to all is the growing concept of the ancient doctrine of the nothingness of all that is. "Neti, neti" is becoming a truth of science no less than a speculative philosophical idea. The dark night of the soul that finds agonized expression in "My God, my God, why hast Thou forsaken me" indicates the facing of the nothingness from which the Self of man is spiritually born, even as all the universe is created out of nothing. Man too thus becomes creator.

In ever-expanding outer space, science now conceives continuous creation from that which is not, so that as suns burn out to nothing they renew themselves. In other space where nothing is, new suns appear. The renewal and the new arise from nothing.

In the atom, once thought indestructible and indivisible, and now submitted to bombardment in giant accelerators, smaller particles are found, electrons of opposite electrical potential. With higher power available came the discovery of the proton and various other lighter (mesons) and some heavier particles (hyperons), short-lived atomic debris of one sort or another. Then came the mathematical need for a negatively charged proton or antiproton. This has more recently been found by an ingenious separation device used with the powerful cosmotron accelerator and capable of measuring time intervals of less than one thousand-millionth of a second.

Thus particles become smaller and smaller, time less and less, and it seems likely that as more powerful and more sensitive instruments are invented this diminution will continue its approach to the nothingness of matter and of time.

Further evidence has recently appeared in the development of an instrument capable of detecting a hole in a vacuum tube so small that 120 years would be required for the entry of a thimbleful of air. Electric current as low as one-thousandth of a trillionth of an ampere can now be detected and measured. Invisible scratches only one-millionth of an inch in depth are now detectable.

In the universal spaces thinly populated with starry magnificence, but in which nothing exists, and in the once elemental atom with its no less rarefied space, containing particles that are ever approaching nothing, the same characteristic prevails, the nothingness of all that is.

Out of it all, and the anticipated discovery of the negative proton or antiproton, has come the scientific speculation as to whether anti-matter may not exist somewhere in space through the reversal of the electric potentials of proton and electron. There is little evidence of this. Antiprotons are very scarce and of fleeting existence.

What is of interest to Theosophists is this modern discovery by science of the void of *Genesis*, the "neti, neti" of the *Upanishads*, the Being from Non-Being of *The Secret Doctrine*.

Between the infinity of space and the infinite smallness of the atom, stands man with infinite potential forthshown in his increasing comprehension of the universe, his already developed capacity to create the happy world the whole of humanity seeks. Pascal said of him:

Man is only a reed, the feeblest in Nature, but he is a thinking reed.

In his accomplishments to date, there is ample evidence of his capacity to solve the problems of mankind once he wills to apply his arts and skills as true philosopher-scientist.

* * * *

What does it mean to become as little children? It is generally recognized as referring to that untrammelled purity and innocence that qualifies for admission to the kingdom of heaven. But the phrase has wider meaning: little children—with questioning, questing minds, with no fixed knowledge with which the new must be measured and related.

We live in times that call for new thinking. Within our lifetimes we have seen the effects of Einstein's thought upon the sciences, the British Empire change to Commonwealth, America emerge from isolationism to world responsibility, social changes in the interest of the common man, freedoms attained by subject peoples. Can one's thinking remain unchanged? What we have known is passing; what we thought is no longer applicable, even if we believed our thought to be in accord with recognized or to-be-recognized principles of the time. What we knew has moved on; even the principles

that guided in the fields of science, politics, economics, social affairs, have changed. Religious thought is broadening too.

Is it not therefore true that we must continually become as little children? What we know is ever moving by, and our minds too must be questing, discovering the new and with discrimination permitting the displacement of the old knowledge, realizing that there is ever more to know, nearer to truth. It is a vital essential for growth of institutions, as for persons, that they think beyond the present knowledge unbounded by enslaving minds.

Nothing can be so sacred that our thinking on it should not be re-examined, our ideas perhaps modified and reformed. For Theosophists *The Secret Doctrine*, basic book of Theosophical knowledge, can never become sacrosanct to searchers for truth. Search cannot be so limited. H. P. Blavatsky would interpret anew for new times. Our understanding of it needs constantly to be re-surveyed. Adyar itself, its purpose and function, long historically established, cannot escape the re-thinking process as to whether in these changed times it could perhaps be adapted to greater Theosophical service.

"A fanatic," said George Santayana, in a now famous definition, "is a man who redoubles his efforts after he has forgotten his aim."

There is always the risk as time passes, that enthusiasm for a cause may become merely enthusiasm for the structure once designed to further that cause. It becomes necessary at intervals to examine the instrument, to see whether it meets the current need, or only the need as it existed when the instrument was created. The thought regarding it may need amendment.

Nowhere must thinking become stagnant. "There is no religion higher than truth," but truth is infinitely higher than tradition or doctrine.

* * * *

One of our journals recently published a statement by an English bishop contending that the story of Adam and Eve was but a myth, describing not an historical event but one of the permanent and moral realities of human nature, a dramatic presentation of the meaning of sin, ringing true in all ages.

Now comes Dr. Arthur Michael Ramsey, newly installed Archbishop of York, in a recent book, protesting fundamentalist evangelism. Fundamentalism, the Doctor says, is a distortion of Biblical elements torn from the balanced scriptural truth as a whole. He decries its disregard of reason, its stifling of the mind, its provision of security without effort of intellectual search, conversion by abdication of the use of the mind.

Where the message is addressed to less than the whole man . . . dishonor is done to the image in which man was created.

Theosophists can commend these newly expressed understandings of Christian meaning.

* * * *

Sir Norman Angell, who for many years has been a deeply searching student of world affairs, has recently set forth the fallacies in the doctrine of sovereignty. He says in the *Sunday Times* (London) that the West has slipped "into a grave moral confusion, an ethical fallacy," by making "of unqualified sovereignty, independence, self-determination, the highest political aim".

It must be clear that there are, and can be, objectives of a higher order than the mere assertion of rights. Respect and consideration for a welfare more inclusive than just our own is surely a higher ethic than consideration of our own alone, even though we find legal support for the narrower view.

Often we accept this larger view and make little complaint, or even gladly comply when our personal sovereignty is invaded. For example, we obey the law that requires us, as owners or drivers of motor cars, to protect with insurance the

interests of third parties. Technically, as free and independent persons, we should have the right to drive as we wish, with or without insurance. But we accept the restricting road rules and the insurance requirements, recognizing the welfare of other highway users, seeing our own involved with theirs.

From this acceptance it should not be too difficult to lift our eyes to a wider horizon and see the welfare of other peoples no less intertwined with our own. If we can but see the international problem, not as existing between sovereign states but as between peoples, members of the human race, then perhaps we shall permit governments, which we elect, to move with more emphasis upon a wider welfare and less upon national rights.

Sovereignty and rights have their proper place and value, but the fallacy arises when these are placed above human friendship. To be friends is a higher objective than the assertion of rights, for rights can often be barriers to friendships, whereas true friendship never fails to give consideration to underlying rights.

* * * *

It is customary to think of the United Nations as an organization for which the free world can be profoundly grateful.

U. N.: Ten Years It has kept them out of war. Very recently, in the near East, Dag Hammarskjold, Secretary General of the U. N., has again demonstrated its influence. In the conclusion, under U.N. aegis, of the cease-fire agreement between Israel and Egypt, its standing has again been enhanced. A reporting and advisory service (Kiplinger) in Washington, D.C., recently said:

The prestige of the United Nations (after ten years) is still only so-so, but it is growing, and of this there is no doubt. Give it another ten years and it is likely to have great stature for peace.

Any effort, any movement designed to modify and restrain the passions of mankind, to lead them in the mass into new

paths of thought and reaction, such as only saints and the very great have exemplified in the past, inevitably has to win its way as saints have ever had to do. Only slowly can it be done.

In the United Nations we see progress in this endeavor. But it is not only the free world who should be profoundly grateful. The non-free, non-democratic, iron-curtained peoples, have greater cause for gratitude. Greater, because all the evolutionary powers of Nature, that through the ages have led men upward to transcend their passions and live more peaceably together, stand on the side of emergent and vigilant brotherhood. Iron curtains do not shut this knowledge from any portion of mankind. They know in their hearts the direction men must move and that they cannot win against the spirit of man girded to defend the good and the true, even in the dawning light of peace.

* * * *

Not principally for his musical gifts, his medical knowledge and application deep in Africa, his literary skill; not for these principally has honor come to Albert Schweitzer, but for his living of his grand philosophy and belief.

In a recent incident at Princeton University involving only a very minor cruelty, the students recalled that their University had honored Schweitzer who had said:

Only that man is truly ethical who . . . shrinks from inflicting harm upon any living creature. A reasonable ethic demands constant consideration for all living things down to the lowest manifestation of life.

The power of this statement lies in the life of the man.

* * * *

A proposal was recently made for the setting up of a six-nation group to study the economic integration of Europe as a basis for political unity. It is a wise approach to consider first the economic well-being of the area, and its success is perhaps foreshadowed in

Sign of the Future

the already integrated operation of some European coal areas. Where the general welfare, from a standard-of-living point of view, is served, and amelioration reaches into the lives of the people, political differences become less acute, and unity on a broad scale becomes easier of establishment.

The proposed study has in view the reduction of trade barriers, the creation of an atomic energy pool, the unification of transport. Those who know both Europe and the United States easily recognize the advantages of integrated rail and road systems and the freedom to cross state borders. From every point of view it is desirable that people be free to travel, to meet, to trade, to make unrestricted friendships. These conditions once established, fear disappears, for none are strangers. When there is freedom from fear political integration becomes possible; nothing but fear hinders understanding. But the movement is on and is accelerating. If set-backs can be avoided, this world can progress rapidly toward attainment of livableness and happiness. Each step achieved will make the next easier and more effective.

This European study and the recent birth of the Caribbean Federation are signs of the times and of the future. The coming of the Federation was speeded by the airplane, bringing island peoples together. Science is playing its part in creating integrative incentive, steps toward the brotherhood of man. For men are brothers by divine law, and when the fear and the burden of life are lessened this quality will shine through to illuminate the further road ahead.

SIDNEY A. COOK

SPIRIT, SPIRITUAL AND SPIRITUALITY

By N. SRI RAM

WHEN we speak of a philosophy as spiritual or of spiritual living, what is our conception of the Spirit? Our conceptions of it are usually conventional and colored, if not moulded, by the use of the words "Spirit," "spiritual," "spirituality," in various contexts, with different associations. There are such phrases as "Holy Spirit," "the spirit of an utterance," "the spirits of the dead," "the spiritual value of ceremonies," and so on. The word "spirit" is used thus in different senses.

When we examine the most enlightened conceptions on this subject, breathing the deepest inspiration, we find that there are always two ideas associated with the word: (1) Life; (2) certain values or qualities, which distinguish both objects and ideas—not *any* qualities, but qualities of a certain class or order, as in Greece: Truth, Beauty and Goodness; as in India: Existence or Truth, Consciousness and Bliss. The attributes are usually triple, though the triangle may seem turned in different directions.

It is common sense that if the conception of a spiritual principle with definite attributes has any validity, truth or force, it must be inherent in the nature of things, especially in the nature of man, who perceives these attributes. Spiritual living must then be life showing those attributes at every level

of the processes that constitute a human being—thought, feeling and will, as well as their expression in behavior and action.

It follows, then, that what a man is and does constitutes the measure of his being spiritual, the degree of his attainment in spirituality, and not his conformity to any outer pattern or religious form. Indeed, it is to be asked under what conditions conformity to an external idea is a help or hindrance to that blend or union of the inner and the outer which is the essence of religion, as the very word "religion" implies. For religion is a binding or union, and nothing can be a more natural union than that which obtains when that which is within finds its own natural and spontaneous expression in some manner without, as when thought flows into words or an idea into a melody—generalizing, we might say, as when the Spirit flows into its proper medium, the soul, which is its immediate vehicle.

Religions, as we find them, not at their idealized source but in practice, are a current like the Ganga which carries many things, and not everything in it is good for being swallowed. We can see with our own eyes how religion weaves its spell—the appeal to the senses, music, often beauty of line and form as in the architecture of temples and cathedrals, statues or images, flowers and lights; then the play on hopes and fears; and lastly the call to the surrender or abandonment of self, in addition to the inculcation of various sublime truths and virtues. In spite of the use of pomp and respectability, which is to be seen so often in conjunction with established orthodoxies, and the appeal to the lesser motives centring round one's welfare and security, religion would not have survived as a binding institution and maintained its hold on people but for the help it gives towards a naturally moral and inward or spiritual state.

Such a state is an undistorted state, in which one realizes, in action and in consciousness, one's own true nature or form

as it is and as it may be conceived to be ideally. All of us have departed from the reality of ourselves, which is that state and the experience of that state, because of a free consciousness, the principle of Manas which is free to move in any direction. It builds the mental form of each of us, by its action, its reactions to the external world, the things that attract and the things that repel, and weaves into that form many a hue bright and dark, pleasant and unpleasant, of hope and fear. This form is the structure of our character and mentality, psychic in one aspect, mental in another.

The psychic aspect may be regarded as the underside of the spiritual soul, which is the vesture of the Spirit, and at the same time the negative basis of the positive mind that functions in relation to the world of diversity. In this latter aspect it is not pure, and to the extent that it is not pure it cannot be a vesture of the Spirit. It is a field of forces which determines the orientation and selectivity of the mind. It is only when the psychic being, or the soul in the lesser sense, is transformed and renovated that it becomes a pure medium for the Spirit and the immaculate mother of Manas, playing a dual role, receptive and generative. Until then it receives and stores those tendencies of earthly origin which determine for the time being the character of the forthgoing mind.

Being free, which freedom it has gained by losing the Truth that was inherent in its earlier condition, when it had not yet separated from the spiritual soul or Buddhi, the mind or rather Manas is free to shear off from the ground of truth or Reality and lose itself in illusions. An illusion is no illusion if it is not mistaken for truth. Thus it believes the true to be false and the false to be true in its various imaginings. It delights in illusions of happiness which presently bring sorrow.

The spiritual state is the state in which the mind is restored to Buddhi, re-united with it as an active agent thereof. Buddhi itself flashes out into intuitions of Truth and Beauty.

These intuitions are not unrelated in an individual to the intimations received from the world of outer reality. When Manas desists from its vain pursuits, having realized the folly thereof, it merges in the soul, which, no longer charged with impurities, becomes in one aspect of itself a pure vessel of grace, a medium for the manifold perfection of the Spirit, and in another, the immaculate mother of a new-born Buddhi-Manas.

When the word "soul" is used, it is not to be translated into any kind of objective imagery. It must be thought of as a state of being or consciousness, a state of being which is essentially a whole, whether that whole is charged with a significance derived from a source beyond it, in which case it is the immortal *augoeides*, or is compounded of tendencies of earthly experience, in which case it is the unregenerate entity, the psyche, with which we all tend to identify ourselves.

There is in each individual, when it comes to the point of an ultimate definition, a deep principle of individuality which, however subtle and intangible it may be, is expressed in the soul-nature in what may be called its own form or true form, at first vaguely, later as a striking image or delineation. Every form of the individual on the lower, more objective planes, not in conformity with this inner form or true model, is a cause for obscurity and hindrance to the free flow of life. Such a form, mental-emotional or psychic, depicting the "nature" of the particular individual, arises as a product of forces, which, when not ordered out of an inner harmony of being, the harmony that is in the form of its individuality, is a cause of clash and distortion, due to stresses and strains. All this is very subtle because of the nature of the medium in which it is expressed.

Yet such a nature or medium effectively cuts off the free flow of life, the naturalness that should obtain all the way through, the spontaneity that results therefrom. What we call

our nature is an adopted nature, a creation by forces blindly absorbed in ignorance of our own true nature, the nature of that individuality which lies at the root of our existence.

Spiritual living is living as we inwardly are, in harmony therewith, true to the inmost being of ourselves. Such truth is the binding which is religion. The whole of one's life is then re-formed to express the inner harmony. All its details fall into an unified pattern, not one that is given to it from outside but the pattern of its spontaneous self-expression. What springs from within itself takes form and shape, and that is its creation. Just as light of a certain frequency or color falling on a sheet of metal causes the metal to emit particles of electrons, so the light that falls on the texture of a soul knit together in inner harmony causes it to send out flashes which, received by Manas, the Intelligence, are fashioned into forms of expression and action. Such living is dynamic living, and the dynamism of the Spirit is immeasurably superior to that displayed at purely mental or physical levels.

The consciousness which is one with life has a quality of comprehension or permeation, expressed as both knowing and feeling, of other lives. Just as two waves, each of its own length, can cross each other without interference, and if they were conscious they would know each other, so can a consciousness moving on the planes of life know the other consciousnesses inherent in other lives, by union therewith. It flows into other forms as readily as it fills its own. Though the forms are separate, in life there is unity, and the realization of the unity gives the true significance to separateness.

The words, Spirit, spiritual and spirituality, have all a definite meaning, realizable within oneself. They refer to a reality which is everywhere and in each one of ourselves.

N. SRI RAM

PAGAN SYMBOLISM INDESTRUCTIBLE—WHY?¹

By H. P. BLAVATSKY

IT is some years already that Professor Max Müller gained a decided victory over the two extreme parties which denied the possibility of a scientific treatment of religions, over those, he says, with whom "religion seems too sacred a subject for scientific treatment," and those others, with whom "it stands on a level with alchemy and astrology . . . far beneath the notice of the man of science".

We have not the impertinent presumption of going over grounds already so well explored by this great pioneer of free enquiry. But since he has obtained for all the rare privilege of treating the Christian religion with at least as much impartiality as is shown by the Europeans in the treatment of other people's religions, we do no more than avail ourselves of our right. And, it will be no fault of ours, if we are unable to avoid conflict with deep-rooted prejudices and convictions of partisan sectarianism, for—we seek it not. Ours is but the duty of analysing and examining all creeds alike impartially. Neither is it our intention to handle roughly that which Professor W. Wordsworth so opulently styles "the golden kernel of the Galilean teaching". In our unceasing search for truth we simply gather in every available information capable of throwing light upon the dark nooks and corners of

¹ From an unpublished manuscript in the Society's Archives at Adyar. The footnotes are by Katherine A. Beechey.

the various faiths of humanity, and store in as much material for comparison as we can. Out of the gigantic heap of pagan Symbols, we mean to choose for this publication none but those which are liable to throw the light we are so much in need of. Desiring to fathom all things, and above all—that which seems most inherent to the heart of men, and with which he parts the most reluctantly—Religion, we necessarily have to turn to the symbols which have been found—at least partially—the keys to every faith. Many of them we find alive now, as in the days of old, and notwithstanding the fanatical persecution of the youngest of the world's religions, having passed part and parcel in the Christian creeds.

But of them we will discuss later on. Our object now is to analyse that feeling which, surviving common sense and reason, makes people cling to the so-called "superstitions" of long vanished generations of their forefathers. In relation to this symbolism of ancient pagan thought, a curious psychophysiological phenomenon may partially account for it. We have often thought that the degree of genius exhibited in works of fiction by the most renowned novelists, largely depended upon and was proportionate to the intensity and interest felt by them in their days of childhood for nursery tales, and it has been also remarked that the older a man becomes, the stronger he clings to and the clearer he seems to see the events of his early childhood. Often to our dying day, we carry in our hearts lingering remembrances of heroes and heroines, the recital of whose deeds had struck our youthful imagination. We may forget acquaintances, and even the images of our dear friends, when separated for long years may fade away and gradually disappear; the memory of the unfortunate Princess, to whom we vowed all our young sympathy, and her wicked persecutor, the hunch-backed old Fairy, whose malicious frown has often haunted our dreams—can never be obliterated.

It is to be observed that in this direction the masses of the uneducated people are no better than children. With their mind but half awake, it often remains unconscious in later years of the emptiness of the fiction. Everything illogical in the tale disappears, perverted images and ideas associated with such arbitrary images alone remain, and even to the majority of more civilized people Eginhard's¹ Charlemagne will never present the same attraction as *Carlos Magnus* and his twelve legendary peers, as found in the Carlovingian Cycle,² and the stern image of the hero will have to make room for the phantastic form of the other, as described by the popular bards and the chivalric romances. While poetical fiction in her gorgeous robes of borrowed plumes finds always an eager audience, sober reality is left a beggar, to take care of itself the best it can.

The same with nations and their early faiths. Much as ancient mythology was vilified, perverted, corrupted by the intolerance of early Christianity; however much every trace of it might have been thought obliterated, yet, once that it got hold of the popular imagination it will never die out. The nearest generations of converts may have shunned the faith of their forefathers; those following immediately after will gradually and unconsciously return if not to it—then, at least to many of its most striking symbols and conceptions. Poets will return to them and thus help to revive the popular feeling. And whole nations, like men in their old age, will be often influenced by that lingering, undying feeling of love—aye, veneration sometimes for that which they had worshipped and believed in during their early days—albeit made to laugh at and often curse it in after life. The once mighty gods of the Western nations have departed, but the impression is still

¹ Einhard (A.D. 770-840), the friend and biographer of Charlemagne.

² Legends and romances centred round Charlemagne, extending over many countries and centuries.

there, infused into the very blood of the descendants of those who, for long generations had gradually evolved them out of their own imagination, then developed into living and thinking entities, to finally end by worshipping the children of their own fictions.

So true is it, that we can trace this hereditary law with hardly a single exception in the modern divisions of the Roman Catholic, Greek and Protestant nations.

The Greeks of the days of Perikles—they who euhemerized¹ a whole pantheon of gods and goddesses, and from whom Phidias had immortalized the Olympian Jupiter and Athaena Promachos²—could have no other descendants but those they actually have—the Virgin and Saint worshipping Hellenes. Nor is it less natural to find the Anglo-Saxons and the greatest portion of Germany splitting violently from the image worshipping Roman Catholics, if we have to believe that which Tacitus said of their forefathers 18 centuries ago, viz., that “they believe it unworthy the greatness of the gods to confine them within walls, or to represent celestial beings under a human likeness; they consecrate woods and groves as temples: and they apply names of the gods to that Secret Power which alone they look upon with reverence”. (*De Sit. Mor. & Pop. Germania*, c. ix.)³ Thus we may believe that the form of worship depends more on the respective idiosyncrasies of races than on their powers of reasoning; and that the natural sympathies or antipathies of the forefathers will always be reflected more or less in the future generations.

¹ From Euhemerus, a Sicilian philosopher who lived 300 B.C., who said that the gods of mythology were but deified mortals, i.e., historical personages.

² A colossal statue which stood on the Acropolis near the Parthenon, said to have been formed from the spoils taken at Marathon.

³ Abbreviated Latin title, of which the literal translation is: *Concerning the Geography, the Manners and Customs, and the Tribes of Germany*.

The Romans parted with their Jupiter under the condition to worship him under the mask of St. Peter. If they renounced Jove the father of gods, it was but to help him emigrate from Olympus to Eden, with his name—elongated with the help of the Masoretic vowel points, though not transformed beyond all recognition. True, we find him giving birth to Pallas-Athaena in full armour no more, but it is because another mode of procreation has been chosen for him. We can meet him still on sundry windows of French mediaeval cathedrals—proceeding under the garb of a Pope in full canonicals to create Eve out of the rib of sleeping Adam, as shown by *Didron*. The same for the Greek Zeus. Having renounced to preside at the banquets of the merry old gods, he now rests on clouds surrounded by a choir of philharmonic young cherubs. By some inscrutable means, managing to get out of the boundless and limitless Space, the Eternal has gathered it into a ball representing the Universe, and now we see Him, on numerous icons of the Eastern and Western churches, sitting outside of this Space, but holding it in one of His holy hands under the shape of a globe.

So has Athaena of Parthenon, the Virgin Goddess, vanished under the iconoclastic hands of Lachares, who despoiled her of her golden dress weighing 50 talents. But there remained Isis with her Son Horus, slumbering on her virginal bosom, and Mylitta the Babylonian, identical with the Cyprian Venus—the “mother of Grace and Mercy,” the *Mediatrice*—hence called “Aphrodite,” the subduer of Jove’s wrath, she whom the old Athenians honored as “Amarusia” or the “Mother of gracious acceptance and help,” who as Mylitta sits with her Divine Infant Son Tammuz in her arms. In her turn she made room for the *Immaculate Virgin*, the last of the Dynasty. This one is also with her Son, one of whose names was *Adonai* or Lord, as Tammuz was called Adon or Adonis, and who, the same as

Mithras, is worshipped as Mediator. With her actual wardrobe of gold, and silver, and of precious jewels, the modern Queen of Heaven may well look in scorn and pity upon the later ancient Athaena. What was the poor chryselephantine statue with its plates of ivory and gold in comparison with the diamond and ruby covered Italian Madonnas and Russian virgins representing a dead capital sufficient to purchase a kingdom!

Thus we find again the old truism that it is but names and forms that change—ideas remain the same; and the older a faith, the stronger it clings to the relics of its youth. If it be true of all religions what is said by Prof. Max Müller, who remarks that “if there [is] one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed,” then on the other hand, nothing of the kind can ever be said of symbolisms. The primitive purity of a creed can become soiled; its apostles can degrade and soil it by the inevitable admixture of human element. But its symbolism as the concrete expression of some now lost idea of the founder, will survive for ever. It may have its meaning changed, nay, even its outward form altered. Like the phoenix of old, it will continue periodically to revive from its ashes.

H. P. BLAVATSKY

There is no weakness or exposure for which we cannot find consolation in the thought—this is a part of my constitution, part of my relation and office to my fellow-creature. Has Nature covenanted with me that I should never appear to disadvantage, never make a ridiculous figure? Let us be generous of our dignity as well as of our money. Greatness once and for ever has done with opinion. We tell our charities, not because we wish to be praised for them, not because we think they have great merit, but for our justification. It is a capital blunder; as you discover when another man recites his charities.

R. W. EMERSON

ESOTERICISM OF CHRISTIAN DOGMA¹

REPLY TO MADAME BLAVATSKY'S OBSERVATIONS ON CHRISTIAN ESOTERICISM

[Excerpts from a very long Reply by the Abbé Roca to H.P.B.'s “Notes” on his original essay. Translated from the French text published in *Le Lotus*, Paris, Vol. II, February 1888, pp. 258-271. Pertinent paragraphs have been selected which stand in direct relation with H.P.B.'s subsequent rejoinder wherein this controversy is continued.—B. DE ZIRKOFF]

THERE are some men whom nothing can discourage and nothing cast down, because they have *faith*, faith critically examined, scientifically established. I am one of those.

Far from complaining of the “thrashing” I have received under the guise of a hearty reception, and as a testimony of welcome, upon my first appearance in *Le Lotus*, on the contrary, I am gratified by Madame Blavatsky's courteous manner and the complete frankness of her language. In my eyes, these are evidences of her sincerity and cordiality, the less equivocal the more forthrightly given. No one would suspect this lady of toadyism with respect to Catholic priests—usually so readily cajoled, and for good reasons, in Ultramontane circles (*Ultramundane*, some would say), where the religion of Christ has all to lose and nothing to gain. I am indebted, very greatly indebted, to her virile intellect, her Amazonian gait and her unceremonious pen, for presenting at the very

¹ Of this series, the first part, in two instalments, appeared in THE THEOSOPHIST of March and April 1956.

outset the burning question of Christ "with a masculine vigor," as the Editor remarks, and also, "without ambiguity and without partisanship".

Without partisanship . . . hum! We shall see. It may happen as it often does, that partisanship exists without one suspecting it oneself. We deceive ourselves so easily! It is so difficult to rid oneself of all personal interest, and still more, of all partisanship of school, sect, church, caste, etc.! . . .

Now Madame Blavatsky, and with her the Chelas and the Theosophists, have taken unto themselves Masters, the Mahātmans. They make no secret of it, and I do not blame them. From what the Adepts tell us, it would seem that they are ready to offer themselves to the world in their turn as doctors and teachers. That they have many things to teach us, I have not the least doubt. In the article to which my learned interlocutor replies, I have not done otherwise than render my homage to their wisdom. But when, perhaps a little intoxicated by the heady fumes of these encomiums, the Editor of *Le Lotus* exclaims and tells me by nods and winks: "Who loves us, follows us," I answer: Patience; I should greatly desire to love you at first sight; it would be easy and, moreover, perfectly Christian. I should like to follow you also, but on sure grounds, *con pasos contados*, and with the knowledge of where I am going . . .

Before Madame Blavatsky, it happens that another presented himself to the world who said squarely: "I am the TRUTH—*Ego sum Veritas*"! He also told us: "Come unto me without fear, trust in my words, I am the Master, the *unique* Master, and the *only* true Doctor." And again: "I am the Way, I am the Life, I am the Resurrection." [*John*, xi, 25; xiv, 6.]

That is the language of Christ, and if it did not reveal God Himself, it would betray him as the most shameless of impostors. Now to say in the presence of Madame Blavatsky,

that Christ is an impostor should be carefully avoided, because she would reply with an outright smack on the mouth of the blasphemer. Draw your own conclusions, then. . . .

Further, it must be observed that Jesus Christ himself declares that it is impossible to show greater devotion to one's brothers than that exemplified by sacrificing oneself entirely for them. . . . When any of the Mahātmans—Jesus Christ was not one, whatever Madame Blavatsky may think—can convince me that he burns with such a love for us . . . when, moreover, to sustain these witnesses and an infinity of others no less extraordinary, he shall have agreed to drink from the chalice that Jesus drained at Gethsemane (a cup far more bitter than the one from which Socrates in the West drank the hemlock, or that from which Krishna, Gautama of Kapilavastu, Siddhārtha and all the other Buddhas drank the bitterness in the East). . . . Then, oh yes, then! my dear brothers, I will do more than love you; I will follow you blindly, in a dumb adoration, abandoning all to you. . . .

Believe me, Madame, the true Christians are not all dead with the last Gnostics, as you mistakenly declare. We have preserved, we also, even the Roman Church, however obscured and fallen it may be at this hour, that profound esotericism which is hidden under exoteric forms and uncomprehended dogmas, and which is found, nevertheless, under all religious symbols and all sacred traditions, in the West as well as in the East. If the sublime conception of that Christian ideal is that of the Mahātmans, honor to them! But it is also that of the Kabbalists and the true Catholics; I wish I could add, of all the Theosophists, and of all the Occultists and of all the Hermetists. . . . None of us will enter that glorified body, which is to me the beatific Nirvāna of the Buddhists, without traversing that path which the Gospel calls the "strait gate and narrow way—*angusta porta, et arcta via*". [*Matthew*, vii, 14.]

Madame Blavatsky may now see the true meaning of the conversion of St. Paul which she has not understood. St. Paul was an initiate of the Essenian school of Gamaliel, a true Therapeut, a perfect Nazarite, as he tells us himself. He found himself precisely in the condition Madame Blavatsky apparently finds herself today, and where I fear some of the Chelas also are to be found.

Upon the road to Damascus it was given to Gamaliel's disciple to discover his glorious Christ in the very person of the Christ veiled in flesh and suffering, in order to realize in his human body all that was ordained by the Law of Sacrifices, in the Cycle of Initiation of which Madame Blavatsky speaks. What was revealed to Paul was not by any means the Christos of the Gnostics, as she says, but really the Chrestos with all the arcana of his abasement and of his annihilation. . . .

. . . . Would that Madame Blavatsky could go to Damascus, and on her journey meet what Paul encountered there! In order to become a perfect initiate and the greatest of Christian Buddhists, that alone is lacking.

I do not deny that she is better versed in Hindu esotericism than I; but I doubt, after having given it careful consideration, that she is as well acquainted as I am with the Gospel esotericism. This is the reason, due entirely to her, why it is difficult to find ourselves in instant accord. I know Buddhism well enough to understand her easily; she does not know Christianity sufficiently well to catch readily my meaning. . . .

To answer Madame Blavatsky on this point, I ought to do some plagiarizing, for I know nothing more definitive than what is written in Dr. Sepp's splendid *Introduction to the Life of Christ*, translated into French by M. Charles Sainte-Foi (a pseudonym of Jourdain).

I ask pardon of Madame Blavatsky and her readers for referring her and them to that fine monument of our Gnosis. . . .

Let us be content at present with the valuable declaration made by Madame Blavatsky, which is in agreement with her Masters, the Mahātmans, namely, that behind the dogmatic formulas and sacramental veils of all the exoteric religions there is a supreme, absolute truth, an essentially divine Christianity, however diversely interpreted, and almost everywhere exploited. This alone is enough greatly to astonish our scholars, and especially to make our Church establishments as well as our Academies reflect! Let them work hard with their mattocks everywhere, for the bread of science demands even more sweat than material bread. . . .

As for me, I have simply wished to speak of the epoch when, thanks to the progress accomplished among us by religious economy, and the Christian civilization that we owe to the diffusion of the *entirely new Spirit* of our Holy Gospel, it will become possible to overthrow these obstacles, I mean the mountains of error, of prejudices and passions, which have hitherto prevented the East and the West appreciating and listening to each other. These obstacles, these barriers, as every one understands today, are the political work of Caesar. All our misfortunes come to us from that monster, who is the Satan of whom our Parables speak. Witness Jesus himself on that point. . . .

Although Cain, Irshu, Nimrod, those true fathers of Caesarism, were of Asiatic origin, it was not, however, upon the extreme East but upon the West that the calamities, let loose by those great villains, by those first schismatics from the divine and social Law which had governed all mankind until they arrived, precipitated themselves. The Oriental peoples saw that whirlwind of evils quickly decline toward the horizon and direct its course toward those distant shores which are enclosed by our mountains and seas.

Hence it is that some Fathers of the Church remark that Christ, dying on the cross at the extreme limit which separates the West from the East, held his face turned, his eyes open, and his arms extended toward the West. . . .

I am going to say something which not all of my brethren in the priesthood will understand, and that the more illiterate will probably condemn: "The East already had Messiahs and Christs, *humanly* realized, when the West had only received, through the ministry of Moses and the Prophets, distant promises of its religious and social Redemption." . . .

And it is in this way that is explained in my mind the failure of the Christian preachings outside the particular sphere that the earliest priesthood of our Church had to evangelize: "Preach first the Gospel to the scattered sheep of the house of Israel," or of *Ram* (the family of Israel belongs to the Abramite stock and the primitive spelling of Abraham is Abram, *i.e.*, Ab-Ram, issue of Ram). Madame Blavatsky enjoys holding Christ and our Church accountable for the impotence of our efforts in the East. She takes that set-back as a defeat of Christianity, while, on the contrary, it is the confirmation of the Messianic plan when regarded in its true meaning

Caesar, that is the obstacle, that is the enemy! Once that monster is overthrown all will be changed. I do not wish to say that one bugle-call will suffice to collect all peoples under the crook of the One Shepherd. But at least the way will be open; the West and the East will march together under the conduct of the same Christ-Spirit, and, *vive Dieu*, we shall indeed finish by re-entering the Paradise! The future is ours, thanks to the wise strategy of our Redeemer, and thanks to the sufferings of the Chrestos.

Humanity has a fabulous destiny before it. We would not be understood, neither you, Madame, nor I, if we revealed that glorious future now. . . .

But, really, I do not understand how she can tease me about the *triple meaning* that we canonically recognize in our Holy Scriptures. The Gnosis, she says, in agreement with the Gupta-Vidyā, provides *seven* keys, and not merely *three*, to open the seven mysteries. Is Madame Blavatsky ignorant of the fact that the Christian doctrine is essentially *ternary* in all points in which the Buddhist teaching is septenary? This is not to say that we do not appreciate the real basis of the Oriental system any more than you could misunderstand the real foundation of the Western system. We have simplified and summed up your theory without distorting it. Our three keys are equivalent to your seven and include them, as your seven are equivalent to our three which they subdivide.

Every one knows that the white ray is decomposed into three principal colors which, themselves combined, produce, by a new decomposition, the seven colors of the rainbow. . . .

I like to believe, Madame, that the better we understand each other, the better we shall appreciate each other, and who knows, God willing, maybe do some good to the poor of the West and to the poor of the East also, for as you know even better than I do, the poor are not lacking there, even in places not far from the Mahātmans.

ABBÉ ROCA, *Honorary Canon*

(*To be continued*)

When you love men, the world quickly becomes yours: and yourself become a greater treasure than the world is. For all their persons are your treasures, and all the things in heaven and earth that serve them, are yours. For those are the riches of Love, which minister to its object.

T. TRAHERNE

OUR MESSAGE AS THEOSOPHISTS

By C. JINARĀJADĀSA

THE Theosophical Society exists to bring about a transformation in the world. That transformation is, first, to make every man and every woman conscious of the God within. Life is hard for all, except a few; the many in the world have more pain in their lives than joy. But there is a great compensation for them in the recognition of the God within. It is well and right to go to churches and temples to worship God; but such worship of the God without us must not make us forget that God exists within us too. If we are poor, we can at least be full of tenderness, and in that tenderness which we give to others we shall see the Face of God. We may be held motionless on a bed of pain; but we can while suffering be patient, trying to understand God's love, which comes to us as pain. When that understanding comes, we shall find that we are then nearer to God than we were in any church. It is not the outer world of circumstance which matters most for our happiness; it is what we think and feel towards that world. When, therefore, a man is taught that God's power is hidden within his own heart and mind, he will take comfort in trouble and find courage in despair, knowing that because God dwells within him, there is no ultimate failure possible for him.

It is this same gospel of the Hidden God in man which will give a new understanding to all problems. Persons are different because the God in each person acts differently, so

as to bring out of him or her some aspect of His life. Each nation too has its own contribution to make to the religious, scientific, philosophic and artistic thought of the world, and therefore even the smallest nation has a right to its full self-expression. Religion after religion comes, each bringing some new revelation as to the nature of God, and of His relation to the world. Science with its critical methods shows us the facts of the world with a clearness which religion cannot give. If science seems to be atheistic, it is to clear the ground of false ideas of truth, so as to lead the way to the full truth about the Divine Power which controls the work both of electrons and stars. Especially in the department of Art, we begin to understand why men must be trained to create in the various branches of art. Art is not merely a beautiful way of sensing the world; it is a way of making a new world, each for himself, of what God provides in His elements of earth, water, fire, air and ether. We discover our divine nature just a little as we sing, or carve, or paint, or create in any department of art.

Life will be truly noble not because we have only religion in its purest form; there must be science and philosophy, and art also. Every activity of man must be "theosophized"; that is to say, so perfected that the Light of God shines through each activity. God will then be worshipped not only in the temple, but also in the fields, in the clouds, in the colors of the sky, in the home, in the smile of the child. A few will also learn to worship him in the faces of pain of those who suffer, for wherever pain is, there too must God be, for outside of God nothing can possibly exist.

A day will come, my brothers, when Theosophy will be the chief philosophy of life professed by all. Mankind will have many new religions, many new truths of science, many new forms of art; but through them all, one great gospel will remain unchanged. It is what St. Paul meant when he said:

"Christ in you, the hope of glory"; it is what the Hindu means when, thinking of God, he says to you: "That art thou"; it is what the Theosophist today means when he says that God and man are one and not two. All the highest of human culture—all our poetry and drama, all our arts, all that inspire men to noble life—are small compared to what we shall achieve in the future, when every man, woman and child knows the simple truth that God dwells within us, and that life is a process of revealing Him in our thought and speech and action.

You and I, who are now so limited, who have to struggle to be pure, courageous, noble, we shall come back again and again to earth, until there comes for us that perfect life when, as lived by Shri Krishna, Christ and Buddha, we too shall live lives of nobleness and inspire millions. This is the destiny for all—for the savages of today, for the criminals of today, for those who are vicious and cruel, for all those whom narrow superstitious religion condemns to the tortures of hell. Not a hell, but an eternal heaven is God's decree, and a heaven on this our earth also, made not by angels but by our own hands.

These ideas make the gospel of happiness for all men which Theosophy brings. Is not such a philosophy worth inquiring into, and possessing? That is why thousands of men and women throughout the world are members of the Society. For Theosophy makes them look not only upwards and see God, but also look downwards and around them, and there also see God. It is the Divinity hidden in everything, God who is all, and in all, which Theosophy proclaims. It is the oldest teaching in the world, but ours the role to declare it in new language, to help men to understand that within themselves is the Way, the Truth and the Life.

C. JINARĀJADĀSA

OCCULT CHEMISTRY AND MODERN PHYSICS

II. NEW ELEMENTS AND ISOTOPES

By H. S. MURDOCH, M.Sc.

IN the first article of this series we discussed the structure of the hydrogen atom as seen by the scientist and as seen by the occultist. The next step is to consider more complicated types of atoms. Whereas the hydrogen atom consists of a central nucleus consisting of a single proton with a single electron revolving about it, other atoms have a central nucleus consisting of a number of protons and neutrons tightly packed together and a number of electrons revolving around it. The neutron has a mass almost equal to the proton but it is neutral, whereas the proton carries a positive electrical charge. The number of electrons in an atom is equal to the number of protons, and as the electron has a negative charge, this ensures that the atom as a whole is electrically neutral. This is normally the case, although under certain conditions one or more electrons may be removed and the atom is then said to be ionized. The number of protons (and electrons) in an atom is called its atomic number, and it is this that distinguishes it as an atom of a particular element; *e.g.*, oxygen atoms contain eight protons and it is this which distinguishes them as oxygen. The heaviest and most complex atom which occurs in Nature is uranium with atomic number 92. All elements with atomic

number greater than 82 (lead) are in the process of radioactive decay, *i.e.*, are gradually breaking up into simpler atoms and will eventually end up as lead. If any elements higher than uranium originally existed, they have long since disappeared by this process of radioactive decay. Elements of atomic number up to 101 have been produced artificially in nuclear reactors or in atomic explosions. Two of the latest ones, 99 and 100, have been named einsteinium and fermium, after two great scientists, Albert Einstein and Enrico Fermi, both of whom died recently.

It is significant to note that, as there can only be a whole number of protons and electrons, there is no possibility of any new elements being discovered except those beyond uranium. At one time there were a number of missing elements, but all possible elements from hydrogen to uranium have now been discovered.

So far we have ignored the neutrons. The number of neutrons in the nucleus is usually equal to or a little greater than the number of protons. As the neutron and proton have approximately the same mass which is much greater than that of the electrons, practically the whole mass of the atom is in the nucleus. The total number of protons and neutrons is known as the mass number. For any chemical element (characterized by a certain number of protons) there may be several different types of atom, each differing from the other only in containing a different number of neutrons. These different forms of the same element are called isotopes. All isotopes of the same element behave chemically in an exactly similar manner. To take a simple example, hydrogen consists of three isotopes, each containing one proton and one electron but zero, one and two neutrons respectively, and hence having respective mass numbers one, two and three. Up to now we have only considered the hydrogen atom with mass number one, which is by far the most common. The two heavier

isotopes are given the names deuterium and tritium, but it is the exception rather than the rule to give distinctive names to isotopes. Wherever hydrogen occurs in Nature it contains the same percentage of each of its three isotopes. This rule¹ applies also to all other elements, though the number of isotopes of any one element varies considerably, and there are some elements in fact which have only one isotope. Where there are several, it does not always happen, as in hydrogen, that one predominates. There may be several of approximately equal abundance. It should be realized that no one isotope has any more claim than another to be the proper form of the element concerned. Each element normally consists of its various isotopes in their correct proportion, but even when these are artificially separated they still each remain the element concerned.

In assessing the masses or the weights of atoms, it is convenient to adopt a scale on which the mass of the hydrogen atom is taken as one unit, whereas in considering sub-atomic particles it was convenient to take the electron mass as unity. In actual practice, scientists adopt a scale on which the mass of the oxygen atom is exactly 16. This makes the mass of the hydrogen atom slightly greater than one for reasons we shall see in the next article. For the purpose of making comparisons with occult chemistry, it is preferable to use the hydrogen scale rather than the oxygen scale. It is a simple matter to convert published scientific figures to the hydrogen scale, and this we shall do.

On this scale the weight of an isotope is a little less than its mass number. At first sight we would expect it to be exactly the same. The difference is important and we shall see the reason for it in the next article.

¹ There are a few exceptions to this rule, but these are due to a specific cause which, though interesting in itself, need not concern us here.

The atomic weight of an element is the average weight of all atoms of that element and depends both on the respective weights and relative abundance of the various isotopes. An example should make the use of the various terms we have employed clear. Chlorine has atomic number 17. It exists as two isotopes having mass numbers 35 and 37, *i.e.*, containing respectively 18 and 20 neutrons; 75 per cent of all chlorine consists of the isotopes of mass number 35, and 25 per cent of mass number 37. The respective isotopic weights are 34.68 and 36.66. Taking account of the figures given above for the relative abundance, chlorine atoms have an average weight of 35.17 and this is what is known as the atomic weight. (On the oxygen scale the atomic weight is 35.46.)

The occult picture of atomic structure is quite different from the scientific one. The fundamental building bricks are anu (ultimate physical atoms) rather than protons, neutrons and electrons. Considerable structure was observed in the arrangement of the anu within the atom. Several characteristic shapes were recognized, and a great variety of characteristic groups consisting of various numbers of anu were observed in the structure of the atoms.¹ There was no suggestion, however, of groups of 18 anu and multiples of 18, as we would expect from the scientific picture. We would expect this because the hydrogen atom contains 18 anu, and both the neutron and the proton are practically equivalent in mass to the hydrogen atom, and would be expected to consist essentially of 18 anu.

Furthermore, there is no suggestion in the occult picture of a nucleus surrounded at a relatively great distance by electrons. We shall leave this latter point for the time being and discuss what has been achieved by comparing atomic weights. The number of anu in each type of atom examined was

¹ For further details see *Occult Chemistry*.

laboriously counted, and this number divided by 18 is called the occult number weight. It was expected that this should agree with the atomic weight of the elements concerned. A detailed comparison for all elements is given on pp. 346-48 of *Occult Chemistry*. The agreement though never exact is fairly good.

It will be noticed that in some cases several forms of the one element are listed, *e.g.*, we have argon, meta-argon and proto-argon. These were at first claimed to be new elements, but this is merely a matter of definition of terms, and it is now quite clear they are three isotopes of argon. Most of the clairvoyant research was carried out prior to 1908; at this time isotopes had not been discovered, nor was there any scientific picture of atomic structure. The concept of atomic number had not arisen to show that the only element between chlorine with atomic number 17 and potassium with atomic number 19 could be argon with atomic number 18. It was natural therefore that these isotopes of argon should be claimed as new elements. In fact, it is quite clear that isotopes were discovered by clairvoyant investigation long before they were discovered scientifically in 1913.

In the light of present knowledge it is clear that we should compare the occult number weight, not with the atomic weight which is an average over several isotopes, but with the isotopic weight of the particular isotope concerned.¹ No attempt is made to do this even in the third edition of *Occult Chemistry*. A small section of the table is reproduced here as it might appear, the columns and figures for isotopic weight and percentage abundance having been added, and the names and symbols—"Meta" and "Proto"—having been dropped.

¹ This is also pointed out by E. Lester Smith and V. Wallace Slater, in *The Field of Occult Chemistry*, pp. 36-37.

Atomic No.	Element	Symbol	Number of Anu	Occult Number	Isotopic Wt. Hydro-gen Scale	Atomic Wt. Hydro-gen Scale	Percent Abund-ance
17	Chlorine	Cl	639	35.50	34.68	35.17	75.4
			667	37.06	36.66		24.6
18	Argon	A	672	37.33	35.69	39.62	0.31
			714	39.66	37.67		0.06
			756	42.00	39.65		99.63

By far the commonest type of argon is that called meta-argon in *Occult Chemistry*. There is no particular significance in this, for, as already pointed out, each of the isotopes of argon has an equal right to be classed as argon.¹ Speaking during the search for a second isotope of chlorine, C. Jinarājadāsa says: "That is chlorine. We have found two varieties. We might just as well have hit on one of those fat ones first. There is a good deal of chance about this business."² The two elements, chlorine and argon, are particularly favorable instances, because all of their isotopes, even a fairly rare one in the case of argon, were discovered clairvoyantly. The table could not be completed in the form given above, however, for the simple reason that the great majority of isotopes were not discovered clairvoyantly. Despite the triumph for occult chemistry in the discovery of isotopes, it is necessary to seek an explanation for the failure to find more of them. Lester Smith and Slater say on this point: "If, as we are told, many atoms of each element were studied, it seems incredible that so few isotopes have been observed clairvoyantly."³ This is especially so when it is realized that, while some quite rare isotopes were observed, many quite abundant ones were missed.

¹ *Occult Chemistry*, p. 352.

² The argument in *Occult Chemistry* (p. 253) for one particular form of argon being "the true argon" is out of date and carries no weight in the light of the modern periodic table.

³ *The Field of Occult Chemistry*, p. 37.

The following quotations from *Occult Chemistry* probably provide the chief answer to this problem:

In counting the number of anu in a chemical atom, we did not count them throughout, one by one; when, for instance, we counted up the anu in sodium, we dictated the number in each convenient group to Mr. Jinarājadāsa, and he multiplied out the total, divided by 18, and announced the result. . .

In the heavier elements, such as gold, with 3,546 anu, it would have been impossible to count each anu without quite unnecessary waste of time, when making a preliminary investigation. Later, it may be worth while to count each division separately, as in some we noticed that two groups, at first sight alike, differed by 1 or 2 anu.¹

In April 1908, Mr. Leadbeater wrote to Dr. Besant; "It is quite possible that Radium being a heavy element there may be two or three forms of it differing only by a few anu in each spike or funnel."²

It is easy to see how isotopes could be missed in the heavy elements, but not so easy to see why more isotopes of the light elements were not found, as with a smaller total number of anu in these elements any marked differences should have been readily apparent.

It is surprising that as more isotopes were discovered scientifically, there was not a greater effort to seek them out clairvoyantly, as clairvoyant research in occult chemistry was carried out at intervals until 1933. Meta-chlorine was in fact discovered as the result of such a search, after it had been discovered by science that there were two isotopes of chlorine. It should be borne in mind in this discussion that the true nature of isotopes was not known at this time and was not apparent until after the discovery of the neutron in 1932. The differing weights, however, would have indicated that they had a different number of anu, which might well have prompted further investigation in this field.

Whilst there are a great many isotopes which were not discovered clairvoyantly, there are, on the other hand, some

¹ *Occult Chemistry*, p. 30.

² *Occult Chemistry*, p. 351.

so-called "new elements" of occult chemistry which it is difficult to explain in terms of isotopes. There are, for example, three elements known respectively as "X, Y, Z Interperiodic," which occur between elements 61, illinium, and 62, samarium. X, Y, Z interperiodics all have the same type of structure, but it is totally different from any of the neighboring elements of which they could conceivably be isotopes, hence this does not seem to us a likely explanation, although it has been proposed by Professor Monod-Herzen.¹ Yet there is no possibility of their really constituting a new element, because, as already explained, all atomic numbers are filled. Their identification is quite a problem. Annie Besant and C. W. Leadbeater made much use of an early form of the periodic table due to Crookes, which is now outmoded. All of their so-called new elements were such as filled gaps in this table, gaps which do not exist in modern forms of the periodic table. It may be that they particularly sought forms which would fill such gaps, and paid scant attention to any others they came across. The manner in which X, Y, Z interperiodics were discovered is of interest in this regard. Mr. Jinarājādāsa constructed diagrams of what he thought they should look like, and submitted them to Mr. Leadbeater, who later discovered these forms.² An extreme case in point is kalon, which is equally difficult to identify as are X, Y, Z interperiodics. Only a few atoms of kalon were found in a fair-sized room. A simple calculation shows the impossibility of examining all atoms in a room. To do so in a room 10 ft. x 10 ft. x 10 ft., at a rate of a million atoms per second, would take several thousand Days of Brahma, a Day of Brahma being 4,320 million years. They must have possessed some faculty of attracting to their field of view atoms of a particular form even if they had not seen this type of atom before. How else can we explain

¹ *Where Theosophy and Science Meet*, second edition, Vol. I, p. 271.

² *Occult Chemistry* p. 7.

the discovery of kalon? If this is the case, and if they only sought atoms which would fill gaps in Crookes' periodic table, then their failure to discover more isotopes is understandable.

The case of adyarium and occultum is of especial interest. These two elements have number weights 2 and 3 respectively and could well be the two heavy isotopes of hydrogen, namely, deuterium and tritium. In *Occult Chemistry*, deuterium is described as consisting of two atoms of hydrogen interlocked, but this is more likely to be the hydrogen molecule. Prof. D. D. Kanga claims¹ that adyarium and occultum cannot be isotopes of hydrogen as they have different shapes and belong to different groups of the periodic table. In the diagram of the periodic table in *Occult Chemistry*,² whilst they appear *above* two different groups, it seems quite clear that they do not actually *belong* to them as, like hydrogen, they are shown above the group headings. Furthermore all three are described as having ovoid shape, which makes it most probable that they are all in fact isotopes of the one element, hydrogen.

To sum up on the question of isotopes, we may say that whilst the discovering of isotopes ahead of science represents one of the greatest triumphs to date of occult chemistry, the failure to discover many more of them can only be rectified by more occult research of the calibre of the pioneer effort of Annie Besant and C. W. Leadbeater.

H. S. MURDOCH

(To be concluded)

¹ *Where Theosophy and Science Meet*, second edition, Vol. I, p. 346.

² *Occult Chemistry*, p. 33 and frontispiece.

PYTHAGORAS 2,500 YEARS AFTER

By J. L. DAVIDGE

THERE was a significant but brief report, in THE THEOSOPHIST of November 1955 (page 141), of a World Congress of Pythagorean Societies held at Athens in August—a Congress sponsored by the Greek Government “to mark the revival of the old Pythagorean Academy 2,500 years after the birth of its founder”. This interesting event throws a searchlight on the founder of a system of philosophy and a way of life which have pervaded our western cultural system for twenty-five centuries. Pythagoras is acknowledged to be the greatest scientist of antiquity, an intellectual giant, and he established a school of instruction which became the ancestor of all schools of idealistic philosophy.

The wonderful sixth century B.C. in which Pythagoras flourished was lighted up by a rare company of Wise Men, for while he was founding a philosophy in the West, Gautama the Buddha was discoursing on the Middle Way in India, and Lao-tze was expounding the Simple Way in China. Contemporaneously, the Hebrew Prophets were in captivity in Babylon.

Pythagoras was born on the Island of Samos in the Ionian Archipelago in 582 B.C. and died there almost a hundred years later. His father, Mnesarchos, a gold engraver whose work still exists in museums, was descended from Ancaeus, the colonizer of Samos. The Pythean Oracle promised to him a son of great beauty and wisdom, hence his name—“foretold

by the Pythian”. Even as a youth, according to tradition, Pythagoras was so temperate, dignified and learned as to command the reverence of elderly men. Thales and Anaximander taught him all they knew. He went on a grand tour eastwards, travelling through many of the countries of the Mediterranean basin, and was initiated into the Eleusinian, Orphic, Kabeiric and Chaldean Mysteries. With the Egyptian hierophants he spent twenty-two years, being initiated at Sais, and was then carried captive under Cambyzes, with other sages, to Babylon. After twelve years among the Chaldean and Persian astronomers and magi, he journeyed to India, and occult tradition says that he met the Lord Buddha and became one of His disciples. During several years in India “it is reported that he had the high honor of an interview with the next World-Teacher, the holy Child Shri Krishna, who blessed him and sent him back to Europe to found his system of philosophy and of esoteric instruction”.¹

In some Indian books Pythagoras is referred to under the name of Yavan-achārya, Ionian teacher.² For about forty years he studied the Secret Wisdom in the East. Then for about thirty years he taught the Wisdom to the West.

When Pythagoras returned to Greece, he found the Island of Samos so badly governed by a tyrannical despot named Polycrates that he withdrew and settled at Krotona, a Greek colony on the heel of Italy, and there in 530 B.C. he founded his School. (Krotona was famous for its climate, its Olympic athletes, and its physicians and surgeons.) His renown for wisdom spread, and the Senate of Krotona—called the Council of the Thousand—invited him to make his teachings public. After hearing his plans the Senate erected for

¹ C. W. Leadbeater, *Glimpses of Masonic History*, p. 165.

² In the Damascus Document cited in the “Dead Sea Scrolls,” the author, Dupont-Sommer, equates “the kings of Yavan” in the Hebrew text with the kings of Greece.

him a vast building in white marble situated on a hill overlooking both the town and the sea, and in the centre towered the Temple of the Muses with its circular colonnade, visible from far out on the blue waters. In this model white city he founded his school of philosophy; and his influence spread over the Greek-speaking world.

Many lines of tradition met and blended in a comprehensive teaching on the hidden side of life and the mysteries of the universe, a synthetic philosophy of all that was knowable—much as we have it today in Theosophy. H. P. Blavatsky in *The Secret Doctrine* states that he grounded the tenets of his philosophy on the metaphysical subtleties of Buddhism, which the Pythagoreans “alone in all antiquity” understood perfectly; and she quotes Ammonius Saccas, founder of the Neoplatonic School of Alexandria, as teaching that Pythagoras (like Plato) derived much of his knowledge from the *Books of Thoth* (Hermes) and that these books were identical with the teachings of the sages of the remote East. She also relates much of his esoteric learning to the doctrines of Orpheus who, according to Proclus, “was an Indian and came from India”.¹

The Krotona School numbered about six hundred men and women. The pupils were chosen by rigorous tests and divided into three grades—hearers (*akoustikoi*), mathematicians (*mathematikoi*), and occultists (*physikoi*), corresponding almost exactly to those of the early Christian stages of purification, illumination and perfection.

The Hearers in the first grade were vowed to two years’ silence, in which they became purified by hygiene, discipline and meditation. They took no part in discussions but devoted themselves to listening and learning.

The Mathematicians in the second grade were the esoteric pupils. In the Pythagorean code mathematics meant esoteric

¹ *Op. cit.*, V, 387, 68, 304 (Adyar edition).

science or gnosis. They considered number as the source of universal harmony, and the Platonic solids or toys of Bacchus as the foundation-stones of the Cosmos. Geometry in this School meant the study and comprehension of the fourth dimension, and the laws and properties of higher space.

It leads a man upwards towards the understanding of all the octaves of vibrations, as to vast areas of which science knows nothing as yet, towards the intricate occult relations of numbers, colors and sounds, the various three-dimensional sections of the mighty cone of space, and the true shape of the universe . . . it helps us to see how the worlds are made.¹

Pythagoras said the discipline of the Mathematician was to illumine the “eye of the soul,” which according to Plato was “better worth saving than ten thousand corporeal eyes, for by looking through it alone is truth perceived”. The Pythagoreans believed that when the Logos formed the universe out of the Infinite Essence, He clothed it with number and form to “fix” it. Hence to understand numbers was to be master of Nature. From this conception arose the obvious truth of Plato’s aphorism that “God geometrizes”.

The Pythagoreans recognized, as scientists do today, a fundamental relation between music and number. The Mathematicians brought geometry, mathematics and music into relation with one another and worked out correspondences between them which are very remarkable.

The Occultists of the third grade learned the secrets of life; they unfolded the insight to distinguish the divine life under all disguises and to comprehend the course of its evolution, cosmic and individual.

The rule of the Order is embodied in *The Golden Verses of Pythagoras*, originally an oral tradition in Greek hexameters, and available in a number of English translations. They enshrine the elements of perfect living.

¹ C. W. Leadbeater, *Glimpses of Masonic History*, pp. 168-69.

The authors of antiquity are agreed that the discipline of the School at Krotona succeeded in producing, amongst men and women, "the highest examples not only of the purest chastity and sentiment, but also a simplicity of manners, a delicacy and a taste for serious pursuits which was unparalleled".¹

To sum up the genius of Pythagoras, he combined three lines of influence which constituted a complete system of Theosophy: first as a philosopher, second as a scientist, and third as a religious reformer.

As a philosopher, he established a way of life in which union with God was to be sought through knowledge. His philosophy embraced the unity of life, the perfectibility of the human soul, and purification through reincarnation as the process of its attainment.

As a scientist, he is described by Professor Burnet of St. Andrews as a "scientific genius of the first order," anticipating the most scientific doctrines of our own age, namely, that all natural phenomena may be explained in mathematical formulae. He was the first to teach the heliocentric system, that the sun is the centre of our universe and not the earth, and he invented many theorems in geometry which were adopted later by Euclid, including the famous Forty-seventh Proposition, and Book 6 on the Platonic Solids. Out of numbers and their spiritual relationships he built up a cosmology which was further developed by Plato.

As a religious reformer, Pythagoras changed Orphism, the religion of the Greeks, from a system of abstinences and negative injunctions to a practical working religion, with scientific studies, gymnastics, music, and a course of study designed to develop the whole nature of man. He achieved for the reform of Orphism what the Buddha did for Hinduism and Jesus for Hebraism. Dr. Burnet says:

¹ *Orpheus*, by G. R. S. Mead.

It becomes more and more clear that all European religion and ethics, so far as they do not originate in Palestine, can be traced back to him.¹

Before the time of Pythagoras, Greek thinkers had been alienated by the turbulence of democracy, but he brought philosophy out of the realm of speculation into practical politics and through the influence of his pupils, chosen on grounds of moral and intellectual superiority, he effected a reformation of public and private life in Greece. Exalting the idea of citizenship, he trained the best people to take the seats of power and leadership. It was a lofty ideal which he set before the State. In a public address on the Island of Naxos he told the people:

Organized society exists for the happiness and welfare of its members, and where it fails it stands *ipso facto* condemned. Government exists for the good of the governed.

And he concluded an address to the Greek colony at Taormina, Sicily:

Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the mother and father of all, is the wife of the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honor of the woman who bore him, dear the honor of the wife whose children cling to his knees; but dearer should be the honor of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State.²

So the State became to the Greeks a spiritual bond rather than a political machine. Public life was regarded as a necessary and essential phase in the life of a complete man, the individual realizing himself in the community—a conception

¹ Hastings, *Encyclopaedia of Religion and Ethics*.

² THE THEOSOPHIST, October 1947, p. 65.

which struck a deep note in the civic consciousness. His ideal system of government was the rule of the wise, which being itself benevolent gives full play for the aspirations of democracy. In this government of the wise, Pythagoras set a pattern of good citizenship for all time—a democracy in which wisdom is paramount because it is paramount in the individual.

Pythagoras' teaching affected not only his contemporaries and their successors—Plato, Aristotle, Proclus, Bruno—but it vitally influences the highest ideals of citizenship today.

It is admitted by Greek historians that Pythagoras had remarkable psychic powers. Diogenes Laertius records that he remembered a number of his former lives and told some of his pupils of theirs. Another Greek, Empedocles, says he could see into the future “for twenty ages of the human race”.

The virtuous lives of the Pythagoreans became a reproach to the loose morals of the majority outside, and his enemies accused the Master of seeking political power. A rising was instigated by the candidate, Cylon, who had been refused admission, and the School was set on fire and destroyed. Pythagoras retired to Metapontum, and afterwards, as he grew old, to his ancestral estates on the Island of Samos, where he passed away from this life in 498 B.C. Iamblichus records that he was “liberated from his body as from a prison”.

Since then, C. W. Leadbeater informs us, Pythagoras has led “several lives of usefulness to humanity”—one as Nāgarjuna, an Indian Brahmin, who revived the true spirit of Buddhist philosophy (d. A.D. 130); “and he has reaped the reward of his long and arduous study and his lives of self-sacrificing work, for he has reached the goal of human endeavor—the state which we call Adeptship. Now he is the Master K. H., who has inspired, and still inspires, so much of Theosophical teaching.”¹

J. L. DAVIDGE

¹ *The Young Citizen*, May 1923, “Pythagoras, a Future World-Teacher”.

MYSTICISM¹

By SHERINE DORAB

THE *Oxford Dictionary* defines Mysticism as “a term applied loosely to any religious belief associated with self-delusion and dreamy confusion of thought”; which shows how completely is mysticism misunderstood in the world of letters.

We enter a practically new world when we study and try to understand what is mysticism. Kenneth Walker in his book, *Only the Silent Hear*, says:

What mystical knowledge formerly meant, and ought still to mean to us, is immediate knowledge as opposed to mediate knowledge. Mediate knowledge is reached indirectly through the mediation of the senses and the intellect. Mysticism is direct vision, or knowledge coming to man through his being rather than through his intellect. Instead of being a plunge into somnolence, mystical experience resembles a momentary awakening from sleep.

Evelyn Underhill says mysticism “is the search for the Reality, the Absolute Truth, or God, and the aim of the mystic is conscious union with the Absolute”. According to her, mysticism gives us a completely new scope of vision, hearing, movements and fragrance of life. It gives freedom from the fetters of the mind, and unbounded scope in an unlimited world, where our senses cannot function.

We spend long years, and money, in acquiring abilities to fit ourselves for our short earthly lives, but do not care

¹ The outline of mysticism presented in this article is based on the writings of Evelyn Underhill.

enough to train faculties that will open up for us this vast unseen universe that lies all around us. The methods of acquiring these faculties are completely foreign to us, and hence difficult, but it is only fair that, when we sacrifice so much for mere worldly achievements, we should be ready to sacrifice much more for a result which is so much greater, and which is for all time to come. This sacrifice is only possible to a man who has awakened to something higher than the life of the senses, whose consciousness shifts from the lower to higher levels. This shifting of consciousness to higher levels is the stage called Conversion, the first stage in the journey of the would-be mystic. This awakening to a higher consciousness takes place either very gradually, or instantaneously.

Once the Conversion has taken place, the man's higher consciousness works in either of two ways: (1) he may awaken to Reality by the beauty of Nature—realizing God as immanent; or (2) he may catch a glimpse of Him by realizing his own unworthiness, and by a determination to change himself—thus realizing Him as God transcendent.

He now enters the path of Purgation, the second stage of his journey. The world of senses has lost all its allurements; he feels as if he had been asleep and is now awake, as if a veil has been torn from before his eyes, and he perceives God as transcendent and yet immanent. He now feels an urge to establish a definite relationship between himself and the Absolute, and must liberate himself from the delusion of "I-hood". He must re-orient all his values and desires, and completely change his character. Love, dominating and absolute, now fills his heart and mind, and nothing but union with the Absolute can satisfy his awakened self. He is acutely aware of his own imperfections, and so becomes meek and lowly, losing all pride and vanity. This stage of purification is marked by phases of exaltation alternating with those of depression at his inability to eradicate his self-hood. In this

stage, the would-be mystic must do two things: (1) get rid of all that is to be cast off, and (2) purify all that is to be built into his character as permanent qualities for all time, and raise them to the highest. The first object is to be achieved by detachment, and the second by mortification and recourse to painful experiences and difficult tasks.

He must exercise chastity, including poverty of the senses, and obedience, regarding himself not as one possessing rights and desires, but only as an expression of the Will Divine. It is the love of finite things that obscures the way of the would-be mystic; hence, detachment should be his aim. True detachment does not necessarily mean living in poverty but in having no desire for riches; for it is the attitude of mind and not the act that matters.

Mortification, the second part of Purgation, means the purification of all characteristics that are to be built for all time into one's character. These characteristics have, till now, been utilized in pleasing the lower self; they must now be turned away from that attitude; the lower self must be done away with, and all egotism obliterated. The personality must now allow the Ego to shine forth; the easy path of least resistance must be left, and the harder way taken to climb upwards. This stage of mortification is necessary, not because it is wrong to use the senses, but because we have deviated from their rightful use, and given them an importance they do not rightfully possess.

The most prominent characteristic of a mystic is his extreme sensitiveness to beauty, in which he sees reflected the harmony and truth of the Divine. In the early stages, there may be a repugnance towards all that tends to disharmony and ugliness. In trying to discipline himself, the man uses this factor to help his growth—deliberately subjecting himself to live and move amongst surroundings which repulse his sensitiveness so as to gain freedom from the fetters of his senses.

Following the stage of Purgation, comes the stage of Illumination. Illumination means getting glimpses of the Divine, though not yet a perfect union with It. Artists, poets and prophets, being creators of beauty, get such glimpses, and hence are blest as initiates of beauty and wisdom.

To glimpse the Divine in Nature, and in common everyday things, is the simplest form of Illumination. In most mystics this stage is marked by three types of development:

- (1) Extreme joy at the realization of the Divine which pervades everything.
- (2) A keenness of perception which gives him a capacity to perceive added significance and reality in all things.
- (3) An added activity of the intuition with an increased perception in everything, leading to hearing of superphysical sounds, seeing visions, receiving communications from the other worlds.

A harmony is brought about in this stage between the outward and the inward life. The mystic feels exalted as he perceives the Divine in all, seeing all as an expression of Him. But in spite of this exaltation, he still feels something lacking; he hungers for complete union.

Perceiving visions, hearing voices, and such other phenomena, are taken by rationalists as signs of a disordered mind, hysteria. It is true that the mystic life throws a strain on the nervous system and the mystic sometimes becomes unbalanced in mind; but generally what happens is that he tries to describe by physical means a phenomenon which is superphysical, and hence what he says sounds fantastic and wild. We do not understand that what he says is symbolic, a way of expression in which he is bringing down the subjective activity of the Self into the objective mind; and he clothes his vision in words according to the religion in which he has been nurtured.

Until now we have been talking of Purgation and Illumination, analysing a process of organic development, a

re-making of consciousness, an evolution of personality, an establishment of harmony between himself and Reality. But, side by side with this, the mystic must be able to withdraw his attention from outward things and turn it inwards in order to realize the Divine fully. This is Contemplation. Like a born painter, who, though great in art, has still to learn the technique of painting, so must the mystic train his mind to turn inward by the power of concentration. This concentration or spiritual attention enables him to merge himself with the thing he contemplates, the surface intelligence being in abeyance. This concentration, with complete stoppage of the working of his mind, is called introversion, and by means of it the mystic learns to know himself truly—his motives and prejudices, his strength and weakness—and he feels dissatisfied with himself and tries to improve. This corresponds to the stage of Purgation. At this stage, realizing how he has wasted his days in devoting his powers of will and desire to gaining transient things of no lasting value, he re-orientes his powers towards Reality. This is a most difficult thing to do, as all his former lives have been utilized in building up his personality, and that personality must now be transcended, for there is no rest or peace for him till that is accomplished and he is in complete unity with Reality. This can be accomplished only when he has rid himself of the seven deadly sins of pride, envy, anger, lust, avarice, sloth and gluttony.

Love, will and thought—the three things which until now have helped his egotism—are now to be used otherwise. Purified love, helped by his will, now has as its goal the attainment of something his concrete mind cannot understand; hence the activity of the concrete mind is to be made quiescent, and when that is accomplished he reaches the stage of Illumination. He now feels at one with everything—the boundaries which separated him from all are broken down, and all joys, pains and sorrows are his too. He then realizes the two forms of

Reality—the Transcendent and the Immanent. Then the very desire for spiritual attainment vanishes, and going beyond the state of cosmic consciousness, he unites with Reality. This is the last stage of the mystic's journey, called the stage of Ecstasy.

I will conclude with what Dr. Annie Besant says, in her book on *Mysticism*, of this stage:

And think what it means if God to you is no longer a name but a Life. That is the glory of the mystic, that is the joy of the one who knows. Wherever you go you see Him shining. You look at the wonder of Nature spreading out before you, and in the whole of that manifested beauty, as in the tiniest fragment, you see it all irradiated by the Perfect Beauty that is God. You see Him in the blue of the sky or ocean; you hear Him singing in every bird; you see Him smiling in every flower; and most of all, you see Him in the heart, and in the intellect, and in the love of men. You see Him in the righteousness of the most holy, and you see Him hiding in the heart of the basest, illuminating it now and then with some touch of human love, which is the nearest of all things to God, whose very nature is Love and Bliss.

SHERINE DORAB

Do not go merely by what you hear; do not go merely by what has been handed down from one to another from old time; do not go merely by what is commonly reported; do not go merely by what is found written in the Scriptures; do not go only by subtleties of reasoning and logic; do not go by considerations based upon mere appearances; do not go merely by beliefs and views that commend themselves to you as agreeable; do not go merely by what looks to be genuine; do not go merely by the word of some ascetic or superior. But, when of yourselves, you indeed know: "This is salutary; this is blameless; this is approved of by the wise; this being done or attempted leads to well-being and to happiness";—then follow after and abide by that thing.

BHIKKU SILAGARA, *Lotus Blossoms*

TOMORROW AND TOMORROW

By FRED MORGAN

IT may be a pleasant pastime to dream of a Utopia, but it is rather a waste of time, partly because there will never be a Utopia, and partly because living in the future hinders the fulfilment of the present.

That there will never be a Utopia may sound like the viewpoint of a pessimist, or cynic, but the thoughtful student of life will see truth in the statement. He will see the one who envisages a Utopia as one who seeks a happy society in which to live, as one who places the blame of his present sorrow upon the unhappy society of today.

Our present society compared to the age of skins and caves might be looked upon by a cave-man as a Utopia, but we are the cave-man evolved to civilized man. In the distant future we shall look back upon these twentieth-century days as barbaric, just as we regard ourselves superior now to the barbarian. Each age places us only relatively higher. Since all things have moved forward, we are, in relation to everything else, exactly where we were at the beginning.

We never arrive at a goal in relation to the outer aspects of life. If we did, the evolutionary scheme of the Creator would be a misnomer. Goals, like everything else, move forward, and we are as closely related to them as the donkey is to the carrot held beyond his nose to inspire momentum.

These most obvious facts are the last things that people wish to recognize. Why? Most certainly because goals are

pleasant and convenient things to have ahead of us. They can be used in many ways, but the most useful and fascinating way is as a means of escaping from the present, and ourselves. They are something to inspire hope and from which to draw inspiration. They will compensate for the sorrow of the present. They are so easily made and so easily replaced. They are places where the struggle ceases in a climate socially and physically desirable.

In reality goals are for the immature. Although they have a purpose in the evolutionary plan, there comes a time when they no longer serve it. But goals are not easily discarded. They are like rank weeds that spring up overnight. They are easily made out of the desire to postpone, escape, or evade the immediate issue. A goal does not have to be a long way off, in a future life, or in old age. It can be tomorrow afternoon or in half an hour, but the contemporary goal is just as much a menace as the goal that is distant. Menace is a harsh word, but it is just that. It betrays the purposes of the spiritual aspirant, for Spirit or truth is not related to time.

Nature's vibrant forces are not concerned about a goal, although they may have one. It is now that all life lives; all that ever was, or will be, lies in the eternal present.

Man, unique in all creation, holds within himself the answer to life's enigma. But man is a dreamer who enjoys his dreams; an idealist who is devoted to his ideals; a martyr who loves his martyrdom; a follower who blindly follows; a conformer who with fear conforms; a believer who thoughtlessly believes; and a thinker whose thoughts are warped to the pattern of his separate self.

While seeking in the world of opposites, while relating himself to the world of separateness, man will seek in vain. There is no Utopia for a separate self, there is no reality in separateness or time, there is no truth to be found in the survival of the "me". When all is lost all will be found, for

in the fullness of an empty heart lies the jewel of man's Divinity.

The measure of a man's spiritual stature is his capacity to be unaware of it. He who stands above the crowd leans on no past or future, nor looks to heaven for help, nor sees in it a resting place. He sees the source of conflict within himself, and now, while the problem is a challenge, he grapples with it. He watches the play of forces within and without. Nothing is wrong or right, or good or evil. He does not defend or attack, praise or condemn. He is the "watcher" who sees the play of forces in the field and how he is related to them all. He is truly creative, for he discovers not only the action of the part, but of the whole. He is not concerned with places near or far, or conditions good or evil, but only in understanding what "is" here and now.

This invitation to reality is not easily sustained. There are so many ways to compromise; ways that have rewards and recognition; age-old ways that have the semblance of attack but in reality retreat; ways that are popular and clothed in magnificent array; ways that are heralded and sung.

Truth is discovered in no special way. It has no agents or directives. In search of it the obscure becomes prominent and the prominent obscure, there is no clamor of achievement. Whoever follows is following a lost cause, and the hermit, too, is betrayed in his solitude. For all outward attempts at discovery, no matter how hallowed and sincere, bring no enlightenment. They can bring virtue but not understanding, knowledge but not wisdom.

Alas! one may say, must we be completely cut off from man's outward show of devotion to his God? Most certainly not. All things are part of the evolutionary plan, but we must know that some day we graduate, as students do from college, and then we are on our own.

FRED MORGAN

THE HOLY

By CLARA M. CQDD

THERE is a danger as well as a great blessing that sometimes comes with the knowledge of Theosophy. The great principles and ideals of Theosophy are so vast and wonderful that, if we happen to have rather small minds and are therefore beset by a critical spirit, we may dwarf and circumscribe their beauty and render them sterile and hard. Have we not all seen this happen sometimes?

There is only one power which can keep the hearts of men liquid, flexible, glowing, and that is the force of simple, unselfish, glowing, potent emotion. The mind alone is always the slayer of the Real.

Modern man has largely lost the faculty for wonder, for worship, for ecstasy, for the great purifying force of simple love, the uplifting of the heart to God—if we give Eternity that much-abused name. A great German divine, Rudolf Otto, once wrote a book called *Das Heilige*, "The Holy," pointing out this truth. We can face the fact that Theosophists are sometimes accused, by the world, of being hard, self-satisfied, little "know-alls". It is sometimes true.

Pure and high emotion is life-giving. The very word shows us that; for it means the "moving force". Mind and heart are the two wings by which man flies to God. He cannot fly with one alone. Whilst he must possess "an open mind . . . an eager intellect, an unveiled spiritual

perception," he must also possess "a pure heart," a love for all, an unceasing aspiration on behalf of all.

The sense of wonder, the sense of the Holy, which is the true religious sense, the sense of and love for the Lovely, the Pure and the True, these are in their nature tremendously purifying, cathartic emotions. Yet millions of men hardly know them from the cradle to the grave. The faculty for prayer has largely been lost, which is a pity, for prayer is not so much a begging for benefits as a wonderful uplifting of the mind and heart to the Heart of the Universe. There is a beautiful versicle in a Christian ritual. "Lift up your hearts," says the priest; and the congregation replies: "We lift them up unto the Lord."

To approach the Holy in love, humility, self-forgetfulness, is to reflect in a small measure its illimitable glory. "Draw nigh unto God, and He will draw nigh unto you." Ah! but *we* must draw nigh first. To draw near to God does not require great intellect or knowledge; sometimes the simplest man is nearer Him than the man of knowledge. The Curé d'Ars tells of a French peasant who, coming back from work, spent many a minute in the little church, apparently doing nothing. His fellow-workmen laughed at him. "What are you doing there, Jacques?" they asked. He replied: "I look at God and He looks at me."

The sense of beauty, of wonder, can only be given by beauty itself. But beauty is to be found everywhere. "The heavens declare the glory of God"; the smallest flower shows the marvel of His handiwork. To the soul that is awake and alive to the Holy, "every common bush" is "a-fire with God".

But alas! so many of us have eyes that do not see; so many of us have ears that do not hear. Sometimes books, education, business, etc., shut our eyes and our ears, and they never open again in life. That is why so many people are unhappy. We should love and respond to loveliness. Then

we would live as God meant us to live, and not as man thinks he must.

The sense of the Holy, the Lovely, is latent in all men, because it is the Life of their life, the Heart of their hearts. He who has the smallest sense of it has touched the well of joy within himself, for love and joy are the same thing. Only the happy can make the world happy; only the lovely in spirit can make the world lovely. This is the elixir of life, the *soma* of "the ever-young". Age has no effect upon it. For he who has developed it in life will find that it glows even more beautifully when his body fails and the veiling of his Spirit grows thin. The young of heart are the tender of heart; adoration, wonder, speechless bliss can make of their hearts a Temple unto the Lord.

Above all, let us pray for that sense of response which can irradiate our whole being and lift us for ever upon the wings of love. To see and to hear is the beginning of wisdom, the starting of love, the rapid beat of the wings of the Soul.

CLARA M. CODD

We must make each Theosophical Lodge not only a temple of holiness and service, but also a temple of beauty.

C. J.

REVIEWS

Dhammapada, (Holy Text of the Buddhists), a new translation by C. Kunhan Raja, M.A., Ph.D. (Oxon). Published by the T.P.H., Adyar, in three forms: (1) Pāli text in Devanagari script with English translation; (2) Pāli text in Roman script with English translation; (3) English translation only. Price Re. 1-8-0, Re. 1-8-0, and Re. 1-4-0 respectively.

The *Dhammapada* is undoubtedly the most important work in Buddhist literature—corresponding to the Bible, the Bhagavad-Gītā, the Koran—for it contains the authentic teachings of the Lord Buddha as preserved by His disciples and the *Sangha*. The accent is essentially on ethics, and almost every aspect of a good and noble life is covered by it. It is absolutely non-sectarian in its outlook and universal in the applicability of its teachings. The word "Brahmana," as used in the 26th chapter, does not refer to any particular caste, but obviously it is used in the sense of "one who seeks enlightenment". There are also here and there expressions of disapproval of some forms of religious practice; but the disapproval relates only to

the evil forms and not to the spirit intended to be revealed in those forms.

Dr. Kunhan Raja's idea to give the original Pāli in Devanagari and Roman scripts is commendable, and his English rendering conveys the spirit of the original text successfully. Being a Samskrit scholar he has an advantage which is not generally enjoyed by other translators. Pāli is a prakrit form of Samskrit; words in that language have a depth of significance which it is difficult to bring out in a mere literal translation. One has to get into the spirit of the original language to be able to express it adequately in an alien tongue. But this has been successfully achieved by Dr. Kunhan Raja. The translations of some of the chapter headings will indicate how successfully the idea of the original has been conveyed into the translation. For example, the word "Appamada" occurring in the title of the 2nd chapter is translated as "Non-default," which is certainly an improvement upon the word "Heedfulness," which has been used by some previous translators. So also the word "Bala" in the 5th

chapter is rendered as "Immature," which conveys the idea better than the word "Fools" which some translators have used. The word "Piya" is expressed by the word "Pleasing," which certainly conforms more to the implied idea than the word "Affection" employed by certain writers. In the very first verse the word "manomaya" occurs; this has been taken by some to mean "mind-made". Dr. Kunhan Raja's rendering, "being mind itself," is more correct and conveys the idea more truly. Many other instances could be given where the author's rendering is a decided improvement.

In one or two places Dr. Kunhan Raja's translation may appear to the punctilious verbal critic as deficient, because of the omission of a stray word. For example, in the 7th verse of the 8th chapter the word "sahassena" does not appear in the translation. So also in the concluding verses of the 17th chapter the word "protected" is used for "samvuto"; here the traditional rendering "restrained" may be considered by some to be more suitable. To my own mind, however, these are very minor points.

A great book of universal value has been translated with remarkable success by Dr. Kunhan Raja. This is a welcome and distinctly useful addition to the existing literature on Buddhism.

The printing and appearance of the book are excellent. Shri Sri Prakasa, Governor of Madras, contributes an appropriate Foreword, and the translation is dedicated to Dr. Annie Besant.

R. SRINIVASAN

The All-Knowing God: Researches into Early Religion and Culture, by Raffaele Pettazzoni, translated by H. J. Rose. Methuen, pp. 475, price 60s.

This is a scientific and historical study of the cultures of primitive people and early religions concerning their concepts of an omniscient God. From a careful study of a great mass of material collected from all over the world, "independently of all prejudged monotheistic influence, examined as an ideological complex, a religious structure, and a historical growth," the author comes to certain definite conclusions regarding an all-knowing deity.

The author is sure that "omniscience does not belong to man," although there are certain kinds of omniscience which can be achieved by a few exceptional men, mostly through magical and oracular practices. Divine omniscience is different because it is "visual and luminous". Visual omniscience is the specific attribute of deities. From the evidence brought forward, the author shows that divine omniscience is not an attribute of every god, nor is it

to be attached to any particular environment. It is not a prerogative of a Supreme Being as such, nor is it inherent in the monotheistic idea of God. It is a power belonging only to certain deities, who are primarily deities of light. It is mostly sky-gods and astral gods or gods somehow connected with the heavenly realms of light, including the sun and the moon separately and certain stars, to whom omniscience is ascribed, though the wind too, which is able to penetrate everywhere, is credited with omniscience.

The theory put forward is that the attribute of omniscience is not originally implicit in the idea of deity generally, but is organically connected with the peculiar nature of all-knowing gods, who are all-knowing because they are all-seeing, and all-seeing because they are luminous. Thus the manner in which divine omniscience comes about is quite definite, for it is founded on a power of universal vision, completed on occasion by similar powers of hearing and omnipresence. To this is added by the Greek philosophers the power of universal understanding.

The author then proceeds to a study of what it is that these omniscient beings know. Theoretically an all-knowing deity ought to know everything, but in fact he proves this not to be so. The precise and

characteristic object of knowledge of an all-knowing god is found to be man—man's activities, man's conduct. Mostly it is the evil actions of men which are the object of divine omniscience; not only what men do and say, their deeds and words, but it examines even their inmost thoughts and secret intents.

Further, this divine omniscience is proved to be not merely passive and contemplative, but it gives rise to a form of sanction which is usually punitive for certain classes of evil deeds; often they are sexual offences, or offences against tribal laws, but there may sometimes be a Supreme Being who specifically punishes robbers and murderers, or a Chief Up Above who is angry at the needless slaughter or torturing of game. The instrument employed is usually the weather. For instance, the sun does not simply look down from heaven; he inflicts punishment, directly because he is in control of time and eventually brings all things to light, and indirectly because the change of seasons depends on him. Jupiter uses his thunderbolt to hurl at offending individuals; the god of the Eskimos may send a snow-storm. Each omniscient deity has apparently his characteristic weapon.

This ideological complex of an all-knowing god, according to Professor Pettazzoni, was not the result of reasoning on the abstract notion

of deity, but the immediate concrete expression of a manner of thinking which conceives of the Divine in terms of anthropomorphism.

The author incidentally distinguishes between "the active character of certain creators who having finished creation retire to a far-off place," and "the highly dynamic nature of those all-seeing deities who, keeping a check on everything that men do, intervene to smite men with the weapon of the weather, deluges and what not". "Visual omniscience," he says, "is to be grouped with wakeful benevolence, and just retribution, with absolute equality and morality." In this dualism there is on the one hand the world and the origin of the world by creative activity, its maintenance *in status quo*, its duration, stability and so on, (and this creative activity of God, knowing how to act and having power to act, is put in the same class as magical knowledge), while on the other hand there is the knowledge of the all-seeing deity, whose specific object of omniscience is man and his behavior, its work being to uphold the foundations of social order and see to its repair when violated by man and his misdoings. It is true these two tendencies may be found combined in a Supreme Being, but this is not generally found to be so.

To reach such conclusions the author tells us that "the Divine

omniscience had first to be examined part by part in the multiplicity of its formulations and articulations among particular peoples in various countries. This was done in due order, chapter by chapter succeeding each other in a roughly geographical series following generally . . . a line describing a great curve starting from south central Africa, crossing the Near East and Europe to the main part of Asia and ending in the extremity of South America." Each chapter is fully annotated and exact references are given, many illustrations being used.

Professor Pettazzoni has been Professor of the History of Religions in the University of Rome since 1924. The book, due to the great mass and variety of material collected, will prove a useful source of information to students of religion, anthropology and culture generally. They may not always come to the same conclusions as the Professor, *e.g.*, "that the triple heads [of deities] are . . . an expression in art of the divine powers of universal vision and therefore of omniscience". A Theosophist would certainly put a different interpretation on this. But the usefulness of the book lies to a great extent in the vast collection of facts which the author has brought together, and which the student can draw on for his own purposes.

KATHERINE A. BEECHY

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1956

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. N. Sri Ram, who left Adyar on 17th April, en route to Puerto Rico, stayed off for a few days at Athens, Paris and New York. Arriving in Athens, by plane from Bombay, on 19th April, he gave a public lecture, "What Is Spiritual?" in a very fine hall in the city, and the next evening addressed the members.

In Paris, where the annual Convention of the French Section was being held, the President gave addresses to the members and to the public as part of the Convention activities. Continuing his journey by plane, he arrived in New York on 25th April and attended a Lodge supper at Arundale House.

The President arrived at San Juan, the beautiful capital of Puerto Rico, on 28th April and was received at the airport by the General Secretary, Señora Esperanza Hop-

good and other members, including Mr. Alfredo Puig, of Cuba, who is accompanying the President to act as his interpreter throughout the tour.

Mr. Puig, writing to Adyar of the work in Puerto Rico, reports that five public lectures were given by Brother Sri Ram—three at the Society's premises in Santurce; one in the Magnun Hall of the University of Puerto Rico on "The Message of India"; and another in a fine Masonic hall on "Life, Death and Immortality". There was an enthusiastic response from the public who increased in number as the lectures proceeded. In addition to the lectures, addresses were given to the members.

After the work in Puerto Rico, the President left for Venezuela and Brazil for the month of May. In June and July the countries to be visited are Uruguay, Argentina,

Chile, Bolivia, Peru and Colombia, and in August, Central America and Mexico where the tour, according to present plans, is to be completed.

White Lotus Day

White Lotus Day, 8th May, was celebrated at Adyar by a gathering in the Headquarters Hall which had been specially decorated for the occasion; some perfect blooms of the white lotus placed in a wide, shallow brass bowl occupied a central position on the dais. In the absence of the President, Miss Emma Hunt, Recording Secretary, presided over the meeting.

Following the Prayers of the Religions, readings were given from *The Bhagavad Gītā*, *The Light of Asia*, and *The Voice of the Silence*, by Mrs. Radha Burnier, Mr. Seymour D. Ballard and Miss Ann Kerr, respectively. Miss Serge Brisy gave a very fine address on Madame H. P. Blavatsky whom she described as "a torch of burning Light". Mr. Edwin Lord gave an interesting survey of the life of Dr. Annie Besant and her work for the Society. Miss Emma Hunt concluded the meeting with a warm tribute to other leaders in the Theosophical Society, expressing gratitude to Colonel H. S. Olcott, Mr. C. W. Leadbeater, Dr. G. S. Arundale and Mr. C. Jinārājādāsa. This was followed by the customary offering of flowers before the statues of the Founders.

As if to share as widely as possible the beneficent influence of White Lotus Day, a free distribution of clothing is made each year to the permanent staff-attenders on the Estate and, following the expressed wish of H.P.B. in her will, rice is issued to approximately 1,500 poor from nearby villages. This year, for several hours, young and old came to the Bhārata Samāj (Hindu) Temple to receive the portion of rice which means nourishment for a few members of a family. It seems not to matter whether the reason for this free distribution is known by the villagers or not; it is enough to sense their gratitude for this act of kindness and to have shared with them a little of the special atmosphere which pervades Adyar on White Lotus Day.

Professor C. S. Trilokekar

Professor C. S. Trilokekar, an Adyar resident for many years, passed away at our Headquarters on 5th May after a short illness.

Our brother joined the Theosophical Society in 1904 and became closely associated with the activities of Dr. Annie Besant, particularly in her educational work for India. He was Professor for some years at the Central Hindu College in Banaras, then helping in the educational activities at Adyar, and was later Principal of the Madanapalle College in South India.

In more recent years, he was once again at Adyar and Principal of the Arundale Training Centre for Teachers under the Besant Cultural Trust. He will be remembered by his friends for his many kindnesses and his services to the work of the Society and to the youth of India.

Mr. M. Subramaniam

Mr. M. Subramaniam, National Lecturer for the Indian Section, and an Adyar worker of many years' standing, left India towards the end of April for a lecture tour in Ceylon, Indonesia, Malaya, Viet-Nam and Burma. He is due to return to Adyar on 9th September.

Workers' Training Camp at Adyar

The third annual Workers' Training Camp was held at Adyar this year from 1st to 28th April. Representatives were present from the following South Indian Federations: Andhra, Karnataka, Kerala, Madras, Rayalaseema and Tamil. Dr. C. R. Kamath, a well-known Theosophical worker, who instituted a fund for the purpose of holding annual Student-Workers' Camps at Adyar, or in South India, was the convener of the Camp. All the meetings were held at the Pavlova Theatre in Blavatsky Bungalow.

The President, Mr. N. Sri Ram, in his inaugural address said that the Theosophical worker should have the Wisdom in his own heart apart

from ability in lecturing, that Theosophy is a synthesis of all knowledge in full, and that man in the future will undertake voyages on the ocean of Truth discovering new states of consciousness. Only those, he said, who know something of this can speak of Theosophy. Others may speak *on* Theosophy, but cannot convey it in its true, deeper sense.

Dr. C. R. Kamath, assisted by Mr. S. G. Venkataramanan, dealt in the morning sessions daily with the fundamentals of Theosophy. Lectures on general themes bearing on field work were given by members resident at Adyar. These included tributes to our past leaders and the history and work of the Theosophical Society.

In closing the Camp, Miss Emma Hunt spoke of the value of our Lodges as centres of spiritual influence and emphasized the need to gain a deeper vision of our work.

Australia

The 61st annual Convention of the Australian Section was held in Perth from 29th March to 2nd April. Owing to the great distances from other States, this was the first time a Convention had been held in Western Australia. The Perth Lodge was chartered in 1897, on 6th June, and will celebrate its Diamond Jubilee next year.

The Convention activities were held at Arundale Building, the host Lodge's own property, situated in

the neighborhood of the Museum, Art Gallery, and other educational institutions.

Mr. J. L. Davidge, who was re-elected General Secretary, writes of the Convention: "Delegates came from all the States, including the Presidents of all capital city Lodges. The Convention theme: 'Shaping the Future of Australia,' was well chosen. It inspired a vision of Australia which evoked in the speakers cultural and spiritual ideals capable of being made practical in the line of Australia's evolutionary advance. The whole Convention—the Good Friday Symposium, the Young Theosophists' Conference, the Convention Lecture, the Summer School Forums which followed the Convention—all converged on the 'shaping' process and should make a definite and constructive contribution to the formative forces at present operating on the higher levels. . . . The Section Council has decided to purchase for the Section a Ferrograph tape-recorder, and to hold a tape-recording library in the Section office. Tapes will be copied as required by the Lodges. An inter-State library committee is to be set up to handle the placing of books in public libraries throughout Australia. The distribution will be from the Section office, with the co-operation of the Lodges, and the scheme will be financed from the Propaganda Fund."

At the close of the Convention delegates were taken to Araluen, "The Meeting of the Waters," situated in a beautiful scenic valley in the Darling Ranges and dedicated to Australian Youth.

Miss Helen Zahara, who arrived in Australia after the close of the Convention and Summer School, commenced her Australian tour in Perth, giving with dynamic skill her first lecture, "Man, the Immortal Pilgrim," at Arundale Hall on 29th April.

Puerto Rico

An interesting report of the annual Convention of the Theosophical Society in Puerto Rico has been sent to us by the National President (General Secretary) Señora Esperanza Hopgood. The report, written by the National Treasurer, Señor José Gonzalez Quinones, is as follows:

"The annual meeting of the Puerto Rico Section was held on Easter Sunday, 1st April, in its attractive building at 609 Hoare Street, Santurce (San Juan), Puerto Rico.

"The meeting opened with a musical selection on the piano played by Dr. Eduardo Alfonso who, in addition to his broad knowledge of music, is a well-known writer and speaker on Theosophical subjects. There being seven Lodges represented, the National President,

Mrs. Esperanza C. Hopgood, declared a quorum and invited Mr. A. J. Plard, our veteran member, to voice the greetings of the San Juan Lodges to representatives from other towns in Puerto Rico. Dr. P. H. Hernandez of Nivritti Marga Lodge, Utuado, Puerto Rico, returned the greetings on behalf of members outside San Juan, pointing out the wonderful influence of Theosophy in the lives of men. Dr. Alfonso gave a most interesting talk concerning Theosophy as a unifying principle of the fundamental teachings of the great world religions. Mrs. Hopgood then read her annual presidential message which was warmly greeted by the gathering. The representatives of the various Lodges made verbal reports of their activities throughout the year: they all mentioned regular Lodge meetings, weekly or bi-weekly, during which various Theosophical books were studied and discussed and occasional talks delivered by some of the members. San Juan Lodges report, in addition to the meetings and lectures, the issuance of *Heraldo Teosofico*, a mimeographed paper, containing valuable Theosophical literature including Spanish translations from *THE THEOSOPHIST* and other Theosophical publications, which is sent free to all members in Puerto Rico and to Lodges and members throughout Latin America. Also weekly radio broadcasts are given through one

of the local stations which furnishes its facilities free of charge. These broadcasts consist mainly of Spanish translations of the series of radio talks prepared by the Theosophical Society in America. These talks have won the approval of members as well as the general public in Puerto Rico. Some social work is carried out by Lodges, and members particularly, in the way of visits to individual homes in case of illness or death in the family.

"At noon, a vegetarian luncheon was served and enjoyed by all present. In the afternoon the Treasurer's annual report was presented and approved. Then followed a general discussion of the ways and means of presenting Theosophy to the general public; no definite plan was agreed upon, but the decision was that the Lodges should intensify this activity as much as possible.

"Mrs. Hopgood then announced the forthcoming visit of Mr. N. Sri Ram, International President of the Theosophical Society, in the latter part of April, as the first step in his lecture tour of Latin America. All members hailed the news with joy and anticipate with pleasure and interest the privilege of a personal contact with Brother Sri Ram and the invaluable influence of his presence and teachings.

"In closing Mrs. Hopgood thanked the members for their co-operation and urged them all to be

torch-bearers in their communities through their continued efforts in spreading Theosophy by all available means, as well as by the example of their lives."

India

The General Secretary, Mr. Rohit Mehta, who has been invited to tour in the English and other European Sections, left Bombay by plane on the 4th April for London, where he opened his tour with a lecture in the Besant Hall on "The Mystery of Death".

Mrs. Shridevi Mehta, Acting General Secretary, presided over the Annual Session of the Bihar Federation, at Gaya, 13th to 15th April, and afterwards visited a number of Lodges within the jurisdiction of the Federation. She also conducted the Regional Camp at Juhu in Bombay from 6th to 13th May and presided over a Youth Camp at Broach, 18th to 20th May, arranged by the All-India Federation of Young Theosophists.

Mrs. Nedra Ruder, of America, who was one of the speakers at the Juhu Camp, is now on an extensive lecture tour of the Federations throughout India.

In his annual Report of Section activities and administration, the General Secretary, Mr. Rohit Mehta, notes that the "eventful life" of the Indian Section headquarters at Banaras. He re-

calls that Mr. Bertram Keightley was General Secretary at the time the headquarters was transferred to Banaras from Adyar in 1895, and that Dr. Besant was instrumental in arousing the interest of the members in the idea of establishing a permanent Section headquarters, which has now grown into a beautiful estate.

The annual Report shows a net increase in membership during the year despite the deaths recorded and resignations and lapsed memberships. Visits by the President, Mr. N. Sri Ram, to several Conferences and Federations, as well as tours by the General Secretary and Mrs. Mehta, Mrs. Bhagirathi Sri Ram, Mr. M. Subramaniam, and some lectures in Delhi by Srimati Rukmini Devi—all contributed to keeping interest in Theosophy active in the Lodges and Federations throughout the Section during the year. In addition to the Section's own monthly journal, *The Theosophical Review*, the General Secretary reports a number of Theosophical books in Hindi were published at headquarters during the year by the Ananda Prakashan.

A matter that will be of interest to Theosophists everywhere is the statement included in the annual Report that there are in India at present no less than 29 educational institutions conducted by Theosophists.

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	Mrs. A. L. Berry	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 Gosta Lindström	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E. 3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	Alba Spirituale.
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	Adyar.
1905	Cuba	Señor Armando Alfonso Ledon	P.O. Box 365, Habana	Revista Teosofica Cubana.
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	Teosofi.
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mr. I. G. Miford-Barberton.	P.O. Box 2284, Cape Town	The Link.
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C. 4	<i>Theosophical News and Notes</i> .
1910	Switzerland	Madame Claire Wysz	Bruderholzstrasse 88, Basle	Clarif.
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	Clarif.
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Mertika-Barat 17, Djakarta	P. T. T. I.
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	Adyar.
1913	Norway	Herr Erling Havrevold	Bjornsløtveit, 2b, Lilleaker, Oslo	Norsk Teosofisk Tidskrift.
1918	Egypt	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Enad El Din Street, Cairo	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	Theosophia.
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.	Boletín Mexicano; Dharma.

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