

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their declared desire to study religious truths and to share the results of the 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. The 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 the watchword, as Truth is their aim.

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

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

THE THEOSOPHIST

Edited by N. SRI RAM

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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 in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 28, 1905.

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 their dogmas, teachings and beliefs of their respective faiths, it is thought desirable to en-
the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is way binding on any member of the Society, none which any member is not free or reject. Approval of its three Objects is the sole condition of membership. No or writer, from H. P. Blavatsky downwards, has any authority to impose his or opinions on members. Every member has an equal right to attach himself to a teacher or to any school of thought which he may choose, but has no right to choice on any other. Neither a candidate for any office, nor any voter, can be ineligible to stand or to vote, because of any opinion he may hold, or his membership in any school of thought to which he may belong. Opinions neither bestow privileges nor inflict penalties. The members of the General earnestly request every member of the Theosophical Society to maintain, defend upon these fundamental principles of the Society, and also fearlessly to exercise 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, 1905.

The Theosophical Society, while co-operating with all other bodies whose 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 to its own goal as indicated in and by the pursuit of those objects and that Divine which in the abstract is implicit in the title, The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited 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 THEOSOPHICAL SOCIETY ON THE WATCH-TOWER

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

I REPRODUCE here what I said at the last Easter Conference at Adyar, as it is of general application and might interest our readers:

It may not be known to all that the Objects of the Society, as they stand today, took shape gradually as a result of contending forces. There were different views as to what the Society should aim at, and these had all to be considered and met in some manner. In the early days there were those who asked for more and more occult knowledge. But the Adepts Themselves, from whom the knowledge originally came, were most reluctant to answer the questions which were put to Them. In fact, some of those questions were of a nature which could not be answered in terms that would not be misunderstood. On the other hand, They were keen on what one of Them called "a Universal Fraternity". That was Their main aim, from the beginning.

The important point for us all to consider is in what way can we help now? That is the practical approach demanded by the urgencies of the present. When we select a theme

on which to speak or take part in a discussion, when we express certain ideas, we have always to consider what it is that is needed at present, because the Society exists in order to promote the progress of mankind. What does the world at large need to realize most of all? If we think of various truths and ideas that are expressed in our Theosophical literature, what are the truths which should become most widely spread today, which will help man in his practical struggles, which will enable him to rise above the present difficulties? That is the approach of Brotherhood, in the truest sense.

We can really play our part as a Society in the movements of the present times, only in so far as we make it possible for fresh life to pour into it. The

New Life phrase "fresh life" can become a kind of cliché unless we try to make clear to ourselves what we mean by it. Fresh life does not mean roping in new members, it does not mean discarding the old truths. Truth can never be old, if it is truth at all. What is really meant is that we must make ourselves fresh channels for those truths which are eternal, which can help us in the present as they have helped others in the past. And this we can do only through life, through our individual realization. Too much stress cannot be laid upon that.

Suppose we take ourselves as we are—that is all that we can do—with our limitations, such resources as we have. In what way can we make ourselves and our Lodges capable of receiving a fresh influx of life, how can we make the Theosophical Society more alive than it is? It is not sufficient to make it more active outwardly; there should also be action within, in the realm of the heart, of the deeper mind.

Let me put forward certain ideas in this connection, which seem to me to be of practical value. First, every member must realize that he has a duty to his Lodge, and unless there is this realization, he cannot constitute a channel

for the Sources from which life and inspiration can come. Second, coming down to very practical details, each member should see that the premises of his Lodge are kept as clean as possible. Even in its physical aspect the Lodge should be a place where something of vital value, something which may be truly called sacred, can be carried out. In India we all have the idea that a place should be purified for any work of spiritual importance, but then, this purity should include even the physical cleanliness of ourselves and the place in which we meet and work. There are so many Lodge buildings where the floor is in disrepair, where the drains are in a bad condition, and the rooms are full of cobwebs. All that is very far from being conducive to spiritual influences.

Brother Jinarājādāsa used to speak of the necessity of hanging the pictures perfectly straight, parallel to the lines of the ceiling and the walls. It seems to me that we have to exercise also a certain choice in the pictures that we keep in the Lodge room. One finds that there are many Lodges in India in which any picture calendar sent to the Lodge secretary or president is thought good enough to adorn the walls. But it is an important matter to have only the right pictures or photographs, not just any picture. We ought not to have in the Lodge room all kinds of objects which are not of any relevance to the work which takes place there.

When a Lodge building is owned by the Lodge or Section, often there are problems. If we have little money, then we think that if only we had more funds so much could be accomplished. But when we have money, then the question arises, who is to control the money, and in what ways shall it be used, and these become an even more serious problem. It is really a question whether a man who wants to live a spiritual life should have more than he really needs. If he has more, he tends to be preoccupied with the affairs round the use and the increase of the money.

When we have a building meant for the work of the Society, it should be used if possible only for Theosophical work. If there is a building which is so large that it has space for other activities, then only such activities as will not disturb the Theosophical atmosphere should be permitted within the Lodge premises.

These may appear very concrete details and not matters of transcendental or metaphysical importance. But one truth which we learn from our Theosophical studies is that even the physical aspect of things, what we do in a concrete way, is of importance in the living of the spiritual life.

I may mention another point which seems to me to be of great importance. It is that no one should be persuaded or even requested to become a member of the Lodge, or to become its president. This is a thing which very commonly happens in India. There is some gentleman who happens to be an influential man, he has money at his disposal, or he is considered important in some respect, and the members think that if only he can somehow be brought into the Lodge and made a kind of nominal president, then under his patronage the Lodge will thrive. But that is a complete delusion.

It is a great privilege to belong to the Theosophical Society. We are here, drawn by what it stands for, the use which we can make of it for promoting human progress and happiness. I do not think that it is of any help whatever to go and visit a man, pester him possibly, and somehow win his reluctant consent to sign an application form and pay his subscription.

The vitality of the Lodge and the value of its work depend upon those thoughts which are expressed in the Lodge, which stir the hearts of the members, the pure quality of their living, the feelings and the emotions which are called forth in the course of their Theosophical life and studies.

This alone will tell; everything else without it is adventitious; it is part of the illusion of things to think otherwise.

Of course anyone who is genuinely interested should be welcome; we should be happy to have any person, however humble, insignificant, he may appear to be, who expresses a wish to take part in this work.

Another point which I should like to make, although this may seem too ideal, too difficult for many people, is that there should be no electioneering, no campaigning among the members, when the time comes for the annual meeting. No Theosophist worth the name should attempt to push himself into a position of importance. The practice of electioneering, of doing propaganda for this, that or the other person, which is so prevalent everywhere in the world, should never obtain within the precincts of the Theosophical Society. A member should merely hold himself at the disposal of his fellows for any service that he can render. Unless such a disinterested spirit, of merely being willing to serve, prevails, so that there is no idea of wanting to become president or secretary, of getting the keys of the Lodge into one's hands—unless such ideas are completely given up, the Lodge itself can never be vital, whatever may be discussed. This spirit of thrusting oneself, getting control of the organization and making use of it for one's own purposes, convenience or glorification will prevent the Lodge from being a spiritual unit. Anyone who wants a position for himself in the Society should understand that he lacks one essential qualification, whatever else he may have, that his thoughts are not free from the craving for self-advancement and self-importance. I am making these remarks for everybody, myself included, and not with respect to anybody in my mind. I feel that we should be willing in our Lodges to perform whatever service is needed, in any capacity. We must not think: "This is not important enough for me, who am so very highly endowed."

The Theosophical Society, as an organization, must become different from all other organizations, otherwise it cannot be a vessel of the spiritual Wisdom. There must be in the Society a quality which is all its own; it should not be just like so many other organizations which exist for different purposes, whether mundane or religious. There is the tendency amongst us, as in so many other organizations—all of us being human—for a member to think not of what he can do to improve the state of affairs, but to be satisfied merely to criticize others. We have to know in ourselves what are the various weaknesses to which the human flesh and mind are subject, otherwise we do not know them at all. When we look at other people to study these weaknesses we know them only superficially. We may take it as a truism that the germ of every weakness, if not its sapling or the hardened well-rooted growth, is in every one of us.

There are so many members who expect the "leaders" of the Society to keep up their enthusiasm. They will speak of the sad decline of the Lodge, and say that in the old days when so-and-so was the leader, there used to be so much vitality and enthusiasm. But in such a remark their own personal responsibility is overlooked. It is a question of what each individual member is doing here and now to create enthusiasm. Merely to look to somebody else, however high his position, or to the Masters to transform the conditions that obtain, or even to look to God in prayer to produce the change which apparently He wants ourselves to produce, is really a course of futility.

Each member should think of what he himself can do to help. That is the one thought which should be predominant in his mind. If I say, every member is of value, each one has his own importance, these are statements which are true and will encourage people. If we say, every one has a duty to

Personal Responsibility

perform, irrespective of what others do or fail to do, such a statement will be received with tepid assent. But if even a Master points out in what ways we fail in our duty, such a statement will not be at all welcome. That is our nature.

Nevertheless, we should all work as though we have to render an account to someone of what we have done, we should feel our responsibility in a personal, direct and tangible way; that is what will help to bring new life into the Society. H.P.B. uses a certain phrase in one of her works, "objective idealism". The Theosophist has to be an idealist, not in any vague sense, but effectively and objectively. We might translate the phrase into "practical idealism".

Although the ideal is something in our imagination and may therefore be regarded as belonging to the subjective realm, it is not apart from, unrelated to, things objective. It is only in the actual manifestation that we can perceive the soul or the spirit of that manifestation. Otherwise, we do not know it. Therefore, what we call objective, that which is before our eyes, that which is in our minds, is not detached from the ideal, the truth which is to be realized in the subjective recesses of our being. Truth may be said to be abstract and hidden. It is lost, in a sense, and has to be recovered in its full manifestation, in the action of perceiving where it is, as well as in the creation of one or another aspect of Truth.

If we think of Brotherhood in the purest sense, it is surely an ideal, we have to understand it within ourselves, to feel brotherly, have an inner attitude of brotherliness. But at the same time it has an overt, tangible expression. The expression changes according to need and circumstance, though the spirit of Brotherhood is always the same. Similarly, the Truth is abstract and within ourselves, but has to be given expression in innumerable objective ways, and that is really the work of the Theosophical movement.

The way to make our whole movement full of life and vigor, is to take ourselves and our Lodges in hand, and make them what they should be, by being extremely practical not in a superficial way, not mechanically with limited aims, but by making every action of ours possess a significance, a meaning which comes from the deepest sources in ourselves.

Being practical does not mean scraping the surface, tilling the superficial soil; it has another meaning, from the standpoint of Occultism, from what it has to the ordinary man of the world. We have to be practical in the true sense of the term, according to Nature's laws. We speak of Karma, which is a law of Nature. When we understand this doctrine or truth, we act in a certain way, and such action is practical action. But the man who does not understand the law may think he is highly practical when he gets rich at the expense of others. Of course he is deluded, not practical at all, from Nature's standpoint. We must be practical by expressing the Theosophy we know in every tangible form, in every detail of our lives.

When we do so, we shall find that we become so highly charged with power, with life which flows from the inner heights, that our Society will form a magnetic field in an invisible atmosphere. That field will make its own connection with points which have an affinity to it. Those who have such an affinity will be drawn into the organization. I do not mean by this that we need not speak to others of Theosophy or distribute books and leaflets. There has to be action on all planes simultaneously. Our aim should be to make the Society full of life, full of vital qualities, the right magnetism, so that it attracts those people who are capable of fulfilling its purpose, who are suitable for being part of its organization, who will make it the kind of channel that it ought to be. This is a way of looking at things which seems to me to be highly

practical. It may be thought by some that I am too idealistic, that all that is needed is to deluge our neighborhood with leaflets, even though these may just be trampled on and scattered. Propaganda has its place, it is placing before people what we value for ourselves. It does not mean that we attempt to convert other people before we know the Truth ourselves.

We are the connecting link between the past and the future, and even if the link be attenuated for the time, if we can transmit the life which comes from the past, surely the future can be greater than the present. There is hope so long as there is a channel open for the life to keep flowing.

In everything we do and plan, we have to have a different approach from that of the world at large. The Society exists in order to introduce a new quality into the thoughts, the lives, the feelings of people. Progress does not mean that we go on as we have been going, but only a little faster, that we whirl round more furiously on the tracks we have hitherto pursued. It means that in our living there is the emergence of a new vision. We should put before the world those conceptions which will help the world. That may not be the way in which it thinks it ought to be helped, but must be the way which truly helps. If a man comes to you and says, I want this, it may be that what he wants is a real need which should be supplied, but it may also be that what he wants is something that will not help him at all. There are many people who would like to be glorified and flattered, but if this want is supplied, it will not really help them; what they need is something else.

Therefore we should find out how we can be of use to our fellow human beings, then we should strike that note which will help most; and it cannot be a note of worldliness, it must be a note that belongs to the realm of the Spirit.

N. SRI RAM

ESOTERICISM OF CHRISTIAN DOGMA¹

REPLY TO THE MISTAKEN CONCEPTIONS OF THE
ABBÉ ROCA CONCERNING MY OBSERVATIONS
ON CHRISTIAN ESOTERICISM

By H. P. BLAVATSKY

(Translated from the original French text in
Le Lotus, Paris, Vol. II, April 1888, pp. 3-19)

IN the February issue of *Le Lotus*, the Abbé speaks of a "thrashing" (*bourrade*) which he believes he received from me. At the same time, with a meekness which I will not call Christian—because the Christians are neither humble nor gentle in their polemics—but certainly Buddhist, my interlocutor assures me that he bears me no ill-will. On the contrary, he says he is gratified by "my courteous manner and the complete frankness of my language," quite natural results of my "Amazonian gait".

A more cavilling mind than mine could find something to say to that. It would point out, perhaps, that such a superabundance of adjectives and personal epithets, in reply to observations on a subject as abstract as religious metaphysics, denotes quite the opposite of satisfaction. But Theosophists are but seldom flattered by their critics, and I myself have

¹ Continued from page 167.

Often received compliments more ill-turned than those the Abbé Roca lavishes on me. I should be wrong, therefore, not to appreciate his courtesy, especially since in his touching solicitude in considering my personality, and in order to do justice to my "virile intellect" and to my "masculine vigor," the Abbé has consigned the theological Christ to the background and has not breathed a word about the *esoteric* Christ.

Now, as I have nothing to say of the first, and as I deny *in toto* the Christ invented by the Church, as well as all the doctrines, all the interpretations, and all the dogmas, ancient and modern, concerning that personage, I begin by declaring the Reply of the Abbé to my "Notes on Christian Esotericism" to be no answer at all. I do not find, in all his voluminous letter, one single expression that would seriously contradict my objections, by refuting them logically and scientifically. Faith—and above all, blind faith—cannot be "critically discussed"; in any case it can never be "scientifically established," even though the Christian reader may be well satisfied with such casuistry. My interlocutor even bears me a grudge for having "displayed" what he pleases to call "such erudition". That goes without saying. Against historical and valid arguments, he can offer as an objection only one single fact as "experimental" proof: Jesus Christ unceasingly telling him *in his soul* that he is "the *unique* Master and the *only* true Doctor". A feeble proof, indeed, in the face of science, law, and even the common sense of an unbeliever!

It is obvious that the famous paradox of Tertullian: "*Credo quia absurdum et impossibile est*"¹ has nothing to do with a discussion of this kind. I thought I was addressing myself to the erudite mystic, to the socialistic and liberal Abbé Roca.

¹ [This is the often misquoted sentence from Tertullian's *Carne Christi*, II, v, which runs: "*Certum est quia impossibile est*," meaning "it is certain because it is impossible".—B. DE ZIRKOFF]

Have I disturbed myself merely for a *priest*, a *fidei defensor*! The Abbé gets out of it by saying: "I know Buddhism well enough to understand her [me] easily; she does not know Christianity sufficiently well to catch readily my meaning." Grieved as I am to contradict him, truth must nevertheless come before all else. The Abbé deceives himself in fancying he understands Buddhism; it is easy to see that he does not know it even *exoterically*, any more than Hinduism, even in its popular form. Otherwise would he have ever placed Krishna, as he does on page 259, among the Buddhas? Or again, would he have confused the name of a historical personage, Prince Gautama, with his mystical titles, enumerating them as so many Buddhas?

Does he not write, indeed, in speaking of Jesus, that the chalice from which he drank was "far more bitter than the cup from which Socrates in the West drank the hemlock, or that . . . which Krishna, Sākyamuni,¹ Gautama of Kapilavastu, Siddhārtha and all the other Buddhas" had drained? This "and all the other Buddhas" is a definite proof for us that the Abbé not only knows nothing of esoteric Buddhism, but has not the slightest idea of even the simple historical and popular biography of the great Hindu reformer. This is exactly as if, in speaking of Jesus, I should write: "Orpheus, the Son of Mary, Emmanuel, the Saviour, the Nazarene, and all the other Christs who have been crucified." Without further wasting time in pointing out a number of *lapsus linguae* relating to Sanskrit, Brāhmanical and Buddhist terms scattered throughout the articles of the Abbé Roca—otherwise very learned articles and certainly very eloquent in style—that example is sufficient to permit the public to judge if my critic knows the first word of Buddhism in the present discussion. Can it be

¹ This title, thanks to the kindness of Monsieur Gaboriau, did not appear at all with the others in *Le Lotus*, but I have the first proofs where it is found in the order indicated above.

that the Abbé confounds it, as so many others have done, with Theosophy? In that case I may be allowed to inform him that Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other *ism*: it is the *esoteric synthesis* of all the known religions and philosophies.

Surely I must know something of Christianity—the popular and especially the exoteric—to allow myself to enter the lists against so erudite a Catholic priest as my adversary. Should one not say rather (admitting for the moment that I have not been able "to catch at once" *the Christianity of the Abbé Roca*) that my esteemed interlocutor is not too well aware of what he preaches? That, having thrown to the windmills his cap of an *orthodox* and *papistical* ecclesiastic, ignoring the true esotericism of the Brāhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabbala, and knowing nothing of the doctrines of the Theosophists, he has fabricated for himself a Christianity of his own, an Esotericism *sui generis*? I confess that I do not understand him.

Of his "*Law of Ram*" and his "*Ab-Ram, issue of Ram*" (?)—I know nothing. I know perfectly well the VAMSĀVALI or genealogy of the Sūrya and the Chandra races¹ from Ikshvāku and Budha² to Rāma and Krishna, the common source whence the *Purānas* (ancient Scriptures), the *Bhagavata*, the *Skanda*, the *Agni* and the *Bhavishya Purāna*, have drawn their divine, human and dynastic genealogies. A copy of it is to be found in the royal library of the Mahārājas of Udaipur (the most ancient of the Indian royal houses, whose family

¹ Surya and Chandra (Solar and Lunar) are terms used respectively for the two great primitive and radical races of Āryavarta, called the Solar and Lunar races.

² I hope the reader will avoid confounding Budha (with one *d*) the son of Soma, the Moon, with the mystical title of Buddha (two *d*'s). The one is the proper name of an individual (Budha, Intelligence or Wisdom), the other is the title of the Sages, the "Illuminated".

genealogy has been examined and sanctioned by the Anglo-Indian government). Rāma is a *historical* personage. The ruins of cities built by him and *buried under several successive strata of other cities*, more recent but still *prehistoric*, still exist in India; they are known as well as the ancient coins with his effigy and name. What then is this "Ab-Ram, *issue of Ram*"?¹ *A-bram* or *A-brahm*, in Sanskrit, means a *non-Brahman*, hence a man driven out from the Brahmin caste, or a man of inferior caste. *Abra* is the name of Indra's elephant; its female is called *Abramu*. The words are Sanskrit, and the name *Abramu* is found again in Chaldea, but the Abraham of the Jews has nothing to do with the Hindu Rāma;² he cannot have issued from the latter, for it is Rāma, on the contrary, who has issued from Brahman (neuter) through his terrestrial aspect, Vishnu, of which he is the Avatāra.³

This is simply a digression which the Abbé may perhaps call another "thrashing" (*bourrade*). Apropos of this, I would say he must be very thin-skinned, as I do not see, in my "Notes on Christian Esotericism," anything that could have given rise to such an idea in the imagination of my honorable interlocutor. The puff of wind which knocks down

¹ It is not the tribes of the proud Rajputs of the Solar race, *Sūryavamsa*—tribes which *historically prove* their descent from Lava and Kusha, the two sons of Rāma—who would acknowledge this unknown "Ab-Ram". See my note No. 1 on Abraham in a forthcoming number of *Le Lotus*.

[In the course of this essay, H. P. B. refers eight different times to certain Notes, numbered from 1 to 8, which she seems to have written for some forthcoming issue of *Le Lotus*. Such Notes have not been found in any later issue of this journal, and are certainly not the footnotes which she appended, in the June 1888 issue of *Le Lotus*, to the final instalment of this controversy with the Abbé Roca. So it is impossible to say at the present time what particular Notes were meant.—B. DE ZIRKOFF]

² *Ab*, *Aba* means "father," but only in the Semitic tongues.

³ We must draw the reader's attention, in passing, to the importance of these remarks, because the works of Fabre d'Olivet and Saint-Yves d'Alveydre are based upon data completely out of harmony with them.—EDITOR, *Le Lotus*

a house of cards may easily pass for a heavy squall in the eyes of the architect who built it; but if the Abbé Roca lays the blame on the puff, rather than on the weakness of his edifice, it is certainly not my fault. He also accuses me of *partisanship*; that is an accusation as unjust as the other. As I am neither a priest nor under the ferocious rod of a Church which declares itself infallible, *I, myself, am ready to accept the truth from whence it comes*. My critic, less fortunate than myself, finding himself between the hammer and the anvil, cannot accept my conclusions, and forthwith tries to attribute them to my "partisanship," and my "ignorance" of his religion. Once again, the spirit of partisanship cannot exist in a Society as universal and impartial as ours, which has chosen for its motto, "There is no religion higher than Truth". Our Masters being Sages far too great to bedizen themselves with the peacock's feathers of infallibility or even to boast of the possession of absolute Truth, their disciples always keep an open mind to facts which can be demonstrated to them. Let the Abbé demolish the proofs we offer against the existence of a carnalized Christ, hence *Christ-Man*, whether called Jesus or Krishna; let him demonstrate that there has never been any other incarnated God than his "Jesus-Christ," and that this one is the "only" as well as the "greatest" of the Masters and Doctors—not only the greatest of the Mahātmans but *God in person*! Very good; then let him give us proofs, irrefutable or at least as logical and evident as those advanced by us. But he must not come offering as proof the voice which speaks in his soul, or quotations drawn from the Gospels. Because his voice—were it even the twin-sister of that of the *daimon* of Socrates—has no more value in the discussion, for us or for the public, than has for him, or for any other person, the voice which tells me to the contrary in *my* soul. Yes, he is right in saying that "it is so difficult to rid oneself of all personal interest, and still more, of all partisanship of school,

sect, church, caste"; as that sentence could in no way apply to me, for I do not hold to any special school nor belong to any sect, Church or caste, since I am a *Theosophist*, would it not apply to him, Christian, Catholic, Ecclesiastic and Canon?

In general, our esteemed correspondent must have a rather lively imagination. For now he imagines the Editor of *Le Lotus* as "intoxicated by the heady fumes" of his eulogies of the knowledge of the Mahātmans, and "nodding and winking" at him. If so, the Editor must be "melancholy in his cups" since, instead of thanking him for his flattering advances (flattering, according to him), the Editor sends the Abbé's first article to me in London, so that I may answer it, and follows it by my "thrashing". Our facts and intentions do not agree with the ideas the Abbé Roca has of them. It is true that he has warned his readers that "no one would suspect this lady [his humble servant] of toadyism in respect to Catholic priests". That is an incontestable and *historical* fact; it is indeed the only one I find in his long epistle. If, having the experience of a long life passed in studying the above-mentioned priests, I have put an extinguisher on the rosy hopes which shone in the flame of his first letter, it is because I could not take seriously the simple compliments of civility addressed to the *pagan* Mahātmans by a Christian and a French Abbé, and because, even if the Editor of the French *Lotus* could be deceived, the Editor of the English *Lucifer* had seen through them¹. While sincerely appreciating the Abbé Roca as a writer, and while in my thoughts distinguishing the mystical philosopher from the priest, I cannot, however, lose

¹ We hardly dare claim we catch Madame Blavatsky's idea, but we believe that in the present case we have not been deceived. We have generously offered the Abbé Roca a forum; in this he has expressed his ideas which Madame Blavatsky refutes with a masterly hand; other writers express and will express their own ideas herein, because the object of *Le Lotus* is to instruct its readers, by giving from time to time the opinions of eminent minds who may differ from us on some points.—EDITOR, *Le Lotus*

sight of his cassock. So the homage he renders to the wisdom of our Masters, instead of *intoxicating me by its heady fumes*, immediately appeared to me under its true guise. This homage plays the part of a greasy pole erected to serve as a support for Christian gewgaws attached to it in profusion, by an apostolic and Roman hand, or of a Hindu-Theosophic doll bedecked with Popish amulets.¹ Far from being *intoxicated*, I confess—with my usual "frankness" and my *unambiguous* rudeness—I feel but a redoubled mistrust.

The misconceptions with which the Abbé's Reply abounds prove how right I was. Did he expect the Editor of *Le Lotus* and the Theosophists to cry out in chorus: *Mea culpa!* and be converted *en masse* to his ideas? We see him, after the first reply from them, parrying imaginary blows, and, in a second letter, giving an entirely different color to the compliments of his first article. He certainly has the right to do this; better than anyone else he must know the real meaning of his own thoughts. But this applies to every one, I believe. Why then does he proceed to *disfigure* what I say, and even to invent *impossible* scenes and cases where he makes me play a strange part, and attributes to me words that he certainly did not find in my "Notes" written in answer to his December article? The fundamental idea of my observations was in fact that he who would say "*Ego sum veritas*" is yet to be born; that the "*Vos Dii estis*" applies to all, and that every man born of woman is "the son of God," whether he be good, bad, or neither the one nor the other. Either the Abbé Roca is obstinately determined not to understand me, or he has an ulterior purpose. I do not at all object to his mistaking the

¹ Madame Blavatsky judges according to the spirit and the terms of the article under consideration. We happen to know that the Abbé Roca is eloquently fulminating against Leo XIII, but the latter, stricken with an incurable deafness, cannot hear him. Moreover, one cannot wake the dead, and it is better to leave them alone, in order to occupy oneself with the living.—EDITOR, *Le Lotus*

thundering voice of his Latin Church for the one he thinks he hears in *the depth of his soul*, but I do most emphatically object to his representing me as sharing the dogmas which have been thus inculcated in him, when in reality I repudiate them completely.

Judge for yourself. I write in every letter that a divine Christ (or *Christos*) has never existed *under a human form* outside the imagination of blasphemers who have carnalized *a universal and entirely impersonal principle*. I venture to believe that this is perfectly clear. Well, the Abbé Roca, after having represented me as saying "I am the Truth"—an absurdity I leave to the Churches who discovered it, and at which an Adept, a Sage, would smile in pity—allows himself to make the following assertion:

.... it happens that another presented himself to the world who said squarely, "I am the TRUTH—*Ego sum Veritas*"! 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.

Draw your own conclusions!!! ...

What conclusions may or may not be drawn by others interests me very little. But I will draw my own conclusions, for, I believe, I understand.

There are two possibilities:

a. Either the Abbé has no clear idea of what Theosophy is, of its real doctrines, or of myself, the humble disciple of Truth, and speaks to the winds and at random.

b. Or he wants to corner me, to force me to explain myself, so as to get a categorical answer from me.

The reasoning would not be bad. Either Madame Blavatsky will pass in silence that assertion which is as extraordinary as it is false—silence means consent—or she will reply by contradicting and denying it; in the latter case she

will make fresh enemies among the Christians, and that is so much gained.

Is that so, Monsieur l'Abbé? Then it is just one more miscalculation. The "amazon" will have this time, as well as on other occasions, enough "masculine vigor" to reply without ambiguity, and in the very face of the universe, what she thinks of your little arrangement. In fact, to say that Christ (we say *Christos*) is an *impostor* would be to proffer, not a *blasphemy*, but a simple stupidity: a personal adjective cannot be applied to an ideal principle, to an abstraction; it would be like saying: "Infinite Space is a devotee." An Occultist-Theosophist would laugh. As to the supposition that I am capable of replying "with an outright smack" on the mouth of the one who would proffer the expression, that is still more grotesque. The Abbé forgets that I am first of all a Theosophist, and is probably ignorant that I am personally a disciple of the Buddhist philosophy. Now a true Buddhist would not even strike a dog to stop him from barking. The Buddhists *practise* all the virtues preached in the "Sermon on the Mount" of Gaya—on the Mount of Galilee six centuries later—virtues which are heard of but rarely in the churches of the Christian countries, and that are practised still less frequently. The Buddhists do not resist, they do not return evil for evil; they leave the glory of smacking, of cutting off the ears of their adversaries, to those like Saint Peter, who in that way defend their Master, only to betray and deny him two hours later, according to the sad story. Does the Abbé wish to know, *without ambiguity*, what I really think of the Christian legend? It is easy for me to satisfy him.

(To be continued)

THE THRICE SACRED DAY OF THE BUDDHISTS

By P. C. HARPER

OVER 2,500 years ago, in the ancient city of Kapilavastu in India, on the full moon day of Vaisākh, a son was born to the King of the Sākyas.

Thirty-five years later, also on the night of the Vaisākh full moon, the ex-prince, who six years previously had forsaken his royal inheritance to become a yellow-robed ascetic, obtained Supreme Enlightenment beneath the Bo Tree at Gaya, and became Sammā Sambuddha.

For forty-five years, the Buddha (or the Fully Enlightened One) taught His doctrine of infinite compassion, and in His eightieth year, again on the night of the Vaisākh full moon, passed on to the state of blissful happiness called Nirvāna.

This, briefly, is the story of the sacred threefold anniversary celebrated by more than five hundred and fifty million Buddhists (over one-fifth of the world's population) on the night of the full moon in the month of May, which corresponds to the full moon of Vaisākh.

To Buddhists throughout the world this is the most sacred day of the year, when thoughts are turned to the Buddha and His great teachings, and the faithful renew their resolve to follow the precepts, which, even after the passage of twenty-five centuries of time, remain compellingly attractive, forceful and vigorous, so that they too may tread the Eightfold Path towards enlightenment, and the cessation of suffering.

The Lord Buddha taught that the remedy for the universal diseases of craving and greed is to extend unlimited good-will and benevolence to all beings, and to comment on, respect and uphold all that is fine and noble in the way of life followed by others, so that all may live together in peace and brotherhood.

For us today His guidance is especially vital, for we live in a world made dark and menacing by the grim forces of lust, hatred and ignorance. We know not what horrors the future may hold, but we can be certain of the need to preserve our own integrity, and of the need to keep our actions pure and unsullied. "Be unto yourselves a refuge; seek no external refuge"; these were the parting words of the Lord Buddha as He lay between the twin sal trees at Kusinara just before His final passing away. We who today yearn to express our gratitude to the great Teacher, to offer an act of homage and veneration to Him, should remember these words.

Though the Lord Buddha has passed away into ultimate Nirvāna, where there is no residue of attachment to the phenomenal being, we who stand in the light of His teachings can yet perceive His great presence, for, in His own words:

He who sees the Buddha sees the Dhamma (Teachings) and he who beholds the Dhamma beholds the Buddha.

It is easy and pleasant to visit shrines and make offerings of flowers and candles; this we enjoy, our hearts are soothed and we feel uplifted and freed from everyday cares by the surrounding beauty and tranquillity. It is not so easy, however, to be mindful of the precepts throughout each day and in all circumstances, or to walk hourly in the path of virtue along which the Lord Buddha pointed the way. Let us then renew our determination, henceforth to make our lives better, to sweeten and sanctify every passing moment of consciousness, to destroy our corruptions, and to shed the pure light of our

love over all the world, desiring nothing but the happiness and welfare of every living being.

The Birth, Enlightenment and Passing of the Buddha are three of the great events in the history of the world. Birth and Death we all experience, but Supreme Enlightenment is the prerogative of the Buddha, a fact which we contemplate in silent awe. Finite words cannot describe the infinite, and it is impossible, therefore, to conceive the nature of the great spiritual illumination which occurred on the night of the full moon of Vaisākh, twenty-five centuries ago, when a wandering ascetic became freed from the shackles of birth and death and entered into the realm of absolute knowledge. All we know is, that the way has been shown to us; that a doctrine unique in history and perfect in all aspects, bearing upon it the unmistakable stamp of truth, unconfounded, nay, supported, by modern science, remains to guide us.

To commemorate the 2,500th anniversary of the demise of the Lord Buddha, this year is witnessing the Buddha Jayanti celebrations on a grand scale, arranged by Buddhists throughout the world.

The Lord Buddha's contribution to the spiritual and cultural development of humanity, His philosophy and His doctrine of universal love and non-violence, are well known to the world.

Let the Buddha Jayanti then be a year not only to evaluate the benefit rendered to humanity by the Lord Buddha through His great teachings, but also to contemplate how His lofty ideals can be utilized to bring peace and harmony to our troubled world.

Let us invoke the Blessings of the Triple Gem, of the Buddha, Dhamma and Sangha.

May all beings be supremely happy!

P. C. HARPER



T. SUBBA ROW

His Centenary: July 1856—July 1956

T. SUBBA ROW GARU

By JOSEPHINE RANSOM

ONE of the most brilliant figures who passed across the early stage of the Theosophical Society was T. Subba Row Garu, B.A., B.L. He was born on the 6th July 1856 and died on the 24th June 1890. He belonged to the strict Smarta Brahman caste. His early years showed no exceptional talents, but in 1872 he began a brilliant college career. A little later he passed his law examinations with ease, and by 1880 had a lucrative law practice. He was married but had no children. Later on he suffered from some "mysterious cutaneous disease," said Colonel Olcott, who endeavored to help him by means of his own great powers of healing and mesmerism, but to no avail. Early on the day of his death, Subba Row said his Guru called him and he did not wish to be disturbed; without further word or sign to those about him he died. "A great star fell from the firmament of contemporary thought."

Subba Row's connection with the Founders of the Theosophical Society began with a correspondence between himself, H.P.B. and Damodar. Then in 1882 these three with Colonel Olcott formed a close personal friendship. It was not thought that he possessed any special occult knowledge, but upon meeting H.P.B. his hidden store of such knowledge suddenly opened out. He recognized his Guru and "thenceforward held intercourse with Him and other Mahātmās; with some personally at our Headquarters, with others elsewhere and by

correspondence". He was most reticent about this occult side of his nature. When importuned for occult instruction, he replied that he "dared not reveal any of the secrets entrusted to him by his Guru". But seemingly with those who "knew" he opened out, and showed himself not only a brilliant conversationalist upon metaphysical subjects but also a very competent instructor in Occultism—as was seen with C. W. Leadbeater, whose occult powers he helped to train.

Indian philosophy was Subba Row's main interest and in that he was deeply versed, especially in its occult implications. He studied western philosophy also. "He was an intellectual phenomenon," wrote Colonel Olcott of him, and others regarded him as "one of the highest Occultists of Southern India". H.P.B. considered him her equal in Occultism.

Because he believed the world, and especially the western world, was in no way prepared for the open acceptance of occult doctrines, he joined issue with H.P.B. whose frankness in giving out all she could of her own occult knowledge made him very uneasy. She was entrusted with acquainting the world in general with the idea and ideals held throughout the ages by esotericists. Knowledge of the laws and powers in Nature has always been held as dangerous if acquired by anyone not properly prepared to use it for the benefit of others and not for the aggrandizement of the individual. So Subba Row was reticent where H. P. B. was open. It was well known that he declined to have anything to do with *The Secret Doctrine* in which H.P.B. set out to instruct the world, and not only the selected few, in Occultism.

Part of H.P.B.'s work was to explain the full complement of the "principles" which go to make the total of the human constitution, a subject upon which the western world was entirely ignorant. She argued cogently for the sevenfold set of principles, Subba Row for a fourfold classification. From different angles both were of course right. What matters most

to us in these days is that their controversy left us a rare rich legacy of occult information about the constitution of man. It must be remembered that Subba Row's views were published in *THE THEOSOPHIST* and therefore widely disseminated and studied, and helped to shape thought in those early days. It is important to note what the Masters seemed to wish to impart (guardedly) about man's full constitution and the exact relation of the parts of his small human cosmos to the great cosmos. For of such knowledge is Occultism. The "forces" inherent in the great cosmos are one and all with utmost precision repeated in man, and they act and react upon one another with exactness.

Understanding all this and being exceedingly well-versed in the ancient scriptures, both those which are "Aryan" in origin and development from the Vedas and Upanishads onwards, and those which came from Atlantis and are called Tantras and Āgamas, Subba Row said that only the "Initiate" can understand the inner meaning of all the occult information to be gained from both sources. Part of true Occultism is an intimate knowledge of the human constitution, its origin and its use. It is helpful when considering Subba Row's point of view to keep before us the following diagram and so be clear about what he and H. P. B. had in their minds and why they differed.¹

The first column under Esoteric Buddhism shows how Mr. Sinnett understood from the Masters' letters what is the arrangement of man's principles. Upon this Subba Row commented that it meant "the Tibetan form of Esoteric Buddhism is in closer connection at the present with the Esoteric Doctrine than any other popular religion, on account of the presence of the great Himālayan Brotherhood in Tibet and Their constant guidance, care and supervision".

¹ This diagram is printed on p. 212 of *The Secret Doctrine*, Vol. I; Adyar edition.

THE SEPTENARY DIVISION IN DIFFERENT INDIAN SYSTEMS

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

H. P. B. defended the sevenfold classification, which is the basis of Vedāntic teaching and of our present usage in the Society. But the fourfold classification of the third column, Subba Row contended, was of a greater antiquity. For, said he, "though there are seven Principles in man, there are but three distinct Upādhis in each of which his Ātmā may work independently of the rest". The word Upādhi means "sheath or seat of the different states of existence". Much of this controversy passed into our Theosophic thought, for H. P. B. was asked questions about it and her answers have

been embodied in *The Secret Doctrine*, especially in the fifth volume.¹

At the request of many members Subba Row gave, at the Convention of 1886, a series of "Lectures on the Study of the *Bhagavad-Gītā*". In these lectures he uses the term Daiviprakriti, the "Light of the Logos," which is known to students of *The Secret Doctrine* as "Fohat," and as Kundalini when operating in the human body. He based his talks on a fourfold classification of the principles in man, the solar system, the solar cosmos and the "whole cosmos". In enumerating these basic principles he explained them "in the order of evolution".

He postulated that Parabrahman exists before all things and is the one essence from which starts into existence a centre of conscious energy, the Logos (of which there may be a countless number)—the first "Ego" to appear in a cosmos, the one source of all energy, the abstract Logos, "the beginning of all creation and the end of all evolution". This first Logos, unborn and eternal, exists in a latent condition in the bosom of Parabrahman and starts as a centre of conscious energy at the time of cosmic activity, and when it does, from its "objective standpoint," Parabrahman appears to it as a "veil," as Mūlaprakriti (the root of matter). Even by this first Logos (or Ishvara) Parabrahman cannot be seen as It is but only "with a veil thrown over It, and that veil is the mighty expanse of cosmic matter". This Ishvara emanates a conscious energy which is its power and light.

Thus we have four characteristics which are the bases of all things in our universe. They are: 1. Parabrahman;

¹ H. P. B. wrote that "between the three Upādhis of the Rāja Yoga and its Ātmā, and our three Upādhis, Ātmā and the additional three divisions, there is in reality but very little difference . . . A Rāja Yogi must . . . accept the Tāraka Rāja classification in principle and theory, whatever classification he resorts to for practical and Occult purposes." See *The Secret Doctrine*, I 213.

2. Mūlaprakriti—not Parabrahman Itself, but Its appearance; 3. Ishvara or Logos, the “one Ego”; 4. The Light of this Logos, Daiviprakriti, or Fohat. This Light is the “intellectual” energy of Ishvara, the “One existing representative of the Power and Wisdom of Parabrahman. Matter acquires all its attributes and all its powers by the action of this Light that emanates from the Logos upon Mūlaprakriti.” It is the link between objective matter and the subjective thought of Ishvara, the one instrument with which Ishvara works.¹ These eternal four principles are worked out with care and expressed in noble language in the Proem in the first volume of *The Secret Doctrine*.

Then Subba Row asks that we conceive of the manifested universe again in a fourfold way, this time as corresponding to the four basic human forms or *Shariras*.

1. The manifested total solar system with all its principles is the *Sthūla Sharira*, the physical body of the cosmos;

2. The Light that emanates from the Logos is the *Linga Sharira* (the subtle body) of the cosmos;

3. This Logos is the one germ from which the whole cosmos springs—which contains the “image” of the universe—the *Kāraṇa Sharira* (causal body) existing as it does before the cosmos comes into existence;

4. Parabrahman, which bears the same relation to the Logos as our *Ātma* does to the human *Kāraṇa Sharira*.

This fourfold nature of the “infinite universe” is repeated in the nature of the solar system. For a further description of this solar system the word *Vāch* (Sound, Voice, Word) is used. This Sacred Word, or Verbum, or Pranava, has four

¹ *The Secret Doctrine* describes this action of Fohat as the “bridge” by which the Ideas existing in Divine Thought are impressed on Cosmic Substance as the “Laws of Nature”; Fohat is the dynamic energy of Cosmic Ideation.

states which correspond to the four principles of the solar cosmos. These four are:

1. *Vaikhāri Vāch*—audible utterance; this represents the whole cosmos in its objective form;

2. *Madhyama Vāch*—middle sound, inaudible: the “Light of the Logos”;

3. *Pashyanti Vāch*—the sound of the Logos itself;

4. *Para Vāch*—Supreme Sound or Word, which is Parabrahman.

The Secret Doctrine explains how these four operations of cosmic Sound are repeated in the human body as it courses through certain chakras. By concentrating on uttered sound one can move, in reverse as it were, from *Vaikhāri Vāch* to *Para* where the one full sound of the “Voice of the Silence,” the cosmic consciousness, is experienced.

Another correspondence of great interest is that which shows how the fourfold set of cosmic principles is the basis of the four in man:

1. *Vishvānara* (entire, universal)—the one physical basis from which the whole objective world started into existence;

2. *Hiranyagarbha* (golden womb)—or auric cosmic envelope;

3. *Ishvara*, the “Kingly One”—the Logos; the cosmic thread upon which universes are strung;

4. *Parabrahman*—the Supreme Being; the One in which all inheres.

It must be left to interested students to work out these correspondences for themselves, for to do so here would make this article far too lengthy.

Subba Row regarded Shri Krishna as an incarnation of the Logos Itself descending “to the plane of humanity for some great thing that had to be done in the world,” so that every utterance of Shri Krishna was momentous. His teachings, as embodied in *The Bhagavad-Gītā*, were expounded in these

lectures by Subba Row with extraordinary insight, and his ideas about them seem to have in them something of the quality of "revelation". Studying these illuminating ideas (as well as other writings of his) enables us to understand why H.P.B. desired to have him collaborate with her in the composition of her wonderful book, *The Secret Doctrine*.

So great was Colonel Olcott's admiration for Subba Row that in 1883 he instituted in his honor the Subba Row Medal. It was awarded for the best essay in esoteric science and philosophy—Aryan, Buddhist, Chaldean, Zoroastrian, Jewish and Christian. In 1888 special subjects were prescribed; but since 1891, the Medal has been awarded to the author of a valuable contribution to Theosophy. It was awarded to H.P.B. herself in 1888.

JOSEPHINE RANSOM

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THE RETICENCE OF T. SUBBA ROW

By SEYMOUR D. BALLARD

He lived his occult life alone.—H. S. OLCOTT

IN the early part of June 1890, Colonel H. S. Olcott, in response to a request from Swami T. Subba Row, who was then very ill, went from the Society's Headquarters into the city of Madras to see him. On that occasion and on two others the Colonel exercised his healing powers to the extent that it looked as though Subba Row would recover. However, a relapse set in and on the 24th of June the prominent young lawyer, whose occult knowledge Madame Blavatsky considered as equal to hers, died at thirty-four years of age.

The few pictures of him show a sturdy young man wearing a turban. His features are pleasing and his eyes have a steady, penetrating look. He was born July 6, 1856, in the Godaverī District on the Coromandel Coast. He was a Brahman. As a boy he did not show forth any of his great mental capacities. But from the time he entered the Madras Presidency College in 1872, it was apparent he was an exceptional student destined for a brilliant future. He was first in his class when he took his B.A. in 1876, and fourth when he got his law degree two or three years later. And once, because he took an interest in geology, he passed a civil service examination in that subject, after only a week's study. In 1880, he began to practise law in Madras; and from the accounts of those

who knew him, Subba Row seemed headed for an outstanding career in the legal profession. As yet he exhibited no interest in occult matters.

Occultism came to him suddenly as a result of his meeting the Colonel and Madame Blavatsky. The year was 1882 and he was then twenty-six. His career in the Society was to be short; but while it lasted it was important. Colonel Olcott credits him with being chiefly responsible for the Founders' choosing Madras as the place to locate the Society's Headquarters. The Colonel has written that contact with H.P.B. was the event that brought about the flooding into Subba Row's mind of an immense store of occult knowledge accumulated in other lives. He recalled his previous life and knew himself to be a chela of one of the Mahātmās. There are many references to him in Their letters; and the Colonel also has written of his association and contacts with the Adepts. While in his mid-twenties the busy young lawyer contributed articles, profound and original, to THE THEOSOPHIST. Such was his erudition and authority that Madame Blavatsky sought his collaboration, as we know, in the preparation of *The Secret Doctrine* and wanted his name with hers on the title-page.

For a revealing indication of the impact he had on the Society, one need only recall that its unique literary accolade bears his name—the T. Subba Row Medal. What may be forgotten is that it was established while Subba Row was still alive, in 1883, when he was twenty-seven.

Perhaps the high-water mark of his Theosophical life came when he was thirty and gave the Convention lectures, regarded then, as now, as a Theosophical classic—*The Philosophy of the Bhagavad-Gītā*. Those who heard them recalled his impressive grasp of his subject, and that each lecture was given with the aid of a very few notes on a small piece of paper. Yet in them he brought forward a point of view that led to his dropping out of the Society. This severance, the

Colonel takes pains to point out, had no effect on the close ties that existed between the Co-Founders and T. Subba Row.

The whole matter of the difference of opinion between Subba Row and H.P.B. may be studied, and with profit, in the posthumous collection of his writings in the book entitled *Esoteric Writings*.

We read the words of the Master K.H. in *The Mahatma Letters* (pp. 376, 429):

This Subba Row will help you to learn. . .

You are wrong in distrusting Subba Row's writings. He does not write *willingly*, to be sure, but he will never make a false statement.¹

In the light of these and similar references, one notes with regret that Subba Row's early death was the apparent curtailing of what might have been a prodigious career in the growth of the Society.

Reminiscences all concur in pointing out that he was an attractive personality. And his talk, when he could be persuaded to talk, was, like his writings, profound and much sought after. Subba Row would talk about occult matters only to a very few—the Founders, Mr. and Mrs. Cooper-Oakley, C. W. Leadbeater and a few others. He was extremely fond of tennis and went to the Cosmopolitan Club for a few sets almost every day after the law courts were closed. After tennis, we are told, he would go to a friend's house and talk of occult matters to his friends there including Mr. and Mrs. Cooper-Oakley. On Sundays and holidays he visited C. W. Leadbeater and others at the Society's Headquarters.

Other members approached Subba Row, sensing that in him was knowledge and wisdom, but they got no response. Sir S. Subramania Aiyar (Vice-President of the Theosophical Society, 1907-1911), contributing a delightful and informative appreciation of Subba Row in a later edition of *The Philosophy*

¹ See also *The Mahatma Letters*, pp. 70, 457, 458.

of the *Bhagavad-Gītā*, observes that his request for help and information did not get very far, nor did Subba Row in the six years he knew him ever once speak of the Mahātmās. In Subba Row's obituary notice, Colonel Olcott records that Subba Row's mother often asked about spiritual matters, but he would not discuss them with her.

Thus there was about Swami T. Subba Row a noticeable reticence puzzling to his contemporaries, no less to us. What might be the sources of this reticence which seems to have been carried to an extreme? Extreme does not seem too strong a word when one considers his disinclination to assist Madame Blavatsky with *The Secret Doctrine*. She wrote to Colonel Olcott, February 24, 1888, that she had heard from Tookaram Tatya, a friend of Subba Row's, that he would help "provided I took out from it every reference to the Masters!"¹

The materialism of the age called into existence the Theosophical Society, whose mission included the making known to the West certain tenets of the occult doctrine. It was to be a time of dissemination. Discrimination then as always was to be exercised, but to the degree T. Subba Row represented? The real source of his reticence, one feels, was a general reluctance by men of the East, which he shared, to make available too easily to the materialistic men of the West something so profound as their understanding of the ancient wisdom. The East was all too familiar with the lack of respect westerners could show towards things sacred.

The degree of risk that had to be taken in launching the Society intuited and gauged by the Founders was not perceived, one would like to suggest, by him. We may regret this reticence of Subba Row, because his association with and contribution to the Theosophical Society, brief and great, appears to have promised so very much more.

SEYMOUR D. BALLARD

¹ *The Secret Doctrine*, Adyar edition, I 29.

THE MONAD IN ACTION

By LAWRENCE J. BENDIT

IF we study classical Theosophical literature, we get the impression that what we know as the human Monad is some primordial part of ourselves, which, being in its own transcendental sphere, has little or no part to play in our ordinary life. Indeed, we are told that the Ego, which is only one remove from the material, personal life, itself leads an existence independent of the personality, and, for a very long period of evolution, is uninterested in what is happening to this personality. And the Monad is a long way beyond even this spiritual Ego!

With our modern knowledge of the structure of the mind, it is perhaps not difficult to see what is meant. For it is inconceivable that the very heart of our being, having created a personality for itself, should then practically abandon that personality to its fate. On the other hand, we know nowadays that there are vast reaches of the mind which are not *sub-conscious* in the sense of having passed through consciousness and then dropped below it, where functions like digestion take place, but rather *superconscious*, using this word to imply what has not yet become conscious, but which is due, in the course of evolution, to become so. Jung's essentially spiritual psychology centres round the theme of the teleology of man: the implicit, future goal of individual evolution; and it tells us that there are indeed levels of activity in the deeper unconscious of which the personal mind has, at most, indirect

cognisance. In other words, it is evident that there are parts of ourselves which function well beyond the limits of the small field where we pass our daily lives. But it does not mean that they are thereby entirely divorced from everyday life in the material world.

Before passing on to study the human Monad, it will be well if the Monadic principle is established on a wider basis. For H. P. Blavatsky, echoing many other writers, at least as early as Greek times, tells us that "the term Monad [is] one which may apply equally to the vastest solar system or the tiniest atom". This suggests that a Monad (the word being derived from the Greek *monos*, or one) is a unit on its own, and that there is a vast hierarchy of Monads, from the smallest discrete entity to the vastest astronomical system. Moreover, it follows that the human Monad is, somewhere in the scale, larger than the atom, but smaller than the planet on which it lives. The Italian Renaissance mystical philosopher, Pico della Mirandola, says, in connection with individual souls and the World Soul:

Firstly, there is unity in things, whereby each thing is at one with itself, consists of itself, and coheres with itself. Secondly, there is the unity whereby one creature is united with the others and all parts of the world constitute one world. The third and most important (unity) is that whereby the whole universe is one with its Creator, as an army with its commander.¹

This is a perfect definition of what we call a Monad, showing us that though a Monad is a discrete being—whether it be an electron, a cell, a planetary chain or a galaxy—it is complete only when considered in relation to its environment in the Monadic hierarchy.

In other words, a Monad, in its fullness, is not only a centre, it is also a circumference. It is a focus of the Divine

¹ This quotation is from *The Interpretation of Nature and the Psyche* by C. G. Jung and W. Pauli, and is given as from the *Heptaplus*, VI.

Life, but it is also the womb in which that focus can develop, taking from and giving to its environment and to the other denizens of the Monadic hierarchy in which it is. This is clear enough when we consider the basic principles of ordinary material life, where we learn that a bodily organism is made up of lesser entities such as cells, and these in turn of molecules and atoms, all of which both give to and take from the body as a whole; while human beings only exist as such when they are part of the community of mankind, mankind as part of the biosphere of the earth, the earth in relation to the planetary and then the solar system, and so on.

It is evident that if we accept philosophically the principle of the Monadic hierarchy, we must also envisage that Monads at different levels on the ladder have different ranges and capacities. An atom or a cell cannot do what a man can, and man has a much smaller range than the Logos of a planet, a solar system or any larger entity in the universe. Yet it is also evident that, active or latent, there is a similarity between all Monads. Not only do they belong to the same hierarchy, but every occult system has taught that man is a microcosm, and that if he learns to understand himself, he must perforce thereby also understand the cosmos. If this is true, and if H. P. Blavatsky's definition is also true, one must add to the *microcosmic* idea of man also that of his being a *macro-atom*; otherwise the whole conception of the Monads falls to pieces. Reference to the sources of occult philosophy do suggest strongly the principle that there are wheels within wheels, cycles within cycles, and Monads within Monads, from the greatest to the smallest. Moreover, these sources tell us that the principle of their creation is the same throughout: they are all "undetached sparks of the divine Flame".

Clearly, discussion of these things becomes difficult if one tries to particularize: Is the whole of the iron in the world one Monad, carbon another, and so on? Or does the Monadic

principle apply to physical objects which may include both iron, carbon and other elements, as, for instance, in a living organism? Or do the Monadic fields overlap, so that the iron Monad and the carbon Monad overlap the field of a Monad which is the living body of man or animal, and, in the case of an animal, is there a still further Monadic field which is that of the group-soul of that animal? Such speculation is not as idle as may appear. For though one cannot be specific, in trying to understand the unity of Life, one must bear very much in mind this principle of overlapping and interlocking of one part with all the rest.

* * * *

We, as human beings, however, are primarily concerned with ourselves: the Monad which makes us individual is perhaps the first on the ladder to be sufficiently developed to give it the ability to study and know itself. Are we to look on this human Monad as the remote thing which is suggested? If so, we think of it in terms of an atom of Ādi matter, dwelling on the plane called Anupādaka, and of ourselves as separated from it by reaches of spiritual consciousness which are called Egoic and which are for the most part still out of reach of our personalities and the centre of selfhood in them.

Doubtless all this is correct, in quasi-geographical terms. But in terms of function and of consciousness, we can bring the whole matter much closer to our daily lives. For the Monad can then be defined as *the totality of the individual's capacities, both actual and potential, both in eternity and from moment to moment in space and time*. That is, at any and every moment of time, whether I be busy with preparing a meal, earning money, or in profound meditation, it is the Monad which is at work.

This may seem to be a revolutionary statement, and one which makes much too high a claim for the ordinary man. But if, as we know from our spiritual psychology, we remember that a great deal of man's life is lived unconsciously, that the

field of his immediate awareness is minute compared to the totality of himself, it is evident that it is not saying too much. For we know that the part which we call "I," and round which we centre our personalities, represents the focus of the potentialities of man which we have so far developed and objectivized. But we also learn, if we study ourselves, our actions, our feelings and thoughts, that there is a force behind this actual personality which sometimes takes it up, much as a man may pick up a dog or a cat, and sweeps it out of its routines into something new which it would, apparently, never have chosen for itself.

True, this force may arise from the subhuman, instinctive elements in ourselves, which we have not yet integrated into the human economy of our beings. But it frequently happens that it comes from a source of greater vision and understanding than any we know in ordinary ways. And as we learn to know ourselves, we begin to perceive that this force is indeed ourselves, working differently from the way the daily, pragmatic, personal ego works. We are, in other words, feeling the power of the spiritual Ego, the Self of Jungian terminology, which seems completely different from, and at odds with, the personal and separative self. It is self-in-union, as against self-in-separation, and we feel that the consummation of ourselves is to learn to be and live as that spiritual self, demolishing the separate self of the personality, "dying" in order that we may "live unto life eternal".

For the fact seems to be that the Monad, in the course of its evolution, makes use of the work already done in the manifested worlds in order to develop its own inherent capacities. This is, clearly, a less arduous matter than beginning on new ground altogether, much as a gardener will find it more convenient to use ground which has already been cultivated before he starts on that which has not. So, it seems, the Monad finds it convenient to work first where the field in

which it manifests has already been to some extent tilled. That is, in practical terms, it begins by developing its material organism; using and adapting the body borrowed from the animals, with its sensory mechanism, its instinctive patterns, and all the rest of the tools or apparatus, which he will hold in common with subhuman kingdoms. (We need not here concern ourselves with the fact that it is apparently always man, in earlier cycles, who creates the original bodies and other functions which, in our own times, are used by the subhuman kingdoms.) Hence, it is the material, personal aspects of Monadic incarnation which are first brought to perfection, while the spiritual aspects—those we call, Theosophically, the Ego, or psychologically, the Self—remain latent, or at least subjective, until the time comes when we begin to bring them into activity.

Hence, when we come to look at ourselves, as human beings, now, we find that we have a heavy weight of personality already at our disposal, and only a tenuous spiritual fabric. We are therefore faced with an increasingly strong urge to balance matters up by developing the spiritual and subordinating the personal. In older times, this became exaggerated into a cult of mortification, asceticism, destruction of all that is personal and bodily, so that the spiritual could take its place.

But what is this spiritual consciousness? Is it, indeed, a consummation to be sought, as a substitute for the pragmatic, personal aspect of ourselves? Is it correct advice that we should "kill out desire," and all that goes with it? We are learning today to look differently at personal attributes, and to see them, not as the opposite of spiritual ones, but as their complement. That is, the spiritual qualities need to be added to those of the personality, not substituted for them.

This may seem to contradict the teachings of Occultism. But, in fact, it is obvious that, if we were to give up all the traits which personality has developed in the long course

of evolution, we should find out that we could not live in the personal, material world at all. The instinct which makes us fear danger would not be there to protect us from death or injury, that which makes for sexual reproduction would vanish, and there would then be no bodies into which we could incarnate, we should lose the ability even to think practically over matters necessary for daily living and would land in chaos: in short, total loss of personality would be complete disaster from the evolutionary viewpoint. On the other hand, if we add spiritual qualities to those of the personality, the total pattern of ourselves as human beings is changed. The personal aspect, instead of filling the whole stage, becomes one factor in the drama of total living, the other factor being what we call the spiritual Ego. The two together make man, and when they are both fully developed and fully co-operative, they make man perfect and ready to move on into superhuman spheres of being.

What are the roles of each? Briefly stated, the personality is that part of us which is designed to lead us to live actively in the space-time worlds. It is, in that sense, outward-turned, it learns by experience: it is the vehicle of *doing*. The spiritual Ego, on the other hand, is inward-turned, it does not need to learn because it knows intuitively about life, and has many other attributes belonging to the realm of unity and eternity: it is the vehicle of *being*.

There are some who feel that the latter is by far the most important thing, and in their attempts to become spiritual, they give up the effort to *do*; and hence, far from being efficiently practical, they are increasingly vague, unpunctual and generally inefficient—and that despite what has been said about yoga, or occultism, or spirituality, being "skill in action"! This is obviously a mistake. For the truly spiritual person is one who is able to be very practical and efficient. But, instead of acting predominantly for his own personal

benefit, he will do so while holding a balance between what is due to him as personality and what is due to the community. That is, he will try and fulfil another axiom about Occultism, which describes it as "the apotheosis of common sense". He will not, in short, attempt things of which he is incapable, nor put himself in a position where, because of material poverty caused by lack of reasonable foresight, or ill-health brought on from neglect of ordinary personal needs in food, recreation and rest, he is a burden to society and not a contributor to it. "Thou shalt love thy neighbor as thyself" is the injunction to Christians; which implies that one *should* love oneself—provided this is done in the right way, and not in the older and more primitive way which the student of spiritual science should be outgrowing.

From what has been said, we can draw a picture of man, as he develops, becoming a being balanced between the needs of the personal, material world, in which he is incarnate, and of the spiritual. For in the latter he is also in a state of "existence," not of pure being: he is already, as spiritual Ego, removed from his essential Monadic nature in the world of absolutes. It is an interesting fact, usually overlooked, that the term *māyā*, frequently translated as meaning illusion, is, in Hindu philosophy, held to apply just as much to the spiritual world of the Ego or Self as to that of the personality: both these complementary parts of man are equally denizens of the world of *māyā*, the relative, the absolute, the "unreal"—though we must not take this word as meaning the false so much as the sub-totally or partially real.

If, then, the human being is considered as made up of two aspects, the one spiritual and the other personal, both of which are *māyāvic*, does this help us to further understanding of the place and nature of the Monad? For, clearly, both these aspects of man are part of the field of activity of this Monad. Moreover, they are polarized to one another as to their

qualities. It is only because of the development already achieved in the personal world that the spiritual or Egoic aspect is considered as "superior" or "higher". It is as if the arm of a balance were tilted to one side because more weight of experience has accumulated there than on the other; the lighter and less developed side would then be pointing up, and in that sense "above" the other. But eventually, when both sides are equally filled and weighted, the arm should come level; that is, a "middle" point is reached. It should be remembered that the basis of Buddhist philosophy rests on the principle of the Middle Path, balanced between extremes, while Krishnamurti also often speaks of the need to be poised, neither at rest nor in action, but in a position where one is both and neither at once. Similarly, in the Bible, we are told that the Voice of God is not in storm or whirlwind, but can be heard only in the stillness of the lull when action has ended.

This suggests that the active focus of the human Monad is indeed not "beyond" the Ego, but in the very centre of ourselves as human beings: the fulcrum on which the arm of the balance rests, the central pivot of the whole man. In other words, its place is between the poles of personality and spiritual Ego; in the middle of the thing which makes man what he is, the mind. From there, its influence makes itself felt in both aspects of the mind (for there is only one mind, though it acts in two different modes which we are wont to call "higher" and "lower," so different are they). And through this mind it runs, in both directions at once, as the axis of the human constitution known as *antahkarana*, to the extremes of the human field, *i.e.*, in technical terms, the "lower" *Ātmic* and the etheric levels. Here it, as it were, encounters itself in its enveloping or containing aspect, as it sets limits beyond which man, as man, must not go: the "ring-pass-not" of the human being.

Thus we can envisage the Monad, in so far as it is a human Monad in action, not as something out of reach and entirely beyond our comprehension, but, on the contrary, as that which is the very core of ourselves all the time, from beginning to end of our career as human beings: something even "closer than breathing, nearer than hands and feet". Yet we must add that, just as the Divine Principle, speaking as Krishna in the *Gītā*, says that "having pervaded the Universe with one fragment of Myself—I remain," so perhaps does the Monad "remain" after it has pervaded the human field, waiting until its task there is finished, before it begins on a new phase of greater activity, taking with it its human experience. But is it then still a human Monad or has it then passed on to a higher rung on the Monadic ladder, no longer man, but a God? That is one of the mysteries which can only be solved when we reach the point of direct knowledge. But nevertheless, it can only stimulate us to fresh life if we realize that every humble human being has in him the possibility of himself, one day, through his own efforts, becoming a being of truly divine stature.

LAWRENCE J. BENDIT

But for the bulk of us *ordinary* men and women life hands out a fairly balanced assortment of pleasure and pain. Let us not be too ready to call the former good and the latter ill, for from both we have to learn. Looking back on our lives and recalling to ourselves our days of greatest strain which seemed so terrible when we were passing through them, do we not now realize in humble joy how much they have taught us in patience, tolerance, charity and spiritual comprehension? Our light burns brighter because of this experience, and if thereby we have been enabled to illumine the path of some lonely traveller battling his way through the shadows of the valley of night we may count ourselves blessed.

PETHIC-LAWRENCE, *The Middle Way*

OCCULT CHEMISTRY AND MODERN PHYSICS

III. ATOMIC STRUCTURE

By H. S. MURDOCH, M.Sc.

IF one looks at the table on pages 346-48 of *Occult Chemistry*, it is rather striking that while agreement between the occult number weight and the atomic weight is fairly good, the occult number weight is nearly always higher. There are some exceptions, but they are far too few for this phenomenon to be the result of chance variations, and some explanation must be sought. We shall accept as a general rule that the occult number weight is higher and will show presently that this is probably of profound significance.

As pointed out in our second article, we ought to be making comparisons with the isotopic weight of the actual isotope observed, rather than with the atomic weight. If we assume that the commonest isotope was observed in each case, some elements which do not appear to obey the rule are found in fact to do so; *e.g.*, magnesium has occult number weight 24.00 against atomic weight 24.13, but the weight of the commonest isotope is 23.88, so that if this was the one observed, magnesium obeys the rule. On this assumption, however, there are also several elements which fail to obey the rule but which previously did obey it. In other words, taking the appropriate isotopic weight instead of the atomic weight has no effect on the general rule we are considering. In either case there are

a few elements which break the rule, but they are not necessarily the same ones. Of course it will not always be the most abundant isotope which was observed, especially where there are several of fairly equal abundance. In the case of many, we can make an element fit the rule by assuming that a fairly common but not the most common isotope was the one observed. There is, however, no point in endeavoring to do so, for it is apparent that the rule merely represents a strong tendency and is by no means inviolable. There are two elements, scandium and cobalt, each of which has only one isotope and that isotope has in each case a weight greater than the occult number weight, thus disobeying the rule.

Before endeavoring to find an explanation for this rule, we shall consider a rather similar phenomenon. In comparing the weight of other atoms with hydrogen, we can, unless we wish to be extremely accurate, ignore the weight of the electrons which is very small compared to that of the protons and neutrons, and we can similarly ignore the small difference in weight between proton and neutron, *i.e.*, we can treat these two as having the same weight. We would expect at first sight that the isotopic weight of any atom (on the scale on which the weight of the hydrogen atom is exactly one) would be equal to the total number of protons and neutrons (*i.e.*, to the mass number). To use again the example we used in our second article, the more common isotope of chlorine has 17 protons and 18 neutrons, and we would expect its isotopic weight to be exactly 35 (except for the small differences mentioned above). Instead, it is 34.70. The difference is too great to be explained in terms of our neglect of the electrons and of the difference in weight between protons and neutrons. This type of discrepancy occurs in every case, and to understand it we must introduce an important law of physics.

For a group of particles, such as the protons and neutrons in the nucleus, to hold together as a unit, as they do in the

nucleus of an atom, the mass of the nucleus must be less than the combined mass of the individual particles composing it. To see why this should be so we must introduce the concept of "the conservation of energy," *i.e.*, energy can neither be created nor destroyed but can be changed from one form to another. Mass of course is just one form of energy, and can be converted into other forms of energy such as heat, as is done in nuclear reactors and atomic bombs. If the mass of the nucleus were greater than the mass of its constituents it could spontaneously break up into those constituent particles with the release of energy, and in fact would automatically do so. If the mass of the nucleus were just equal to the mass of its constituent protons and neutrons it would still break up, but without any release of energy, *i.e.*, instead of flying apart it would just drift apart. When, on the other hand, the combined mass is less, the nucleus cannot split up unless energy is first supplied to it, because it would thereby create particles of greater combined mass than itself, and this would violate the conservation of energy. It is just because the mass of the nucleus is less than the combined mass of its components that it can exist as a stable aggregate. The amount of this mass deficiency is a measure of the stability of the nucleus, and is known as its binding energy, (remember that mass is a form of energy). This concept may seem a little strange if we are unfamiliar with it, but if we doubt its correctness the answer is provided by the practicality of the H-bomb.

We now are in a position to consider the fact that the occult number weight is nearly always higher than the isotopic weight with which it is or should be compared. If the various atoms were composed of hydrogen atoms we would certainly expect that the total number of atoms divided by 18 (*i.e.*, the occult number weight) would always be greater than the isotopic weight because this simple division ignores the effect of binding energy. On the occult scheme, however, the atoms

are not composed directly of hydrogen atoms but of various groupings of anu. Until we know the mass of the anu we cannot apply the rule rigorously. Nevertheless it seems fairly clear that the tendency actually found is to be expected. The exceptions to the rule may be due to inaccuracies in counting the anu, but at present it is impossible to reach a conclusion on this point.

Mr. Leadbeater seemed to have a premonition that there might be some such effect, for he wrote to Dr. Besant in 1908:

As to the matter of atomic weight, it occurs to me that that may not always depend entirely on the number of anu. May it not conceivably be affected by their arrangement and the direction and rapidity of their motion? ¹

He certainly would not have known at that time just what the effect of the arrangement (this affects binding energy) would be on the mass, and this is a striking testimony to the honesty of his results. A sceptic could not accuse him of having faked the results in the correct direction, for the correct direction was not known at that time. The latter phrase in the above quotation is also prophetic of the relativistic increase in mass with velocity, but its effect is negligible in the present context.

We must now face up to the fundamental difference between the occult and scientific views of atomic structure. The first problem to be faced is that of the electrons surrounding the atomic nucleus. While the atom is too small to be seen directly even with the most powerful microscope, there is an enormous body of scientific evidence for this picture of the atom, *e.g.*, the lines in the spectra of the elements can be very accurately predicted from the orbits of the electrons around the nucleus. If electrons are astral, as C. W. Leadbeater suggests they may possibly be, could they constitute the astral aura of the atom? There is a difficulty

¹ *Occult Chemistry*, p. 351.

here in that the electrons are all negatively charged, while the nucleus has a corresponding positive charge which is considerable in the case of the heavier elements. The question of electric charge is itself quite a difficult one. Anu are spoken of as being positive and negative, the two types differing by the direction of flow of the force from higher planes, and it is usual to assume that these terms correspond to positive and negative electrical charges so that groups of anu may be electrically positive, negative or neutral. It may of course be that the terms "positive" and "negative" as applied to anu bear no relation to electric charge at all. In view of the difficulty of reconciling the two concepts of atomic structure, this seems quite likely. If we dispose of this difficulty in this way, it is tempting to suggest, as does Professor Monod-Herzen,¹ that the occult investigators observed only the nucleus of the atom. If the electrons are merely the astral aura of the atom this would be feasible, but, as pointed out by Lester Smith and Slater,² this view is hard to reconcile with the occult investigation of compounds which showed that the atoms in compound molecules are completely interwoven. This is in sharp contradistinction to the scientific theory that when atoms combine to form a compound molecule, only the electrons of the atoms merge. The nuclei of the various atoms composing the molecule remain distinct, and at an appreciable distance from one another. If the clairvoyant investigators saw only the nucleus of the atom they would not, on the scientific view, have observed the combination of atoms into molecules of compounds at all.

If we accept the validity of both scientific and occult observations, we are faced with grave difficulties in trying to

¹ *Where Theosophy and Science Meet*, second edition, Vol. I, p. 272.

² *The Field of Occult Chemistry*, p. 34.

reconcile them. We can see only two possible solutions to this impasse.

1. The scientific theory is wrong. This is possible as it is not based on direct observation, but is unlikely as it is well founded on various types of indirect experimental evidence, each of which is consistent with the theory.

2. The method of clairvoyant investigation used, either drives away the electrons completely or causes them to collapse into the nucleus. In the case of a compound the sudden removal of the repulsive force between the electrons might cause the nuclei of the atoms to collapse and coalesce. This idea is highly speculative, and while it should not be taken too seriously it seems at present the only possible way of reconciling occult and scientific observations on the structure of compounds.

Whatever the nature of the electrons, the chief mass of the atom resides in the nucleus, and it is worth while to compare the structure of the nucleus with that of the occult atom. Once again, the scientific picture of the nucleus consisting of protons and neutrons is very different from the occult picture of the atom consisting of anu in a great variety of groupings. Here too the scientific picture has been very successful in explaining the behavior of atoms, but, while it is true that atoms do behave as though they consist of protons and neutrons, there are some puzzling features. The theory of the structure of the nucleus is on more shaky ground than the theory of the atom as a whole consisting of a nucleus surrounded by electrons, and it is much more likely to be found wrong than the latter. One of the difficulties in solving this problem is that the nucleus being about ten thousand times smaller than the atom, it is much more difficult to explore even by indirect means. The basic problem in nuclear structure is to find what holds the protons and neutrons tightly packed together in the nucleus. Protons in particular,

being positively charged, should repel each other and fly apart. The force of gravitational attraction is far too small to be of any significance. There must be some specifically nuclear force holding the particles of the nucleus together. Many attempts have been made over the years and are still being made to solve this problem, but have so far met with only partial success. The usual idea is that when two nucleons (nucleon is a general term which means either a proton or a neutron) are close together, they exchange mesons, and that this provides the attractive force. The meson need not be necessarily thought of as pre-existing inside the nucleon, although there is a suggestion that a nucleon consists of a solid core known as the nucleor surrounded by mesons. The idea of the exchange of mesons providing a force of attraction is a little difficult to grasp, and in case this is thought to be wild speculation on the part of scientists it should be pointed out that a rather brilliant Japanese theoretical physicist, Yukawa, predicted the existence of mesons to explain the nuclear attractive force. This prediction was made in 1935 before mesons were actually discovered experimentally. Such success as has been achieved, however, has been from a consideration of π mesons alone. The newer types of meson are somewhat of a challenge.

One thing is certain. If the occult observations of nuclear structure are correct, the scientific theory of nuclear structure in terms of protons and neutrons must go by the board. The discovery of the newer types of meson make it quite likely that the scientific theory will have to be completely overhauled. Some startling new advances within the next few years would not be surprising. It is possible that the various types of meson (representing various groupings of anu) will yet be found to exist inside the nucleus. On the basis of the occult scheme, we would also expect to find particles of mass greater than the hydrogen atom to represent groups of more than 18

anu. Several such particles have indeed been found and are given the name hyperons, though as yet, like mesons, they are not generally believed to exist normally inside the nucleus, and also like the mesons they are short-lived. It would be in keeping with occult chemistry if nuclei were found to consist of mesons and hyperons, rather than protons and neutrons, even though in many respects they behave as though they consist of the latter.

The only other possibility seems to be that the method of occult investigation is such that the atom is seen in a different state to that observed by the scientist, *e.g.*, Lester Smith and Slater¹ suggest that the occultist using etheric sight may see the atom at the etheric level, and it could appear different at this level to the physical level as observed by the scientist. This may be the answer to the problem, but it may also be that, when scientists find out more about mesons and hyperons and the structure of the nucleus, they will abandon their present picture for one closely resembling the occult picture of the atom.

The pioneer work of Annie Besant and C. W. Leadbeater was so far-reaching that it is not yet possible to give the final answer as to whether it is consistent with science. Yet, there has been so much scientific progress since their work was done that there is a grave need for more work of the same calibre. Of great and immediate interest would be the nature of the atomic electrons and the structure of the proton and neutron, not to mention mesons and hyperons. Such work would not only be enlightening in itself but would greatly assist in evaluating the earlier investigations in the light of the great advances in modern physics.

H. S. MURDOCH

¹ *The Field of Occult Chemistry.*

THE WAY OF THE CROSS

By HUGH SHEARMAN

WHENEVER we are not completely identified with it and experiencing and revealing it as a power which is ourselves, the purpose of life reveals itself in some pattern or sequence of events, of things that happen to us.

Thus there is a certain psychological pattern of development which works out in everybody's life, with many minor variations but with an essential sameness, which makes us all true to type as human beings. None of us is as completely human as we should like to be. We are not vividly and self-consciously human at all times. We find ourselves falling back into a dull automatic condition when our reactions, and even our thoughts and feelings, operate independently of something that we feel to be our truest human selves. We are not always fully, humanly awake. The essential pattern of our humanity does not therefore show itself clearly. It is blurred and shows itself in a broken spasmodic way.

In many of the great religions, however, we are offered a portrayal of a completely human being, one who is in full command of all the highest and noblest attributes of human nature at all times. Such a one, having completed his humanity, is also showing forth some of the characteristics of a condition lying beyond our human state. He is in some measure superhuman. Even in quite primitive myths and cultures, such an individual is represented not only as having ascended to the peak of human achievement but also as having

provided a means by which Divinity can descend into our human world. Since there is a complete pattern of manhood, there is also revealed, through that manhood, some glimpse at least of Godhead. And in that glimpse of Divinity beyond, we see yet again the same pattern or sequence in a grand and mysterious form, dimly expressed in the whole process of universal existence.

In the grand pattern, as it is variously symbolized or enacted, there are certain great crises, certain exceptional heights or depths of experience. Supreme among these is that which figures in Christian tradition as the Crucifixion. For the most part, the attention of Christians has been directed to this as a historical event in the life-story of a divine man, one whose humanity had been perfected and transcended and made one with an overshadowing Divinity. But we learn also from Christian tradition that that tremendous crisis occurs in the pattern of life at all levels. At the universal level, the level of the Divinity within and beyond our whole existence, we are told that there is a mysterious sacrifice, a death to be died, that the grand pattern may be fulfilled and the universe built and perfected. There is a mysterious reference to a "Lamb slain from the foundation of the world". And at the individual level, within the psychological experience of each human being, it is indicated that the same must take place.

There are certain general characteristics in the story of the Crucifixion which reveal much with regard to the same crisis at any level. The victim is a saviour. He saves others. Himself he cannot save. He knows that the crisis of his Crucifixion is inevitable, cannot in any manner be evaded. He knows that it is part of the plan, part of life's pattern and sequence for him. What he suffers is suffered for others. He is able to confer some special benefit upon others by what he himself goes through. Finally, the Crucifixion leads on to a

Resurrection. This cannot really be known to the victim. Perhaps he knows it intellectually and can refer to it in advance as something that will happen; but he cannot realize it in the hour of disaster. He can draw no hope or comfort from it. His desolation is complete.

Yet crucifixion and resurrection are inseparable. And this is true all through Nature and in the life of man. Jesus said of his own experience and of its reality for everybody:

The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

And St. Paul said:

That which thou sowest is not quickened, except it die.

Thus the various crucifixions of life involve the casting off of something outer in order that something more deep within may be found. No matter how much may seem to be lost in a crucifixion, life's infinite fullness will always supply a resurrection glorious beyond anything that could be imagined before it. But this linking of resurrection with crucifixion cannot be placed on a prudential and self-preservative basis. We cannot buy for ourselves so much resurrection by paying out so much crucifixion.

The way of the Cross at any level means a surrender to the very heart of life, not just a surrender to a law which operates at the outer surface of experience. That there is a law of action and reaction, a law of Karma, we can well believe. Perhaps we can at times see something like a bank account working in terms of credits and debits of merit and demerit. But this is only the justice of life seen from outside and from the point of view of our competitive separateness. The way of the Cross involves an acknowledgment of the justice of life, not from the point of view of our separateness, but from the

point of view of our unity. It comes into being from a realization, an intuition, that we are all "members one of another".

This fact of our unity can be expounded or demonstrated philosophically or in various ways which appeal to the reason; but that is not the main resource or concern of one who takes the way of the Cross. He knows. The intellectual working out of the details of how unity can be understood to underlie all this diversity is at best a secondary matter. Often he will not trouble his mind with it. He does not trust to explanations but to an overpowering conviction, an autocratic intuition which will not let him go. He knows that life is one, not because he has read it in a book or had it explained to him, but because he loves life so deeply that he cannot be separate from it. In that love, that complete knowledge which is independent of all outer information, he can "cross over death".

Yet the crossing is always painful, distressing in a subtly disintegrative way, and very lonely. For one thing, if an individual is really going to cross over into complete acceptance of the one inner life, all the odd ends of separative desire that linger in him will have to be taken out and faced. It is often one of the tragedies of life that when we have to do with a person who has reached that stage we see him from outside, and we are more aware of the disorder created by incompatibles crowding to the surface of his life than we are of the dawning of inner life deeper within him. The lives of those who are moving on towards the highest inner achievement are often outwardly incoherent and hard to understand and sympathize with, because a mass of outgrown desire-habit is having its last fling and a painful purgation is being gone through. Such a one is also going through great loneliness, for he has lost the company and understanding of those who are on this side of the crossing and he has not yet joined the

company of those who are on the other side of that transforming experience. Those who have crossed over, true Adepts in living, can help him at times and hold him steady through some of his trials and experiences; but they cannot do his experiencing for him and he must go through it himself, apparently alone, however much he may have the affectionate understanding of those who have crossed the gulf ahead of him.

A very important teaching about the Crucifixion is that it was endured for the sake of others, for the sake of all mankind. Since we are all one piece of stuff in our innermost nature, we can understand that what is done in an entirely selfless spirit by any individual is the gain of all; but people wonder why suffering in any form should be a contribution to the whole.

To understand this, we might think of the universe as a great work of art which is in process of being created and brought slowly towards perfection. But the great Artist is not separate from the work of art. It is His immanent life that ensouls it, His concentration of effort and attention that holds it together and enables it to grow and develop. In that work we can imagine that there must be a great sacrifice, a great self-limitation, making immanent, in the conflict, restrictions and stress of a growing universe, a life which is free and unconditioned. And the making of this work of art is one great process. The process may be carried out in and through myriads of separate forms, and the tensions may seem to be individual to those forms; but the tensions are really all part of the one great work. Every individual Spirit of man is the embodied will of the Artist at work upon the still intractable material of which the perfected work of art is to be formed. At first there is a struggle, and the Artist's will is baffled by the rough and resistant material; but steadily the will asserts itself and is finally able to mould the material to His heart's desire.

The true sacrifice, or "making holy" through suffering, is made when the sufferer recognizes that what he is going through is part of the tension of the great effort which brings the universe into being and on to perfection. Divinity is stirring in the individual who is able to recognize the tensions of his own life as a contribution towards carrying the burden of tension which the one great work involves; and the time is probably not far off when he will find himself sharing also in the joy of the Artist's fulfilment.

To take the way of the Cross does not necessarily invite some great and tragic crisis to be faced all at once in one's life. It involves putting in a larger and less personal setting such conflict as does befall us. If, in some of our lesser crucifixions, we accept our distresses and our sufferings, when they come, as part of the necessary tension in that work of art which is the universe and not merely as separate personal matters, recollecting ourselves as trustees of our experiences rather than feeling ourselves to be sole possessors of them, then we stand a much better chance of passing on easily from some of our greater crucifixions to the resurrections which they hold for us.

HUGH SHEARMAN

Whenever any particular individual reaches the highest state of spiritual culture, develops in himself all the virtues that alone entitle him to a union with the Logos, and finally, unites his soul with the Logos, there is, as it were, a sort of reaction emanating from that Logos for the good of humanity. If I am permitted to use a simile, I may compare it to what may happen in the case of the sun when a comet falls upon it. If a comet falls upon the sun, there is necessarily an accession of heat and light. So in the case of a human being who has developed an unselfish love for humanity in himself. He unites his highest qualities with the Logos, and, when the time of the final union comes, generates in it an impulse to incarnate for the good of humanity.

T. SUBBA ROW

REVIEWS

Approaches to Self-Discovery—Seven Modes, by E. Marion Lavender. Copies obtainable from the Theosophical Publishing House, Adyar, Madras 20, pp. 134, price Rs. 3.

"Theosophy does not teach us anything—it inspires us."

In the spirit of this striking sentence by George S. Arundale, the author has published "for discussion groups" a series of studies on correspondences, especially as regards the Seven Temperamental Rays, and definitely states that "there is nothing authoritative in the details embodied in the studies, save where they coincide with stated books and articles". Divergent and conflicting details have in most cases been clearly listed, and at times even pointed out. The motive for publication has been to increase an understanding and sense of tolerance of other Rays than one's own, and the studies begin with and return to the ideal of Oneness.

Is the Fourth (remaining) Creative Hierarchy to be found other than at the Monadic level? Has not Dr. Besant rather indicated that only the Monads in their highest spiritual nature make up this Fourth Creative

Hierarchy? Therefore, one may question the outlines on page 9.

In a discussion of planets and Rays, the author gives a number of classifications and also the valuable hint that, if we wish to correlate the blinds given in the Hindu system and *The Secret Doctrine*, might not the Sun be used for Uranus [so H.P.B. herself states], Mercury be a substitute for Neptune, Mars for Vulcan, and the Moon for the Earth? But why is the Moon given as the fourth Ray? It is the one Ray that many authorities, including Alan Leo and H.P.B., attribute to Saturn. Also H.P.B. says that violet is esoterically the color of "lower mind" which might fit in with the fifth Ray. Even exoterically, is not purple a blend of the indigo of higher Manas and the red of kâma? Discussing polarities in *The Lotus Fire*, Dr. Arundale mentions in a footnote that C. W. Leadbeater gives polarities to the Rays, thus making a bridge between the Symbols of this form of Yoga and the Rays. But if the bridge is to be crossed, one must correlate the Circle, which is balanced completely, with the second Ray, which is also

balanced, rather than assume (as is done herein) that the dynamic order of the coming forth of the Symbols coincides with the static order of the Rays. Likewise the first Ray must correlate with the Point and the seventh Ray with the Lotus Flower, since both have the same polarities. Then one can use one's discrimination and intuition as to correlating the two feminine symbols, the Web-Womb and the Cross, with the two feminine Rays, the third and the sixth; likewise the two masculine symbols, the Perpendicular Line and the Svastika, with the two masculine Rays, the fourth and the seventh.

However the author, in all of the many classifications given, is herself very tentative, and if the student reading the book realizes this he can surely derive an immense benefit by noting the most interesting material gathered together from the writings and talks of many leading Theosophists. The correlations cover an extensive field—the temperamental types as manifested in strengths, weaknesses, methods of work, artistic expression as in books, drama, etc., religion, magic, mysticism, yoga, mathematics, the physical body in health and disease, and many other outlets.

The book deserves careful consideration. The format is clear and the type large.

A. P. SITTAA DEVII

A Buddhist Students' Manual, edited by Christmas Humphreys. The Buddhist Society, London, 1956, pp. 279, price 10s. 6d.

Most of the contents in this useful book, prepared by various writers, has appeared separately in years gone by and was, until the issuance of this volume, out of print. The book justifies the title "manual" only after page 115.

The first 115 pages of the book, entitled "The Development of Buddhism in England," are an account of the work of individuals, groups, and associations engaged, from the second half of the nineteenth century on, in the task of making available in the West the Buddha's doctrine. Out of the various groups and associations came the present Buddhist Society, founded in 1924, whose object is "to publish and make known the principles of Buddhism and to encourage the study and practice of those principles".

This account will be read with interest and attention by those connected with and those friendly to the Buddhist movement in England. However, for the general reader, considerable compression of the material would have given him what he is likely to be primarily interested in, a short survey of the growth of the movement.

Next comes "A Brief Glossary of Buddhist Terms," running to seventy

pages. It is prepared, Mr. Humphreys says in his preface, for the "amateur student of the Dhamma". The general reader, then, who has the glossary at hand will find it most valuable as he reads in the huge field of Buddhist literature.

The student will be grateful, too, for the two sections, "An Analysis of the Pali Canon" and "An Analysis of the Mahāyana Scriptures," which serve as admirable guides in distinguishing and placing what he is reading in its proper place in the Canon. So often a reader, new to the study of Buddhist literature, does not know where what he is reading "fits in".

The "Note on Sanskrit-Pali Variations" is helpful in the matter of variant spellings and pronunciation. Exceedingly useful also is the section, "An Analysed Bibliography of Books on Buddhism". The books are classified into such categories as the Theravāda School, the Mahāyana School, the Life of the Buddha, etc.

The book concludes with the Pansil in Pali (in roman script) and in English. The Society's "Twelve Principles of Buddhism" are included. These, the editor says, have been approved by seventeen principal sects in Japan and by Buddhist leaders and responsible lay-Buddhists in Siam, China, Burma and Ceylon. Mr. Humphreys adds that these principles go much further than the fourteen "Fundamental Beliefs" for

which Colonel Olcott obtained wide approval in 1891, and to that extent represent an advance towards world Buddhism.

S. D. BALLARD

Krishnamurti and the Experience of the Silent Mind, by A. D. Dhopeshwarkar. Chetana, Bombay, pp. 117, price Rs. 4.

The author of the book under review has ably summarized the salient features of Mr. J. Krishnamurti's teachings in regard to man and his relationships, and presented them with clarity and perspicacity. In this drab drudgery of life the teachings of Mr. Krishnamurti come as a relief. They aim at stimulating attention in the listener to the problem in hand, by the whole of his thinking faculty, without prejudice or prepossession. Each problem, according to Mr. Krishnamurti, is to be tackled by one's total mind so that one will be able to see in it, its own solution. In the conflict and confusion of today one can see the source of their real cause, namely, the self and its projections. The self or the spurious "I" is a fiction of the conditioned mind. It is emotionally held together. It is the focal point round which are laid layers of psychological memories, the conscious and the unconscious, the surface memories being stirred up on occasion by the deeper ones. This "I" or the "me" projects itself

in all ways and blurs and disfigures the truth or reality.

The author dwells at length on the fundamental defects pointed out by Mr. Krishnamurti in our approach to the problems of life. Economists, politicians and religious reformers only act from the superficial or verbal level, and their solutions are either modifications or pale substitutions which do not touch the root causes. They are only temporary palliatives or escapes. The cogitations of the human mind are only revolutions round about the psychological memories, and the remedies suggested are repetitive of the same mistakes. An absolute freshness of approach is called for, and it can be done only by the application of what the author calls "the silent mind". This latter is by no means static, but is alert, aware and purely cognitive.

Self-knowledge and what Mr. Krishnamurti describes as "choiceless awareness" will enable the individual to come face to face with Reality. Society is only the individual "writ large". When the individual is free, dynamic and integrally active, all problems vanish. There is a total quickening of the whole of one's being which is real intelligence. All human problems are the result of wrong relationships with men, things and ideas. Intelligence wipes out all conflicts in relationship.

The last chapter of the book is entitled "The Heart". The term, according to the author, means "the silent mind in action". There is a distinction made between "action" and "activity". The latter is concerned with the surface mind whose activity is chaotic and confused, whereas the total mind leads to right action. The confronting of each problem or experience by the total mind directly, without "condemnation, justification or identification," brings about right action. Without this, treaties, round table conferences and mutual compacts will not bring any good. Individual thinking, if rightly done, will lead to wholesome collective action. Each one of us living a life free from the self and its fulfilments will lead to the goal. In the silent mind are a broad sympathy, deep compassion, beauty, harmony and spontaneity in action. In it there is no experience or experience but only experiencing in timelessness.

By the term "unconscious" Mr. Krishnamurti obviously means the "subconscious". To him there is no superconscious or Higher Self, as he considers this also a mental construction.

The book is a help to the understanding of Mr. Krishnamurti's unique approach to life and man's self-created problems.

N. R. SUBRAMANYAM

SUPPLEMENT TO THE THEOSOPHIST

JULY 1956

OFFICIAL NOTICE

CONVENTION 1956

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 81st Annual Convention shall be held at the Indian Section Headquarters at Banaras, from 26th to 31st December 1956.

EMMA HUNT,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

Recent letters from the President, Mr. N. Sri Ram, tell of his visits to Venezuela, May 2—9; Brazil, May 10—30; and Uruguay, June 1—15. In all these Sections the members have welcomed him with great enthusiasm, and everywhere public lectures have received an excellent response.

In Rio de Janeiro—which, Brother Sri Ram says, with its "magnificent situation" reminds him of Sydney—

the Indian Ambassador was present on the dais for the lecture, "The Message of Theosophy". "The meetings in this part of the world," the President writes, "begin actually at 9 p.m." The subject of India seems a favorite topic in the different countries.

Following his visit to Montevideo in Uruguay, the President was to spend nearly three weeks in the large Argentine Section, arriving in Rosario on 7th June. Sections still to be visited are Chile, Bolivia,

Peru, Colombia, Central America and Mexico.

In August the President will have a few days' rest at Olcott, headquarters of the American Section, *en route* to London, where he will arrive on 29th August. On 7th September he will go to Austria to preside over the European Congress at Baden from 8th to 15th September. He is due back in India at Bombay on 18th September and at Adyar a few days later.

Brother Jinarājadāsa

To commemorate the passing of Brother Rāja on 18th June 1953, a short meeting was held in the Headquarters Hall at Adyar on 18th June. In a very fine address, Mr. Seymour Ballard, from his own personal reminiscences, brought out the true quality of the life of our past leader. Readings were given by Miss Ann Kerr and Miss Jamni Thadhani. After a short period of silence the meeting was closed.

Buddha Jayanti

The great festival of Buddha Jayanti was celebrated at our International Headquarters on the Full Moon Day of Vaisākh, 24th May. The Indian Government having declared a national holiday, all departments at Adyar were closed.

It was a day of dedication, and the thoughts of our members joined with those of the millions of Asia

and of the whole Buddhist world, to honor the great event of the 2500th anniversary of the entry into Nirvāna of the Supreme Teacher, the Lord Buddha, "the first-fruits of our humanity".

From early morning the Buddhist Flag was flown from the mast on our Headquarters building. Within the Hall itself one of Brother Rāja's lovely statues of the Buddha stood on a small marble table on the dais; jasmine flowers were tastefully placed around, and tall pot plants formed a suitable background. From the statue throughout the day there radiated an influence which filled the Hall with an atmosphere of peace.

At the opening gathering at 8 a.m., the Buddhist Prayer was recited, and suitable addresses were given. The meeting closed with a reading from *The Immortal Friend*, of Krishnaji's meditation on the Supreme Teacher. Flowers were then offered by the members and the meeting dispersed.

During the day the Madras Federation of Lodges arranged appropriate talks, and in the afternoon their sessions were closed with a description of the wonderful ceremony of the appearance of the Lord Buddha at the hour of the Vaisākh full moon, and the giving of His blessing to the world.

In the late afternoon the Ritual of the Mystic Star was enacted in

the Hall, with reverent understanding of the great message of the Buddha in the religions which He founded.

At the Garden of Meditation in the evening, members gathered for a period of quiet thought, with music and a reading from Buddhist scriptures.

Denmark

The Theosophical Society in Denmark held its annual Convention on 28th and 29th April in Copenhagen; with one exception all Lodges of the Section were represented. Herr J. H. Möller, who has held the office of General Secretary since 1947, was re-elected for a further period of two years.

Mrs. Olive Stevenson-Howell, of London, who was present at the Convention, gave two inspiring lectures which were greatly appreciated.

In his last annual report, the General Secretary showed an increase in membership of 32, bringing the total to 373, with 13 Lodges. "This year," he said, "is characterized by an increasing interest in Theosophy and the Theosophical point of view."

The Section journal, *Theosophia*, which is published monthly, contains interesting articles, news of the Lodges, and translations of the President's Watch-Tower and other writings.

A summer school has been planned to take place this year at Gammel Praestegaard, Nørre Aaby, Denmark, for members of the Society, from 13th to 23rd July. Mr. John Coats will be the principal speaker, and the general theme will be "Evolution, Its Goal and the Means Thereto". The lectures will be given in English, or translated into English.

Norway

The General Secretary of the Theosophical Society in Norway, Mr. Erling Havrevold, reports promising signs of renewed interest in the work among the members and says: "If this development continues we may look forward to an expansion in the activities of the Society in this Section. The work has been somewhat handicapped by the lack of a sufficient number of trained and able workers so that the few who have accepted responsibility have had to carry the main burden of the work."

Mr. Havrevold writes in May: "In the beginning of this month I visited St. Olavs Lodge in Trondheim, giving a lecture and discussing the work with the members. On 2nd and 3rd June, the yearly Convention will be held in Oslo, and we expect visitors from all the Lodges to attend."

Members who live in isolated places or belong to Lodges outside

Oslo are especially grateful for their Section magazine, *Norsk Teosofisk Tidsskrift*, which is issued six times a year and endeavors to strengthen their link with the Section headquarters and the Society at large.

England

The English Section Convention, held at Whitsuntide at the London headquarters from the 18th to 21st of May, was presided over by Mrs. Alice L. Berry, the newly elected General Secretary. Mrs. Berry has chosen as her motto for the year "Onward into the New Age," and the Convention reflected the same note.

The Convention activities commenced with an At Home to meet the General Secretary and the guest of honor, Mr. Rohit Mehta, General Secretary of the Indian Section.

On 19th May the Convention was formally opened by the General Secretary, who welcomed the delegates. Mr. Rohit Mehta, addressing the members, referred to the dual purpose of a Convention: to take stock of the present situation and to plan for the future. "Today," he said, "the world is on the threshold not merely of a new age but of a new consciousness. This deepened consciousness precedes a new civilization. We as members must be the nucleus of this new consciousness."

The Blavatsky lecture, a feature of every English Convention, was given this year by Mr. Leonard C. Soper on "The Opening of the Doors of the Mind".

Among the activities of the Convention were: a symposium by the members of the Astrological Lodge; addresses by Miss Dorothy Ashton and Mrs. Adelaide Gardner; questions discussed and answered by the Study and Training Group; an address on "The Significance of Life" and a public lecture on "Practical Yoga" by Mr. Rohit Mehta.

The annual report by the outgoing General Secretary, Mr. C. R. Groves, appears in the May-June issue of *Theosophical News and Notes*, from which we take the following summary. The year 1955 was one of consistent and devoted work along the lines of the Section's *Dharma*, which is described as "an outstanding quality of steadfastness and quiet endurance which is not easily moved, but which shows a very deep conviction of the value of Theosophy to the world". Up to 31st December there was a slight increase in members, with 115 Lodges, 25 Centres and a membership of 3,028, but at that date the West African Lodges and Centres formed a Federation of their own, with a corresponding loss on the English Section roll of 4 Lodges, 2 Centres and 112 members.

The National headquarters continued its numerous activities. Four Lodges meet there and regular public lectures are given. The London Federation is also privileged to gather there for its half-yearly and social functions. *The Secret Doctrine* class, conducted for many years by Dr. C. G. Trew, continued its fortnightly meetings with an average attendance of 30; in the spring, Mrs. Adelaide Gardner held a class on a "Practical Course in Thought Control". At the end of the year there was a special study week-end on "The Way of Attainment," dealt with by five speakers giving their different points of view. A January course of meetings under the title "Brotherhood in Action" was arranged, with six speakers from well-known humanitarian organizations.

The Publicity Department dealt with 500 enquirers and continued its routine work of arranging lectures and lecture-tours; the Section Library is one of the most useful of the Section activities. The Study and Training Group met during the year and now has nine courses available; others on *The Secret Doctrine* are in preparation. A new venture for this Section is the production and circulation of tape-recorded lectures, lists being published from time to time in *Theosophical News and Notes*. These are in good demand, especially from the

outlying Lodges and Centres that are unable to arrange visits from lecturers.

The seven Federations into which the Section is divided were as usual very active, with half-yearly conferences and often a study week-end as well; numerous lectures were arranged by the officials. Three out of the seven Federations regularly publish their own bulletins. Camberley Centre had a successful year with camps held at Easter, August bank holiday, and early September, the attendance averaging 40. There was also a Round Table camp which attracted 45.

The work of the Theosophical Research Centre is specially notable. It has as its object to ensure that the Theosophical Society shall receive the benefit of advances in science, medicine, art, education and other realms of knowledge, and to influence the world of thought by the application of Theosophical principles; the Centre is divided into several groups of specialists, each working along its own lines. In 1955 it held week-end conferences at Camberley in May and in September. This year a study-and-discussion week-end, planned to be held at Camberley, 8th to 10th June, had the theme "The Path of Return," the speakers to include Mr. and Mrs. E. L. Gardner, Mr. and Mrs. C. R. Groves, and Miss Dorothy Ashton.

Annual Report of the T.S., 1955

The 80th Annual Report of the Theosophical Society has been published and a copy sent to all Members of the General Council; these include the Officers of the Society, General Secretaries and eight Additional Members.

The Report contains Mr. N. Sri Ram's Presidential Address delivered at the opening of the 80th Annual Convention of the Society at Adyar on 26th December 1955; it also includes the Treasurer's report, reports from National Societies, Federations and Presidential Agencies, as well as those of the Adyar Library and the School of the Wisdom. In addition it contains the Memorandum of Association and the revised Rules and Regulations of the Theosophical Society. An important section for those who want to follow the official actions of the Society is that containing the minutes of the General Council meeting held at Adyar on 31st December 1955.

The Recording Secretary's summary of statistics indicates that, at 30th September 1955, the number of active Sections, Presidential Agencies and Federations remains the same as in the previous year, namely, 41, 3 and 1 respectively.

At the same date the membership of the Society stood at 32,902, an increase of 336 over the previous year, while the number of Lodges rose to 1,372, an increase of 8.

The Treasurer's report shows that donations to the Adyar Besant Commemorative Fund during the year were Rs. 69,843-15-3, bringing the total receipts since the inception of the Fund to Rs. 8,82,311-15-1. The attainment of the target figure of Rs. 20,00,000-0-0 still lies ahead.

Copies of the Report are available for purchase at cost price of Rs. 8/- plus postage.

Scotland

The annual Convention of the Scottish Section was held at its national headquarters in Glasgow, 17 Queen's Crescent, on the 9th and 10th of June. Mr. Rohit Mehta, General Secretary of the Indian Section, was the guest of honor and gave two talks to members on "The Secret of Right Action" and "The Significance of Life." He also delivered the Convention lecture, "The Theosophical Approach to Life".

Mrs. Jean Allan, General Secretary of the Scottish Section, reports that members were refreshed and strengthened by these very fine talks and by the experience of coming together.

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.

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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 Bligh 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>Theosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	<i>Revista Teosófica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
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 Wyss	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdika-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	Bjornsløttv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Diarima.</i>
1919	Canada	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>

1920	Argentina	..	Señor Enrique O. Gosswiler.	Cailla Correo No. 238, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina. Fraternidad.</i>
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1921	Iceland	..	..	Rua Passos Manoel 20, Lisbon	..	<i>Theosophical News and Notes.</i>
1921	Spain	..	..	10 Park Place, Cardiff	..	<i>Revista Teosofica Uruguayana.</i>
1921	Portugal	..	..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Heraldo Teosofico.</i>
1922	Wales	..	..	Box 8774, Fernandez Juncos, Santurce	..	<i>The Plenonia.</i>
1923	Poland	..	..	..	..	<i>Theosophikon Delion.</i>
1925	Uruguay	..	..	..	..	<i>The Lotus.</i>
1925	Puerto Rico	..	..	..	..	<i>Revista Teosofica; Boletín.</i>
1925	Rumania	..	..	..	..	<i>Saurabh.</i>
1925	Yugoslavia	..	..	..	..	<i>Theosophy in Pakistan.</i>
1926	Ceylon	..	..	..	..	<i>Theosophical News.</i>
1928	Greece	..	..	..	..	<i>Mitteilungsblatt.</i>
1929	Central America	..	..	..	..	<i>Dao Hoc.</i>
1929	Paraguay	..	..	..	..	..
1929	Peru	..	..	..	..	..
1933	Philippines	..	..	..	..	..
1937	Colombia	..	..	..	..	..
1947	East Africa	..	..	..	..	..
1948	Pakistan *	..	..	..	..	..
1948	Malaya and Singapore *	..	..	..	..	..
1949	Northern Ireland †	..	..	..	..	..
1950	State of Israel *	..	..	..	..	..
1951	Japan	..	..	..	..	..
1952	Viet-Nam	..	..	..	..	..
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 Boutsilaan 18, Eindhoven, Netherlands. *Theosophy in Action; Claris; 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-TOWER¹

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

WE can all see for ourselves that we are at a time of extremely rapid changes. To use the language of Mr. Lloyd George, premier of Britain during the first World War and also later, "the track of centuries is being covered in as many years". That is not an exaggeration.

If we study the changes that have taken place in every sphere of activity, political, economic, social, religious and educational, we can see that there is one keynote which seems to have guided all developments. That keynote is Freedom. In almost every department of life there is stress upon this principle in one form or other—freedom for every distinctive group, freedom for States, freedom for minorities, freedom for the individual to think, to speak, to act in concert with others, and so on. But it is not enough for each group and each individual to assert or realize its or his freedom; there has also to be co-operation between *all* the different units. If freedom means only freedom to struggle, to wage

¹ From a talk given under the auspices of the Madras Social Welfare and Community Centre, in connection with the World Brotherhood Week, March 1956.

warfare and to destroy one another, surely we shall find that the freedom with which we started has very quickly come to an end.

We might well say that freedom and friendly co-operation between the free units—whatever these units—are the twin principles on the basis of which the whole future edifice of humanity must be built. “Brotherhood” implies friendly co-operation, because it is not an alliance for some particular purpose with which others cannot sympathize. If there is an organization promoting a certain end for its members, then surely it is something much less than brotherhood, however laudable the object may be.

Among members of a family, there are all kinds of differences—of temperament, capacity, earnings, age, tastes, and so on. Nevertheless, in the midst of those differences, there is a family spirit, a spirit of affection which binds them; and even though one of them may have a completely different bent of mind, all the others feel that they should help him as much as possible along his own lines, provided these are not in their view definitely objectionable.

In India we are aiming at what has been called a Socialist or Welfare State. But even in a Welfare State there are bound to be differences, so that the whole problem is to bring about co-operation between individuals of different sorts, between groups functioning on different lines. What is needed today is not merely or wholly the levelling of differences. In fact, I do not think it is possible to get rid of all differences in any society or organization. The whole of life teems with differences of every sort, and although we may aim at a society where the inequalities are not too glaring, do not offend the dignity of the peoples concerned, yet we must accept the fact that there will always be differences. That is the case, even in countries where they profess an egalitarian ideal.

There can be friendly and spontaneous co-operation all the time only when the individuals concerned have deep within them a spirit of brotherhood. Without such a feeling, however much we might try to create a Socialist or egalitarian society, we shall find that somehow vested interests, whether of the old or of some new type, get established; and those who are in a position to exploit will exploit, and even if exploitation of the masses is declared to be at an end, there will be either the tyranny of ignorance or a dictatorship of some sort. There are always people who can manage somehow to get the strings into their hands and to pull them.

But if there is brotherhood in the hearts of the people, then in spite of any weaknesses in the social organization, defects in the political constitution, the diversities that are involved in an economic order, we shall find that everything works fairly smoothly, in a manner which is calculated to produce contentment in all.

A free and co-operative relationship is needed in many fields: as between capital and labor, as between one State and another, as between Muslims and Hindus, as between Tamils and Andhras, even as between men and women, if man is not to dominate and exploit women or if the case is not to be vice versa. There has to be a relationship between men and women in which each recognizes the special temperament and responsibilities of the other, and harmoniously co-operates with the other. Such a state of affairs is yet to be realized in the world at large.

Not the least potent means for bringing about a truly human relationship are such activities as are being carried on by Social Welfare Centres. In a world which is becoming increasingly organized and mechanized, it is more than ever important that there should be some organizations which foster man-to-man contacts, which do not reduce help and assistance

merely to the working of a machine. Of course, even such a centre as this is an organization; we can never escape organization in human life. If people definitely fitted to help, who have resources, and those people who suffer from lack of them, can come together in some manner, without patronage on the one side and a sense of inferiority on the other, in a family spirit, such a union will help both the individuals and the country at large.

I do not think that organization by itself, however efficient and desirable it may be, will give man that real happiness and sense of fulfilment which will come only when the *spirit* expressed in it is shared by the individual and his work fulfils his inner longings.

The Theosophical Society, as an organization, does not function in the various fields in which positive organizational changes are brought about; all that is left to the members and groups of members concerned. But the Society puts forward a certain philosophy of life and promotes certain ideas and ideals which must result in the increasing betterment of conditions. Without a definite outward expression of the sentiments that we might have in our hearts, we shall find that those sentiments tend to wither away and die. I feel strongly, therefore, that however much we may have plans for economic improvement—which plans are of course essential—however much we may reform and organize—I am not against reforms and organizations—there will always be need for the individual touch, for individual ministrations, for personal understanding, for a direct giving on the part of those who are better off to the less well endowed, for the friendship of those who are happy towards those who are afflicted by ills, moral, physical or any other.

Social Welfare work is valuable because it does not merely achieve various reforms but also promotes an intimate

understanding. It is only when people who are fortunately circumstanced go into the midst of the people whose lot is not so happily cast, that they will be able to understand their fellow human beings. Without this, however much a person might contribute with money or do work from his office, there will be something lacking. It is Lord Bacon, I believe, who said: "The nobler a man, the more objects of compassion he hath." That does not mean that there should be conditions around us so bad as to call forth the spirit of compassion all the time; but we can understand "compassion" in the broader sense, to mean that the nobler a person, the greater his understanding, his sympathy, his feeling for his fellows who live their lives in their own ways amidst conditions different from his own.

Therefore, let us do all that we can to make the city or town in which we reside not only a place with excellent institutions and amenities of various sorts, but also a city where the spirit of service is present everywhere and makes itself manifest and felt.

In our own families, if a son, daughter, or brother is suffering, surely the ministering touch of some other member of the family is needed. Similarly there will always be a need and scope for such service as one human being may, in an intimate and personal relationship, render to another.

A word which is very much in vogue at present in political circles is "co-existence". We are all threatened by a war which may devastate the whole of humanity and leave neither victors nor vanquished. Therefore, it is said, we must practise co-existence. I have nothing to say against this idea, but brotherhood has a much deeper meaning than just co-existence. It does not simply mean that you live and I live on the face of this globe tolerating each other; that would be a miserable interpretation. If we are going to do nothing more than let each other live in his own sphere and way, that is not brotherhood.

There are certain important expressions of brotherhood, even as the world is organized today. The various agencies of the United Nations which foster co-operation amongst the different peoples of the world in the spheres of education, economics, social improvement and so on, are an outstanding example. All that is a foreshadowing of a state of affairs to come into existence in the future, in which there will be very much more activity of that type.

It seems to me absolutely logical that our brotherhood must result in a Federation of all the States, which will be a very much more effective organization than the United Nations is at present. World Brotherhood cannot stop short of that achievement.

It is true that World Brotherhood is no longer a matter of moral choice, but has become an imperative necessity; whereas in the old days brotherhood might have been an ideal, today it is a *requirement* of the existing situation. In other words, the ideal coincides with the need of the real. But the ideal does not become less beautiful, less significant, less profound, because the real, the existing situation points towards that ideal.

Is brotherhood an actual relation, or is it only a state of mind, a sentiment? It is both, surely. When there are brothers in a family there is the physical, hereditary, biological relationship, but at the same time there is a parallel psychological relationship to be realized. There may be a brother who does not accept his relationship to the other members of the family, he may not realize how closely he is bound to them, that there is a common family basis to all the members. Therefore, there needs to be the realization of the relationship even though it exists in fact. I personally believe that World Brotherhood is something which *exists*, but which we have hitherto ignored. It may be that the need for brotherhood

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arises from circumstances, nevertheless it is a realization in the hearts of very many people. If the realization is there, it will find vent in innumerable ways in different contexts.

In these days we do not think much of our *duties*, but think exclusively of our rights. The whole keynote of

Indian culture in the past was dharma.
The Sense of Duty

Every individual under the sun was supposed to be carrying on his shoulders, so to say, the duty which he was bound to discharge. So long as that sense of duty, obligation to the family, to the community, to various relatives existed, man was comparatively happy and contented, in spite of the poverty of his circumstances. No one can really be happy, however well off he might be, if he is merely clamoring for more and more.

Of course it is our duty to see that every one has the minimum that is needed to maintain himself in health and in a state of maximum fitness. But at the same time, while we are concentrating on rights, let us not forget the wonderful ideal that comes to us from the most ancient days, that of dharma, the duty we have towards those with whom destiny, Karma or Providence has brought us into contact. While we are building up a democratic State, we should inculcate this noble sentiment and ideal, which will bring untold happiness to any individual who feels its force and beauty.

It is always in *giving* that a person finds happiness, not in clamoring for more, not in seeking to advance oneself at the expense of one's fellows, which only results in strife, greed and discontent. An essential element in the morality that we should try to introduce into our social order is this feeling of a duty to be discharged, of a work to be done, not as something imposed upon us, but as something which belongs to us and must be discharged for the good of ourselves and others.

It is obvious that our brotherhood cannot be confined to Indians. At present we do not find much evidence of

brotherhood even amongst Indians, judging by the controversies that have been taking place recently over the boundaries of provinces or States. If you have the spirit of brotherhood in you, you will show it to other people, whoever they may be, whereas if you do not have brotherhood, the lack will show itself even in the domestic sphere. We shall not treat an Indian kindly if we have a spirit of hate towards other peoples. If we are unkind to animals, we are not likely to be genuinely kind to human beings.

One way in which World Brotherhood may be promoted is by teaching history not from a nationalistic standpoint, with a very large bias against other peoples. It is extraordinary how the history of identical events written by people of different nations assumes different complexions; they are such different stories. Some months ago I happened to be near Vienna and was taken by some friends to a village called Auerstädt. They said: "This is the place where we won a victory against Napoleon." I was taken aback and asked: "Did Napoleon ever suffer defeat except at Waterloo?" and they said: "Oh, yes, he was defeated by us here." But if you go to Paris and look at the Arc de Triomphe where are inscribed all the victories of Napoleon, you will find this same place in Austria given there as one of Napoleon's victories. This is just a small illustration, but we can see how events seem to differ from different points of view. Each nation tends to extol itself, always tries to prove that the other nation or State was at fault, was the aggressor. But in our country where from immemorial times we have attached the greatest importance to Truth, we should see that the events of the past are as far as possible objectively stated.

In our schools we should teach something of the beautiful truths and ethics of other religions, teach them respect and consideration for the people of other religions. We should always speak to young children about the fine points of our

own culture, it is our duty to educate them in those points, but we should always tell them that the culture of every other people has also its good points. We have to educate children in various things: in hygiene, in a sense of the beautiful, in a feeling of brotherhood towards people of various sorts, in love for animals and plants, and so on.

The great point about social welfare work is that, while it does the community a great deal of good, it educates the worker most of all, creates an atmosphere of good-will. When one goes to the place where such work is being done, the whole place has a certain feeling of real brotherhood in the air, a feeling of mutual sympathy. Very often the social worker calls forth the spirit of self-help from the people to whom he goes. What is called social welfare work, when it is done without patronage, cements the relationships between different groups of individuals, and makes brotherhood real and not merely an ideal. Such a thing as feeding children with milk is not work to be despised; it may not be on a large scale and may not be given headlines in the newspapers. Yet such work is part of the graces of life, without which life will be much less beautiful and much less happy, than it would be otherwise. It is only by service in all the relationships of life, without even calling it service, which will make the social organization living, flexible and full of that quality which belongs to increasing life. Thus we may discover the meaning of brotherhood for ourselves in our everyday life.

N. SRI RAM

ESOTERICISM OF CHRISTIAN DOGMA¹

REPLY TO THE MISTAKEN CONCEPTIONS OF THE ABBÉ ROCA CONCERNING MY OBSERVATIONS ON CHRISTIAN ESOTERICISM

By H. P. BLAVATSKY

(Translated from the original French text in
Le Lotus, Paris, Vol. II, April 1888, pp. 3-19)

FOR me Jesus Christ, *i.e.*, the Man-God of the Christians, copied from the Avatāras of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a *historical* person. He is a deified personification of the glorified type of the great Hierophants of the Temples,² and his

¹ Continued from page 229.

² Every act of the Jesus of the New Testament, every word attributed to him, every event related of him, during the three years of the mission he is said to have accomplished, rests on the programme of the Cycle of Initiation, a cycle founded on the precession of the equinoxes and the signs of the zodiac. When the Hebrew Gospel not *according to* but *by* Matthew the Gnostic, of whom they have made an Evangelist—the Gospel of which (saint) Jerome spoke in the fourth century and which he refused to translate on the pretext that it was falsified (!) by Seleucus, the Manichæan disciple (see Hieronymus, *De viris illust.* chap. 3)—when, I say, that *original* document shall have been translated, if ever it is found, and the Christian Churches will have at least *one* document not falsified, then only will it be feasible to speak of the “life of Jesus,” of the events of which “no one is ignorant”. Meanwhile, and without losing time arguing on the subject of the century in which Jesus or Jehoshua lived, one fact is certain, namely, that the Occultists are prepared to prove that even the sacramental words

story, as told in the New Testament, is an allegory, assuredly containing profound esoteric truths; but still an allegory. It is interpreted by the help of the seven keys, similarly to the *Pentateuch*. This theory of the seven keys, the Church, according to the Abbé Roca, has simplified “without disfiguring it,” reducing the keys to three; while, on the contrary, it has fabricated three false keys which do not open anything. The legend of which I speak is founded, as I have demonstrated over and over again in my writings and my notes, on the existence of a personage called Jehoshua (from which Jesus has been made) born at Lüd or Lydda about 120 years before the modern era. And if this fact is denied—to which I can hardly object—one must resign oneself to regard the hero of the drama of Calvary as a myth pure and simple. As a matter of fact, in spite of all the desperate research made during long centuries, if we set aside the testimony of the “Evangelists,” *i.e.*, unknown men whose identity has never been established, and that of the *Fathers* of the Church, interested fanatics, neither history, nor profane tradition, neither official documents, nor the contemporaries of the *soi-disant* drama, are able to provide one single serious proof of the historical and real existence, not only of the Man-God but even of him called Jesus of Nazareth, from the year 1 to the year 33. All is darkness and silence. Philo Judæus, born before the Christian era, and

attributed to him on the cross have been *disfigured*, and that they mean something quite different from what the Greek translation conveys. See my additional notes (No. 2) in a forthcoming number of *Le Lotus*.

[H.P.B.'s reference to St. Jerome's *De viris illustribus liber*, chap. 3, is only partially correct. The main point of Jerome's argument and the mention of Seleucus occur rather in his letter to the Bishops Chromatius and Heliodorus, as can be ascertained by consulting St. Jerome's *Opera*, Vol. V, col. 445 (Johannis Martianay, Paris, 1706). H.P.B. uses the same argument in her article on “The Origin of the Gospels and the Bishop of Bombay” (*THE THEOSOPHIST*, Vol. IV, No. 1, October 1882, pp. 6-9), and again in the third instalment of her essay on “The Esoteric Character of the Gospels” (*Lucifer*, Vol. I, No. 6, February 1888, pp. 490-96).—B. DE ZIRKOFF]

dying quite some time after the year when, according to Renan, the hallucination of a hysterical woman, Mary of Magdala, gave a God to the world, made several journeys to Jerusalem during that interval of forty-odd years. He went there to write the history of the religious sects of his epoch in Palestine. No writer is more correct in his descriptions, more careful to omit nothing; no community, no fraternity, even the most insignificant, escaped him. Why then does he not speak of the Nazarites? Why does he not make the least allusion to the Apostles, to the *divine* Galilean, to the Crucifixion? The answer is easy. Because the biography of Jesus was *invented after the first century*, and no one in Jerusalem was better informed on the subject than Philo himself. We have but to read the quarrel of Irenaeus with the Gnostics in the second century, to be certain of it. Ptolemaeus (A.D. 180), having remarked that Jesus preached *one year* according to the legend, and that he was too young to have been able to teach anything of importance, Irenaeus had a bad fit of indignation and testified that Jesus preached more than ten or *even twenty years!* Tradition alone, he said, speaks of *ten years* (*Contra Haereses*, lib. II, chap. 22, para. 4-5). Elsewhere, he makes Jesus die at the age of *fifty years or more!!* Now, if as early as the year 180 a Father of the Church had recourse to tradition, and if no one was sure of anything, and no great importance was attributed to the Gospels—to the *Logia* of which there were more than sixty—what place has history in all of this? Confusion, lies, deceit and forgery, such is the ledger of the early centuries. Eusebius of Caesarea, king of falsifiers, inserted the famous sixteen lines referring to Jesus in a manuscript of Josephus, to get even with the Gnostics who denied that there ever had been a *real* personage named Jesus.¹ Still more: he attributed

¹ Add to this that he invented the famous monogram for the *Labarum* of Constantine (a combination of X *Chi*, and P *Rho*, initials of *Christos* which he applied to Jesus) and fabricated the vision of that Emperor. But Gibbon

to Josephus, a fanatic who died as he had lived, a stubborn Jew, the reflection, that it is perhaps not correct to call him (Iasous) a man (*ανήρ*), because he was the Lord's *Anointed*, i.e., the Messiah!! (*Vide* Josephus, *Antiq.* lib. XVIII, chap. 3.)

But what use is it to waste time repeating what every well-educated man knows. The Abbé continually refers us to the Gospels and to St. Paul, and, showering on us a torrent of quotations, triumphantly demands: "Is this clear enough? Did not Christ *himself* say this and that, and does not St. Paul assure us that . . . etc., etc., . . ." It is hardly necessary to say that for the words of Jesus to possess any value as proof, the authenticity of the Gospels must first be proved. Jesus, whether he lived at that epoch or earlier, *never wrote anything*, and what he has been made to say in the four Gospels is sometimes terribly contradictory. As to Paul, undoubtedly a historical personage, it would be difficult to separate, in his writings, what he said himself and what his editors and correctors have made him say. However, there remains—doubtless by inadvertence—one expression, by him or by his collaborators, which sums up in two words what was thought about Jesus. Look up the *Epistle to the Hebrews*, ii, 9; you will read there that Jesus was made "*inferior to the angels*". That is enough for us. Can one who is *inferior* to the angels be God, the Infinite and the Only?

Indeed, every man, every *Ju-su* (name of Horus, Khonsu, the Son, the type of humanity), above all, every initiate whose body is made inferior to that of the angels, can say, in the presence of his *Atman* (Divine Spirit): *Vivit vero in me Christus*, as he would say: Krishna, Buddha, or Ormuzd lives in me.¹

and other historians judged Eusebius long ago, and his value is well known now. See my notes (No. 3), on this subject, in a forthcoming number of *Le Lotus*.

¹ In Hebrew, man or *Aish* (אִישׁ) gives this other form by Kabbalistic derivation, *Jesh*, (יֵשׁ), in Greek and in French *Jes-us*, signifying at once *fire*, *sun*, *divinity*, and *man*. This word (with its masoretic points) was

After having repeated what I said in my "Notes" about the *Christos* developing only through the *Chrestos*, the Abbé, as if he were saying something new which *emanated from him*, exclaims in threatening tone that no one will enter into that glorified body except by the "strait gate and narrow way". For him, this is the blessed *Nirvāna*, and he continues to preach what we have been preaching for twelve years and what I repeated in my "Notes". He must let me complete what he leaves in such fine shape, unable to find that path except in the bosom of his Church, of his own faith. Unfortunately his *angusta porta, et arcta via* can apply neither to his Church nor to his faith. In that Church where *everything is bought*, crimes and indulgences, amulets and beatitudes (on earth, at least; as to Heaven—after me the Deluge!), the *way* and the *gate* become wider in proportion to the sums paid by the faithful. Be gone, religion of Judas! It was to (saint) Peter that his Master said: VADE RETRO SATANAS! The proof of this is in the Gospel itself, I say, repeating the customary expression of the Abbé Roca.

He sends me to Damascus that I may become "a perfect initiate and the greatest of Christian Buddhists" (?). What would he say if I told him that it is after long years passed in the state of *Chrestos*, after thirty years of physical and moral martyrdom, that I have got there, and that it is precisely on that glorious path that I have discovered that the Churches, which style themselves *Christian*, are nothing but whited sepulchres filled with the dead bones of esoteric paganism and moral putrefaction. So I prefer by far to remain the humblest

pronounced *ish* (יֵשׁ) or *Jesh*, *man* in this case. The feminine form was *Issa*, (יֵשָׁה), *woman*; in Egyptian *Isi-s*, *Isis*. The collateral form of it was *Jesse*, or *Isi*, (יֵשִׁי), of which the feminine in Egyptian was *Isi-s*. But *Isi* is the equivalent of *Jesse*, the father of David, of the race from which came Jesus, *Jes-us*. It is necessary that one should know the Mystery language and that of Symbolism before speaking with so much authority, and that language the Church has lost. See my notes (No. 4), in a forthcoming number of *Le Lotus*.

of esoteric Buddhists than the greatest of orthodox and exoteric Christians. I have the most profound respect for the transcendental idea of the universal *Christos* (or Christ) which lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca, but I have the keenest aversion for the *Christolatry* of the Churches. I hate those dogmas and doctrines which have degraded the ideal *Christos* by making of it an absurd and grotesque anthropomorphic fetish, a jealous and cruel idol which damns for eternity those who decline to bow down before it.¹ The least of the Gnostic docetists who claimed that Jesus crucified was nothing but an *illusion*, and whose story an allegory, was much nearer the truth than a "saint" Augustine or even an "Angel of the Schools". A pagan living a simple and patriarchal life, loving his neighbor and doing his duty, is a thousand times nearer the *angusta porta, et arcta via* than was ever a (saint) Cyril, the ferocious murderer of Hypatia, or a (saint) Constantine, probably beatified because he killed his son with his own hands, boiled monks

¹ It is so much the easier for me to prove the solid foundation of my epugnance, since in order to support my statements, I have merely to open *The Tablet*, the leading organ of the English Roman Catholics. Here is an excerpt from it:

"The official statement as to the moral and material progress of India which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. *It appears from these figures* that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we Christianize them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes are as follows:—Europeans, 1 in 274; Eurasians, 1 in 509; Native Christians, 1 in 799; Mohammedans, 1 in 856; *Hindus*, 1 in 1361; and *Buddhists*, 1 in 3787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us."

What a superb confession!

in pitch, disembowelled his wife, and made himself as miserably famous as Nero.¹

Oh, the Abbé informs us, "if the sublime conception of that Christian ideal [the *Christos* living within man] is that of the Mahātmans, honor to them!" That ideal is not Christian, nor has it been invented by the Mahātmans; *it was the apotheosis of the Mysteries of Initiation*. As to the "Word made Flesh," it is the heritage of the whole of humanity, received by man the moment the universal Soul incarnated in him, *i.e.*, from the appearance of the first *perfect man*—who, by the way, was not Adam.

By way of proving that Jesus was God, we are offered his martyrdom on the Cross and his voluntary sacrifice. Before believing a "Master" the equal of "Christ," he should have to agree to drink from the chalice that Jesus drained at Gethsemane and to pardon his executioners for his moral and physical tortures. A strange idea, truly! But it is exactly the *insignificance* of those sufferings that makes every pagan smile in pity. What are three years of sermons and of living in the open, ended by a few hours of suffering on the cross, compared with the eighty years of *moral* torture of Gautama the Buddha, before which all the tortures of the flesh fade into insignificance! Ah, Monsieur l'Abbé, it is more difficult, more meritorious and more *divine, to live voluntarily for Humanity* than to die for it. And how? By a violent and inevitable death from which *escape* is attempted by praying his heavenly Father *to remove the chalice*. For that is, word for word, the narrative of the Gospels. Are you going to interest a yogi or a fanatical fakir in those sufferings if you interpret them to him *literally*?²

Being assured that *I have not understood it*, I am instructed in the true meaning of the conversion of (saint) Paul. Saint

¹ See my notes (No. 5) on this subject in a forthcoming number of *Le Lotus*.

² I refer the Abbé to the accounts of what Monsieur Jacolliot saw in India, and which all who have lived there could see at any time. Consider those fanatical yogis who, at each new moon, hang themselves by the skin

Paul, according to the Abbé Roca, was "an initiate of the Essenian School . . . a perfect Nazarite, as he tells us himself" (p. 261). I thank him for this information, but regret being unable to accept it. A Nazarite-Essene would be the equivalent of a Brāhman-Buddhist; albeit we have heard a hybrid creature, said formerly to have lived in Paris, spoken of as a "Brāhman-Buddhist priest"! Paul, whatever he might have been, could not have been at the same time an Essene and a Nazarite, if by Nazarite is meant the *Nazar* sect of the Old Testament, mentioned even in *Genesis*. The Essenes had a horror of oil and wine, while the Nazars made use of both (see *Numbers*, vi, 15). The former did not recognize the "anointed of the Lord" and used water to wash themselves several times daily, like the Hindus and Buddhists; the Nazars never washed but anointed themselves all over with oil. It is true that Paul tells us in the *Epistle to the Galatians* (i, 15 *et seq.*) that he had been "*separated*" for the Lord's service from his birth: *i.e.*, pledged to the *Nazarship*; but, as he says elsewhere (*I Cor.*, xi, 14) that it is a shame to wear long hair (as Jesus and St. John are represented as doing); this proves that he remained a Nazar¹ only until his conversion to the *Christos* of the Gnostics. John the Baptist was a real Nazar, also John of the *Apocalypse*, but Saul ceased to be so when he became

of the back to an iron hook fixed at the end of a horizontal branch on the top of a high post. This arm, like a see-saw, lifts them high in the air and makes them swirl round till the bleeding flesh breaks away and the voluntary martyr is hurled perhaps twenty paces. Look at those who, for long years, burn their bodies over hot coals every day, and those who bury themselves to the neck and remain thus all their lives exposed to the blazing sun, the cold of freezing nights, the myriads of insects and savage beasts, not to mention hunger and thirst and other delights of that kind.

¹ *Nazar* = the Separated (see *Genesis*, xlix, 26; *Numbers*, vi, 2; *Judges*, xiii, 5, etc.). This word, when written without the masoretic points, and reading NZR, (נזר), actually yields the key to its Kabbalistic significance in its three letters, because *nun* signifies the *matrix*, the letter O, the woman; *zayin*, the emblem of spiritual Sovereignty, the *Sceptre*; and *resh*, the *head*, the circle. The razor was never allowed to touch the hair or beard of the true *Nazar*.

Paul. So then, he was not a "perfect Nazarite". He was no longer an Essene either, because what they held as most sacred after God was Moses, his *Genesis*, and the observance of the Sabbath, and Paul had renounced Moses and the Sabbath. What are we to do? The Abbé tells us one thing; and history, with both Testaments, quite another.

So it is quite useless to tell the Occultists that "what was revealed to Paul was not by any means the Christos of the Gnostics . . . but really the *Chrestos* with all the arcana of his abasement and of his annihilation". This *Chrestos* is exactly the Chrestos-Christos of the Gnostics. Paul was never an apostle of ecclesiastical Christianity, being the Gnostic adversary of Peter. As proof of this fact we have the authentic words of Paul, which were overlooked in the *revision and correction* and that double meaning, that disharmony which runs through the Epistles. If two men are in possession, I will not say of the absolute truth but of a fact established by evidence, in other words, of a relative truth, why does the one say of the other *that he withstood him to his face* (*Gal. ii, 11*), and why does Paul show such contempt for the claim of Peter (Cephas), James and John to be considered as "pillars of the Church"?

It is equally useless to refer me to Dr. Sepp and his *Life of Christ*. I read it twenty years ago and found nothing else but fanaticism and plagiarism, conscious or unconscious, of the religion of the Brāhmanas. It is not just from yesterday that we have known the chrono-sidereal system of this Bavarian with a lively imagination. Many curious things could be said of his calculation of the Saros—a Japanese salad composed of the calculations of Pliny and Suidas. I will mention but one.¹

¹ *Vie de N.S. Jésus-Christ*, Vol. II, p. 417.

[Both H. P. B. and Abbé Roca most likely refer to the French translation by Charles Sainte-Foi (Paris, 1854) of the German work of Johann Nepomuk Sepp (1816-1909) entitled *Das Leben Christi*, originally published in seven volumes at Regensburg, 1843-46 (fourth ed., 1898-1902, entitled *Das Leben Jesu*).—B. DE ZIRKOFF]

Every Theosophist knows of the great period or *Mahā-yuga* whose divisions always lead us back to the figure 432. Thus *Kali-yuga*¹—the black and evil age of the Brāhmanas, during which the world expiates the sins of the three preceding yugas and to whose help no *Avatāra* will come before its close²—will last 432,000 years, while the total of the *Mahā-yuga*, made up of the *Satya*, *Tretā*, *Dwāpara* and *Kali-Yugas* makes 4,320,000 years. This is a mystical calculation that the Brāhmanas give only to their initiates, a calculation which has made our Orientalists, who can make nothing of it, utter many absurdities.³ Well, the celebrated Munich professor has let the cat out of the bag. In Volume I (p. 9) of his book, he gives us the following key:

"It is an asserted fact [by Kepler] that at the moment of the incarnation, all the planets were in conjunction in the sign of the Fishes which the Jews called, from the beginning of things, the *constellation of the Messiah*. The Star of the Magi was found in that constellation. . . ." This was the famous planet that every one in London could see this year, the beautiful Venus-Lucifer, of which a Kabbalistic Jewish tradition says that it will one day absorb the seventy planets which preside over the various nations of the world. As to Dr. Sepp, he claims that in virtue of these natural prophecies it was written in the stars that the Messiah had to appear in the *lunar year* of the world 4320, in that memorable year when the "whole choir of planets was in jubilee".

Thus, to admit Dr. Sepp's whimsical notions published in his "fine monument to the Christian Gnosis," we must, while closing our eyes and compressing our brains:

¹ Among other errors, Saint-Yves d'Alveydre (*Mission des Juifs*) makes of it the Golden Age, the age of spiritual rebirth.—EDITOR, *Le Lotus*

² See my notes on this subject (No. 6), in a forthcoming number of *Le Lotus*.

³ See my notes on this subject (No. 7), in a forthcoming issue.

1. Believe that the world is only *six thousand years* old—not a day more. (Long live *Genesis* and the Chronology of Moses!)

2. Assume that this famous conjunction took place in the year 1 of our era, and not four or five years before the Christian era as Kepler himself proved.

3. Forget what we know in order to allow the miraculous fantasies of the ecclesiastics to be triumphant. Now, we know that this astronomical calculation was *borrowed* by the Jews from the Chaldeans, from their 432,000 dynastic years, which they themselves had received from the 4,320,000 years of the Brāhmanical *Mahā-yuga*.

And we should have to accept that fine passage "of the Gnosis" from Bavaria! We would be inclined to believe that Dr. Sepp had found it at the bottom of a pot of beer, did we not know that long before him Col. Wilford, who was so nicely tricked by the Brāhmanas¹ at the beginning of this century, had himself made the famous calculation, preserved to this day, by the way, in the volumes of the Royal Asiatic Society's Library in Calcutta, and in all the European libraries. To repeat, does the Abbé Roca wish us to abandon the 4,320,000 years of our *Mahā-yuga* in order to accept the 4,320 *lunar years* that Dr. Sepp puts between the Creation of the World and the *Nativity*?

After all, it may be that I contradict the Abbé Roca less than I imagine, as he himself says. So much the better, so much the better. Furthermore, the application of his metaphor of the "white ray decomposing into three principal colors which, etc." is found in my *Isis Unveiled* (Vol. II, p. 639)

¹ The Brāhmanas, annoyed at the persistence with which Col. Wilford searched for Adam and Eve, Noah and his three sons, composed a pretty little *Purāna* with those names in Sanskrit, which they inserted in some old manuscripts. Sir William Jones himself was caught by this, and with him the whole of Europe. See *Introduction to the Science of Religion*, by Max Müller.

written nearly twelve years ago.¹ Perhaps some day, then, we shall understand each other. In the meantime, I will send *Le Lotus* some notes² on the last words of Jesus crucified, simply to show the Abbé that we, Occultists, *know* what *some* Fathers of the Church *believed they knew*. Whence came, for instance, the esoteric tradition (because the aforesaid Fathers could not have seen him personally) that "Christ, dying on the cross . . . held his face turned, his eyes opened, and his arms extended towards the West"? In my Notes I shall explain everything, except the assertion that the *Crucified*, whose hands were restrained by two big nails to the two lateral arms of the cross, had "his arms extended towards the West," a feat difficult to be performed by a "crucified one". But that is an insignificant detail.

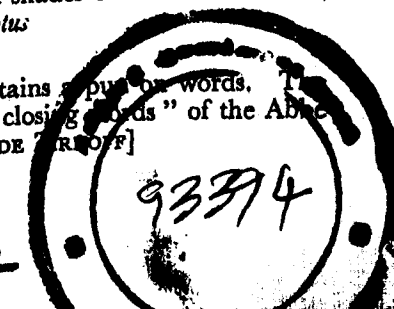
In closing I will say that I still think the Abbé deceives himself and that his hope is optimistic. I accept Victor Hugo as a great poet, but I have never heard it said he was a prophet. As to the closing words (*quant au mot de la fin, ou de la faim*)³ which my interlocutor flings at me in the guise of farewell, I would have him observe: (1) that misery and dirt are found practically everywhere where the Catholic priest rules; and, (2) that there, near the Mahātmans, as he says, there are no poor for the good reason that there are no rich; other people, besides the mendacious missionaries, have been there.

¹ For the benefit of our readers, we quote this passage from Mme. Blavatsky: ". . . As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and offshoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection . . ."—EDITOR, *Le Lotus*

² See Note No. 8, in a forthcoming issue.

³ [An untranslatable expression, as it contains a pun on words. The French word "faim" means hunger. The "closing words" of the Abbé hint at misery and hunger in the Orient.—B. DE ZAROFF]

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And now that I have answered the Abbé Roca, the *Catholic priest*, I will terminate this unduly lengthy reply by addressing Mr. Roca, my critic and interlocutor, who is as courteous as he is spiritual when he is willing to forget his cassock. It is to the latter that I express my sincere regret that I have had to parry all his blows and to contradict him in everything and everywhere. If he thinks this reply, as well as my previous "Notes," to be a new "thrashing," he will be wrong. For if we do not understand one another—though he may say *he understands me very well*—that is because, while in appearance we are both speaking the same language, our ideas as to the value and meaning of Christian esotericism, of Brāhman-Buddhist esotericism, and of that of the Gnostics, are diametrically opposed. He derives his conclusions and his esoteric data from sources which I could not know, since they are of modern invention, while I am speaking to him in the language of the ancient initiates and offer him the conclusions of archaic esotericism which, in their turn, as far as I can see, are quite unfamiliar to him.

To define with accuracy and *without ambiguity* our respective positions, it seems to me that, while I offer an esoteric outline of the *universal* Christos, *i.e.*, of the impersonal and pre-Christian Logos, he answers me by falling back upon the sectarian Christ of the modern era, on the ecclesiastical and dogmatic Christ whose pattern is pre-Christian. To the esotericism of the ancient Gnosis that he declares the Church has lost, he opposes the scholastic esotericism of the Middle Ages. He tries to get even with me by means of the subtleties of theologians and Rosicrucians who, to escape being burned alive, concealed themselves under a cloak of orthodoxy and openly affected a Christianity against which they protested in secret. In view of all this, how could we understand each other? As to "better appreciating each other," I thank the Abbé for his kind wishes, while doubting whether he can ever

appreciate the *smoothness of my manners* combined with the *extreme frankness of my language*; as for myself, I beg him to believe that I have always appreciated in him the able writer of large and liberal heart, as well as the fearless priest who has the rare courage of his opinions.

After all, *vera pro gratiis*, even though that saying ought to be followed by its opposite, *veritas odium parit*.

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society

(To be continued)

SPACE

There is no space as such!

The so-called space *is* of the essence,
Therefore is filled with
Living atoms.

Space is Life actively involving.
It lives, vibrates, breathes;
Diastole, systole;
Positive, negative.
Life is vibration.

The Helpers of the Creator, the
Masters of the Divine Wisdom, and their helpers,
Have charge over the *involution* of the essence
Through all of its progressive stages,
Through the liquid, mineral, vegetable
And animal life-forms up to
Evolving man travelling back
Toward Godhood, and They, the Masters,
Stand ever ready to aid man when needed,
When such aid and time is
Properly earned and right. For
As a man sows so does he reap!

There is no space as such—
There is only LIFE active!

M. V. GARNSEY

SCIENCE AND THE METAPHYSICAL

BY BASIL P. HOWELL

IT is too often assumed that the basis of scientific method, as essentially one of deduction, is of comparatively recent date. This method is interpreted usually as one of insistence upon empirical data, the building upon verifiable observations, and the patient collection and analysis of what are called facts. Strictly speaking, however, both the inductive and deductive methods refer to logic as a science of the laws of correct thinking, originally formulated by Aristotle. Induction was the name given to the process of inferring a law or general principle from particular observations and instances. Deduction described that process of reasoning which, guarding against all possibility of fallacy, arrives at a particular conclusion from a study of universal truths. The assumptions in both methods are significant. The observations and instances must be accurate and comprehensive if the general law derived from them is to possess validity. The deductive sources must really be universal and true in every context if conclusions drawn are not to prove untrustworthy. Experimentation of differing kinds may be present or absent equally in both methods. Historically, it is probable that in Europe the full significance of the inductive method was not realized or clearly established until the seventeenth century. But that is only true if the method be associated with the invention of new

scientific apparatus—the telescope, the microscope, and more precise instruments of measurement. In the intervening years the technical side of the scientist's work has reached a commanding position. The most recent cycle separating Lord Rutherford's experiments some forty years ago, when he investigated the structure of the atom with self-made apparatus (even down to the voltaic cells), from the atomic plants now in existence in many countries, is one of tremendous social significance. Engineering technique is now of the first importance in the application of modern scientific method and discovery.

So long as the generalizations of science rest upon a purely inductive ground, there can be no possible conflict (as H. P. Blavatsky reminded her students) between the teachings of occult and so-called exact science. Nevertheless, it is as well to remember that induction is a limitation as well as an instrument of proof. This limitation is to be found in every scientific inquiry, though seldom confessed, and is to be seen very clearly in the fact that all hypotheses are at best simple approximations. But the growing reliance upon technique and mathematical prediction that have characterized so much of modern scientific research has had the unexpected effect of almost forcing a reconciliation of inductive and deductive methodology. Each year that passes sees exact science approaching the domain of what was supposed to be the purely metaphysical, a domain where experientialism and transcendentalism are discovered to be aspects of a single unity—where experience has enlarged its boundaries to embrace the hitherto unseen, and the scientific intuition is after all seen to be founded upon unimpeachable data.

In the language of the chemist, the search is on for a new constituent that will give specific character to the imponderables of current scientific thought. Professor Macneile Dixon admirably expressed one phase of this rather breathless adventure—where things or objects as sense-data vanish and become

(in Professor A. N. Whitehead's phrase) "nothing but an average stability of certain events in a set of agitations"—in his Gifford Lectures for 1937 (*The Human Situation*):

The crisis arose with the recognition by men of science that to the external world of their investigations there is only one door, the door of human consciousness. Before you can examine things you must first become aware of them. More than that, in all your observations you carry with you the prepossessions of the observing mind itself, its powers and prejudices. That is to say, the observer is a part of his observations . . . No account of the world, to put the matter in a single sentence, scientific or any other, can go beyond this point, that it is the world as experienced, and experienced by an observing being who brings with him the mysterious faculty of experiencing.

In this matter, ancient Greek and modern thought meet, and Professor Dixon's remarks are matched by those of Professor A. E. Taylor with regard to what we may conceive would be Plato's attitude towards twentieth-century science. In his *Plato* (London, 1922) Professor Taylor reminds us that, even had the physics of this century been known to Plato, it is fairly clear that he would still have refused to bestow his title of Science upon our knowledge of external Nature:

He would have called attention to the merely approximate character of all actual physical measurements, and the necessity of admitting that the course of any actual physical process may be influenced by the presence of conditions which are neglected in our formulation of "general laws of sequence," in justification of the view that our results are only strictly proved, and therefore rigidly scientific, so long as we confine ourselves within the domains of pure conceptual mathematics . . . The physical world is thus the proper object of "opinion," and any account of its development must be, like the narrative of *Timaeus*, largely mythical.

If we should need a further illustration of the approximate nature of modern science, we may turn to Bernard Lovell, B.Sc., Ph.D. In his *Science and Civilization* (London, 1939) he traces the progress of the inductive method through a span of 300 years, beginning with Galileo and Kepler and passing through Newton to Einstein, and then remarks that there have been protracted attempts to obtain laws of even greater

generality than that of Einstein's, notably in attempts to unify the contemporary quantum theory of physics with it. As Mr. Lovell points out, the attempt so far has been unsuccessful, and the belief is growing that there may never be success along the present lines, but that the development of some entirely new principle must be awaited, "probably as far removed in ideas from the contemporary relativity and quantum theories as they are from the ideas of the classical dynamics of the Newtonian era".

Even in such a standard work as *Soviet Communism*, by Sidney and Beatrice Webb, dealing as it does with a subject which would appear to be quite remote from anything to do with metaphysics, we hear an echo of the archaic teachings! The famous authors there point out that the science of each generation is not only perpetually contradicting many of the dicta of the scientists of the preceding generation, but is also demonstrating the existence of whole ranges of phenomena of which our grandfathers had no inkling:

Can we be quite sure that there do not exist, within what we call the universe, in a way as unimaginable by us as the wonders of radiology were by Marx and Darwin, entities as completely beyond our ken as we are beyond that of the ant?

As we approach the time for the centennial effort of the Occult Schools in the twentieth century, we may expect similar searching questioning of propositions dear to our sense of self-sufficiency! Above all, we should remember that one of the great Teachers has said: "Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics." All the more welcome, therefore, are these signs of approachability between science and the metaphysical, not forgetting the demand for a more rational and humane science of medicine.

We may conclude, then, that the labors of the eclectic, pantheistic school of philosophy, founded in Alexandria by

Ammonius Saccas in the third century of our era, of which his disciple Plotinus was the head, have not been in vain. Efforts to reconcile Platonic teachings and the Aristotelean system with what we have now come to call Theosophy, have persisted in spite of all misrepresentation or persecution. It is true that the world is seeking for a new principle of thought and action. What we need above everything else is a real synthesis of philosophy, science and religion. This alone will give us the guidance we are looking for in a somewhat bewildering age.

Signs are not wanting, therefore, that we may yet see in the outer world before the end of the century a repetition, at a higher level of evolution, of one of the most promising features of the European Renaissance of the fifteenth and sixteenth centuries—a further recovery or the renewed appreciation, as opposed to much of the materialism of modern scientific and psychological thought, of the way of life indicated in the philosophy of Plato and Pythagoras. In this connection, Professor H. Butterfield has reminded us that Copernicus, who addressed himself to Pythagoreans, did not revolutionize astronomy by making more scientific observations; but more than once he enumerated the ancient writers who had suggested to him the idea of the rotation of the earth (*The Statecraft of Machiavelli*, London, 1940). We may even suppose that it will become increasingly clear that scientific thought will have to go a step further than eclecticism. In its search for a new principle, it will have to recognize the claim of the Occultist to argue from admitted metaphysical data, and to accept the need for the explorer who would probe the inmost secrets of Nature to transcend the narrow limitations of sense—in other words, to transfer his consciousness from the purely phenomenal to the region of noumena and what H. P. B. called “the sphere of primal causes”. With that gifted Messenger of the nineteenth century, we may still ask: Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

PHILOSOPHY

By B. G. HARRIS

PHILOSOPHY, as its Greek derivation indicates, means “love of wisdom”. In ancient Greece, wisdom was esteemed above and beyond mere “opinion” or even “belief”. It meant a comprehensive grasp of Reality as a whole, and the adjustment of one’s way of life to the truth thus apprehended. It is truly said of Socrates, that he taught men to seek realities, and to be morally and intellectually honest. He tried to create in the mind of man a living sense of the Divine, to free it from superstition, to save it from intellectual vanity, to deliver it from all delusion. Fertilizing the mind of humanity with this desire for truth, Socrates turned the twilight of Athenian glory into the morning of a new civilization.

From such reasoning, the injunction, “Man, know thyself,” naturally resulted. The Greeks speculated ceaselessly on the relation of man to the universe and his place in the scheme of things. Out of these speculations developed the idea of natural law pervading the universe. Nature, from their point of view, was an order which gave harmony and unity to the universe, of which man himself formed part. They learnt to see the laws of Nature as perfect and immutable. To follow such laws was their first moral duty.

The philosophy of life as viewed by the Chinese mind has been expressed in these words:

To love justice, to long for the right, to pity the suffering, to assist the weak, to forget wrongs and remember benefits; to love the truth, to be

sincere, to utter honest words; to love liberty and wage relentless war against slavery in all its forms; to love wife and child and friend, to make a happy home. To love the beautiful in art, in Nature; to cultivate the mind, to be familiar with mighty thoughts that genius has expressed, and the noble deeds of all the world. To cultivate courage and cheerfulness, to make others happy, to fill life with a splendour of generous acts, the warmth of loving words; to discard error and destroy prejudice; to receive new truths with gladness; to cultivate hope, to see the calm beyond the storm, and the dawn beyond the night. To do the best that can be done, and then to be resigned.

The Buddhic influence in determining Chinese thought is clearly in evidence.

In Hindu philosophy, emphasis is laid on the spiritual or inward life, which alone is considered real, and eternity is regarded as a vital aspect of Reality. Differences in individual circumstances are accounted for by Karma, which is accepted as the natural law governing his state, wherein each man is responsible for his actions, as cause and effect; and that in all that he does he is earning merit or demerit. The goal of human life is spiritual perfection, gained through bringing latent powers into manifestation, the evolving of character, and obtaining liberation from physical bondage; requiring innumerable incarnations to attain to this state.

Coming nearer home, Theosophy offers a philosophy which renders life intelligible, and which demonstrates the justice and love that guide its evolution. It teaches man to know the Spirit as himself, and the mind and body as his servants. It illumines the scriptures and doctrines of religion by unveiling their hidden meanings. Then it settles in a moment many questions which have been much disputed, such as that of the continued existence of life after death. It affords us the true explanation of all the wildly impossible statements made by the Churches about heaven, hell and purgatory; and it dispels our ignorance and removes our fear of the unknown by supplying us with a rational and orderly scheme. What

this scheme is, is given in an excellent booklet, *An Outline of Theosophy*, by C. W. Leadbeater.

Now at sometime during one's life, the thoughtful person cannot but be confused by what he is taught, by the knowledge accruing from his own observations, and by the utterances and actions of others. The Churches are all at variance in their beliefs, and such contradictory statements appear in their doctrines as to offer him little guidance. Science is largely restricted to the presentation of the material side of the universe; and philosophers differ so in their philosophies that no agreement appears possible among them. In desperation the seeker after truth cries out: "What is one to believe?"

To this question the Lord Buddha gave the only satisfactory answer 2,500 years ago, wherein He displayed a philosophy surpassing anything before or since His time, in saying:

Do not believe in a thing merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumors as such; nor in writings by sages, merely because sages wrote them; nor in fancies you may suspect to have been inspired in you by an angel; nor in inferences drawn from some haphazard assumption you may have made; nor because of what seems an analogical necessity; nor in the mere authority of your own teachers or masters. But you are to believe, when the writing, doctrine or saying is corroborated by your own reason and consciousness. For this I have taught you, not to believe merely because you have heard; but when you believe of your own consciousness, then to act accordingly and abundantly.

In other words, accept only that upon which you would be prepared to act, with full knowledge of the responsibility that such action entails.

We can well agree with Plato that we should examine opinions before accepting them, as unreasoning faith is only too likely to degenerate into mere credulity and superstition. If the fundamental principles of any philosophy are true, they will stand examination, and the final proof of their value is not to be found in the process of logic, but in the production of the qualities of honesty of purpose, purity of thought and

honorable living. Plato was principally concerned with the ends of human association and with the perfectibility of human life, and such qualities contribute to this end.

The study of philosophy is divided into three sections, the moral, the natural and the rational. The first concerns our behavior, the second searches the works of Nature, and the third furnishes us with propriety of words and arguments. The causes of things fall under natural philosophy, arguments under rational, and actions under moral. Moral philosophy is again divided into matters of justice which arise from the estimation of things and of men, and into affections and actions. *Philosophy thus is our guide to living.*

Any philosophy of life would be incomplete without the inclusion of the study of natural law, in order to discover the fundamental principles on which events in our life depend. This is largely achieved through the operation of the law known as Karma, or cause and effect, the law governing the sequence of conditions or events, with the claim that every effect is traceable to a cause, and that causes originate within the mind of man, principally from desire.

Man must learn, and the kârmic law ensures that he receives his tuition—where necessary, through pain and suffering. Our present state is the outcome of our past efforts, as by thought we have built our character; by desire, our opportunities; and by actions, our environment. By this law, our present character and development are the exact products of our past evolution.

The average man is but dimly conscious of the operation of the laws of Nature. That such laws should govern *him*, and that *he* should be required to render an account for *his* conduct during life, he cannot see; in the majority of instances, he does not wish to see, and so he adopts an attitude of complete indifference towards them. He still seeks to become a law unto himself, to do as he pleases, thus demonstrating his

inability to perceive that all life is governed by unerring and impartial law.

This truth shows that we can practise no deception and conceal no qualities. If we run away from any problem in life, we do not escape the consequences; for at some time in our evolution we must complete the tasks assigned to us. We cannot pass them by, ignore them, treat them with indifference, or evade them, because we consider them too difficult or because the tests at times are of long duration. This knowledge banishes that restless discontent which arises from the hopeless feeling that life is unintelligible and unmanageable; it gives mental stability and inner peace, which are associated with an illumined intellect.

As man's intellectual, moral and spiritual nature develops, he becomes increasingly conscious of the purpose of human existence, and more eager to accomplish that purpose in his own case. Repeated longings for earthly joys, followed by their full possession and subsequent weariness, gradually teach him the truth of the transient and unsatisfactory nature of earth's best gifts. So often has he striven for, gained and enjoyed, been satiated, and finally nauseated, that he turns away discontented from all that earth has to offer. "What doth it profit a man if he gain the whole world," sighs the wearied soul; "all is vanity and vexation of Spirit."

Eventually all joys lose their attractiveness; even the intellectual and emotional delights no longer satisfy him. They also "come and go," being impermanent; like the contacts of the senses, they are limited, transient and unsatisfying. He is tired of the changing, from very weariness he cries out for liberty.

The conquest of illusion lies before each of us. To free our minds from the illusions in which we habitually dwell, and which are practically unanimously accepted, is a task of great difficulty.

A course of training in meditation and concentration will materially assist in the attainment of that consciousness whereby illumination is gained, followed by a state of harmony and peace. With the conquest of illusion, Reality is seen, and freedom is gained from its binding powers.

Desire is the building element, which constantly spurs man into fresh activity; for a desire stimulates thought, and its embodiment is found in action. All effort exerted to appease this desire results in the receiving of experience, the development of the mind, the unfolding of faculty and the strengthening of the will. When one's determination is such that it will allow nothing to bar the way, success surely follows. The nature of his desire grows purer and less selfish as man climbs upwards.

When a man's desire for material possessions is outgrown, his rise in evolution is displayed by a desire for service. Service is the one thing that all must perform, and we can serve in many different ways—by helping the needy; giving comfort to the bereaved and suffering, light to those in ignorance, and knowledge to the seeker. Service is the coin of the Spirit, and he who serves others is likewise served by those more advanced than himself.

Our field of service is largely determined by our environment. We are born into a particular family; this marks out our family duties. We are born into a particular community; this marks out our communal duties. We are born into a particular nation; this marks out our national duties. For each man, then, his environment is such that the framework of his life is pre-determined to the extent of providing him with the conditions under which he shall live, labor and learn his lessons, repay the karma incurred, and fulfil the purpose of this incarnation. *Life then is measured, not in years, but in service rendered; not in age, but in achievement.*

Awareness of this fact may arrive at any time—in meditation or even amid the hurly-burly of everyday activity. In

a flash, as it were, the scene is illumined, a revelation received, in which new light on ourselves is disclosed, and we see ourselves as we really are. We "see" into the depths of our own personalities and learn the truth. And what do we find? Usually it is a welter of conflicting desires and motives. Often our diverse aims tend to frustrate one another, our energies are wasted by division, and our minds bewildered by lack of a clearly defined goal. Most of us wish to achieve something worthwhile and permanent, deserving the recognition of those whose judgment is of value, yet cry out because of the lack of opportunity—little realizing that opportunities must largely be created by ourselves.

There is no doubt that what is needed most for the good ordering of our life and the directing of our efforts, is a central aim and inspiring purpose. Some find it in the quest for wealth, power and fame; yet experience proves that these aims, when attained, fail to yield complete and abiding satisfaction. Contentment arises from the devotion of one's efforts to an ideal which transcends the personal self. He who has discovered his own place and work on earth, knows the purpose of this incarnation, and is patiently fulfilling his duties—such a one is building character and evolving.

It is truly stated that he alone is successful who accomplishes his mission on earth; and there is wisdom in periodically reviewing the path over which we have travelled, for in so doing inspiration seldom fails to come.

The aim of philosophy is to treat such problems as arise out of any attempt to understand life, and to appreciate the values which belong to human experience.

For example, if we tie our consciousness to the world of senses, relying exclusively upon them, we shall manifest a purely mundane objective self. If, on the other hand, the self is related to the spiritual side of our being, to contemplation, to the evaluation of experience, to the inner emotional

responses, to a wondering about our behavior and why we are motivated as we are—we shall display a developed mind. Further, if the self responds to intuition, to the subtle sensations of our being, we shall display the higher qualities that are within us. This self then displays the aggregate of the scale of personal qualities.

What man needs most of all, is a full conscious understanding of his own true self; a knowledge that he is a spiritual being, animating a physical body and inhabiting the earth-plane for a brief period of time, and upon the decease of his body, he continues to live with but a change of state in another environment, or on another plane of vibration. Here he has a real existence apart from his association with matter, or the physical body. Being of the same substance as the life-essence of the universe, he is likewise indestructible; he has always existed and for ever will continue to do so. Eternal life is not a state we acquire on becoming deceased, for man is living right here and now in the fullness of true eternal life, but very few are aware of this truth. Scientists now agree that matter is never destroyed: it only changes its appearance and manner of functioning.

The aim of all spiritual philosophy should be to acquaint mankind with its physical destiny and future life; to ensure that men harbor no fear of death, which, when viewed in its right perspective, should be welcomed by all mankind, for it offers freedom from this world of restrictions and limitations; and to enlighten all men so that those surviving the dead should not weep, but rather rejoice, knowing that the departed one has found freedom for greater self-expression.

The only way to gain a true practical knowledge of spiritual truths, is to cultivate our spiritual perception, to awaken the inner consciousness to a recognition of the knowledge available beyond sense-perception. He who has brought his whole being into consonance with the Universal Spirit, can

mentally enter into the very centre of things and recognize their nature; and those who can recognize the truth by spiritual perception do not depend upon the opinions of others, as their personal experience is always more convincing and satisfying than what amounts to second-hand information.

There are intellectual people who discredit this knowledge, because they are not able to comprehend the meaning of the term, "spiritual perception".

Spiritual illumination, when received, changes the man's outlook on life. He is no longer deceived by appearances, and that which he formerly considered the reality he sees as illusion, while the spiritual nature of the self and the spiritual life generally are recognized as Reality.

Material possessions are now seen as instruments to assist the unfolding of quality, release of power, and development of faculty; necessary in the course of evolution, but eventually becoming outgrown when insight is gained of spiritual truths.

His perspective of the relative importance of things also changes, and events in his life now receive their correct valuation as evolutionary factors. He begins to distinguish between the real and the false, the transitory and the enduring, and to foresee the result of action. He accepts the responsibility that knowledge brings, recognizes the existence of natural law, and observes that absolute justice rules the world, and that each man determines his own happiness and progress in life by his thoughts and actions.

The degree of spirituality in a man may be recognized by his attitude towards life and his fellows. He displays the quality of being in this world, but not belonging to it. He accepts and advances the doctrine of the brotherhood of man and has a readiness to assist all mankind. He is earnest and sincere, and often indifferent to the mundane interests of life. His character is seen in his sense of duty. He works for the upliftment of mankind, fighting vested interests and seeking

ever to improve man's lot. He fights ignorance and superstition, seeking to enlighten mankind. His motive is pure; he "renounces the fruits of action," as we would say. Hence spirituality is a quality peculiar to the individual, and it is displayed regardless of one's station in life.

From the foregoing it becomes self-evident that education should include the study of that philosophy which shows the principles and laws of Nature at work, whereby things, thoughts, qualities and events are produced; seeking to present a clear mental picture of the whole. Such a teaching contains the truth that sets free the mind of man.

All philosophy of life should aim at teaching man the meaning and worth of life, showing him that it is not without a purpose; and that he is an individual, not just one of a flock, fold or group, who is personally travelling the pathway of life. Then it should assist him on this pathway by providing him with all necessary information to enable him to accomplish successfully his mission on earth. For it is in proportion to his application of such knowledge that his progress is determined.

It should make clear the part man is playing in the scheme of things and the ends towards which he is moving. Our philosophy thus becomes the study of things that really matter, which is summed up in a gem of truth, given to the world by Annie Besant, which should be an inspiration and guidance to us all:

The total value of all knowledge is tested by its power to assist man to live his life. If it teaches him how to live, determines for him the best path to travel for the highest attainments, and nominates the conduct inductive for good character building—then it becomes beneficial to him; if not, then it is of little use or service to him.

B. G. HARRIS

THE KEY TO WORLD PEACE

By NELLIE K. TOREN

IS there such a key? And did the world ever use it? History does not say, but legend would seem to indicate that in the long, long ago such a magic key was used; otherwise there would be no stories of the Golden Age of man when, it is said, he lived in a peaceful world of happy work and play. Indeed, according to many an old legend told in different forms by the different races of mankind, in the beginning before recorded time, before time mattered, there was no distinction between work and play as we know it now. Why should there be in a world where all action was performed for the sheer joy in the activity itself, in a world which had not yet come under the influence of the power of the separative mind, a world in which man's as yet unencumbered mind responded to pure intelligence? The intuitive faculty was not darkened by a mind which knows too much and yet too little. Man knew that life here on earth was a splendid treasure, full of wonder and delight, a state in which he lived before he "ate of the fruit of the tree of knowledge"—before he was ready to digest it.

In *The Secret Doctrine*, in her explanation of Stanzas 6-7 in the Book of Dzryan, Madame Blavatsky makes some illuminating comments on primitive man, which are most interesting and not difficult to understand; she quotes the following passage from the historian Carlyle because, she says, this feeling of irrepressible, instinctive aspiration in primitive man is

beautifully, and one may say intuitionally, described by him:

The great antique heart—how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the Earth; making all the Earth a mystic Temple to him, the Earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . Wonder, miracle, encompass the man; he lives in an element of miracle. . . A great Law of Duty, high as these two Infinitudes [heaven and hell], dwarfing all else, annihilating all else . . . it was a Reality, and it is one: the garment only of it is dead; the essence of it lives through all Times and all Eternity.¹

Is it this Reality which Krishnamurti talks about—and which it is so hard for us to find because we live in an age in which mind is the dominant force? It is not intelligence, for intelligence endeavors to make use of all the power which can be expressed by man as a whole. With our trained and “working” mind we see parts, endeavor to fit parts together; we find isolated facts which we fit together in an experimental way, and so we find an ever-increasing knowledge of how forms are made to work; in our pursuit of this knowledge we have obtained considerable power over our material environment, and now through the mind we are beginning to understand something of the effect of the very tangible “intangibles”—mind, emotion, thoughts, feelings—on the physical body. Only, somewhere on the way, man has lost the sense of joy in life; we have lost the spontaneous happiness of a people free from the cares of the mind.

But do not let us misunderstand; the use of our mental power has brought us to the place where we can and may make of this world a happy and exciting home for all mankind, if only we will use the key which shall open the door to the peaceful co-operation of all men in the work of building a sane and beautiful world—fit for the God of Life to live in.

¹ *Past and Present*, p. 104 (1874).

Where “the Earth's business [shall be] all a kind of worship”; does that seem so impossible? I think not. Here and now one may catch glimpses of such a possibility; one can try the experiment on oneself to make all *our* earth's business a kind of worship. It will not be an easy experiment even with only oneself to deal with, but we must begin at our own point of being. Unfortunately, we usually want to begin with the world at large; it is easier!

First we must find the key, but where and what is this key? Like most of the lovely things in life which we do not see, because we take them for granted and so never find out what they really mean, the key to world peace lies at hand; it lies in a word which we carelessly repeat without thought of its deeper meaning and vast implication:

Armed with the key of charity, of love and tender mercy, thou art secure before the gate of Dāna; the gate that standeth at the entrance of the Path.¹

In the Christian Bible we have it thus:

Faith, hope, charity . . . but the greatest of these is charity.

Charity? But we are the most charitable of peoples, never was the world so full of charitable organizations; never was the world so full of the desire and the means to help the unfortunate and the needy.

Charity has indeed become big business, appeals for funds drop into our letter-box many times a month in spite of community chests and welfare agencies; a man who begs for bread in the streets of our western world is arrested for vagrancy, he must go to this or that organization for help—this kind of charity is an impersonal matter, run on business lines. These organizations do a certain amount of good, perhaps it is the only way possible under present conditions; but we must not forget that in spite of the many well-organized efforts to help the needy there

¹ *The Voice of the Silence*.

are many thousands in many parts of the world who still are in dire need of the basic necessities of food and shelter. Our organized charities are obviously not the answer to world problems of distribution.

In the old days charity involved a certain amount of contact between giver and receiver, when it was not a business transaction but a duty to be attended to personally. But this method developed a certain amount of the sense of superiority and inferiority between giver and receiver; even now there are people who would rather die than receive charity, feeling that it would degrade them.

In Christian lands this idea of charity has been brought about partly by a very materialistic reading of the text: "It is more blessed to give than to receive," making the giver superior to the receiver; and by a wise dispensation of Providence, "the poor you have always with you"; if there were no poor to receive how could the charitable become blessed? But is not the receiver an equal to the giver in that he is the other half of the act? Is it not more difficult to be a gracious receiver than a generous donor? We all like to give not only our money, if we have some to spare, but also our opinions. Receiving is another matter; yet how much we could receive from one another if we did not live in shuttered houses.

We have come to the point in our civilization where there should be no need for charity in the narrow sense in which it has been used; there should be no need for anyone, anywhere, to be in want of food, clothing and shelter, in want of care in sickness or disaster, no need for anyone to look for work and find none.

The dictionary defines Charity as "a disposition to relieve the wants of others, benevolence"; and then follows the important part for our present dilemma in the world crisis: "a disposition to think well or judge favorably of others, supreme love to God, and universal good-will to man."

If we had charity of soul, if we had the strength of mind to implement the universal good-will to men, we would use the key of charity to unlock the door of the possessive mind; if East and West had the courage to use that key, they would say, each to the other: "How foolish can man be, using the power locked in the atom to destroy each other. How shamed must our generation become in the sight of God and man. Come, let us destroy these deadly weapons, which each of us tells our people are for defence, but which we know in our hearts are for war, for the destruction of the family of peoples, of their homes, of their cities, of their women and children."

If we had that charity of mind and heart which must be the prelude to the new age—which cannot be "born" until we the people of today prepare the cradle—then the making of instruments of death and destruction would cease by international law; all the workmen who are compelled to make armaments by the necessity of earning a living would be freed for useful work; all the millions invested for the needs of war could be freed for works of peace; all the scientists who are laboring to develop instruments for death could be employed on the many problems of life. There is so much to be done in the ways of peace before our world is ready for the coming of the new age. In one of the letters from the Masters, we are told that when we have made the world fit to receive them, then Buddha-like children will be born.

Therefore it is evident that we need to bring into our lives "a disposition to think well or judge favorably of others, supreme love to God, and universal good-will to man". This must be the charity of the new age.

The new age will and can come only as nations are willing to live by this kind of charity; it may take a long time, but nations are made up of individuals, so we can all start with ourselves. Each of us may have his own way of solving the

problem of love to God and universal good-will to man. We may consider that we are part of the universe, so are our relatives, so the people with whom we do business, the members of our Lodges, of our Churches—all with whom we come in contact. Then the idea of universal good-will will not be an abstraction; it is something we need to feel in all our daily living. Now what do we mean by "supreme love to God"? The word "God" means many things to many people. But let us say the great need for men is a supreme love of Life; for the life which animates all beings, human and other forms, is the same in all and flows from the same fountain of Life or God. If we think about these "mysteries" we shall come to a deeper understanding and learn to love all the many members of the great company of bodies and forms.

To turn to the subject of faith, without which we cannot attain charity, what do we mean by the word faith? To most people it seems to mean the same as belief; a man has a certain religious faith, be it in the Christian religion or in any one of the many faiths which man professes to believe in. Religions and their divisions are based on belief in a certain doctrine or creed and to many are a comfort in their daily living. But this is not faith.

Faith is not of the mind; it cannot be argued about or taught, each must find it for himself, in his own way, in his own time, as he goes about the daily business of living. It does not matter what or where our place in the world may be; whether we be high or low in the social scale, whether we be artist or factory worker, to work with both hand and brain is a necessity; we forget that all creative work is expressed through the hands. From work well done man finds faith in himself, then comes the dawn of understanding, and he stands on his own feet, for he has found faith in the life within him. He has no fear, and having no fear, he has no hates or jealousies; for as man grows he sees that the life

within him, through which he is, that life which sustains him, is universal; all men are sustained by that same life which causes the heart to beat, the body to function, which itself is free in all forms though needing forms, bodies, in which to work for the creating of worlds and universes, all Nature, animals and man.

This, then, is the true faith, Faith in Life, faith which each must find within the heart of his being. "Thy faith shall make thee whole" is a simple statement of a deep truth. Because, only through the awakening of faith in the One Life, which sustains, creates and destroys all men, all creatures, all Nature, does the meaning of the wholeness of all Life begin to dawn within our conscious selves. Then we trust life, and trusting life we trust each other. We speak of the waters of life, or the sea of life; these sayings tell us of the way in which the deeps of "living Life" will sustain us if we have faith. Just as in swimming, if we have no fear of the sea and lie down on the water, relaxed in the form of a cross, the water will hold us up and we can rest awhile, so, too, will Life sustain us if we have faith.

Is not all the trouble of our present times due to the simple fact that we do not trust each other? We know the old age is passing, past; but we disagree violently on the proper way to usher in the new age to which we all look forward. Yet Life, with its myriad forms, rejoices in differences. Nations have different ways of conducting their business, their economics, their political affairs; none are perfect; yet each is convinced that his nation is the example for all the world to follow! Within each nation there are bitter disputes as to how its perfect system could best be made to work; and in their disputes within and without, the nations and people will not recognize that the same Life sustains them all. Indeed, are not all our human predicaments due to our ignorance of these "facts of Life"?

We may be proud of our new-found knowledge of the atom and the power within it, the power which, if it could have been kept secret in one nation only, would have enabled that nation to dominate the world not by the power of the sword but by exploding the atom. But other nations also have that secret, and all are afraid to use it, because the "enemy" will retaliate. Therefore, we have the seeming paradox that this fear may work for the common good and be the means of bringing the nations together in a common work for the betterment of all; from which may come understanding, each of the other. Then the power of the atom will be safely released, and used to create and build for man a world in which poverty and want, fear and hatred, will no longer darken his days, and blind his eyes to the joy and ecstasy of Life; and all earth's business will again become "a kind of worship". Then we shall be ready to receive Buddha-like children—all this when we have faith in Life; uncreate yet ever-creating; eternal, living in the here and the now.

Here are a few lines from Scriabine's *Poem of Ecstasy*. The music, the words, speak of the dance of Shiva; the dance of Life; the eternal Spirit which is Life and which we could perchance know, feel—if we had faith in Life. "The Spirit playing, the Spirit longing . . ." and then the concluding verse:

I already dwell in thee, O my world,
Thy dream of me—'twas I coming into existence. . .
And thou art all—one wave of freedom and bliss. . .
By a general conflagration the universe is embraced,
The Spirit is at the height of being, and He feels the tide unending
Of the divine power of free will. He is all daring:
What menaced, now is excitement,
What terrified, is now delight. . .
And the universe resounds with the joyful cry, *I am*.

NELLIE K. TOREN

THE CROSS OF POWER

By E. M. LAVENDER

THE simple form of the Tau Cross in the plain T shape exists without the circle above the bar; it has *three arms equal* in length. The horizontal line is a diameter of a circle, the vertical line half a diameter. It is said to be the first symbol in the evolutionary symbols, after the unity, symbolized by the circle, has thrown itself into manifestation, which is portrayed by the circle with the horizontal diagonal. (Why that first division should appear as horizontal is perhaps one of the mysteries of space.) The two directions of the Tau Cross represent the poles of manifestation—the vertical being the active, and the horizontal the receptive.

The more commonly used form of it is the Handled Cross, Crux Ansata, or the Egyptian Ankh, and it shows a circle at the meeting-point of the two poles resting on the vertical and above the horizontal bar. It is now the symbol of Spirit that descended into matter, was there crucified, and now rests triumphant above the poles, a symbol of resurrection. H. P. Blavatsky says:

It symbolizes the descent into manifestation of the Divine Principle which created human beings and stepped them from the "Infinite into finite life," that the Divine has voluntarily exiled Itself, to descend, for incarnating purposes, to a lower plane, and thus transform the animal of clay into an immortal God.

A symbol is a sign of power, and often by its various uses or forms, insight is gained into shades of meaning that fill

out the richness of the whole. For instance, the astrological symbol for Venus is really a Tau cross. In the Egyptian form, Venus is Isis. In the form of Venus, the symbol  implies that man and all bodily life have fallen out of the circle of Divine Life, or Unity, into physical generation, male and female, and are again rising with the circle above the cross.

The emblem for the Earth is the sign of Venus reversed—with the circle trampled below the cross. It is Isis who re-assembles the scattered fragments of Horus, born into manifestation. Venus is the symbolic planet of the causal mind, the social mind, the mind used in calm and with poise. It is by means of this awakened, higher, reflective mind that man raises himself from the world of personality into the world of individuality.

The concept of preservation, or more fully, of resurrection and immortality, shines out in different forms from people to people. The Egyptian Ankh was the sign of life, depicted as given to departed souls that they might live again. The Hebrew form of the cross is said to be the Tau; it too is used as showing safety or preservation. Ankh signifies in Hebrew, "my life, my being". It was the sign that was marked over the door, upon the lintels, in houses where the people were "safe," when the Angel of Death passed over the land to destroy. They were safe, as the symbol was the sign of life.

At a later time in Biblical story, it was again the symbol of regeneration—as is Venus, the higher-mind sign. In the *Book of Ezekiel* it is written that, when the city was to be destroyed for wickedness, certain men were to be preserved alive,—those who were regenerate. The sign Tau was placed on their foreheads so that the Angel was commanded by the Lord:

Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men, that sigh and that cry

for all the abominations that be done in the midst thereof. Slay . . . but come not near any man upon whom is the mark.

In the Vulgate version, the words used are "signa Thau," and in the Douay translation, "mark Thau".

The Tau cross was said ideally to be the last instrument used in marking or testing the work of builders. Here the cross is used in the sense of limitation. It is the cross of matter. Its handle, the circle, appears to have taken a different shape when the cross was wielded; apparently the weight of the cross pulled the circle into a loop, an egg-shaped ellipse, with the point below, at the intersecting lines. That the circle indicating Spirit should become the handle that enables the cross to be wielded is itself emblematic of the triumph of life. But, in the usual representations of the Tau cross, as the cross of triumph, as the Spirit triumphant, the shape is that of the reversed Tau cross, with the vertical half-diameter above the horizontal diameter—an inverted "T".

The circle has disappeared. This is the later form in the story of the evolution of symbolism. It is the sign used in Masonic systems of the past master who is entitled to use it as the emblem of the conquest of the trinity of the personality. As the sign of triumphant Spirit, it appears in art forms, where the halo around the head of the Christ, or a saint, is shown; a circle with the inverted Tau cross in the upper semi-circle, while the head of the revered saint is in the lower semi-circle, with the crown of the head at the centre, so that the cross of spiritual victory shines out in the nimbus around the head.

The inverted Tau or cross of victory appears again in the symbol of the triple Tau. This is a key to the mysteries of form. It is also used as a type of divine hammer, which,  when its power was used, produced the divine forms. The angles at the junction points in the triple Tau show eight right angles. Used thus, once, it is the key

to the primary Platonic solid, the tetrahedron, where the angles of the four faces make eight right angles. The other four Platonic solids spring from this form. Like it, they are the outward shapes formed from the initial lines of force. Just as from the unity, where there is a fundamental possibility of division into seven, and from that to all the permutations and combinations thereof, so from the primal lines of force are there combinations that make the outward shapes of the octahedron, the cube, the icosahedron and the dodecahedron. The keys for these are two times the triple Tau, three times, four times and nine times. These are the equivalents in terms of angles of those contained in the superficies of the solids: 16, 24, 40, and 72 right angles. This can be proved again by geometry. With the point and the sphere there are seven forms which were the toys of the infant God Bacchus. In his play he produced the world. The first four Platonic solids are also the symbols for the elements fire, air, earth, water respectively. The fifth, the dodecahedron, is said by H. P. Blavatsky to be the plan of the universe.

The power in a tool is according to the use made of it. The mighty steam-hammer may be used to break up unwanted materials, or quickly adjusted to crack a walnut shell and keep the kernel whole. In the Tau symbol there are shown the two elemental forces—in the earth, motion and gravitation; in man's life, Spirit and matter.

First, Light out of the boundless aether, cold, silent, dark; Life then comes to work with Light. From them Love is born into the world, Spirit triumphant. In the hands of the victorious man, Love is born by the wielding of the forces of the cross of power, within the serpent of Eternity.

E. M. LAVENDER

THE CORDS THAT BIND

By FRED MORGAN

THE law of Karma, better known in the western world as cause and effect, is not easily understood, partly because we live in a world of apparent separateness and fail to see life and form as one indivisible and indestructible whole.

There is a basic affinity that binds all forms—from the lowest physical to those on higher planes of Nature where separateness ceases, the opposites blend, and time and space have no significance.

When this is deeply understood we realize that every thought, feeling or deed changes the balance and relationship of the whole. Not only is the balance changed but he who caused the change is inevitably related to the effect. When the imprint of heart, mind or hand is laid upon the impressionable memory of Nature the record is indelible and complete.

We are a part of a constant play of forces that create discord or harmony. It is as if an invisible and resilient cord tied us to the source, to the Creator. Selfishness in all its forms pulls us from the source; love draws us closer.

In a seemingly most complex manner, we are tied in a similar way to all other forms of life, and nothing is insignificant or ineffectual. The tumbling of a pebble may displace a mountain, or a careless word have repercussions of immense weight and significance.

Death makes no change in the cords that bind us to the source and to all other forms of life. We have moved our

consciousness from one plane of life to another, but still the effects of past works, good or evil, await our return at rebirth.

In the heaven-world we look back upon our previous life and see with unveiled eyes the good and evil wrought, and absorb into our imperishable parts the essence of our experience, thus becoming wiser.

Drawn by desire again into the world of opposites and separateness, we pick up the kârmic cords of the past. It is as if we returned home after a long absence to discover the house and garden just as we had left it. The evidence is there of wise or foolish living; the neighbors are friend or foe as we had made them; the garden flourishes with flowers or weeds in evidence of neglect or cultivation. We inherit what we had left behind—but we are wiser from experience.

And so in this new incarnation we proceed to play with kârmic cords, both great and small, that tie us to futility and pain, or give us pleasure. We feel the pull of cords that previously we had tied, but about which we have no memory, for the present physical instrument of memory had no part in previous lives.

Held by these cords of karma and measured with exactness are the vagrant thoughts and casual feelings that build the worlds of future lives. They are the ingredients of a future dish that will be placed before us whether bitter or savory—a concoction of our own making. And so with profound thought and deep emotion; they are forces linked to the one who sent them on their way, and to whom they will in time return in anguish or delight.

The wise man sees the workings of the law, the oneness of all life, and the continuity of consciousness. He seeks no escape but strives to understand. His every act and thought and feeling move with the law to bring unity and peace. In simplicity he sees a vital and compelling need, a fertile soil of beauty and creativeness. In the tumult of ambition and

pursuit, in the desperate efforts to achieve security in transient things, in all that flaunts the personality, the wise man sees the bonds that tie him to the rounds of birth and death.

And in responding to the effects created by past follies he avoids further involvement. He is not angered by loss or frustration, for he knows he well can lose what the world may offer. He suffers apparent injustice without defence, and with an alert and tranquil mind invites beauty, which is truth.

We are the creatures of a remote past that has dipped deep into the grossest matter. We have woven a web of cruel and fantastic tenacity that thwarts our efforts to escape into the free air of spiritual perception. The mind explores the limited circumference of its scope while truth lies at the centre. This vast area between centre and circumference is the field of cause and effect, the battle-ground of opposites, where life after life the persevering and perverse personality wages a war for security, identity and salvation in all their strange and subtle forms.

Only when this battle-ground of opposites is understood by the seeker who stands aloof in the deeper sense, will he feel the truly creative impulse of the Spirit. And this will be understood only in the truly creative present. Constantly alert, the spiritual aspirant relates himself to "what is" rather than to what might be or should be, for only thus can he discover the cause of misery and discord.

It is not easy to be constantly alert to deeper cause and purpose, for the seeker after truth has for many, many lives given rein to careless thought and feeling, and so the habit persists. Moreover, he is part of a restless surging wave of life that bids heavily for his engagement.

So, to move forward, he must first loosen the cords that hold him to the folly of pursuit and the parade of personality, by refusing to respond. The whole is not discovered by nurturing the parts, but by seeing and understanding the parts in

their relationship to the whole. The whole is inward and the parts are outward. Truth cannot be reflected on the agitated surface of a mind that is still engaged in the play of opposites and the identity of self.

And yet he has to live in a world of tumult and confusion, related to things distant and intimate, that crash in upon his sensitive equipment of consciousness. Here the practical application of occult knowledge comes to the rescue of the beleaguered aspirant. He avoids response to trivia and becomes an oasis in the desert of dispute. Silent and alert, he sees the chaotic scene around him, but stands aloof as one who watches an ant-hill prodded with a stick.

This retreat into simplicity and harmlessness opens the way to true creativeness and awakening power. The personality subdued becomes the vehicle of celestial force, focusing its light and beauty and becoming, to those ready to respond, an inspiration and a challenge.

FRED MORGAN

DRUIDIC APHORISMS

No want but the want of God;
 No gain but the gaining of God;
 No loss but the loss of God;
 No enough but enough of God;
 No infinite but God;
 No knowing but God;
 No all-existent but God;
 No all-powerful but God;
 There is nothing in every thing but God;
 There is no whole but God;
 There is no God but the Whole.

Trans by D. J. WILLIAMS

THE LOVE OF GOD

By CLARA M. CODD

PERHAPS there has been a tendency amongst us in the past to place the chief emphasis upon the realization of the Master's presence, and not enough upon the still more important realization of the Divine Life. The Master K. H. gives us a hint in His last letter to Dr. Besant: "Are we to be propitiated and made idols of . . . Let the devotion and service be to that Supreme Spirit alone of which each one is a part." He was, after all, but reiterating the words of the Christ, who, when asked which was the greatest commandment, said that the first and greatest was that we should love the Lord our God with all our hearts and with all our souls and with all our minds.

The secret of all spiritual advance and growth is the love of God, the Eternal Loveliness. But how can we love something we do not know and have not seen?

Perhaps we should first realize that we have the ability within us to "love Him because He first loved us". Love is the foundation key-note of the universe, the chief attribute of the manifested Logos. The majestic march of the heavenly order shows us this. If hate or disharmony ruled, the universe would have disappeared long ago. Sometimes in this sad world we can hardly believe that. But love is not the weak sentimental thing we often think it is. The purest, highest love is to desire the highest good of that which is beloved, and not to take away from it the means, however painful, of its

growth. The old Gnostics had a very beautiful way of describing why we were all created. They said that God was lonely by Himself, and so He created many duplicates of Himself so that He had something to love and to be loved by. Patanjali says that the universe was created for us to grow in.

So there are two aspects of love in the universe: the love of the Eternal Life for us, and our love of Him. Dr. Besant, speaking on the Love of God, at the Liberal Catholic Church in London, said it was all round us like electricity, and what we had to do was to open our hearts and minds to it. For love evokes love.

To love what seems an abstraction is very difficult for the embodied. So we first learn to love the little reflections of the Divine Love down here. Mazzini called the great, the sublime or the beautiful, the "shadows of God upon earth". Now whatever a man loves and dwells upon in thought causes his inner self to take on the likeness of that which he contemplates. That is why St. Paul told his people to "think on these things," because by so doing we are changed into the same image from glory to glory.

Then again we can see them in those obscure incarnations of Deity, our brother-men. Human love, when it is unselfish and pure, is a far-away reflection of the Divine Love. Robert Browning wrote:

I shall behold Thee face to face,
O God! and in Thy light retrace
How, in all I loved here, still wast Thou.

Thus developing our love-nature by loving all life, how do we learn to "love God"? I think that there is only one factor in us that can truly love God, that which is His Son in us and of like nature with Him, and that is our own Ego or Higher Self. It is deep answering unto deep.

The steady practice of meditation, both upon the metaphysical forms of the Eternal Life, and upon its "fairest forms,"

among which is pre-eminently the thought of the Master, brings us slowly but surely into touch with our own Divinity within, and awakens in us finally the ability to love God. To be able to love God and to know oneself beloved by Him is bliss and power unspeakable. The first faint intimations of that Divine Love sometimes come as a Divine Smile; and the soul of man smiles back.

The highest "shadows" of God are Light, Love and Life. Light is the symbol of God in the mind, the Light that lighteth every man that cometh into the world. An advanced state of meditation brings the consciousness of a wonderful interior light. Love is the symbol of God in our hearts; it surrounds and permeates us like everlasting arms. And in the Eternal Life we live and move and have our being, for nowhere can we stray beyond His love and care.

To some, most blessed of all is to worship Him in His "fairest form". To many, this will be the Lord Christ, or a Master of the Wisdom, or an Ishta-deva, which is the personalized form of Deity, such as the Lord Shri Krishna. But we should never forget to pass on from thence to the Unmanifest. For That is the One Life throbbing in us all, and our real usefulness to the Master begins when we are somewhat in touch with That, when That can use us as a channel, can heighten the magnetic radiations of our tuned personality, and thus reach and attract others.

The second commandment is to love our neighbors as ourselves. At that last talk with His disciples before His death the Lord Christ said that He gave them a new commandment, that they should love one another as *He had loved them*. Ah! how did He love? St. Therese of Lisieux pondered long on that. Perhaps it is the difference between *eros* and *agapé*, loving with our solar plexus or with our glowing, impersonal heart chakram.

CLARA M. CODD

REVIEWS

The Rise and Fall of the Maya Civilization, by J. Eric S. Thompson; Gollancz, London, pp. 288, price 21s.

The author of this book is an archaeologist with the Carnegie Institute of Washington, and has spent twenty-five years investigating Maya temples, artifacts and minutiae. During that time he has made ten field trips into the Maya area. He is considered by other scientists in his field of research as an expert interpreter of Maya hieroglyphic writing.

There is in this book the unusual philosophical treatment of the subject by a scientist, which makes easy and interesting reading for the layman. The author has been criticized by some scientists for the inclusion of a chapter containing four fictional episodes in the daily life of the Maya. That criticism is understandable, for, while the stories are interesting, they are the product of the author's imagination, and so would seem to have no authentic value for the reader who is seriously interested in Maya history and civilization. However,

by far the greater portion of the book concerns itself with material related to the title, and covers the history of the Maya from about 500 B.C. to the middle of the sixteenth century. The various temples around which are grouped stelae, covered with hieroglyphic writings, drawings and paintings, constitute the main source of the author's information, although burial shafts under the temples and the sacred wells contributed artifacts of all sorts that told their own story.

From a study of the evidence over a long period of years, Mr. Thompson concludes that the rise of the Maya civilization was the result of the influence of their religion. It made them a disciplined, socially conscious, selfless people, and stimulated them to creative activity that developed beautiful and useful offerings for the gods. Sacrifice was the dominant principle in their lives. Even the priestly hierarchy was beneficent in its absolute rule. The whole civilization seems to have evolved in an atmosphere of other-worldliness peopled by the gods, in which

material things were not important except in so far as they served the gods. The author sees the Maya, therefore, as completely unprepared physically and psychologically to resist the Mexican conquerors from the north. With the conquerors came an emphasis on materiality, secular rule, exploitation of the people. The old ceremonial centres, and even some of the temples, became residential centres and markets. Some of the Maya were killed, some moved to remote territory, and some adapted themselves and were absorbed into the new order. And so the civilization perished when the purpose of its life was destroyed. Such, in brief, is the author's opinion of the cause of the rise and fall of Maya civilization. That civilization passed through three periods—Formative, Classic, and Mexican, the last being the period of deterioration.

The book contains most fascinating descriptions of the achievements of the Maya in the fields of science and art. The accuracy of their astronomical calculations, going back hundreds of thousands of years, is recognized with amazement by scientists today. Their architecture with its corbelled vaults was already established when the first Gothic architecture was just beginning.

Of the many ceremonial centres, with their pyramids, temples, courts

and processional roads, nineteen have been discovered, one of the greatest of which is at Tikal. The author's description of his first view of Tikal must prove a moving experience for any reader.

In the book are reported many concepts held by the Maya, of the creation and the nature of the universe, that should be interesting to Theosophists.

There are 65 photographic plates and 47 illustrations in the book, an interesting map, a fine bibliography of comparative material by other scientists, a very full index, and at the end of the text a synopsis of Maya history.

The book is worthwhile, chiefly because of the authenticity of its source material and its thoughtful conclusions.

DONNA LORD

The Roman Mind, by M. L. Clarke, Cohen and West Ltd., London, pp. 168, price 18s.

This book traces the development of the Roman mind from its ancient parochial moorings to pride of sovereignty and power over the then known world. At first the family, the State and the Roman gods played an important role in the development of the individual. Their high purpose was to maintain and if possible to heighten the family honor by noble military service to the nation. It was learning by

example and experience through the father.

After the defeat of Carthage, all enemies of Rome being vanquished, patriotism and disinterested service to the State began to wane. It was at this time, about the middle of the second century B.C., that the conquered Greeks began to pour into the cities of Italy bringing with them their vast learning, expert knowledge and teaching experience, and their systematic textbooks to teach their conquerors in the language of Greece. Their systems of rhetoric and philosophy, Epicureanism and Stoicism, were taught in the schools, and many Romans became their ardent and apt pupils. The name of the Greek historian Polybius is important in that his pupils were Scipio Aemilianus and the younger Cato. Epicurean philosophy, though popular for a time, did not last. According to it, family life, love, marriage, literature and arts, though quite natural, were thought to be unnecessary.

By and by it gave way to the sterner and more human philosophy of the Stoic school. Man, according to this school, differed from other creations because of his peculiar endowment of the reasoning faculty modelled on the divine mind which was behind all natural phenomena. In his inner nature he was God Himself. But the advocacy of this profoundly inspiring doctrine

was vitiated by a lack of fire and warmth of appeal. The early founders, Chrysippus in particular, were tedious and unattractive. The moral teaching too was in some ways "repellent," though Rutilius Rufus was noted for the blamelessness of his private life.

In the age of Cicero, Stoicism was represented by Cato the younger. Though he exemplified the best in this philosophy, he displayed a callousness in sexual morality in the treatment of his wife Mercia. While reason was exalted, emotions and social instincts were starved. Man was thought to be superior and all creations were meant for his enjoyment. Probably the later Christian view in this respect was an echo of this assumption.

Cicero played an important role in the political life of Rome in the first century B.C. He was a master of rhetoric and style, and fully conscious of the power of speech. At the advent of Caesar, in 45 B.C. when he was 61, he found himself without any political preoccupations. The death of his daughter at this time was a grievous blow, and it drove him for solace to philosophy. He thought that, while politics made man a slave, philosophy gave him freedom. But there was a conflict in him between philosophy and his Roman upbringing. His sceptical approach to the problem of deity at one time, and his ardent advocacy

of divination and augury at another were strongly contradictory. It was typical of the attitude of the average Roman whose Stoic philosophy sat lightly on him.

The poets Horace and Virgil were also influenced by Greek philosophy, especially the Stoic, though political expediency made them sing the praise of Augustus. From Augustus down to the time of Marcus Aurelius, in spite of a decline in interest, Greek influence still held. To Marcus Aurelius, the spiritual successor of Epictetus, life at court appeared like a step-mother while his true mother, said he, was philosophy. The main strength of Roman religion lay in its association with patriotism though its edge was dulled under the emperors.

Stoicism was a way of life and the empirical Roman mind in Marcus Aurelius emphasizes the importance of being good rather than the discussion as to how a good man should behave. A really good and brave man, says Seneca, inspires a sense of reverence in you. "What else is Nature but God and the divine reason immanent in the universe and its parts?"—here Seneca expresses the Hindu view.

One important aspect of Roman thought was the idea underlying the word "Humanitas". Though it has come to mean learning and education in the liberal arts, as interpreted by the Greeks it meant

adaptability and general good-will towards men. It is humaneness and all social graces of behavior. For Cicero and Pliny, it is kindness and consideration for others. This idea is the special contribution of Rome and Greece to human thought.

The reviewer has found the volume most interesting, especially the author's originality of treatment of the subject and able analysis showing how Greek thought influenced and moulded the thought-patterns of the Romans.

N. R. SUBRAMANYAM

Education in the New Age, by Alice A. Bailey. Lucis Press Ltd., London, pp. 174, price 15s.

The author is described on the wrapper as "a recognized authority on international relations, widely known both in Europe and America as a lecturer, teacher and author . . . of books on occult and esoteric subjects".

The book claims to deal with "advanced psychology and the nature of man and his evolution as affording the principles on which changes should be made".

The reviewer has noted a broad vision; there is much material of a directive quality in the book, useful to both teachers and parents, if they can surmount the hurdles of, first, the fact that the author disclaims the authorship of the work, she is

merely the amanuensis for one far advanced in evolution, and second, the constant use of the word *antahkarana*, which is not fully explained until near the end of the book.

Much stress is laid on the building of the antahkarana (the bridge) as the important integrating factor. It is concerned with bridging the gaps—within the human form (co-ordination of aspects), between the personality and soul, between the man and other human beings, and between the man and his enviroing world.

The book was first printed in the U.S.A., and then in England; both in 1954.

N. FINLAYSON

The Opening of the Doors of the Mind, by L. C. Soper, T.P.H., London, pp. 24, price 1s. 6d.

This is the Blavatsky Lecture delivered at the annual Convention of the Theosophical Society in England, at Besant Hall, London, on May 19, 1956. The annual Blavatsky Lecture was instituted by the Theosophical Society in England in 1917, with the direction that it should "take the form of a speech or paper based on some original research in connection with the writings of Madame Blavatsky".

Mr. Soper's lecture deals with the spiritual life to be led by one for whom the "doors of the mind"

have opened, this spiritual life being defined as "the direct perception of that which is beyond the mind, by whatsoever name we choose to call it—God, Truth, Reality, the Eternal, or simply That which Is". Quoting the statement in *The Voice of the Silence* that "the mind is the great slayer of the Real," the author proceeds to tell us what the mind is and how it works. It is only when we understand the workings of the mind that we shall be able to come to spontaneous action, a capacity for direct experience. Then suddenly, unsought, the Real may be experienced. The Real is only to be found in life itself. As the Real comes into being, the ego dissolves and thenceforth the consciousness is centred at the Buddhic level. How to reconcile evolution with the attainment of illumination is next dealt with. Evolution is described as a process of "life—not self—fulfilment," a continuous creation. Finally the author speaks of the nature of Reality which is "infinite and eternal beyond spatio-temporal extension," which has to be realized for oneself by a "self-forgetting attentiveness," in relation to the world, not away from it.

This pamphlet is well worthy of study, being yet another expression of the spirit of the new age which is coming into being.

KATHERINE A. BEECHY

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1956

FINANCIAL STATEMENT

The following receipts from 1st March 1956 to 30th June 1956 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in Australia	1955	£43-15-7	...	581	7	3
„ Argentina		\$64.00	...	303	5	6
„ Norway		£9-13-2	...	127	14	0
„ England	1955-56	£134-1-5	...	1,778	5	6
„ Wales	1955-56	£11-19-9	...	159	0	0
„ Belgium	1953-54	£17-6-7	...	229	9	3
„ Switzerland	1953-54-55	£71-0-3	...	940	14	6
„ Italy	1954	£9-3-8	...	121	11	0
„ Netherlands	1954-55	£151-1-4	...	2,001	10	3
„ Germany	1954-55	£36-17-10	...	488	13	0
„ Austria	1954-55, 1955-56	£49-10-1	...	655	14	9
„ Portugal		£15-17-2	...	209	13	0
„ West Africa	1956	£10-6-2	...	135	9	0
Mrs. Mona Cotter	1955-56	...	...	26	9	0
Mr. Mouni Sadhu	1956	...	...	13	4	0
Prof. J. E. Marcault	1954-55-56	£3-0-0	...	39	6	0
Madame Suzanne Bock	1955-56	£2-0-0	...	26	9	0
				7,839	11	0

DONATIONS (GENERAL)

			Rs	A.	P.
The T.S. in Switzerland	£66-3-4	...	876	11	6
„ Netherlands	£12-19-6	...	171	14	9
Belgaum Lodge	...	...	7	0	0
Through Mrs. Mary Brotherton	...	...	5	0	0
Three Japanese Visitors	...	...	10	0	0
Mr. Leslie Pielou, Dublin	£0-12-1	...	7	14	0
Mr. P. C. Harper, Kuala Lumpur	...	...	3	10	0
Anonymous	...	...	100	0	0
Anonymous	...	...	2	0	0
Anonymous	...	...	19	8	0
			1,203	10	3

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
The T.S. in Venezuela	\$101.50	...	477	9	0
„ Puerto Rico	\$60.00	...	280	0	0
„ Mexico	\$30.00	...	138	9	6
„ Norway	£39-12-6	...	526	1	0
„ Australia	A£50-0-0	...	528	9	9
„ England	£10-16-6	...	143	9	3
„ U.S.A.	\$5638.18	...	26,582	4	9
„ Wales	£2-3-9	...	29	0	3
„ Portugal	£3-1-9	...	41	0	6
Mombasa Lodge	...	...	107	0	0
Universal Success Lodge, Bangarapet	...	...	10	0	0
Rohit Lodge, Ahmedabad	...	...	15	0	0
Sanatan Lodge, Surat	...	...	1	8	0
Sarvahitkari Lodge, Gorakhpur	...	...	12	0	0
Bhavnagar Lodge	...	...	31	0	0
Ahmedabad Lodge	...	...	15	0	0
Anand Lodge, Juhu, Bombay	...	...	78	0	0
Samastipur Lodge	...	...	3	0	0
Charada Lodge, North Gujarat	...	...	51	0	0
Sri Krishna Lodge, Guntur	...	...	8	0	0
Nairobi Lodge	...	...	278	0	0
Krishna Lodge, Zanzibar	...	...	208	0	0

Rs. A. P.

Jai Jalaram Lodge, Thika, East Africa	...	...	100	0	0
Perth Lodge	A£21-12-0	...	228	7	9
Blavatsky Lodge, Sydney	A£12-2-6	...	128	4	0
Annie Besant Lodge, Huizen	£8-2-0	...	106	6	0
Pratibha Lodge, Managua, Nicaragua	\$16.00	...	73	7	0
Bombay Theosophical Federation	...	...	152	8	0
Some members in Holland	£9-8-4	...	123	10	0
Kashi Tattwa Sabha, Banaras, through Dr. G. R. Phansalkar	...	...	53	0	0
Dr. Gulbai F. Broacha, Jaipur	...	...	5	0	0
D.R.D., Adyar	...	...	25	0	0
Mr. P. G. Dingomal, Johannesburg	...	...	16	8	0
Mr. George Hall, Ojai, California	...	...	100	0	0
Mrs. M. Brotherton through Dr. G. Broacha, Jaipur	...	...	5	0	0

30,681 6 9

ADYAR BESANT COMMEMORATIVE FUND

Rs. A. P.

The T.S. in England	£14-16-0	...	196	8	0
„ U.S.A.	\$306.00	...	1,442	11	3
„ Wales	£2-6-9	...	31	0	0
„ Mexico	...	...	88	10	7
Mr. Hermeregildo Munoz, San Juan	...	...	248	3	0
Mr. V. W. Samudra, Wani, Yeotmal	...	...	20	0	0
Mr. G. H. Hall, Ojai, California	...	...	100	0	0
Mr. K. M. P. Mohamed Cassim through Mr. M. Subramaniam	...	...	25	0	0
Mr. Philip Brocklesby, Conisborough, Yorkshire	...	...	13	15	0
Dastur Khurshed S. Dabu, Bombay	...	...	101	0	0
Mr. A. Nanjundayya for the late Mr. S. Narasinga Rao, Bellary	...	...	100	0	0
Miss N. Gillibrand, Northcote, Auckland, through T.P.H.	...	...	66	4	0

2,433 3 10

RAJA COMMEMORATIVE FUND

			Rs. A. P.
The T.S. in England	£1-1-0	...	13 14 9
„ Wales	£9-10-0	...	126 0 3
„ Portugal	£3-1-9	...	41 0 6
Mr. A. Tavera Garcia, Bangalore	...	...	100 0 0
Mr. Jeremy G. Beattie, Cape Town	£2-12-6	...	33 7 0
Dr. Shri Ram, Panchgani	...	...	3 0 0
Miss Mary Graham	...	...	32 1 0
			349 7 6

FAITHFUL SERVICE FUND

			Rs. A. P.
The T.S. in England	£37-15-0	...	500 15 6

PRESIDENT'S TRAVELLING FUND

			Rs. A. P.
The T.S. in England	£50-0-0	...	660 15 0
„ Switzerland	£20-16-8	...	276 0 9
			936 15 9

T.S. DISPENSARY

			Rs. A. P.
Through the President, in the name of the late			
Dr. Osvaldo Pochet, Cuba	\$25.00	...	115 2 3

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

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

The President

A report of the President's visit to the Venezuelan Section gives details of the very full programme in the capital, Caracas, where the eight Lodges of the Section are located.

Mr. Sri Ram was received at the Maiquetia airport by a large group of members when he arrived in Caracas from Puerto Rico on the evening of 2nd May. The same evening he met with the members who had gathered at the Hotel Avila to welcome him.

The first of a number of press conferences took place the next morning. These resulted in excellent newspaper publicity. Four public lectures had been scheduled, but a fifth was added by public demand. All were well received and each had a larger audience than the preceding one. For the first, "The Meaning of the New Age" on 3rd May, the attendance numbered over 600. On the following evening, there was an audience of about 800 for the lecture, "The Destiny of Man". The third lecture, on Sunday morning, 6th May, brought another overflow audience to hear "The Secret of Happiness".

On the afternoon of 6th May, the President flew to Barquisimeto (a one-hour flight from Caracas) where he spoke to members in the early evening, and later addressed a public audience of about 200 persons on the subject, "The World at the Crossroads".

He returned to Caracas the following morning to a full day of interviews and other activities, and in the evening delivered a public lecture on "India, Yesterday, Today and Tomorrow" to an audience of about 800. More than 900 were present for the final public lecture, "Life, Death and Immortality," which was given on 8th May.

Mr. Puig, reporting this visit, states that although it is customary there for people to arrive late at public meetings, Mr. Sri Ram's lectures always began punctually because the audience came well ahead of the scheduled time so as to be sure of getting seats. Many had to stand and others were seated on the platform.

The activities on 8th May included a members' meeting at which the President spoke of the meaning of White Lotus Day and the work of the Theosophical Society. After a final meeting with the members

on 9th May, Mr. Sri Ram left by air for Brazil.

Egypt

The work of the Theosophical Society is once again active in Egypt. The Government has granted permission to the members to meet regularly in Cairo and Lodge Hikmet El Kadima (The Ancient Wisdom), founded originally in 1908, has been re-chartered on 8th May 1956.

The seven founding members, all of whom were members of the original Lodge, are: Mr. Zaki Awad, President; Mr. Sayed Abdel Al, Vice-President; Mr. Aziz Surial, Secretary; Mr. B. S. Hazzopoulo, Treasurer; Miss Angele Canalas, Librarian; Mr. Paul Mossoba and Mr. Faris Minaw.

In addition to these there are 21 members, bringing the Lodge total to 28. The members meet weekly in a suitable room in one of the central buildings of Cairo. They have a good collection of Theosophical literature as a library nucleus.

Lodges of the Society were active in Egypt, but non-sectionalized, from 1908 to 1918, when the following seven were chartered as a National Section: Ra, Isis, Hikmet El Kadima and Concorde in Cairo; Annie Besant and Hypatia in Alexandria, and Egypte in Port Said. Because of disturbed world conditions, the Section later became a Presidential

Agency, with Mr. J. H. Pérez as Presidential Agent, but subsequently all activities had to be suspended.

The future of the Society's work in Egypt now seems most promising.

Northern Ireland

The Theosophical Society in Northern Ireland held its annual Convention at the headquarters in Belfast on 2nd and 3rd June. Mr. Rohit Mehta, General Secretary of the Indian Section, was guest-speaker and gave talks at two members' meetings which were well attended and warmly appreciated. Mr. Mehta also delivered a public lecture on "The Meeting of East and West".

At the business session of the Convention, the Organizing Secretary, Dr. Hugh Shearman, and other officers were re-elected.

Miss Helen Zahara visited the headquarters in Belfast on her way from America to India. She gave members' talks and a public lecture and showed many of the colored slides she had taken on her South American tour.

All the Lodges in the Federation have been active during the past year and the numerical strength of the membership has been maintained.

During the summer recess public work ceases, but members' meetings continue at the 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 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 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Gosta Lindström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E. 3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	<i>Revista Teosófica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
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 Wyss	Bruderholzstrasse 88, Basle	<i>Clarité.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité.</i>
1911	Belgium	..	Blavatskypark 5, Merdoka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Indonesia	Mr. Soemardjo	No. 102, 49th Street, Rangoon	..
1912	Burma	U Po Lat	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1912	Austria	Herr F. Schleifer	Bjornstetiv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1913	Norway	Herr Erling Havrevold	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Egypt	Mr. Zaki Awad	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1918	Denmark	Herr J. H. Möller	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>
1919	Mexico	Señor Adolfo de la Peña Gil.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1919	Canada	Lt.-Col. E.L. Thomson, D.S.O.	..	..

SEPTEMBER 1956

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

1920	Argentina	Señor Enrique O. Gosweiler.	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	Teosofia en Argentina. Fraternidad.
1920	Chile	Señor Ricardo Michel A.-P.	Casilla 3603, Santiago	O Teosofista.
1920	Bulgaria	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	Gangleri.
1921	Iceland	Gretar Fells	Ingolfstr. 22, Reykjavik	Ostris.
1921	Spain	Mr. Felix Bermudes	Rua Passos Manoel 20, Lisbon	Theosophical News and Notes.
1922	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	Revista Teosofica Uruguayana.
1923	Wales	Señor Mario Radaelli	Palacio Diaz, 18 de Julio 1333, Montevideo	Heraldo Teosofico.
1925	Poland	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	The Plenuma.
1925	Uruguay	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	Theosophikon Deltion.
1925	Puerto Rico	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	The Lotus.
1925	Rumania	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	Revista Teosofica; Boltin.
1926	Ceylon	Señor Segundo Rodriguez (Adg.)	Apartado 2718, Lima	Saurabh.
1928	Greece	Dr. Benito F. Reyes	P. Florentino Corner Iba Streets, Quezon City	Theosophy in Pakistan.
1929	Central America	Señorita Corina Martinez	Apartado Postal 539, Bogotá	Theosophical News.
1929	Paraguay	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	Mitteilungsblatt.
1929	Peru	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	Dao Hoc.
1933	Philippines	Mr. V. Rajagopal	P.O. Box 752, Singapore	
1937	Colombia	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	
1947	East Africa	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	
1948	Pakistan *	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	
1948	Malaya and Singapore *	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1949	Northern Ireland †	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Gold Coast	
1950	State of Israel *	† Federation.		
1951	Japan			
1952	Vict-Nam			
1953	Venezuela			
1956	West Africa †			

* Presidential Agency.

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

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".*

I WRITE these Watch-Tower notes having just completed my tour of the Sections in South and Central America, a vast area but little visited by well-known or active Theosophists from other lands. My itinerary took me first to Puerto Rico—with stoppages on the way from Adyar at Athens, Paris (for the French Section Convention) and New York—and then to the following places in this order: Carácas and Barquisimeto in Venezuela; Recife (via Belém), Salvador, Rio de Janeiro, Belo Horizonte, Sao Paulo, Santos, Curitiba and Puerto Alegre, all in Brazil; Montevideo in Uruguay; Buenos Aires, La Plata, Rosario, Rio Cuarto, Mendoza and San Rafael, in Argentina; Santiago, Viña del Mar and Valparaiso, in Chile; La Paz in Bolivia; Lima and Cuzco, in Peru; Bogotá in Colombia; Panama, San José (Costa Rica), Managua (Nicaragua), San Salvador (El Salvador), and Guatemala City, in the Central American Republics; Merida and Mexico City, in Mexico.

The members in all these Sections and even many of the public still remember the visits of Brother C. Jinarājadāsa,

though so far back as the years 1928, 1934 and 1939; his visits and lectures which produced quite an extraordinary impression at the time are still events recalled with much pleasure and gratitude. It was after a long lapse of time that last year Miss Helen Zahara, who was Recording Secretary during the time Brother Jinarājadāsa was President, came to these Sections, one might say as a messenger from Adyar. Her visit, as well as that of Srimati Rukmini Devi towards the end of 1954 when Rukmini Devi stopped at a number of places on her way to the UNESCO Conference in Montevideo, was much appreciated and helped to bring Adyar and all that it represents closer to these Sections, as I know from letters received and conversations with those whom I have met on this tour.

From New York I flew to Puerto Rico and from there was accompanied all the way up to Mexico City by Mr. Alfredo Puig of Havana, Cuba, who thus made himself available to me, helping me by his translations (sentence by sentence) at all the meetings as well as in private conversations. Without him—or someone like him—the tour would have been very difficult to carry out, if not also ineffective for its purpose. My thanks are therefore primarily due to him for his most capable assistance. His meetings with the chief workers at all the places visited by us, at which many local problems were discussed, were as much a part of what was accomplished as anything I might have been able to do.

Wherever I have been, without exception, I have met with the greatest warmth and cordiality from the members, and I take this opportunity of expressing to them, and to those General Secretaries and other officials of the Sections who organized the programmes and made all the necessary arrangements, my sincere thanks and gratitude. The public audiences at most of the places were comparatively large, filling the halls where the lectures were given, and I found

them extremely warm-hearted and sympathetic. There is in the Latin American countries undoubtedly a large field for Theosophy and a ready response to anything that has a spiritual or even, as is unfortunately sometimes the case, a pseudo-spiritual flavor. As the distances to be travelled were so great, practically all the journeys had to be by air, and thus it was possible, beginning at Puerto Rico on April 27, to cover the whole distance down the east coast to Buenos Aires and up from Valparaíso to Mexico within the comparatively short period of four months less ten days. The outstanding feeling which I bring with me from the tour, in spite of the heavy work as judged by the number of meetings and interviews, not counting the physical side of the business, is of its having been greatly worth while. All the trouble—if such a word is to be used at all—is as nothing balanced against any help that the Sections might have received in their work, any happiness that might have been caused to anyone as a result of the visits.

* * * *

I am very glad, as anyone interested in the ancient traditions of India would be, that the name Banaras, till recently Benares, the holy city of India, has been changed to Vāranāśī, its time-honored name. There is no place in India which has so many links and associations with India's past as this city, to which pilgrims resort from every part of India in tens of thousands each year, some perhaps to die there, the bulk of them just to bathe in Gangā's waters and then return to their homes. The English officials, during the century and a half or two of their rule in India, changed the names of many places in India. Thus Gangā became Ganges, and Vāranāśī, Benares. Happily the old names are being restored in many places, the change to Vāranāśī being particularly appropriate as marking the commemoration of the 2500th anniversary of

the passing of the Lord Buddha, who was just outside the city then known as Vāranāsī at the time when He preached His first great sermon after His illumination at Gayā.

* * * *

From time to time the suggestion is made that the Theosophical Society should take the lead in organizing some such body as a "World Council of Religions" or a "Universal Spiritual Congress" to promote friendly understanding and co-operation among the various religious organizations or among bodies with similar or parallel aims that describe themselves as spiritual. As a matter of fact, there have been such Congresses and meetings in different parts of the world, though not convened officially by any Section of the Theosophical Society, in which Theosophists have had quite an active part.

Meetings of this nature, which have now become popular, have been made possible in a real measure by the labors of the Theosophical Society in the past and the light which Theosophy, as expounded by its leaders, has thrown upon various religious concepts and practices, showing that, though they differ outwardly, in reality they embody the same truths and purposes. If the suggestion has as its aim that some highly representative and authoritative Council should be set up, the deliberations of which will in some way influence the particular organizations represented in it, I doubt if the Society commands or will command sufficient weight with them to carry out such a project with success. Of course it is possible to induce a few sundry bodies with "spiritualistic" aims, using the word in the rather vague sense in which it is often used nowadays, to set up a kind of common Parliament to meet periodically. But how much good would this do?

Every society or association with a high and progressive aim, and among such bodies pre-eminently the Theosophical Society, must have a dynamic as well as a settled aspect to its

work, which it should not neglect. Theosophy is Nature's Truth, and that Truth is fundamentally evolutionary in its nature. It is not enough to rest content with what we call Theosophy as presented in the books and periodicals which have been issued since the Society came into existence. We must do more, and that more must take the form of a dynamic realization of those fundamental truths which constitute the Wisdom. Out of such realization not only further elucidations but various practical effects will come in due course. In the old days in India it was thought that the Vedas contained all the Truth about man and Nature; and there were men and women who devoted themselves to the study of this Truth, often in retreats secluded from the busy haunts of men. Yet the study was not mere study, but meant also a life in accordance with the truths they studied. The living of such a life produced its own effects which have not yet died away altogether from the atmosphere of India. Similarly, even though we may not in these days seclude ourselves either physically or otherwise, there has to be a discovery by each one of what those truths mean, which we know mostly only by the words in which they have been written down; and there has to be the expression of those truths in the way the Theosophist lives his life, and, generally speaking, by the transformation and shaping of everything he touches by the Theosophical spirit. More important than finding points of contact with other systems of thought—which perhaps implies that we ourselves have already settled down in certain grooves—is the work of shaping our own thought and laying it open in an increasing measure to the sunlight of Truth so that it may become deeper, richer and more comprehensive than ever before. Thus alone we can share with the men and women of our time, and bequeath to those that are to follow, something really worth while, which will fill their hearts and minds with the sustenance, enrichment and illumination they need.

In the words of the General Council resolution of 1950, let us co-operate with all other bodies to the extent we can, where such co-operation is desirable and possible; but let us not forget to develop our work on our own lines in a manner which will illustrate its unique and specific mission, making Life, not words, the highest and ultimate aim.

* * * *

The American journal *Time* of July 30 contains an article in its Science Section in which it says that according to a recently declassified report by the Rand Corporation of Santa Monica (which has been doing long-range research for the United States Air Force) the Russian scientists started their work on the possibilities of making an atom bomb at about the same time as the scientists in the United States. This fact has been unearthed by the Corporation experts, surprisingly enough not from any secret or almost inaccessible source but from Russian scientific periodicals which had remained undisturbed in the Library of Congress.

As far back as the 1920's competent Soviet physicists were contributing to the birth of nuclear physics. In 1938, when the critical news came from Germany that neutrons make uranium atoms fission (split in two) to yield enormous energy, Russian scientists reacted as excitedly as their colleagues elsewhere, working with impressive skill to establish the same key facts. . . . One important question was whether a splitting uranium atom gives off enough free neutrons to sustain a chain reaction. . . . Another key question was whether uranium atoms fission spontaneously. Theorists said that spontaneous fission ought to take place but excellent experimental men in the U. S. were unable for a considerable time to prove that it did. The first to prove it (in 1940) were two young Russians. . . . who did their work in the depths of Moscow's ornate subway. Russian papers published in 1939 and 1940, say the Rand team, prove that Soviet nuclear physics was as advanced at the time as in any other country.

All this is of interest as showing once again that ideas cannot be kept in water-tight compartments and, when the time is ripe, certain ideas of profound significance have a way

of filtering simultaneously through separate channels into a common pool of human consciousness. It is difficult at super-physical levels to prevent men whose minds are set in the same general direction from catching the vibrations created by the intense thought of another, though physically the latter may be separated by thousands of miles or be at work in the isolation of a carefully hidden crypt or sanctum. It is thus that both Newton and Kepler, as is well known, arrived simultaneously and independently at certain astronomical theories, and similarly Darwin and Wallace hit upon the same ideas as regards biological evolution in unconscious synchronization. Innumerable instances can be found by him who looks for them, of the same thoughts being expressed at about the same time, sometimes in similar language, by individuals who had not had any physical inter-communication with one another. The whole question of plagiarism at the mental level, and how it can unconsciously take place, is discussed at some length in one of the Mahatma letters. Truth and fact do not lend themselves to anyone's keeping as his exclusive property, and any attempt to treat them as such must eventually result in disillusioning failure. Nature intends *all* humanity, in spite of its innumerable differences, to develop into a rich and harmonious unity, a unity which includes in it the active essence of all her specializations. Because of the nature and timing of her processes, human beings of different grades of development along different lines keep pace with one another in some approximate manner, and when there is the efflux of some special influence from deeper levels, it usually finds a group of individual consciousnesses able to respond to it with the result that the same or similar developments take place through a number of individuals not physically aggregated but each acting in his own place according to his natural bent and interest.

* * * *

Pandit Jawaharlal Nehru is reported to have said at a meeting of the Indian National Congress, the chief political party in India, that the system of elections in India needs to be recast so as to provide for direct elections only at the base, but to be otherwise indirect. If this suggestion is taken up seriously, it might lead to developments far better suited to Indian conditions and in accord with time-honored Indian concepts of what a Government should be than is the present system, which is a democracy in name but in reality just a provision for a lumbering upheaval once in a certain term of years, a phenomenon of disorder rather than the functioning of a beautiful order.

A system of elections in which about 180 million voters are induced to go to the polls, most of them without the slightest notion of the issues they thus eventually determine, is in reality as indirect a mode of action as anything can be, though passing for direct elections. The way the demos divides itself in this rush is more a stampede in the vessel of State, causing a list to this side or that, than intelligent action on the part of those who elect its crew. Undoubtedly each man is competent in his own sphere, to say what he wants for his town or village and who will serve it best among those he knows. But when it comes to a question of deciding intricate issues of national and international import, it is but common sense that only those should exercise a vote who have some knowledge of what the issues are. Therefore it was that Dr. Annie Besant urged consistently, while she was concerned with these matters in Indian politics, that India should not, in shaping her Constitution, adhere to the fetish of mass suffrage without any qualifications whatsoever. A record of service in some field and some education, in her view, should be qualifications required for membership of the Legislatures as well as, in a lesser degree, for those who decide

**The System of
Elections in India**

who shall be the members among those that present themselves for the honor.

Politics, which involves the welfare and progress of all who constitute the State and affects other States, is a serious business which calls for the best heads with a disinterested spirit, and should not be a game of power played with the stakes of personal and group interests. If India can evolve a form of democracy in which there is some chance for the needed wisdom to come to the top, she will thereby be serving the best interests of her own people as well as setting an example that might help and inspire other peoples.

N. SRI RAM

To fully define Theosophy we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by Theosophia, or God-knowledge, which carries the mind from the world of form into that of formless spirit, man has been sometimes enabled, in every age and every country, to perceive things in the interior or invisible world . . . The search after man's diviner "Self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic; and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it a different name.

H. P. BLAVATSKY

OUR CONTRIBUTION TO WORLD THOUGHT

By ADELAIDE GARDNER

A LEADING article in a recent weekly began with the statement that never before had mankind known so much and—with all its knowledge—done so little for the true good of humanity. We may not agree that present-day scientists and physicians and technicians do know as much as they think they do, for they still in the main see the physical world as the source and end of all phenomena and hence of all knowledge. Yet against this materialistic view there is arising a far-echoing query as to the effect of psychological man upon his body and his environment, and the cry of the more illumined minds: "Where is all this technical skill leading? What is to be done with the time gained by automation, with the money earned by the higher wages?" It is good that such questions are being asked, but it is not easy to find the answers. A mere exhortation towards a more spiritual view of man is ineffectual.

In the drift of the world-mind, the two streams named above are clear. On the one hand, we have a preoccupation with increase of knowledge concerning physical matter, and the direction of physical energy through increased skills and the manufacture of delicate, self-regulating machinery. On the other, there are seers and prophets proclaiming from all sorts of literary house-tops that man is ignorant of his true nature and of his true "good" and that, on reviewing ourselves and the

world in fresh terms and with clarified insight, it becomes clear that moral and spiritual values must be restored to the social fabric at an even higher valuation than before, or the world is headed towards an abyss either of robot-existence, or of self-destruction.

Between these groups lies a morass of opinions and practices—technologists who begin to see the failures of technology to deal with human beings; medical psychologists who flounder in their sincere endeavor to cure man of his diseases without acknowledging the existence of his spiritual nature; healers who invoke great powers from the unseen, but are ignorant of the laws that should govern the use of psychic forces. And with great courage here also are the few who step out cautiously into the unseen worlds, exploring as best they can the forces and problems presented by the overshadowing presence of hidden power, hidden laws, hidden influences. Dr. J. B. Rhine's latest book even had a special chapter on the need for impersonal and spiritual living as a background for all such investigations, lest the unwary investigator find himself caught in forces he neither understands nor can escape.

What is the position of the Theosophical Society in the face of this—and what of the individual member who is heir to the Wisdom Teachings concerning the unseen?

Obviously we have to put our knowledge in terms that will be intelligible to those around us, and hence one hears a good deal about "a new presentation" of Theosophy, and the need for re-stating our teachings in modern terms. An article in the May THEOSOPHIST is a good case in point, for the Science Group in Sydney has considered the recent discovery of the *meson*, and suggested in that article that this discovery brings science nearer to the ideas put forward by C. W. Leadbeater. There is also a recent publication by the Theosophical Research Centre, London, entitled *Fields of Force*. The author, Miss Winifred Duncan, a member of our Society, is

an American research student of biology with several books and papers to her credit, who has written a very readable small book upon the various fields of energy that are indicated by the growth processes of minute animals. Speculatively, tentatively, she suggests that acknowledged physical evidence indicates the existence of various energy fields, similar to the magnetic fields that determine the growth of crystals, but that in animal life these extend into the field of the psychic instincts of insects, and even into a mental storehouse for the evolving psychic energy. All this is most valuable, and links our views to the world of modern science, where fields of force are part of the background of the physicist's thought.

So too, there are those who are translating the old classic terminology of "bodies" and "planes" into modern psychological terms. This presents no new ideas, but gives the classic teachings a better chance to seep into current thought. Moreover, it needs a pretty thorough knowledge both of the classic teachings and of modern terms to make such translation effective, and such a challenge to clear thinking is good for all of us.

All this is constructive and attempts to meet the current need, but is it enough? One of the approaches to modern problems that is too little used in our movement is the application of the basic theories of rebirth and of cause and effect to social problems in general. Many members work in practical movements, and—in general—recognize the fact that people are born in this or that circumstance according to the stage of evolution at which each stands. But there is far more than this to be done in relating the idea of the rebirth of Souls to modern social conditions.

A frank and clear recognition of divergent "levels" of intellectual capacity has been developed in western countries through tests and careful observation. Certain levels are known to exist, and children are classified by their grades of intelligence. (Intelligence Quotient or I.Q.) What do these

mean? What purpose do they serve? In some instances they are bitterly resented. "So-and-so's son got into a top-grade school—why should not *mine*? His parents are no better than we are!" Here is a good field for the teaching of rebirth and the explanation of individual differences.

But the functional division of the ideal social group, as taught by Manu, is a much larger thing. There is an almost unexplored mine of wisdom in the old Hindu code to which our President referred not long ago in his Watch-Tower notes. But it is so vast a picture and one so foreign to modern ideas that many turn aside from it as "out of date".

In the true Code of Manu there are no racial barriers, no class distinctions, no inferior or superior groups. Each group is necessary to the whole, and men and women are classed on their inherent capacities in this life, on their nature when born. In its essence it is the same classification as that now in use in the educational systems, where a child is judged capable of this or that type of education according to his performance up to ten or eleven years of age. No one is better or worse, only *different*. And it is on the honest recognition of this difference that so much of the future depends. It is from these basic divergencies in human capacity that the Manu built up his structure of society. (Plato followed the same pattern later in Greece.) Acknowledging the typical groups in any society to be (1) agricultural, (2) industrial, (3) directive, (4) illumined—the last all too few—a general code for each is outlined, linking the level of achievement of each to capacity for further growth, and the just contribution of each group to its equally just and most evocative rewards. (These are modern terms for the classic teachings.) Here indeed is a vast field of study and exposition that is much needed in the world today.

The educative work of the Theosophical Society is as urgent now as it was in the days of acute religious intolerance. Inter-religious good-will is growing. We must move on to

broadcast basic ideas that affect class feeling, and inter-racial relationships.

Many a member reading this will say that this is all very well, but how can a small Lodge in an isolated district do anything about this sort of thing? Over and over again we have been told the effect of thought, but we still doubt its efficacy. Lectures are always of use, even if the audience is small, provided the lecturer sincerely discusses the basic ideas of Theosophy. Such ideas reach out into the unseen, and help to change the currents of the racial mind. Even a weak idealistic thought has a value far beyond its apparent worth, and the weekly or monthly members' meeting, quietly studying the Theosophical concepts of man, of society, of racial and class problems, in the light of the Ancient Wisdom, does far more than members realize to hold the thought-world steady and clean, amidst the emotional and personal tangles that swirl about us all.

Where the Lodge has other ideas or meets only for lectures, even two members could meet and read and talk about the application of Theosophy to some of the problems we have named. There are study courses available in many sections, and research groups in certain countries are glad to give advice. *Our contribution to world thought is very much needed.* No one is too isolated or too ignorant to be unable to help. Goodwill and brotherhood are needed everywhere, but the world mind needs to be filled with fundamental Theosophical concepts, not only those concerning individual man and his spiritual heritage, but also those that explain unseen forces in Nature and the basic structure of society. The scientific world is moving towards a less materialistic view of Nature. Let us go out to meet this advance by deeper study of the occult view not only of man but of Nature and of society.

ADELAIDE GARDNER

THEOSOPHY AND MODERN SCIENCE

By HUGH MURDOCH

FOR many years, Theosophists have been putting forward a set of ideas which have come to be known as Theosophy. These ideas do not form a rigid system of belief as in some religions. There are no dogmas in Theosophy, as a search for truth is held to be more important than belief in any particular doctrine.

Yet there are certain fundamental ideas which are accepted as true by at least the majority of Theosophists. Some of us may often have wondered whether these ideas can be reconciled with modern science, for science today has enormous prestige. In the last hundred years or so, scientists have made great progress in unravelling the seeming mysteries of Nature, and in putting them to practical use. We have seen the emergence of electric power, the motor car, the aeroplane, and, last but not least, the large-scale release of nuclear energy.

Accompanying this increase in the prestige of science there has been a corresponding decline, at least in the western world, in the prestige of orthodox religion. To take an extreme example, the Christian view of hell-fire gains little credence in this enlightened age. The Christian religion, in order to remain the potent force for good which it can be in modern society, must streamline its doctrines to meet the needs of the times. I do not mean by this that it should merely be popular by teaching what the masses would like to be taught. I do not mean it should discard its essential principles, but rather

that it should seek out those essential principles, discard the encumbering and non-essential dogmas, and clothe its fundamental truths in a garb suitable to the times.

Theosophists recognize that the fundamental truths in all religions are the same; only the outer form and the non-essentials are different. In fact, the similarity of the teachings is often very striking. For those who are interested to go further into this subject, there is that excellent book, *The Essential Unity of All Religions*, by Dr. Bhagavan Das.

The framework of Theosophical thought is vast and covers the whole range of human experience, though of course it does not fill in all the details. It includes the essential teaching of the great religions as well as the basic ideas of science. It may be said to bridge the gap between religion and science, though it goes beyond either.

Let us examine particularly how some of the concepts of modern science can be integrated with those of Theosophy. One of the chief aims of scientists has always been to understand fully the nature of matter. Great progress has been made in this field in the last hundred years. The various kinds of chemical atoms which were once thought to be indivisible were later shown to consist of particles which are much more fundamental, namely, protons, neutrons and electrons. The electrical forces which hold the electrons close to the nucleus about which they revolve are well understood. The forces which hold the protons and neutrons together in the nucleus are, however, not yet fully understood. The search into the nature of matter continues and the final chapter has by no means been written. Yet the scientists of last century thought they had all the necessary clues and only the details remained to be worked out.

At this time Theosophists taught that atoms consisted of more fundamental particles, though they did not actually describe the various particles which scientists now know.

Furthermore, they taught that there was tremendous energy locked up within the atom. It was not long before Einstein's theory of relativity predicted that matter and energy were equivalent. This idea was not readily accepted at first, but it has long since been proved by scientists, and today it is generally known that matter can be converted into energy on a large scale.

The seemingly complex and diverse forms of physical matter, in fact our whole physical world, is built up of so many chemical elements which in turn consist, as we have already seen, of but a few types of fundamental particles, all of which can, in the ultimate, be considered as consisting of so much energy. We can in fact think of matter as a very condensed form of energy. But what is this energy? The scientist cannot tell us. It is not his concern.

Theosophists have always taught that matter and energy are themselves but part of an underlying reality. Einstein, that great visionary among modern scientists, was, right up to his death, endeavoring to establish a Unified Field Theory which would explain in one universal law all the phenomena of matter, gravitation and electro-magnetic energy. In the latter category come light, radiant heat, X-rays, radio waves, etc., which, though not actually matter, must be accepted as part of physical reality. To work out such detailed relationships, which must of their very nature be highly mathematical in form, is the task of scientists.

The Theosophist deals rather with underlying principles but does not restrict himself solely to the physical. He sees emotion and thought as having an objective reality independently of the physical form through which they are expressed. Beyond these again is life itself. Life is not merely a property of living physical forms, it is something more fundamental which expresses itself through living forms as well as through thought and emotion. The scientist does not deal with life

but merely with living forms, or at most with life manifest in living forms. But life can and does exist independently of form.

Just as all matter is fundamentally the same in essence, so it is with life. Your life, my life, the lives of all our fellows, and even of the lesser kingdoms of Nature, are but various expressions of the one Divine Life, the Logos, God, Brahma, the Creator, call Him what you will. I refer to Him merely because of the inadequacy of our language and not in any anthropomorphic sense. I am afraid we too often tend to create God in our own image, because of the inability of our minds to conceive of the Source of all Life. I will use Theosophical terminology and refer to "God" as the Logos.

Although I distinguish clearly between life and form, even the matter-energy of which the forms are composed is an expression of the life of the Logos at another level. Our lives are expressions of that same universal life at a much higher level.

This brings us to another subject in which science has made great progress, namely, evolutionary biology or the evolution of living forms. Charles Darwin showed us how evolution proceeds by means of natural selection, or, as it is sometimes called, the survival of the fittest, *i.e.*, the forms which survive are those which are best suited to their environment. Mendel discovered the genes, those tiny factors in the germ-cells which are responsible for heredity, and showed that it is mutations or spontaneous changes in the genes which bring about changes in the species, and thus make progress by means of natural selection possible. There is still controversy today over what causes the seemingly chance mutations in the genes. Again, in this field, though much progress has been made, the final word has not yet been written.

Theosophists believe in an evolution of life which parallels the evolution of the forms which the life inhabits. You and I

are evolving units of life or consciousness. The evolution of both life and form is purposeful and proceeds according to an overall plan, or, as the poet Tennyson puts it,

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

Scientists, such as Julian Huxley, admit that there is every appearance of purpose in evolution, but claim that this is only apparent. This attitude leads to difficulties, *e.g.*, the inability to explain the cause of gene mutations. There is, however, an increasing trend away from materialism in science, and the scientific method is being used to investigate such things as telepathy, and even psychic phenomena. Science today, though it still deals almost entirely with the material world, no longer claims to explain everything in terms of the material, but leaves room for explanations such as those given by Theosophy. Theosophy presents an overall picture of our existence which is consistent with science; and scientific research fills in, in great detail, a small portion of that picture.

HUGH MURDOCH

The experience of Presence is the experience of peace, and the experience of peace is the experience not of inaction, but of power, and the experience of power is the experience of a pursuing Love that loves its way untiringly to victory. He who knows the Presence knows peace, and he who knows peace knows power and walks in complete faith that that objective Power and Love which has overtaken him will overcome the world.

THOMAS R. KELLY

MIND AND DESIRE

By BASIL P. HOWELL

Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true Self.

Light on the Path

THE twentieth-century equivalent of the mid-nineteenth-century interest in spiritualism (as a precursor of H. P. Blavatsky's mission of 1875) may best be found perhaps in the psychological science of these days, with its constant probings into consciousness in all its forms, minus an understanding of the true nature of man as disclosed in Esoteric Philosophy. For this reason alone, a continuing study of contemporary psychological trends in the light of Theosophical teachings would appear to serve a useful purpose. In this matter, the impact of the hydrogen bomb is not nearly so important as the interaction of mind and desire in human consciousness, and, from every point of view, the life of the Ego *vis-à-vis* the personality is a relationship that will ultimately determine the use we make of these scientific discoveries, as well as our reaction to any possible major catastrophe.

It may be said that psychology has wandered over a wide territory since *The Secret Doctrine* in 1888 elaborated the occult teaching that man preceded the animals in this cycle of evolution. But the distinction drawn between the ancient view of man's nature and that held by orthodox psychology still obtains. Indeed, with the twentieth-century development of therapeutic psychology in its psycho-analytic experimentation

we see a deeper and more subtle form of materialism overshadowing the modern outlook. The phallic element, which the anthropologists of the last century were so fond of discovering in religions other than their own, has now invaded the consulting-room of the psychiatrist. In its essentials, the event was foreseen. H.P.B. suggested that Haeckel's theories (in his *Pedigree of Man* especially) were leading him to make of psychology "the science of the zoologists". The line of descent is clear. From Haeckel to Freud, psychology has gravitated towards the deification of man's desire-nature, preferably in modes that pay a grudging tribute to what is known as broad-minded civilized behavior, but with a nostalgic air directed towards earlier phases of our animal ancestry. As long ago as 1908 Freud was hinting that the conventional inhibitions imposed by our moral standards were more than human nature could comfortably bear.¹ The position of the practitioner was safeguarded by the usual professional refusal to give a patient any direct advice or admonition. The source or validity of any true moral values was left in obscurity. The "censor"—defined as the sum-total of the repressing forces—was not looked upon as an efficient guardian of our moral behavior, and the ventilation of impulses on occasion was held to improve ethical tone. Only the occultists could have clarified the position. Their *antahkarana*—the path or bridge between the Higher and Lower Manas—is the true "censor," not as the aggregate of restrained animal impulses, but as the assurance of individual integrity, quite irrespective of conventional moral codes, and as the guarantee of the success which must follow sustained endeavors to annihilate the instinctual nature by the spiritual will.

The question remains—are we bound to accept, as the only known factors in human consciousness, those philoprogenitive or phallic elements which flood the pages of modern

¹ *Coll. Papers*, ii, English edition, 1924.

works on psychological theory and practice? We have to answer that the relative action and interaction of mind and matter is a study as old as human nature itself. There is no reason to assume that either the last or the first word on the subject has been spoken. A close examination of present-day doctrines in this field would seem to show that there has been but a barely perceptible progression from the two main hypotheses of nineteenth-century thought against which *The Secret Doctrine* vehemently protested. These were (1) the theory which regarded mental phenomena as the product of molecular change in the brain, *i.e.*, as the outcome of a transformation of motion into feeling; and (2) a form of monism which looked upon thought as only "the subjective side of nervous motion".

In fact, we have not moved very far from David Hume (1711-76) and his nihilistic idealism, notwithstanding the use by a number of modern writers of the term "oreatic process" (with acknowledgments to Aristotle) to describe "the feeling, striving, and wishing aspects of the mind, as distinguished from the reasoning, knowing, and perceiving aspects".¹ Even an empirical analysis of what are called the general tendencies of morality does not take us very far towards an understanding of the principle of progress. These inclinations are listed by Dr. Flugel as follows: Egocentricity to Sociality, Unconscious to Conscious, Autism to Realism, Moral Inhibition to Spontaneous "Goodness," Aggression to Tolerance and Love, Fear to Security, Heteronomy to Autonomy, and Moral to Psychological Judgment. In themselves, these categories may indicate a movement away from selfishness to altruism in certain elementary phases. But the whole effect is spoiled by Dr. Flugel's determination, in common with so much contemporary thought, to persuade us that only by biological methods can we hope to change our ultimate mental and moral capacities. We have here no glimpse of "the Inner Ruler,

¹ *Man, Morals, and Society*, by Dr. J. C. Flugel, 1945.

Immortal," which ever seeks the liberation of those spiritual values that are at once human and universal. H.P.B. tells us that our earth is, so far, in its *kāmarūpa* state—the astral body of desires, of *ahamkāra*, dark egotism, the progeny of Mahat on the lower plane. Perhaps the perceptions of so many of our psychological experts are conditioned by influences emanating from *kāmarūpa* states of both matter and consciousness.

Enough has been published in psychological literature to show that, even if mind be not so readily considered as purely a phenomenon of matter, yet a materialistic bias still persists. The emphasis has changed from an animal ancestry in form to a pathological explanation of the origin and varying fortunes of the human consciousness in the process of evolution. The reality of the emotions, for instance, is thought to be indissolubly bound up with genetic factors of a physical nature, and the religious experience of man is held to be governed almost entirely by a displacement of his attitude towards his parents. There is even the establishment of a Polycrates complex, subsistent upon a view which makes the gods (parents or teachers) jealous of the pleasure and success of mortals—presumably a "psychological" answer to the riddle of the effort associated with even a reasonable restraint of the desire-nature. It is something like the Marxian criticism of good manners—that they spell inequality! To Freud, religion is the universal obsessional neurosis of humanity, and he looks forward to a future when mankind can enjoy a "primacy of the intellect," forgetting the fact that science also has its obsessional neuroses, as can be seen in the attachment of some scientists to animal experimentation as the way to human health! No doubt, Freud's own judgment here is not exempt from that certainty which he has expressed elsewhere—that the judgments of value made by mankind "are immediately determined by their desires for happiness; in other words, that those judgments are

attempts to prop up their illusions with arguments".¹ Jung is more frank. He holds that scientific truth has less value, from the standpoint of psychological "truth," than religious dogma, "for the simple reason that a theory is necessarily highly abstract and exclusively rational, whereas the dogma expresses an irrational entity through the image". He adds that this method "guarantees a much better rendering of an irrational fact such as the psyche".² Is there no danger here of being lost in a forest of words? Without an understanding of the true nature of man, which Theosophical philosophy alone can give us, we shall not know what is rational or irrational in the psyche, or what are the facts behind neuroses.

The influences making for the intensification and expansion of *kāma-manas* are almost everywhere apparent. A formidable part of the drive in this direction is furnished by the empirical nature of psycho-analysis, with its renovated terminology, largely derived from the evolutionary theories of nineteenth-century science. We see, too, that the differing schools of analytical psychology present a parallel with the competitive religious sects in the centuries following the break-up of the Roman Empire. The danger is that they may eventually coalesce into a new "religion," expressing possibly the triumph of a subtle animalism. All the more necessary is the endeavor to keep alive in the world a "consistent solution of the great problems of right and wrong, good and evil". That solution will be found by the discerning in the fundamental principles of a philosophy which aims at a truer realization of the Self and a profounder conviction of Universal Brotherhood based upon "the soul-satisfying philosophy of the Aryans".

BASIL P. HOWELL

¹ *Civilization and Its Discontents*, 1930.

² *Psychology and Religion*, 1928.

THE DWELLER ON THE THRESHOLD

BY HUGH SHEARMAN

SCATTERED widely through Theosophical literature are references to a Dweller on the Threshold. This is often described as a sort of composite entity met with at conscious entry upon the astral world, an externalized embodiment of all the residue of the neophyte's uncompleted emotional relationships, his fears and negations.

There is, however, a dweller on the threshold which forms a very real factor in ordinary physical-plane karmic experience. It is one expression of the working of the law of sacrifice. This aspect of the law is concisely defined as follows in Mr. Geoffrey Hodson's little book, *The Pathway to Perfection*:

Entry upon each new phase of growth is accompanied and made possible by a renunciation or figurative death of the protection afforded to life during the preceding phase.

This dying to the advantages and protections of an outgrown phase involves not only a passive dropping of them, but very often also a final clearance of the karmic debts associated with them. It thus often happens that when we seem to be entering upon some new phase of enlightenment we come up against a mass of difficulties, both in ourselves and in our circumstances, which represent the karmic incompatibles brought to the surface by our new choice.

In his autobiography, the English mystic Henry Thomas Hamblin declares that, in his experience, to be a sincere

teacher is necessarily to challenge in one's own life the tests which one's teaching implies. If the teaching is merely at the verbal and mental level, the teacher may remain immune; but, if he teaches with deep sincerity and, as we say, from the heart, then he will almost certainly come up against some experience in his own life which will bring him to the testing of his own teaching.

This kârmic dweller on the threshold of new attainment or new enlightenment is a factor for which many are unprepared. They feel that if they choose in a new and more enlightened way, they ought to gain an early profit from it. They feel that they have brought their lives and thoughts more into tune with Nature or Truth, and so Nature ought to pay them an increased dividend. Ultimately there is probably truth in this; but first the kârmic account of what has gone before must be cleared.

This is indeed the irony of fate, and it unfortunately leads superficial thinkers to regard as disproven and valueless many good and enlightened movements and ideas.

Take, for example, the enlightened idea that we can have a system of healing and medicine which is based on harmlessness and not on the exploitation of animals. Many who take up this idea feel that they are right in doing so, that they are thus placing themselves in accord with Nature and Truth, and hence they ought to get exceptionally good results. Yet the probability is that at first they will not. There is a dweller on the threshold to be faced. It is quite likely that many who seek to develop a harmless form of medicine will find themselves up against the very diseases which are still most closely bound up with the exploitation of animals. They may have to encounter at close quarters those very ailments, immunization against which they had rejected because it was based on the exploitation they sought to avoid. At least a triumphant demonstration of the rightness of their own aims to the world

is likely somehow to elude them. Yet they must not be disillusioned, but must go on and try as best they can to do what is right, and thus wear through the kârmic barrier so that ultimately a complete system of harmless healing will be evolved.

So it is with other sincere pursuits of what we perceive to be right. If we pursue beauty it is likely that we shall first come up against some inescapable form of ugliness. If we seek freedom we must face bondage. If we seek to be peaceful we shall discover how turbulent we are. When people seek to live together in harmony they are likely first to bring out in each other the factors of character that are liable to make for disagreement and friction.

At the gateway of each new advance towards a better life, there is thus a dweller on the threshold. He is a very subtle adversary who strikes indeed "below the belt" and never plays fair or fights cleanly. Few who encounter him fail to feel keenly the injustice of his presence there; and many fall back in dismay and disillusionment. Yet, if we understand the laws of life, we see that it is natural and right that there should be such a dweller on the threshold. And the reason why he is such a subtle enemy and strikes so cleverly at our weakness or unpreparedness is that we ourselves put him there, having created him out of the very life-stuff of our past everyday selves. That we should now finally meet him in order to have done with him is cause for rejoicing and not for dismay; and yet there are few for whom the encounter does not involve deep dismay.

The fact of joining the Theosophical Society, if it is done in no merely superficial way, often invites an encounter with a dweller on the threshold. The new member comes up against some tension or difficulty or disillusionment; or some adverse aspect of his character is brought to the surface. He has trouble in his own life or he is led in some way to break

the promise which his acceptance of our First Object implies. And the same difficulty arises in new forms at each step which he takes into a deeper association with the inner realities of our movement.

It is one of the surest evidences of the occult character of the Theosophical Society that it has to pay its karmic debts as it goes along. The mud comes to the surface, the dirty linen has to be washed, the wrong or silly act brings its early and unhappy nemesis. Property slips through our fingers. We get a poor press. In another movement the things that have happened to us would have led to decay and death; and yet we remain very much alive, facing a dweller on the threshold of our own and humanity's future.

It is not through pipe dreams of a frictionless state of prosperous amiability that a new age is ushered in, but by persistently recognizing and coping with the dweller on its threshold, knowing why that dweller is there, and patiently meeting it with neither disillusionment nor with illusion. That is how we can give our aid to the few strong hands who at present hold back the crushing weight of the heavy karma of the world.

HUGH SHEARMAN

No better karma comes to a man than to find the hero who may bear him company to the entering [of the Path]; no sadder karma than to have seen him, in an illuminated moment, and then to have cast him aside, blinded by an imperfection he is outgrowing.

ANNIE BESANT

MEDITATION

I silent mused the other day of death:
Not like the Lord Gautama,
For I did not purge my soul minutely with examinations;
Nor like the Master Jesus,
For neither did I go into a mountain wilderness;
But standing on a rain-damp darkened street
That glittered sharply with the hint of stars,
That had the scented dampness of the early dusk,
I wondered how a living God could have created death.
For if our reason's right,
Then Living Consciousness supports the world
And such Eternal Life could know no death
Without Himself progressing toward some gradual decay,
Some thermal entropy.
(And lifeless God in lifeless universe
So sharply clashed with my intuitiveness
That I was forced to cast aside that thought
The very instant of its supposition,
Just as I was the rather foolish thought
That God could be half-dead and half-alive.)

So Living God it certainly must be:
The purple hulking hills reiterate the natal cry;
The tiny tear-like rain-drop
Ultimately contains and perfectly reflects the stars;
The musky brushing of the wind's blond hair across my
face

Repeats the Breath of Life;
 And could we but perceive its being, the dancing, writh-
 ing camp-fire
 That laughs in children's eyes,
 Would roar to us hilarious of Life.

And thus it was, as standing there upon the face of night,
 I came to realize
 That that which we call death does not exist,
 Is just the shedding of an outer form
 And subsequent assumption of another;
 That immortality is not of form or face and thus
 Is universal goal
 For clay and rain and sky and fire alike;
 That every atom in the universe
 (Which is the form of God)
 Thrills to His living music throughout all eternity.

And as I stood there in my meditation,
 It seemed
 For just an instant
 The universe stood still
 And I could feel the tender smile of God.

RICHARD BROOKS

Judge those directly concerned with us by spiritual perception,
 not according to your worldly notions of things.

Letters from the Masters of the Wisdom

HOW MANY TIMES DO WE "DIE"?

By ADELTA P. SIITAA DEVII

IT is distressing to many people to read or hear the Theosophical teaching of the number of "deaths" that each individual has to undergo. First, there is the physical death which to most people is a dreaded event. Then the "death" of the "emotional body"—an idea that no person who lives in his feeling-nature could face without a decided distaste and equal dread. Finally the idea of the "death" of the mental body certainly would bring to the thought-focused person an equal sense of repulsion, though probably being thoughtful he would immediately repudiate the whole conception and perhaps even reject the teaching that sponsored it. Then we have the deeper teaching that the very body of Ahamkāra, or "I-ness," dissolves and a vague "something" is left in a void of nothingness, which is equivalent to the orthodox scholastic interpretation of the Buddhist teaching of Nirvāna.

But is this really the Theosophical conception? One cannot take an isolated statement, perhaps ambiguously worded, of any Theosophical writer and set it up as a doctrine. There is not one single leader in our Society who has not made statements apparently contradictory if taken out of their context. The very teaching which speaks of the "death" of the astral or emotional body equally speaks of the great emotional happiness and deep feeling life that is lived in the heaven-world

after this event takes place. Likewise, no one could possibly call the causal consciousness a "mindless" state, when the vast reach of the unhampered causal intelligence is beyond all estimation to us who are limited in a physical body. Nor can we say when we observe those people who have passed through the experiences of dropping their bodies of ahamkāra, or individuality, that they have lost any uniqueness. They are *par excellence* individually unique in the highest and most intense sense of the term.

So what does actually happen? There is no question that these "deaths," or something observable to others as "death," actually occur. But what is the reality behind? We are so topsy-turvy in our thinking. If death is a lessening, a loss, or a diminution of life, the first death we die is when we make our initial entrance as the eternal pilgrim into these heavier and heavier planes of lessening aliveness, so as to become creative Gods in matter as we already are transcendent Gods in Spirit. We, the pilgrim Monads, are equal to the Father in quality but not in quantity. The Athanasian Creed holds that in our Godhood we are equal to the Father, but in our Manhood or power to make this Godhood manifest we are woefully lacking. Can we ever make our Godhood apparent even to our nearest and dearest, much less to the rest of the world? So some of us go into the "Land of Egypt," or the Southern Land of Yama, the God of Death, that we may learn to make light the dark places and become master not only of Spirit but also of its other counterpart, matter. We go to learn how to "make the Light shine". So we die a series of progressive deaths or diminutions of consciousness through various kingdoms of life and form until we reach the densest of all veils into which we dip a finger-tip of our light—the mineral kingdom. With angel help we set on fire the matter of that kingdom until it is shining with gold, precious jewels, and even such potent essences as radium and atoms packed with

power. Then, our work being completed, we "die" to that kingdom and arise to another. Does not the Sufi poet sing: "I died as a stone and arose as a plant"?

Again, we, the Monads, blend the essence of our light with plant life and produce the glorious marvels of growing loveliness we see around us everywhere—mighty oaks, spreading banyan trees, the dainty anemone flower hiding in the woods, the fragrant night-blooming jasmine, the heart-stirring rose, the soul-awakening lotus flowers. And we learn to nourish ourselves and all life, giving forth rich fruits, nuts and grains in abundance that all other beings may drink in the sunshine essence we are now so radiantly storing up in ourselves.

Then again, "I died as a plant and arose as an animal," continues the Sufi poet. We now have sentient organisms into which we can breathe the very spirit of life—organisms that can feel and even think. So we express a portion of our light through the mighty elephant, the sagacious horse, the devoted dog, and other splendid specimens of our handiwork as a result of our "death". We are growing gradually more and more alive with these progressive "deaths". Our true deaths or diminutions of consciousness stopped with our entrance into the mineral kingdom, and all subsequent "deaths" should be put within inverted commas, because they are in reality re-entrances into more and more light and life.

"I died as an animal and arose as a man." And through that "death" we have produced saints, sages and heroes, as well as all stages of Gods-in-the-Becoming. "I shall die as a man and arise as a Deva-Angel. When did I ever grow less by dying?" Theosophists would put it perhaps otherwise: "I shall die as a man and arise as a divine or superhuman Man." So much for explanation of that "death" of the causal body or body of ahamkāra which takes place when the approach

to superhumanity is near. And might not even the divine or superhuman Man chant in ecstasy: "I shall die as a superhuman Man and arise as the Heavenly Man, the Divine Purusha, the Logos, complete and whole in His universe or sphere of manifestation"?

So much for this use of the word "death". But is there ever any death at all as we understand the term? We see apparent dissolution everywhere. In fact our very physical bodies are constantly dissolving into thin air, so to speak. Every second, thousands of spent globules, from which we have extracted the vitality, stream from our bodies, accompanied by other thousands of unspent vitality globules for which we had no need—if we are in vivid health. Through every breath we are pouring forth spent air from which we have extracted oxygen. Every moment, imperceptibly we are exuding, if our skins are healthy, spent water from which we have extracted its value and which is carrying away from us mineral salts no longer useful to us. Similarly, with all our other excretions. In seven years at longest—some say in much less time—our bodies die and are renewed. In the worlds of feeling and thought we are likewise in the process of discarding that which to us is no longer useful and from which we have extracted the essences which we can use—that is, of course, if our emotional or feeling bodies are in a state of healthy flux.

When the essence of the principle of action which the physical body represents has been absorbed into us and we have gained all that this body can give us, the residue gradually dissolves, and the person "arises" (not in space but in Spirit), not devoid of life, but alive with action, standing forth unimprisoned and free. This word "death" should never be used for the shedding of the physical residue, but rather some word which suggests a completion and a release. Even the word "passing" is misleading, as it suggests the idea of "going away". Similarly, when the very essence

of feeling has been absorbed into ourselves, the spent residue is left to dissolve and the so-called "second death" occurs, when we are free to enjoy every moment in literal heavens of bliss, where every instant is replete with the essence of delight. Again, when we have absorbed the vital qualities of thought until they are wholly ours, the residue is cast aside, and we "arise" into a body which is Intelligence itself incarnate—the Causal Body. In that body are stored the essences of all the experiences we have ever been through, whether of action, feeling or thought. They are revealed by the lovely radiant colors and shining brilliance that pervade the causal body of the one who has lived many lives deeply and richly. Even the glowing nuclei of future bodies, the "permanent atoms," are to be seen therein, wherein is stored every experience through which they and we have passed. When the principle of I-ness or integrity is ours (in essence), and we are no longer in danger of re-absorption into homogeneity, its residue dissolves as does the flower petal when its attar is extracted. The dew-drop of our consciousness does not sink into the shining sea of All-ness, but rather does it swell large to contain the ocean of life, through this last and greatest "death" and dissolution of our protective prison of selfhood. Where is there any "death" which is loss and diminution in all this wonderful process of growth and expansion? Here we see exemplified that first great Truth: "The Soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit."

The temporary death comes when the Soul again re-enters a new adventure in body-building and takes again the mental veil, the feeling veil, and finally the body veil—life after life. Each of these takings of the veil represent a real death, though they may well be only the death the nun herself experiences when she speaks of "taking the veil," because to her it is a release into a higher and larger life. Do the Monads or

Selves who do not "take the veil" ever quite experience as we, the forth-going ones, experience the ecstasies and delights of transmuting "veils" and even "shrouds" into shining "robes of glory"? Can they know the supernal joy of robbing death of its sting and the grave of its victory?

The Christ died only the lesser death on the physical cross from which His Spirit arose in glorious resurrection. The greater death was when He took on the veil of the flesh to give forth the Amrita of Love to the world. He was crucified only once in Jerusalem. He is crucified every moment a million times, so that He may purify and re-absorb that forth-given amrita of love that we, His followers, have polluted and misused. Every great Teacher dies and truly dies that his followers may find eternal life, for he acts as a bridge from heaven to earth. He is the Prometheus who steals the sacred fire from heaven and is responsible for all the misuse that may be made of that Fire of fires. He is the Padmapani whose head breaks into a thousand pieces (each of which goes into the heart of a disciple), because he tells the Secret of Life that never should be told save and unless the One who tells it is willing to die the death of the Saviour in vicarious At-One-ment or "atonement". It is said that the Founder of a great religion is bound to the earth until every one of his followers finds release or is taken over by other Saviours. Into all we love or do or create, we pour our essence—a continual crucifixion and final resurrection into Life Eternal.

The secret of death is Life's greatest mystery. Many lifetimes are too short in which to discover it.

DELTA P. SITA DEVI

SYMBOLIC ART

BY M. R. WALKER

ONE of our great Theosophists, the late Mr. Joseph Bibby, well recognized the value of symbolic art to arouse in the mind a state of contemplation, an awareness of higher influences in life, often producing a beatific mood and even a desire to grapple with fate nobly.

In his unique and beautiful production, *Bibby's Annual*, he not only published articles by eminent Theosophists, but also beautiful reproductions in color of the works of famous artists. Miss Clara Codd, whose world-wide lecturing tours have made her so well known and beloved, was, as stated in her autobiography, *So Rich a Life*, his chief helper.

It was inevitable that, with Theosophy in mind, he should interest himself greatly in the works of that mystic artist of the Pre-Raphaelite period, the late G. F. Watts, whose works gave noble representation to great ideals, depicted in symbolic art, of a pensive and other-worldly nature.

The best known of these is "Hope," a beautiful woman, seated on a globe floating in space. This graceful figure is clothed in pale green draperies, suggesting subtlety. She holds a lyre in which all strings but one are broken, and bends her head to listen to the note of this string as though some faint echo of celestial harmony were coming through. This figure is set against a deep twilight blue sky, in which a small faint star shines above her, symbolizing "Hope"—that universal tendency of the human mind.

The same thought is found in the ancient Greek legend of Pandora, who, after having promised to keep the box which had been handed over to her care tightly shut, was urged by a curious spirit to peep in, and a host of virtues flew out and were lost, but as she closed the box as quickly as she could one remained imprisoned: it was Hope. That one is always at our disposal.

To meditate gently upon such a picture gives a deeper sense of the higher aspect of life.

Let us look next at a close-up picture: a rough fisherman's boat in a great storm, the sail flapping like a cloak in the wind, half torn away. A strong-looking, muscular man pulls half-fainting at the heavy oars. In the higher part of the boat as it rocks on the immense billows, is seated a broad-shouldered figure at the helm, the face turned away, but with a spiritual light shining through him, and from him a light is spread through the clouds and the spume of the ocean. The title of the picture is "Love Steering the Boat of Humanity". Who would not bear the burden of the struggle, knowing that Love itself was guiding each and all to a noble destiny? It is a deep thought to meditate on.

Here is the picture of a huge uncouth warrior, "Samson". This picture, with its strange "immediacy" and realistic appearance, is calculated to arouse intuition. It deals in suggestion rather than detail. The rocky, mountainous nature of the ground is shown in the foreground, but Samson's meditative eyes look out into an unseen distance, which shows the birth of a sad wisdom. The sky is faintly luminous, and hazy with light clouds. It frames the figure of a rough, defeated warrior whose immense strength has been negated, yet one who shows in his eyes, despite indications of the crudity of his life, that a higher motive still holds him up, hidden within, undefeated and undying. Having assessed the magnitude of his defeat, he still searches out the Will of God. Defeated, he seeks the undefeatable.

In his pictures dealing with death, this painter has shown that faith which rests on intuition. He recognizes it as beneficent. "Love and Death" and "Death Crowning Innocence" show in their strong and beautiful simplicity that Watts held intuitive ideas of the wisdom that lies beyond. The graceful, draped figure of Death in the first-named is inexorable, yet benignant, standing firm against the battling figure of young Love, shown as a compassionate, winged boy, endeavoring vainly to ward off the august being whose errand he knows; shadowed figures both, yet there breaks a light on the forehead of Love which suggests that in the end realization breaks on him that Death is but another form of God's Love: Eternity comes nearer to humanity in that breathless moment.

The picture of "Death Crowning Innocence" is perhaps nearer to man's realization in moments of sorrow. The sad-faced angel bends over the form of a child which lies as though he had cried himself to sleep. Yet the picture, framed in the wings of a compassionate angel, infers immortality by the pitying love which it breathes out. Thus great ageless wisdom enfolds the baby-simplicity of a dying child: "Not a sparrow falls to the ground without your father!"

A sterner thought about Death is shown in the picture of a long coffin, within which lies the cast-off body of a man who has lived life to the full, for good or ill. In its aspect of stateliness the coffin gives a sense of finality. Yet there lies a hidden message which is to be revealed. The words below state:

What I spent I had; what I kept I lost; what I gave I have.

Theosophists have a clearer vision of the after-life and the justice and rightness of its gifts to each man. It is as though all the lost virtues of Pandora were returned to us in the teachings of Theosophy.

M. R. WALKER

RALPH WALDO EMERSON

By PHYLLIS S. LEAN

THIS is a sketch of the man and his work, of Ralph Waldo Emerson, who has been described as a Vedāntist of the New World. He was born in Boston, Massachusetts, on the 25th of May 1803, the son of the Reverend William Emerson. In his early twenties he found employment as a schoolmaster in an old-fashioned country academy in Massachusetts where he earned a wonderful reputation for his complete command over the boys, his gentleness and charm. It is said that "he had a peculiar look in his eyes as if he saw something beyond what seemed to be in the field of vision".

He was for a time Minister of a church in Boston, but resigned this appointment on the question of the administration of the communion, for he was at heart a Unitarian and as such could not give the unique place to Jesus which was demanded of orthodox Christians.

In 1833 he crossed the Atlantic to meet in England the great writers of the day, Coleridge, Wordsworth, Landor, De Quincey and Carlyle.

His comment, written in his diary, is the first hint we have that he had begun to see life from the standpoint now widely called Vedāntic. Emerson wrote:

The young scholar fancies it happiness enough to live with people who can give an insight to the world without reflecting that they are prisoners too of their own thought and cannot apply themselves to yours. I have, however, found writers superior to their books . . . they give one the satisfaction of reality, the sense of having been met, and a larger horizon.

Many who heard him preach at this period remarked on the power and beauty of his voice. Constantly he spoke of the realization that had come to him of the Universal Spirit pervading every living thing. As a young man at a picnic with others, he said:

Boys, here we recognize the presence of the Universal Spirit. The breeze says to us: "How d'ye do? How d'ye do?" And all the waving branches of the trees and all the flowers, and the field of corn yonder, and the singing brook and the insect and the bird, every living thing and the things we call inanimate feel the same divine universal impulse while they join with us, and we with them, in the greeting which is the salutation of the Universal Spirit.

Returning to America in 1833, Emerson settled in Concord, and soon his brilliant lectures made this charming old town a place of pilgrimage. He lectured at first on the natural sciences, but soon plunged into more philosophical subjects. He gave talks on the lives of great independent thinkers (perhaps they were his heroes), Michaelangelo, Milton, Luther, George Fox and Edmund Burke.

Universal ideas always appealed to him. Of Michaelangelo, he wrote:

He was not a citizen of any country; he belonged to the human race; he was a brother and a friend to all who acknowledged the beauty that beams in universal nature, and who seek by labor and self-denial to approach its source in perfect goodness.

He examined great concepts and soon broke through the barriers of logic. He wrote of Beauty as

This great Whole, the understanding cannot embrace it. Beauty may be felt, it may be produced, but it cannot be defined.

Emerson's lecture programmes were the basis of his volumes of essays. One of these, *Nature*, was to establish the keynote of all his later writings. It is the work of a contemplative and mystic, a prose-poem reflecting the spirit of Wordsworth and the poets of the Romantic Revival. Oliver Wendell Holmes in his biography of Emerson says:

There are sentences in *Nature* which are as exalted as the language of one who is just coming to himself after having been etherized [anesthetized].

This comment and the internal evidence of the essay itself indicate that Emerson had the faculty of attaining a higher state of consciousness than the norm of human experience. Since there is no evidence that he undertook special training we can only assume that this was a natural gift. Patanjali testifies to this possibility in his *Yoga Sutras* (iv, 1).

He was, however, certainly acquainted with oriental mysticism as we shall presently see when we consider his essay on *Plato*. He believed that the soul makes its own body. Commenting upon this phrase, Oliver Wendell Holmes says that it involves the doctrine of pre-existence, a doctrine having its cradle in India. Emerson wrote a poem, *Brahma*; contemporary critics regarded it as unintelligible. A couplet from the poem contains an idea familiar to students of Theosophy:

Thinking is but an idle waste of thought,
And nought is everything and everything is nought.

His vision was focused steadily upon the Infinite. Human beings and the human personality were to him but passing phases of universal being. He associated himself so closely with Nature that it is as if he became sometimes a tree, a cloud, the air itself. He perceived that the beauty of Nature is herald of some inward and eternal beauty, implicit in the universe itself.

Emerson appreciated to the full the value of "good writing and brilliant discourse," and argued that greatest imagery is bred in the minds of men nurtured in the country:

The poet, the orator, bred in the woods . . . shall not lose their lesson altogether in the roar of cities or the broil of politics . . . At the call of a noble sentiment, again the woods wave, the pines murmur, the river rolls and shines, and the cattle low upon the mountains. And with these forms the spells of persuasion, the keys of powers, are put into his hands.

Emerson spoke of this world as an appearance:

It is a sufficient account of the appearance we call the world. . . .

Every essay, every poem, is packed with evidence that Emerson knew and understood the Vedāntist's approach to life. He wrote in an extremely condensed and concentrated style, epigrammatic and incisive and as one who knew. We are reminded that Patanjali did not waste his words. Some of Emerson's sentences are short, almost broken off, and even unrelated to their neighbors in the context, but one of his biographers commenting on this said:

We must not find fault with his semi-detached sentences until we quarrel with Solomon and criticize the Sermon on the Mount.

His physical appearance was so impressive as to be recorded by more than one of his contemporaries: a tall, slim man, with eyes of the strangest and brightest blue, his whole look was irradiated by an ever-active inquiring intelligence. "There was a majesty about him beyond all other men I have known," writes Lowell, "and he habitually dwelt in that ampler and diviner air to which most of us, if ever, only rise in spurts."

Like many another treading the steep, hard road to Liberation, Emerson was called upon to sacrifice his living; obviously, with his gifts as orator and scholar, he could have adorned a pulpit all his days; but he yielded to honest doubts and so opened his mind and heart to real inspiration. Inspired himself, he inspired hundreds of other people who, tired of dogma and formulae, sought a more direct approach to the problems of life.

He had the gift of insight and constantly perceived the universal reflected in the particular, and the great laws of life operating and manipulating manifested phenomena. He encouraged his followers to rely upon the intuition, a new and in some respects unsafe creed for nineteenth-century America.

Emerson in his youth was attracted to the teaching of the Unitarians; in his maturity he was a pantheist in that he saw,

knew and confronted his Creator in himself, in all men, all living things, all thoughts and words and deeds.

The question remains, who were his authorities, his teachers, the known sources of his inspiration? There is comfort for us in his confession that much of his learning was second-hand (*Essay on Books*). He was not a profound student in that he sat and waded through the original Greek of Plato or the French of Montaigne. He used translations, and one senses that he skimmed, like a swallow dipping for gnats at sunset: a gem of thought culled here and there, and out of it he made his brilliant commentaries, using the quotations he chose because they matched his own thought and illustrated succinctly his own intuitive perceptions. After Shakespeare, his favorite source-books were Plato and Plutarch of ancient Greece and Goethe of Germany.

In 1850 he published a volume of essays entitled *Representative Men*, and chose as his subjects Plato, Swedenborg, Montaigne, Shakespeare, Napoleon and Goethe. He admired them all but said:

The power which they communicate is not theirs. When we are exalted by ideas we do not owe this to Plato, but to the idea, to which also Plato was debtor.

It is in the essay on Plato that Emerson directly admits his acquaintance with the Vedas:

Philosophy is the account which the human mind gives to itself of the constitution of the world. Two cardinal facts lie for ever at the base; the one, and the two. 1. Unity, or Identity; and 2. Variety. We unite all things by perceiving the superficial differences and the profound resemblances. . . Oneness and otherness. It is impossible to speak or to think without embracing both.

The mind is urged to ask for one cause of many effects . . . self-assured that it shall arrive at an absolute and sufficient one, a one that shall be all. "In the midst of the sun is the light, in the midst of the light is truth, and in the midst of truth is the imperishable being," say the Vedas . . .

In all nations there are minds which incline to dwell in the conception of the fundamental Unity . . . This tendency finds its highest expression in the religious writings of the East and chiefly in the Indian

scriptures, in the *Vedas*, the *Bhagavad Gītā* and the *Vishnu Purāna*. Those writings contain little else than this idea and they rise to pure sublime strains in celebrating it.

It is an interesting aside to speculate how Emerson became acquainted with the *Gītā*. The essay from which this long quotation is taken was published in 1850. The translation of the *Gītā* made by Sir Charles Wilkins at the behest of Warren Hastings was published in 1785. Wilkins returned to London in 1823, and established himself as librarian at the East India Company in Leadenhall Street and as a founder of the Royal Asiatic Society. Did Emerson meet Wilkins when he (Emerson) visited Britain in 1833?

Reverting to this brilliant essay on Plato, we find a reflection of the *Gītā* and a foreshadowing of the spirit of Masfield. Emerson wrote:

The Same, the Same; friend and foe are of one stuff; the ploughman, the plough, and the furrow are of one stuff.

The *Gītā* expresses the same idea (iv, 24; vii, 8-9) :

Brahman is the ritual,
Brahman is the offering,
Brahman is he who offers
To the fire that is Brahman.
If a man sees Brahman
In every action
He will find Brahman.

I am the essence of the waters,
The shining of the sun and moon,
I am the sacred smell of the earth—
The light of the fire.

And Masfield, in *The Everlasting Mercy*:

O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after.

All this is interpolation or illustration in the essay on Plato. He saw Plato as a balanced soul, as one who synthesized East and West. He said:

Plato apprehended the cardinal facts. He could prostrate himself on the earth and cover his eyes whilst he adored that which cannot be numbered or gauged or known or named. . . . In spite of this, for the human race he affirmed: "And yet things are knowable."

Two quotations from this essay are unforgettable:

Out of Plato come all things that are still written and debated among men of thought. . . . Mysticism finds in Plato all its texts.

Emerson's undeviating pursuit of Unity led him to defend the rights of women and to advocate their legal, financial and political emancipation. He was concerned with the problem of slavery in his native America. He wrote of ordinary things and everyday scenes. Not every word from his pen is a flight into philosophy, but the spirit of Unity in Diversity is never far away. His most famous essay is perhaps *The Over-Soul*. Published in 1841, it was an attempt at the well-nigh impossible. "I desire," he said "to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

In conclusion, here is Emerson's creed, written when he was quite a young man:

Thou shalt not profess that which thou dost not believe.

Thou shalt study and obey the laws of the universe and they will be thy fellow-servants.

Nature shall be to thee as a symbol. The life of the soul in conscious union with the Infinite shall be for thee the only real existence. This pleasing show of an external world through which thou art passing is given to thee to interpret by the light which is in thee. Its least appearance is not unworthy of thy study.

Go forth with thy message among thy fellow-creatures; teach them they must trust themselves; teach them that each generation begins the world afresh in perfect freedom; that the present is not the prisoner of the past, but that today holds captive all yesterdays, to compare, to judge, to accept, to reject their teachings.

Thy life shall be as thy teachings, brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities.

PHYLLIS S. LEAN

"ONE FOND OFFENCE"

By V. C. RAJAGOPALACHARIAR

THIS phrase, which is a striking example of a transferred epithet, occurs in a stanza in the eighth book of Edwin Arnold's *The Light of Asia*:

Enter the path! There is no grief like Hate!
No pains like passion, no deceit like sense!
Enter the path! far hath he gone whose foot
Treads down one fond offence.

The Path that is referred to leads from infinite imperfection to infinite perfection, from the darkness of ignorance to the light of knowledge. It is imagery taken from the world of space and time to describe the transformation that takes place in the consciousness of the aspirant. The Path is mentioned in various scriptures.

The Sermon on the Mount tells us of the Path:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.¹

The Path is described in the *Kathopanishad* as the sharp edge of a razor, difficult to cross and hard to tread. On either side of the Path are the mortal sins against which we are warned in the Panchasila and the Ten Commandments.

An offence is a transgression or a stumbling from the Path, and the adjective "fond" indicates the foolish attachment

¹ Matthew, 6.13, 14.

which man conceives to the numerous diversions which lead him away from the strait gate and narrow way. There is an innate tendency in man to disobey a command, however high the source of it may be. The proverbial wisdom of the ages has testified to this failing: "Stolen waters are sweet, bread eaten in secret is pleasant"; "I know the better, but I follow the worse"; these are familiar sayings in many tongues. St. Paul's words, "for what I would, that do I not; but what I hate, that do I" and the succeeding verses¹ are the classical expression of the struggle between the higher and the lower in man. Who is not acquainted with temptation, the phenomenon in which a conflict between good and evil takes place in the heart of man? Who has not held, not once, but frequently, a little candle to the devil, fondly imagining it as a slight error, which could be easily expiated? In such moments we forget that little drops of water make the mighty ocean, and little grains of sand the pleasant land. The greatest of men have to pass through the struggle from which some will emerge triumphant, and some others will not. There is no need to cite examples.

The question arises: "Why does man disobey even a divine commandment?" Semitic mythology starts with the story of Adam's disobedience of God's command not to eat of the fruit of the tree of knowledge. Adam disobeyed because he had no faith in the command; and all sons of Adam have inherited this lack of faith. The still small voice of conscience is often stifled, and the validity of the major premise of the moral syllogism is itself doubted—a subtle suggestion of "the devil". The psychology of temptation and fall is set forth in definitive language in the second discourse of the *Bhagavad Gītā* (62, 63):

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth;

¹ Romans, 7.15 et seq.

From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perisheth.

The dwelling of the mind on the objects of sense is the first step in the descent, and conversely, the dwelling of the mind on the Ideals is the first step on the ladder that leads to achievement. This dwelling of the mind with ardor on things sublime is meditation, and is the one thing needful for man's ascent.

The tendency to indulge the baser passions of lust and anger is traceable to ignorance of the relative values of the principles in man's constitution. The senses, the mind and the intuition are his means of expression. In the famous words of the *Kathopanishad*:

The Soul is the master of the chariot seated within it, and the body is the chariot; the intellect is the charioteer, and the mind is the rein; the senses are the horses, and their roads are the sense-objects. He who is of unrestrained mind, and devoid of understanding, has his senses uncontrolled, like the wild horses of a charioteer. He who is of restrained mind and has right understanding, by him his senses are controlled like the good horses of a charioteer.

It is all a question of the value we set upon the several components of our nature, which form a hierarchy in the ascending order. The mind is superior to the senses, and intuition is superior to the mind. The wise man is he who would sacrifice the lower principle for the maintenance of the higher. The legend of George Washington makes a good illustration here. The boy ruined a tree in his father's orchard to test the sharpness of his axe. On being questioned, he spoke the truth regardless of the corporeal punishment which might follow. He considered the injury to his mind which is the inevitable consequence of a lie as worse than the pain to his body caused by a thrashing. The boy's action indicated the type of man he became, the father of his nation.

To return to the treading underfoot of "one fond offence". The conquest of one fault or vice leads to easier and speedier conquest of other faults, and soon the man becomes free of all vice. The entire Path consists of a series of choices between right and wrong, and our progress is rapid as we go on choosing the right all the way. The freedom to choose is a postulate in ethics. Man is "the dispenser of glory or gloom to himself". He may take the primrose path of dalliance, or scorning delights live laborious days, as Milton wrote. Let us not get lost in the endless maze of debates concerning free will and necessity. The dispute originated in the application to consciousness of mechanistic categories which belong to the world of space and time. He who has chosen aright relies not merely on his own individual strength but on the will of God, whom Matthew Arnold defined as "the enduring power, not ourselves, that makes for righteousness". The very angels are arrayed on his side, and, with these befriending and cheering him, swift indeed will be his progress towards the goal, which is Masterhood or Divinehood and whose splendour is ineffable.

V. C. RAJAGOPALACHARIAR

People should think less about what they ought to do and more about what they ought to be. If only their being were good, their works would shine forth brightly. Do not imagine that you can ground your salvation upon actions; it must rest on what you *are*. The ground upon which good character rests is the very same ground from which man's work derives its value, namely a mind wholly turned to God.

ECKHART

THE PURPOSE OF LIFE

By ANTHONY J. KELLY

THE purpose of life is one of the most profound of all problems, and must have occupied the mind of man ever since he emerged from the static joy of the animal kingdom and first realized his social responsibility, his expanding consciousness, and the inexpressible wonder of all around him. His thoughts turn to the cause of all this, to the Creator, a someone or a something infinitely beyond, ever unknown, unknowable and splendid beyond the farthest border of the great universe of thought. And here, on this earth, is one little particle of life. What is it—this little particle, that has the audacity to question the working of the mighty Waves of Cosmos; that gazes up into the face of the One who made it and asks "Why?" This most basic of all questions, and the most simple, has for ever engaged the mind of man, and for just so long has eluded every attempt to answer it.

Purpose is a fascinating problem and enters into every department of life, into every motive, however minor, and poses that tantalizing query: "Why do you do this?" In answering this query, we are no nearer a solution, for there comes the baffling question: "Why do you answer thus?" Eventually we are forced to reply: "I do not know, except that I know I want to." To some, this is the final answer to every motive, but for those whose feet have progressed a little further along the path, another inquiry is made: "What is this 'I' that wants to? Why am I?" and so the net closes in.

All our little paths have been leading up the mountain of Truth, finally becoming one at the summit, and we have all reached this peak of perfection where we can see differences as only waves on the great Ocean of Life, but what is there to do now? Before achieving this state, it was itself the purpose to be striven for, but once gained, what can we do with this perfection? From the mental world comes a faint dying sigh: "You can do nothing. . . . All that was to be done, you have done; all that was to be accomplished is accomplished; you can do no more than that"; and suddenly the awful truth becomes apparent that there is nothing more to do; there will never be anything more to do, and the mental body passes out of existence, its last icy answer given as an absolute truth.

One part of purpose is clear: life and action are synonymous, and where there is action, there is also purpose, the purpose of gaining perfection. But one part remains as yet unanswered, and that is that when life has become actionless, what then of purpose? Is there still some mystic purpose or has this become illusion?

The answer to this lies in a statement which, though it appears elementary, brings to our notice a profound truth; that statement is: "I want." If a child asks us for something and we say to the child: "Why do you ask me for this?" the answer is immediate and deliberate: "Because I want it"; and if we press for an explanation of why he wants it, his original assertion is only more forcibly stated. Man in his intellectual pride will give us many carefully thought out reasons as to why he wants any particular thing, and because many are not deep thinkers these reasons are accepted; but persistent enquiry will, after all these fortifications have been torn away, unearth the true reason and we shall discover that man too acts because he wants to, and at last, in shame, he will admit: "Yes, I suppose I do do these things only because I want to"; and in this admission, he becomes again like a

child, simple and close to truth. The child who has not built his castle of illusion is not afraid of its being shattered and his whole tender self is exposed, glistening as a rose after rain, pure and untainted—Truth in the glory of its pristine beauty. But the dark clouds approach; the golden sun sets for many a long year, till its very memory is but a faint gleam in the past, and the tender rose of Truth closes its shimmering petals over the infant heart within, and the long dread night begins, as ignorance or *Māyā* spreads its indigo cloak. Many are the times when man looks back to his childhood days, grasping each tiny passing thought and memory with a wistful reverence, longing, ever longing for the return of those wonderful times when life had purpose and all was infinite joy. From the purity of his own nature, he has turned outside and in so doing the door has closed behind him. He searches books, frantically looking for a something he knows not what, searching ever greater and greater volumes, till he can no longer turn the mighty pages, and gazes in mixed frustration and awe at the cryptic cover of the book of life. He cries out in anguish: "Is there no one can open this book?" But the answer never comes; only the hollow tones of a dying echo, and he knows that he is all alone in that great Unknown.

He sinks exhausted in the dust of a meaningless world, and as he lies there, still and desolate, once more his thoughts turn to the days of joy when life and he were one. He sees a Soul, a shining thing, an object of surpassing beauty and purity; he sees a vast sea of cloud, a cauldron of curling blackened vapor, slowly closing round the shining thing, till its beauty is hidden, and then a motion; a silver hand reaches out and grasps the poisoned fog, ever illusive, enticing the silver hand farther and farther from the Soul that protects it, and soon a mighty chasm yawns between the Protector and the protected. "If only I were once more one with That," he thinks, "what inexpressible bliss!" And a great truth sheds

ts rays on his tired head; he realizes he wants, and there is no one to ask why; he wants bliss, eternal and absolute, and because there is bliss, he knows that God wants it too. His thoughts race on: "All this is because God wants it to be so, and if the Mighty One wants, who am I to deny? I too want that Bliss which is God's for ever, and I want it for ever."

There is a violent shaking in the earth, a searing tongue of flame descends from heaven amid the thunderous sound of a cosmic storm, and the Gods themselves are struck in awe, for a mortal has dared to ask for immortality, has dared to ask for that which only God can own. Then from God Himself comes the answer in the form of a great challenge: "Who are you who dares to question God?" And man says: "I am Existence; I am Consciousness." "What is your purpose?" is the mightiest and final challenge of the Infinite One. And man gives his last answer: "There is no purpose; there is only Bliss"; and God says: "Immortal One, there is only I!"

ANTHONY J. KELLY

Bacon may have added little to the store of any particular science; his glory was to have been the prophet and liberator of all science. Those who believe in reincarnation can plausibly conjecture that he was the first great Bacon, the Franciscan Roger, come back to earth to repeat his message to humanity in a happier time. Both of them had the same vision of a world perfected through knowledge; both of them suffered from the same limitation of hasty and improvised methods, from the ambition to compress the task of ages into the span of a lifetime. To both also was attributed, by the instinctive compliment that small minds pay to great ones, the possession of occult and magical powers. Friar Bacon's bronze head, that would tell him whatever he wanted to know, is less incredible than Francis Bacon's supposed feat of writing Hamlet, and in circles where such things are believed he is not only attributed the authorship of Marlowe and Spenser into the bargain, but the foundation of a college of initiates, which he continues to supervise from "the other side".

E. WINGFIELD-STRATFORD, *History of British Civilization*

THE PLAYS OF SHAKESPEARE

By D. JEFFREY WILLIAMS

THE England of Shakespeare and Elizabeth almost inevitably links itself with that "golden moment of the world," as William Morris described Greece in the days of her glory. The sixteenth century saw one of the greatest manifestations of the plastic power of the English genius in legislation, in peculiar modes of national thinking, in a peculiar form of Christianity, and most gloriously in lyric song and drama. Nor must we forget music, and the English Bible, which in the time of Elizabeth was already the book of books, although the Authorized Version was drawn up by the Bishops (with the probable help of Bacon) during the following reign (of James I). It is claimed by no less an authority than G. M. Trevelyan that the effect of continual popular reading and domestic study of the Bible upon national character, imagination and intelligence, for three centuries to come, was greater than that of any literary movement in English annals, or any religious movement since the coming of St. Augustine to England. The Bible in English history may be regarded as a "Renaissance" of Hebrew literature far more potent, says G. M. Trevelyan, than even the Classical Renaissance which provided the mental background of the better educated classes.

Be that as it may, it is difficult to believe that the mass of English people of Shakespeare's day were any more enthusiastic about religion, as such, than the English people of today. Mr. H. O. Taylor, in his *Thought and Expression in the Sixteenth*

Century, suggests that the Elizabethan age (outside Church controversy) was not religious. The writers and poets of the period, including Shakespeare and the dramatists, are certainly not religious. One of the greatest of modern writers on Shakespeare, Dr. A. C. Bradley, writes in *Shakespearean Tragedy*:

The Elizabethan drama was almost wholly secular; and while Shakespeare was writing he practically confined his view to the world of non-theological observation and thought, so that he represents it substantially in one and the same way whether the period of the story is pre-Christian or Christian. He looked at this "secular" world most intently and seriously; and he painted it, we cannot but conclude, with entire fidelity, without the wish to enforce an opinion of his own, and, in essentials, without regard to anyone's hopes, fears or beliefs. His greatness is largely due to this fidelity in a mind of extraordinary power.

It is true, as has been said, Shakespeare in his plays is of this world. He does not see men as they are pictured in the narrow conceptions of theology. In the tragedies, especially, we see men and women standing on their own feet, and open to the play of every element and force without and within their own natures. The major characters are unmistakable, authentic, alive: they are never puppets moved by adventitious and arbitrary purposes or by any winds of doctrine or propaganda. As the famous Dr. Johnson observed, "they are the genuine progeny of common humanity, such as the world will always supply, and observation will always find".

A study of Shakespearean Tragedy will reveal a world of order that provides hints and outlines of something like a law or condition of human progress and destiny. As A. C. Bradley points out, the calamities of tragedy do not simply happen, nor are they sent; they proceed mainly from actions, and those the actions of men. His tragic characters are made of the stuff we find within ourselves and within the persons who surround them. But, by an intensification of the life which they share with others, they are raised above them; and the greatest are raised so far that, if we fully realize all that is implied in

their words and actions, we become conscious that in real life we have known scarcely anyone resembling them. Some, like Hamlet and Cleopatra, have genius. Others, like Othello, Lear, Macbeth, Coriolanus, are built on the grand scale; and desire, passion or will attains in them a terrible force. In almost all we observe a marked one-sidedness, a predisposition in some particular direction; a total incapacity, in certain circumstances, of resisting the force which draws in this direction; a fatal tendency to identify the whole being with one interest, object, passion, or habit of mind. This, it would seem, is, for Shakespeare, the fundamental tragic trait. It is present in his early heroes, Romeo and Richard II, infatuated men, who otherwise rise comparatively little above the ordinary level. It is a fatal gift, but it carries with it a touch of greatness; and where there is joined to it nobility of mind, or genius, or immense force, we realize the full power and reach of the soul, and the conflict in which it engages acquires that magnitude which stirs not only sympathy and pity, but admiration, terror and awe. Bradley emphasizes another thing in the following passage:

The tragic hero with Shakespeare, then, need not be "good," though generally he is "good" and therefore at once wins sympathy in his error. But it is necessary that he should have so much of greatness that in his error and fall we may be vividly conscious of *the possibilities of human nature*.¹ Hence, in the first place, a Shakespearean tragedy is never, like some mis-called tragedies, depressing. No one ever closes the book with the feeling that man is a poor creature. He may be wretched and he may be awful, but he is not small. His lot may be heart-rending and mysterious, but it is not contemptible. The most confirmed of cynics ceases to be a cynic while he reads these plays.²

We shall never be able to estimate the extraordinarily powerful influence, even if only subconsciously felt, these plays of Shakespeare have had on the minds of men during the past

¹ Italics mine.—D. J. W.

² A. C. Bradley, *Shakespearean Tragedy*.

300 years or more. Sometimes one feels that the influence must have been as powerful as that of a religion in transforming men's minds and outlook. Be that as it may, we shall perhaps all agree that Shakespeare's love and understanding of men and women is supreme. Logan Pearsall Smith remarks in his excellent book, *On Reading Shakespeare*:

He created a world of his own, and filled it with inhabitants of his own creation: with such a variety, indeed, and multitude of living beings that he has been reproached with making the real world seem almost empty in comparison.

Coleridge must have been abundantly right when he expressed the view that Shakespeare somehow found all his characters in that apparently all-inclusive, universal nature within him, and was therefore able to reproduce and limn a Hamlet, a Falstaff, or a Desdemona, with equal fidelity and ease. His warm love for his characters, however humble and however disreputable, is perhaps the secret of his power of completely identifying himself with them, of placing himself right inside their skins, and to think and feel as they did. Pearsall Smith thinks that in the "creation of Souls" Shakespeare had no predecessor among men, and that no one ever since has been his equal.

He was the first portrayer of the subtleties of the Spirit, and he makes us aware of these subtleties by embodying them in the accents, rhythms and overtones of expressive speech.

In a significant passage the same writer suggests that the purpose of creation (as far as we can see that it has a purpose), has seemed to have reached its most supreme achievement in such places and epochs as Athens in the time of Pericles, Florence at the time of the Renaissance, London in the time of Queen Elizabeth, among others, which have been richest in revealed personalities, and in which the flame of life has blazed in the most varied constellations.

D. JEFFREY WILLIAMS

REVIEWS

A "Secret Doctrine" Digest, by Ernest Wood. Theosophical Publishing House, Adyar, pp. 480, price Rs. 15.

This is the age of "digests," which are more popular than ever before, as anyone who examines the contents of a bookstall must realize. To this modern tendency several factors contribute. The spread of democracy and industrialism has reduced the leisured class to very small proportions. In the West the social system is such as to encourage every man and indeed many women also to be gainfully employed, and to continue so to an increasing old age. The high cost of maintaining the standard of living, which is commonly regarded as the goal of life, means that the main preoccupation is earning, and little time or energy is left for reading and still less for pondering on what is read, and leisure is mainly spent in frivolous pastimes.

To this must be added the discursiveness and impatience of the modern mind fed on headlines, snippets and summaries, and always in a hurry to save time. Such a

mind does not take kindly to repetitiveness and verbosity. As in all developments, there are both advantages and disadvantages in this. There has, for advantage, been a great speeding-up of mental processes in the last generation or two. This is shown in many ways—in slang and idiomatic speech; in the extraordinary technique developed by modern instrumentalists; in the split-second decisions of a pilot flying a jet-plane; as well as in the impatient desire to take in the essence of an author as rapidly as possible. While this may lead to the quick building of a useful mental structure, it is not the way to a deep comprehension of truth. This was pointed out by Master K. H. many years ago (*The Mahatma Letters*, page 36) who wrote: "All quick thinkers are hard to impress—in a flash they are out and away in 'full cry,' before half understanding what one wants them to think."

All the above applies to the volume under review. It is of very great value and should certainly be consulted by every serious student of *The Secret Doctrine*. It is written by

one who for many years has been a careful student, a prolific writer, and a well-known and appreciated lecturer. It is full of valuable thoughts and many new interpretations, and gives a logical and coherent account of the parent volume as understood by the writer, supported by copious and relevant extracts from the original. The value of the digest technique is seen, for example, at its best in the seventeenth chapter which gives an excellent condensed version of H.P.B.'s "Summing Up". (*S. D.*, Adyar ed., I 313 *et seq.*) It is doubtful, however, if its greatest value is that suggested by the author, namely, to provide a condensed version of *The Secret Doctrine* for new-comers to the work. It is true that the original is discursive and repetitive to a degree which is often wearisome, but it is also allusive and suggestive in a way that no summary can ever be. Often and often H.P.B. is not trying to express a single concise idea, but her words refer to principles which may apply at many different levels and are capable of several interpretations.

One would have liked to see the original Stanzas of Dzian included, as no adequate study of *The Secret Doctrine* is possible without reference to them and they are only available in the complete work. A small volume containing the Stanzas only

was published many years ago but is now out of print.

If reading this volume encourages new students to study the original it will have served a very useful purpose, as it will also for those who are already acquainted with the original, but it would be a pity if having read the *Digest* members should feel that they had now mastered *The Secret Doctrine*, and that further study was unnecessary.

H.P.B.'s masterpiece with all its faults can touch the depths of consciousness and awaken the intuition in a way that a digest, which inevitably tends to be a mental summary, cannot do.

C. R. GROVES

The Prayer of the Ages, by Richard Whitwell. C. W. Daniel, England, 1956, pp. 167, price 12s. 6d.

"The coming of the Spirit is man's experience of the reality in himself, the reality that is God. It is the influx of our own true life breaking through from the innermost to the outermost." *The Prayer of the Ages* is the Lord's Prayer, which is not for some outward good separate from ourselves. It is our heart and mind, in all our ways, earnestly reaching towards the Reality.

Through the age-old prayer we are shown how we may merge ourselves with "the Father eternal" in our very being, with His Name

revealed in His "hallowed" universe, with His Will to be done in the world, even as it is in the inner Kingdom of Light. And so we draw sustenance from His "Bread" of Love and Life, we enfold the world in a "forgiveness" or a giving away of sympathetic understanding for all that lives, and come to the ineffable realization of "the Kingdom, the Power, and the Glory" of the Highest "for ever and ever".

"All life is music, wherein is set all measures and all tones. We are building up a symphony to God, and higher and higher will we reach until we catch the melody of the angels." (Quoted in the book as from *The Gold of Dawn*.)

Many other beautiful quotations from mystics and poets enhance the book which will help the devotee through prayer to find communion with the Inner Presence which men call "God".

A. P. SUTAA DEVII

The Slave of Life, by M. D. H. Parker; Chatto and Windus, London, 1955, pp. 264, price 18s.

"A Study of Shakespeare and the Idea of Justice" is the sub-title of this book. It is this topic of Justice which draws the attention of the Theosophical student whose concern with the principle of Karma leads him, for the better comprehension of it, to think about, to study, the perceptions and intuitions of the

greatly gifted on this universal concept which in one form or another, vivid or obscure, is to be found in the world's philosophic and religious thinking.

- It is the author's contention that Shakespeare had a conception of justice based on Christian metaphysics. Shakespeare lived at a time of religious upheaval brought about by the Renaissance and other factors. It was a time when old standards were being questioned and set aside, and standards proposed by Machiavelli, Montaigne and others were being accepted by many. Many of the new ideas urged that individual conduct should be based on expediency, not principle, on what was good for oneself and not to consider others, that is, if one wanted to get along in the world. Shakespeare's plays exhibit, to be sure, people acting upon such concepts of conduct, yet they primarily show play by play, character after character, situation after situation, which altogether may be thought of as a testing of Christian metaphysics, and the triumph of those concepts.

The author believes the metaphysic that lies behind Shakespeare's ideas of human nature and justice is Catholic. Miss Parker frequently quotes from St. Thomas Aquinas. But that is not to say Shakespeare was Catholic. In an appendix she presents the actual material that

on his mother's side he came of people who were recusants.

Repeatedly Shakespeare presents us, the author points out, with characters who do not know that they are essentially Souls free to turn towards or away from God. To turn away, not to heed the voice within, is the beginning of the confusion between appearance and reality, between seeming and being. To turn away is to set in motion the law of Karma in that special way determined by a man's character. The kârmic consequence, experienced or anticipated, brings, usually through suffering, knowledge of the self.

As the author shows in her analysis of the plays, sometimes this self-knowledge is sufficient to bring about a redemption. On the other hand, she ably shows—in detailed studies of Macbeth, and Claudius in *Hamlet*, for instance—that for some the self-knowledge, incomplete and partial, yet reveals to them the doom that awaits because pride suspends the act of true repentance.

To think about karma is soon to turn one's thoughts towards human nature and the varieties of temperament. One cannot turn a page of the world's pre-eminent literary artist without encountering lines of marvellous penetration into the wisdom and folly of man. Miss Parker has brought us a book that not only notably discusses the plays but presents her contention that Christian

metaphysic is demonstrated and substantiated throughout the Shakespearean canon.

SEYMOUR D. BALLARD

The Meaning of Life, by Emogene S. Simons. Theosophical Publishing House, Adyar, 1956, pp. 46, price 10 as.

This primer of Theosophy is well named and expounded. Is this picture-puzzle denominated "life" a haphazard affair, or is it a part of a great Plan which can be known and with which we can co-operate? Simple illustrations reveal to us fundamental truths. Each chapter answers one great question, and a short summary at the end clinches the answer. Though less than fifty pages, this small book gives us a succinct presentation of the principal teachings of Theosophy, and shows us that Theosophy not only offers a reasonable and practical explanation of life's mysteries but reveals to us our own divine nature, offering to us a way of life—a discovering and unfolding of our inner selves—as a part of "God's Plan, which is Evolution". The Vision Splendid will become real to us only "as we find the divinity within ourselves and realize our unity with all that lives".

This brochure surely meets a need as a satisfying and stimulating work for the inquirer.

A. P. SITTAA DEVII

SUPPLEMENT TO THE THEOSOPHIST

SEPTEMBER 1956

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

Recent letters received from the President, Mr. N. Sri Ram, tell of his visits to our national Sections in Chile, Bolivia, Peru and Colombia, and of his warm reception by the members and the public in these places.

Following the work in Colombia, the President visited Lodges in five of the countries in the Central American Section; these were Panama, Costa Rica, Nicaragua, El Salvador and Guatemala. Señor M. Monge Echandi of Costa Rica is the General Secretary of the Central American Section.

The President completed his tour of South and Central America on 10th August. A letter received at Adyar from one of the General Secretaries may well be taken to voice the feelings of the members generally. He says: "I wish to inform you briefly of the visit of our

beloved President, Mr. N. Sri Ram; it constituted one of the most outstanding social events in recent years, since we have never had here such a distinguished person from India and, above all, in the person of the World President of our Society, the prestige of which is well recognized."

The tour of Mr. Sri Ram in our Latin American countries—covering a period of three and a half months—has been one of the most important of his undertakings since he became President in 1953. It has not only encouraged and stimulated the members in the countries visited but has brought them more directly into touch with the President and through him to our International Headquarters and so to the whole Society.

After his brief visits to Mexico and to Olcott, the national headquarters of the Theosophical Society in America, the President flies to

London on 30th August and is to preside over the European Congress to be held at Baden, Austria, from 8th to 15th September.

At the close of the Congress the President will leave by air for Bombay and is expected at Adyar on 20th September.

Mr. Sri Prakāsa

Mr. Sri Prakāsa, Governor of Madras, addressed the Coonoor and Kotagiri Lodges of the Society in June when he was staying at "Raj Bhavan," his summer residence at Ootacamund in the Nilgiri Hills.

Speaking in Coonoor Lodge on "Theosophy as the Foundation of World Brotherhood," Mr. Sri Prakāsa said that the problems created by the proletariat upheaval were a challenge to Theosophists. Theosophy had taught people to be self-reliant and self-confident, and Theosophists, by their ideal of Universal Brotherhood, were best fitted to solve the problems of today on the basis of affection and goodwill. He referred to the "phenomenon which made it possible for leaders born in different parts of the country to come together to achieve their objective, as in India during her struggle for freedom. This phenomenon," he stated, "clearly demonstrates the working of some supernatural influence all the time."

Dr. C. P. Ramaswami Aiyer, who presided over the meeting, said

Theosophy was a harmonizer of creeds, religions, points of view and outlooks; its primary object was to effect a synthesis of all ideals and creeds. The Theosophical Society, he considered, had been a great bond between all the races of the world.

"Theosophy and the India of Today" was the subject of Mr. Sri Prakāsa's talk to members and friends of Kotagiri Lodge at the home of the Vice-President of the Lodge, Miss Anna Ornholt. In his address, the Governor gave a brief outline of the work of the Theosophical Society in the early days in India, and of the great contributions made by Colonel Olcott and Dr. Annie Besant in the field of education. They aroused the spirit of the people, reviving India's interest in her own religions, culture and future. Today, Mr. Sri Prakāsa said, Theosophists can work against the forces of destruction and disintegration and assist India, as a free nation, to make her great contribution towards world thought.

Miss Emma Hunt, Recording Secretary, presided over the meeting, and in thanking His Excellency for his generosity in coming to address the Lodge, said it was perhaps not without significance that the Founders had chosen India as the International Headquarters of the Theosophical Society and so made possible a blending of the values of East and West.

Netherlands

Mr. B. Wouters, General Secretary of the Netherlands Section, reports that their annual Convention, combined with a Summer School, was held, July 4-8, in beautiful surroundings near the town of Amersfoort, situated in central Holland. There was an attendance of 150 on the day of Convention, and 50 to 70 for the four-day Summer School. Mr. Wouters writes that the experiment of combining the two sessions proved a splendid success and that "there was an excellent happy spirit".

Public interest in Theosophy is growing in the Section, as indicated by requests of two Dutch newspapers for an exposition on Theosophy. On two occasions the General Secretary was enabled to make use of broadcasting to spread Theosophical news and ideas: first, at the celebration of the 80th anniversary of the Theosophical Society in November 1955 and, second, when one of the broadcasting companies invited him to be interviewed on Theosophy.

The relationship between the Netherlands Section and St. Michael's Centre (Huizen) has been strengthened by a decision of the National Council of the Section to participate in the funds necessary for building a second home for Young Theosophists on the St. Michael's estate.

The Theosophical Research Centre in the Netherlands, which was established late in 1954, is active in research along many lines: occult chemistry, nuclear physics theories, psychosomatic medicine, and Theosophy in literature prior to the founding of the Theosophical Society. Mr. Wouters reports that the Centre has recently received special financial support vested in a new Foundation, named "Proklos"—after the leader of the Platonic Academy at Athens in the fifth century. The Foundation seeks to realize an ambitious plan in the future: to found an Academy and to establish a chair (on Theosophical subjects) at one of the existing Universities.

The General Secretary, who was re-elected in April for a second term of three years, continues to visit many Lodges and to attend their various regional meetings.

Ireland

Members of the Theosophical Society in Ireland met in annual Convention at the national headquarters in Dublin, 15th to 17th June. Mrs. Alice L. Berry, General Secretary of the English Section, was guest of honor and gave two lectures, one on the subject of the Convention keynote, "Towards Creative Living," and the other entitled "Is Man Responsible for His Circumstances?" In addition, the

Convention included two members' meetings, a musical programme and a recital of verse. Mrs. Evelyn O. Hornidge, General Secretary of the Section, reports a time of "very real communion of the members who were strengthened and inspired by the experience".

The Section headquarters was visited by Miss Helen Zahara on 13th February on her way from the United States to Adyar. At a members' meeting she gave a travelogue, illustrated by colored slides, on her recent tour of the South American Sections of the Society.

An interesting news item in the Section magazine, *Theosophy in Ireland*, January-April, is a report that murals of beings from other worlds painted by AE (George W. Russell) and Yeats, have recently been uncovered on the walls of the Society's former headquarters at Dublin. The building is now occupied by two doctors, but the murals are being preserved and the walls have been re-decorated to show them to best advantage.

Wales

The Theosophical Society in Wales had the pleasure of a visit from Mr. Rohit Mehta, General Secretary of the Indian Section, on May 12th and 13th. He gave two public lectures, "India, the Commonwealth and the World" and "The Secret

of Right Living," and also a talk at a members' meeting on "The Treading of the Path".

The 25th annual Convention of the Section was held in Cardiff on June 23rd and 24th. The General Secretary, Miss E. Claudia Owen, opened the activities on an inspiring note by reading extracts from Mr. N. Sri Ram's writings concerning the purpose and possibilities of Conventions.

Mrs. Adelaide Gardner was guest-speaker at Convention and delivered two lectures based on the theme of *Hymn of the Robe of Glory* and *Fragments of a Faith Forgotten* (books by G. R. S. Mead). She also gave a public lecture on "The Price of a New World," which was very much appreciated.

A fine musical programme was presented by two artists at the Convention social. It included a number of interpretations of Spanish and Italian works and a Bach prelude on the Spanish guitar, and a recital of airs on the Welsh harp.

The General Secretary writes that "it was a happy week-end, leaving all who attended refreshed and with a renewed sense of unity".

On the day before Convention, a drawing-room meeting was held in the home of one of the members of the new Golden Eagle Lodge at Pontypridd, at which Mrs. Gardner spoke on "What It Means to be a Theosophist". This pleasant

informal gathering helped to make the new Lodge known in the district.

In *Theosophical News and Notes*, July-August 1956, Miss Owen reports the passing of Mr. Peter Freeman, M.P., on 19th May. His name has become familiar to Theosophists in many parts of the world because of his humanitarian work in Theosophical and political fields, and his death has brought sadness and a sense of great loss to many friends and fellow-workers.

Born in London in 1888, Mr. Peter Freeman joined the Theosophical Society in 1909. He went to Wales as a young man, was a founding member of Cardiff Lodge in 1911, and in 1922 when the Theosophical Society in Wales was granted a charter by Dr. Besant, became the first General Secretary, an office which he held for 22 years.

Mr. Peter Freeman served Wales in other capacities: as a pioneer in animal welfare, in local government, in cultural movements, and for two periods covering fourteen years as Socialist member of Parliament for Welsh constituencies. The record of his Parliamentary work is one of faithful service in the cause of Universal Brotherhood, which included defence of the rights of the animal kingdom.

Denmark

Mr. J. H. Möller, General Secretary of the Theosophical Society

in Denmark, reporting the Theosophical Summer School held at Gammel Praestegaard, 13th to 23rd July, says: "We were very glad to have a visit from Mr. John Coats of England and Mr. von Fielitz Coniar of Munich. These brothers helped us valuably with lectures and by their presence."

The theme of the school was "Evolution, Its Goal and the Means Thereto," and some twenty to thirty members were present, including a few from Finland, Sweden and Norway. "During the Summer School," writes Mr. Möller, "harmony and good-will prevailed; we really lived as a family."

Greece

The Theosophical Society in Greece reports the publication of a new Theosophical journal, *Ilisos*, edited by the General Secretary, Mr. Kostis Melissaropoulos.

The journal takes its name from the river Ilisos along the banks of which Plato, Socrates and many others walked and discussed philosophical concepts and problems.

The first issue, published in Greek, has 64 pages and includes articles on Theosophy, esoteric philosophy, occultism and art. Two of the articles (translations of addresses given in Athens) are by the President, Mr. N. Sri Ram.

Mr. Kostis Melissaropoulos, who was re-elected General Secretary this year, writes enthusiastically of the President's visit in April. On the evening of his arrival, Mr. N. Sri Ram delivered a public lecture in the Parnassos Lecture Hall of Athens. The following day a dinner was given in his honor, attended by 60 members of the Society in Greece. The President visited the ruins of the famous Acropolis and some interesting photographs of the occasion have been received at Adyar.

A new Lodge, "Leadbeater," was chartered in Athens on 6th March 1956, with Mrs. Tassia Constantinides as President.

France

La Vie Theosophique, the official journal of the Theosophical Society in France, publishes a report of their national Convention in its May issue, from which we take the following summary:

The Convention, held in Paris on April 21st and 22nd, was opened by Mr. Francis Brunel, General Secretary, with an Invocation to the Forces of Light, offering the work to Those who were the true Founders of the Society. He welcomed the many members who attended, particularly those from the provinces, and conveyed the greetings which had been received from Viet-Nam and twenty-five countries, in-

cluding some of the French dependencies.

The first day of Convention consisted of a meeting of the Directive Council in the morning, a General Assembly meeting in the afternoon and a social, with a theatrical performance, in the evening. The General Secretary, who was re-elected for three years, presented his report of the year's activities in the French Section. Since a large number of members wished to take part in the discussions of the General Assembly, the usual rules of procedure were laid aside. Many points were raised by Lodge Presidents, as for example the utility of exchanging work programmes among the Lodges, and the question of republishing French translations of Theosophical classics which are now out of print.

Mr. N. Sri Ram, who had arrived the previous evening from Athens, was present on the second day of Convention. His first gesture was to spend some minutes, in company with the General Secretary, in the recently opened meditation room for members. After the President's two lectures in the morning and afternoon, the members had an opportunity of meeting him informally. His serenity, the grand total of the simplicity and goodness expressed by his personality, were to all who met him a living and beneficent witness of a complete consecration to the Theosophical ideal.

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.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Treasurer: Edwin N. Lord.

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, Varanasi 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	Östernalmgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Teosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1908	Russia	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1909	Czechoslovakia	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
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>
1911	Indonesia	Mr. Soemardjo	Blavatskypark 5, Mertika-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>Adyar.</i>
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Norsk Teosofisk Tidsskrift.</i>
1912	Norway	Herr Erling Havrevold	Bjornstetiv. 2b, Lilleaker, Oslo	<i>Adyar.</i>
1913	Egypt	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Teosofia.</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 Mexicana; Dharma.</i>
1919	Canada	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>

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