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THE THEOSOPHIST

EDITED BY N. SRI RAM⁰ - NOV 1956

THE REGISTER



THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

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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 good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one 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.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

I HAVE been asked recently, with reference to a question which arose in one of the Sections, whether it is good or even constitutional to charter a Lodge for studies of a specific character, say the study of Plato, Spiritualism, Astrology or Rosicrucianism.

**Theosophy
or Anything Less?**

Apparently this has been done once or twice in the past. In answering the question, we have to consider, not whether the particular subject is good or bad—because there is no authority in the Theosophical Society to decide this, each Lodge and each member being free—but whether there are any implications in such a policy from which we should protect the Society. A Theosophical Lodge exists presumably for Theosophy. Since Theosophy has never been defined, for the reason that every definition would be a limitation—see the General Council's resolution printed on the inside cover page—we have to understand it as Wisdom or Truth in its integrity, purity and totality. Every Theosophist, by virtue of this very designation, stands for that Truth which exists independently of every channel and transcends every channel, not Truth as presented by so and so or the truth to be found along

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one particular line—just as our Brotherhood is the Brotherhood of Humanity, without any qualifications whatsoever. He is a true Theosophist who is concerned with Truth itself, the inmost Truth, the Truth that is independent of all surmise and speculation, not the man who merely wears the label Theosophy.

Since the Divine Wisdom exists in Nature and cannot have any label of our creation, to be a Theosophist in the true sense is really to be without any label. At the same time, each member is free to follow his own line, to study what he likes, or discover his Theosophy in some form other than study so-called. Similarly, a Lodge may have its own programme; neither the Section nor the International Society may limit its freedom to do so. As the Lodge is composed of a number of members, either the consensus of those members or the majority would naturally decide what they will do at the various Lodge meetings. If the programme that suits the majority does not suit some members, they can surely form a Group for their own purposes. The Lodge itself in most cases may be able to constitute such a Group and treat its activities as part of the Lodge activities. But if a Lodge ties itself in its very constitution to a particular study, then only those can come into it who accept that special line. Thus in course of time there will be established a number of compartments, of "isms," each out of touch with the others and not sharing a common purpose. The whole Society would be broken up into fragments, isolated Lodges, each a fixed channel for what it considers to be the most important truths. The Society would soon present an aspect similar to what we find in the various religions, each split up into a number of patches, where its votaries nurture the particular species—to others the particular weed—which they regard as containing the very elixir of life.

* * * *

With regard to the whole question of whether we are justified in inflicting pain—so often it is acute and what we would for ourselves call unbearable pain—on helpless animals, in order to discover or invent a remedy for our own bodily sufferings, not unoften caused by wrong and self-indulgent living, a Theosophist or any one with pure sensitive feelings might look at it this way: Suppose I am suffering—I am using the first person singular to make the whole problem personal to each one of us—from some painful malady, and it were in my power by just a thought, an act of will, to transfer the whole struggle, the violent effort, to some animal, so that it goes on suffering instead of me, and I am miraculously relieved, would I be willing thus to foist the pain I have on some other sentient being, probably with fewer facilities to secure the alleviations I can find and fewer resources of mind and will to cope with the malady? I venture to think that no gentleman in the true sense of the word would for one instant entertain the idea. Suffering is suffering to all sentient things, and it is only my egoism, the "I," which feels more important than all others and says that *I* must live at all costs, *I* must have every form of enjoyment in eating, in dressing, in sex and so on, whatever the cost may be to other creatures or even other human beings. When I perceive the falseness of this idea, its outrageous character, I cannot but adopt a different line, such as that indicated by the Buddha, not to hurt any living creature, as far as possible, for one's own enjoyment. A man is saved, as we call it, by a method invented and perfected by innumerable experiments on monkeys, cats or dogs, and he lives a few miserable years, enjoying various petty satisfactions and comforts which he calls life. Is life worth purchasing at such cost to other lives, all of which equally seek comfort, satisfaction and freedom from pain? Why should we not be content to die, if we cannot live by purely

moral and non-injurious means, instead of causing an agonizing death to others—whether human beings or other creatures equally susceptible to pleasure and pain?

* * * *

The other day I heard a lecture on the subject of Bernard Shaw and Dr. Annie Besant, in which reference was made to their personal relations as related in a biography of Shaw written by Mr. Hesketh Pearson. In this book Mr. Pearson reports what he says Shaw said to him, namely, that Dr. Besant had proposed to Mr. Shaw that they should live together practising “free love,” without marriage.

In Defence of
Dr. Annie Besant

In the September 1951 THEOSOPHIST (soon after Mr. Pearson's book appeared), Mr. C. Jinarājadāsa refuting this very statement gives a number of instances to indicate how unreliable Shaw could be as to facts. For example, when Shaw visited Ceylon, he gave an interview to a press representative and speaking of the earlier days when he had known Dr. Besant well, referred to the time when she went to Madame Blavatsky to become her pupil. He said to the interviewer that he then asked Dr. Besant “whether she was quite mad and whether she knew that Madame Blavatsky . . . had just been convincingly shown up as a fraud by an Indian gentleman named Mohini at a meeting of the Psychical Society at which I was present?”

One can see how muddled Shaw was in making such a statement, because Mohini regarded Madame Blavatsky with the greatest possible reverence, his attitude towards her being that of a pupil and also that of a son towards a mother. It was at a meeting of the London Lodge that Mohini prostrated himself full length on the floor, in the Indian fashion, before all the people present and to their astonishment, when Madame Blavatsky entered the room. He wanted to show his reverence in the Indian fashion and he expressed his feelings in that

manner. He was not an Indian gentleman who could possibly have shown up Madame Blavatsky as a fraud and was never guilty of supporting that charge.

Mr. Jinarājadāsa further says that if what Shaw is alleged to have said about a proposal of such a nature from Dr. Besant were true, he must be the most dishonorable of men to speak to another man about it. It is difficult to believe that Mr. Shaw could have been so dishonorable as all that.

I would like to point out here that anyone who reads Bernard Shaw's works will find that he has quite an extraordinary capacity for trumping up scenes of tomfoolery and melodrama, comedy run to excess, and betrays a nature that is not above perpetrating a practical joke. He revelled in saying things calculated to outrage the susceptibilities of people, but things which he did not mean, at least as they were said. To use Dr. Besant's own words from her *Autobiography* first published in 1893, she regarded Shaw as “a man with a perfect genius for ‘aggravating’ the enthusiastically earnest. . .” She dismisses him in a short paragraph, in which, while regarding him as an aggravating person, she recognized his brilliance and his work for the improvement of social conditions.

In her *Autobiography* Dr. Besant writing of the time when she was fighting with Charles Bradlaugh against great odds of social persecution, says that around June 1875 Bradlaugh was accused by his many enemies as approving of “free love” because a book expounding the “Law of Population” had been reviewed by him favorably. He had said that the book was written “with honest and pure intent and purpose”; but without any approval of free love. Dr. Besant says in that connection: “On me also fell the same lash, and I found myself held up to hatred as an upholder of views *which I abhorred*.” Anyone who knew Dr. Besant will know how abhorrent to her was licence of any sort.

It was about 1884 that she met Bernard Shaw, some five years before she became a Theosophist. At that time the one ruling passion of her life was an immense desire to give herself to the task of helping and lifting those who were down-trodden and miserable. Writing of the unemployed in England and their miseries, and also of the exploitation of the employed by the employers of that time, she says:

But ah! how patient they were for the most part, how sadly, pathetically patient, this crucified Christ, Humanity; wrongs that would set my heart and my tongue afire would be accepted as a matter of course. O blind and mighty people, how my heart went out to you; trampled on, abused, derided, asking so little and needing so much; so pathetically grateful for the pettiest services; so loving and so loyal to those who offered you but their poor services and helpless love. Deeper and deeper into my innermost nature ate the growing desire to succour, to suffer for, to save. I had long given up my social reputation, I now gave up with ever-increasing surrender ease, comfort, time; the passion of pity grew stronger and stronger, fed by new sacrifice, and each sacrifice led me nearer and nearer to the threshold of that gateway beyond which stretched a path of renunciation I had never dreamed of, which those might tread who were ready wholly to strip off self for Man's sake, who for Love's sake would surrender Love's return from those they served, and would go out into the darkness for themselves that they might, with their own souls as fuel, feed the Light of the World.

In another place, she speaks of her heart as "fired by devotion to an ideal humanity". And this is the person who, it is said, wanted the satisfaction of sex with Bernard Shaw. Actually there was very little in common between her—utterly religious, fervid, pure-minded and self-sacrificing—and Bernard Shaw who was inclined to treat everything in the most light-hearted way.

There are so many people in these days who are so sex-minded that they cannot but read a sex motive into any warm, human and friendly relation between two persons of opposite sex. A prurient mind finds what it wants and generally manufactures it.

I myself knew Dr. Besant for very many years at close quarters in all the aspects of her life and work. In her latter

days I knew her, I may say, as well as anybody else. I know how true and pure she was in every respect, how whole-hearted in her devotion to the cause she served all her life, the cause of humanity. Whatever Mr. Pearson or Mr. Shaw or anybody else might say about her, that cannot possibly weigh against what those who knew her well thought of her and all that she was to them and to innumerable others.

* * * *

I said some time ago how wonderful it would be if in the Theosophical Society there were no electioneering, no scramble, no competition, to win any post whatsoever. There are so many organizations in the world, existing for so many purposes. In what way should a Society which calls itself Theosophical be different from them in its attitude, in its approach to problems, in the methods of its action? To mention one important matter, we need money for various purposes. What should be our policy in the matter of getting it?

Our Attitude
Towards Getting
Money

One of the Five Precepts of the Lord Buddha is never to take what does not belong to one. We can understand this in an elementary sense to mean we must not steal. But that is only the superficial meaning of the formula. There must be no desire to appropriate *anything* that does not morally belong to us, individually or collectively. When we have no such desire, the whole attitude towards money, towards getting and receiving, becomes different.

Among the Buddhist monks it is enjoined that a monk may receive only what is given to him as food out of the donor's free will, and never ask for anything. This is not an injunction for all Buddhists, but only for those who attempt the life of monks. The monk must not even mentally want this or that, and try to get it in one way or another.

Suppose we tried to make someone part with his money, even as a gift to the Theosophical Society or for any of its

purposes, by insistence, by overstating the case, by statements which are true only in part, by propaganda designed to prevent his giving to some other cause which may be good in itself. It seems to me that would be a completely wrong way of action. Of course if there is a really urgent need, if somebody is starving, we may convey the urgency and beg for money to feed him. But when I use pressure and exaggerate, or try to impress the other person, worry him with repeated letters of appeal, I am acting, I think, entirely wrongly, even if it may not be for something personal, but for what I may call the cause.

We must always in all matters adopt the right means which can never be separated from a right attitude of mind. Despite what some people think and say, the end can never justify the means, if the means themselves are wrong. When there is some good cause, one has to state the requirements, of course, and then must leave it to those concerned to respond or not, entirely as they will. If someone gives nothing, if someone else gives only a rupee or ten thousand rupees, well and good.

Our duty is always to make the best possible use of what we have. If we do not get as much money as we would like, it means that we must do without that money; we must use our available resources to the best advantage. If we get more money, it does not mean that therefore we may spend it heedlessly. When there is a choice to give money to this or to that, there is a responsibility for the individual who happens to have the money.

This is only an example of how in so many little ways the man who is trying to live a truly spiritual life and a body of people who uphold spiritual ideals have to have a different attitude from most other people.

N. SRI RAM

COMMEMORATION OF DR. BESANT'S BIRTHDAY¹

By N. SRI RAM

WE are here in order to offer Dr. Annie Besant our gratitude for all that she was and did, and I would say also, to renew ourselves in the light of our knowledge of her as a Theosophist and even before she enrolled herself as such. If Theosophy is a form of being, rather than knowing in the ordinary sense, Dr. Besant was a Theosophist all her days, ever since her childhood. It is in her *Autobiography* that she says that on a difficult and critical occasion in her life she went to Dean Stanley and poured forth her problem. After listening to all that she had to say, he acceded to her request, feeling, it would seem, that she was, at heart and in spirit, a true Christian, even though she had renounced Christianity. Similarly, we might say that she was a true Theosophist even before she became a member of the Theosophical Society and declared herself as a Theosophist.

What we *are* when we do not know the explanations for the various phenomena of life is as important as what we do with those explanations, how we act in the light of the knowledge we possess. When Dr. Besant gave up her family ties and all the security and respectability of her home life, she took up her work for humanity in a spirit of utmost devotion and in order to qualify herself to do that work efficiently she set

¹ A talk given at Headquarters Hall, 1st October 1956.

herself first to study ordinary science. We have in her books on Theosophy a beautiful blend of the scientific approach with philosophy and truth as it may appear from a mystical standpoint. That, I believe, was her special contribution to Theosophical literature.

Today there are some who think we need a presentation of Theosophy, more modern than what we find in Dr. Besant's books. That may be so, because the world has changed and is changing all the time. Yet, at the same time, every presentation, every utterance, that comes from a personal and individual realization of truth has a validity which can never be lost.

When we say "Truth," what do we mean? Truth about life, about ourselves, about one's relations to everybody and everything. If there is some statement which comes from the depths of one's being, surely its beauty, its value, can never fade. We cannot give a date to Truth, because it is eternal. What Dr. Besant wrote and spoke about was what she knew deep down for herself, and that is why there is in her utterances a living fire, a power and an inspiration which those who heard her were able almost invariably to acknowledge.

She was a practical mystic, exemplifying in her life, and in all her actions in detail, a practical attitude along with a lofty idealism, not just mental but truly religious—a combination found in very, very few people. There are not many illustrations of the practical mystic in the modern world, which is very largely a world of self-interest in forms clashing with one another. Even those who have a streak of idealism in them tend to qualify it as a form of enlightened self-interest.

Dr. Besant was nothing if she was not whole-hearted and whole-souled in all that she undertook, in every aim and every inner impulse. To her an ideal was not an abstraction, not a mental projection, a phantom figure which little influences one's practical life; it was much more real

than what we term reality. To her an ideal was a Divine incarnation endowed with all the beauty that she could conjure from within herself. For her, action was not separated from thought; to meditate on an ideal was to arrive at an understanding of its virtues and beauty more profoundly and extensively than ever before. She was an idealist not in a spirit of escapism but in the realistic sense; she brought the ideal right down to the earth from the highest levels of intellect and Spirit.

The great Indian philosopher, Patanjali, on whose Yoga Sutras she based her book, *An Introduction to Yoga*, speaks of two stages on the "return" path, the path of an aspirant: first, to be possessed by a great ideal, and secondly, to possess one's ideals. We can see in Dr. Besant's life these two stages as she trod her way from childhood to the moment of her passing. Hers was the spirit of a pilgrim, of one who surrendered herself to the truth she beheld. Most of us are compromising in our natures, are half- or perhaps quarter-hearted, but to her what she set out to do was the most urgent and reallest of things.

In early childhood, as she herself has stated, she gave herself to the conventional religious ideal, to which one prays as a devotee or lover. She sat in an empty church one day and poured forth her prayers in words which came easily to her in that solitude. A little later, when she had broken with conventional Christianity, it was the ideal of Truth and Freedom which swayed her, an ideal she pursued regardless of its cost to herself. The service of Truth was to her also an eager, passionate desire to serve her fellow-beings. This was her entire religion at that time. What a wonderful thing it is, to have nothing to hold on to, to renounce all that one has believed in, yet at the same time to embody and express in one's life the essence of all that religion can mean to a devout heart in its efforts and aspiration. I do not know whether anything

can be more wonderful as an exemplification of the spirit of serving God for naught, without even the happiness of His presence. When she came under the influence of H. P. Blavatsky, she gave herself to a teaching and a Teacher who embodied for her the essence of all that is precious in life. That was the time when she possessed not just one ideal, but the truth of all ideals.

Miss Hunt has stated that when she met Dr. Besant, a light shone in her own heart. Many who knew Dr. Besant at close quarters would bear testimony to a similar feeling. To know her was to light a candle at the candle of a greater light burning on the altar of all that is beautiful in life. She had the capacity to bring into existence a living spark in those with whom she came closely into touch.

All that was beautiful in her had a quality more immortal than mortal. Some might think I am exaggerating and idolizing her. But did not a great Teacher say to some quite common people: "Are ye not Gods?" There is that immortal nature in everyone, but in her it predominated over her mortal limitations. It was to the divine Self in each that she appealed in all her relations. She brought out the best in each, taking each as he was, with a wonderful trust.

I do not think I have seen anyone else in the world who had such a marvellous capacity to trust a person, without any reserve, give him the fullest credit for what is good in him. It is not easy for people to trust others; it is much easier to love them, as we call love. But everyone who came into Dr. Besant's presence felt a little better for that little touch because she touched his better side. This was the case even with those who disagreed with her in what she did or what she believed. Almost always, as I know from personal knowledge of how she affected various people, they were struck with the extraordinary magnetism that seemed to surround her, the brightness of her purity, the fervor of her sincerity and a tireless

energy, which seemed to leave her at the end of the day almost as fresh as at the beginning.

When we honor Dr. Besant, not just with words but in our hearts, we ourselves become a little more honor-worthy. That is, I think, the significance of appreciating greatness, wherever it may be, in whatever form, but without any ambition. As Theosophists we honor her best when we give ourselves to the cause to which she gave herself, which in one word was Theosophy, but meaning Truth, meaning Freedom and the happiness of every human being and living thing on earth. It is only by determining and desiring to live such a life to the best of our capacity, that we can truly renew ourselves from the deepest part of our nature. It is thus that we may become, each in his own way, channels for those living waters which seemed to flow forth from her with such abundance, refreshment, vitality and sparkle.

N. SRI RAM

The essence of our being, the mystery in us that calls itself "I"—what words have we for such things?—it is a breath of Heaven, the highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for the UNNAMED?

There is but one temple in the universe, and that is the body of man. Nothing is holier than that high form . . . We touch heaven when we lay hands on a human body!

This sounds like a mere flourish of a rhetoric, but it is not so. If well meditated it will turn out to be a scientific fact; the expression . . . of the actual truth of the thing. We are the miracle of miracles—the great inscrutable Mystery.

—CARLYLE.

ESOTERICISM OF CHRISTIAN DOGMA¹

REPLY OF ABBÉ ROCA TO MADAME BLAVATSKY'S ALLEGATIONS AGAINST CHRISTIAN ESOTERICISM

IV. Now then. What can this mean? To dispossess Christ of his great conquests? To throw back the civilization inaugurated under his auspices? To overturn his altars in the West? To root out his name from our soil? Beware! Renan, the same Renan that Madame Blavatsky invokes against me, would exclaim: "*To tear away that name from the world today would be to shake it to its foundations!*" (*Life of Jesus*).

Too late! He is the Master, his spirit has become our universal spirit for ever, his soul has passed into our soul. Christ and Christianity are from now on merged into one. The principles of his Holy Gospel, all the ideas of fraternity, of tolerance, of solidarity, of union, of mutuality and so many others which are associated with the glorious trilogy of our immortal Revolution, are preparing themselves to triumph with the very principles of modern Civilization, which will carry its benefits to all parts of the world, even to that Orient which does not yet understand it, and which would try to stifle it in its cradle in the West. Mercy of God!

¹ Concluded from page 25 of October 1956.

Just heaven! What an undertaking! One of my ideas has been called "*baroque*"; what shall we call this one, if it really had an origin in any brain at all? Can we not see what is happening? What tremors everywhere! And we are merely at the dawn of the *New Day*. The Sun which is Christ, "*The Solar Christ*," as the Kabalists say, that sun has not yet risen upon us; but the dawn is beautiful, full of radiances, of perfumes, of hopes! And some would wish to stop the ascending march of that orb! How senseless! No, neither the Seine, nor any other river in Europe, will see that which the Nile saw, in the words of Lefranc de Pompignan:

The Nile has seen on its banks
The dark dwellers of the desert
Insult, with their savage cries,
The Radiant Star of the Universe,

for then would happen what that poet sings of in the same stanza:

Feeble cries, weird frenzies!
While those monsters barbaric
Fling their insolent shouts,
The God, pursuing his path,
Throws torrents of light
On his obscure blasphemers!

That is not possible. No, no! Christianity will never have to repel such an attempt. That cannot be what Madame Blavatsky wishes to say.¹

V. However, here are terrible affirmations, or rather bold denials; but they reveal their meaning to my understanding, and I will tell you how.

¹ The Abbé is deceived. That was exactly my idea. The "obscure blasphemers" of which he speaks are the Christians of the first centuries, those bands of catechist-brigands, of ragged and filthy robbers, collected from all the sewers of the Roman provinces and posing as the "guard of honor" of their *Holinesses*, the Cyrils of murderous memory, the butchers of the Holy Church—that sanguinary bludgeon for nearly seventeen centuries.—H. P. BLAVATSKY.

"I deny *in toto*," she exclaims, "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 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 . . . Jesus crucified was nothing but an *illusion*, and his story an allegory . . . 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, and his story as told in the New Testament is an allegory."¹

These denials are doubtless serious, and it is evident that in these terms and on this ground, no understanding would be possible, no agreement could be hoped for between Christians and Buddhists.²

But one can, happily, turn the question, present it under another aspect, and solve it favorably. We are going to try. One word alone embarrasses me more than all the former ones; it is the one I have underlined above, in the passage from Madame Blavatsky, who has called herself and the Mahatmāns PAGANS. But have we to take that strange expression seriously? I do not think so. There must be something equivocal in it, a *quid pro quo*.

I have an idea that nothing in the world is less pagan than the conceptions of the "Brothers" and their adepts.³

¹ Exactly, the Abbé has a remarkable memory.—H. P. BLAVATSKY.

² The Abbé is right. No agreement is possible between the dogmatic Christolatry of the Churches, his anthropomorphic god, and the Oriental Esotericists. *True Christianity* died with the Gnosis.—H. P. BLAVATSKY.

³ I will explain myself for the last time. The "Brothers" and "Adepts," being neither Christians, Jews, nor Mussulmans, are necessarily, like myself, *pagans*, Gentiles to all Christians; just as the latter, and

My noble partner will tell me if I am deceived, after having done me the honor of listening very attentively. I beg her to reflect well on the matter, and above all not to imagine there is a trap hidden under my words. My speech is frank, limpid as a rock-crystal.

Let us see, my dear Madame, if you have a clear understanding of the meaning covered by the word *pagan* in the European mind and according to all our lexicons? (See among others, Quicherat, which I have just *consulted again*.) The pagans, in Latin *pagani*, from *pagus*, a village or hamlet, were the *pago-dedite*, the villagers, the country-folk, the ignorant idolaters who took the sacred signs, the religious symbols, for divine realities. How can one imagine that the Mahatmāns and Madame Blavatsky are that kind of people? I am convinced to the contrary.¹

It is evidently not what this learned woman intended to declare, no more than she meant to make herself out to be anti-Christian when she so maltreated that Christ, the Man-God, whom she does not see demonstrating clearly and plainly his historical existence, by the experimental proof the philosopher

above all Roman Catholics, are pure *idolaters* to the "Brothers". Is that clear enough? The Christ of the Abbé Roca said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (*Matt.*, x, 5). I am astonished to find an Abbé making so little of the order of his Master!—H. P. BLAVATSKY.

¹ Grieved, of course, as ever, to dissipate your sweet illusion, dear Monsieur. I needed that lesson in etymology, and I thank the Abbé Roca for it. I fancy, however—though I am not so indiscreet as to ask his age—that I knew all that he has just taught me before Madame his mother had put his legs into his first pair of pants. The *pagani* or pagans may have been *ignoramus* in the eyes of those more ignorant than themselves—those who accepted for coined money the ass of Balaam, the whale of Jonah, and the snake that walked on its tail—but they were not more *ignorant* for all that. As the most serious books speak of Plato, Homer, Pythagoras, Virgil, etc., etc., under the name of "*pagan* philosophers and poets," the *Adepts* are found in good company. The little lesson is as useless as it is far-fetched. I am a *pagan* to the Christians, and I am proud of it. I have said it elsewhere: I love far better to be a pagan with Plato and Pythagoras, than a Christian with the Popes.—H. P. BLAVATSKY.

employed when he proved motion by walking in front of the negators. Christ lives with us otherwise than as a vain abstraction, for he is about to upset our world and reverse its two poles, setting up on high those that be low, and bringing down them that dwell on high, just as he declared. Have we indeed eyes and see not?

I know that Madame Blavatsky will say to this . . . We are coming to that. Meanwhile, I will face her with her own words, on this occasion quite suitable and correct: "I have," she says, "the most profound respect for the transcendental idea of the universal *Christos* (or Christ) who lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca." However, you are going to see that we shall close by finding the crux of the difficulty, and by scientifically resolving it, perhaps even by finding ourselves in perfect agreement. "So much the better, so much the better," I will repeat after her.

The difficulty she experiences in admitting a *carnalized* Christ, as she states, will not remain for ever, I hope. Her eyes are made to see clearly.¹

Undoubtedly a "personal adjective cannot be applied to an ideal principle" while it remains in the state of an abstract Ideal: but is the *χριστός*, or Universal Christ, *living in our souls*,

¹ Let us hope so. And it is exactly because my eyes saw clearly, perhaps before my esteemed correspondent was born, that I have no desire to fall back into the Egyptian darkness of ecclesiastical dogmas. I will never accept the inventions of Irenaeus, of Eusebius, of Jerome, or of Augustine. The "orthodox gnosis" is blasphemous in my eyes, a hideous nightmare which transforms the Divine Spirit into a cadaver of putrefied flesh, and clothes it in cheap human finery. I only recognize the Gnosis of Marcion, Valentinus and such others. A day will come when Oriental Esotericism will render the same service to Christian Europe as Apollonius of Tyana rendered at Corinth to his disciple Menippus. The golden wand will be stretched out towards the Church of Rome, and the ghoul which has vampirized the civilized people since Constantine will resume its spectral, demoniacal form of incubus and succubus. So may it be! *Om mani padme hum!*—H. P. BLAVATSKY.

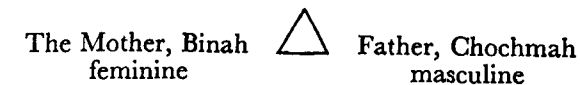
a *mere idea*, in her estimation, an absolutely impersonal Principle? I am well aware that she has said *yes*, but she has also said that the Mahatmāns are pagans. There are confusions in this which will have to be dissipated.

VI. Christ, according to the orthodox Gnosis, is this: he is the *Son* engendered from all eternity in the adorable arcane of the *internal Processions of the divine Essence*; he is the living Word, consubstantial with the Father, of whom St. John speaks; he is the *Lumen de Lumine* of the Nicene symbol, chanted in Christian Churches of all rites and every sect (excepting the *Filioque* of the Orthodox Greco-Russian Church).¹ That same Word was conceived before all the centuries and outside the essentially divine Circle, by Ochmah, or the emanated feminine Principle,² or again living Wisdom, immaculate and fecundated by Ensoph³ who is the masculine Principle, issued

¹ Yet the *Filioque* of the Orthodox Greco-Russian Church is that which is nearest to the Esotericism of the Orient.—H. P. BLAVATSKY.

² If by "Ochmah" the Abbé means *Chochmah*-Wisdom (sometimes phonetically written Hochmah), he is seriously deceived again. Hochmah is not "the feminine Principle" but the masculine, since it is the "Father," *Yah*, while *Binah*, Intelligence or Jehovah, is the feminine Principle, "the Mother". Here is the superior triangle of the 10 Sephiroth:

The Crown, Kether



Kether is the highest point (*Eheieh*, Being). The Microprosopus, the Son, emanates from the two Sephiroth, Chochmah (or rather *Chochma*, because the letter H was added by the Christian Kabalists) and Binah, the two lower points of the triangle. But where has the Abbé studied the Kabalah?—H. P. BLAVATSKY.

³ En-Soph was never "the masculine Principle" any more than Parabrahm. En-Soph is the Incomprehensible, the Absolute, and has no sex. The first lesson in the *Zohar* teaches us that En-Soph (the *Non-Being*, for it is Absolute Being *per se*) cannot create. And not being able to create the Universe (which is only a reflection of En-Soph on the objective plane), it can still less *engender*.—H. P. BLAVATSKY.

from God, and called the Holy Ghost (perhaps the Ākāśa¹ of the Hindus).²

Now then, we Catholic priests, teach that this same Son, this same Word, was made flesh: *Verbum caro factum est* (*John*, i, 14—Nicene Creed). Here it is in a few words: This only Son, this Word conceived from all eternity by the Father-Mother who is God ①, then begotten by En-Soph, I, in the bosom of Ochmah, O, has come to our Earth, to the south pole of Creation, to take a body and a soul like ours, but not a Spirit, mark well, not a human personality. There are not two persons in the Man-God, there is only the Person of the eternal Son, of the *Principle* as he calls himself (*John*, viii, 25); but there are two natures, the *assuming* nature which is wholly divine, and the *assumed* nature which is yours, Madame, which is mine, as it is that of the Bushman and the Zulu savage, as it is that of the greatest rascal to be found on earth.

Man had nothing to do with that *generic conception*; that mystery was accomplished within a Virgin, and could be accomplished only therein. Because that Virgin was none other than Ochmah, the feminine Principle herself, the Spouse

¹ Ākāśa is not the Holy Ghost, because then Ākāśa would be *Shekinah*, while Ākāśa is the noumenon of the Cosmic Septenary whose soul is Ether. *Shekinah* is a feminine principle just as the Holy Ghost was with the early Christians and the Gnostics. Jesus said in the *Gospel of the Hebrews*: "And forthwith my mother the Holy Ghost took me and carried me by one of the hairs of my head to the great mountain called Tabor." Well indeed, if that is what you "Catholic priests" teach your flocks, I can hardly congratulate you on it and I am sorry for them. It seems, after all, that the Abbé is right in saying that his Christ has "reversed its two poles, setting up on high those that be low, and bringing down them that dwell on high" (*vide supra*). The entire Kabbalah with the Sephiroth has had its share of it, and the brains of the Kabbalists also.—H. P. BLAVATSKY.

² Madame Blavatsky knows as well as anyone the esoteric value of that sacred hierogram: ① which, when separated *ab intra*, gives I and O, which form by their conjunction *ad extra* the number 10, the symbolic figure of the whole Creation.

of En-Soph, the immaculate wisdom clothed with a body,¹ as a preliminary to causing the same Word she had already conceived by the Holy Ghost at the north pole of Creation, to pass into *human Nature*;² and she came, under the name of Mary, to conceive again at the south pole in order to place it within reach of the fallen.

I foresee what she will reply; in fact it is already in her article. She will say: the Incarnation of Divinity in Humanity is "the Apotheosis of the Mysteries of Initiation. The word made flesh is the heritage of the human race, etc." Nothing is more true; that language is absolutely Catholic. It is also true, as she adds: "The *vos Dii estis* applies to every man born of woman." Here is the way we explain it in the light of the *Zohar*:

Astral Humanity, or the original and universal Adam-Eve, formed, before the Fall, an integral and homogeneous body of which the divine Christ was the Spirit, if not the soul. The soul of it was rather Ochmah, or the immaculate Wisdom. The Fall took place—I will not determine either the cause or the nature of it now, so as not to have two controversies at once. That fact, well known to Madame Blavatsky, but explained differently by her, brought about the dislocation of that great body—if one can call by that name the biological

¹ No initiate is ignorant of the fact that spirits clothe themselves to descend and divest themselves to re-ascend.

² I have already had the honor of telling the Abbé Roca that his "Ochmah" (*Chochmah* then, if you please) was a masculine principle, the "Father". Does he want to make of the Virgin Mary the bearded Macroprosopus? Let him open the *Zohar* and learn therein the hierarchy of the Sephiroth, before saying and *writing* things which are . . . impossible. Here is what the *Zohar* of Rosenroth says, as translated by Ginsburg: *Chochma* or "Wisdom" (חכמה), the active and masculine power (or principle), represented in the circle of divine names by *Jah* (יה). See *Isaiah*, xxvi, 4.—"Put your trust in Jah, (יה)," etc. Whether Jah be translated as "Eternal," in the French Bible of Ostervald, or even as "Lord God," in the English version, he is always *God*, the Father, and not the mother-goddess, Mary.—H. P. BLAVATSKY.

Constitutions of the spiritual or north pole. My antagonist would express it otherwise; she would say that Humanity passed from a state of Homogeneity or the Heavenly, to a state of Heterogeneity in which it finds itself on earth. Be it so. I am quite willing here to ignore the idea of sin which is implied in our dogma. In any case she was compelled to touch upon the question, very embarrassing for her, of the origin of evil; she has extricated herself as well as she could, but not brilliantly.¹ The Kabbalah explains it far better, and *The Eternal Gospel* printed in London in 1857 (Trübner and Co., 60 Paternoster Row) throws a vivid light upon that mystery. It is of little consequence to the main point of our discussion.

What is certain is that evil desolates the earth and that we all suffer from it. The Buddhists are condemned by their system to ascribe to God a singular paternity with that *vos Dii estis* interpreted in their fashion. Not only the Bushmen and the Zulu savages but even the Cartouche, the Mandrin and the Troppmann² can use the name and think themselves warranted to bear the title of *Sons of God*. A pretty family, forsooth.³ The Christian teaching, without defrauding those

¹ It is not for me to say whether I have extricated myself brilliantly or not. I always know, at least, what I am talking about, and the actual value as well as meaning of the words and the names I use, which is not always the case with the Abbé Roca. I regret to say it, but before giving lessons to others, it would perhaps be well for him to study the elementary Kabbalah.—H. P. BLAVATSKY.

² [The reference is here to three famous French criminals, namely: Louis Dominique Cartouche, a thief (b. ca. 1693; executed Nov. 28, 1721), Louis Mandrin, a bandit and highwayman (b. 1724; exec. May 26, 1755), and Jean Baptiste Troppmann, an assassin (b. 1849; exec. at Paris, Jan. 19, 1870).—B. DE ZIRKOFF.]

³ A "family" no worse than that of David, *assassin* and *adulterer*, from whom Jesus is made to descend; or even than that which presented itself before the Eternal, as the *Book of Job* tells us: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (*Job*. i, 6; ii, 1), *Satan, the handsomest of the Sons of God*. If Satan, just like you, me, or Troppmann, was not the son of God, or rather of the Essence of the *absolute* divine Principle, would your God be *Absolute* and *Infinite*? We ought not to forget, even in argument, to be logical.—H. P. BLAVATSKY.

poor creatures of their paternal heritage, takes at least the precaution of imposing on them a fitting behavior. It offers them the means, as rational as it is just and easy, to reinstate themselves into the primordial conditions of their original sanctity: You are fallen, degraded; it is easy to recover. Cling once more to that Christ from whom you have cut yourselves off. You do not have to lift yourselves to heaven to reach him: he has come down to earth within reach of you. He is within your own nature, in your own flesh. Every cell, every monad, dropped from his celestial body into the lower regions, is re-associated with him through affiliation with the Church which, according to St. Paul (*Eph.*, i, 23), is the true social body of the Christ-Man—the organized body in which is hidden the Christ-Spirit, as the butterfly is hidden in the chrysalis. And there is the entire mystery of the Incarnation! Where is the absurdity?¹

In what respect does this Dogma shock the reason? In what respect does it repel those who recognize the Christ-Principle, or the Universal Christ? Now, if one denied the existence of that Christ, then indeed it would be impossible to understand each other.

VII. It is exactly this that I would like to learn from my worthy correspondent before pursuing the controversy any farther.² The question is not exactly that to which Madame

¹ I notice that the Abbé Roca is arraying himself again in the Buddhist, Vedāntin, Esoteric and Theosophical tenets, only substituting the name "Christ" for those of Parabrahman and Ādi-Buddha. In England they would say he amuses himself by carrying coals to Newcastle. I am not opposed to the doctrine, for it is our own, but rather to the limitation set by the Christians. Let them, then, at once take out a patent of invention for that which has been recognized and taught under other names in an age when even the molecules of the Christians had not yet floated in space.—H. P. BLAVATSKY

² The Abbé will have to "go" it alone then. I withdraw and absolutely refuse to prolong the controversy. Let him first learn the ABC of Esotericism and the Kabbalah, and after that we shall see.—H. P. BLAVATSKY.

Blavatsky has already replied by saying: "a divine Christ (or Christos) never existed *under a human form* outside the imagination of blasphemers who have carnalized *a universal and entirely impersonal principle* . . . he who would say 'Ego sum veritas' is yet to be born." It is actually another question, a more basic one, namely: *Does the Christos exist, whether in heaven or earth, or under any form, divine or human?*

I have the honor of warning Madame Blavatsky that even if her visual and conceptual apparatus does not allow her to understand or admit that the Christ-Principle could become the Bodily-Christ or the Man-God, I should consider her still a Christian,¹ and for this reason:

In our Holy Gospel, which she almost considers, with Strauss, as the Masonic Ritual of the most commonplace human understanding, in the mouth of our Savior Jesus Christ, whom she takes for an idealization of terrestrial humanity, the blessed words that I interpret in her favor are found, and I am happy to apply them to her with justice—I believe so, at least. Listen to the divine utterance:

"And whosoever speaketh a word against the Son of man [the Man-God] it shall be forgiven him: but whosoever speaketh against the Holy Ghost [the Christ-Spirit], it shall not be forgiven him, neither in this world [the present era, which is closing], neither in the world to come [the era which is opening in our day]." ² It is indeed remarkable that these words were repeated by the Four Evangelists.³ The reason is that they are of capital importance. The version according to St. Mark is the most liberal of all. It declares that were

¹ Everyone has the right to think what they will of me; but an illusion will never be a reality. I have as much right to hold that the Pope is a Buddhist, but I will take pretty good care not to do so; a Buddhist is not he who merely wishes to be one.—H. P. BLAVATSKY.

² *Matt.*, xii, 32; *Mark*, iii, 28-29; *Luke*, xii, 10; *I John*, v, 16.

³ All the more remarkable in view of their contradicting each other in everything else.—H. P. BLAVATSKY.

the things said against the Son of Man *blasphemies*, these blasphemies would be forgiven, if they were not addressed to the Holy Ghost (*loc. cit.*).

Nothing authorizes me, however, to say that Madame Blavatsky has blasphemed against the Holy Ghost: I should rather declare the contrary.¹ Therefore, it is not I who would say *raca* to her—never, never!

She can convince herself by the very words of our Savior, that Christ is not that "jealous and cruel idol which damns for eternity those who decline to bow down before it," since even that insult will find grace and forgiveness before the infinite mercy of the heart of the God-Man.

What I fear for Madame Blavatsky, is that the discussions she has had with Christian priests, and which must have been extremely lively on both sides, since she says she paid "for having known the said priests," may have greatly contributed to falsify her ideas about Jesus Christ. We must admit that many among us, ministers of his meek and lowly Gospel, hardly shine in our age with a profound understanding of the Arcanes of Christ, and that our tolerance has not always been

¹ "First catch your hare, then cook him." To accuse a person "of blasphemy" you must first prove that such a person *believed* the thing against which he blasphemes. Now, as I do not believe in the *revelation* of the contents of the two Testaments and as, for me, the Mosaic and Apostolic "Scriptures" are not more *Holy* than a novel of Zola's, and as the *Vedas* and the *Tripitakas* have far more value in my sight, I do not see how I could be accused of "blasphemy" against the Holy Ghost. *It is you who blaspheme* in calling it "a male principle" and the lining of a feminine principle. *Raca* are those who accept the divagations of the "Fathers of the Church" to the "Councils" as the direct inspiration of that Holy Ghost. History shows us those famous Fathers killing each other at their assemblies, fighting and quarrelling among themselves like street porters, intriguing and covering with opprobrium the name of Humanity. The *Pagans* blushed to see it. Every new convert who had permitted himself to be entrapped, but who had retained his dignity and a grain of good sense, returned, like the Emperor Julian, to his old gods. Let us leave these sentimentalities, then, which affect me very little. I know my history too well, and rather better than you know your *Zohar*, Monsieur l'Abbé.—H. P. BLAVATSKY.

—indeed far from it—in conformity with that of his heart. It is certain, for example, that the terrible Christ of the Inquisition, our own work, was not at all designed to render the true Christ agreeable or to recommend him, the Christ of the Sermon on the Mount and of the vision of Tabor.¹ It is equally certain that our own Christ, the one of the priests, is held in abomination, alas, by many people. He whose example we have sorely neglected to follow, while he had told us: “*Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis*” (John, xiii, 15).

VIII. I close, for this occasion at least, by bringing to light the religious homage Madame Blavatsky renders, perhaps unwittingly, to our Holy Gospel: “The New Testament,” she says, “certainly contains profound esoteric truths, but it is an allegory.” The word *allegory* will be replaced someday, in the vocabulary of this exegete, by *typical work*. In all questions, types have the peculiarity, according to Plato, of being at the same time an allegory and the exact expression of a historical reality. Then she will realize for herself that wondrous thing she mentioned in a note: “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 has been made to fulfil, rests on the *programme of the Cycle of Initiation*, a cycle itself founded on the Precession of the Equinoxes and the Signs of the Zodiac.”²

¹ Still another mistake. There are good and bad priests in Buddhism, just as there are among the Christians. I detest the sacerdotal *caste*, and always distrust it, but I have absolutely nothing against the single individuals who compose it. It is the *whole system* for which I have a horror, just as every honest man has, who is not a hypocrite or a blind fanatic. The majority are prudent and keep silent; as for me, having the courage of my opinions, I speak and declare exactly what I think.—H. P. BLAVATSKY.

² I render no homage at all to your “Holy Gospel”; undeceive yourself! That to which I render homage has ceased to be visible to your Church or to yourself. Having become, from the early centuries, the whited sepulchre spoken of in the Gospels, that Church takes the mask for the reality, and its personal interpretations for the voice of the Holy Ghost.

Yes, indeed, I really believe it! How could it be otherwise? All this not only rests on the program but fulfils it and must fulfil it. Christian esotericists disclose the reason of that harmony;¹ they know and teach that Jesus Christ is the historical realization of all the virtues and all the spirit of prophecy that had illumined the world before his coming, which had illumined the Seers of every sanctuary and which was diffused in Nature herself, speaking through the voice of the Oracles, and the agency of Pythonesses, Sibyls, Druidesses, etc. Listen to St. Paul’s words on this subject: “*Multifariam multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula*” (Hebr., i, 1-2). The entire admirable chapter should be quoted, and read in the light of the *Zohar*.²

We know, moreover, that Jesus Christ was the subject of anticipations, previsions, longings and expectations of all the generations before him, not only in Israel, as Jeremiah says (xiv, 14, 17), but throughout the whole world, among all peoples without exception, as Moses said: *Et ipse erit expectatio gentium* (Gen., xlix, 10).³

As for yourself, Monsieur l’Abbé, you who so vaguely sense the personage hidden under the mask, you will never recognize him because your efforts lead in the opposite direction. You are trying to *mould the features of the concealed unknown upon those of the mask*, instead of boldly tearing off the latter.—H. P. BLAVATSKY.

¹ Till now I have only found *cacophony* in the opinions of Christian Esotericists, cacophony and confusion. For proof see your *Ochmah*.—H. P. BLAVATSKY.

² Yes, indeed! Is that “the light of the *Zohar*” which emanates from the lamp of your own Esotericism? That light is rather uncertain, I fear; a veritable will-o’-the-wisp. We have just had proof of it.—H. P. BLAVATSKY.

³ A pretty proof, this one! A Jeremiah who said: “The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart” (Jer., xiv, 14). Now, as the prophets of the Gentiles have never prophesied Jehovah to the people, to whom was the prophecy directly addressed—if it be one—if not to your “glorious ancestors, the Fathers of the

How would Christ have responded to that universal expectation, how would he have fulfilled the Program of the ancient Cycle of Initiation, if one text alone, if one point only of the ideal conception had been violated by an *iota* or an *apex*! That is why he said “. . . *iota unum, aut unus apex non praeteribit a lege, donec omnia fiant*” (*Matt.*, v, 18).

Certainly, I agree that the Cycle of Initiation, which Madame Blavatsky knows so well, had a foreknowledge of other things than those which have been realized up to the present under the influence of Christ.¹ Yes indeed, but the career of the Redeemer of the world is not yet over; his mission is not finished; it has hardly begun . . . We are only at the very beginning, in the preparatory stage, of the Holy Gospel. Our theology is quite primitive and our civilization merely outlined and still extremely crude. Let the *Christ-Spirit-Love*, the promised Paraclete, come! He is in the clouds, he approaches, he descends through the thick fog of our understanding and the icy indifference of our hearts. He returns, exactly as he said, and in the vesture he foretold in his language of parables.² How many are the souls who already

Church”? Your quotation is not a happy one, Monsieur l'Abbé. Verse 17 speaks of the *nation of Israel*, in saying “the virgin daughter of my people,” and not of the Virgin Mary. The Hebrew text should be read, if you please, not quotations from the Latin translation disfigured by Jerome and others. It is the Messiah of the Jews, who has never been recognized as Jesus, that was the “subject of anticipations, and previsions,” by the people of Israel, and it is the *Kalki-Avatāra*, Vishnu, the Primordial Buddha, etc., who is expected “with longing” throughout the entire Orient, and by the multitudes in India. Against the *Vulgate*, which you quote, I would oppose fifty texts which demolish the edifice built with so much cunning by your “illustrious ancestors”. But, really, let us have pity on the readers of *Le Lotus*.—H. P. BLAVATSKY.

¹ That is excellent, indeed. The confession comes a little late, but, better late than never.—H. P. BLAVATSKY.

² When the “language of the parables” shall be correctly understood, and when all that belongs to Ceasar—*pagan*—in the Gospels shall be rendered unto Ceasar (to Buddhism, Brahmanism, Lamaism and other “isms”), we may resume this discussion. Awaiting that happy day . . . H. P. BLAVATSKY.

feel, with Tolstoy, the gentle breezes of a new springtime! And how many others who, with Lady Caithness, see the dawning of the radiant Aurora of the new era!

The Second Coming is taking place exactly as Jesus has predicted it.

I will stop here. If Madame Blavatsky really wishes it, we will resume, and perhaps I shall, happily enough, be able to furnish her the scientific proofs loudly demanded of me by that fine soul athirst with a holy desire for divine truth, and which, without knowing it, adores the Christ.¹

Dear Madame, let us mutually forgive one another our little vivacities. What would you? Though the Sermon of Perfections and Beatitudes may have been preached to us—to you on the Mount of Gayā nearly three thousand years ago, to me on the Mount of Galilee less than two thousand years ago—nevertheless, it is to fallen Humanity that our inborn weaknesses are due: *Homo sum; humani nihil a me alienum puto*.²

ABBÉ ROCA

Honorary Canon.

¹ I willingly pardon the Abbé Roca his little *lapsus linguae*, on condition that he studies his Kabalah more seriously. My “fine soul” demands nothing at all from my too petulant correspondent; and if that soul “loudly” demands anything at all, it is that her convictions should not be distorted and that she should be left alone. I will spare the Abbé Roca his “scientific proofs”. Science cannot exist for me outside of truth. Since I impose my beliefs on no one, let him keep his—even that the Eternal Father (*Chochma*) is his feminine principle. I can assure him, upon my word of honor, that nothing he would say of Buddha, of the “Brothers,” and of the Esotericism of the Orient would *break my heart*; it would hardly make me laugh.

And now that I have answered all his points and fought all his phantoms, I ask that the meeting be adjourned and the debate closed. I have the honor of expressing my respectful farewell to the Abbé Roca, and of making a rendezvous with him in a better world, in Nirvāṇa near the throne of Buddha.—H. P. BLAVATSKY.

² [Terence, *Heauton Timoroumenos*, I. i, 25: “I am a man; I deem nothing that relates to man a matter foreign to myself.”]

AWAKENING THE INTUITION¹

By C. JINARĀJADĀSA

THERE are several ways to make the intuition grow in us. One is that of pity; whenever compassion grows in you, you become more intuitive. You will find that people who are tender-hearted, who are tender in their judgments, are intuitive. You will find sometimes an old woman in a village who is very tender-hearted and charitable, so serene in her nature that she is very intuitive; you can consult her in various things and she will be able to say something through her intuition which will give consolation. So then, whenever the sense of love and tenderness grows in us we prepare the ground for the birth of the intuition and for its growth.

Another way is communing with Nature. There is a mysterious truth in the old Germanic tradition with regard to Mother Earth; whenever you can separate yourself from the haunts of man and be alone with Nature, the mysterious subtle something plays upon you. Be alone by the seaside and let those influences work upon you, it is as if you had a kind of spiritual bath; or, again, before a great mountain range, or even the desert itself, where everything is so pure, as if there was only one other presence—that of God Himself. Wherever there is Nature, in all her manifestations, you can become intuitive.

Another way is to commune with beauty. There is beauty of two types, the sensuous and the super-sensuous. In all kinds

¹ An unpublished note; manuscript in the Archives.

of ways where your nature becomes super-sensuous then Buddhi awakens. One of these days when we understand this big problem of the intuition there will be many fundamental changes in education. We do not want to know the number of things but the meaning of things, the meaning of laws. Nothing of the meaning can come through the mind. You must go behind the mind into Parabuddhi. When the intuition is awakened you do not need such a vast lot of mental material; a few carefully selected facts will be enough. This subject of Parabuddhi is most vital to us in daily life, for slowly we have to learn to act not according to tradition, or what is taught to us, but directly for ourselves. We have to discover that mysterious person in us who has been described as the Warrior in *Light on the Path*. Take his orders and follow them. Who is the Warrior? How does he speak? These are mysteries but we shall understand something of this Inner Ruler within us, this Warrior who is one with Truth, who knows the Great Plan, and who, when he speaks, speaks from the centre. We shall know him if we train ourselves and our character in such ways as I have mentioned—by intense pity and friendliness; then this sense of oneness with all that lives, which sees something of that exquisite mystery in a tiny flower; then intense purity in every possible way; then to begin to create something beautiful ourselves too. It is in these ways the Parabuddhi can awaken and we shall know little by little for ourselves so that no one can challenge, and we shall perhaps gain in some way the most exquisite sense of Immortality. You live with the knowledge of eternal things, and everything that has been described of wonder and beauty you will know for yourself. We shall all know in the Sixth Round, or in the sixth sub-race of this Round, but we can even now gain much knowledge for ourselves through the intuition.

C. JINARĀJADĀSA

MAN AND HIS UNIVERSE:

A STUDY OF FUNCTION

By LAURENCE J. BENDIT

(Continued from page 38)

6. The Field

THE *Stanzas of Dzyan* tell us in a few cryptic phrases about the Creation. But H. P. Blavatsky is at pains to remind us of the impossibility of making us understand the reality. She says, therefore, that they give us "an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny Earth, to that of the Chain of Planets of which the Earth forms one, to the Solar Universe, to which that Chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort". She tells us further that the Monads which emerge after *pralaya*, the time before and after manifest creation, include every unit of creation, from the vastest astronomical system to the tiniest atom—and she would probably add, now, the electron. The human being is one of these Monads, existing on one rung of the ladder, which consists of a vast hierarchy of living beings, each one a Monad, and each one part of a greater Monad, and at the same time, containing within itself a series of lesser Monads. We see this principle in the physical world when we think of an animal body which is part of a species, which in turn is part of a zoological kingdom, etc., while the body itself is made up of cells, the cells of molecules, the molecules of atoms, etc.

It is, moreover, specifically stated that the ground-plan of all Monads is the same. It seems to consist primarily of a centre of creative energy contained within a circle or sphere (to which, in the *Stanzas*, the name "Ring-Pass-Not" is given) which delimits the field of manifestation of that Monad—be it a cell or a galaxy.

Here, moreover, we come up against a thing which is difficult to recognize if we think only in terms of matter. For the teaching is that the place of the Monads is in the realm known jointly as Ādi and Anupādaka, which are the primordial planes of material manifestation of the Logos, of Parabrahm becoming Brahman or Isvara—God-in-Action. There is no indication that either greater or lesser Monads have their prime focus anywhere else than on these levels. Yet from a material standpoint, the Ādi-Anupādaka planes are so infinitely subtle that they transcend the highest spiritual levels which man can ever reach—as man.

The traditional teaching, however, comes to our rescue. For Ādi and Anupādaka belong to the sevenfold world, while man as man exists and evolves in only five realms of the seven—those between Ātmā and the physical. In other words, Ādi and Anupādaka are, in the terminology of this paper, absolute.

Hints of their nature are to be found here and there, and notably in the introduction to *A Study in Consciousness*, by Dr. Besant. For she there suggests that the creative process is comprehended within the Ādi-Anupādaka realm, which can be symbolized, without going into more detail, as the point at the centre of a circle. This may be a slight variant on what she says, but it seems reasonable to suggest that such a symbol represents, not the "material" nature of Ādi and Anupādaka, but their function in manifestation: one is the germ, the other the womb in which that germ is going to evolve. One is the Yin, the other the Yang principle, the masculine and feminine, respectively the principle which gives life or energy to the

manifest, and that which gives that life coherence and shape. Which is which it is difficult to think out: as with so many occult truths, it appears possible to reverse the order, or to turn the ideas inside out without impairing their validity! Moreover, it is impossible to say which is the "first": the life-giving point or the containing circle. And the physical world does not help, since in the lower forms of life the germ exists before the egg is built around it, while in the mammalian, the womb exists before the germ is fertilized and placed inside it.

In any case, it seems a further reasonable deduction, that the field of manifestation lies between centre and circumference. That is, a galaxy, a solar system, a human being with his various "principles," a cell or an atom have their root-origin in the centre, and the ring round their field at the circumference: they exist, not "below" Ādi and Anupādaka, but "between" them, whichever one considers as the centre and whichever one puts at the circumference.

This may seem a complete contradiction of what is said about the order of things in terms of material. But when we come to a consideration of the place of our human field in the cosmic scheme, it is actually not so. For it is a tradition of occultism that a sevenfold scheme implies a further, and hidden, three, making ten in all. This may seem a juggle with words. But there are strong hints that the seven planes of which we know, from Ādi to the physical, are completed by a further three which are "below" the physical—in short, "absolutes" from the human point of view, which are more material than the most material we know, just as Ādi and Anupādaka are more "spiritual" than anything we can ever reach. Yet if we balance the latter on the one hand against two unknown planes we can call X and Y on the other, this makes only nine. Maybe this tenth is the Infinite—and the same from whichever way it is approached.

This needs explanation, but first let us consider the field in which man as a Monad in manifestation exists.

7. *The Field of the Relative*

Man lives in a field of relativity or polarity. It is bounded at each end by "absolutes" which, seen from the middle, have opposite and complementary qualities. This is probably due to the peculiar nature of the *mayavic* language which is the currency of the human mind. This mind, of necessity, learns to see everything in terms of contrasts and opposites. Its whole view of the universe is governed by this need, until eventually the opposites can be synthesized into one, at a higher functional level.

This ability of the mind to differentiate seems to work in two directions. The first is in terms of opposites such as light and darkness, good and evil, spirit and matter. The other is to separate the components of what is eventually recognized as a single thing into two, at right angles, as it were, to one another. Electricity and magnetism are a good example of what are now scientifically known to be inseparable aspects of the unified field of energy. It is perhaps more difficult to think of space and time in these terms, though it has been said that time is the fourth dimension of space, and hence "at right angles" to the three other dimensions with which we are familiar. Similarly, the human notion of subjectivity and objectivity can be considered in this way. For introspection will show us that what we consider to be "myself" runs on a vertical axis inside us, from what "I" feel in my body through the senses, to mental activity and perhaps to higher levels of awareness beyond that of the intellect. On the other hand, my relationship with my environment is a reaching out from inside myself towards the external world on the same level as myself. This is sensory at the physical level,

extra-sensory or psychic at the mental level, or, more abstractly, exchange of intellectual ideas, directly from one mind to another, and so on. But if one moves far enough in consciousness in the subjective, "vertical" direction, one then reaches a point where the difference between subjective and objective becomes lost in a sense of union.

In other words, a subjective shift of conscious focus takes us eventually out of the realm of the relative into one of integration of the pairs of opposites and of the complementaries which are at right angles and so, eventually, towards levels where a sense of absoluteness replaces that of separation and relativity.

In spite of this, our practical life has to be run in the world of relativity: *i.e.*, of *maya*. It is of little practical moment that space and time are abstractly known to be part of one continuum, that all energy is fundamentally one, and so on. We shall still go on living as if a straight line were the shortest route from point to point, electricity one thing, heat another, where time passes, and I am separate from not-I. For, within a limited range, all these things are true enough for them to work; and, what is more important, to enable us to exist. Moreover, they give us a point from which abstract considerations can start.

It may be well to remind ourselves that straightness is an illusion: our straight line is in fact part of a gigantic curve. That is, arcs, circles, ellipses, epicycloids and spirals are figures nearer reality than are straight lines, squares or triangles. Time, too, though we put it on a straight line running from a beginning, through the past and the present, into the future, and towards an end, is also curved and hence cyclic. And while our lives in the material world depend on the Newtonian principle of action and reaction, this needs to be understood everywhere and in every sphere, including the psychological, as a reciprocating and balancing process in

which action in one direction is always balanced by another action in a reverse sense, the whole system being centred around a pivotal point.

With this in mind, we can now return to our consideration of the cosmic field. This originates outside our own realm of relativity, in an absolute world, flows through our domain and out of it into another absolute of which we contact the interface with ourselves at the dense physical level. That, at any rate, is how it appears to us.

Our own realm appears to possess peculiarities of its own, a duality which, if we examine it closely, seems to derive from the opposite absolutes at each "end" of it. The primal duality seems to be that of energy and matter, as we have suggested already, and described more accurately as free and localized energy.

Using this conventional view, it appears as if the superior absolute world is that of free energy not involved in matter: that described as pure Light or, in the *Stanzas*, in a way convenient to this study, as Fire, or the Fiery Breath. The other, which we know as the physical world, is, on the other hand, one which is relatively cold.

This is an interesting matter because, while science has seen no limit to the possible highest temperatures there may be in the physical universe, it has computed that there is such an absolute limit to the lowest. In terms of the freezing point of water, the absolute zero is a mere 273 degrees Centigrade below freezing. At this temperature, matter is inert, frozen stiff in a literal sense, entirely solid, apparently lifeless. That is, there is no free energy anywhere, but there is a maximum of localized energy, packed tight, as the tightly packed atoms of matter. Any experience of this realm would probably be what is meant by *avichi*: the "vibrationless" hell of Hinduism, in contrast to *nirvāna*, or the heaven of complete freedom at the opposite end of the range.

It should be added that the absolute zero has never been reached, though it has been approached very closely. The fraction of a degree which separates it from the lowest temperature actually achieved by scientists appears to represent an obstacle more difficult to cross than hundreds or thousands of degrees around our own normal range of heat and cold. Perhaps it never will be reached by man as he is, because to reach it would be to go to the very extreme edge of the human field of activity: that is, of relativity. To go beyond would mean entering a realm of absoluteness into which man could only trespass at his peril.

This may seem a rather startling statement, but it is in line with hints given here and there in Theosophical writings. It connects, moreover, with another principle sometimes stated: that the dense physical world itself is outside the framework of the human constitution—yet it is within the reach of man's senses and actions.

Traditionally, too, at the other end of the scale—that which we cannot usually reach in consciousness as yet—it is said that the world of Will, or Ātmā, is similarly dual, man properly reaching the central division of it. But the “Higher Ātmā” being, like the dense physical, outside his own field seems also to be an intermediate place between himself and the absolute worlds called Anupādaka and Ādi.

It is true that we know consciously nothing about this upper world, but that is because we have not, as human beings, gone far enough. Our conscious level is, normally, still towards the more material end of our field, and what we see there still serves as our guide to anything we may suppose about the spiritual end.

Nevertheless, the ability to influence without penetration these end realms, which lie between the truly absolutes, is of considerable importance to man. For it not only gives him a purchase on something outside himself which is fixed and firm,

it also connects him with sources of energy which enable him to be a dynamic factor in the universe, as he learns to use them consciously and intelligently. In the language of the *Stanzas*, we may apply to man as Monad the verse applied to the larger Monad, the universe: “*Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter; and this Web is [Man], spun out of the Two Substances made in One, which is Svabhāvat.*” (*The Secret Doctrine*, I, 94, fourth edition.) The physical and the Higher Ātmic would be the attachments of the web of human life, to the absolute realms of Father-Mother, or Energy-Matter, which, as was evidently known many thousands of years ago, are one Substance.

8. Between Two Fires

Man is thus living between two worlds, both of them created by, and consisting of, energy. But these energies are in different modes. At the spiritual, or Ātmic end of the field, it is free, it is “hot” with the heat of cosmic fire, it can be called “cold heat”; it is Light, invisible because casting no shadow, and hence called “Dark Light,” Sound, for the same reason, inaudible, hence called “the Voice of the Silence”. At the other end we have the same energy coiled up on itself, localized, immobile in the sense that it goes round in circles and makes no progress in space; cold; dark because of the absence of free “Light”. No doubt were we a different order of beings, we should see things differently, and energy in the atomic vortices might be to such a being what free, or half-free energy is to us at our own level. But that is a matter on which we cannot speak save in terms of mental reservations and the realization of how everything is to us relative, and seen only in comparison to what we know of our own world.

The only way in which the energies of the two extreme worlds can safely work in the human field is when they have

been stepped down by a process akin to electrical induction. The mechanism by which this takes place in the human being is the force centres known from their clairvoyant appearance as *chakras*, or wheels. These *chakras* require a study of their own and are a most complicated subject. But those which concern us are those at the two ends of the body, the *Mūlādhāra*, or sacral, and the *Brahmarandra*, or crown *chakras*. These act as the transformers by which the forces of the absolute worlds reach us.

The *Mūlādhāra*, at the base of the spine, is traditionally that through which the Serpent-Fire or *Kundalini* enters. This derives its name from being "coiled up". That is, it coincides with the idea of localized energy which we find in the atoms as seen in the modern scientific picture. There is, moreover, a traditional occult view that associates *kundalini* with the centre of the earth, while C. W. Leadbeater, in his own investigations, linked it also with the nucleus of the atom. It is also said that only in the "laboratory" at the centre of the earth, on the one hand, and elsewhere through the action of the human mind, under the power of the Will, can this force be released from its imprisonment. In the older, pre-scientific days, the latter was taken to mean the release which takes place within the human being as he develops his spiritual consciousness. This is doubtless one aspect of this truth, but we see it taking place today in a different form, where man, through the knowledge he has acquired, has learned to release it outside himself, directly from the atom, by a procedure not associated with spiritual practices, but rather by playing a kind of atomic snooker game, which alters the pattern of one nucleus by bombarding it with particles from other nuclei—much to the peril, but also to the possible benefit of the world at large.

Thus *kundalini* is the energy derived from the shadowy end of the field. From the other end we derive our spiritual

illumination. There is here no question of coils and vortices, but, on the contrary, a directness of impact which can prove shattering to the mind which receives it unprepared and in an unstable state.

These two fires, with their different natures, are in effect the basis of our middle, relative, world: the one in which we, as men, exist and work. A little consideration will show us how, apart from the obvious dichotomy of spirit and matter, or energy and atoms, our whole world consists of energies which are either dispersive or cohesive. In the world of physics we have electricity, dispersive; magnetism, cohesive; gravity, cohesive; centrifugal force, dispersive. In the psychic sphere, we have the division between appetitive and repulsive feelings, between disruptive or analytical and synthetic thought. It is as if everywhere there were a duality similar to the katabolic and anabolic processes in the body of living organisms, the one building up, the other taking apart, the one making for activity, the other for passivity. It seems reasonable to link these with the types of energy derived from the two absolute fields at the "ends" of our own, since they share something of the same nature.

In this, moreover, the field of the human being and the human mind in particular, man has a part to play which is peculiar to himself and makes him different from the other denizens of the middle field of relativity.

LAURENCE J. BENDIT

(To be concluded)

THE WORLD AND OURSELVES¹

BY AXEL VON FIELITZ-CONIAR

The outer world is a reflection of ourselves.—N. SRI RAM

AS the motto for this lecture I take the line quoted above from our President. From the very first breath of the new-born child until the last breath of the dying man there is reciprocal action and reaction between man and the world around him. The new-born child enters a world of which he has consciousness from inside, but it is still some kind of dream-consciousness. When the child begins to speak, his language is not an expression of self-consciousness. Every child will first speak of himself as "he". For all parents it will mean rather an experience and an important step when the child speaks for the first time of himself as "I". At this moment the phase of development of self-consciousness on earth starts, the stage of being human which, *The Secret Doctrine* says, is the most painful stage of all in the universe. All other stages in the various kingdoms of Nature seem to be less painful than the one we have to go through as self-conscious human beings on earth. The world into which we are born does not immediately act upon us in the beginning, but we, having been born into that world, act immediately upon it, even though unconsciously at first. For all parents the birth of their first child means a new period of life. Something enters their lives which had not been there before. Very soon the parents will wonder how had it been before, when the child was not there.

¹ Lecture given during the Summer School of the German Section of the Theosophical Society, at Rendsburg, Germany, 1st August 1955.

It was rather a long time during which they lived without a child, but they can scarcely remember now how it had been. The life of the parents is filled up with the life of the little one. Without being aware of it, he or she becomes the main purpose of life for two human beings. Here we have already an important reciprocal action and reaction between the individual and his child. As the child on his part gradually grows into the stage of self-consciousness, that infant self-consciousness will begin to answer to his surroundings. These surroundings will gradually become part of his inner life, and he will begin to act upon his surroundings more and more consciously. The older we become, the stronger will be the action upon us from outside, since the circumference of man's field of action grows, widens as he becomes older.

But there is still another kind of growth regarding the field of action of every individual. It is not only by growing older, by making experiences, that the world becomes larger and wider for us, but it is also by inner development, by inner growth, that that which man thinks to be the world and upon which he acts, grows and widens.

What is the world for the average individual? It consists of the work he has to do in every-day life and of the pleasure life offers to him. Such is the world of many people whom we call the average. Work and pleasure: that is all for them. But as the inner growth and development of an individual continue, the world, as he experiences and influences it, will also grow and widen—the world of his activity, the world of his thoughts and emotions. Soon this world will no longer remain limited to our earthly realm, but it will extend more and more into the invisible world. All that was inaccessible to him as an earthly being, will become accessible to him as a spiritual being by inner experience. The more man grows inwardly, the more intense becomes his experience; and the greater his experience the greater becomes the world upon

which he acts and which acts upon him. His world extends into that which surrounds our earth invisibly, into that of which the visible forms of the kingdoms of Nature and of all our surroundings are an expression, into that which is the essence for every one who tries to live the inner, esoteric or spiritual life.

The centre of gravity of every individual who wishes to live the esoteric life and is on his way to that aim, will move from the visible world to the invisible. When I chose the subject "The World and Ourselves," I had in mind the world of esotericists—not the world of exotericists, the small world by which so many people are completely absorbed, and in which they feel quite well without seeking for anything more.

The world in which the esotericist is at home, is the home of beauty, harmony and loving-kindness. Broad-mindedness, greatness of soul and depth of feeling are the three powers which enable man to penetrate more and more into the spiritual world. They are the powers which open the gates, which provide the entrance into that great world, of light and harmony, of beauty and human dignity. Our earthly life would be quite different from what it actually is, if men were true men, if they were worthy of the name *human* and would consider it a great privilege to be a human being—a high rank of nobility which "imposes obligations".

We live in a time in which intellectualism still predominates. The leaders in all fields, of religion, of science, of philosophy, have outgrown that intellectualism. They see clearly that the intellect is necessary indeed, but only when used as a tool, that it is out of place where it predominates. If an absolute autocrat, the intellect becomes a tyrant and leads astray.

Here is a very characteristic quotation from Einstein:

The problem is not the atomic energy. The problem is the heart of man.

Today people think that way very little. They are much more occupied by all that may satisfy their senses, and comply with their intellect. Though in most people today the voice of the heart is not the decisive factor yet, it must become so one day, if man is to fulfil his destiny.

In *The Secret Doctrine* Madame Blavatsky says:

The heart is the centre of the spiritual consciousness, as the brain is the centre of the intellectual one.

The heart represents the higher Triad.

There are people, even among Theosophists, who are afraid that, unless they are careful, their emotions might be too free; who think thought should play a greater part in us. It may be that we have less of intellectual people among our members than those who are guided by their emotions. But there is a difference between sentimental gushing and an intensity of heart. He who is merely sentimental will not be capable of a true intensity of heart, because he continually wastes his emotional power, and is not able to have even one true, great emotion.

Those of us who prefer the intellect to play a greater part should consider the following words of Annie Besant who herself had immense power of thought:

So do not be troubled if we still continue to go along our own quiet road of attracting the loving and the gentle rather than those who are mighty in their intellectual power. The thing of vital importance is the Spirit of Brotherhood, and that we must never let go.¹

That spirit of brotherhood is possible and can be expressed in daily life only if the heart in man is full of life.

We who are not only individuals but members of the Theosophical Society have a link between all of us; in that linking we are all equal. I believe, however, that the deeper purpose of our membership of the Theosophical Society is

¹ *World Theosophy*, September 1931, page 675.

that one should change from being an exotericist to become an esotericist, that is, from a worldly to a spiritual life. But how does one change? The change comes through experiencing all that happens, within oneself as well as in the world, as an expression of a higher unity. Such experience cannot be forced, such experience must come by itself, naturally, as an expression of inner unfoldment. But we, who are self-conscious beings, can do something to accelerate that process. Not by thought, for if you try to think out how that process comes about and what happens in the course of it, you will never succeed. It is only by eliminating thought as such, and by allowing those other stronger powers in us (which form the essential part of our higher self) to speak, that we shall succeed in changing from an outward life of the world to an inner, esoteric life.

I do not condemn thought as such. An esotericist or occultist must be capable of thinking very clearly and logically. Unless he thinks logically, he cannot act logically, and an occultist will always act logically. The difference between an exoteric and an esoteric viewpoint is that, unlike the former, the latter sees quite clearly what part thought plays in the self, that it is but a *fragment* of the self, and that it becomes creative only in the service of others.

From Theosophical literature we all know that the mental body is, so to say, the turning-point in our self. Manas linked with the astral and etheric bodies acts outwards, binds, fetters, destroys. Manas linked with the higher Buddhi-Ātmā becomes the expression of higher powers, becomes an instrument in the service of those higher powers, and is no longer dangerous. Thought of the higher kind is much clearer, much more logical, much more transparent than thought which is linked with the astral, the emotional, the impulsive and the earthly. Thought is very important as being the turning-point of our self. But if we wish to become occultists, we must take the higher turning, from outside to inside, from the lower

spheres (seen from the mental plane) towards the higher spheres (seen from the world of matter). When we are able to take that turn, we shall become true esotericists.

Now some people still have a strange idea about what Occultism is. In *St. Michael's News* of July 1955 Rukmini Devi writes something excellent in a letter to the members of the Huizen Centre and to the readers of that periodical; she says:

There is a lack today, in our Theosophical movement everywhere, of an understanding of Occultism. The occult perception has nothing to do with clairvoyance or manifestation of phenomena, but it is dependent entirely upon sensitiveness, common sense and spiritual integrity.

Occultism, or esotericism, is not something dark, dubious, secret. Many among us still have a completely wrong idea of what Occultism is, and one cannot warn our members sufficiently against the fascination of certain things which exist in Nature, such as clairvoyance, mediumship, etc. Unless an individual is very highly developed, he will run a great risk by opening himself to these spheres. If we open ourselves to them only out of curiosity and without being sufficiently mature inwardly for entering that region, the entities living and active on the lower astral plane will degrade us and enslave us, and it will be infinitely difficult then to get free from those fetters again. Therefore we are warned against them over and over again. As would-be occultists, we must try to get beyond those levels of the invisible worlds that are nearest to our earth; we must try to enter the higher levels without getting in touch with those lower levels; unless we do so, we run the risk of being caught by them. Then we may perhaps need several lives, in order to begin again at the very point where we stood before entering those risky spheres. We should see clearly at least in our thoughts, where the true field of action should be of a man who wishes to be a spiritual man. Especially in our times, when complete shatterings are

likely both in the inner and outer worlds, it is particularly dangerous to become involved with those powers whose duty is to destroy in the great cosmic scheme. They have to fulfil that duty, but we, as members of the Theosophical Society, certainly do not wish to side with those who destroy but rather with those who build up.

Goethe, who certainly was a great occultist, wrote in his *Wahlverwandtschaften* (Chosen Relations):

No surroundings, not even the meanest, shall disturb in us the feeling of the Divine which can accompany us everywhere and make every place a temple.

We see that everywhere, at all levels, more and more people are lending their hands to the construction of a new world. In the economic, social, political and religious fields, everywhere, new attempts are being made again and again to come to mutual understanding, to co-operation. It is, so to say, in the air that the period of separations must be overcome, and that the period of co-operation is approaching.

Recently, the English philosopher, Bertrand Russell, published, as a bequest of Einstein, an appeal for the proscription of war. A passage of that appeal reads:

We appeal from man to man: Remember Humanity and forget the rest. If you can do so, the way to a new paradise lies open. If you CANNOT do so, the danger of a world-wide death lies before you.

Last July (1955), the Bavarian Prime Minister, referring to that appeal, said quite clearly:

We now have the choice between eternal peace and a world-wide death owing to the fact that man has discovered the atomic energy and learned to apply it.

Miss Clara Codd, who is well known in our Society as an international lecturer and author of valuable books, once wrote what she had heard from Annie Besant herself, who quoting her Elders had said that when man has learned to use the atomic energy, it will be safe to say that there will no longer be great wars. For the Masters would not entrust such

knowledge to men or enable them to discover it, before the day had come when such knowledge would not be used for the self-destruction of mankind.

Such is the time we live in now: mankind shall *not* use atomic energy for the destruction of mankind, but for the blessing of mankind. In his address on the occasion of the 100th anniversary of Goethe's death, 22 March 1932, Albert Schweitzer said:

Do not abandon the ideal of personal humaneness, not even if it is in opposition to our present conditions . . . Remain human beings with a soul of your own. Do not become human things which have taken in a soul that will obey the will of the masses and pulsate in tune with it! . . . And may we—for that is the point!—every one of us within the reach of his possibilities, let this become a fact: that the simple humaneness of Goethe's words asking man to be "noble, helpful and good," lives among us as a power and not as a thought only.

Those last words of Albert Schweitzer, that Humaneness should be among us as a power and not as a thought only, are an essential point for an occultist. As long as one thinks *only*, one does not radiate truly creative powers. Thought *must* be put at the service of another power, the power of the living heart.

Among Theosophists, it may be appropriate to give two further quotations which refer to the relation of the members to the Theosophical Society. First, from H. P. Blavatsky:

Right thought is a good thing, but thought alone does not count much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and Universal Brotherhood. It only depends on his own will, to make that *something* an accomplished fact.¹

Behind every member stands the Master, like a guardian angel, if we are devoted to Him and open ourselves to His influence. The second quotation is from Annie Besant:

The fact that the Masters bear the Karma of the Society is one which the members ought never to forget. Having come into the Society

¹ THE THEOSOPHIST, May 1885, pages 187-88.

and received from it such teachings as have changed their whole life (teachings which originally came from Them to H. P. B.), the commonest sense of gratitude ought to live in the heart of every member. Let me urge the responsibility of all to understand and to consider what they do, so as not to add to the burden borne by those mighty shoulders. They, the Masters, cannot help taking the Karma that you and I are making by every careless thought and foolish action concerning the Society—the burden which They have taken out of love for man and his helping. How strange it must seem to Them, the indifference with which some regard those mighty sacrifices! The love They deserve at our hands is far beyond all measuring . . . If you could for one minute realize the sacrifice of the Master, there would be a trampling down of silly pride and impulsive action, and you would share the sacrifice They are making year by year for us. Nothing less than this is the relation and responsibility of the Masters to the Theosophical Society. They ask our co-operation with this great World-Movement.¹

These words have been said or written by one who knew at first hand what she said, for whom the Masters were a living reality. For us to whom that reality is not so living yet, it is nevertheless useful to remember it from time to time and to be reminded of the fact that there is such a reality, and that we bear a great responsibility, by our membership in the Society, not only towards the world but also towards the Masters.

Today, in a time of tremendous fight between the powers of destruction and the builders, it is of particular importance for every member to co-operate more and more consciously, more and more intensely, with those who build up. Do not condemn those who destroy, but do not co-operate with them. We leave the work of destruction to those who think it their duty. Our duty, as members of the Theosophical Society, is to build and not only to build in the outer world, but to build in ourselves, for it is only when we get on with ourselves, when we become completely positive, that we shall be able to have a positive and no longer a negative effect on the world around us—reconciling only, no longer repelling; pacifying only, no longer offensive.

¹ *World Theosophy*, April 1931, page 314.

The more the work and the life of man become one, the more intense will become his activity, the more his life will become a piece of art. That is what happens, as a symbol, in the life of every true great artist. He and his work are a unity. But every human being is an artist, at any rate potentially. Now to be an occultist means to accomplish more and more in oneself as an artist, until one has made a work of art of oneself. The Great Ones, the Masters of the Wisdom, are perfect works of art, because all Their human powers are fully developed and are being applied by Them in creative building of the world.

Creative building means that They and the world are completely one. They Themselves became the world, so to say, and they received the world into Themselves in Their infinite love; They transmuted that world in the crucible of Their love into pure gold; and They radiate that shining gold again over the world as a blessing for all mankind, as a blessing for Nature, and as a blessing also for the invisible kingdoms which also evolve on earth, the kingdoms of Angels and Gods.

The book, *The Kingdom of the Gods*, by Geoffrey Hodson gives a clear view of that branch of evolution and of the inner link between those two kingdoms of Angels and Gods. There is an essential difference between those two kingdoms and the kingdom of man. In the kingdom of man there is struggle, failure, breaking down, getting up again and going on; domination, suffering and victory. In the kingdoms of Angels and Gods there is no such thing.

No wonder that the Angels are always described to us as radiant beings. They have the certainty of a complete development of their being. Therefore, they are always full of happiness, and their work and their being are one. This is not the case yet with man. There may often be a deep gap between the world of man's work and his being. How few people there are whose work corresponds with their inner

being. The very greatest have often to do a work which is not at all in their line. But the more an individual develops, the more he brings himself in accord with the cosmic will, the more his being and his work will become one. The reaction of Karma to his attainment of inner harmony is that he will be assigned the work that corresponds with his true being and will make him happier. That is the aim for us all, and no effort is too great to attain it. If on our way we fail or break down again and again, let us get up each time and continue. If we sometimes feel: I am finished, this is too much for me! we should say to ourselves: No, it is *not* too much. No burden falls on anyone that he cannot bear, if he appeals to the God in himself. But that is what we must do, and we shall un-faillingly get an answer, we shall have the strength to endure anything, the powers in us will be set free that remove all narrow thought, that free us from the world of the "I," that make us citizens of the great spiritual world where there are no limits, where all things merge into one another to become creative powers, free harmony and shining beauty.

Finally, here is a Prayer to the Self by Swami Vivek-ānanda:

Rise, you Radiant One,
Get up, you eternally Pure One,
Without birth, without death,
Rise, you Almighty One,
And reveal your true nature!
It is not worthy of you
To seem helpless and weakly!

That is what rules, acts and creates in us as soon as we provide the possibility. It is left to every one of us whether we will become a revelation of the Divine, or whether we will come to a standstill in the world of illusion, of the personality. It is up to us alone. We have it in our hands. So, is the choice so difficult?

AXEL VON FIELITZ-CONIAR

WHEN CAN WE LOOK FOR PEACE?

By M. V. GARNSEY

RIGHT thought on Peace means thinking not only of peace among nations, but also peace from crime, fear, and disturbances detrimental to evolution and its needs.

There can be no freedom from crime, fear and disturbances that are detrimental to evolution, there can be no peace in the world, unless human beings are rightly evolved, rightly individualized, from the animal kingdom, unless the animals from whom they have evolved have been kindly treated.

It is the province of the animal kingdom to supply the human kingdom with its mentally progressed creatures. But there are several ways through which individualization takes place, the most usual ways being through Love and through Hate.

Human beings arising out of the hate-filled, vengeful, animal kingdom—when they have individualized through the Hate type—naturally come into the human kingdom filled with hatred and a desire to destroy; while animals that have been kindly treated, unmolested, when they arrive into the human kingdom will trust the human family because they have individualized through the Love pattern. Is it not easy to recognize how we humans can be creators of the type of future humanity? It is in our hands to be creators of good, peaceful men who will bring about the world's far future joy, or to be creators of hate-filled men who will come to cause unrest in the world's far future. The gates between the animal and human kingdoms

may be closed for the present, but let us think what we, as human beings, have created for our world's future. Our work, as young creators at our first building job, has certainly not been commendable, when we think of our part in the slaughtering of creatures that have need of their bodies for evolutionary purposes, for gaining right experiences which will ultimately enable them to individualize.

A divine law says: "Thou shalt not kill." The law does not say, *what* we shall not kill; it only says: "Thou shalt not kill."

When we stop killing animals, there will be no more animals individualizing in the wrong way, through hate, to become future human gangsters, crime derelicts—created by us. We have, in some countries, committed the still more horrible act of slaughtering our own human criminals, thus divesting them of a body, in and through which they were to learn why they were on earth, and what they were to do. We are, thus, doubly responsible, and certainly, as members of the State, we are culpable and must share in the karma (the effect) thereof. We may not perceive how, but it will be a *just* readjustment.

When we cease killing animals we shall have no more cruelty being brought over; when we learn to love all of God's Creation, then, and then only, shall we earn and have Peace among nations, and freedom from crime and fear. It is up to us to evaluate our thoughts, our tastes and appetites, our every act, that we harm not any creature, if we would earn what we need for our and their future growth.

We shall have Peace *when we grow up!*

M. V. GARNSEY

LIFE AN IDEA

By R. J. ROBERTS

LIFE, to the individual human unit, consists of an ever-continuing and ever-changing activity, wherein the changes are from one experience to another. Without these experiences, observed and entered into by the self-conscious individual, life must indeed appear without meaning, were it not lived for the sake of the harvests that these experiences contain and supply. Each experience supplies some satisfaction to that primordial urge to progress which is innate within every one of us; and any neglect of this urge can be made only to our hurt and peril. Each day in our lives contains innumerable experiences, each of which, in its turn, can be seen to be made up of a great number of occasions. Each such occasion is that almost imperceptible simple action and reaction, within the individual self-consciousness, through the instruments of its personality, upon and from the environments of the personality. Thus the personality, plus its environments, may be seen as the composite environment, and possibly not the only environment, amid which the individuality, or Ego, has its life and being.

The personality, as the creature and instrument of the Ego, was obviously designed, created and is used for two purposes. These are, first, to execute within and upon the three worlds of form those occasions demanded by and for the Ego; second, to report the result of each such occasion back to the Ego. Both the interpreting of Egoic orders and the obtaining

of adequate reports through the personality are necessarily imperfect and incomplete, on account of the many obvious intractabilities in the various instruments of the personality; and each fresh occasion can but be designed and built upon the basis derived from the reports received from previous occasions. Ideas form both the environment of, and the materials used by, the mind; and it is as an idea that this mind presents the report of each occasion to the Ego. So far as we may conceive it, the essentiality of all reports will be describable as a seed-idea, where the idea from an occasion will be all that remains, within the personal memory, of that occasion; and may be recalled consciously as such. The mind is that instrument which recalls ideas from memory, and compares them with that derived from each occasion; also, having received a seed-idea from the Ego, the mind is able to formulate it into a plain recognizable idea. From this new idea the next occasion is born.

That, however, which supervises the whole activity within the instruments of the personality, particularly the comparing of ideas, and makes use of that result, is the Ego, the source and power of all self-consciousness. Hence it must follow that only where there is an Ego can there be a mind, and a memory through which any comparing of occasions can be made, so that the result may become known as a self-conscious concept or idea within the personality.

Animals, by their incapacity self-consciously to recall (*i.e.*, without external prompting) and to compare present occasions with past ones, have no mind and no individual Ego; even if their active lives are so obviously controlled and governed, in groups, by some Ego, complete with a mind which uses these animals as instruments through whose activities it, like the human Ego, vicariously grows. Man thus appears as the only self-conscious and rational (reasoning), self-willed rather than group-willed animal. It will be noted also that this conclusion

does not deny the possibility that there may also exist Egos without human, or even any, physical bodies.

Ideas are units of experience, in the sense that percepts of experience may be formalized into units, or forms, of essentials or of non-essentials. Intelligence can be defined as the capacity of an Ego to utilize the mind and its activity, in order to make a decision as to which, if any, seed-idea may be used to modify or even amplify any fresh experience. Only an Ego, individual to one personality, would surely permit that personality to know that it exists as a separately self-conscious unit of life. The animal and all lesser creatures do not appear to know this.

To the intelligence, every form must seem to exist only as an idea, and remains recallable in memory only as an idea. This intelligence, perceivable as a distinct activity, operates upon, alters and discriminates between ideas representing forms. These all possess three aspects, perceivable in every occasion. These aspects are: the Good, the True, the Beautiful. The Good may appear as that aspect which guarantees the continued existence of all instruments of the personality; the Beautiful as that aspect of the active intelligence cognizable as the emotion of acceptability or desirability; the True as that aspect of the same intelligent activity which correctly reflects the pristine will of the Ego within the idea. Each idea may be said to be a creation of the mind, whereas the True is a reflection from the Ego of some law—where law is ever the will and power of the Ego, and the personality knows and may acknowledge no other.

So far as the personality is concerned, all its occasions and experiences are rounded off by and in decisions leading to fresh occasions and experiences. These decisions, whether as the Good, the True, or the Beautiful, are made by the Ego and may appear through or in some activity of the compounded instrument of the personality. All decision approves and

terminates some occasion and prepares a new one; but seems generally to be reflected best in one only of the activities of the personality. Thus the Good may appear as perfect sensation, the True as perfect rationalization, and the Beautiful as perfect emotion. The Ego, as the one real perceiver and decider, awakens the instruments of the personality in order that, through their activities, it may perceive, and, perceiving, live in and amid the three worlds of form—physical, emotional and mental. The response of all personal instruments is an activity within and between these forms and worlds; and these instruments of this personal self-consciousness appear to perceive only because through that perceiving (the occasion of a report to the Ego) the Ego may also perceive in these worlds.

Life is an ever-continuing and ever-changing activity, or succession of occasions and experiences. Each experience, and most if not all occasions, will and must contain, or seek to contain, some element of novelty. This element of novelty can come only from the source of life, the Ego. Novelty is the essence in all orders from the Ego to the personality, and the intractabilities in the instruments of the personality will and do hinder and distort, in their several activities, the full translation of this element of novelty. These intractabilities appear chiefly as inertia and habit (inertia against change of action). If full living constitutes the perfect life, in a perfected personality it should be one that is full of change and joy (the ready acceptance of ordered and comprehended change); and such is the result designed to be obtained from all greater codes of ethics. May not the whole life of one personality consist, from the Ego's point of view, simply as one "seed-idea"; and may this not appear writ large within the personality as well as in the stars that are said to influence it from the skies?

R. J. ROBERTS

REVIEWS

Message of Zarathushtra, by Dastur Khurshed S. Babu, M.A., New Book Co. Private Ltd., Bombay, pp. 158.

The writer of the foreword to this book states that it is "meant to be a manual of Zoroastrianism for beginners and foreigners". This gives us an indication of what we may expect to find—a book covering a wide field, while not seeking to present the subject in great depth or detail; one which will serve to introduce the subject to inquirers. That is just what we do find, and a comprehensive survey of the great religion of the Parsis is given in a clear and most interesting manner.

The author is the High Priest of the Wadiaji "Atash-Beheram," a Parsi Fire-Temple at Bombay. He is also a member of the Theosophical Society, and he presents his religion to us in the light of Theosophical teachings, which he has found to shed great illumination on its doctrines and practices.

The book is divided into two parts. Part I deals with tenets, doctrines and principles, and these are briefly outlined for us by the author, who surveys them from the

position of one who can see Truth in all religions, and with the understanding derived from a knowledge of Theosophy. Whenever opportunity offers, an esoteric interpretation is given. In Part II the rites and customs of Zoroastrianism are described, and their underlying significance explained. One chapter found to be of especial interest describes the ancient "Lodge" of the Magi, the early sages of this religion, and compares it with a Masonic Lodge.

The author does not hesitate to quote from the Scriptures and Teachers of other religions where appropriate, leaving the reader with a new appreciation of the essential oneness of all the great faiths.

The book should be helpful not only to "beginners and foreigners," but also to learned and devout Zoroastrians who may not have met with an esoteric explanation of their religion, and who should gain from it an increased devotion, and a firmer faith in the heritage which has come down to them from the Prophet.

It is a pity that a book so interesting and so useful has not been

more carefully produced. If another edition is contemplated at any time, one hopes that errors in the use of English may be corrected, and that spelling, punctuation and printing mistakes may be eliminated by careful proof-reading.

FLORENCE PULSFORD

Experiment in Depth, by P. W. Martin. Routledge and Kegan Paul London, 1955, 25/-.

It is symptomatic of the times that so many thinkers are realizing the need which prompts the writing of this book. This is the need of the individual person to find within himself a stable creative centre. The theme is that there is such a centre, that it can be found, that one can identify oneself with it, and that such self-identification leads to contact with the MORE (the author's capitals). This theme is examined and illustrated at considerable length with reference to the writings of the poet T.S. Eliot, the historian A. J. Toynbee, and the psychologist C. G. Jung. To the student who is convinced of the essential truth of Theosophy this book has little to offer which is novel, but it is useful to realize the sound basis of our deepest teachings as expressed in modern psychological terms. The need for wholeness (integration; individuation) is constantly stressed. "The world struggle of our time is between the means of integrating the

human being and the means of disintegrating him," and there is a masterly analysis of the technique of disintegration used by the leaders of totalitarian systems, "the well-known formula for splitting the human psyche and using the archetypal energy so released for the purposes of power".

Stress is laid on the energizing power of the universal myths and symbols. It is especially interesting to note that all the archetypal images and themes mentioned can be found in Theosophical teachings. These are—the Wise Old Man; the Great Work; the Magna Mater; the Wondrous Child; the Hero Saviour; and the Mandala. If to these be added "the Friend from the other side of consciousness who shows the way," a little reflection will show how complete is the list, and how many symbols it includes which we as Theosophists find inspiring and energizing.

The results of the experiment in depth if successful are said to be in brief:

1. To accept life as it is. It cannot be other than right.
2. A deep understanding and inner communion with others. Real love—*agape*.
3. A new kind of energy from the creative centre—quiet, not self-seeking nor fanatical.

4. A possibility of achieving wholeness—unity with the MORE, and a dawning immortality even now.

5. Life abundant transcending the ego-seeking consciousness.

Some of the dangers of the quest are dealt with in a realistic and vital way, and these dangers are real. Jung is quoted as saying that "in digging for an artesian well we may uncover a volcano".

It is when the author comes to deal with the actual practical means of carrying out the experiment that one is inclined to say again "Thank God for Theosophy" and for all the literature both ancient and modern which the Society has made available. The motive of every earnest student of occultism and yoga is identical with that of the author—to find the central inner Self, which when found is one with the Self of all else. As a help in this quest the Theosophical literature is full and explicit, and offers all the guidance that can usefully be given, for the way must ultimately be found each for himself, and no man's path is the same as that of another.

C. R. GROVES

Original Good, by Macpherson Lawrie. The C. W. Daniel Company Limited, England, pp. 92, price 6s.

Dr. Macpherson Lawrie, a specialist in nervous and mental dis-

orders, states his thesis in his opening words: "In the beginning God made the world. And in the beginning God made man in His own Image. This is the story of our origin. We may not understand it. Yet man in his construction is a miracle, and in his possibilities a god." One's interest is immediately aroused, and one reads on to find that in this aptly-named little book is presented a point of view opposed to that of the idea of original sin. The author sees man as essentially good, examining and analyzing many human characteristics which he regards as inborn, and considers to be good in themselves.

Such characteristics as the instincts of self-preservation, of creation and construction, of acquisition, of competition, of sex, of self-respect; and the tendencies to imitate, to form habits, to feel admiration and aversion, to desire companionship—each of these, and others, the author considers to be innate, inborn and intrinsic in human nature, and to be inherently good, "a potential or an acting source of goodness and progress".

Such wrong tendencies as deceit, untruthfulness, malice, cruelty, greed and hardness of heart, he claims to be not inborn, but implanted post-natally by parents, teachers and other associates. This is brought about by a number of factors, the

principal ones being wrongful example and suggestion, ignorance, depreciation and disparagement of the child, and improper feeding. The last-mentioned, he states, "stands high indeed as a cause of intolerance, ill-will, self-pity, disagreeableness and acrimony".

The book is constructive in approach, and should do good work in encouraging a more liberal and less rigid frame of mind than is engendered by a belief in original sin. It may bring a new point of view to many orthodox believers in that doctrine. However, the explanations given of the origin of wrong tendencies in man do not really satisfy, and seem to take the problem only one step backward, to the questions of why these are permitted to be implanted in a child

born free of any such taint, and how the process began. One feels that the Theosophical teachings of involution and evolution, reincarnation and karma would be found most enlightening to the author if he examined them.

Dr. Macpherson Lawrie sums up his conclusions in his final paragraph: "There is nothing wrong with the raw material of human nature. Goodness, kindness, generosity and friendliness bubble irresistibly to the surface when given half a chance to do so. Let this prominent and easily demonstrated fact, more convincing than any argument or theory, instruct us." With this loving recognition of the essential divinity of man, one must gladly and whole-heartedly agree.

FLORENCE PULSFORD

I know of no inspiration more inspiring, of no ideal that lifts men to greater heights, of no hope that is so full of splendor, no thought that is so full of energy, as the inspiration and the ideal that you are working for the future, for the day that has not yet come.

ANNIE BESANT

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1956

OFFICIAL NOTICE

CONVENTION 1956

The 81st Annual Convention of the Theosophical Society will be held this year at Adyar, from 26th to 31st December 1956, instead of at Varanasi (Banaras) as announced in the July issue of THE THEOSOPHIST.

EMMA HUNT,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar Activities

Birthday of Annie Besant: October 1st, the birthday of Annie Besant, was celebrated at Adyar by a gathering of members and residents at 8 a.m. in the Headquarters Hall, at which the President, Mr. N. Sri Ram, Srimati Rukmini Devi and Miss Emma Hunt spoke from their own experience on the life of Annie Besant. Following the meeting, the President gave an address to the

pupils of the Besant Theosophical High School, speaking first in English and then in Tamil.

In the early morning, the children of the Olcott Memorial School, singing as they walked, went in procession through the compound to Annie Besant's Shrine in the Garden of Remembrance. Afterwards a short meeting was held at the School, when prayers were followed by a talk from Miss Shirley Macpherson of Australia. Between 10.30 a.m.

and 1 p.m. a meal was served at the Bhojanasala by the Adyar Employees' Welfare Committee to the employees of the Society and to the children and staff of the two Olcott Schools—a total of 980 people.

In the evening the President and some of the members attended a public gathering at the Young Mens' Indian Association in Madras, to honor the memory of Annie Besant, with Mr. C. Rajagopalachari, the last Governor-General of India, as President for the occasion. The All-India Radio had a country-wide broadcast that night, consisting of speeches about her work in India, by Dr. C. P. Ramaswami Aiyar, Mr. B. Sanjiva Rao, Mr. Sri Prakāsa (the Governor of Madras), Mr. P. G. Pearce and our President, all of them co-workers who knew her intimately.

Roof Talks: Since his return to Adyar the President has given two Roof Talks, at which he delighted the members with interesting accounts of his tour in the Latin American countries. These gatherings are always a happy occasion, when members and residents have an opportunity of meeting informally with the President.

Birthday of Prophet Muhammad: Under the joint auspices of the Madras Branch of the T.S. Islamic Association of India and the Madras Theosophical Federation, the birthday of the Prophet Muhammad was celebrated on Sunday morning,

October 14th, at the Pearl Mosque in the Adyar estate. After introductory prayers, Dr. Moulvi Afzalul Bokhari, Professor of Islamic History at the Presidency College, Madras, gave a stirring address on "The Message of the Prophet Muhammad" in which he stressed, as teachings of the Koran, not only the unity of all humanity but the unity of all creatures. Later, a number of guests were entertained at lunch by Mr. L. M. Gulama Ahmad, Secretary of the T.S. Islamic Association, Madras.

Saraswati Puja: The Hindu act of worship known as the Saraswati Puja, which is performed all over India, was carried out in all the Adyar Departments on October 13th. The ceremony is a dedication and consecration of the objects of daily use to the Goddess Saraswati, who represents the Divine Creative Activity at work. The essential features of the worship are a decorated picture of Saraswati, the objects to be dedicated, and the lighting of the Sacred Fire.

Commencing at the main gate of the Estate, where the tools of the Watch and Ward Department were offered and consecrated, the Society's officers and other members visited each of the various Departments to participate in their ceremonies. In the Adyar Library an impressive puja was performed at length by the pandits who chanted the prayers in

Sanskrit. At the Engineering Department and Vasanta Press each machine in the several large workrooms was decorated with flowers. Gifts of fruit, flowers and grain were made by each Department to all who attended. This yearly act of worship means a great deal to the Society's employees and it is faithfully carried out each year at Adyar.

The School of the Wisdom

The School of the Wisdom, now in its eighth year, was opened at Adyar in the pleasant atmosphere of Blavatsky Bungalow, on the morning of October 2nd. The President, Mr. N. Sri Ram, as Principal of the School, gave the opening address. Members resident at Adyar, as well as the students, were present for the inauguration and, following the address, all gathered socially on the spacious balcony of the Bungalow for morning tea.

The President has appointed Miss Emma Hunt as Director of Studies this year, in place of Mr. C. R. Groves who was unfortunately unable to come to Adyar owing to health reasons, and Mrs. Mary G. Patterson as the Secretary of the School, assisting with the studies. There are ten registered students this session, representing the countries of Australia, England, India, Malaya, Ireland and the United States.

The programme of studies has been so arranged that during the

first term the Principles of the Wisdom, following a Theosophical syllabus, are taken as the subject for study and discussion. In the second term the subjects to be taken will include comparative religion, psychology, philosophy, education and Indian art.

The School meets in the morning and afternoon from Monday to Friday inclusive, the two morning periods being devoted to an introduction of the subject, followed by discussion. At the afternoon period the students have opportunities to discuss Lodge work in its various aspects, to train in public speaking and in book-reviewing, and to learn about the life of Adyar by visiting the various Departments and having talks about their work. Under the auspices of the School, public lectures are given in the Headquarters Hall on Friday evenings.

At the commencement of the studies this year, the President gave the students an explanation of the Sanskrit verse which is recited before the opening of the first morning period. It is first chanted together in Sanskrit and then recited in English. This verse, which is used all over India on sacred or auspicious occasions, was first introduced for use in the School of the Wisdom by Mr. C. Jinarājadāsa.

Referring to the method of approach to the studies, the President spoke of the value of learning to rely

on our own understanding; "For," he said, "when we merely believe, we are tied up in the belief. Our aim should be to keep the mind clear of everything, so that the approach is always fresh. All truths which, in a real sense, are of spiritual validity, which have in them a quality of depth, are truths which we will all the time continue to understand differently. We will always see those truths from new and different angles, get new views, find a message in them which had not previously existed, because we are seeing them in the light of an altered consciousness. We should try to have an attitude of mind in all our studies, which will help us to gain in freshness, in independence, in clarity of perception, and in an ever-widening horizon. A Theosophist should be able to live his life from beginning to end in that way, moving through an avenue which is ever expanding, which seems to increase in its beauty and in its depth."

The School work this year is proceeding well; the students show a keen interest in the studies and participate freely in the discussion. The sense of integration as a group is already evident. Working in the spirit and atmosphere of Adyar enriches the life of the School, giving to all who take part a deeper understanding of the great Principles of the Wisdom.

Malaya and Singapore

The Theosophical Society in Malaya and Singapore, which for some years has been working under a Presidential Agent, was chartered as a Federation on the 1st October, 1956. Dr. C. H. Yeang has been appointed provisional Organizing Secretary of the Federation which at present comprises Singapore, Selangor and Penang Lodges.

During July, Mr. M. Subramaniam of Adyar, visited Malaya and Singapore as a guest lecturer; he also participated in the conference of delegates from the Lodges which was held to discuss the formation of a Federation.

The Singapore Lodge, whose President, Mr. F. Batiha, is at present attending the School of the Wisdom at Adyar, holds regular public lectures, members' meetings and a *Secret Doctrine* study class in their rented premises which include a lecture hall, library and guest room. In addition to talks at three members' meetings, Mr. Subramaniam gave public lectures for the Lodge and several outside organizations. A new study centre at Katong, a suburb of Singapore, was inaugurated on July 29th, with Mr. Chan Chim Lim as the study class leader.

In Penang, the Lodge meets for lectures and study classes at the home of the President, Dr. C. H. Yeang, who has also made his

library available for the members' use. The Lodge was helped by the visit of Mr. Subramaniam who gave seven public lectures and met the members, many of whom take an active part in humanitarian, Red Cross and social welfare work.

On his way to Kuala Lumpur, Mr. Subramaniam stayed for two days at Ipoh, where he gave a public lecture under the auspices of the local Indian Association and met several people who were interested in the Society's work.

The Selangor Lodge at Kuala Lumpur, of which Mr. K. C. Sekar is President, meets weekly for lectures and study classes in a beautiful hall owned by the British Council. During his visit to the Lodge, Mr. Subramaniam addressed the members and delivered a number of public lectures.

It was at Kuala Lumpur that the decision to form a Federation was made at a conference of delegates from the various Lodges called to consider the proposal. It is hoped by the members, who number about 100, that this important step in the history of the Theosophical work will help to spread Theosophy and so expand the Society's work in Malaya and Singapore.

Switzerland

The Swiss Section of the Theosophical Society, with 225 members in 12 Lodges and 5 Centres, reports

that the year's work has been activated by a new and fresh impulse.

The Annual Convention, which was held in the national headquarters at Geneva on 12th and 13th May, helped to vivify the contact between Lodges and the Section. In addition to the business meeting, lectures were given by Mr. A. Sassi and Mr. Hanspeter Wyss on "The Birth of a New World". A social evening, which included songs in French, English and German, and a poem in French, brought the Convention to a happy and harmonious conclusion.

The European Congress held in Austria during September, at which Mrs. Claire Wyss, General Secretary, and some 30 members from Switzerland participated, was regarded as the most important event of the year. Some of the Lodges are at present studying the theme of the Congress: "The Rise of a New Cycle".

Youth activities in the Swiss Section consist of a Round Table group of 14 children in Basle and some young members in Geneva who are endeavoring to form a Youth Group. The Theosophical Order of Service has been active in refugee rehabilitation.

A German-speaking Regional Committee meeting, attended by many delegates from different countries, was held at Basle in April. Members from Switzerland also

participated in the Summer Schools held at Louette St. Pierre in Belgium and Pichl in Austria, the General Secretary being present at the latter.

Clarté, a Theosophical review for French-speaking members in Europe, now appears in the form of monographs on particular subjects (e.g. "The World and Theosophy," "Education," "At the Service of Life"). A Supplement is included giving news of the International Headquarters at Adyar and European and regional work, particularly in Switzerland and Belgium, of which *Clarté*, published under the auspices of the Theosophical Society in Europe, is the official journal. The magazine *Adyar*, printed in Austria by the European Federation, continues to be issued for the benefit of German-speaking members.

West Africa

Mr. K. Brakatu Ateko, Organizing Secretary of the Theosophical Society in West Africa, reports an increase of 18 new members during the nine months since the Federation was chartered. Three new Centres have been formed in the Gold Coast—at Nkawkaw, Koforidua and Dunkwa—so that the Federation now comprises 4 Lodges and 5 Centres, with 129 members.

The Annual Convention was held at Accra from 30th March to 2nd

April, delegates from all the Lodges and Centres in the Gold Coast being present. Greetings were received from the members in Nigeria who were unable to attend.

An experimental Summer School took place from 4th to 6th August in Nkawkaw. Many of the visitors who attended by invitation showed great interest in the talks given on "Fundamentals of Theosophy". Mr. Brakatu Ateko reports that the brotherly and harmonious atmosphere which characterized the few days was unique. Members returned to their Lodges and Centres with renewed enthusiasm, whilst the Nkawkaw Centre was vitalized and inspired.

Activities of the Lodges and Centres include weekly study classes and occasional public lectures. Each group selects its own textbook for study and difficult points encountered are referred to the Organizing Secretary. In Accra, the studies are divided into junior and senior classes, which meet together once a month for either a talk by a selected member, or a public lecture in the form of questions and answers. These latter, which are held at the Community Centre in Accra and receive newspaper publicity, are well attended. Weekly study groups in members' homes also serve to encourage and sustain the interest of new members and inquirers.

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, 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	Östermalmsgatan 12, Stockholm	<i>Theosophist Tidsskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E. 3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filipponio	c/-14-Piazza Gherbiana, Mondovì-Breo	<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. Minford-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, Merdeka-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 Tidsskrift.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Ennad 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; Dharma.</i>
1919	Canada	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>

* No Section; Lodge only.

1920	Argentina	..	Señor Enrique O. Gossweiler.	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina.</i>
1920	Chile	..	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	..	<i>Fraternidad.</i>
1920	Brazil	..	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	..	<i>O Teosofista.</i>
1921	Bulgaria	..	..	..	..	..
1921	Iceland	..	Mr. Ligvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..	..
1921	Portugal	..	Mr. Felix Bermudes	Rua Passos Manoel 20, Lisbon	..	<i>Osiris.</i>
1922	Wales	..	Miss E. Claudia Owen	10 Park Place, Cardiff	..	<i>Theosophical News and Notes.</i>
1923	Poland	..	..	..	..	..
1923	Uruguay	..	Señor Mario Radaelli	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Revista Teosofica Uruguayana.</i>
1925	Puerto Rico	..	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	..	<i>Heraldo Teosofico.</i>
1925	Rumania	..	..	..	..	..
1925	Yugoslavia	..	..	..	..	..
1926	Ceylon	..	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	<i>The Plenoma.</i>
1928	Greece	..	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothoi, Athens	..	<i>Theosophikon Deltion.</i>
1929	Central America	..	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	..	..
1929	Paraguay	..	..	..	..	..
1929	Peru	..	Dr. Benito F. Reyes	P. Florentino Comer Iba Streets, Quezon City	..	<i>The Lotus.</i>
1933	Philippines	..	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	..	<i>Revista Teosofica; Boletin.</i>
1937	Colombia	..	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1947	East Africa	..	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	..	<i>Theosophy in Pakistan.</i>
1948	Pakistan *	..	..	..	..	..
1948	Malaya and Singapore †	..	Dr. C. H. Yeang	88 China St., Penang	..	<i>Theosophical News.</i>
1949	Northern Ireland †	..	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	..	..
1950	State of Israel *	..	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	..	<i>Mitteilungsblatt.</i>
1951	Japan	..	..	..	..	..
1952	Vict-Nam	..	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	..	<i>Dao Hoc.</i>
1953	Venezuela	..	Señor Pablo Bonilla T.	Apartado 2907, Caracas	..	..
1956	West Africa †	..	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Gold Coast	..	..
	Presidential Agency.	..	+ Federation.	..	..	..

* Presidential Agency.

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

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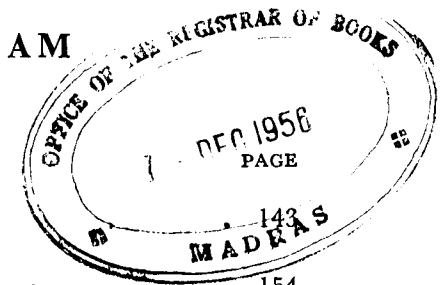
Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA



THE THEOSOPHICAL SOCIETY

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

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

IT is a common experience with most of us that there are periods when life seems utterly dull and uninspiring.

The Quality of Inspiration During such moments there appears to be a lack of enthusiasm and interest in the physical,

emotional and mental environment that surrounds us. And yet it is also true that our best moments of life have been those when we have felt greatly inspired. The history of human civilizations bears witness to the fact that it is the inspired human beings who have given the richest contributions to social betterment. Outstanding discoveries of life have been possible because of this quality of inspiration which some individuals have felt in their lives. All of us have had moments of inspiration in the past, but the difficulty is—they have passed away too soon. Can one recapture those moments of inspiration? If so, how?

Without this quality of inspiration our daily life of work and toil appears to be a long drawn out drudgery. There is no doubt that life would be utterly uncreative in such a mental climate of mechanical routine. What should one do to bring this quality of inspiration into one's day-to-day existence? It is

not possible for us to leave this workaday world and retire into some place of natural beauty where life would be one continuous series of happy events. If we cannot find inspiration in our life of daily circumstances, then we must resign ourselves to our lot of dull routine and tiresome drudgery.

Can inspiration be found by going over past memories, recreating in imagination the events that have disappeared into the depths of time? Such recreation of past events would bring even greater disappointment to the individual because of the sharp contrast between the pleasant past and the unpleasant present. What is one to do?

The problem of inspiration is most urgent and practical, as without its solution there comes into our life and work a deterioration of quality. When quality decays man tries to seek refuge in quantity. But a quantitative increase can never make good the loss of quality. When man seeks life's satisfaction in quantity, whether material, intellectual or so-called spiritual, it is a clear indication that the vital touch of inspiration has completely vanished.

In order to understand this problem of inspiration one must know what inspiration is and how it comes. Inspiration is obviously outside the realm of the known and the continuous. If it resided in the known then it would be meaningless to search for it. It is the known and the familiar that constitute our daily life of routine and drudgery. The known and the familiar make our life dull and prosaic. We seek to make life interesting by modifying the patterns of the known and the familiar—we endeavour to dress them up in new garbs and thereby hope to clear away the dullness that overtakes us from time to time. But a change of dress, a shifting of physical and mental furniture, a modification in patterns of thought and behaviour produce only temporary excitement. They serve as stimulants, and very often we mistake these stimulants for inspiration. The whole process of recapturing the lost

inspiration is meaningless, for one can recapture only a pattern. But a pattern without the indwelling spirit is an empty form.

This Spirit is ever the Unknown and the Unmanifest, for no pattern, however beautiful, can hold it in its framework. Any effort on the part of the pattern to capture the Spirit makes it lifeless. The Unknown may give its vitalizing touch to the pattern but it cannot be imprisoned in it. This is indeed the meaning of that mystical statement which appears in *Light on the Path* which says: "You will enter the light, but you will never touch the Flame." Inspiration is indeed the vitalizing touch of the Unknown. It is this touch which brings new joy and delight in the known—it brings life into the otherwise dull and dead circumstance of existence. Where this touch of the Unknown is non-existent there the events of life are devoid of meaning and significance. It is the touch of the Unknown and the Unmanifest that renders life significant.

How is one to secure this vitalizing touch of the Unknown? It is evident that no effort, however strenuous, on the part of the Known can bring us in touch with the Unknown. The Known and the Unknown belong to different dimensions of existence. The effort of the Known can be only in the field of the Known. The Unknown is outside the continuity of the Known. The Known stretches into the past, the conscious as well as the unconscious, and projects its unfulfilled desires into the future. Thus the future as a projection of the past is only a modification of the Known. Any effort to reproduce the past is in the direction of maintaining a continuity or a modified continuity of the Known. But since Inspiration is the touch of the Unknown these efforts for the reproduction and maintenance of the Known are absolutely self-defeating.

The setting and the circumstance that gave us thrill and joy in the past may fail to inspire us when reproduced. The inspiration was not in the setting—it was in the living touch of the Unknown. How can the living touch of the Unknown

be reproduced? Its contact can be only in the present, for that which is living is neither of the past nor of the future. The setting in which *we are* becomes most thrilling when the touch of the Unknown comes in the present. In other words he who lives in the present, he alone can know what inspiration is. For such a man even a blade of grass, the daily round of work and duties, the familiar faces of men and women—all become intensely inspiring.

He who seeks inspiration through the modification of pattern seeks it in vain. The mind that is divested of all the burden of the past feels the living touch of the Unknown. It glows with fresh inspiration from moment to moment. For it there is not even one moment which is dull. Because it is open and sensitive it is able to give its fullest attention to *what is*. Its interest is not motivated by any incentive. Vitalized by the living touch of the Unknown it has that mysterious Power "which maketh all things new". Such a mind does not seek satisfaction in quantity—for it is superbly rich in quality. It is the living touch of the Unknown which brings qualitative transformation in the individual—and this indeed is Inspiration.

* * * *

We are told that in this age it is not words but "practical work" that counts. Very often a question is asked: What is the "practical work" that the Theosophical Society does? It is necessary to understand what actually is meant by practical work, for there is utter confusion in the use of this word. In fact a person thinks that a particular institution or organization does practical work when it follows the lines of his own interest—anything that is outside his line of interest is considered as something impractical. Thus a social worker thinks that unless the Theosophical Society initiates social work or participates in the activities of social welfare institutions it is not doing practical work. Similarly workers in other fields of life determine whether the

Theosophical Society is doing practical work or not from their own spheres of interest and activity. Since the interests of people are so varied, and, at times, conflicting, no institution or organization will be able to pass the test of practical work in terms of the above standard.

How is one to judge whether the Theosophical Society is doing practical work or not? One test which is often applied by large numbers of people is the test of success. An institution that is "successful" is regarded as doing practical work. Once again what does successful mean? It may mean: that which is approved by state and society. A socially approved action is oftentimes considered as practical. Thus the activities that maintain a continuity of social standards would be regarded as practical. If this judgment were to be applied and followed, no fundamental changes in society would ever occur. In fact fundamental changes in society have been brought about through activities which have not received the stamp of social approval. The activities that initiated fundamental changes were never considered practical by a society that received the impact of those changes. And yet it is these activities that have carried on the progress of human civilizations from age to age. In the evolutionary stream they have been the most practical even though disapproved by society in their own times. The criterion of success is, therefore, most inadequate to judge about the practicality or otherwise of activities carried on by individuals or groups of individuals.

The work of an institution or an organization has no doubt a bearing on the society in which it functions. Thus it must move in the direction of fostering growth and development in society. Now a society does not merely mean its institutions and structures. It also means, and must mean, the Spirit which inspires those institutions and structures. In fact Spirit and Structure are the two components of every society.

Curiously enough those movements that work for structural changes in society are considered "practical," but the same epithet is not applied to movements that work for the transformation of spirit in a given society! And yet what are structures without the indwelling spirit? Why should movements that function on the structural plane be considered as practical and not those that function on the spiritual plane? Of what use is a socialist pattern of society if that pattern is not inspired by a spirit of social sharing? If the socialist way of life is not adopted by individuals, of what use is a socialist structure? This applies to any form of society for the establishment of which a person may be working.

It is institutions that constitute the structure of a society—be those institutions political, economic, social, educational, cultural or religious. But it is the individual who represents the spirit of that society. The height of social expression depends upon the depth of individual experience. The greater the depth of individual experience in a given society, the greater is the expressional richness of social structures and institutions.

And so there must be movements that work for structural changes as there must be movements that work for spiritual transformation—there must be movements that function on the institutional plane as there must be movements that function on the individual plane. Both are practical. To create New Individuals is as practical, if not more, as creating New Institutions. It is true that the work of creating New Individuals can never be spectacular—nor can it be measured by any set standards. While the Theosophical Society is interested in all institutional changes, its fundamental work, according to my understanding, has been to work for the transformation of the individual. New Spirit and New Structure—both are needed for the ushering in of a New Age. A Society which works for the creation of a New Spirit is doing

as much practical work as a Society that is engaged in establishing New Structures.

* * * *

It was on 4th November 1946 that the agreement establishing a United Nations Educational, Scientific and Cultural Organization (UNESCO) was ratified by twenty nations. It was then hailed as a powerful instrument designed for the purpose of "the common understanding of man for peace". This great organization has completed its ten years of most eventful life. The Ninth session of UNESCO's General Conference recently met at New Delhi from 5th November to 5th December 1956. Speaking at the first meeting of this Ninth Session and referring to the creation of UNESCO, Mr. Jawaharlal Nehru, the Prime Minister of India, said:

The UNESCO organization came to represent something that was vital to human existence and progress. Even as the United Nations General Assembly represented the Political Will of the World Community, UNESCO tried to represent the finer and deeper sides of human life, and indeed might be said to represent the Conscience of the World Community.

The Conscience of the World Community very aptly describes the role of UNESCO. Education, science and culture are its fields of exploration and expression. In Indian philosophy we have regarded Man, Nature and Reality as covering the entire field of Human Knowledge. Something of this concept has been reflected in education, science and culture representing UNESCO's field of work—education for the discovery of man, science for the discovery of Nature and culture for the discovery of reality. It is interesting to see that there is a certain affinity between this and the Second Object of the Theosophical Society although the content of the latter is much deeper than the former.

Education, science and culture cover wide fields and so the scope of UNESCO's work is immense. Its concept of

peace is naturally much wider than that of the United Nations General Assembly or the Security Council. A UNESCO statement rightly says:

A peace based exclusively upon the political and economic arrangements of Governments would not be a peace which would secure the unanimous, lasting and sincere support of the peoples of the world, and peace must, therefore, be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

In the context of present-day world events the above statement assumes added significance. For the United Nations General Assembly or the Security Council peace means absence of war—or more truly absence of armed warfare. But this is a negative aspect of peace and cannot create the appropriate atmosphere for the furtherance of constructive and creative work among different fields of human interest. It is the work of UNESCO to emphasize the positive content of peace. It is this that is implied in the phrase—"the intellectual and moral solidarity of mankind". It is through the education of the total man, the recognition of the social responsibility of science and the comprehension of both the patterns and the sources of national and international culture that this task of human solidarity can be achieved.

There is, however, one aspect which is totally missing in UNESCO's approach to human problems—and that is the recognition of man as a spiritual being. It is this recognition which must become the source from which alone true educational, scientific and cultural activities can emerge. It is here that the Theosophical Society has something distinct to offer to the work of UNESCO. Just as the work of UNESCO, is complementary to the work of the United Nations General Assembly, similarly the work of the Theosophical Society is complementary to the work of UNESCO.

UNESCO has indeed done very fine work in the course of the last ten years. On the occasion of the Ninth Session of UNESCO which met in New Delhi, the publicity

department of UNESCO published a very useful pamphlet entitled *Ten Years of Service to Peace*. It gives some idea of the vast schemes in which UNESCO is engaged in order to further its objectives. It would be good for Theosophical Lodges throughout the world to acquaint themselves with the work of UNESCO and to remain in touch with its activities.

* * * *

It is most interesting to see how the modern age having rejected religion due to the impact of science is returning to it *via* psychology. Not long ago a book was published entitled *The Third Revolution*, in which the author draws attention to the great significance of the psychological revolution taking place in the world. The first has been the political revolution leading up to parliamentary democracy. The second revolution has been economic and technological leading up to socialism and automation. We are now in the midst of a Third Revolution the purpose of which must be the discovering of the ends to which political and economic achievements should be applied. In other words, it is a revolution leading up to the discovery of Right Values of Life. This Revolution in Values has become imperative and can no longer be postponed if human civilization is not to see its total destruction through the weapons which the other two revolutions have produced.

For the first time in human history there is to be seen a possibility of the fulfilment of man's needs because of the technological advance that has taken place. There is no reason why any human individual should starve or remain unclothed or be without shelter. The idea of the Welfare State has grown much in recent times—the State providing practically all the necessities of man. In some of the advanced Western States the primary needs of man have been fulfilled—and yet man is intensely unhappy in those lands. This

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unhappiness has come in the form of psychological suffering. Not being content with the satisfaction of needs, modern man desires to fulfil his wants. Now wants are essentially psychological and, therefore, can never be fulfilled through economic and social means. But man attempts to seek fulfilment of his psychological wants through economic means! This has resulted in his acquiring more and more of the economic goods. Man is today caught up in an astonishing quantitative craze. But how can money buy things which are psychological? The inability of economic goods to satisfy psychological wants has produced deep frustrations in the life of modern man. These psychological frustrations are to be seen at various layers creating tremendous problems of human relationship. Today, in the Western countries, innumerable psychological cults are growing, promising rapid cures of mental disharmonies. More and more men and women are rushing to doctors for psychological cures. The psychosomatic nature of man's illnesses is now being increasingly recognized by eminent medical authorities. In one of the recently published books on psycho-somatic illness it is suggested that "there should be treatment now not so much by drugs as by discussion". Psychiatry is developing fast and large numbers of people go to psychiatrists for the cure of their mental ill-health. Dianetics and Scientology are engaged in evolving techniques for dealing with psychological maladjustments. There is a growing demand for understanding the Science of the Human Mind. It is being increasingly realized today that means and instruments of physical comfort by themselves cannot make a man happy—and that mind plays a very important part in making a man happy or unhappy. Thus happiness or unhappiness depend largely upon the values which the mind assigns to things, events, persons, ideas—in other words, all that surrounds him, physically, emotionally and mentally.

This has brought the modern man to the necessity of understanding whether the mind's evaluation is right or wrong. If the mind's evaluation is wrong all attempts to find happiness by the fulfilment of those values would be utterly futile. How to find out whether the human mind comes to right evaluation or not? For this purpose it is necessary to know by what process does mind come to the assignment of values. It is this which is becoming the subject matter of modern psychological approaches. This is to be seen in the new forms of mysticism that have developed in recent times. It is this urgent need to discover the operations of the mind which has brought more and more people, both in the West as well as in the East, to the study of Buddhism. It is this which is to be seen in the philosophical approaches of Sri Ramana Maharishi and Mr. J. Krishnamurti.

To transcend the mind with the help of the mind has become the new religious urge of the modern man. Having developed the Science of Matter to vast proportions, modern man is today in search of the fundamentals comprising the Science of the Mind. It is through this door that he will probably re-enter the field of religion—not the organized religion of rituals and priestcraft, of scriptures and authorities, but the Religion for the Liberation of Man's Mind.

This is an interesting phenomenon of deep significance to Theosophists. A Theosophical approach along the line of studying the operations of the human mind and liberating it from all its conditioning factors has become necessary if Theosophy is to help man in dealing with the acute problems of his life. Through psychology man seems to be seeking, consciously or unconsciously, the Spirit of Religion. It is in giving a helping hand along this road that Theosophists will be able to render effective service to modern man in one of the most acute crises in which he is caught today.

ROHIT MEHTA

ADDRESS TO THE SCHOOL OF THE WISDOM¹

By N. SRI RAM

I HAVE very great pleasure in welcoming the students of the School of the Wisdom to the eighth session of the School, which we are commencing today. It was Brother Raja who gave this name to the yearly gathering we have during the months October to March for study and discussions. A School of the Wisdom existed also in Dr. Besant's time; I believe it carried on its activities from 1922 to 1929. It was known then under a different name, namely, *Brahma Vidyā Āshrama*, which perhaps better describes what we are after, although being a Samskrit phrase it may not mean so much to those who are not acquainted with that language. Samskrit is specially rich in philosophical terms.

Āshrama means a retreat, a secluded place, where all burdens are lifted. I think Adyar ought to be an *Āshrama* in that sense: a place where we move away from the turmoil in which we ordinarily live, with that sense of driving and hurry which makes us so restless, from the feeling of anxiety and fear under which we live most of the time. I hope those who have come for this School will enjoy their stay here during the next few months. Adyar is a beautiful place, not only in my opinion but in that of many people who come here. It has a natural

¹ A report of a talk, 2 October, inaugurating the 1956-57 session of the School.

setting and influences which conduce to a better understanding of all the things that need to be understood by us.

To come back to the term, *Brahma Vidyā*: *Vidyā* is derived from a Samskrit root, *vid*, to know, and means knowledge of different sorts, direct as well as indirect. When you think of it, what we call knowledge, the knowledge of the things around us, is really very indirect, it is knowledge at a distance. I am separated from you, and it is by a process of inter-relationship that I know you; the appearance I know as "yourself," I speak of as my knowledge. But there is a possibility of direct knowledge, or knowledge by inner identification. The term *Vidyā* applies to both these sorts of knowledge.

There is knowledge of the whole as well as knowledge of the parts; there is knowledge of things external and there is also knowledge of what takes place in oneself. There is knowledge obtained through the senses, based on sense-perceptions; we might call this sense-knowledge. But there is also the other knowledge which is different. We might speak of the first as knowledge which is objective, and the second as knowledge which is subjective, belonging to the subject or knower. Of course, everything that we think and feel is not the truth, because the human mind, as we find it, has a tendency all the time to fly off at a tangent, it flies away from the ground of truth into the realm of fantasy and imagination. Very often we day-dream and think our dreams are of the stuff of reality. But are they?

To come to the first word, *Brahma*, it is a form of *Brahman*, which is neuter, neither he nor she; it is just "it," like Life, of which both he and she are different forms or manifestations. *Brahman* signifies an omnipresent Principle which is absolute in its nature, but on which all relative things depend. It is a difficult conception. In one of the classes of the School of the Wisdom we may try perhaps to consider this, consider more than discuss, for discussion often

means laying down one's opinion, whereas to consider is to have an open mind, a certain eagerness, an approach to learning. *Brahma Vidya*, then, is knowledge of the underlying basis of things, knowledge of that which seeks to manifest itself in the processes of life. It has been defined as knowledge of That by which all else is known, in an ancient Sanskrit book. *Brahman* is everywhere, so that when we know what it is, we know its manifestations; we know then not from outside the forms of manifestation, but rather from their very heart.

It is possible for man to attain to this knowledge. That is the great hope with which philosophers, students of Occultism and seekers for truth have been inspired from time immemorial in India and also in other countries. It is possible for you and me, though we may consider ourselves to be insignificant, little glowing insects, glowing because there is a little life in all of us. It is possible for us, beginning where we are, to attain to supreme transcendent heights—transcendent because they transcend the experiences that are normal to our living. However, I should think that none of us is likely to attain them in the next few months!

So perhaps Brother Raja was right when he chose the more modest title, "The School of the Wisdom". But what is Wisdom? Wisdom is a familiar word, and what is familiar is usually unknown to us in its true nature. We see it again and again, and after a time see less and less in it, and finally fail to notice it at all. We are not alive to the wonders and beauties around us, such as the sunrise and sunset. We always want something new, which will excite us and make us feel, "This is wonderful." When we use such a term as Wisdom, we would do well to ask ourselves, in what does Wisdom consist? Surely it is not the same as what we call knowledge, the ideas with which our minds are so occupied. Does this Wisdom of which we speak lie in

instruction gained from others, is it something which can be taught in words, or thought in words, all our thinking being in words?

When we look about and see people learned in many walks of life, in science, philosophy, history, and other branches of knowledge, we do not find that all of them are wise people. Evidently wisdom does not consist merely in learning facts. What we *do* with the learning we possess is what matters. It may be small or vast, but how it shapes our thinking, how it affects the other parts of our nature—other than the mind—all this comes into the question.

We are wise, or not, in the means we adopt to obtain a desired end. But then what is to be the end? The whole subject opens up like a mine. You proceed into a certain opening, but as you go down you find new openings, new passages, so that the undertaking becomes a vast exploration.

What is the true end of life, if there is an end? This is a profound enquiry. It is only when a person is able so to act, so to live, as to gain this end, that he can be called truly wise. The true end, let me suggest, is the fulfilment of what is inherent in life, whether in a plant, a human being or any living thing. It always denotes something in the present, not something which has already taken place, which we retain in our memory, nor is it in the future. A fulfilment in the future, the thought of it, does not give us now a feeling or experience adequate to the present. Instead of using the word "end," we may speak of "purpose". "Purpose" implies intelligence, anticipation and aim. As we carry on our studies on the points touched upon in the syllabus, we will gain a better idea of what this purpose is, and if there is a deep, underlying purpose in life.

To come back to the designation of our School, why do we say "*the* Wisdom"? We do not call it the School of Wisdom, because it is difficult to make others wise, let alone

make ourselves wise. We say "the Wisdom" to mean a certain knowledge of what is taking place with reference to ourselves and to the world outside ourselves. Science deals with one aspect of it; it has its own account to give. It is based on observations of what is external to us, that is, to the mind that observes. We are not here in this School in order to read all that is in the text-books of science, although we may refer to them as occasions arise.

There is the question: What is the nature of the mind itself, using that term not in a restricted sense, but to include emotions, feelings and so on. Here it is not a question of observing what is external to us, and then noting down the observations. That, as I have said, is the proper work of science, which has the physical world for its concern. In a deeply inclusive sense, the term "mind" includes the capacity for every form of perception, every variety of experience in ourselves, pain, pleasure, attraction, repulsion, and so on. Perhaps, though it is a bigger word, the term "consciousness" is better. Consciousness involves not only what we are conscious of at present, but also what we can be conscious of, if the consciousness were refined to a point higher than it has reached so far. Of course, man, especially in these modern times, considers himself to be all-knowing, which prevents him from rising beyond the point he has already reached.

From the earliest times there have been persons who have probed into the mysteries of the human mind, and this knowledge of the past has been recorded in words which are available to us, this in addition to what is of recent origin. According to these great persons, the mind can act in other ways than those with which we are acquainted. This is an understandable, verifiable statement. The phrase, "in other ways," means more directly—that is what I referred to when I used the phrase, direct knowledge—more penetratingly, not

remaining at the surface or appearance, in a manner far more significant to itself. "Significant" means that what fills the consciousness heightens it and takes it into depths we do not normally experience.

When a person realizes for himself, not in mere words, that what is real is to be found in his own understanding, in a form of consciousness, a movement, not based on himself as an entity attached to what is observed and registered, he begins a way of life which is different from the normal or usual way. This way is an increasing knowledge of himself. Till a man begins to be aware of what takes place in himself, he assumes that he, himself, is a fixed centre and all-important. *I want this, or that, this is my aim, these are my interests*—all such pronouncements are made as though they are completely unshakable truths, demands of a final order. But when a person begins to be aware of himself, examines himself, there is a re-evaluation of everything, various elements of "himself" fall away; many things which had been hitherto important become insignificant. What he calls "himself" undergoes a change, because there is no unalterable "self," a creature of separateness intended to endure forever.

The self which is a compound entity begins to change when a person discovers one by one for himself the elements which constitute it. This discovery that it is a compound brings about a discharge of certain things and an assimilation of other things which belong to one's understanding. It is then that he comes to know for himself the fulfilment which is in life. It is a fulfilment in which the end is naturally related to the beginning, a perfect melody not stretched into time. Each moment, each second, then, is significant in its plenitude, and not only a means to advance to the next.

If the present moment is only a means to attain something in the future, it is not a fulfilment, rather it is a lack, whereas it should represent the form and proper limits of

life's expression at this moment. This is fulfilling dharma, the dharma of each succeeding moment. Life is action all the way. One has to do something each moment but it is done as perfectly as possible. Then that moment becomes important; it is not something insignificant to be followed by a number of other moments and finally to culminate in something imagined to be the end of all, the grand finale of existence. Such a moment is a moment of love, of understanding, of beauty. What we call Wisdom has all these attributes.

When we say "the Wisdom," it refers to the world and our relationship to the world, not in an abstract way but in an ever-living sense, including every living body, thing and circumstance.

It is the nature of man and what takes place in the universe to which he is related, which is our study in Theosophy. It has been said that the proper study of man is man. We can improve on that: The proper study is Life everywhere. We are related to all that we perceive, not only to what we perceive at the time, but also to what we *can* perceive, because there are things not perceived, to which we react with forces that are dark to our perception.

H. P. B. in her *Secret Doctrine* begins with the origin of the cosmos, the beginning of everything. Others may begin from some other point, for instance, oneself. How am I to start with the origin of the cosmos? It is a subject completely beyond me; therefore I start from my own starting point, whatever that may be. I start from what I can know with regard to myself and my relationships to persons and things, which are inseparable from myself. To use the ancient Sanskrit term, it is *Ātma Vidyā*, or knowledge of Self, as much as *Brahma Vidyā*, which is knowledge of the Reality, that which ever *is*, underneath the procession of time.

This knowing called *Ātma Vidyā* is really seeing life from the centre, seeing it as an ever-varying phenomenon with its

deep and hidden meaning, the depth behind the appearance. A sparrow falls to the ground; that is a phenomenon, but it has its own deep significance. Our studies in the School are directed to the end of seeing life from the centre, not a study of superficialities, not book-learning, but an insight, at least an understanding, which illuminates the learning as well as everything else.

What we attempt to learn in the School of the Wisdom is not something apart from life as experienced by us, apart from birth, growth, and apparent extinction. If it were apart from the incidents of living it would mean little. It is the meaning of all that we find taking place. In that sense it is a science as much as a philosophy, observing objectively and understanding. In science we observe facts, or what we call facts. Facts are the events or deeds of Nature, acts of God, if you like, not confining the meaning to the events of misfortune to ourselves, which are ordinarily meant by that phrase. Everything is an act of God or Nature.

Before we can understand that which is in everything, the basis of all phenomena, all appearances, we must understand that there are processes which bring them about. There is nothing in the nature of a happening without factors which cause it. The processes of Nature are as much at levels of consciousness as they are of the nature of forces operating in matter, and these are as closely related as the will in the individual is related to his external acts. We can see the relationship between our actions and our will. Similarly there is a process in Nature which relates its inner and outer levels in varying degrees. When we say "will," we must remember that this impulsion can be conscious or unconscious; there can be a conscious will as well as an unconscious will.

A knowledge of these processes, of the action of Nature hidden under every act, is inseparable from knowledge of oneself. The cosmos is related to the individual. "Man

know thyself," and thus know all else. What is called Occultism is a study not unrelated to that centre which is ourselves. When I know myself and have resolved myself, I have an understanding of the cosmos different from what I had before. Knowing oneself is not unrelated to the knowing of others, even in ordinary life. Self and other are an inseparable pair.

In the School of the Wisdom we seek to relate all that we perceive to that centre in us, in which, by which and through which is all true knowledge. What does a title matter, School of the Wisdom, *Brahma Vidyā Āshrama*, or anything else, provided it is the actuality or truth we seek to comprehend?

We must not start with any grandiose idea of emerging from the School as great persons full of knowledge. We must be much humbler than that, and that very humility may be the means of our knowledge. We may hope modestly to open our eyes a little, see a little better than before, see things in a truer perspective, more in their proper colors and form. Let us then proceed in all our studies simply and not complicatedly by bringing in all kinds of technical terms we do not quite understand, making an abstract notion out of everything concrete. Let us not proceed as if these things do not touch our lives, but all the time relate everything we study to life and its demands. Theory has its place, but let us understand the place.

I hope that through our discussions, carried on in a spirit of friendliness and in an attitude of seeking to learn, we may be able to see things from other viewpoints which may not be what we call our own viewpoints. We must see through our eyes and through the eyes of others; that means a certain interaction which is both life and thought.

N. SRI RAM

AN INFORMAL TALK¹

By SRI PRAKASA

MY BROTHERS AND SISTERS:

It is indeed a very great honor that you have done me in asking me to this very pleasant function under this historic Banyan Tree this afternoon. As Miss Hunt has just reminded you, the very first visit that I paid on coming to Madras, to take up my present office as Governor of Madras, was to the President of the Theosophical Society, Mr. Jinarājādāsa. In fact, when the Prime Minister desired me to come to Madras, I told him that I would rather not go; and when he asked me further why I hesitated, I told him that I was a little nervous of the great people in Madras, for I have had something to do with them as members of the Theosophical Society.

In fact, as memories of childhood do not disappear, however old one might get, I could not but recollect that when these good people used to go to Banaras as delegates to the Theosophical Conventions, and I as a boy served them as a volunteer, I did not find them particularly pleasant, for they demanded all sorts of impossible things, at all odd hours of the day and night! So I told the Prime Minister that I would rather not go, forgetting for the moment that I had grown up considerably since then, and that perhaps the people of Madras had also become better-mannered! Anyhow, it

¹ Given at a farewell tea party for him under the Banyan Tree, at Adyar, 21 October 1956.

is rather difficult to say "No" to the Prime Minister, when I have had close associations with him in the freedom struggle of our country for close upon forty long years; and so I came.

I should like to tell you, my friends, that if there was one thing which gave me strength and encouragement at that hour, which finally led me to accept the invitation, it was that I would be near the headquarters of the Theosophical Society. The Society has been very dear to me since my early childhood; and though I had never seen Madame Blavatsky, and though I had only seen Colonel Olcott from a distance, I did know Mrs. Besant very, very closely. To me Theosophy and the Theosophical Society would always be associated with that great, that noble, that gentle figure. It was because of her encouragement and desire that when I was attending, as a student, the Theosophical Convention of 1910—the first time I had come to Madras—I spoke under this Banyan Tree on a subject of social reform. The year after that I joined the Theosophical Society, and I did so at Cambridge where actually we started a branch of the Society.

I will tell you, my friends, how I got attracted to the Theosophical Society, apart from my attraction to the great figure of Mrs. Besant herself. I do not know whether many persons here would recollect the condition of things in our country in the early years of the century, of which I have a very vivid memory. The country was under foreign domination, politically speaking; and that political status had also resulted in spiritual domination, as also in our developing a large number of anti-social customs in our personal and domestic lives, in the hope, I believe, that that would help in keeping ourselves safe from harm. Those of my brethren here who come from free countries might find it difficult to realize how political subjection does result in the destruction of spiritual and social values. Thus as Indians we felt ourselves strangers in our own country; and it was the Theosophical

Society—and perhaps only the Theosophical Society—that opened its doors to our people all over the world, on terms of equality.

I experienced this as soon as I got to England, for even when other people were not willing to receive me, the Theosophical Society and Theosophists generally were glad to welcome me, not only because I was a protégé of Mrs. Besant, not only because I was the son of my father, but also because I came from India, which to Theosophists all over the world is not only their holy land, but also their homeland. When I realized that I had ready-made friends everywhere in this world, who welcomed me as a brother, who asked me a thousand questions about my country, who were anxious to know something of the thought and aspiration of our ancients, I naturally felt elated and happy. That is why I decided that I must become a member of the Theosophical Society formally, and not only rely upon my hereditary contacts with the great organization.

Many things have happened since then; there have been many splits, many heartbreaks, many partings in the Theosophical Society, just as these happen everywhere else. I naturally feel sorry for them, because I have witnessed them myself, and realized only too painfully how much of the good work that was being done previously, was spoilt because friends and colleagues decided to sever their connection, one from the other. I am therefore happy, as you must be, that the Theosophical Society as such continues to exist, and to attract to itself good men and women from all parts of the world. We are also happy that it has expanded its activities in many directions, and has created new contacts which bring to its fold men and women not only because of its teachings of the ancient thoughts of the world, but also because of its interest in art and literature and many other things that bring joy to the human heart.

Four and a half years have passed since I came to Madras. It seems as if it was only yesterday that I came. The years have slipped off all too speedily, and I am sorry I shall have soon to go. I have had a very happy time in Madras. Everyone has been most kind and generous to me, though I know I have done nothing to deserve it. Miss Hunt referred to something that I may have done for the Society. The references were too mysterious and esoteric for me to spot them. You will please therefore pardon my inability to understand her meaning really properly and correctly. But if she feels that I have done something for the Society, I can only put it down to the generosity of her disposition, rather than to any deserving on my part.

The one thing that has struck me during my wanderings in the State of Madras—and I have done a good deal of touring—is that the Theosophical Society, Theosophy and its great leaders are all remembered and respected. Mrs. Besant, during the forty years of her great work in our country, divided her life into two parts. The first twenty years she spent more or less in the North with us in Banaras, and the other twenty with you here in the South in Madras. I am sorry to say—I am almost ashamed to say it—that we in the North have practically forgotten her work; and even the great educational institution she founded, and in which I was myself privileged to study, has forgotten her. As you know, that institution—the Central Hindu School and College—was merged into the Hindu University; and after the merger all her efforts to save its soul were in vain. It lost all the inspiration and the force of her personality for one thing, and lost also all the aspiration that had moved its early founders, for another. There are but few persons left now who were her early colleagues or her students; and while we think of her and speak of her, we scarcely meet with the response we have a right to expect from those still studying in the institutions she created.

Here in the South, however, that is not so. There are still many institutions which have been established under her inspiration that still remember her, revere her and offer her their tribute of gratitude day after day. But more than that, what has struck me is that there are many branches of the Theosophical Society here in the South that are proud of the fact that they have their charters signed by Colonel Olcott and Madame Blavatsky themselves. I have seen these charters at Coimbatore, Madurai and other places. They have kept the tradition intact, and that is a great thing. I must pay my tribute to the Madras people as such for their extreme devotion to tradition, and their desire to keep living the institutions they founded. Here there are many institutions—hospitals, colleges, social service organizations—that go back into the centuries past when they began their life, and I have been particularly pleased to see that the branches of the Theosophical Society, too, have been functioning through the decades.

Even more striking than this have been the references made to Mrs. Besant's work in Municipal and District Board addresses that have been presented to me at various places. Chairmen of Municipal Councils and Presidents of District Boards in their addresses have informed me that particular institutions had been founded by Mrs. Besant, and later taken over and now run by them. That they should do so is something to their credit; that Mrs. Besant should have founded them when nobody had thought of them, stands, of course, to her own eternal credit.

There is no doubt that the Theosophical Society has helped our country in many ways; and perhaps the greatest service that it has rendered to us is to have awakened in our minds and hearts a love for our own past. It has made us realize our own dignity; and that is what ultimately helped to give us our freedom. Many persons have worked for that freedom; but Mrs. Besant's name must stand in the forefront

of those who fought for our country's liberty. She fought for that not only on the political front, but also on the spiritual and social fronts. When she came to India, so many of our countrymen had lost all faith in their own ancient heritage. They were beginning to feel there was no hope for the country unless we made ourselves a bad copy of the West. She helped to stem this tide; and that was not a small thing to do. She made us throw the searchlight inwards, and to realize that we were not a lost tribe, that we were still palpitating with life. And the moment we realized what we were, we were bound to be eager and anxious to take our proper place in the councils of the nations of the world.

She also saw that there were many social evils that had crept into our body politic; and by gentle ways she was able to win over to herself the orthodox elements of society, and thus to introduce through the instrumentality of her educational institutions, many social reforms which we badly needed. Thus she must be enshrined in our hearts as one of the great souls that helped us to regain our feet when we had completely lost our balance. And because Mrs. Besant came to us under the inspiration of Theosophy, our gratitude is bound to go to that great movement that was started by Madame Blavatsky and Colonel Olcott in America. As every abstract thing must have a physical body to be recognized, we have also to pay our tribute to the Theosophical Society which they founded, and the headquarters of which they established in our country at Adyar, where we are met today.

Friends, from any standpoint that I may look at the picture, I personally owe very much to the Theosophical Society, to Theosophy and to its great leaders. I have always found in the Theosophical Society a spiritual home, and have gone to it whenever I have been in despair or have felt lost. In Madras my life has been easy; but think of the year and a half that I had to spend at Karachi, the headquarters of

the newly-founded state of Pakistan, which came into existence after a cruel vivisection of the fair body of a common Motherland. It is difficult for persons like me to think of places like Karachi and Lahore as existing in a foreign land, because some of the great decisions on freedom were taken there, by the Indian National Congress. I happened to be the first High Commissioner from India to Pakistan, and I have seen many things I would not like to talk about.

Karachi was a great centre of Theosophy, and Jamshed Nusserwanjee Mehta will always be remembered, both for his work for the Society and for the city of Karachi, to which he gave so many civic amenities. There also they have a home for Theosophy, and there I used often to go whenever I felt utterly bewildered in the very peculiar type of work that I had to do then. Having been a politician all my life, and having never known the ways of diplomacy, you can easily imagine how I found myself rather lost in my diplomatic assignment, especially at a time when all the horrors of partition were visible from day to day in forms too gruesome and wicked to mention. I used therefore to go up to that Theosophical centre for comfort and solace. I attended many weekly meetings there; and I used also to speak to, alas, the very few persons that were left there to carry the banner of Theosophy and keep the torch alight in those very difficult times. I am happy to be informed by our good sister Mrs. Gool Minwalla that since those days the Theosophical Society in Karachi has grown both in its proportions and its intensity, and large numbers of the new citizens of Karachi are getting together in its hall for meetings and lectures.

I say all this because it proves that not only a person like me could find an asylum in a Theosophical Society when he was unhappy, distressed, miserable and bewildered, but also that the Theosophical Society can help in winning to the side of true brotherhood even those who had parted from

their brothers in anger, and had refused to recognize them as brothers at all. That was the basis of the partition of this country; and if the Theosophical Society can help to bring the two communities together—and I believe it is the only movement in the modern world that *can* do so—it will be doing a great thing indeed.

Friends, you had scarcely expected to hear such a long speech from me, and I certainly had not expected to make it. But the great fault of the politician is that he cannot put his thoughts in a few words: he takes a long time to say what he has to say, and at the end he feels that he has much more to say, but dare not continue. I certainly am in that position, and you can easily appreciate my embarrassment.

I thank you again for the privilege you have given me of meeting you here this afternoon. I am grateful to you, and particularly to the President, for having, despite his indisposition, got up this Party to bid me farewell. I go from you in deep sorrow; but I can assure you that my four and a half years in Madras have only strengthened my bonds with Theosophy and the Theosophical Society; and the only wish of my heart is that I might be able so to live that I should help in bridging the gulf between the various communities that live in our country, and if possible help also, from such positions as I might be called upon to occupy, in creating bonds of brotherhood among the nations of the world, so that we might at last have peace on earth and goodwill among men, which is the sole purpose of Theosophy and the Theosophical Society that enshrines the great ideal.

SRI PRAKASA

MAN AND HIS UNIVERSE:

A STUDY OF FUNCTION

By LAURENCE J. BENDIT

(Concluded from page 113)

9. Full Circle

BEFORE closing, we need to draw to a conclusion our observation of the nature of the triple field. This conclusion can only be reached by returning once more to the standpoint from which we think of it: the centre of the human mind.

Looking at the world from here, we can see, in one direction, that we call the spiritual (in terms of human values) or the energetic (in terms of cosmic mechanics), extending apparently indefinitely towards an Absolute—Parabrahm, infinitely remote. But equally, looking in the opposite direction, the material, we can see an end only to what we know of the physical world itself. There is no theoretical reason for believing that there is a solid, finite floor to the universe at this level (the absolute zero of science represents the extremes of the physical world only, not of anything beyond). And indeed there are, as we have said, the hints and suggestions in occult teachings that the material aspect of the universe extends beyond our ken, into depths where matter would be denser, colder, "darker" than anything we can possibly imagine. And so it would go on, indefinitely, to some ever

remote absoluteness, infinitely removed both from where we ourselves stand and from the spiritual Absolute at the other end.

But can there be such a thing as two Infinities? Mathematics tell one that a series of numbers prolonged to infinity in a plus direction and another in a minus direction can only reach the same point, Infinity—which is perhaps one reason for the choice of a figure eight on its side as the symbol of infinity—two loops joining at a single point, thus: ∞ .

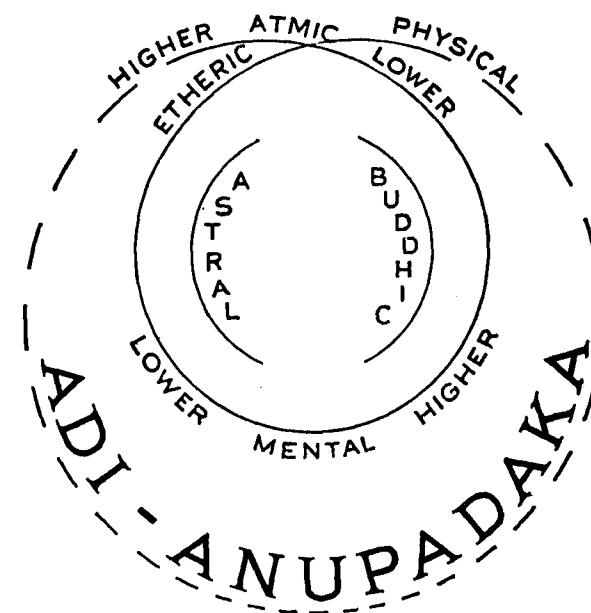
Further, we have to consider the fact that, while for pragmatic purposes we live in terms of straight lines and successive time, abstract reality tells us that things actually run in circles and hence that extremes must ultimately meet. This is exemplified in our observations of the cyclic law which pervades every domain of existence, and there is every reason to believe that the circle is the glyph of the whole cosmos in manifestation. We have this shown in the picture of the cosmic serpent, whose head and tail merge, the circle thus made enclosing all that is created; and there are many other such symbols.

One can thus conclude that the *maya* which to us separates the spiritual or energetic from the material is a matter of point of view, not of actual reality. *The Absolute*—i.e. the Infinite—is to be found just as much at one end of the scale of manifestation as at the other, and what we call Spirit is simply matter seen from the viewpoint of the “timeless” enduring, while matter is Spirit seen as extended in space-time.

In short, Ādi-Anupādaka are to be found at both ends of the human field, not at the spiritual only: they are densest matter just as much as they are Spirit, and represent the totality of the absolute realms outside the human field, lying between this and the Infinite, or Tenth.

Indeed, this is already suggested in a diagram by Mr. E. L. Gardner showing the overlap of the planes of the fivefold

human world (the inner loop of the accompanying diagram) and, moreover, their doubling back on themselves so that they cross at the mid-points of the Ātmic and the Physical. It only needs to add Ādi and Anupādaka in the form shown, embracing and containing the fivefold world of man. In this way the nine planes of manifestation (including X and Y) are shown, and the whole completed by the Infinite which includes these nine.



Admittedly this is a daring suggestion, and perhaps indeed a rationalization. Yet it has often been suggested that, in terms of Rounds and Chains, our present humanity is at the middle point of the whole System. If so, it would seem natural to think that it is also at the mid-point of the structural aspect of the universe, besides being at the dynamic centre of the functional.

10. Man

In one way or another, every school of spiritual lore emphasizes that man is a microcosm. And, while it is entirely

true that "Man creates God and the universe after his own image"—that is, in terms of his own *maya*—it would follow from the original statement that "God created man after His own image," that the plane on which the universe, as God in manifestation, is based, must also apply to man.

In this paper pains have been taken to try and show the cosmos as single, united, a whole, rather than a series of separate parts. The same principle can be applied to the human being. He too, as Monad, manifests within the universe; and it can be said that he does it in the same way as the greater Monad we call God or the Logos.

The human Monad can be seen as coming into manifestation by the movement of energies originating within itself. Like the Logos, it would use the quantum principle in creating its own little universe within itself, that is: what we have been used to calling his bodies.

The phraseology, in which the Spirit of man is said to clothe itself in a series of vestures or sheaths suggests something akin to a person dressing to go out, in layer after layer of clothes, finally putting on a physical body which makes him presentable in public. In a certain sense this is true. But it is more profitable to think of the Monad as entering into and developing a series of functional levels, each one having a relation with the planes or *tattvas* of the universe.

We have already words and analogies for this process, in the ideas of *antahkarana* and the *sūtrātmā*, described as a thread on which the material experience of man incarnate is hung. We can change the picture by taking the Monad as a centre of potential energy which, when it comes into material life, brings layer after layer of potentiality into activity. The "thread" is then purely an analogy, not a special fact. In tune with the greater cosmos, it would appear to send out from itself radiant energy of various wave-lengths, following in this the process by which the *tattvas* or planes are made.

These radiations, extending into space, eventually reach a point where they can be said to turn in on themselves and go no farther. In this way the Monad would, from the centre, define its own field, giving it a skin and making of itself an entity in the material worlds, just as it is already an entity in the transcendental worlds of Ādi-Anupādaka. Without going into detailed subdivisions of this field, we see here what to clairvoyants is the human aura. The outer skin of this—i.e., the deepest penetration of the material world—would be the etheric field, *in which the whole man at all levels from the spiritual to the most personal and material is not only reflected, but also contained.*

This emphasized statement is made to point to the fact that for the human being the Ātmic, or Will level, and the physical-etheric are the limits of manifestation and hence, just as the extremes of the cosmos meet, so do those of the human being: the physical world is Ātma or spirit considered as the space-time extension of itself, and hence of the Monad which is the absolute principle embracing it.

Within this field the Monad works, focusing itself at different energy-levels, from which it learns gradually, in the course of evolution, to function consciously. In this way the bodies appear less as layers or vestures than as *levels of experience* in the single field.

The astral body would thus be no more than the experience of the Monad focused at a certain level in the field; the mental, experience at another level; and so on. It is as if one were to imagine oneself experiencing the material of a crystal ball, first as the molecules of which the crystal is made, then at the level of atoms of silica, oxygen, within the molecular level, then as the particles inside those atoms, and so on. One might equally experience the play of light through the crystal ball and label it an experience of Spirit, Essence, Truth, or God.

In these terms, the foci of Monadic life at certain energy-levels where it develops its powers, are the equivalent of the

permanent atoms of A. Besant and C. W. Leadbeater or the imperishable germs of H. P. Blavatsky. Their role is triple. They act as centres of outgoing action at their particular level; they receive impulses coming towards them, *i.e.*, percepts; and they stabilize and maintain the field of energy of that level, in a "horizontal" direction, at "right angles" to the current of life coming "down" into incarnation, and, hence, into the world of relativity. This makes for relationship between the "I" and the "Not-I" at each level in turn.

During incarnation, moreover, the field would be held stable with the help of the devic hierarchy. At death it would be released, as the Monad withdraws itself from the various energy-levels at which it has been functioning during physical and psychic existence. There is no question of shedding one body after another—the physical being an exception, for reasons to be put forward—but simply of a withdrawal of radiation at a particular energy-level.

It should be added that the fields of energy at the various levels are, in the early stages of evolution, virgin ground and unorganized. The devic life plays in them according to its own natural laws. It is only as the human being progresses that the organization takes on his individual shape and comes under his control. This is perhaps why Gurdjieff says that men have no astral body but need to grow and acquire one. This can be taken less negatively by saying that the incarnate Monad delineates a psychic field but has no control over it until he learns through experience to actualize its potentialities in it. It can be put that man has no astral body, but that it has him—until he brings himself consciously to bear on it.

11. *The Physical Body*

This body, the only one of which we are usually cognizant, has peculiar qualities of its own, which make it seem an exception to what we have said about the other vehicles. It has

always been held in occult tradition that it is not strictly speaking a human principle. It is a vehicle borrowed from the animal kingdom and adapted by man to his special purposes.

This is borne out by the fact that, whereas the Monad creates its own material field without outside help other than that of the devic hierarchy, who are automatic followers of natural law rather than independent creators, the physical body needs, in addition, the agency of the animal bodies of two other human beings. Into it the Monad descends but, as indicated, he does not become part of it nor it of himself. He acts on it indirectly, by induction, and he receives percepts from it also indirectly, through the senses. (This indirectness is evident when we think that all that these senses receive are the impact of energy-waves, which then undergo drastic processes in the mind before they become intelligible as shapes, sound, colours, and hence show us objects in the physical world.)

Of the disadvantages of this body we are very well aware. But we do not perhaps recognize that, by thus anchoring ourselves to something which can be equated with the shadowy end of the Web (in this instance, of the microcosm which is man), we receive immense benefits. It regulates our life-processes as the pendulum regulates a clock. It gives us objective standards of comparison which we call measurement, the basis of all science, and hence of mental development. And, besides, it links us with and gives us firm purchase on the universe outside our Monadic field. In short, the temptation by which Lucifer is said to have lured man into such a body is one which causes far more good, as man develops, than difficulty, great as the difficulties are in our present state.

12. *Man in the Universe*

We really know little of our exact role in the cosmos except what we can learn by intuition. But a consideration of

our place in the physical world, where we have a certain stable relation to the not-self, enlarges these intuitions. For here we can see ourselves as part of a world economy, in which we have a peculiar role to play. That role is to do things which Nature alone would not do, that is, to create new things, to do what would otherwise never be done, and by the intelligent use of our powers to accelerate the natural processes themselves.

This power is due to the mind, the focus of our sense of selfhood-in-separation from the world in which we live. Moreover, the duality of this mind, as we have already said, gives us a certain leverage on ourselves and on the world about us. This is power. For if one is not separate from one's environment, if one cannot exert powers of one's own on it, one is helpless as a man bound and tied in a stream of water. He is forced to drift and can do nothing until he unties himself and starts to swim. And as he swims, he affects the medium in which he is swimming.

In the physical world, moreover, man is part of a larger entity which, in turn, is contained within a still greater. It is not without significance that H. P. Blavatsky speaks of the term Monad as applicable to a whole hierarchy of beings on infinitely different scales. Each Monad, great or small, has a certain function to fulfil in the economy of the Monad next greater than himself. Man's appears to be that of being original. He himself is a minute creature on the face of a minute planet in a system which, physically, is itself minute in a vast universe of galaxies, colonies of galaxies, and doubtless greater systems still. But his role on the earth seems clear, and it is his task to learn to fulfil it there in such a way that the economy of the world gains by his acts.

At the back of all true religion and spiritual philosophy lies the sense of this need. For man is held to have vast potentialities which he can develop only by his own efforts, and, what is more, only by fulfilling his task while he is

incarnate in his spiritual-physical body. It is often said that man needs God; but even an orthodox Anglican priest was heard to say in public that we have to realize that God needs man just as much. To fill that need is to become Man in the fullest sense of the term.

But can it not be said also that our small human selves derive their peculiar quality from the fact that we are one rung on the vast ladder of Men who exist throughout the universe? For it seems logical to suggest that, whatever smaller Monads there may be than ourselves in terms of physical space, we are in the ranks of Man the Creator, who is to be found at all levels of the universe. Thus, starting from man on Earth, we may think of ourselves as parts of the creative function of the Divine Mind, in our Planetary Chain, in the Solar System, in the Galaxy, and so onwards to the furthest horizons of the universe, and label this Man.

This is a grand vista, and one which gives one a sense of the potential greatness of ourselves as human beings. But it also inspires us with a deep humility when we realize how small is the field in which we have to work, when compared with the vastness of the celestial spheres.

LAURENCE J. BENDIT

Each person must discover the problem of life for himself. And to do so there are two principles which should guide us in all our experiences. One is that we must be *one*, a Whole, and not a mere total. We must not be merely an addition of faculties, but rather one united inseparable Whole of feelings, thoughts, aspirations and deeds. And the second principle is, we must be *ourselves*. We must assimilate life's experiences until we come to discover that which we are by ourselves, that inmost nature which comes from within the recesses of our own being. This is life's process—the discovery of what we are, and the building of ourselves till we are one whole.

C. JINARĀJADĀSA

THE RETURN OF THE CHRIST

By F. L. SAUNDERS

Whenever there is decay of righteousness and there is exaltation of unrighteousness, then I Myself come forth.—*The Bhagavad Gītā*.

THE whole world is looking for the Christ to return, bringing "healing on His wings"; healing for a stricken world, torn by strife, wrapped up in materialism and yet, gropingly seeking the way out of its darkness.

We are greatly retarded in our search for light by our deliberately ignoring the spiritual side of life. Scientifically we have leapt ahead in this century, but because our spiritual growth has not kept pace with that of science, many people are plunged into greater and greater materialism. The clamour of the world, the pace at which we live, the economic stress and strain, the craze for possessions, all this blinds us to the need for the one great possession without which all else is as dross: the possession of the Christ spirit within our hearts, the hidden sanctuary to which we may turn for inspiration, guidance, peace and refreshment.

That is why Theosophy is so needed in our modern world. The tenets of its philosophy are in themselves the vanguard of the Christ's return. But until we can live and teach brotherhood and the underlying unity in all religions, how can the Christ return? A world torn by social and religious strife, swayed by crass materialism, cannot recognize or receive a Christ who will come for all men, all nations, all

religions. Only when some measure of this unity and brotherhood is achieved can He come.

There are two aspects of this return of the Christ to our world, one of which must be approached and brought into existence before the other, as it will act as a precursor to the other. This is the return of the Christ into the hearts of men.

This return cannot happen overnight as a miracle of growth, but slowly, gradually the tide of materialism may be stemmed and turned by the growth of spirituality in the hearts of men and women in the world. Thus, when brotherhood and unity become the ideals by which we live, the Christ in the hearts of men will shine forth in all His splendor, paving the way for His actual return in physical manifestation.

The devastating threat of atomic warfare is, paradoxically, the first step towards the brotherhood and unity we seek. When war on such a vast and diabolical scale is in the hands of the nations of the world, the very magnitude of its results will make even the most warlike and ruthless nation reconsider its policy.

When we look at one side of the history of Christianity all down the ages, commencing with the destruction of that wonderful library at Alexandria, and followed, as the years pass, by torture, burning, murder, wars and every conceivable cruelty by Christians to Christian and non-Christian people, we realize that true Christianity has not yet been achieved by the world. Not until we succeed, even partially, in living the life that Christ taught us can we be called Christians in the true sense of the word. When men all the world over remember and realize "The Kingdom of God within," and turn to search diligently for it, by self-discipline and meditation it will be possible to still the mind, and reach out and contact the Christ spirit within us.

It is only when this spirit shines in the hearts of some that they will be able to unveil it in the hearts of others, and so

hasten the coming of the Christ on earth. On the same subject Philo writes:

In the minds of those who are in a high degree purified, there doth assuredly, inwardly walk, without noise, alone and invisible, the God and Governor of the Universe, for truly there is a Divine Oracle extant, vouchsafed to the wise man, wherein it is said: "I will walk about within you and I will be your God." But in the minds of those who are still in the process of cleansing, while they are not yet wholly washed clean of the life that sullies and lies under the ignominious weight of the body, there walk the angels to aid and comfort man.

As Theosophists, therefore, it is clear what we must do to help forward the Christ's return. We must aim to make ourselves constant and conscious channels of the Divine power of the Christ. We must be charged with it, liberating it to the world of men in our meditation hour and constantly during the day.

As a great power-station has to use transformers to reduce the voltage so that its electricity can be used in the homes of the world, so can we be used to step down this Cosmic Power and aid people to turn their footsteps towards the Path of Return. If we are pure enough and consecrated enough in our endeavour we can be substations for Him to use in the preparation of the world for His coming.

Let us now consider the second aspect of this question, namely, the physical return of the Christ to the earth. There is much more than orthodoxy that appreciates the birth of the Christ in Bethlehem two thousand years ago. It is only by realizing the tremendous cosmic significance of that event that we can hope to prepare our minds and the minds of the people of the world for His second coming. To consider the esoteric belief in the Christ as compared to the orthodox belief, orthodoxy believes that Christ, the only begotten Son of the Father, the Second Person of the Trinity, incarnated through the Virgin Mary and became man. According to esoteric belief the Cosmic Christ took over the body of Jesus, a specially

prepared Initiate, and used his body during the three years of His ministry. He has never left the world, thus fulfilling His promise to His disciples, but lives in seclusion until the time is ripe for His second coming. The circumstances under which He will then incarnate must naturally be very different from those prevailing two thousand years ago.

Although Galilee was a cosmopolitan country, its people coming into contact with Egyptians, Greeks, Romans, Persians and Assyrians, the conditions of life were such that only a comparatively few people could hear His message. Now it can be world-wide in a matter of hours. Can one imagine the impact of that Divine message picked up by thousands of radio receivers in the distant corners of the earth? It is a thought to conjure with.

History tells us that at special times the Christ has selected beings for special tasks, to prepare the way for His coming again. In these modern times it would seem that there is a more diffuse preparation being given to the world by varying movements but with an underlying, universal keynote.

Ignorance and a materialistic outlook blind a large proportion of humanity to the significance of the tremendous cosmic events that are taking place.

The gradual establishment of world peace, the release of the knowledge of atomic energy are only a few of the issues involved in the reappearance of the Christ.

Greater than all these is the ever-increasing desire in the hearts of many men for a new way of life, a way of love and peace and beauty, which can only come through a new presentation of the sublime truths which the Christ will give.

F. L. SAUNDERS

THE CELESTIAL LABORATORY

By EDWARD L. GARDNER

“One Omnipresent Essence”

THE Eternal Parent, awakening from the slumber of eternities, is the theme of the first Stanza of Dzyan. Another vast cycle of manifestation is here envisaged—for the awakening is of Parabrahman, the One Reality, Boundless Space, the Divine Plenum.

This statement that the Eternal Parent is Space, that the Divine Plenum is the One Life of the whole Universe, may seem to many at first strange and somewhat disconcerting. But our everyday familiar views of Space are limited to little more than one-half of a single plane, the physical! Now, however, that the unit of physical matter is known to be an expression of energy, difficulty should vanish.

All life and energy, says *The Secret Doctrine*, is of One homogeneous absolute and omnipresent Essence . . . the all-inclusive Kosmos, infinite Space. In “Him” indeed we live and move and have our being, though “He”—the Divine Plenum (neuter)—is not a God but Parabrahman—ALL. (*The Secret Doctrine*, I: 73-81)¹

A synonym also used in the Stanzas is the “Great Breath,” the implication then being that manifestation is about to begin. The Breath, being an emanation of the Plenum, is also neuter—in perfect equilibrium, neither conscious nor unconscious, neither benevolent nor malevolent, in absolute poise—and therefore “knows itself not”. (*Stanza II*)

¹ All references are to the fourth, the Adyar, edition.

To achieve knowledge, the Breath becomes focused in Adi and then, as “a spark of the Flame,” is prepared to “journey through the worlds”. Thus, the focused Breath, the original Monad, journeys forth, sharing the omnipotence of the Plenum—“Thou art myself, my image and my shadow. I have clothed myself in thee”. (*Stanza VII*)

The “Within” and the “Without”

The Secret Doctrine speaks of the Divine Plenum as “The eternal within within two other within” (*The Secret Doctrine*, II: 396.)—a somewhat cryptic saying. The “Eternal Within” is the Plenum of Space, unmanifest while in slumber: the “two other Within” are Ādi and Anupādaka, Samskrit words which mean “first” and “parentless”. The Ādi plane is the highest and first of the seven planes and the Ādi atom provides for the parentless Monad “the most tenuous vesture compatible with objectivity”. Thus, the “Eternal Within” is the Plenum of unmanifest Space. The “two other Within” are the Ādi vesture and the Monad, the focused Breath.

In occultism, the terms within and without are often used as being more suitable than above and below, and their aptness will be clear to all who are familiar with radio broadcasting. Speech, music and pictures on the air flow around and about us nowadays continually, but are unheeded unless a radio receiving-set is tuned in. All such wave-lengths are “within” and must be transformed to those “without” to which our sense-organs can respond. The receiving-set is an artificial *chakram* that does exactly that—it links within and without.

The marvellous properties of Space are such that vast numbers of finer wave-lengths are farther, and still farther, within, constituting the varying fields of force called the subtler planes, also around and about us here and now. These inner

extensions of matter, as H.P.B. called them, must not be confused with a fourth dimension; a misnomer itself though plausibly convenient to use. There are but three *dimensions* and to speak of a fourth is as inaccurate as to describe the sun as "rising" or "setting". (*The Secret Doctrine*, I: 295.6)

During the "slumber of eternities," the Plenum is in equilibrium, balanced, in unison, poised. After awakening, every variation in the field of absolute motion, any change whatever, means obviously a difference in rates of motion—and therefore friction. Hence, the birth of opposites and their result—a distinction between spirit and matter. Opposites are a property of motion.

Motion is eternal in the unmanifested, and periodical in the manifest. (*The Secret Doctrine*, I: 160.)

The balanced equilibrium of the One Life of the Plenum can be divided and broken into many lives only by the creation of form-structures. Separations accompany the birth of opposites, and when the Breath functions through forms and is limited by them, the differing rates of motion give rise to an awareness of living—through *friction*, consciousness is born. The Monad, a focused unit of the Breath, thus may awaken gradually amid the play of opposites to a knowledge of itself.

A Web—For the Creation of Forms

A medium for form-building, the means whereby the One may become Many, is a necessity. Thus, the third *Stanza of Dzyan*:

Father-Mother spin a Web, whose upper end is fastened to Spirit . . . and the lower one to its shadowy end, Matter; and this Web is the Universe, spun out of the Two Substances made in One.

In what sense, it may be asked, can the Web *be* the Universe? The answer seems to be that it is a necessity for the building of forms in the same sense, to name a very simple

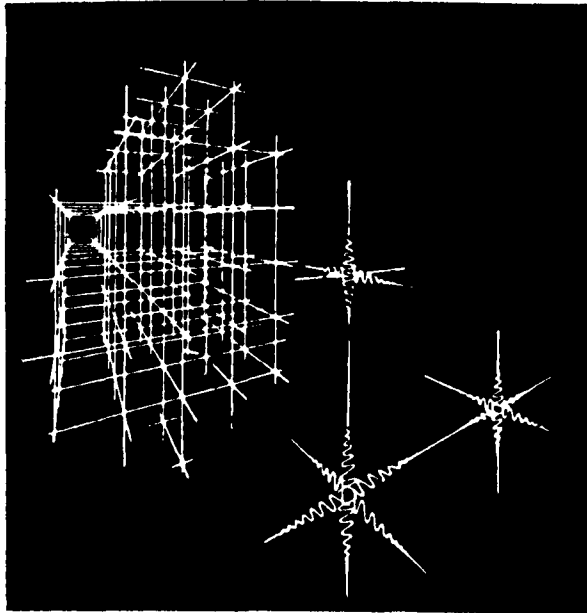
correspondence, that paper is a necessity for the writing of a letter. Strictly speaking, the letter itself is of language symbols traced in ink, but these need and must have the support of the paper. The paper carries the letter and, reasonably enough, we speak of the *carrier* as *being* the letter. Similarly, the Web, though strictly speaking not a form itself, serves to separate the One Life into many and then carries the forms.

A striking example of the use made of a web to break one into many is provided by the modern spectroscope. In this instrument, made for the analysis of light, a plate is used on which some thousands of fine lines have been cut, side by side, within the narrow spacing of one inch. A light-ray, striking this, is deflected by the web of parallels and is displayed as a long spectrum—a multitude of lines and colours. The web of straight lines, called a grating, is by way of being a two-dimensional copy of the three-dimensional Web of the Universe. Like the strings of a harp which create and sustain the sound-waves of music though not themselves "sound," the Web is the medium and supporting carrier of the vibrations that we know as forms. That which we call material, therefore, is motion that is caused by the play of the Breath. The Web's structure is illustrated in the figure on the next page.

Three modes of motion may be traced. Thought moves as do electric pulses through wire; emotions are wave-like and undulatory; physical matter is shaped in rings and spirals. These latter units are probably those that are hardened by Fohat. (*Stanza III*)

All formal shapes, whether of thought pulses, astral waves, or physical spirals, play through the Web as waves through water, wind flowing over grass or corn or as the circling lights of a pictorial advertisement. None of these carriers—the water, the grass, the light-bulbs—moves forward though all appear so to do. The forms, carried similarly by the Web, are all of motion and may vary in an infinite complexity. The

means are thereby afforded for every conceivable mode of manifestation—from the content of the humblest planet to the glories of the loftiest of stellar manifestation. From its creation



A PERSPECTIVE VIEW OF THE WEB. THE ENLARGED
CROSSES SHOW THE WAVES OF THE ASTRAL TATTVA

till its transcendence, the Web serves as a radio network linking all life, in the worlds of form, at the mid-mental level. In its rectangular mesh we may perceive too the secret of harmonic spacings and rhythms, the positional and related orbits of planets in the solar system and electrons in atoms, the cause of quanta (units) of energy, and geometric patterns in simple forms.

The Builders work on "a mathematical and geometrical scale of progression". (*The Secret Doctrine*, IV: 301)

The Creations

The earliest creations are at that highest and subtlest of regions, the Ādi and Anupādaka planes; these are the "two

other Within" as stated above and are designated the first and second creations. In addition to being the birth-place of Monads, about to begin their journey through the forms of the Web, the Ādi plane is the domain of the Architects, Designers and Builders of worlds, who have made the journey successfully and returned. It is the realm too of the ministers of the Solar Lord, His *shaktis*—great creative centres of force, the Devic Dhyanis.

These two planes of the "Within" are described as of Light, and the planes of the "Without," carried by the Web, are described as of Life.

Above Light; Below Life: . . . the former is ever immutable, the latter manifests under countless differentiations. (*The Secret Doctrine*, V: 492)

The undifferentiated Light of the Plenum enters the Web at all levels. Within the forms therein created, it functions as the Life side. For three vast cycles and on to the fourth, the rupa-devas skillfully build the "bodies" of the kingdoms of nature—mineral, plant, animal, human—under the supervision of the Builders and the inspiration of the Dhyanis. The Monads of our hierarchy pass in succession through them, arrested for a while by some but ever gaining experience and expanding in consciousness. At length, during the fourth cycle of the Chain, and the mid-way point of its fourth round and on its fourth globe, the Monad attains self-consciousness as man with the prospect and promise of freedom and self-responsibility.

Humanity and Freedom

The Monad is of the Plenum and therefore of the Light, all-powerful but, as such, "knows itself not". On attaining the dual-mind in man, the monadic ray at this the very dawn of self-awareness finds itself between the "above" and the "below," and very insecure. This balanced, unbiassed

condition of consciousness still knows nothing of good and evil; such qualities are non-existent.

Nature is destitute of goodness or malice; she follows only immutable laws. . . Evil has no existence *per se* and is but the absence of good. (*The Mahatma Letters*, page 56)

The monadic ray, reaching self-consciousness in man, is thus “naturally” innocent though on attaining manhood, he is free, for the freedom of man’s will, his absolute freedom of choice, is the bequest of the Plenum. Man is of the unbiassed neutral parentless Breath. The limitations to the exercise of that will are due to the protective veils, the bodies, that he wears—and are well worth their limiting effect, for the will, in ignorance, can destroy as readily as it may build. The determinist, with his “irresistible logic of cause and effect,” fails to trace causes to their root-source in the Causeless Cause, the One Reality, the Divine Plenum. Therein and therein alone is the foundation of freewill, and freedom. With the awakening, however, of freewill, at the mid-way point of human evolution, the lure of the new self-hood gained in the personal bodies with their keen taste for sensation, the monadic ray is as prone to lose itself in the shadows of matter as to find the light of wisdom and immortality.

But the innocence of the newly-born personal self can win knowledge only through experience gained amid opposites: and the clamour of the bodies for sensation forces the pace to the very borders of the “without”. Though knowledge at first hand is acquired in that outward direction, if pursued too far it leads eventually to the loss, maybe the annihilation, of the personality. Knowledge of good and evil, the “pearl,” is of “great price” only if it be lifted from the depths.

In the exercise of freewill, the risk attending an exclusive pursuit of sensation is terribly real—because it is based and founded on that very freedom of action which is the birthright of every human being. The monadic ray, though awake and

self-conscious is still of the neuter, unbiassed, Breath. The risk and the dangers are emphasised in *The Secret Doctrine* and the *Mahatma Letters*:

The potency for evil is as great in man—aye, greater—than the potentiality for good . . . the origin of every evil is in human action, in man whose intelligence makes him the one free agent in Nature. (*The Mahatma Letters*, 130. 57)

Useless drones . . . who refuse to become co-workers perish by millions. (*The Secret Doctrine*, V: 501)

In the all-embracing majestic economy of the Solar System, a safeguarding provision is made by the creation of that which may be called a celestial laboratory.

A Celestial Laboratory

A definition of the Samskrit terms Avatma, or Ātmā, implies that the plane serves as a bridge-like medium, a crossover. It is in this sense that Ātmā may be regarded as the site of the third creation, called “the organic”. Broadly speaking, it may be said that thereon the subjective forces of the “within” are linked to the objective field of the “without,” to the forms of the Web.

In the third creation, a special task is undertaken by the great Dhyanis and the Builders—that of endowing a part of the Breath with a certain quality. By some process of spiritual alchemy, a specific bias is imparted; and the modified Breath then pervades the Web to the mental level, no further, and is known as *buddhi*. By the joyous sacrifice of those who operate the atmic laboratory, the quality with which the neutral Breath is inspired is “Goodness”. When responded to, buddhi makes for righteousness and its goal of immortality. Buddhi is therefore called wisdom. “The third creation . . . termed the organic creation . . . begins with buddhi . . . abounding with the quality of goodness”. (*The Secret Doctrine*, II: 172.3) As archetypal forms are concealed in the Ideal World (Ātmā) (*The Secret Doctrine*, II: 95) and buddhi is said

to be the vehicle of Ātmā (*The Secret Doctrine*, I: 178 etc.), the influence of buddhi is idealistic and inspiring.

The change that is thus effected in the Breath, its modification and endowment, are of the greatest significance. They are illuminating. As an emanation of the Plenum the Breath is in equilibrium, though all-powerful it is neutral, hence the significance is in the specific bias imparted. Though we may know little or nothing whereby this poignant change is made, it is clear and obvious that no addition can be made to a Plenum. Hence the modification must be by a diversion or deletion of part.

A correspondence with that of sunlight will be familiar to all. Nothing can be added to that light but, with a screen-filter, part of the light can be diverted and the rays of a single colour are allowed to pass. The sunlight has then been modified and specialized. In some similar way, we can surmise, the Breath is modified and informed by the spirit of Ātmā (*The Secret Doctrine*, II: 291). The enigmatic phrase that

Buddhi is neither a discrete nor an indiscrete quantity but partakes of the nature of both (*The Secret Doctrine*, II: 172)

is clarified. The Breath, homogeneous and indiscrete, becomes modified by union with Ātmā and issues as buddhi, discrete and specialized.

Mirrored in Ātmā are the archetypes of the plan of the Earth-Chain. Contact with buddhi, therefore, through the higher mind, inspires the future. Buddhi illumines those who respond to its influence. Man alone, with the attainment of self-consciousness, can do this. And, abounding in the quality of goodness, buddhi makes for right living, right behaviour, for righteousness—and leads to the mastery of the “personal” ego. (*The Secret Doctrine*, I: 187)

Though it may appear that we treat here of that which is transcendental and may seem academic—the broad principles of the vast Solar economy may be stated quite simply and

plainly, however involved and intricately complex are their workings.

The LIGHT of the unmanifest and the LIFE of the Many in the manifest is of the Plenum, the One Reality. The Breath of the Plenum permeates the Web as the Life of its forms and, though still homogeneous and a continuum in itself, “destitute of goodness or malice,” functions under immutable laws. Through the cycles of involution and evolution on and up to the awakening of the higher mind and self-consciousness, the human monad is subject to the same immutable laws of environment and heredity, and is innocently unaware of any distinction between good and evil. With the awakening, however, to self-consciousness, the monadic ray plays through into activity as the Breath itself, with freedom won. Yet, under the veils of forms the birthright of freedom of the will may be overwhelmed amid the strains of the environment and the claims of the elemental life of the bodies worn. The temptations of personal acquisitiveness and sensual experience are severe to an extreme.

Hence, the third creation, known as “the organic,” which “begins with buddhi,” and results in the Breath, in considerable measure, becoming modified and “abounding in goodness”. Moral and ethical behaviour arise in human consciousness by contact with buddhi—though maybe of the slightest. Every Avatar of the Gods, every sage, saint and great Teacher of mankind, founding a philosophy or religious system that fosters neighbourliness and love of one’s fellows, has spread the light of buddhi. And the source, fount and origin of that which we call spiritual inspiration and illumination—all is of that reservoir of wisdom. Man, the one free agent in Nature, possessed of mind, alone can respond consciously to buddhi.

The function of buddhi? On this plane it has none, unless it is united with manas, the conscious Ego. (*The Secret Doctrine*, V: 494)

Buddhi becomes conscious by the accretions it gets from manas. (*The Secret Doctrine*, I: 289)

Manas is the *upādhi* (vesture) of buddhi. (*The Secret Doctrine*, I: 163)

The choice before every human being, in the long run, is between a self-incurred dispossession of his birthright and hardly won consciousness, on the one hand, and a self-won immortality, on the other.

Assistance in the choice is abundantly offered but the decision and acceptance by oneself is a necessity because based on the very fact of freewill and a consequent freedom of action.

At-one-ment, made vicariously by another, is a vain and cruel delusion. Advice that is given in moral admonition, in the confessions and analyses of the different branches of psycho-therapy, may be of real value if voluntarily sought and voluntarily accepted—but vicarious shrivings and absolutions given by another are as valueless as a life-belt to a fish. Man, by virtue of his status, is free to ignore the Wisdom offered, and ultimately vanish in oblivion, or accept its guidance and inspiration and achieve immortality.

In one of the last messages of instruction and advice that were written by H. P. B. is the following passage:

Keep ever in mind the consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of spiritual need and aspirations. (*The Secret Doctrine* V: 504)

EDWARD L. GARDNER

Man is in his inner being a tiny star which rises and sets many times on earthly life, but eventually, its brightness raised to a superior power, free from attachment to a restricted personality, it takes its place in the heavens. Such stars constitute the glory of our spiritual sky.

—N. SRI RAM

A NEW COSMOGONY—II¹

By A. G. VREEDE

AS Theosophy is essentially a deductive science (although it is also studied inductively, from below upward so to say) a Theosophical cosmogony must necessarily begin with true and ultimate foundations, and not half-way. If we begin with the evolution of Life and Form, we begin *in medias res*, in the middle of a process and not at its beginning. If we take nebulae or the principles of man or the seven planes of the solar system, we do not start with fundamentals. Even when the Trinity is the starting point, we must ask: has that Trinity not a background, where does it come from? Even if we consider the formation of atoms—the first outpouring from the third Logos—as the beginning of the building of a system we feel that there must be a medium wherein these vortices are formed.

This preamble is not a criticism of the results of sixty years or more of Theosophical research, it is rather a tribute to the painstaking and thorough research of our leaders and to such incredibly marvellous works as for instance *Man: Whence, How and Whither*. But now that Theosophy possesses a whole literature of the results of revelation, tradition and occult research, one would like to see it go one step farther into the origin of the cosmos and to begin at its very foundation, so far of course as the faculties of man at his present state of evolution and culture seem to allow. The starting point of all study

¹ The first article in this two-part series appeared in the October, 1956 issue.

and research, as laid down in Theosophical literature, is always the works of H. P. Blavatsky, especially *The Secret Doctrine*.

As stated above, a Theosophical cosmogony must begin with primary origins and principles and therefore with a conception, however poor that may be, of the Absolute, pervading everything, every being, every creature, every man, but only coming within the field of human grasp when manifesting as a duality.

We can imagine—creatively imagine—this Absolute, wherein all qualities, all energies, all consciousness are merged, as a shoreless ocean, and as an undimensional point. Both have no limits. The indefinitely great and the indefinitely small both merge into the Absolute, but also all qualities and quantities, all energies, all origins of life and consciousness must have their roots therein. We can imagine that “in the beginning” a drop leaped up from the ocean, so that this drop became distinct from the ocean. What a reaction that must have given both to the ocean and to the separating particle! The absolute has been broken and the isolated drop looks at the remaining ocean as itself but at the same time as separated, isolated, severed; while the ocean, having lost its completeness, hankers after the state of all-in-one-ness which now it has lost. Also we can imagine that this up-leaping particle has been moved by a tendency for freedom, breaking bounds as it were, and the remaining ocean as the binding element that wants to reinstate unity. And we can visualize that the drop considering the ocean simultaneously as identical and as separate discovers a mystery that has to be solved. Perhaps Hegel’s thesis that the Absolute wants to come to self-realization is not far from the mark.

Let us now consider the situation. The drop sees the ocean as infinitely great: extension, space; the ocean feels the drop even at a distance as an incentive to reunite, to give itself. So we get two tendencies: on the one side the Spirit of

Freedom, the tendency to expand, to grow, to rise ever higher; and on the other the Binding of the Wisdom, the holding together. We are here still entirely outside the working of either dimensions or time; the one relation there is is this interplay between these two truly original tendencies. In the interplay of Freedom or Will and Bondage or Wisdom the Drop conceives that because of the occurrence of duality a veil has arisen between itself and the ocean or in other words the Drop notices a Mystery in this veiled alter ego. The Absolute has been veiled and both the Masculine Impulsive Will and the Feminine Receptive Wisdom struggle to reconquer what they have lost. This struggle, this interaction results in Manifestation, its Involution and its Evolution. We can see this cosmogony proceed in seven stages or phases.

First phase. The Spirit of Freedom now appears as the Spirit of Sacrifice and the Bondage of Wisdom as the Great Mystery. Between them is the Veil of Avidya, which must become Mahavidya, the Solution of the Mystery. They, Will and Wisdom or Freedom and Bondage, mix. In a cosmic act of charity they find each other in an ecstasy that partially re-conducts them into the Absolute. But there is a remainder—the Mystery is only partially solved, there are other possibilities not yet realized.

Second phase. The Will aspect comes to the fore on the one side, the Profundity of the Wisdom on the other. He now manifests as Will, the Will to probe to the bottom the profundity of this Mystery, the Deep of the Wisdom. As Will He now pervades the Deep and the Deep receives the Will. It can be called a cosmic act of sounding the Mystery. But the Mystery is too deep, Infinity arises and the remnants of this second phase are the ideas of cosmic worlds and planes to be formed. Will and Ideation or Noumenal Volition and Noumenal Universe. In the *third phase* the Two face each other as the Spirit of Light and the Beauty of the Noumenal Image of

the Universe to come. The Spirit of Light beholds what sometimes is called in mystic parlance the Veiled Cosmic Bride. An act of cosmic mutual contemplation ensues, an admiration in eternity. The Spirit of Light meets the Ideal Form of Wisdom—here Noumenal Form comes in for the first time—and all forms in later stages take their origin from this one Ideal Form. In terrestrial symbology this primary form is often represented by a circle—or sometimes an ellipse—while the point therein represents the principle, the Spirit of Light. It is only we humans who think of these three phases as the one coming after the other—a time concept that does not work here. All this happens or is to be thought of as a togetherness, an at-oneness, a now-ness.

The fourth phase is the central, the axial one. The three former phases are now reflected and integrated in the three following ones. In the heart of manifestation, its middle, the Spirit of Harmony stands face to face with the Glory of the Ideal Form. It is the phase of the laying of the foundations of the coming universe by a common cosmic act of standardization. The Divine Intellect integrates Freedom, Will and Light with Wisdom, Profundity and Beauty, the three noumenal Light worlds, and projects this integration into what we could call the worlds of Shadow or Reflection which form the later phases. This fourth world is for us mortals who look up from our world, the world of Beyondness, of Transcendence.

In *the fifth phase* we can imagine how the Spirit of Freedom by His Sacrifice, His Will and His Light now appears as Logos, while the Mystery, the Hidden Wisdom, by Her Sacrifice, Her Depth and the Beauty of Her primeval Form appears as World Soul, Anima Mundi. By their interaction in this phase a Differentiation of Functions comes into being. We are now for the first time on a cosmic plane, where we can speak of beings and of creation. But creation by

emanation. There is an emanation of functions, a radiation of divine Intelligence. The Logos sends out the seven Rays, modes of divine Intelligence and the World Soul produces from Ākāsha, from Substance, from that which stands under (or behind) all manifestation, elements, essences, and forms. While we can call the Light in the first three phases the Uncreated Light, and that of the fourth phase the Light of the Dawn, we have now the Emanated Light, shining out in seven rays (or more) on the beauty, the glory and the forms of the Substance of the World Soul. This phase can be compared to a mighty stream descending from a snow-clad mountain. It is in our terminology the World of Being.

The sixth phase is the most dramatic of all. The Spirit of Freedom in all the five former phases has tried to identify Himself with the Mystery, to solve it and in every phase He only partially succeeded. He stands again face to face with the Mystery as before a Cloud and realizes that the Mystery with all Her myriads of forms is not to be conquered by Him in His totality. Already in the former stages the Spirit noticed that His sacrifice was unable fully to solve the Mystery and therefore was insufficient. So now in this sixth stage as demiurgos He makes the resolution fully to sacrifice Himself. He and also His feminine counterpart, now to be called the Mother of the Mysteries of the Deep, Sacrifice their Being in order that the Mystery might be finally and completely solved. From the masculine side, the demiurgos, the Divine Mind, there is first a division and from the Mother of the Mysteries in the deepest regions a confrontation. Then we could say that a pulverization, an atomizing takes place both of consciousness and of form, the fall of the noumenal into the phenomenal, or rather of Being into Existence. The mighty stream of Light and Form falls over the edge of a precipice, spreads into numberless particles of consciousness and form combined. Movement predominates. Now only

atoms are formed. Space and time break into fragments—our world of broken time and broken space is there. The one Monad of Life breaks into billions of monads, the one Monad of Form into numberless forms. The world of the many, each bearing the imprint of the One, the microcosmos reflecting everywhere, as well as is possible, the macrocosmos of former stages. Here is the world of opposites, of self and not-self, of subject and object. The result is that both the Sacrificer and the Mystery have been dissolved into innumerable fragments, each one with the incumbent task to solve his own fragment of the Mystery, each man in this way gaining self-consciousness so that when all men in all worlds will have acquired it, the Absolute itself will have gained self-consciousness and all will be again all-in-all—a victory that escapes our understanding. By this dramatic fall—fall into matter, into parcelled-out time, into cycles and lokas—the World of Existence has been created, the world of awareness, of movement, of impacts, of involution and evolution, of the Lipika, the Regents, the Builders, the daimones, the elementals, but especially the world of the human personalities, in short the world of incarnation, of birth and death, of change, and above all of suffering, of which our threefold world is the typical concentration.

The seventh and final phase is then that of final solution of the Mystery. Now the Spirit of Sacrifice incarnates in the Redeemer, and the feminine, the Wisdom aspect, can be seen as the Mater Dolorosa, the Mother of Sorrows.

We have now three elements: the Divine Mind, the demiurgos, who has created all things (and all creatures), who has made a plan to come to a collective solution of the Mystery, a plan which takes immeasurable stretches of time, a world wherein all noumena of the higher planes, all archetypes are reflected but in a disintegrated way. Then we have the Redeemer, who by his complete self-sacrifice has become the perfect ensample, the Saviour, the Light of the World.

And the Mater Dolorosa, the humiliated, violated, maltreated Great Mother of Substance and Mystery, suffering Nature, yet ever immaculate and sacred beyond conception. The Divine Mind among other things created also the human body, as it is now, a masterpiece of creative ability, evolved during thousands of centuries and, although wonderful as it is, still liable to improvement and greater perfection. Man, in his personality, consists of mind, I, soul and body, with the Spirit, namely Monad, Ātmā and Buddhi-Manas, hovering over him. So he unites Transcendence, Being and Existence, a complete reflection of the whole process of manifestation, a microcosmos truly, every man and woman reflecting the same majestic cosmic evolution, yet each with his and her own uniqueness. In his mind man represents the masculine aspect, the creative impulse, in his soul Nature, the motherly, fostering, producing function, his I is the seeker for the Mystery and in his body, in all men's bodies, in the principle of embodiment, lies the mystery to be solved. "The uncreate abides in thee," is said of man, and indeed the Mystery dwells within him bodily: a golden living form of the Absolute (which has no form) dwells in him bodily: Ātman, just as in the manifested form of the Universe, yea in every form, dwells Brahman, the universal representation of the Absolute which cannot be represented, while Parabrahman is the name we give to the Absolute which is nameless. As soon as in manifestation equilibrium, or perhaps a fusing, takes place between the two poles there the Absolute manifests directly in a sensation of ecstasy, of extreme happiness; then happens what by lack of a better expression we must call spontaneous creation. A new element (element in the most general sense) appears, an element of happiness, of beauty, an element of new possibilities, of enrichment in every direction, of a new beginning, a new start. It is the result of a partial solution of the Mystery.

By suffering this slumbering uniqueness in man is stimulated. Suffering in the first instance is a result of violating in ignorance the Divine Law as fundamentally standardized in the fourth phase but now manifesting in the laws of Nature, of relationships, of behaviour—ethics. In the beginning of his human career in the realm of existence man is the great law breaker, the disturber of divine harmony, the distorting element all round. It is the element of Freedom, which prompts his I to take everything as his own, to sacrifice not himself but all which is not himself to his egoism. His I is drawn by its desires to grasp, murder, destroy for his own lust in order to take for himself all that seems desirable. The mind is made a slave of desire and the body made an instrument of lust. It is clear that this causes suffering. But as evolution proceeds man attains a certain harmony and at last notices the suffering that is in the world—the first Great Truth proclaimed by the Lord Buddha. Then he can go either along the line of the mind and realize mentally the other three Great Truths—the Cause of Suffering, the End of Suffering and the Great Eightfold Path. Or, as the Lord Maitreya has done, he follows the path of the Soul; he takes the steps of sympathy with the suffering world, then of compassion (which is “suffering with”), then of taking the suffering of others on himself—vicarious atonement—and finally the utter self-sacrificing, self-immolation, giving his own life in order to save the life of the men who went wrong altogether and so were lost. This is the way of the Redeemer. He thereby, as the Perfect Sacrificer, solves his part of the Riddle of the Mystery, he pierces the Veil. For him opens the beatific vision; he contemplates Nirvana. And so from Solver of the Mystery, he becomes the Absolver not only of the sins of his fellow men, but of the whole of manifestation. By solving the Mystery he opens the way to others, he dispels darkness, he “saves the world,” he brings about

the miracle of Spontaneous Creation. Then by a final act of charity he sets free all the bondage of manifestation, then he experiences that moment which is no longer a “movement” of Time but a “moment,” a dissolution of Time, of the whole process of manifestation, and so returns to the Absolute, taking all his sheaves with him, yet remains in manifestation as a Saviour, an Absolver. Sometime in a far distant future this final act will be universal, all units will have accomplished Solution and Absolution. Ananda, Transcending Happiness, then pervades the Universe which in a mighty Flame, the Flame of the Solved Mystery, disappears into its origin. Manifestation has come to its glorious end. The Drop has returned into the Ocean and the Ocean has merged into the Drop. The Drop and the Ocean have always been one but Manifestation made them seem separate. But now All is again in All. And a new, greater Spontaneous Manifestation will set in when its time has come.

A. G. VREEDÉ

The entire universe . . . is a fullness of life, and through all eternity there is nothing in it . . . which is not alive for there has never been one dead thing in the universe nor is there now, nor will there ever be. For the Father willed that the universe should be a living creature as long as it exists, so it also must be a “god”. How then could . . . there be dead things in the “god,” in the image of the Father, in the fullness of life? Deadness is corruption and corruption is destruction; how then could any part of the Incorruptible be corrupted or any whit of the “god” be destroyed?

The Gospel of Hermes

REVIEW

Language, Thought and Reality, by Benjamin Lee Whorf, edited and with an introduction by John B. Carroll, foreword by Stuart Chase, The Technology Press of Massachusetts Institute of Technology, John Wiley & Sons, New York and Chapman & Hall, London, 278 pages, \$7.00.

In its January and April issues, 1941, *THE THEOSOPHIST* published an article, "Language, Mind and Reality," by one of the most original and creative minds in the United States, the late Benjamin Lee Whorf. Subsequently Whorf's papers proved to be so important for international understanding that the Department of State collected as many as were readily available, for the men in their Service Institute. Gradually it is coming to be clear: here was a great talent.

The entire life endeavours of celebrated creative scientific thinkers may, in due time, fairly or unfairly, come to be summed up in single words: evolution (Darwin), relativity (Einstein), quanta (Planck), genetics (Mendel). It will not be so easy to epitomize Whorf's contri-

bution, for no single word in English identifies what he was about. The nearest terms are logos, or shabdabrahman. For he was, without doubt, the freest intelligence at work upon the mystery of reason, sound, resonance, perception, language and linguistics, in their relation to contemporary science, which has at last demonstrated Reality to us.

In a brief foreword to a new book of Whorf's papers, Stuart Chase puts him in rank with Franz Boas and William James. In my opinion this but approaches the man's true worth. For his claim to greatness was not that he derived and stated the principle of linguistic relativity, but his insight into the fact that behind this invariants are to be found.

Who Whorf was, and nearly all that he said in formal papers can now, fortunately, be had in this volume. The book concludes with *THE THEOSOPHIST* article, mentioned above; and this is as it should be. For in this article Whorf was beginning to outline his ideas for a book that he meant to write.

Alas, for us on this side! he died July 26, 1941, at forty-four. The article actually appeared as the last principal paper.

Professor Carroll has combined the loving insight that friendship prompts with the judgment and meticulousness of a scholar. Mrs. Celia Whorf and his sons, Raymond and Robert, and Whorf's brothers have given assistance. Thirty-three pages are assigned to biography, and eight to the most complete bibliography of published and remaining papers of all kinds. The volume is definitive, containing as it does the published essays, choice unpublished papers, scientific and philosophical letters, and notes, or drafts, or short articles. Perhaps more letters may come to light. But certainly this volume will stand for years. It is delightfully illustrated at appropriate points.

It was the good karma of the writer of this review to have Whorf's friendship and assistance during the founding of the journal, "*Main Currents in Modern Thought*," in the months preceding November 1940. Whorf aided generously with advice and wrote many items, especially reviews. Most of them are in this volume. He had come upon the works of Fabre D'Olivet prior to our meeting. D'Olivet was an important man in the group of French Theosophists who drew together in Paris between about 1750 and 1800.

Despite the later suspicions of Napoleon, he survived into that era, and in fact there is a Rue D'Olivet today, I believe, in the very shadow of the Tuilleries. D'Olivet's works were translated in this century by two devoted women of Hartford, and they were published there, where Whorf himself lived. Modern Theosophists will find D'Olivet mentioned in *The Secret Doctrine*, Fourth, Adyar Edition, Volume V, page 193. (Unfortunately his first name is given as Sabre there, and his name has been omitted in the index.)

With his insight into the new science, which describes matter in terms of the Ākāsha—namely, as bonded by resonance principles—and his insight into language as a function of Ākāsha in man, Whorf was able to move straight on to the true basis of Theosophy, its scientific metaphysics. He was as clear, simple and as direct in mind as a Greek of the days of the glory of Krotona on the Bay of Tarentum, or of Eleusis on the shores of the blue Saronic Gulf. His *mind*, like that of C. W. Leadbeater, was charged with happiness, something different and much more rare than emotions thus charged, by themselves alone.

Readers may be interested in a few typical lines he wrote for *Main Currents*, a brief news item, yet showing how to him thought,

structure, nature, language, humanity are one and the same force, the Intelligible.

"Now that the famed Circle Linguistique de Prague has been crushed by the war, what may well be the world's only class in General Descriptive Phonology—the science of how sounds are made and put together in languages—has just been started at Yale, under the eminent American phonetician Trager. The researches at Yale underlying this course not only enable one to pronounce the most difficult sounds of aboriginal tongues and to reduce them to writing, but have shown, and the course will teach, how these sounds form in every language a system of order and symmetry and prosodic rhythm—how, in short, *language geometrizes*. It might be called the mathematics of language.

One great obstacle to human brotherhood has been the belief that the other fellow's language is mere 'gibberish'. The revelation of scientific beauty in place of 'gibberish' may be a large step toward brotherhood. B. L. W."

"... in every language ... a system of order and symmetry ... prosodic rhythm ... language geometrizes ... a large step toward brotherhood." The writer of those lines saw and could show those diverse elements as parts of a concerted whole.

It was the brief transit of a brilliant star, the passing of a sparkling mind that was warmed with the peace which insight gives. We shall meet again. Meantime we have this utterly admirable book, thanks to all concerned in its production.

F. L. KUNZ

The heart of the Gods thrills with joy at thine approach as the Star which crosses the Great Blue that is under the lower part of Nut, in that thy title which came from Re's mouth of "Hore-at-the-head-of-the-Spirits". He establishes thee as the Morning Star in the centre of the Field of Reeds, and thou sittest upon thy palanquin on the throne of the Light. Thy sharp blade is lifted by the two Powers, the Lord of Bows, and thy banquet is in the Field of the Gods wherein they feed.

The Gospel of the Pyramids

SUPPLEMENT TO THE THEOSOPHIST

DECEMBER 1956

THE EIGHTY-FIRST INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, 24th to 31st December 1956

TENTATIVE PROGRAMME

Monday, 24th December

8.00 a.m. Unveiling of Bust of Damodar K. Mavalankar.

Tuesday, 25th December

2.00 p.m. General Council—I.

Wednesday, 26th December

8.00 a.m. Prayers of the Religions.

8.20 a.m. OPENING OF THE INTERNATIONAL
CONVENTION—Presidential Address.

2.00 p.m. Indian Section Council—I.

3.30 p.m. Group Conferences—I.

5.00 p.m. CONVENTION LECTURE—I.

7.30 p.m. Lantern Lecture.

Thursday, 27th December

8.00 a.m. Prayers of the Religions.

8.30 a.m. Indian Section Convention—I.

10.00 a.m. Short Lectures—I.

2.00 p.m. World Federation and All-India Federation of Young
Theosophists.

5.00 p.m. CONVENTION LECTURE—II.

7.30 p.m. Lantern Lecture.

Friday, 28th December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Adyar Library Jubilee (70th Anniversary).
- 10.00 a.m. Symposium—I.
- 3.30 p.m. Group Conferences—II.
- 5.00 p.m. CONVENTION LECTURE—III.

Saturday, 29th December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Short Lectures—II.
- 10.00 a.m. Convention Photograph.
- 2.00 p.m. Indian Section Council—II.
- 5.00 p.m. CONVENTION LECTURE—IV.
- 7.30 p.m. Question and Answer Meeting.

Sunday, 30th December

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Symposium—II.
- 2.00 p.m. Indian Section Council—III.
- 3.30 p.m. Group Conferences—III.
- 5.00 p.m. BESANT LECTURE (Indian Section).
- 7.30 p.m. Delegates' Evening.

Monday, 31st December

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Indian Section Convention—II.
- 2.00 p.m. Admission of New Members.
- 5.00 p.m. CLOSING OF THE CONVENTION.

Additional Activities:

- Bhārata Samāja Puja—every day at 6.15 a.m.
- Ritual of the Mystic Star—December 25th at 7.00 p.m.
- Order of the Round Table—December 28th at 2.00 p.m.
- T.S. Islamic Association—December 29th at 3.30 p.m.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Foundation Day

The 81st anniversary of the founding of the Theosophical Society was celebrated at Adyar on 17th November by a gathering of members and residents in the Headquarters Hall. In the absence of the President, who was convalescing from a bronchial attack, Miss Emma Hunt presided.

Following the Prayers of the Religions, greetings and a message from the President were given, after which Mrs. Radha Burnier read extracts from *The Golden Book of the Theosophical Society* describing the origin of the Society.

Mr. Edwin Lord gave an address in which he referred to Madame Blavatsky as teacher and Colonel Olcott as organizer, and emphasized the special qualities which each of them had brought to the work. He spoke of their utter devotion to the Elder Brethren, the Society's true Founders, and to the cause of Theosophy and mankind for which they ever worked with a strong faith and complete fearlessness. After the address, Mr. M. Subramaniam gave readings from *The Original Programme of the Theosophical Society* by Madame Blavatsky and from the

writings of Dr. Annie Besant and our President, Mr. N. Sri Ram.

In her concluding remarks, Miss Emma Hunt said that the spirit in which we met was one of homage and gratitude to our noble Founders who battled with so much courage against the materialistic thought of the day in order that the ideas of Theosophy might be made known to men. It was not always realized, she said, that the whole conception of occultism was first put forward in the Western world by H.P.B. when *Isis Unveiled* was published. It was the task of our members today to carry on with sincerity and understanding the work for which the Society was founded.

The meeting closed with offerings of flowers before the statues of the Founders.

Farewell to Shri Sri Prakasa

The President gave a tea party under the Banyan Tree on 21st October to say farewell to Shri Sri Prakasa who is being transferred to Bombay State as its Governor after four and a half years' service as Governor of Madras State.

Sri Prakasa, together with members of his family, was received by

the President on arrival at the Banyan Tree and, in his gracious way, the Governor went around among the members, greeting old friends and being introduced to new.

Miss Emma Hunt, Recording Secretary, in an address of welcome following afternoon tea, said: "On behalf of the President I wish to express our happiness in having this opportunity of welcoming our brother, Sri Prakasa, and members of his family, to tea with us under the Banyan Tree.

"When Sri Prakasa came to Madras as Governor in 1952, the first thing he did was to visit Headquarters and call on Mr. C. Jinarājādāsa, who was at that time President of the Society. Ever since then, Sri Prakasa has been a friend to our Society and has helped us in many ways in our work.

"Though this is a happy occasion, it is also a sad one, for it is a farewell party to Sri Prakasa as Governor. He has become a friend and a brother to those of us who have known him more closely and we feel a strong and natural affection for him. We will always be interested in his work and know that wherever he is he will be a friend to Theosophists. He is one of those who joined the Society in the early days, who knew Annie Besant and whom, as a young man, she helped and loved. Today he is a fine representative of Theosophy

in the high office in which he has been called to serve.

"Therefore, Sri Prakasa, we offer you our affection and our good wishes for your work in the future."

Sri Prakasa in reply gave a stirring address in which he recounted some of his experiences in the Society in the early days and his contact with Dr. Annie Besant. His address appears elsewhere in this issue of THE THEOSOPHIST.

Canada

In his annual report, Lt.-Col. E. L. Thomson, General Secretary, writes that the Theosophical Society in Canada has had a year of steady growth and progress, showing more vitality than in many years past. Two new Lodges have been inaugurated, one in North Vancouver and the other in Hamilton; also the Lodge in Victoria, for many years dormant, has been reopened and is filling a long-felt want. Twelve new members have joined during the year, bringing the Section membership to 394.

A series of lectures was given by Professor Ernest Wood, and Mr. Geoffrey Hodson drew capacity audiences during his four-day visit to the Section in May. Mr. Iverson Harris, Mr. and Mrs. E. Norman Pearson and Miss Helen Zahara were other very welcome visitors, each one giving one or more lectures.

The Section magazine, *The Canadian Theosophist*, continues to give general satisfaction, twenty new subscribers having been added. The Library lent over 2,200 books during the year and a large number were presented to the new Victoria Lodge. The Travelling Library is a very worthwhile concern; over 700 books were mailed to outlying districts this year. All the Lodges in the Section have been active and are requesting pamphlets for distribution—these will be available in the immediate future when the new ones in the press are printed.

Animal Day, 4th October, was celebrated with a special programme, at which messages from the President, Mr. N. Sri Ram, and Srimati Rukmini Devi were read, and a proposal for urgent efforts on behalf of a Bill of Animal Rights was inaugurated.

Sweden

Mr. Gösta Lindström, who was appointed General Secretary of the Swedish Section in May, reports that in addition to the work of the Lodges, some special events have taken place.

In November 1955 the Section had a most appreciated visit by Mr. Axel von Fielitz-Coniar from Germany, who lectured at Lodges in Stockholm, Gothenburg and Örebro and addressed members at the Sec-

tion headquarters on the occasion of the 80th anniversary of the Society.

During March 1956 a series of public lectures was given in one of the well-known halls in Stockholm, the keynote of the talks being "What Does Theosophy Answer to the Questions of Modern Man?" Some 150 people attended the lectures and, a few days after each, a meeting for discussion and questions was held. As a result of these lectures, about one hundred members of the audience sought further contact with the Theosophical Society.

The Convention of the Swedish Section was held on 12th and 13th May at Stockholm, and in August a Summer School was organized at Stensund, south of Stockholm. Mrs. Doris Groves, of England, was the guest speaker and about 40 members and sympathizers attended. The keynote of the Summer School, "Theosophy and Modern Problems," was considered in all its aspects during the talks and discussions, the members especially appreciating Mrs. Groves' helpful participation.

Mr. Lindström writes that Theosophical activities in the Section, which has 393 members, are mainly concentrated in about 12 of the 21 Lodges, where regular members' meetings and public lectures are held. The main difficulty in supporting and reviving the work in the smaller Lodges is due to a lack

of lecturers who have the time needed to travel around. Several tours to Lodges have, however, been undertaken by Swedish lecturers during the year.

To meet the need for a modern presentation of Theosophy, which has long been felt in the Section, a special issue of their magazine *Teosofisk Tidskrift* was published containing articles chosen to give different aspects of Theosophy and the activities of the Theosophical Society. Copies of this issue will be used during the next few years as an introduction to Theosophy. The Section has recently reprinted, in Swedish, *Thought Power, Its Control and Culture*, by Annie Besant.

Viet-Nam

The fourth annual Convention of the Theosophical Society in Viet-Nam was held in the Section headquarters at Saigon on 4th and 5th August, about one hundred delegates being present. Lectures were given by the General Secretary, Mr. Pham-Ngoc-Da, and Mr. M. Subramaniam, of Adyar, who was on a lecture tour of the Section. Other activities included the projection of colored films of Adyar and of the visits to Viet-Nam of Srimati Rukmini Devi in 1952 and the President, Mr. N. Sri Ram, in 1955, and a social gathering to close Convention.

Two new Lodges—"Saigon" and "Leadbeater"—were recently formed in Saigon; the Section now comprising 11 Lodges with 393 members.

From Saigon, Mr. M. Subramaniam visited Vinh-Long, Long-Xnyen, Chaudoc and Phnom-Phen in Cambodia, giving talks to the members and public in each place. At Chaudoc, a public lecture entitled "The Message of the Buddha for Modern Times," delivered in front of the local Buddhist Temple, was attended by about 2,000 people. All Mr. Subramaniam's talks were translated into Vietnamese by Mr. Nguyen-Huu-Kiet.

Mr. Pham-Ngoc-Da reports that *At the Feet of the Master* and a work in two volumes entitled *Practical Theosophy* have recently been published, in Vietnamese, for free distribution to members and sympathizers. In addition to the Section journal *Dao Hoc*, which continues to be issued regularly, two Lodges print Theosophical bulletins for their members and enquirers.

Convention Bulletin

A single issue Bulletin, reporting Convention activities, will be available on 31st December 1956, at As. 6 per copy posted. Orders will be received in the Recording Secretary's office until 26th December.

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.

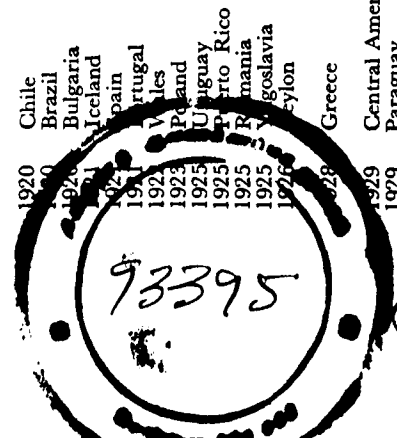
Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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, Vāranasi 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	Miss Sandra Chase	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 Filipponio	Corso Trieste, 88, Rome	<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	..	..	..
1907	Finland	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, Merdeka-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	Bjornstetv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Ernad 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; Dharma.</i>
1919	Canada	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>

* No Section; Lodge only.

1920	Argentina	Señor Enrique O. Gossweiler.	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	Teosofia en Argentina.
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	O Teosofista.
1920	Bulgaria	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	Gangleri.
1920	Iceland	Mr. Felix Bernudes	Rua Passos Manoel 20, Lisbon	Osiris.
1920	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1920	Norway	Señor Mario Radaelli	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosofica Uruguayana.
1920	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	Heraldo Teosofico.
1920	Poland	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	The Plenoma.
1920	Germany	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	Theosophikon Delion.
1920	France	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	The Lotus.
1920	Greece	Dr. Benito F. Reyes	P. Florentino Corner Iba Streets, Quezon City	Revista Teosofica, Boletin.
1920	Central America	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	Saurabh.
1920	Paraguay	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	Theosophy in Pakistan.
1920	Peru	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	Theosophical News.
1920	Philippines	Dr. C. H. Yeang	88 China St., Penang	Mitteilungsblatt.
1920	Colombia	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	Dao Hoc.
1920	East Africa	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	
1920	Pakistan *	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	
1920	Malaya and Singapore †	Señor Pablo Bonilla T.	Apartado 2907, Caracas	
1920	Northern Ireland †	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Gold Coast	
1920	State of Israel *	† Federation.		
1920	Japan			
1920	Vict-Nam			
1920	Venezuela			
1920	West Africa †			
1920	† Presidential Agency.			



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

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

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