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THE THEOSOPHIST

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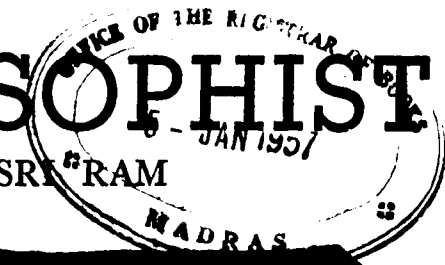


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THE THEOSOPHIST

EDITED BY N. SRI RAM



THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JANUARY 1957

Vol. 78, No. 4

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.

JANUARY 1957

VOL. 78, No. 4

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 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.

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FREEDOM OF THOUGHT

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

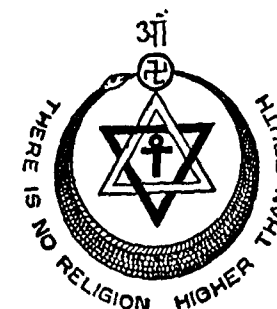
As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no 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.

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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 object 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".*

EVERY month on the inside cover-page of THE THEOSOPHIST there appears a statement regarding the Theosophical Society and Theosophy. In this statement **Search for Truth** it is declared that "The Theosophical Society is composed of students," whose "bond of union is not the profession of a common belief, but a common search and aspiration for Truth". What is this common search and aspiration which binds the members of the Theosophical Society together? By common search is not indicated the sameness of direction. It is quite obvious that no uniformity of pattern, either of action or of thought, is suggested in the above statement regarding the "bond of union". That which forms the bond of union between members is the spirit of search, the attitude of a seeker. The basis of union is not a belief in certain tenets but an aspiration to discover Truth. It is this which makes the Theosophical Society one of the most unique organizations of the world. The openness of its platform is utterly unqualified. The freedom of thought and action that it guarantees to its members is complete and therefore incapable of further enlargement.

Freedom, however, has two aspects—one objective and the other subjective. In its objective aspect it is concerned with the patterns and forms of environment. Subjectively, it means the nature of the mind that is brought to bear upon those patterns and forms of environment. In the whole problem of freedom the nature of objective environment assumes a secondary position—it is the condition of the mind which must occupy a place of primary importance. For the mind imparts its own quality to the environment making it narrow and restrictive or free and open according to its own condition. From an objective standpoint the Theosophical Society provides an environment of a completely open platform, for its bond of union is not “the profession of a common belief”. A belief, however noble, would result in the narrowing of the platform of the Theosophical Society, for it would exclude from its field the unbeliever. Structurally, the Theosophical Society is all-inclusive, containing within itself both the believer as well as the non-believer, by virtue of its non-identification as an organization with any particular line of thought or action.

It is very curious that while on the one hand man craves for freedom, on the other hand he is afraid of that freedom. Freedom demands an aloneness of which he is all the time afraid. It is from the fear of accepting the implications of freedom that he imparts to objective conditions a narrowing and restrictive quality. Even the most ideal environment can thus become difficult and obstructive due to what the mind has put in it. Thus an organization that is structurally free and open can become utterly narrow in its spiritual content, if the constituent members thereof bring a closed mind to the different branches of its work. When this happens the structural and constitutional openness of that organization is rendered utterly meaningless, devoid of all significance. The members of the Theosophical Society, if they are to maintain

the uniqueness of its free and open platform, have to be very watchful as regards the nature of the content they pour into the structural vessels of their great organization. This has to be done at all stages of the Society's working, as otherwise the contents of a closed mind will completely negate the conditions of freedom offered by the Theosophical Society so superbly at the objective level.

It is here that the spirit of search or the attitude of a seeker becomes all-important. For it is by pouring the content of this spirit of search that the free and open platform of the Theosophical Society can be maintained in its absolute purity. If this spirit of search is absent, if the members of the Theosophical Society, consciously or unconsciously, move away from the true attitude of seeking, then there will be an undermining of the very foundations of this movement. It was to this that H. P. Blavatsky obviously referred when she wrote as follows in her *Key to Theosophy*:

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

Here H. P. B. indicates to the members of the Theosophical Society how a de-conditioning of the mind is necessary so that it may be freed from all “inherent bias”. This bias is obviously formed because of the influences that emanate from one's individual as well as collective backgrounds. One has to be aware of these influences so as to avoid being led away by them. A mind that is biased cannot undertake a

search for Truth. And so when minds become biased along any particular line of thought the "bond of union" between the members of that organization is no longer common search. It is common belief that takes the place of search. Needless to say, an organization seeking to unite its members through common belief degenerates into a sect and loses its vitality by imperceptible degrees.

What is the state of mind that undertakes a search for Truth? It is quite evident that it must be completely open. A mind that has come to a conclusion cannot undertake a search for Truth. Seeking demands extraordinary sensitivity. What is it that renders the mind insensitive? It is obvious that the blinkers of memory, or the distractions of the past, make our minds dull and insensitive. Our responses to life are motivated by incentives that are rooted in the past. We look at the present with the glasses of the past—which means we never look at the present at all! But the pulsations of life are in the present. H. P. B. says "living truth alone can impart" vitality to an organization—as also to an individual. In fact it is the individuals who are vitalized by living truth who alone can impart vitality to the organization to which they belong. The touch of living truth can be experienced only in the present.

The spirit of search or the attitude of a seeker is synonymous with living in the present. It is only from the point of the present that both the past and the future can be observed in their true perspective, that is, in an unbiased manner. The true perspective is that where facts are seen as facts without the projections of the mind. The mind that undertakes a search for Truth is utterly free, has no centres of identification—and therefore no centres of resistance. A Theosophist is indeed one who has such a free mind—pure and unsullied, clinging to nothing and breathing the fresh air of life's open spaces. The bond

of union formed by common search undoubtedly refers to those who are not afraid to live in the open and are willing to meet life's impacts and challenges with the totality and the wholeness of their beings.

* * * * *

In the course of the last six months a number of events have taken place endangering the peace of the world. In fact the international situation at present is replete with dangers of war. The recent happenings in Egypt, in Hungary and in the Middle East have shaken the very foundations of the United Nations. Will the plans and purposes of the UN prevail or will the world be broken up once again into military blocks and alliances? If the UN fails, like its predecessor, the League of Nations, then the war with the nuclear weapons will be upon us offering the gruesome prospects of destruction on a vast and colossal scale. How is war to be banished from human civilization?

Can we achieve this end of the banishment of war through the convening of Disarmament Conferences and the inspection of nuclear weapons? Disarmament Conferences in the past have proved dismal failures and there is no reason why such conferences should succeed in the present context. All Conferences of this nature have to meet in a proper setting. Talks concerning disarmament, if carried on in an atmosphere of unreality, can never succeed. An atmosphere of distrust is assuredly an unreal atmosphere in which to pursue the subject of disarmament. If politicians attend international conferences with reservations and talk there with tongues in their cheeks—then surely the proceedings of such gatherings are absolutely unreal. Whether such conferences are held at the "summit" or are held in the valleys makes no difference whatsoever.

It has to be remembered that no problem of life can be tackled effectively in isolation. Life is a totality with close

interrelationship between its varied and multifarious manifestations. If this interrelationship is lost sight of, every effort at tackling a particular problem only shifts that problem. Very often we are satisfied by merely shifting the problem. This shifting may give temporary relief but surely it cannot bring us nearer to its solution. In fact by this process we are caught up in a never-ending chain of recurring problems—and every such recurrence finds us more tired and more confused to meet the situation.

At present we seem to be engaged in shifting the problem of war and peace. We seem to be satisfied if it is suppressed at the political level. But this suppression transfers the conditions of war to the economic sphere—we may call it a “cold war,” but that is only change of pattern leaving the content the same. The problem may be shifted from the economic to the social plane resulting in class and race antagonism, or it may be shifted to the ideological plane producing “religious” warfare in a new garb. We seem to be thinking that all these are different problems to be dealt with individually and in isolation. There cannot be a greater misconception than this. To deal with problems in isolation is to attempt at removing the symptoms, leaving the cause that gave rise to the symptoms untouched.

In order to understand the problems of war and peace in their right perspective, we have to look at the background which has given rise to these problems. It is not so much the historical as the psychological background that needs to be explored, for in the ultimate analysis all problems of man are psychological. We are inclined to make distinctions between the problems of the individual and the problems of the people—be it national or international. We have however to realize that an abstract entity has no problems. An abstract entity is only a projection of the individual effected for the purposes of defence and fulfilment. And so

behind the abstract entities like nation, humanity, race or class stands the concrete reality of the individual. The statement that “the proper study of mankind is man” has a deep and profound meaning, similar to saying that “the individual problem is the world problem”.

It is no exaggeration to say that behind the vast problems of war and peace lie the frustrations of the human individual. The human individual feeling utterly insecure and defenceless against the might of technology and science is trying to regain his lost significance by combining with other individuals. Strength in number is the technique which he seems to have adopted. And so the frustrations of the human individual are enlarged and made into national and international problems. But a nation has no frustrations—it is only the individuals that have. The causes of war lie there. Although when problems are fastened upon abstract entities they are given high-sounding names, such as “principles” and “causes”.

What are these frustrations due to? They obviously represent the thwarting of the will of the individual by forces external to him and beyond his control. Man resorts to collective action in order to meet this external force, but the remedy seems to be worse than the disease! By adopting the method of collective action he is rendered even more insignificant as he is exploited by the strong and the mighty who mould his thoughts and shape his mind in terms of their own ideological framework. The process of exploitation is given a beautiful name so as to cover its ugly designs. Needless to say, out of this exploitation arise political, economic and social conflicts culminating in national and international wars.

The frustrated individual, consciously or unconsciously, brings the exploiter into existence. And so it is in understanding the frustrations of the individual that we shall be enabled to know the process by which problems of war and

peace arise. The objective statement of UNESCO rightly says that it is in the minds of men that wars are started and so it is there that the foundations of peace should be laid. Unfortunately, organized religion has failed to deal with this acute problem of individual frustration. It is education that must tackle this problem—education in its wider context, not in its restricted sense of instruction in schools and colleges.

It would be well for Theosophists all over the world to initiate a movement towards Right Education. It must essentially be self-education based on an objective knowledge of the patterns and motives of one's own behavior. It is through small communities or Āshramas that this movement can gather strength; they will form a nucleus round which the new order of society will grow. To provide such a nucleus is one of the fundamental aims of the Theosophical Society. If in Theosophical Lodges all over the world such nuclei of Right Education could be created then the force for Peace generated thereby would be far more potent than the one created through political or economic action. Let us by all means seek temporary relief through political and economic actions—but let us not be deluded by temporary relief. Fundamental changes can never arise through collective action, whether political, economic or social. It is only the individual who can initiate fundamental changes. Right Education alone can give back to the individual the initiative which he has lost. The emergence of the Right Individual—that indeed is the solution of the ills of the world—the ills that have arisen out of the tyranny of the collective. This is the work of the Theosophical Society—the release of Right Individuality; this is its contribution to the solution of the vast problems of War and Peace.

ROHIT MEHTA

GREETINGS TO THE CONVENTION

FROM THE VICE-PRESIDENT

DEAR BROTHERS:

As I ponder the message with which to greet you, there come to my mind the words of Marcus Aurelius, who, in his dual role of Emperor-Philosopher, once said: "God, Lord of the Universe, heaps worldly gifts at the feet of foolish men"; but for himself, burdened with affairs, he added: "On my head, pour only the sweet waters of serenity. Give me the gift of the untroubled mind."

We are living in what sometimes seem to be very precarious days. The world is much troubled. We have personal burdens and cares, and all of us, in some degree, a responsibility and concern for the Theosophical Society and its work. It is difficult not to be troubled in our minds and we would so like to have less of cares in the new year.

Yet, as Theosophists, with some knowledge of the Great Wisdom, we also know well that a controlled and peaceful mind is necessary to confront successfully the problems about which we are concerned. We cannot and should not be unconcerned. We cannot say we do not care. If karma challenges us with matters of concern, it also calls upon us to apply ourselves to understand and if possible to help. Peace of mind does not mean a mind without care or concern, but one fully aware, actively interested, yet undisturbed by the past, unafraid for the future.

Whatever views we hold, our obligation is to the future. If we think that any injustice has been inadvertently done, we

shall try to think and speak justly of all concerned. We shall work for Truth in the present and the future, with respect for differing opinion and differing persons, past and present.

This does not mean that we shall deliver the Society to those who, without regard to its great purpose and the good it has wrought, would weaken it through defence of an infallibility never asserted, or through attack upon person or opinion they now disapprove.

I personally accept the possibility of error here and there in the Society's long history. I am concerned to be personally fair to any through whom it may have come and equally to any who may have suffered on account of it. But let us by all means be principally concerned with the Society's future, ensuring so far as we possibly can that no narrow view, no limited sense of justice and of brotherhood shall dominate us; that there shall be a practical co-operative brotherhood rather than a mere sentiment of allegiance binding us to the Society and in our general relationships; that Truth and Truth alone shall be the constant object of our study and search, and that whatever truth we may have so far won, we shall accept but as a stepping-stone into greater depths of truth.

Each of us must elect for himself alone, what to accept as true; what to reject as untrue. Others must for themselves decide. Thus we shall ensure development and progress for the Theosophical Society and attract other truth-seekers to its ranks.

My greetings, brothers. May the untroubled mind, active in loyal service to Truth, be ever yours.

To the President, my very affectionate greeting.

SIDNEY A. COOK



STATUE OF DAMODAR K. MAVALANKAR
Unveiled in Headquarters Hall on December 24, 1956

DAMODAR K. MAVALANKAR¹

By KATHERINE A. BEECHEY

DAMODAR K. MAVALANKAR joined the Theosophical Society on August 3, 1879. On February 23, 1885, he left Adyar, his destination being his Master's Ashrama in Tibet. How was it that a young man, not much over twenty years of age, whose connection with the Theosophical Society had lasted over a period of only five and a half years, was able to make such an impact on the Society's history as to be come known as one of the Society's "worthies," and to be honored with a statue placed in the Society's Headquarters?

If we look at the history of the Theosophical Society during those eventful few years, I think the answer may be found in three particular elements in Damodar's character: first, there was his ardent enthusiasm for Theosophy and the Theosophical Society; second, his utter devotion to the two Founders of the Society, Madame H. P. Blavatsky and Colonel H. S. Olcott; and third, his occult standing as a chela of a Mahātmā whom he had seen in his youth and recognized again when he was shown by Madame Blavatsky a portrait of the Great One known to Theosophists as the Master K. H.

Damodar came of a wealthy family of Hindus of the Brahmin caste. As a child, he had been of a devotional frame of mind and had been assiduous in following the orthodox practices of his religion, but in July 1879 he came across the

¹ Speech made at the Unveiling of Damodar's Bust at Adyar, December 24, 1956.

book *Isis Unveiled* by Madame Blavatsky, and he proceeded to seek out the author, and immediately applied to join the Theosophical Society. In describing the effect of this event he says:

It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss. I feel that now for the first time I have a glimpse of what man and life are.

We have a description by Colonel Olcott, in his *Old Diary Leaves*, of how Damodar immediately plunged into the work of the Headquarters of the Society in Bombay:

Among other workers whom we had found in India there was poor, slender, fragile Damodar Mavalankar, who had thrown himself heart and soul into the work with a devotion which could not be surpassed. Frail as a girl though he was, he would sit at his table writing, sometimes all night, unless I caught him at it and drove him to bed.

It was this enthusiasm for the cause, which led to his renouncing of his caste, for he had publicly stated in THE THEOSOPHIST that, as he could not enjoy his convictions and freedom of action within his caste, he was "stepping outside it". This caused some friction with his family, who had at first been warm supporters of the Founders, his father and his uncle having joined the Society, but later they withdrew. After this his father died, Damodar became ill, and in August 1882, according to *The Mahatma Letters to A. P. Sinnett*:

Damodar packed up to Poona for a month, his foolish austerities and hard work having broken down his physical constitution. I will have to look after him, and perhaps, to take him away if it comes to the worst.

With regard to Damodar's affection for the Founders, and particularly for Madame Blavatsky, we have his own words in a letter he wrote to William Q. Judge in early 1880:

Madam Blavatsky, whom I revere as my Guru, esteem as my benefactor, and love more than a mother. . . . All along I have felt and do still feel strongly as if I had already once studied this philosophy with

Madam and that I must have been once her most humble and obedient disciple . . . All my hopes and future plans are therefore centred in her, and nothing in the world can shake my confidence in her.

The Colonel also in *Old Diary Leaves* remarks on this extreme devotion of Damodar to H.P.B.:

No child was more obedient to a parent, no foster-son more utterly selfless in his love . . . than he to H.P.B.: her lightest word was to him law; her most fanciful wish an imperative command, to obey which he was ready to sacrifice life itself.

This devotion to Madame Blavatsky leads on to my third point: Damodar's position as a chela of the Master K. H., and his progress in Occultism under the guidance of H. P. B. Turning again to the Colonel's *Old Diary Leaves* we read:

After meeting H. P. B. his interior vision gradually opened, and in him whom we know as the Master K. H., Damodar saw revealed the visitor of his youthful crisis. That sealed his devotion to our cause, and his discipleship to H. P. B.

And Madame Blavatsky says of him that "she knew he was ready from his last life to be a chela".

Just six months after he joined the Society Damodar in a long letter to Judge tells how he was continually seeking to retire to the jungles and search for his Master, but Madame Blavatsky was apparently somewhat scathing in her discouragement of this plan, saying he would perhaps go insane if alone in the jungle, and what made him think that the Masters would show themselves to him there? If he really wanted to gain his object he must work in the Society, and when the Masters were satisfied with him they would themselves call him away from the world and teach him in private. He even requested her several times to give him "the names and addresses of some of our Brothers," but of course she refused, giving as a reason that she was a European and had no right to give him information about them; he must ask his Hindu

friends. This he did, and received the same reply, namely, to stick to H. P. B. and the Theosophical Society if he wanted to progress in Occultism. Despite all this, Damodar says he "never lost the firm confidence he had that Adepts *do* live in India and can *still* be found among us".

His faith was rewarded, for in course of time he came to receive several letters from the Masters. He was also used as a transmitter of letters or messages to others (when Madame Blavatsky was not available through illness or absence) and sometimes deliberately to show that genuine phenomena could be performed in the absence of H.P.B. from the scene. Damodar also saw his Master astrally many times.

When Damodar began to make experiments in astral travel, the Colonel in his various accounts tells how he did all he could to get proof that the results were as Damodar said, by taking notes of the events and getting them attested by witnesses, sending telegrams to Madame Blavatsky for confirmation, and so on. When on tour with the Colonel and Mr. W. T. Brown, in 1883, Damodar saw for the first time, actually in the flesh, his Master at Lahore, and on November 25, 1883, he was taken to stay in his Master's Ashrama for three days. It was on this occasion that Colonel Olcott telegraphed to Adyar: "The Masters have taken Damodar; return not promised." When the telegram was opened it was found to contain the words in the handwriting of the Master K.H. "We will send him back." Damodar returned at the end of three days, looking almost a different man, after some training which he had undergone while there: he was "seemingly robust, tough and wiry, bold and energetic in manner; we could scarcely realize he was the same person".

But Damodar was not yet allowed to leave the world. There was still before him severe testing for fifteen months, as it was largely on him that the impact of the Coulomb trouble fell in the summer and autumn of 1884, while both the

Founders were in Europe. The Coulombs had to be expelled from Headquarters and then came Madame Coulomb's alliance with the missionaries of Madras, and the publication of letters forged so as to appear as from H.P.B., in order to prove that the phenomena produced by her had been fraudulent. The Masters were not pleased with the way in which the matter had been handled, for Damodar, Subba Row and other chelas, in their anxiety to preserve the names of the Masters from desecration, had not defended H.P.B. as they should have done, and for this he had to endure further severe testing. When Damodar was nearly at the end of his period of probation, H.P.B. and T. Subba Row were apparently already making the arrangements for his journey to Tibet. Madame had wanted him to wait a few weeks longer and go straight to Tibet without stopping, but the strain and the enmity of some of the Europeans, then at Headquarters, proved too great and he set off from Adyar on February 23, 1885, first for Calcutta, then to stay some weeks with his Yogini friend "Maji" in Benares, and at the end of April he left Darjeeling for his final destination.

So Damodar's membership of the Theosophical Society came to an apparent end, after the short period of five and a half years. This is shown on his membership card in the Society's records by these words in red ink:

"Gone to Master K.H. Doubtful about return."

Who wrote that annotation we do not know, but we do know that Damodar's card is unique, there being no more such in the records of the Society.

KATHERINE A. BEECHY

WINGS OF DESTINY¹

By E. NORMAN PEARSON

IF we look back over the kaleidoscope of world events, as they have emerged from the mysterious darkness of pre-historic times, we must surely be almost overwhelmed by the picture which passes before our eyes. Ceaseless time! Tremendous change! And gradually, for those who have eyes to see, the revelation of a Great Plan, unfolding step by step—the work of a Master Builder, with understanding, wisdom and power far beyond our ability to conceive.

Age succeeds age. Events succeed events. A world, barren, bare and lifeless becomes a world teeming with living things in number and variety which defies description. They come in seemingly endless succession out of the sea. They cover the land. They fly in the air. Primitive man appears upon the scene, but he does not remain primitive. He makes tools to extend the range of his craftsmanship. He makes clothes and fire and homes, and grows his own food. In this manner he is released from many of the restrictions of habitation and temperature which Nature has placed upon him. Bronze replaces stone. Iron replaces bronze. Steel adds still more to the fullness of his living.

Races come and go. Nations rise and fall. Then, from this great melting-pot of Nature we find there finally emerges,

¹ Short Lecture delivered during the 81st International Convention, Adyar, December 1956.

in a blaze of material accomplishments, the wonderful and strangely fantastic world in which we are now living, in which the things of the past seem likely to be swept entirely away. New alloys, with astonishing new properties, are forcing the pace of physical evolution. New powers, far beyond any ever possessed by man before, are now within his grasp, and a New Age, the story of which is yet to be written, is upon us.

The outstanding fact which underlies these astonishing developments is that man has been able to penetrate the invisible realms of Nature's secrets and, mastering those secrets, has externalized his thoughts into material forms.

So, the Earth with its precious cargo of living things rolls swiftly along its way.

However, from time to time, we have been warned by men, thinking themselves to have the gift of prophecy, who have said that the world was about to come to an end. Sometimes, the day and hour even have been given. So far these statements have proved to be false! But a few years ago, Dr. Albert Cook, a congregational minister of Grand Rapids, in the United States of America, stated that the world *came to an end* in the year 1927. He said it was not destroyed by fire, nor water, nor the sun, nor a comet, but *by the investigations of scientific men*. He pointed out that ever since the time of Democritus, the Greek philosopher, about 400 B.C., the best thinkers of the world had believed that the earth was composed of solid matter. Now solid matter was indestructible, they argued, it was therefore eternal. We know, however, that since the beginning of our present century amazing changes have taken place in the scientific world, caused by the investigations of such great men as Jeans, Rutherford, Heisenberg, Planck, Bohr, Michaelson, Millikan, Einstein and many others. Through the work of these men it has been shown that the idea of matter as the reality, and thought and consciousness as merely an accidental appearance,

in the scheme of things is not true and must be entirely eradicated from our outlook on life.

Sir James Jeans, voicing the opinion held by many of our advanced scientific men, said that the universe appeared to be the thought of a mathematical thinker, created at a time not infinitely remote, and moving toward an end that cannot be seen. Thus modern science supports the fact, which experience and common sense dictates, that thought is creative, and it becomes externalized as form in material substance. So, as man enters this New Age, science has created for him such new living conditions that he is confronted with an almost entirely new range of daily experiences. It has also established, as a recognized premise, that thought creates in matter the objects of its thinking.

We may feel disposed to agree with Dr. Cook that the materialistic world did come to an end in 1927. But true as this may be from one point of view, let us ever remember that the materialistic world only existed among those materialistically minded people who held to such a false belief. For ages, esoteric religious teachings—and in our day the Theosophical Society with its Ancient Wisdom teaching—have proclaimed the idea of thought as the creator, as now upheld by scientists. This viewpoint may well be expressed in the words of Giordano Bruno that “the act of divine thinking is the substance of the universe”. What a world of wonder this thought opens up before us! Who has not stood in awe under the canopy of heaven as the stars have paraded their glories overhead? Who has not revelled in the splendour of a beautiful sunrise? Who has not enjoyed the majesty of the great mountains or heard the song of life in the ripple of a brook, the murmur of the wind among the trees, the breaking of waves upon the seashore? These are wonderful, inspiring, uplifting, ennobling; and why? Because they are nothing less than the thoughts of God, made visible in a world of

form. We could well use the words of the Christian Apostle Paul and say they are “the substance of things hoped for; the evidence of things unseen”.

Turning once more to man, let us try to see what he has done as the years have passed. Man has gone far since his early days, when he lived in a cave and hunted the wild boar or mastodon or woolly elephant and foraged the land for such grains or fruits as he could find. Yet he still has far to go. He has accomplished much for the well-being of his body. But spiritually, it is obvious, his conquests have been few; his mistakes have been many. Without doubt, each one of us could prepare a catalogue of such, of generous proportions, but one well-known writer has made a special study of the errors of the human race. About the year 1925, M. Charles Richet, professor of psychology, member of the Academy of Science and Medicine, and a Nobel Prize winner in physics, wrote a book to which he gave the title *Idiot Man*. It is a book well worth reading, although we may find ourselves at variance, at times, with its statements. In the prologue he writes:

In this short work we shall establish . . . or at any rate try to establish, that man is inferior to most of the animal species in common sense and wisdom. It seems to me that we should be right in calling him *Homo Stultissimus*, “Man, the Super-fool”. But we will be more moderate and content ourselves with giving him without superlatives the epithet he deserves, *Homo Stultus*, “Stupid Man” . . . and we will give proofs of his incurable folly.

Following this, in 172 pages of pride-destroying print he sets forth his reasons for such an attitude. He tells of the ravages of alcohol, the follies of war and our modes of living; our religious superstitions, our politics; of opium, morphia and tobacco. Although he deals almost entirely with the less desirable side of man's nature, he does drive home his case with terrific force, and it does help one to realize how much is wrong with man's thinking today; not merely superficially

wrong, but basically wrong and which, for the very preservation of mankind, we must take steps to correct. For, with our civilization, as with ourselves, we are prone to extol its virtues and overlook its vices. Such an attitude is full of danger. Only a few years ago, the human voice was carried by wireless waves for a few short yards. Now it can be transmitted around the world in the fraction of a second. This has been done by the gradual perfecting of the parts needed to construct a wireless receiving set, in conformity with the laws of Nature: better valves, more reliable condensers, wire and insulation. Civilization is a form, a machine, a living machine. It is not built of valves and condensers and wire, but of human beings; and human beings at their level are subject to the laws of Nature just as valves and condensers and wires are at their level. Therefore it should be clear that to build an enduring civilization we must study the laws which govern the parts of which it is built. We must learn their strengths, their weaknesses, their needs and their possibilities, and the purpose for which the structure is to be built. When we give as much time and careful effort to building human character and the requirements for integrating human activities, as a good manufacturer does to his commercial products, man will soon find his world becoming a suitable field for his spiritual growth.

As the New Age enters the arena of world events, many are anxiously scanning the horizon to see what hope it may bring for mankind. What will be the next step that man can take along the way? Can he begin to match in spiritual greatness, at least to some degree, the wonders of his material achievements? Is there any real contribution that we, who are Theosophists, and all others who know something of the inner side of life that the Ancient Wisdom brings, can make toward this end? Surely there is. Does it not seem clear that man's great scientific advances have brought thinking men right to the very portals of Theosophy, the teachings of which

follow logically and with convincing clearness as the next step in man's understanding of himself and the Plan of Life.

The New Age comes in with a recognition by mankind in general of the existence of universal law. No longer do we believe that things "just happen". There is always a reason and that reason is based on natural law. It needs only one more step to bring about a recognition, that law, to be universal, must apply in the realms of spiritual things as well as material. Scientists are now studying mind and the emotions and their relationship to bodily health. It needs but little more knowledge to reveal the existence of man's subtler bodies. When that is established, it will herald a tremendous step forward in man's understanding of himself. Knowledge of the atom and the structures of the compounds has now given a glimpse into an evolutionary plan in the mineral world. The existence of such a plan in the plant and animal worlds is now almost universally accepted. Again, only one logical step is needed to bare the plan of spiritual evolution taking place in the human kingdom; thus revealing a triple plan of evolution—mineral, biological and spiritual. And, since biologically it is conceded that mankind is one, that distinctions of race and color and intelligence are superficial and not fundamental, is it not logical that man is also a spiritual unity, in which fact is implicit the Brotherhood of Man?

Progress is possible in any branch of knowledge only when its underlying laws are understood. So we must now go forward to work for a universal recognition of the laws which underlie spiritual growth—that love will build but hate destroy; that as we sow so we shall reap; that conquest is the law of progress for the animal, but sacrifice the law of progress for the spiritual man; that it is more blessed to give than to receive, for the soul grows by sacrifice, only the body by receiving. Today there is much suffering in the world.

Our hospitals are filled to overflowing with the physically sick. Our prisons are full of those who are morally sick, and our mental institutions with those who are mentally ill. All around us we see men breaking the laws of Nature, material, mental and spiritual: wrong thoughts of hatred, revenge, selfishness and greed. We can do these things for we have the power of free choice. But we cannot avoid the consequences of our thinking. The law will operate and we shall reap as we have sown. So our hospitals, prisons and asylums are filled with those who violated physical, mental and moral laws sometime in the past, perhaps in previous incarnations. Seeds do not grow in a night. There must be nights and days, and then the harvest will come. "The bygone wrongs bring forth sorrows and woes, the bygone right breeds bliss." Law is not a bond. It is the instrument of our freedom inasmuch as because of law we shall inevitably achieve. By our thinking we can control our future. And a knowledge of the laws of Nature, material and spiritual, which Theosophy brings, can and will remake the world.

There is no stillness in the universe. Everything—atom, world, sun, galaxy—is moving onward. On wings of destiny each one of us is being carried forward, but those wings are of our own making and they will carry us where we choose. Where are we going? Is it to a future of suffering, of misery, of darkness and bondage? Or is it to a future of joy, service, knowledge, wisdom, understanding, love, light—and LIBERATION?

E. NORMAN PEARSON

There is a serene happiness that springs from gravity, composure and a sense of the dignity and power innate in life.

N. SRI RAM

THEOSOPHY AND OUR DISCOVERY OF IT¹

By C. JINARĀJADĀSA

IT is a very large claim which the Theosophist makes when he states that within Theosophy are to be found the explanations of all possible mysteries: (1) concerning the nature and the ways of God; (2) the structure of the universe and the processes of evolution in it; (3) and the complex constitution of man as body, soul and Spirit. Incredibly great as is such a claim, nevertheless those of you who are old Theosophists have proved to yourselves that, after you became students of Theosophy, all the three factors of the problem of life, Man, Nature and God, have become to you not only more fascinating, but also more intimate in your thoughts, feelings and aspirations.

Those who were attracted to Theosophy joined our Society for one of several reasons. Some were attracted by our ideal of Universal Brotherhood and desired to join the small band of Theosophists working for brotherhood; some found the idea of reincarnation worthy of deeper study; some heartily approved the Theosophical attitude of religious tolerance and the attitude of reverence to all religions; some were fascinated by the statements regarding the hidden powers latent in man.

Now, Theosophy is not a system of thought that is *concluded*. There is no textbook of Theosophy which can say:

¹ From an unpublished manuscript in the Archives at Adyar.

"All Theosophy is here." Because, Theosophy is, by its very name, the "Wisdom of God," a declaration of the laws of the universe. But mankind so far has not discovered everything about the universe. The universe is still developing, and with its future transformations new truths will come into being. Some of those new truths may modify our old knowledge; if any new truth, which is discovered in the future, contradicts an old truth, it merely means that the old truth was not a real and final truth, but only a temporary but useful hypothesis.

You will therefore note that our Theosophy of today is not final. Even the great Adepts will have to discover new truths about the universe, in the course of the millions and billions of years during which our universe will be in activity, before beginning its Pralaya or periodic rest from action.

We who are old students must not imagine, because we have read many books, attended many study classes, or even are Theosophical lecturers and authors, that we know everything about Theosophy. If we have studied well, we realize that there are innumerable new aspects of Theosophy awaiting discovery by us. It is just that fact of new discoveries in Theosophy which makes Theosophy so intensely fascinating. Because the more one studies, the vaster becomes the problem of truth; a thousand new mysteries concerning God, Man and Nature reveal themselves before our eyes, beckoning us to come and examine them.

Consider, for instance, the way our Theosophical knowledge has grown. The first study of the early Theosophists was to examine the reality behind Spiritualism; then followed the study of the truths which India revealed in her Vedas and Upanishads. From this followed the need to understand the truths of Buddhism and Zoroastrianism also. Followed then the activities of Hindu, Buddhist and Zoroastrian Theosophists to remove the dust of ages from the old truths of their religions; in other words, to restore certain ancient teachings

which had been forgotten as the religions grew from century to century.

An important step in this line of work was the lectures given by Dr. Annie Besant on "Esoteric Christianity"; for the first time she explained to Christian Theosophists the occult basis of many Christian truths, especially regarding the Sacraments, which they had revered but had not understood, because there was no Christian teacher to explain them.

Then came an important body of truths discovered by direct observation concerning the states after death. This knowledge is one of the very especial contributions which modern Theosophy offers to the world.

Another group of truths deals with the growth of the various civilizations characteristic of the nations of the world. The story of the past and present races of mankind, their migrations, their religions and cultures, the story of the new races and religions which will appear later, all this unveils a wonderful panorama of history from a new standpoint. Political history as seen from the Theosophical angle becomes a study of God's Plan for men. Economics and politics, in the light of Theosophy, become deeply interesting aspects of human culture.

I will mention, only in passing, the researches of a few Theosophists into the inner structure of matter. The laws of the building of the chemical elements and their combinations reveal fascinating truths concerning the operations of the Divine Mind which "geometrizes," as was taught by Pythagoras.

In addition to all these aspects of Theosophy, we have during the last few years discovered a new field for Theosophical research. It is the domain of art. We are beginning to realize that, without an understanding of the inner meaning which underlies the creations of art, it is not possible for a student of Theosophy to survey accurately all the creations of the Divine Mind.

How many new and inspiring aspects of Theosophy, which succeeding generations of Theosophists will discover, who shall say? We are only at the beginning of the discovery of Theosophy.

In all these remarks of mine, I want to make clear my thought, that Theosophy is a philosophy which is *not static or fixed*, but one that *grows*. And therefore we who are old Theosophists must recollect that Theosophy is for us ever new. Though we have read Madame Blavatsky's *Secret Doctrine* a dozen times, we are only at the beginning of our Theosophical discoveries. For, there is another Secret Doctrine which many of us Theosophists have not so far learned to read. It is the book of Nature. The sea, the hill, the great mountain range, the cloud, the lake, the tree, the flower, the pebble, each one of these is one page of a new Secret Doctrine; we must learn to read those pages one by one, by identifying ourselves with them by our imagination and sympathy.

Those of us who are old in Theosophy have realized that true and lasting knowledge comes not solely by study but also by action. It is only when knowledge is applied to human service that our intellectual knowledge becomes an inseparable part of our inmost self. It is this truth which has been made the chief declaration about all Theosophical study, that all knowledge is transformed to true wisdom only after the student has given himself in service to his fellow-man.

There are two facts about the study of truth that many of us still need to understand. The first is that study is a dual process of studying alone by oneself, but also of studying in company with others who are aspirants like ourselves. A fundamental truth—perhaps the most fundamental truth—of Theosophy is, that the nature of God resides in the nature of man. If God is the Divine Wisdom in perfection, then, in some mysterious manner, each man is an embodiment of that Wisdom of God. It follows therefore that the complete Secret

Doctrine which reveals all secrets of the universe is composed not only of those truths which the Adepts of past and present ages have discovered by their researches, and are given to us in the Mystery teachings, but is also composed of truths deposited in some secret recess in the heart and brain of every man. To study in fellowship with others means to seek to understand the Secret Doctrine which is everyman. That knowledge of man is essential, in order to understand the Secret Doctrine of the Sages.

Of course, knowledge finally becomes our own only when we ponder over it in seclusion, and apply it to explain our joys and griefs, and try to understand the Law of Justice which we call Karma. Knowledge finally must be transmuted to Wisdom by each, and for himself. But study in company with others is a preliminary step. That is why each of us must treasure the privilege of membership in his Lodge, and try to make the Lodge a part of that inner structure of his mind, where he dwells as a seeker and as a server.

The last thought which I want to leave with you all, whether old Theosophists or young, is this: that you must not only hear the truth from others, who are the Wise, but must also create truth for yourselves. We must *create*, in order to understand. We must transmute our thoughts and feelings, our joys and griefs, into essays, poems, statues, dramas, paintings, songs, dances; we must transmute and sublimate our experiences into offerings of acts of renunciation or creation (and creation is renunciation, as renunciation is a form of creation), offerings which we lay on an altar dedicated either to God or to man.

No, Theosophy can never grow old. On the other hand, life offers each day to the wise Theosophist new and fascinating mysteries. Each day the Theosophist renews his youth; and, though his body grows old, he remains young in heart and mind.

Especially privileged and happy is the young Theosophist, young in body, who discovers Theosophy. Because his conception of what life should be—days full of joy and love and enthusiasm—becomes more intense as he realizes the nature of the Masters of the Wisdom, who are the leaders of humanity, as he discovers that human love is one road to the Divine Love, that the beautiful in life is only a reflection on lower planes of the Eternal Beauty of the Divine Mind, and there is no joy in life so intense as that which comes from helping those who are in need of help. The enthusiasm of youth for all noble dreams and deeds is increased a hundredfold when once Theosophy is discovered and understood.

It is these truths about the Theosophy we love which we must pass on to the young Theosophists who are by our side, and who will take our places. We study for the sake of God and man, but not for the sake of ourselves. And yet because we do try to serve our brother man, by planning and working to reorganize and beautify the world for him, we find a new joy in life. The exhilaration which Theosophy brings to all our faculties of heart and mind is something which we can hardly describe in words. But it is for us, now, inseparable from the wonder which all life reveals.

Though we live in mortal bodies, yet to feel as the eternal, undying Gods; to know that though our bodies grow weak and our brains less active with age, yet we are eternally young; to look at all men's faces, even those of evil men, and yet to get a glimpse of a Divine Face behind each human face—it is these joys and wonders which Theosophy gives. What greater gift could life ever give to us? Because we have received that gift from life, we are Theosophists now, and shall so remain in all our lives to come.

C. JINARĀJADĀSA

THE PROPHET MANI¹

By DUNCAN GREENLEES

IN the third century of our era, while restatements of religious truth blossomed on every side like daisies in an English summer field, during the revival of Persian sovereignty over a wide area, together with the possibility at one time of its overthrowing Rome, a great Prophet arose on the plains of Iraq near Babylon. Mānī was, like many others of his contemporaries, of royal blood, and that seems to have awakened the jealousy of one of the kings of a new dynasty and led to his death.

He proclaimed the Faith on an auspicious day in A.D. 242, yet had soon to flee to India, where in Sind he established his Church. In the course of a long and eventful life he carried it over a wide area, from Armenia to the borders of China; at times a fugitive, at times he lived at the court as an honored guest of King Shapur I. He gathered round him thousands of loving and devoted followers, who, after his murder in A.D. 277, competed for the glory of martyrdom for his name and, encouraging one another, survived the most appalling and protracted persecutions over the whole land between Spain and Siam until about A.D. 1600. Christians, Parsis, Muslims, Confucians—all were agreed in this, that the Faith of Mānī must be blotted out; yet for so many centuries it remained among men, arousing

¹ See review of the book, *The Gospel of the Prophet Mani*, in this issue.

their devotion and stimulating in them the highest ideals of moral and social life—too high, in fact, for our still unregenerate humanity.

It was an attempt, similar to that of the Hermetists and Gnostic schools, to blend the rival religions of the world in a single intelligible whole which could inspire the best of men to the highest efforts to perfection. It was an attempt to provide a world empire with a world religion which could unite mankind and put an end to the squabbles of petty sects. It failed, because the world was not, is hardly yet, ready for so obviously sensible an attempt.

Let us just glance a moment at its tenets.

Mānī taught that Light and Dark, or Good and Evil, are two opposite and co-eternal Sources of all that is. When Evil tried to possess the Light for itself, God, the King of Light, countered by sending a Light-Spark from Himself, the conscious Individual Soul, into Matter—in which the Light had become in part everywhere mingled. To separate the two, He manifested in fivefold potencies, or "Sons," perfectly reflected in the five aspects of the human mind, and then fashioned the universe as a means gradually to separate these Primal Sources. This story of the One Oversoul is repeated by every individual soul aspiring to return to its lost Light-Kingdom near God, and aided thereto by the Divine Outpourings and the human Messengers of the Light who founded religions, as Mānī himself did, in the footsteps of Hermes, Zarathushtra, the Buddha and the Christ.

These Saviours free the soul held in matter's corrupting bonds by awakening her memory that she comes from God and is herself a god. Thenceforth she co-operates with the self-purifying work by prayer and fasting, almsgiving and chastity, together with a practice of the twelve virtues of the zodiacal signs, which overcome the horoscope that enslaves her to recurring births in matter. So she rises through

the mystical body of the Church or "Perfect Man" to union with the human Teacher and the Lord, and so at last attains for evermore to the blissful enjoyment of God's presence in the Gardens of the Light.

The organs of the human body closely correspond with the outer universe, as do the powers and functions of the Light and Darkness, Spirit and Matter. The one has to be gradually transmuted by faith and works to the other, thus liberating the soul. The fivefold hierarchy of the outer Church aids mightily in this spiritual alchemy. As the Light-Sparks are everywhere imprisoned in dark Matter, a total harmlessness and a universal reverence are implicit in this faith, and its ethical standards are among the highest ever known. The loving gratitude and passionate devotion given equally to Mānī and his glorious predecessors foreshadow the universalism of modern Theosophy, while Mānī himself aimed to unite the creeds of the world in a single world-wide faith that shared the noblest elements found in each.

The sufferings demanded by that faith in a hostile world led its devotees to regard death with joyful eagerness as a final release from the miseries of embodiment—the overthrow of Darkness and the source of Evil in their life, the open doorway to eternal glory in the boundless Light. At that hour the Liberator came to them to drive away all gloom and ignorance, and to escort them, if faithful, to the adorable Father's lovely realm of Wisdom where the soul is espoused to God.

When all the Light-Sparks have thus been freed, the world of physical gross Matter will cease to be, and the powers of Darkness will be finally overthrown; then will the Light be supreme for evermore, and all freed souls will enter on the endless life of perfect love.

Such was the faith brought by Mānī to the world in his day. As for centuries the Christians ignorantly called Islam a

“heresy,” so until our own times, when the original scriptures are beginning to be found in Egyptian sands or in the caves of Chinese Turkestan, the ignorant and bigoted in all faiths viewed Manicheism as a heresy of their own religion, and so persecuted it to the utmost of their power. It is now certain, and universally accepted by all acquainted with the fact, that it was indeed an independent religion and that Mānī is to be regarded as one of the company of the great Founders of the Faiths, one of God’s Messengers or Prophets, in no way inferior to Confucius or Muhammad, Jesus, the Buddha, Zarathushtra or Mahavira. For long ages we have failed to honor him for the great vision and tireless devotion of his work; now at least let us include his name for reverence along with his glorious Brethren and observe the anniversaries of his birth, April 7; his proclamation, April 12; his martyrdom and liberation, February 26—even though calendar eccentricities have proposed alternative dates for the first two of these events.

DUNCAN GREENLEES

The sense of peace arises from harmony with the essential nature of things, an inwardly undistorted and beautiful relationship to everybody and everything . . . Peace is not deadness, nor rigidity, but the extinction of ways of restlessness, an inner coherence and harmony, an experience of totality, of the merging of consciousness in life . . . Peace is not a matter for bargaining. It has to be established in oneself by realizing its rightness, and then expressed in all modes of thought and action, in dealing with one’s fellows and with the lesser kingdoms of Nature as well.

Thoughts for Aspirants

IN THE FINAL ANALYSIS

BY SAROS COWASJEE

LATELY I have been asking myself what is it that a man should strive for; what is it that he should do, so that when death approaches he may have no cause for repentance, that the feeling of a wasted life may never haunt him? The answer is not as simple as the question, for with the increase in our so-called understanding, we are removed farther away from Truth. Truth is a wonderful word, it is even more abstract than God, as signified by the Lord Christ’s silence. The subtlety of Truth is that it is not the outcome of knowledge but its antithesis. God did not spring from learning; on the contrary learning reduced the many Gods to One. The greatest enemy of religion is this dispirited search for Truth; for Truth always presumes that we must start on a clean slate, while God and religion are articles of faith. Therefore, in a deeper sense, Truth cannot be one’s religion.

Thus, it is not possible to make Truth the final end of one’s life, without limiting the domain of Truth with that of faith. Success and power are childish, and no intelligent man will direct his energies in their direction and hope to fulfil his purpose in life. To a mind capable of intellectual growth, success and power cannot be the ultimate goal of life; nor can it be Truth, for as an end in itself it may disprove the very things it was meant to prove.

Thus to the question, what then should a man strive for, there is no definite answer. However, there is a pre-requisite,

which is faith. Faith alone cannot be an end in itself, for the very process of living is action—actions both good and bad. But it is not the good or the bad by which life is judged, nor should one be elated or depressed over what one does. Actions are to be judged not by their results, but by the will that directs them, for expectations may change the course of one's actions. In other words, conscience alone should be the supreme guide, the compass by which we should steer our course. This conscience is different in every person, but in the final analysis it can never be wrong. We dare not presume that reason is stronger than instinct and man wiser than God, since reason itself points towards instinct, and the futility of human wisdom can be witnessed from the world that he has carved. Thus the reasonable man is one who follows his inner voice, relies on his inner judgment, and does not falter to carry out the inner urge. This may not be the road to happiness or success, but it decidedly is the path an intelligent man must follow; for, in the final reckoning, a man will be judged not by what he has achieved, but by what he has attempted. When the day ends, what greater satisfaction can there be for one than the feeling that one has lived and acted as wanted by oneself? I speak for the living; of the dead who knows? But if there be a haven of peace or a greater world beyond our own, who could have a better right than those who had lived and died, ever attentive, ever obedient, to the God within?

SAROS COWASJEE

Every beautiful thing is a window through which we can look into the ever-present Reality.

N. SRI RAM

SYSTEMATIC THEOSOPHICAL RESEARCH

By F. L. KUNZ

I. For some years a number of members of the New York Theosophical Society have given study and reflection to the relation of Theosophy to valid knowledge, and especially to modern science. Associated with this group is a growing number of members scattered throughout the American Section.

In my personal capacity as the American member of the Council of the Theosophical World University, I have served with this group, especially as a correspondent for comparable circles in England and India, and latterly with new ones in Holland, New Zealand and elsewhere.

In recent months some of these students have become aware of a new possibility, which is now engaging the attention of workers in England as well as in New York and the U. S. A. as a whole. Because of this development, which has been discussed at length in "The Quest for the Quiet Mind," and "Theosophy and Modern Exact Science,"² it has become practicable to begin seriously a new kind of Theosophical research, which will be briefly described herein.

¹ This paper was first read at New York, U.S.A., on November 17, 1956.

² See THE THEOSOPHIST, January-February 1956, and January 1951.

II. Formerly, connections between Theosophy and scientific developments had to be made primarily by fitting the facts found by the latter into the outlines provided by the former.

Before 1875 it was almost impossible to proceed in any other way owing to the dominance of mechanistic materialism. Later and especially after 1925, the philosophy of science radically changed. Today scientific and Theosophical *principles* and *methods of knowing* are proving to be identical.

As to method, in the highest form of science we now have intuitions of ideal truths (postulates) which can be worked out by mathematics and logic, and then tested empirically, and finally employed to interfere with and even to control Nature. So far this method chiefly has been applied with conspicuous success to matter and energy.

As to principles, by the means just mentioned, it is becoming clear that all material structures arise from a series of smaller and smaller particles discovered as physics probes into the structure of atoms. These particles are imbedded in an ideal background (a field), and we are now at the point where the smallest particles are seen to be something like crests (or nodes) of waves in the ideal reality.

In the Theosophical philosophy, essentially the same method and the same principle occur. Matter is said to arise from a deathless root in reality, called Mūlaprakriti in the Vedānta, and Paramanas in Nyāya-Vaiśeṣika. The aforesaid root aggregates intelligibly, according to the laws of life. Recently some philosophers of biology have begun to press upon physicists their convictions that matter is but a lower level of life-process.

III. Let us consider the foregoing in terms of new Theosophical research.

At this present date we can say that there is a series of self-forming entities in Nature, which start at a very minute,

almost non-material, but quite specific point (called Planck's constant), move up through particles which really have no material substance—photons and neutrinos, which seem to have no rest mass and are therefore only foci of radiation—to electrons and so on up to atoms, molecules and crystals.

This series is at present known only in part; much progress is yet to be made, especially as to the smaller particles. But it is a consistent series, known to be part of the underlying electromagnetic field. This latter, the quantized radiation field, then is an aspect of what the Hindus and Theosophy call the Ākāsha, the vehicle or field of potential harmonic orders, including sound. In physics it is called the quantized series, because the boundaries of the particles all display certain simple whole-number properties. Resonance is one of the harmonic principles involved herein.

Theosophists are familiar with this series at an upper level, having long held that inorganic crystals are alive in the sense that they are the transition point from matter and energy to cells and living orders. For their study I have assembled all the data (both illustrations and texts) needed to understand this the crystalline aspect of the subject, without using technical or mathematical terms. This specimen is in essence an output of Theosophical research, done in depth to display in one small area of the lowest visible living domain how the Ākāsha works in the perfecting of physical matter. The continuance of this study beyond crystals into plant and animal forms becomes the next feasible step.

Thus we may say that science, starting with matter and energy, has disclosed non-material reality for us, and indicated that the terms or principles on which matter arises from it are those which have so long been held to be true in the best of inherited culture, i.e., by Pythagoras and other Greek Theosophists, by Hindu realists, the Vedāntists, and many others, besides modern Theosophists.

IV. Let us next consider an important *educational* requirement arising from the foregoing.

While by means of verbal explanations much can be done to improve our use of scientific terms, which we need in speaking of the Theosophical philosophy, much more can be done by *demonstrations*.

For example, the student of Theosophy can and should carefully study simple demonstrations of a magnetic field, so that he himself knows from experience—not hearsay—that the non-material reality can be apprehended. Once he *experiences* this instance of a non-material force field he will be better equipped to speak of other kinds of such fields. A specific example of such a demonstration (a Magnetor) is available. Others can be prepared.

Motion pictures, lantern slides, and simple experiments of many kinds are now available in major domains of knowledge to give substantial experience and scientific realism to all that we teach.

One of the most important functions of a Theosophical research programme is, therefore, to assemble, correctly interpret and co-ordinate such material in order to give it the meaning our philosophy uniquely supplies. This material should be made available first of all to those Theosophical workers who want to equip themselves to command and use it for the improvement of our work. When principal workers possess and use a common, ever-growing body of authentic educational *demonstration* material, the Society as a whole will benefit.

It is important to bear in mind that members of our Society have formerly labored with beneficial effect in the intellectual, spiritual and social life of Ceylon, India and elsewhere, and that now we are in a position—again as educators—to intercede *at the world level* by uniting the total human cultural heritage (seen first through comparative philosophy and

religion) with authoritative contemporary knowledge. UNESCO and the United Nations need precisely this lead, and we can begin to provide it.

For this reason serious students should all keep in touch with one another, not only with those in the U.S.A., but also active correspondents already at work or newly enlisted in India (for South India and Delhi), London, Amsterdam, Auckland, Sydney, Manila and elsewhere.

Will you not please consider taking part?

V. There are two major matters which necessarily had initially to concern us, and which are currently being dealt with.

The first is a succinct statement of method. This our London colleagues have kindly undertaken to prepare from the writings of certain principal persons who are now prominent in the field of the philosophy of science and who are slowly and successfully making clear the true implications of the *highest* aspect of science.¹

The second decision to be made concerns an agreed-upon starting-point. Fortunately we have what seems to be the most suitable possible document for this purpose. It is called *Cosmological Notes*. In 1880 A. P. Sinnett and A. O. Hume put basic questions to their Teachers, and received direct replies, giving the terminology appropriate for the basic principles of Nature, not only in Sanskrit and Tibetan, but in English. This paper was so important that Madame Blavatsky insisted that she be given a copy.

We can see how important this document is for us by referring to just one item: *Cosmological Notes* makes space basic, but does not include time in the fundamental categories.

¹ One major paper they will draw upon is a remarkable short piece by Einstein himself. We gladly make this paper by Einstein widely available to all concerned, and shall circulate the London group's statement on method, when it is ready.—F. L. K.

Instead it speaks of *duration*. This was some thirty years before Minkowski pointed out to Einstein that the new physics deprived time of its independent status.

There are many kinds of duration, in ordered ranks. To us they appear as organisms whose processes are cyclic, in space-time. The human body and its aura are a duration. Reincarnation is but one instance of cyclism. A wonderful area of study is thus afforded, and this can be taken up at once by our research students.

It would be hard to find a more central, compact and complete group of concepts, common to the philosophy of science today and to Theosophy, than is afforded in *Cosmological Notes*.

Starting with its fundamental terms, a valuable glossary can be worked up. Here and there for some words (as in the case of Ākāsha, noted above), remarkably complete modern scientific documentation can be supplied. For other terms *exact* meanings can be derived from scholarly sources, first of all in Sanskrit and Pali, in Tibetan, in classical Greek and Latin, in English and other modern languages. Theosophy will be *evidentially* fused with the finest aspects of education, and a great enrichment will be ensured.

VI. Following out from fundamental papers, which should be agreed upon and studied by all of us, modern science can at last be approached on firm ground. At present learning is over-specialized and broken up into innumerable little-related departments. Understanding is lacking, because understanding implies and involves interrelatedness, and this is not offered to children and older students in formal education. We can help to bring about the interrelating.

Since a Theosophist starts with basic ideas of interrelatedness, he is in a position to judge what is significant. Certainly he should be even more able to do so if he will join with other studious members in grasping the fundamental

There is a great need for many workers to unite on method and procedure, and then to read in all present fragmented departments of knowledge and experience, to report their findings, to act continuously as correspondents, to assist in typing, mimeographing or in any ways they think best.

In New York, in 1875, our Society was founded. Eighty-one years later, we today can help to strengthen its foundation by uniting our forces to gather up and to share out the *proofs* now available to justify the Ancient Wisdom.

F. L. KUNZ

THE ROCKS

As a child with eyes of wonder,
In my play I saw those great Seal Rocks
I little knew their purpose.
But now, as the Wisdom permeates my soul,
I sense their Divinity.

They stand as symbols of the Self 'gainst
Which the never-ending waves of shocks emotional crash.
They stand unmoved, their Divinity vaguely stirred.

The waves are wild with joy and fling their spray high,
As trees with many leaves sway and dance in breezes.

How often in this present life of mine,
Have I, the Self, as those great rocks
Had waters (emotional) dash against me.
I feel the shocks

But I am undisturbed
And toss them off for what they are,
A play, a fling, of no concern of mine,
So the Wisdom teaches.

How great the love of Him
Who is both rock and water,
Unmoved as rock,
In his joyousness, as water,
He laughs and shouts with glee.

IRMA LYON

EXPERIENCE THE FINAL AUTHORITY

By SIDNEY RANSOM

THE value of the Bible to the modern reader ultimately rests on the undoubted fact that the records and letters contained in that venerable and sacred collection of books are chiefly the records composed of actual experience and witnessing of those who wrote the books. The truth of the Bible is not because it is an encyclopedia of antiquities, or even because of historical records that can be confirmed by related documents. The Epistles can be likened to the letters we might write to one another after having witnessed and spoken to such an amazing Figure as Jesus of Galilee. Here we, writing to a friend, would inevitably refer to the change of attitude that our experience had wrought. So did St. Paul write and his letters live today. They are intimate revelations and have the authority of direct experience.

The attraction for obtaining an authoritative definite answer to our problems has eluded us partly because we sense the danger of reaching a premature conclusion, only to find it necessary later to modify it. So warns the poet Meredith in his poem "Modern Love":

Ah, what a dusty answer gets the soul
When hot for certainties in this our life!

The Oxford Movement brought scholars and students from our Universities with determinations to define the meaning of "authority". Many were the answers. Some

considered the Bible to be the final authority; others would find it in the Church. But when it was declared that the truth of the Church was based on the Bible it was seen that no advance had been made in the search for a solution.

It was a hard task to harmonize the intellectual progress of those days with dogmatic religion. It was no use, e.g., to ignore the authority of the non-Christian religions, for that would imply a throwing over of the Old Testament. Nor could the historical accuracy of the New Testament be taken as the hall-mark of authority. Mystics and poets of that period gave of their inner experiences, but it was found that the descriptions of their visions were so often merely in terms of the old doctrinal creeds. I remember Herbert Spencer and his agnosticism, and how Bradley said that Spencer had told us more about the Unknowable than all the theologians had said about God!

In my youth I regularly attended the services of the Unitarian, Dr. Martineau. He wrote a remarkable book (to me) entitled *The Seat of Authority in Religion*, and had I been a Theosophist then, I would have recognized what the writer called "a faculty in man which enabled him to recognize the working of God in Nature, in history and in humanity". In all religious experience there is an internal assurance which gives confidence and an infallible guide. "This guide speaks," said St. Paul, "imparting to us this heavenly treasure in earthen vessels."

Direct knowledge is possible, and its authority is within and not from without. The lives of great saints may help, but we can only accept them as authority in this wilderness of doubt when our "inner faculty" bids us do so. *That* is the final authority, and it leads not to dictatorship, for its nature is freedom and beauty.

While still holding that experience is our final authority, yet I should now add that it is only an authority when it is

the experience of an experienced person. It is the same with imagination and conscience. They can both be guides, but only if they are trained, which reminds me of the classic story of a man who would excuse himself for his misdeeds by saying he "had followed his conscience". When he asked his teacher whether it was not always right to follow one's conscience the answer was: "Yes, if you are sure that it is not the conscience of a fool."

It is easy to see how the study of mysticism arose, and in our day, Max Müller has called Theosophy a psychological religion, but the criticisms of mysticism are also understandable, for the mystics *seem* to be in opposition to institutional religion; nor can the mystics be said to have clarified traditional creeds, or added anything valuable to theology. Nevertheless, their value to us is their certainty and magnificent optimism—though even here we need to be on our guard.

In his famed studies on Christian dogmatics, Schleiermacher says "the basis for the study of dogma is Christian *experience*". If dogma then owes its validity to experience, it means its definition can never be complete, and the need for constant revision and adjustment should be a matter of rejoicing rather than alarm to the earnest Christian. With our present knowledge it is easy to appreciate how narrow were the explanations the Church Fathers gave to their experiences. In the desert their dogmas gave more darkness than light, though from an evolutionary point of view all their dogmas are fascinating.

The periodic proclamation of such a teaching as is given in the Sermon on the Mount, when received either by an individual or humanity, represents, if it be true, a change in consciousness, or perhaps a starting-point, opening out to new possibilities, and progress will be assured when we are prepared to let go some one or other outgrown method and show a willingness to accustom ourselves to new methods. Stagnation,

national or individual, is a proof that we have not had the experience with which we had credited ourselves. The technical terms found in western and eastern scriptures may often baffle us as do the critical methods based on historical interpretations. No historical research can fully explain such transcendental experiences as spiritual freedom and immortality. Teachers are needed who have themselves attained such experiences and that is why their authority is valid. There are those who question the usefulness of teachers, and yet the whole of education must, at any level, include the relationship of elder teacher and pupil. The Sanskrit word for philosophy is "darshana" (*drish*—to see). The secret of immortality can be hinted at in our studies of other peoples' experience, as when the poet A.E. (George Russell) sang: "We, who know ourselves to be immortal, can be gay"; and it is an important teaching, suggested in most scriptures, that the secret has to be obtained while one is still in a physical body. Immortality has to be achieved now. In one of the Masters' letters to Mr. Sinnett, it is pointed out that in the absolute sense the word immortality can only apply to the One Universal Infinite Life, and that any period of time, however immense, is only relative. The experience of immortality does not come from understanding some one period, even aeonic, but in being independent of and transcending a period at any one moment.

We can well begin by trying to understand that there is but one eternal process taking place and to note the different terms that are employed. If, for example, we are trying to define the process as something that has passed, we talk of pre-existence; but, if we think of what we call the future, then we describe the process as reincarnation. Different religions, at different periods, have given an emphasis, sometimes to the past and sometimes to the future, but it is one unending process. The early Christian philosophers would appear to emphasize

the past, and we therefore speak of their belief in pre-existence. To become aware of immortality, or as some would put it, to *win* it, is one of the recognized keys to happiness. "The end of all yoga," said H. P. Blavatsky's great colleague, T. Subba Row, is "the attainment of Immortality".

But that surely refers to something deeper and more glorious than a mere repetition, even on another spiral, of our previous lives. Religion, when representing our true relationship to our Creator, was always regarded as a practical science. The Seers knew what they were talking about. They knew, as we are supposed to know, that just as we have organs of action and feeling suitable for understanding the arts and culture, so are there organs for intuition, and ultimately for illumination. In dying, we gradually learn that we exist not in time, but in eternity; not in a future, not in a past, but in an Eternal Now. Perhaps this can be better put by saying we have to become aware of what is immortal. The centre of the ancient symbol of a circle is invisible and yet, without that centre, there can be no circumference. "Within and without are symbols that have nothing to do with geography." The rising and the setting of the sun, even though illusory, are convenient terms, and there need be no misunderstanding when it is said that "God's dwelling-place is everywhere," even though we use the expression "within" to emphasize individual independence. So there need be no misunderstanding when it is said that the proof of the existence of the Self is within, and that his dwelling-place is in the heart, and that the knowledge of that Self is the knowledge of the Light in every man that comes into the world.

Liberation, then, is not a mere survival after death, but a becoming of the Higher Self while still living in a material body.

The teachings of the Upanishads have been mostly communicated by symbols and stories, such as in the *Kathopanishad*;

but these ancient writers experimented with life and arrived at conclusions, so that their message of joy, faith and strength are scientific. He who can say "I am God" can spiritualize the conclusions of physical science. So long as we remain ignorant of our true nature we remain ignorant of the knowledge of immortality; and to attain this knowledge there has to be a strict discipline; and yet, of those who loudly clamor for knowledge, there are some who are not willing to make the trifling sacrifice of some physical discipline, which is like a star-gazer who is unwilling to wipe the eye-piece of his telescope though he seeks accuracy of observation.

One of the greatest paradoxes is that when we look at our gardens, woodlands and fields, one of the very signs of life is what seems to be death. Everywhere the fading of life out of some form is its resurrection in another. We easily recognize this in the world of Nature, but how hard equally to recognize it in the circle of our friends and dear ones. It is indeed a major tragedy that so many people go through life haunted by the fear of death, yet when they reach the end the experience shows it to be as natural as life itself. A nurse recalls how in so many instances she has seen that something strange and beautiful happens to men and women when they come to the end of the road. This experienced nurse says she often watched a look of happy wonder appear in the eyes when the patient realized that the illimitable goodness of God was true. This belief was based, not on something said by an authority, but entirely on experience.

Wordsworth in his "Ode on . . . Immortality" finely describes the gradual passing of physical senses as the body grows old—how there was a time when every sight did seem apparelled in Celestial Light, and then comes the famous declaration that our birth is "but a sleep and a forgetting".

The happenings of today make what we call history but there is something much more than that. Outwardly there is

a struggle for rival systems of politics or economics, but the real drama is a moral one and it is being played out anew in every human soul. The sole purpose of a train, said Professor Butterfield, is not only to get to a specified destination; nor is history concerned merely with the events of the passing day but far more with what has been called the Eternal Now. We can be aware of a series of events and can measure them by some agreed unit, just as we can measure electricity but without knowing what it is. To be able to distinguish between time and the eternal now is to know the meaning of immortality. Although we are immortal, it is repeatedly said that we have to *win* the awareness of it. It is the first of the three famous Truths which goes on to say that the future growth and splendour of the soul of man has no limit. This is an experience handed on by every mystic that, though the truth is "within," it is equally true that God's dwelling-place is everywhere. As Henry Drummond put it, "to reach Heaven we must take it with us". The pictures in our Bible tell of a beginning when God created heaven and earth, but our brain cannot take in the idea of what that beginning was. Modern science gives us a wonderful picture of an expanding universe and we readily accept the facts that suns and systems would require millions of years to evolve to their present state, but all this is of quite a different order of facts from what we find in that best of textbooks, the Bible, for here we do not deal with a history measured by years but with an eternal creative process which includes the statement that God created man "in his image". Man has a dual capacity. He is as much a part of Nature as is a bird or an insect, but the man is also a detached observer in which his evolution is not in terms of geography or time, but in states of consciousness.

The sacred mountain up which Jesus ascended, may have had a geographical basis, but was it not the Delectable Mountain of which Bunyan wrote, or the Holy Hill to which

the Psalmist lifted his eyes? Origen says that Jesus showed Himself to be very different in His appearance on the mountain from what those saw who could not "follow Him on high". On the Sacred Mountain He was transfigured and there met some of the Great Companions, mighty ones who had trodden the same ascent in ages before. We may catch a glimpse of this happiness, but how is the happiness to last, or as the *Kathopanishad* asks: "How do we know of the highest object of man and how to reach it?" St. Paul answers this question in the fifth chapter of *Ephesians*: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Mr. Mead translated the answer found in the Upanishad by "Arise, awake, having attained to the Great Ones, understand the Path". This implies a change in direction. We turn our faces to the Path that leads homeward. Under the world's eternal ways we grasp at the experiences of the material world, but the Now depends upon the fullness of self-surrender, a payment of debts overdue from the lives of grasping; a submission to the Divine within; a determination never to resent any unkindness or insult, for we are now learning to become a helper rather than one who expects help. Help certainly comes to us from the inner planes and the teaching we receive there shows that progress will consist in being not a hindrance to other people, but rather a wing, or if you prefer another symbol, a channel or a chalice. Progress of any kind will always mean a letting go of some outgrown method and a gradual accustoming ourselves to new methods. Stagnation, nationally or individually, arises from holding on to some form which, however useful in its own day, is now long outmoded.

After having realized that we are immortal and what is the real Self, Yoga is not complete until that Self is perfectly expressed in the outer, for we are all apprentices learning in the workshops of the great artists, poets and musicians of the

world. Poets have sometimes shown, as in Thompson's "The Hound of Heaven," that man is being continually pursued by the One Beloved Friend, and the various misfortunes which followed Job, as well as most of us, have been variously described in the Upanishad as an expression of "displeasure of the Higher Self," because man was not following the noble path of Immortality. Though the body is slain, the *Gītā* declares in its second chapter, the Self never dies, for He is unborn and eternal and remains until we have consciously put on the garment of immortality. What we call "dying" or "letting go," is a starting-point for a new development, the opening of new possibilities. Through many periods of history we seem to be carried along with what Plato called "the succession of events," then unexpectedly the past seems finished with, and we become consciously aware that the eternal is being manifested in the events around us. The "here and now" become the same as "there and now"; the infinite is seen in the finite, which is the mystery of the Incarnation. It is a happy experience to be divested, if only for a moment, of time and space, when we rise from the world of prejudices and perhaps are able joyously to smile at our ignorances of yesterday.

In a recent translation of the New Testament where Matthew gives his record of the Sermon on the Mount, of which the Beatitudes is the main part, the word "blessed" is given as "immortal". This gives a finely new meaning to all the Beatitudes, for those who are pure and "see God" are necessarily immortal; so must be "the poor in spirit"; so, too, they who are "persecuted for righteousness' sake"—they are immortal. The word is also related to the Grecian "Isles of the Blest" which were the Immortal Isles to reach which we must travel in and steer our own boats, and we will reach those immortal shores on which already are souls without number who have won their immortality.

Beatitude has also been translated as "lucky," so that the old verses would read: "Lucky are those who are pure in heart; lucky are those who are persecuted for righteousness' sake"; and it may be remembered that when the apostle Thomas believed because of the evidence of his eyes, Jesus gave a new Beatitude, which was addressed to those who had not seen but who yet believed. We are the "lucky" ones who can believe in spite of having had no physical-plane evidence. There are those who can affirm that they have seen God and we are blessed if we are able to believe them.

The peoples of all nations are calling for independence, self-determination, freedom, democracy, but it is spiritual freedom that all Bibles speak about. We can ignore the many technical terms and allegories as well as many of the historical incidents which often merely baffle, and see rather the record of the inner experiences of prophet and statesman, and that the great miracle was the transformation of wilful man into a joyous co-operator with the heavenly Plan. The only teachers who can help are those who have attained to immortal experiences and who with their mystical insight represent an authority that requires no outer organization to make it valid. A group of people, if transformed, could settle all the questions now put on the agendas of the many conferences in the world. Every period in history has been called, when it has passed, "an age of transition": there was the age when reason began to lose its sway; at other times when scientific materialism was giving way to spiritual interpretation; today again it is a transitional period wherein perhaps we are beginning to see the immortal in the mortal, beginning to see that we might gain the whole world, yet have to pay the price of oneself for it. Let us then be immortal and seek the central peace within the endless agitations of today.

The sense of an experience being real may be due to a variety of impressions received during childhood and later.

The waving tree in our old garden, or the contour of the Cornish coast, may have started a whole sequence of pictures. We may dismiss them later as imagination and even illusion, yet the tree and the coast were quite objective and gave us experience. In our interpretation of such experiences there may be the whole difference between insanity and a mystic's vision. Henry James, the American novelist, wrote :

Experience is never limited and never complete. It is an immense sensibility, a kind of huge spider's web of the finest silken threads suspended in the chamber of consciousness and catching every air-borne particle in its tissue. It is the very atmosphere of the mind; and when the mind is imaginative—much more when it happens to be that of a man of genius—it takes to itself the faintest hints of life, it converts the very pulses of the air into revelations.

We rarely can track down the many causes that have brought us an experience. The obvious cause may be related to a number of subsidiary ones and full notice would have to be taken of this fringe of the supposed original cause before we could accurately be sure that we can depend on the experience. We can easily be misled as to the springs which we think have brought us reality. Some poets have attributed their gift of word-forming to the remembrance of some hymn or Bible verse.

So many things may start an imaginative sequence but, as with our dreams, they should not be too readily regarded as illusions, for they are ultimately based on some objective reality. The proof of anything has to be in the same terms and of the same nature as that which it is hoped to prove, so that things of sight cannot be completely proved by the ear, but only by the appropriate organ, the eye. The evidence of love comes not from the response of any sense-organ but only from the quality of loving.

Poets have shown us the relation between the universe and ourselves, and almost in similar language Einstein, because of his deeply religious attitude, has shown us

scientifically how we are related to the worlds around us. A poem, like a scientific statement, may often be based on that experience which we call intuition, and is entirely opposed to any merely intellectual theory. That is why Theosophy is not only understood by clever brains, but even more so as a revelation to our "hearts". As Mr. Jinarājadāsa once said, a poem has its intellectual revelation but it is only true to us when we respond to it with an imagination born of refined emotion. Today this refinement is seen as essential to understanding the new civilization. War is only possible where the mind is overdeveloped and the heart underdeveloped. Where there is no real culture there is no consideration for humanity, no compassion. True culture is where heaven and earth meet, and the test of our having realized it is that the culture will be expressed in everyday life.

There has always been a distinction recognized between the two types of Nature poets, first, such as Wordsworth and Tennyson, who illuminate facts ; and second, such as Francis Thompson, who make facts illuminate an otherwise inapprehensible reality.

How many volumes of controversy have been concerned with creeds, and people have turned away from institutional religion because they could not accept the wording of some theological creed-maker. And yet, that creed-maker was trying to define an experience, such as the meaning of the Trinity. The objector may also have had some experience, but he dogmatically affirms that it cannot be described in the same terms as those of the creed-maker. The whole Christian Church was rent asunder, not even through the meaning of a word, but by the difference of opinion as to punctuation. The descriptions of creation, evolution and involution, as found in *The Secret Doctrine*, are as valid as any Apostles' Creed, for both are based on experience.

How many definitions there have been as to what is "the Church," but it is now generally recognized that so far as the Christian Church is concerned, it is not only what has been called "the Body of Christ, Universal and Catholic," but is also every humble edifice of stone and "ivied tower" to be found in nearly every village. If what we call a church is thought to be a body, it must be an organization which is a perfect channel, free of any obstructions of prejudice and selfishness, so that the Church, whatever its method of worship, may be a means of unobstructed communication between heaven and earth. To recognize this would mean, for example, that no earnest young Christian would be mentally harrowed as to whether his salvation depended on the amount of consecrated water or oil, or as to how it had to be applied. That great man, Sir Thomas More, who lived in the age of controversy said "the Catholic Church was Christ's *known* Church," and although intended to have a spiritual or mystical basis its usefulness must depend upon its *known* manifestation, that is, upon the outward activity for which the senses of sight and hearing were needed for its full apprehension. Though invisible, we yet can inwardly see the Church of Christ. The more we read about early Christianity and of such men as Clement and Origen, and of Synesius, we cannot but perceive that the teaching of their famous mystery schools was what today we call Theosophy. They spoke of esoteric records, and the facts of the universe were known to a great brotherhood of trusted agents. The experiences of these agents have come down to us as Theosophy. That these spiritual Knowers exist can be a matter of living experience today. Perfection is not a mere myth and we become aware of the Great Ones not by imitating them, or quoting them, but by continuing them.

As soon as one seriously begins to study the meaning of knowledge our tutor will cross-examine us to discover just

what we mean when we so glibly say "we know". Whether it be a piece of music or other work of art, what faculty within us is it that enables us to appreciate or depreciate the work? And we soon begin to realize that many of the criticisms we had previously offered were often little more than mere words; repetitions and plausible paraphrasing of impressions we had regarded as correct; even synonyms of someone else's judgment! "To know" some religious experience here means we are outside the sphere of scientific measurement. "To know" here is our deepest problem and when experienced yields our deepest satisfaction.

At a time when the truth of the Bible was being supported by the old manuscripts, Browning amusingly remarked how it would be if history were to find some mummy-scrap to declare there lived a Moses, and he went on to say that the human heart is the best proof. As that first man who stole fire from heaven can no longer doubt its existence, and as St. John, who once saw the Christ, could never afterwards forsake Him, so a truth, if grasped, must grow and grow till at last man knows what is worth while and what is Truth. Browning again helps us here when he shows that we so unnecessarily distress ourselves when we deny what once we knew to be Truth. If once we are sure that God is Love, Power and Perfect Justice, we need no second proof, no further confirmation.

Many poets and religious teachers have expressed the conviction that the direction they took would end in each of them becoming a Saviour of the world; and that conviction was overwhelming when it was the Self that chose the destiny. Even though the brain can offer no proof, the inner recognition or knowledge is a foreseeing of the result, according to the Law, of our past worship or study or service. Such causes upwelling from the past now constitute the certainty of the Self, and there is a meeting-place where the

Godward movement meets the manward one and controversy no longer holds sway.

We should never be concerned but rather encouraged when new barriers arise as the old decay, for "we are being saved from evasion of life's proof". To the old question, "Does God love?" we must hold the truth against the world, for "there needs no second proof with good gained for our flesh from any earthly source". We might go freezing for ages but give us fire, and "thereafter we judge fire at its full worth and guard it safe through every chance".

Mr. Joyce Cary has recently said that Kant taught him what was meant by the "autocracy of the will," and that the word "ought" gave a solution to the free-will problem, because although all action is determined, it is at least partly self-determined. If, therefore, man has the power to frame his own ideas, those ideas have entered into the stream of causation.

The sophist may scorn our myths, but if we have touched the gay wonder of fire, we know it as surely as when the soul receives the gift of Truth.

SIDNEY RANSOM

The riches of the Spirit, all the beauty, all the music, poetry, harmony and love contained in it, have to take objective shape and form on one plane or other, thus be delivered into all-embracing matter. . . . If each of us can be a spiritual lotus, we shall be able to fill the world with the pure fragrance of the Spirit, and diffuse in the minds and hearts of men a happiness and a hope not there at present.

N. SRI RAM

MIRACLES

By FRED MORGAN

NOW that it is common practice for our lecturers to travel by air and for their lectures to be tape-recorded and available to all Lodges, the Theosophical Society is rapidly becoming a more closely knit organization. Radio Theosophy also extends the intangible lines of contact, and speedy travel brings camp and convention activities within reach of greater numbers.

But along this line we have seen nothing yet. Within twenty years (and some of us by then will have no need of it) air travel will literally be something out of this world. Adyar and our various national headquarters in any part of the world will be only a few hours apart.

Within the same period of time science will have made our modern tape-recorders as obsolete as the crystal and cat's-whisker radio-set of forty years ago. A record on micro-tape of important Theosophical activities will be available to all Lodges by airmail and pass to and fro as readily as airmail letters do today. So it will be with personal correspondence as this miracle age of communication develops—instead of reading a letter we shall hear the voice with all that a voice can mean.

But all these aspects and considerations are truly the most superficial and, somewhat paradoxically, oppose the true direction of Theosophical thought and action. Most assuredly the emphasis on progress must be placed upon the subjective

rather than its opposite. Miraculously enough, the awakening of the subjective brings within the purview of our purpose miracles far beyond those which science can contribute.

But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.¹

Speaking of miracles, Theosophists should know more about the miraculous than most people, especially the miracle that is man.

But perhaps we are too close and too familiar with this miracle. Can it be that the Kingdom of God or Heaven has really nothing much to do with future lives or planes of Nature, or rounds and races, prophets and disciples; but rather has to do with the breath we breathe, the words we speak, the desires that urge us on, the love and hate, hope and despair, that are an immediate part of us? Out of the understanding of these things, out of the miracle that is man, as life presses close upon us, we may discover truth and liberation here and now.

Of course, all things have an affinity. But a way of life with plans and disciplines, ideals and Utopias, is more exciting than the lonely task of introspection—it fits the pattern of the past, it follows the grooves and perpetuates the personality.

At certain periods of evolution a way of life is a good thing. But we have been challenged by a swiftly moving wave of life to turn within, to offset the outward trend. We have been challenged to seek where there is no way, where there is no system, no discipline, no identity or pursuit, but just a becoming that embraces all.

It has been said so often and is so true that the individual is the key to man's problems. And there is nothing in life so intriguing and illuminating as being the impartial observer of ourselves in action or in thought. It is a beginning—and a humiliating one. We discover how tenacious is the hold of

¹ *Matthew*, 6. 33.

the past; how the personality springs to its defence; how ready is the tongue; how fickle the mind; how subtle are the motives that betray us.

The preservation of the self with all its vanities is the supreme factor that keeps us merely human. Were we as a Society quite closely knit by the space-consuming inventions of science, all would be spurious and vain, had we not related the deeper meaning of Theosophy to life as we experience it each passing moment of the day.

Unity we desire, but we want it in parts and personalities. We want the truth, but only the part of it that fits into our scheme of things. We want affection, but only here and there as befits our fancy. We want enlightenment, but upon our own terms.

Perhaps, when the desire to achieve, when the hope of liberation, when the accumulation of knowledge, the willingness to conform, and the attachment to things worldly or divine are recognized as ways and means to perpetuate the personality, we shall be closer to the truth and more vital as a Society and as its individual members.

The world is chaotic with ideas and action based upon a striving for security and the continuance of a way of life that is shallow and cruel at the roots. We do not wish to escape from this, but we wish to understand it *if* we have absorbed the meaning of the Ancient Wisdom. To understand it, we must be inwardly active, alert with an impartial observance, seeing with eyes that penetrate the source, and feeling deeply the heart-beat of a universe that pulses its way throughout all creation.

To understand the cause of chaos is the most difficult task in life. For immeasurable periods of time we have matched force with force and defended our sphere of separateness with uncompromising zeal. And now that we know the purpose of life, and would change the direction of our thought and

action, we are confronted with a past that has grooved deeply the avenues of consciousness.

An about-face is not easy. In a way we love the torments and illusions that have been a part of us for untold ages. We buckle on our armor and rally at the sound of battle. Silence and solitude are not quite welcome guests. We acknowledge their sublime parts but do not meet them with open arms. For hours upon end we will ardently discuss the nature of the universe in order to exhibit our wide learning, but to be silent, to be unobserved, to check the impulses that make us players on the stage of illusion is something for which we have little enthusiasm.

There lies the challenge—to neglect the outward show and become silent and observant partners. How close we are and yet how far away. How deep the water of the Spirit, but habitually the noisy and shallow stream proves too alluring and irresistible.

The gulf between Reality and illusion may be lessened by immediate and intelligent action; by an awareness of the individual's true relationship to all that surrounds him; by an unbiased appraisal of the cause of discord; by an understanding of the forces that make for separateness.

Science with its miracles brings us closer together in ways that have no deep meaning, but the miracle of man discovering himself touches the root of the matter and makes the mundane miracle not a menace but a boon to the outward progress of humanity.

FRED MORGAN

REVIEWS

Thoughts for Aspirants, by N. Sri Ram, fourth and enlarged edition, 1956, Theosophical Publishing House, Adyar, pp. 164, price: stiff board Rs. 3-8 ; cloth Rs. 6.

Among the many forms of writing that have held the attention of readers, one is the setting down of brief thoughts and observations. From the time of the Emperor Marcus Aurelius' *Meditations* to the present, books in this vein have had certain characteristics. The thoughts and observations are usually limited to a few sentences; and in many such books there is an absence of conscious reaching for effect. Without striving such books, then, possess a casual and intimate tone permitting the reader to feel himself close to the thought of their authors.

Inasmuch as the mind of man is destined to be a thing of light, his thoughts and deeds tell us the decline of its present opacity. We might consider a collection of a man's thoughts and reflections on the flow of life around him as fireflies randomly illuminating the dusk.

All of which leads to the new, enlarged edition of the little book under review. In the preface to

this edition the compiler says the sources for *Thoughts for Aspirants* are from Mr. Sri Ram's writings and unpublished notes. The compiler has grouped the selections into divisions with such headings as Self-Realization, Giving and Receiving, Freedom, the Art of Living, and the Master. In the present edition there have been added six more divisions.

If someone were to wonder what Theosophy does for a person, or, more correctly, what happens when a person works with the synthesis called Theosophy, this brief book could be called to his attention as an example of the impact of Theosophy on one man and his response to it. One observes on every page the spirit of understanding and charity.

This is a book to have by the bedside. In this difficult age it may well assist its reader in the stimulating task of enlarging and deepening his definition and understanding of life. S. D. BALLARD

The World Gospel Series, Volume 12: *The Gospel of the Prophet Mani*, by Duncan Greenlees, Theosophical Publishing House, 1956, pp. cc, 378,

price : wrapper Rs. 7-8 ; cloth Rs. 10.

Though there is only a casual reference in *The Secret Doctrine* to the struggle between the early Church and Manicheism, its fundamental doctrine of a warring dualism underlying all manifestation is discussed at length under many headings by Madame Blavatsky ; and likewise, scattered throughout Theosophical literature, are constant references to these "Good" and "Evil" or better called "Spiritual" and "Material" forces that are inseparably the "North and South Poles" of our existence even into the physical world itself. (Cf. pp. 305-07 with S.D. III 339-400, Adyar edition.)

Therefore, perhaps, the student of the occult traditions as presented by Theosophy would more easily understand the rich symbolism in which the Prophet Mānī clothed what seems truly to be a revealed and inspired treatise on the old theme of Cosmogogenesis and the long pilgrimage of involution and evolution of the Divine fragment, technically called by Theosophists the Monad.

The very Manichean scriptures have the ring and rhythm of some of the Occult Commentaries with which Theosophists are familiar. As for the Hymns, there is not only a striking resemblance to the mystic symbolism of the Gnostic hymns

but their ecstatic rapture would stir the devotee of any faith. Especially beautiful is the story of the way of Righteousness, in which the Soul illumined by Divine Light awakens to a knowledge of its divine origin and resolves, even as did the Prodigal Son, to cease from eating of the husks eaten by swine, and to return from the land of Darkness in which it has become entangled to the Father's Home of Light Ineffable.

The learned editor has made a comprehensive collation of the fragments remaining of this teaching which lived almost a millennia of years despite the persecution by other faiths in the East and West alike.

If for no other reason, this faith deserves reverence for the lofty ethical standards upheld by its followers. Purity, gentleness, harmlessness, tolerance, forgiveness, these and many more were the virtues shining forth in the disciples of Mānī. Whether of the highest grade, the Elect (Sannyasis), or the Hearers, they all followed the laws of asceticism, loving detachment and service to all life, for they saw in all forms the ensouled light. Pity and sincerity was the dual keynote of the Manichean moral code.

Devotion unbounded was rendered to God, and His divine Messengers, foremost of whom was Jesus. He was apostrophized not only as the Eternal Sacrifice, the Life and

Light of the World, the Path, the Healer, the Dawn, the Vine and the Living Wine, but also as the Mother and Divine Maiden, for in the regions of the Highest there is no sex-differentiation.

Mānī acknowledges among the "Messengers" Seth, son of Adam, Zarathushtra, the Buddha and the Christ. We also have references to Hermes and Plato as Messengers to Egypt and Greece. He contrasts the fact that while he himself wrote his revelation, the teachings from Zarathushtra, Buddha, and Christ are only oral tradition. Also that he himself had travelled widely, while his predecessors had remained within their localities. He gives as the mark of a Messenger, his gentleness, austerity, beauty, wisdom, and changing form, and says that the work of a Messenger is an interior one. The teachings of Mānī and his disciples penetrated the known world. The editor believes "the materials, woven afresh in a new pattern by the inspiration of the Prophet, were certainly drawn from his own background—in Mānī's case from the dualism of Zarathushtra, the esotericism and asceticism of Gnostic Christianity, the legends of Chaldean paganism and Mandeian ritual, the harmlessness of Jain and Buddhist, the lofty ethic of the Sermon on the Mount".

The book itself has a scholarly arrangement and an excellent

format. First a preface states the origins of the work and sources thereof, followed by a biographical introduction—the story of the Prophet is both inspiring and pathetic in its tragic outcome. Then the Prophet and his work are evaluated, tracing the spread of the Manichean religion century by century, from the third to the thirteenth centuries—a fascinating narrative. It is shown that even though exoteric Manicheism died, it still permeates the practices and scriptures of many faiths. Then follows a descriptive listing of the Books of Mānī, and in a brief Catechism the editor sums up the principal tenets of the faith in which appear the teachings of reincarnation, the life after death, and the liberation of the soul. A synopsis precedes the textual chapters. Finally comes the collated cento text with copious footnotes, and a summary of the essence with the occult interpretation of the teaching at every chapter ending. These chapters include the Myth of the Soul, the Powers of Heaven and Hell, the Church of the Light, the Way of Righteousness, the Liberation of the Light (a chapter on Death), the End of the World, and an Epilogue. Appendices of other scriptural Manichean fragments include also the "Anathema against Manicheism" from the Church of Rome. There is an index under fourteen subjects and a bibliography.

This book is of the series that binds together World Gospels or Messages of Good Tidings, telling the God-story and the possibility of man directly knowing and attaining his Divinehood—the primary message of Theosophy itself. We note that though this is Volume 12, fifteen more volumes are to come, including a synthesis called “The World Gospel”—truly a valuable Library on the Unity of all Faiths, the second emphasis of Theosophy.

A. P. SITTAA DEVII

Ten-Minute Talks on Theosophy, by E. Marion Lavender, M.A., L.L.A. (Hons.), foreword by the Hon. H. G. R. Mason, Q. C., M. P. Published under the auspices of the New Zealand Section of the Theosophical Society, price 6s. 6d. posted.

In this book the author exemplifies that in the philosophy called Theosophy there is great diversity of topics and of their applications; and there is broad freedom within the Theosophical Society in which all members may work out the fact of Universal Brotherhood in the sides of life that attract them.

As the writer hopes, it should indeed form a suitable base for keen discussions. For it may be said to embody a practice of Theosophy, dealing with situations where many people have lost the sense of vision. For instance, the talk on “Economic Changes” traces a series of causes

and results where, if a true basis has been found, a place for work could be outlined, avoiding mistaken attitudes, and giving a possible note of optimism for the future.

A variety of subjects are dealt with in a thought-provoking manner that will arouse seekers to search for their own answers to the queries raised.

Their approach may be useful to the newcomer to Theosophical ideas as well as to those who read casually, offering as it does much scope for inquiry.

It is evident that the writer has special interests, for three or four themes are strongly stressed, so that by reading another talk of allied nature the reader may dig more deeply.

The swift style, with the argument of each talk carried through logically to a conclusion, that may be inspiring, gives ease in reading.

One might add that the repeated reappearance of underlying key-notes, marking the author, gives a pleasing unity to the whole.

With all these comes the impression that, as we awaken to this new sense of values, with mind and heart open, the sweet strength of intuition flows into us and from us, and lightens the path, and through all these mankind may rise to a joyous fulfilment of itself in expressive work.

BRIAN DUNNINGHAM

SUPPLEMENT TO THE THEOSOPHIST

JANUARY 1957

FINANCIAL STATEMENT

The following receipts from 1st July 1956 to 30th November 1956 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in England	1955-56	£124-2-8	...	1,648	13	9
” Brazil		\$131.50	...	620	8	0
” Br. E. Africa	1953-54-55	£23-5-6	...	303	6	0
” Central America	1955	\$23.00	...	107	0	0
” U.S.A.		\$2007.49	...	9,537	9	0
” Canada	1956	\$103.96	...	503	1	0
” Finland	1955		...	315	0	0
” Southern Africa	1955	£17-19-0	...	238	8	0
” Uruguay		£10-0-0	...	130	13	6
” West Africa		£2-12-0	...	34	5	0
” Scotland		£14-17-0	...	197	5	0
” Venezuela		\$23.00	...	107	5	0
” Puerto Rico		£4-3-8	...	55	6	0
” Columbia		\$28.00	...	133	2	0
Canadian Federation		\$48.23	...	227	15	0
Singapore Lodge		£0-15-0	...	9	13	0
Lodges H.P.B. and Evolucion, Peru,	1956	\$13.00	...	61	6	0
Lodge Paz y Amor, Peru	1956	\$10.00	...	47	3	0
Lodge Paz, La Paz, Bolivia	1956-57	\$10.00	...	47	3	0
Penang Lodge, Malaya			...	116	1	0
Mr. K. Thiruchelvam		£0-11-0	...	7	1	0
Dr. Gustavo Martinez	1956-57	£1-5-0	...	16	6	6
Dr. K. J. Kabraji			...	13	5	0
				14,483	7	9

DONATIONS (GENERAL)

			Rs.	A.	P.
Lodge Sophia, Cienfuegos, Cuba	\$24.00	...	113	10	9
Cuttack Lodge		...	6	0	0
Legacy bequeathed by the late Miss J. E. Severs	£500-0-0	...	6,643	9	6
Mrs. Kamala Trilokekar, Adyar		...	5	0	0
Mrs. O. R. Blakey, Tulsa, Okla.	\$10.00	...	46	12	9
Mr. G. M. Kolhathan, Ahmedabad		...	10	0	0
Mr. Baijnath Bhargava, Varanasi		...	10	0	0
Dr. Sven Eek, Los Angeles	\$30.75	...	146	5	0
Anonymous, through Mr. M. Subramaniam		...	150	0	0
Sri Ratilal and Srimati Kantaben Bhatt, Surat		...	5	0	0
"A Friend" in Vienna, through the President	£1-0-0	...	13	4	0
Señora Teresa Marquez, through the President		...	174	10	0
Mrs. S. M. Desai, Indore		...	35	0	0
Mrs. Ann E. Warwick, Calif.	\$4.00	...	18	11	6
Mrs. Julia E. Johnsen	\$5.00	...	23	6	6
Mr. M. N. Tolani, Jaipur		...	100	0	0
Dr. K. J. Kabraji, London		...	125	0	0
Anonymous	£1-10-0	...	19	8	0
			7,645	14	0

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
The T.S. in Australia	A£14-10-0	...	153	9	6
" Finland		...	616	0	0
" Scotland	£8-4-3	...	109	5	0
" The Netherlands	£10-11-4	...	139	8	3
Canadian Federation, Vancouver	\$75.00	...	353	5	0
"A.M.K.B."		...	100	0	0
Dr. K. J. Kabraji, London		...	125	0	0
			1,596	11	9

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	A.	P.
The T.S. in Mexico	\$82.52	...	385	13	0
" Southern Africa	£105-7-2	...	1,399	10	6
" America	\$132.00	...	627	9	9
Legacy bequeathed by the late Miss J. E. Severs	£500-0-0	...	6,643	9	6

Rs. A. P.

East London T. S., East London, South Africa					
	£2-0-0	...	26	4	0
Mr. Hermeregildo Munoz, San Juan		...	261	4	0
Mr. V. W. Samudra, Amraoti		...	25	0	0
Mr. K. N. Ramanathan, London		...	80	0	0
Mr. Baijnath Bhargava, Varanasi		...	10	0	0
Anonymous, Switzerland, through the President		...	300	0	0
Mr. S. Ojack, through the President		...	236	0	0
Anonymous, through the President		...	30,000	0	0
Mr. V. C. Rajagopalachari, Vellore, through Mr. S. G. Venkataramanan		...	15	0	0
Mr. Ballubhai M. Desai, Surat		...	12	0	0
Mrs. Dorothy A. Anderson, Rock Cliffe, Ontario, Canada	\$25.00	...	120	10	0
Dr. K. J. Kabraji, London		...	125	0	0
			40,267	12	9

RAJA COMMEMORATIVE FUND

			Rs.	A.	P.
The T.S. in Australia	A£25-4-6	...	267	10	3
" Burma		...	1,042	8	0
Mr. A. Tavera Garcia, Bangalore		...	125	0	0
Mr. Jeremy G. Beattie, Cape Town	£2-12-6	...	33	10	0
Miss Maud Otis Kimball, Ojai, California	\$5.00	...	23	12	0
Mr. Baijnath Bhargava, Varanasi		...	10	0	0
Dr. K. J. Kabraji, London		...	125	0	0
			1,627	8	3

FAITHFUL SERVICE FUND

			Rs.	A.	P.
The T.S. in England	£75-0-0	...	996	0	3
Anonymous, Switzerland, through the President		...	30	2	11
Anonymous, through the President		...	47,970	0	0
			48,996	3	2

PRESIDENT'S TRAVELLING FUND

			Rs.	A.	P.
The T.S. in Scotland	£6-3-9	...	82	5	6
Regional Committee of the T.S. in U.K., Ireland and Europe	£25-0-0	...	331	5	0

			Rs.	A.	P.
Mr. O. R. Blakey, Tulsa, Okla	\$10.00	...	46	12	9
Mr. Baijnath Bhargava, Varanasi		...	10	0	0
Mr. V. C. Rajagopalachari, Vellore		...	50	0	0
Mr. S. H. Vaswani, Adyar		...	1	0	0
			521	7	3
GARDEN OF MEDITATION					
Anonymous, through the President		...	200	0	0
THE SCHOOL OF THE WISDOM					
Dr. K. J. Kabraji, London		...	125	0	0

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

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

Dr. Arundale's Birthday Commemoration

The birthday of Dr. G. S. Arundale, President of the Theosophical Society from 1934 to 1945, was celebrated in the Headquarters Hall on 1st December at 8.00 a.m. Miss Emma Hunt, Recording Secretary, who referred to the occasion as one of the Society's Remembrance Days, related some interesting personal experiences of her association with Dr. Arundale.

In speaking of Dr. Arundale as she had known him through his writings, Mrs. Mary G. Patterson

said he was a great Theosophist who contacted Theosophy in his youth and joined the London Lodge of the Society at the age of 17. In 1902 Dr. Arundale met Annie Besant, who became a life-long inspiration in his life, and later came to India to help her with educational work. His contribution to Theosophy might be classified under four headings: his work for education; his revival, with Srimati Rukmini Devi, of Indian art; his writings on symbolism; and, as President of the Theosophical Society, his emphasis on freedom and friendship.

Dr. C. R. Kamath, who had known Dr. Arundale as a teacher and a friend, gave some interesting reminiscences, and spoke of Dr. Arundale's capacity to identify himself as a citizen of whatever country he lived in. He was never partial. As an occultist he had unique experiences. His aim, as President of the Theosophical Society, was to present "Straight Theosophy".

The meeting closed with offerings of flowers in remembrance.

The School of the Wisdom

The first term of the School of the Wisdom closed on the 7th December after nine weeks' intensive study of the principles of Theosophy. The special theme stressed throughout was the evidence of the underlying laws of Nature to be found in each portion of the programme studied.

Great emphasis was placed on co-ordinating and integrating the various Theosophical subjects into one comprehensive whole—linking each step of the work to previous lessons and to laws already presented. From the first day's discussion on the Absolute and the Unmanifest to the last on the Path of Occultism, the unity of the One Life and man's place therein was found running like an unbreakable thread through the pearls of new understanding and deeper realization gained by each student.

The School was fortunate in having Mr. Rohit Mehta, General Secretary of the Theosophical Society in India, as lecturer during the morning sessions of the final week of the term. Mr. Mehta gave five very enlightening talks on *The Voice of the Silence*, dealing especially with Fragment I of this work.

It was agreed by all who participated that the afternoon sessions devoted to speech work, book reviews, and discussions on the problems of Theosophical Lodge work, constituted a great factor in fostering a closer brotherly spirit and in building a group consciousness among the students.

In addition to the School sessions, short trips were made to places of interest in and near Madras, and a longer journey to visit the ancient rock carvings and temples at Tirukkalukundram, Mahabalipuram and Conjeevaram.

The students look forward to participation in the 81st International Convention at Adyar and will resume the School of the Wisdom in the second term on the 7th January 1957.

*Dalai Lama and Panchen Lama
Visit Adyar*

During their stay in Madras, Their Holinesses the Dalai Lama and the Panchen Lama of Tibet, who are in India as guests of the Government for the celebration of

Buddha Jayanti, came to visit Headquarters. They were accompanied by a party of about sixty fellow countrymen.

Arriving from Kalākshetra, the distinguished guests were first taken to the Banyan Tree and from there to the Headquarters Hall, where officers of the Society received and garlanded them and members and residents witnessed and enthusiastically supported the welcoming.

The Dalai Lama and the Panchen Lama were shown through the Adyar Library, with its unique collection of old manuscripts, and then visited the Buddhist Shrine and the sapling of the famous Bo Tree at Gaya, planted opposite the Shrine in 1950, and now a tall tree.

This is the first visit by the Dalai Lama and the Panchen Lama to India, and it was a great privilege and honor for members at Adyar to participate in this function at Headquarters.

Israel

In his annual report for 1955-56, Mr. Hans Zeuger, Presidential Agent for the Theosophical Society in Israel, writes as follows:

After having learnt the very gratifying news that the work of the Theosophical Society is once again active in Egypt, we availed ourselves of the opportunity offered on the occasion of our Annual Meeting in Tel-Aviv, on the 2nd November, of sending thoughts of

good-will, peace and friendship to our brethren in Cairo.

The outstanding event of the year was the establishment of a third Lodge in Israel, this time in the Holy City of Jerusalem, on the 12th June 1956. The international character of the Society in Israel is indicated in the countries represented by the founding members of this new Moriah Lodge—Iraq, Morocco (France), U. S. A., Roumania and Austria.

Fortnightly meetings for members and friends have been held at Covenant Lodge in Tel-Aviv, and White Lotus Day was celebrated with piano recitals and readings from *The Bhagavad Gita*, *The Light of Asia* and the *Old Testament*.

An appreciative article introducing Theosophy to the Israeli public for the first time on a large scale, appeared in one of the local German newspapers; this resulting in a number of letters from the public and some valuable contacts.

The Library is increasing steadily and the circulation of books amongst members and interested people is very frequent and intensive. The valuable and much appreciated gift of a complete set of Colonel Olcott's *Old Diary Leaves* was received during the year.

Mitteilungsblatt, the Theosophical news bulletin in Israel, has recently reappeared after a year's interruption in publication.

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>Theosophisk 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>Theosophia</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 León	P.O. Box 365, Habana	<i>Revista Teosofica Cubana</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi</i> .
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mr. I. G. Milford-Barborton	P.O. Box 2284, Cape Town	<i>The Link</i> .
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>Theosophical News and Notes</i> .
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarité</i> .
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<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	Bjørnslettve. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift</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.	Huabide 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> .

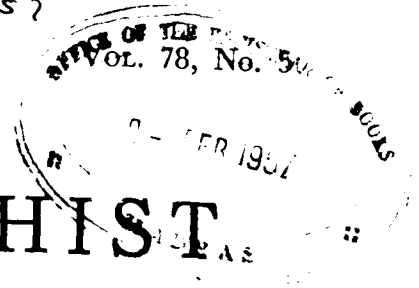
* No Section; Lodge only.

1920	Argentina	..	Señor Enrique O. Gossweiler.	Casilla Correo No. 233, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina.</i>
1920	Chile	..	Señor Ricardo Michel A.-P.	Casilla 3003, Santiago	..	<i>Fraternidad.</i>
1920	Brazil	..	Tenente Armando Sales	Rua Anita Garibaldi 29, 11 ^o andar, Sao Paulo	..	<i>O Teosofista.</i>
1921	Iceland	..	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..	<i>Ostis.</i>
1921	Portugal	..	Mr. Felix Bernudes	Rua Passos Manuel 20, Lisbon	..	<i>Theosophical News and Notes.</i>
1922	Wales	..	Miss E. Claudia Owen	10 Park Place, Cardiff	..	<i>Revista Teosofica Uruguayana.</i>
1923	Poland	..	..	..	..	<i>Heraldo Teosofico.</i>
1925	Uruguay	..	Señor Mario Rachaeli	Palacio Diaz, 13 de Julio 1333, Montevideo	..	..
1925	Puerto Rico	..	Señora Esperanza C. Hopwood	Box 8774, Fernandez Juncos, Santurce	..	..
1925	Rumania	..	..	..	..	..
1925	Yugoslavia	..	..	..	..	..
1926	Ceylon	..	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	<i>The Plinoma.</i>
1928	Greece	..	Monsieur Kostis Melissaropoulos	3 Ediniks Trapezis Square, Filothei, Athens	..	<i>Theosophikon Deltion.</i>
1929	Central America	..	Señor Miguel Monge Echandi	P.O. Box 797, San José, Costa Rica	..	..
1929	Paraguay	..	..	..	..	<i>The Lotus.</i>
1929	Peru	..	Dr. Benito F. Reyes	P. Florentino Corner Iba Streets, Quezon City	..	..
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. Yeung	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	Viet-Nam	..	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	..	..
1953	Venezuela	..	Señor Pablo Bonilla T.	Apartado 2907, Caracas	..	<i>Dao Hoc.</i>
1956	West Africa †	..	Mr. K. Brakatu Atoko	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; Clarté; Adyar.*
Canadian Federation (attached to Headquarters): .. Miss Joan S. Morris .. 1786 Broadway West, Vancouver, B.C. .. *The Federation Quarterly.*

FEBRUARY 1957

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



PRESIDENTIAL REPORT

By N. SRI RAM

AS I was reading the Annual Reports for the year 1955-56 from the General Secretaries, the Secretaries of the Federations, and the Presidential Agents, I was struck by the following from Israel, which I reproduce here, because it reflects so beautifully the spirit which should characterize the attitude of Theosophists everywhere. Says Mr. Hans Zeuger, the Presidential Agent:

After having learnt the very gratifying news indeed, that “the work of the Theosophical Society is once again active in Egypt,” we availed ourselves of the opportunity offered on the occasion of our Annual Meeting in Tel-Aviv, on the 2nd November 1956, of sending in common meditation—via Adyar—our profound thoughts of good-will, peace and friendship to our brethren in Cairo, hoping that Egypt and Israel may soon be drawn together in a spirit of forgivingness, unity and co-operation, now that the light of Theosophy is shining there again in full measure.

What does it matter to a true Theosophist whether he is an Israelite or an Egyptian, an Indian or a Pakistani? He should be able to view all matters from a standpoint which rises above these distinctions, a standpoint from which what is good and true on every side is brought into a common focus. It may be thought by some: This is too difficult, too much to ask of an ordinary human being, who must have his allowance of such satisfactions and successes, whether as an individual

or as a member of a national group, as will give him a sense of his own individuality, his distinctiveness. In other words, to put it bluntly, his separateness, his egoism.

But from the standpoint of Reality, we are most individual—and this is the true individuality—when we least think of ourselves. It is an individuality, a natural expression, in which one is just distinctive without being conscious of distinction, as the oak or date-palm is distinctive, without wanting to be distinguished. If Theosophists are not going to be different from the masses of people in every country, who like to feel that they are superior to all others, whether because of race, caste, religion, their particular philosophy, wealth, fashion, or what not, then we cannot hope for a condition radically better than the present, for a new age, a new cycle. A new cycle will not come into being, in any real sense, except through the minds of individuals. There may be a co-ordination in the complicated process we call evolution between its mental, physical and physiological aspects, but any real change for us in the human stage has to come through a change of heart for which we ourselves are primarily responsible.

It is that change which is aimed at in the First Object of the Theosophical Society. If we are really Brothers in spirit, which is more than being brothers by blood or by any external tie, your welfare must be precious to me and vice versa. The sole criterion for any decision, for any disposition of affairs, is the happiness of the people concerned. To realize this is to rise to a height above the pairs of opposites, whether in race, sex, caste, creed, color, or any political or national denomination. Especially at present when there are such acute conflicts in the field of human living, the best service that a Theosophist can render is that indicated by the First Object of the Society. This is done not by merely using the word Brotherhood but by illustrating in our lives, which means

first in our thinking, the profound importance and meaning of a brotherly relationship with others, which is the only true relationship.

The Report on the work of the English Section from Mrs. Alice L. Berry, who has succeeded Mr. C. R. Groves as General Secretary, speaks of problems facing our Society as a result of several other bodies teaching Theosophy, each along its own lines, and particularly the appeal of various psychological groups with such doctrines as "dianetics," "scientology," and so on. It seems to me that such developments are inevitable because of the wide diffusion of Theosophical ideas—the very ideas which were scoffed at in H. P. B.'s time as so much unscientific nonsense—the increasing interest in psychological problems due to the intensification of a mental age struggling to overpass its barriers, and the tendency of people everywhere to create an organization for every pet idea which they regard as especially their own. In this world market, with so many booths and stalls, each peddling its wares, what is our own particular mission? I use the word "mission"; but it is much more a commission or duty laid upon us. What is our dharma?

It is really for each member who is thoughtful to consider it carefully for himself. But it seems to me that the motto of our Society in the Samskrit words indicates the answer. The words may be translated thus: There is no dharma superior to Truth. Our dharma, our proper function, is to express this Truth, which is the truth of all things, of life and Nature, of what is and what takes place. Mr. Gosta Lindström, the new General Secretary for Sweden, says in his Report, that because Theosophy has so many different aspects they have thought it useful in the Swedish Section to prepare a booklet for enquirers expounding Theosophy from different points of view. This is an excellent idea, which brings out the fact that Truth, though one in its essence because of its being

the very nature of the one all-pervading Spirit, is manifold in its expressions.

The Second Object of the Society calls for all-round study in order that we may find the common ground for these expressions. The human consciousness being like a funnel opening inward or outward according to the way in which we look at it, there are different ways in which it unfolds at different points, and different expressions of Truth. All of them, which make the totality of Truth, come under the term Theosophy.

Our dharma is to express the Truth, which is fundamentally the truth of the Unity, in such ways as we can and as will help those with whom our lot is cast, to see a little more clearly into the true significance of things. This depends on life, on its purity and its flow, rather than on any self-centred attempt to advance and achieve something for oneself. Our aim in the Society is to form a nucleus of Universal Brotherhood. A cell or a nucleus is not a mere structure, but a life. It is a constitution for the flow of life, of the forces inherent in it, and life flows most beautifully, most efficiently, when it is perfectly related to all other lives. As I see it, Brotherhood means just this relationship which subjectively is a certain understanding, a communion with all that lives, and more objectively, co-operation with others, giving rise to an increasing harmony.

We do not need to compete with any other body. Any idea of competition will deflect us from our path, from that Truth which we should seek to express, unmixed with any element that seeks to attract by meretricious aids, by any cloak of authority, or by appeal to those weaknesses in people which are the main obstruction in them to the perception of the true as distinguished from the false. What is most needed in our Society is not more of such knowledge as others can give, nor any revelations to which there is no end. not

anything which caters to sensation and curiosity, but something beyond all this, which is Life and Truth, realizable within ourselves. Psychology, as any other study, is good in itself, if it results in a better knowledge of oneself, a better guidance for life, but not any practice which strengthens the illusory psyche, the entity which feeds on pleasant reveries and is eager all the time to satisfy its ambitions.

If, as says H.P.B. in *The Key to Theosophy*, Theosophy is a doctrine of pure altruism, the highest aim for any of us, as well as the only way to gain true understanding, is selflessness in thought and action. In our studies, as in life, there are many things that present themselves, and we need that understanding, that pure discrimination, which will enable us to evaluate each thing in its proper place.

A number of Reports refer to the fact that there is a lack of good lecturers, especially in the smaller Sections. No doubt there is; to some extent this can be remedied by one Section helping another, but it is not easy to produce good lecturers, because to speak on Theosophy is not the same as speaking on any other subject. It is not possible to train anyone as a lecturer on Theosophy unless he knows what Theosophy is, not superficially by merely reading up the books, but by knowing the deep significance of what he can learn from books and what he can learn from life. What we may find in any book is but a stepping-stone to a discovery that we have to make for ourselves. It is a discovery of Law, Purpose, Organization and Process on the one hand, commingled on the other with Life, Love, and every beautiful response that can be evoked when we are sensitive enough to the contacts and the events that take place.

I have no doubt that our Society is sufficiently well set in the right direction, and sufficiently strong in the devotion and earnestness of many of its members, to go forward from where we are, according to the hopes and the plan

of its Founders, a plan which must be more of a vision of possibilities than any rigid text incapable of addition or modification in a world that has been changing at a breathless and revolutionary pace.

An important event of the year was the holding of the European Federation Congress from September 8 to September 15 at Baden near Vienna. There were some 327 delegates present, coming from 21 countries. I was there on my way back to Adyar from South and Central America and was happy to preside over the gathering. We were all glad to meet in Baden because of the fact that Austria had only recently gained complete freedom from the occupying Powers who had been in control since the close of the last World War, and the Austrian Section needed just the help that could be given by the Congress. The central theme of the Congress was the Rise of a New Cycle. There were a number of speakers, including myself, each dealing with it in his or her own way. Besides these lectures and other meetings, such as one to consider the work of the Theosophical Research Groups in England and Holland, and another to explain the work of the Theosophical Order of Service in Europe, there were a number of Discussion Groups into which the delegates divided themselves. The meetings of these Groups, of which four were conducted in German, two in English and two in French, were voted an unqualified success by all who took part in them. Each delegate, as a member of one or other of them, was thus an active participant in the proceedings of the Congress, making his own contribution to it, instead of being only a passive listener to speeches, however excellent. The success of the Congress was due largely to the efforts of our Austrian workers, headed by Mr. and Mrs. Fritz Schleifer, and also Mr. van Dissel, the European Federation Secretary, and his co-workers in the European Federation Council and Committee.

Mr. James Perkins, National President of the Theosophical Society in America, speaks of 1956 as an "extraordinary year" in its annals, because of the nation-wide interest in Reincarnation roused by the publication of the book *Bridey Murphy* purporting to give details of a past incarnation of a person now living in the United States. This has resulted in many inquiries both at the National Headquarters at Wheaton and at other centres of Theosophical activity throughout the country. Naturally this has called for an increased effort on the part of the departments at Headquarters as well as the lecturers and Lodge workers to meet the demand for information not only on Reincarnation but also on other subjects connected with it. Mr. Perkins himself delivered with much success a series of lectures on Reincarnation in Chicago and later in other cities. In the United States the activities are carried on on a highly organized basis. Besides regular lecturing in the different parts of the country by lecturers sent out from Headquarters, special attention is given to areas where either there are no Lodges or the Lodges are weak and struggling to maintain themselves. This "Spotlight" activity, as it is called, is a concentration for the time being of the strength of the Section on a selected area. I might here mention that Mr. Felix Layton, who was at Adyar for a number of years, and Mrs. Layton are at present engaged in this particular work. The Section is also developing on a big scale a system of radio broadcasts, by which Theosophy can be carried to many homes which would not otherwise be reached. Material has been supplied to Lodges in 29 cities for over 657 broadcasts, and an increasing number of Lodges are extending their broadcasts, we are told, over the entire year. Obviously, this method of propaganda, while it cannot entirely take the place of lectures, informal talks and discussions, in which there is direct personal contact between listener and speaker, is bound to assume increasing proportions not only in the United States

but also in every other Section. Gradually we might develop a system of mutual help among the various Sections in the matter of radio broadcasts as well as tape-recordings of speeches that can be used for Lodge programmes.

Because of the European Federation Congress, there were no regional summer schools this year in the German and French regions, says Mr. van Dissel, but there were other summer schools, among them a British and Irish summer school at Swanwick and the summer school at Gammel Praestegaard in Denmark. Such gatherings under one name or another—study camp, summer school, week-end retreat and so on—are becoming increasingly a feature of Theosophical work all over the world.

Among the various Sections India has the largest membership. It has now over 6,800 members. The year 1956 has been notable as being the 2,500th year after the passing of the Lord Buddha, and there have been celebrations all over the country in which our Lodges and members have participated with very special interest.

India is a country where many Lodges have buildings of their own in which they can meet and where they can maintain a Theosophical Library for use by members and the public. Not infrequently, I might say in passing, the care of these buildings and the use to which they are put create problems for the Section. Nevertheless, I suppose one must concede that it is a good thing to have grounds and building which can be exclusively used for Theosophical purposes and where it is possible to build up a favorable atmosphere as well as other more tangible facilities for Theosophical work. For long, Delhi, the capital of India, had lacked such a centre but during the last year, thanks to the efforts of our members there, it has been possible to build a Lodge hall with adjoining rooms on a small site in one of the extensions of the city, and it is now ready for use. The foundation for it was

laid by the President of the Republic, Sri Rajendra Prasad, in April 1956, at a meeting in which he made a highly appreciative reference to the work of Theosophists in India.

It is a far cry from Delhi to Sao Paulo in Brazil, where thanks to the business capacity of the General Secretary, Señor Armando Sales, and his devoted efforts, it has been possible for the Section to establish itself in premises of its own, consisting of two adjoining floors in a big building in the heart of the city. I had the pleasure of speaking in this place a number of times while I was there in May.

It is not possible for me to refer here to each and every country where the Society is active; so I mention only some, but in all of them, except where the activities are under suspense, that is to say in the totalitarian countries, the work goes on, thanks to those faithful members who carry on day by day, spreading the message as they can, and the Lodges which keep the Theosophical Society alive and alight, diffusing its radiance.

In Germany they have had "a successful year". In Indonesia the membership has increased appreciably. From the Netherlands comes the report that "public interest in Theosophy is growing"—which does not mean that the number of members is increasing correspondingly. There are many people who are attracted by Theosophical ideas and even influenced by them, but for one reason or another do not think of joining the Society. I had unusually large audiences in South and Central America during the months I was there and those present seemed to be quite interested in what I had to say. Yet I do not expect more than a very few of them even to consider becoming members, because of the strongly Catholic atmosphere in those countries. If our main object is to help those whom we can reach by what we say and do, we may be content if this object is achieved to a greater or lesser extent. Those who want to join the ranks of the helpers, and share the burden of the work, will do

so when the spirit moves them. The Society has grown so widely throughout the world that if there is some slackness in one part of it there is activity in others. There was "great activity" in Iceland, says Mr. Gretar Fells, who has just retired from the post of General Secretary after 21 years in that office. From Venezuela, the youngest of the Sections, the General Secretary, Señor Pablo Bonilla, sends the cheering report that they have had "many new members". Similarly, Mr. Ricardo Michell, the new General Secretary for Chile, another small Section, speaks of public attendance in larger numbers at Theosophical lectures.

A considerable amount of good work is done in a number of Sections by the distribution of Theosophical leaflets and even booklets. I referred to this last year but wish to mention here that in Viet-Nam the Section, which has only 393 members, is distributing free of cost no less than 5,000 copies of *At the Feet of the Master* translated into Vietnamese and 2,000 copies of a booklet entitled *Practical Theosophy*.

An interesting event, which seems to hold much promise for the future, is the formation of a West African Federation for which the Charter was issued on 1st January 1956. The Federation includes four Lodges and five Centres, all of them enthusiastic and active. It has already held a summer school at Nkawkaw, which is described by the Secretary of the Federation as successful "beyond all expectation". Evidently because of the paucity of experienced members in these Lodges and Centres, any difficult points arising from their studies are referred to the Organizing Secretary, so that he has not only to organize but also to instruct. Another Federation was formed, during the year, for Malaya and Singapore, with Dr. C. H. Yeang as the Organizing Secretary. It received its Charter on 1st October 1956.

After a long period of Theosophical inactivity once again a Lodge has been formed at Cairo in Egypt with the name

Hikmet El Kadima, with Mr. Zaki Awad as President. It is to be hoped that this fresh beginning will prove successful, and the Lodge will grow into a steady movement, shedding on all those who come under its auspices the calming and harmonizing influence of the Wisdom, particularly needed amidst the agitations of that region.

While I was in Peru I found that the Section was in a somewhat disorganized condition due to various causes, and there seemed to be no way of re-establishing it on a proper basis. Therefore, with the consent of all the members whom I could meet, I decided to suspend the Section for a time, withdrawing its Charter. Though this was regrettable it seemed to be the only course to take, but I am sure there will be a Peruvian Section ere long, because there are so many earnest Theosophists who highly value their membership of the Society. In the meanwhile the existing Lodges—there were only three of them in good standing at the time—have been allowed to affiliate themselves directly to Adyar.

The Theosophical Order of Service is active in all the countries mentioned by me last year. There is much humanitarian and public work which either Theosophical Lodges or individual members carry on apart from the Order as such.

I was for five months away from Adyar during the year, mainly on a tour of the South and Central American Sections. I was accompanied on this tour by Señor Alfredo Puig, Jr., of Havana, Cuba, who not only translated me into Spanish with a readiness and accuracy which elicited the admiration of the audiences, particularly those who knew English, but also helped me personally in every way possible, including the obtaining of visas and the ordering of meals at hotels and restaurants. We visited Puerto Rico, Venezuela, Brazil, Uruguay, Argentina, Chile, Bolivia, Peru, Colombia, Panama, Costa Rica, Nicaragua, El Salvador, Guatemala and Mexico. After Mexico I went on to "Olcott," the Headquarters of the

American Section, for a few days before proceeding to London, Paris and Baden near Vienna. On the way to Puerto Rico from India I stopped for two days at Athens, and also at Paris where they had arranged to hold the French Section Convention just at that time in order that I might be present and meet the delegates.

Mr. Geoffrey Hodson has made another extensive tour in the United States and Canada, arriving at San Francisco in time to take part in the National Conference of the American Section which was held there during the last week of November 1955. Such a Conference has been held during the last two years, somewhat on the lines of the Annual Convention, especially for the benefit of members who are not able to attend the Convention at "Olcott," and with a view to strengthening the work in different areas far away from "Olcott". Mr. Hodson's tour culminated in his participation in the Annual Convention and Summer School at "Olcott" in July 1956, after which he spent some time at "Krotona," Ojai, California, giving talks, before returning to New Zealand.

During the months of April to August Mr. Rohit Mehta, on an invitation from the English Section, made a tour of a number of Lodges in the United Kingdom and Eire, and was the chief speaker at the English Convention held at Whitsuntide in London, and also at the Scottish Convention held in Glasgow. During his absence from India, Srimati Shridevi Mehta acted as the General Secretary for India.

Mr. M. Subramaniam made a tour from the latter part of April till early in September in Indonesia, Malaya and Viet-Nam, visiting all important Lodges, and also Rangoon, Burma, on the way back to India.

I might here also mention Miss Helen Zahara who, after completing her 1955 tour of South and Central America, was requested by the Australian Section to tour and strengthen

the work in that country. En route to Australia she stopped briefly in England and also went to Northern Ireland. In Australia she has been travelling from Lodge to Lodge, and at the end of this tour she will be present at the Diamond Jubilee of the New Zealand Section and then tour that country for three months.

We have reason to be grateful to all these workers and others whom I am not able to mention here, for the help and inspiration they have carried to the areas visited by them. I have had highly appreciative letters from the General Secretaries and very many members regarding their work.

At Adyar there have not been many changes in the staff, except that Mr. Alain Danielou has given up the post of Director of the Adyar Library in order to concentrate on some literary work, and I appointed Miss Ann Kerr temporarily as Director of the Library. I want here to say how much I appreciate the improvements Mr. Danielou has made as Director in the general organization of the work, the preservation and repair of manuscripts, and the Library Bulletin. I also relieved Mrs. Radha S. Burnier, at her request, of the office of Assistant Director, but she has continued to help the Library informally in many ways, particularly in the editing of the Bulletin. Mrs. Mary G. Patterson was relieved by me of her post as Librarian of the Adyar Library in order that she might devote her time to the work of the School of the Wisdom. Another change is that Mr. D. V. Syamala Rau has been working during the greater part of this year as an assistant in the Treasurer's Office, instead of as Superintendent of the Vasanta Press. As usual, I give here the list of Departments, with the names of the heads and assistants for each of them:

Archives, Miss Katherine Beechey; *Adyar Library*, Miss Ann Kerr; *Bhojanasala*, Mr. S. Krishnamurti; *Dispensary*, Dr. G. Srinivasa Murti, Dr. E. Sundaresan; *Engineering Department*,

Mr. M. D. Subramaniam; *Gardens*, Mr. N. Y. Sastry, Mr. V. Manickam; *Custody of Movable Properties*, Mr. Narainji K. Kevat; *Laundry*, Mr. M. V. Gopalakrishna Iyer; *Leadbeater Chambers*, Miss Florence Pulsford; *Recording Secretary's Office*, Miss Emma Hunt; *Sanitation and Hygiene*, Madame P. Cazin; *Theosophical Publishing House*, Mr. K. S. Krishnamurti, Mr. K. Ramanathan; *The Theosophist*, Mrs. D. R. Dinshaw, Mr. Seymour Ballard; *Treasurer's Office*, Mr. Edwin N. Lord, Mr. K. S. Rajagopalan; *Vasanta Press*, Mr. K. S. Krishnamurti, Mr. K. Ramanathan, Mr. T. G. Suryanarayanan; *Watch and Ward*, Mr. K. S. Krishnamurti.

To all departmental heads and assistants, and to Miss Emma Hunt, the Recording Secretary, and Mr. Edwin N. Lord, the Treasurer, both of whom have carried on the work most capably, I want to express my deep gratitude.

The School of the Wisdom commenced its session this year on October 2, with Miss Emma Hunt as Director of Studies, with the help of Mrs. Mary G. Patterson who also acted as the Secretary of the School. There were 18 students, coming from eight different countries, namely, U.S.A., Vietnam, Malaya, Northern Ireland, India, Australia, Pakistan and England. I may say that all of them have greatly enjoyed the work of the School and the opportunity of being at Adyar and coming to know something of the activities here.

Among those who passed away during this year I might mention here Mr. Peter Freeman, who was for 22 years the General Secretary for Wales; Dr. James Cousins, who came to India in 1916 in order to assist Dr. Besant in her work and remained here till he passed away; Mr. Henry van de Poll, who was for many years a worker at Adyar and later at the Indian Section Headquarters at Varanasi; and Mr. C. S. Trilokekar, who worked for many years with Dr. Arundale in the Central Hindu College and School at Varanasi and later as Principal of the Theosophical College and School at

Madanapalle. Both Dr. Cousins and Mr. Trilokekar had been latterly helping the Besant Theosophical School and Kalakshetra at Adyar. We greet these brothers and other members who have passed on with affection and gratitude.

I referred to the work of the Young Theosophists last year. Concerning the Young Theosophists in Australia, Mr. J. L. Davidge, the General Secretary, in his 1956 Report, writes that they are vigorous in the larger Lodges and show vision and originality in their presentations. This is an excellent testimony for the young people to have from their elders. I am glad that in Australia, as well as in some other Sections to my knowledge, there is a relation of cordial co-operation and mutual helpfulness between the young and the elder Theosophists. It is often said that we want more youth in our Society. We certainly need the freshness of youth and its enthusiasm, along with the wisdom and capacities of age. When Dr. Besant was eighty years old, Dr. Arundale described her as eighty years young. A Theosophist among other qualifications should be able to remain young at heart, even when he is physically old, and if he is physically young, should be able to show something of the deep purpose and earnestness of his soul-nature.

I am grateful to all who have contributed to the Adyar Day Fund, without which we would not be able to carry on the work at Headquarters as we do. I want to make particular acknowledgment to the American Section for its most generous contribution. I also thank those who have contributed to the A. B. C., the Faithful Service, and other Funds.

Let us all resolve during the coming year to give of our best to the Society and to all whom we can reach through our Theosophical work, not to speak of those with whom we come into contact in our everyday lives.

SRI RAM

Handwritten notes and a circular stamp are present at the bottom of the page. The notes include "JL", "Qm m 2, m 2", and "NS7-78-26". The circular stamp contains the number "13415".

A SHORT ADDRESS TO THE CONVENTION¹

By EDWIN N. LORD

BROTHERS: I would like to add my personal greetings to those which have been so beautifully given from various Sections and individuals. We are met here this morning to open our 81st annual Convention. Eighty-one years is quite a lifetime whether in the individual or an organization. The question might arise, I think it should properly arise, why we have Conventions, and why do we as individuals attend Conventions. It is obvious that we have them year by year and that we attend them.

First, there are some obvious reasons. There is the meeting together of old Theosophical friends—it is indeed a pleasure to meet old friends—and there is the making of new friends, which too is a pleasure.

But it is not because these things are pleasurable that we come together. Some of us spend a great deal of time, money and energy to get here. We exchange views; we learn of the successes of other members, other workers, other lives; we listen to talks; we come into contact with new books; we have private conversations; we receive information. It seems to me that this is perhaps an indication of what is so important and what happens when we come together at these functions: we

¹Delivered during the 81st International Convention, Adyar, December 1956.

are inevitably reminded of all the hard work of the two Founders and the other pioneer workers associated with them in this estate at Adyar. Adyar, our International Headquarters, is looked upon by members throughout the whole world as a spiritual Centre, a very wonderful spiritual Centre from which we derive inspiration.

True inspiration comes only from within the heart of the individual. It is something that must well up from our deeper, inner levels of consciousness. Inspiration is not something that we can just call upon at a moment's notice, not like turning on a water tap and having water flow forth. Inspiration coming from those deeper levels of consciousness must be something more real and important than anything that comes to us as a gift from the outer world. It has to come from our own actual consciousness as individuals. It seems to me that this matter of inner inspiration is something that we should study and become aware of; we should not merely let it happen, but encourage it to happen. There is a very fine article in a recent number of *THE THEOSOPHIST*, written by the General Secretary of the Indian Section, which deals with the subject of inspiration.

Here at Adyar, in this wonderful Centre, we actually feel the presence of H. P. B., Colonel Olcott, Annie Besant, and those who were associated with them in the early days: T. Subba Row, C. W. Leadbeater, Dr. Arundale, Brother Raja—all our Presidents and those who were closely connected with the Society. Everything on this estate has its association which reminds us of the events of the past, and I am sure that the sacrifices and the work that were poured into this Centre have made it so living that we the younger generation feel that we must keep it alive. Even the trees we find on the estate, the Coconut Grove which was here when our President-Founder arrived, and many other plants and trees, have their associations. The place is vibrant with the life put

into it as a Centre. Brothers, let us keep it alive with our dedication, our love and devotion.

These things I have spoken of seem to be physical on-the-surface things only. Yet associated with them there must be those inner things, the deeper levels of consciousness, which I also mentioned. We will have our study, our lectures. But let us never forget the inspiration from the past. At the same time it does not do to dwell in the past alone. Our true dwelling-place is in the eternal; it embraces past, present and future. It is by pondering upon the inner meaning of the movement of which we are part that we can touch the inspiration of which I have spoken. We must ultimately be aware of the fact that inspiration depends not upon something pouring into us from outside but it depends upon our receptivity. There is a giving and a receiving. Let us endeavor to give the highest that we can think of, that we can realize.

In closing I quote the little piece with which we are all no doubt familiar but which to me has carried great inspiration. It is from *Light on the Path*:

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth.

EDWIN N. LORD

Reverence is the supreme virtue, the supreme power, for it contains within itself the flower of right relationship and of perfect adjustment.

G. S. ARUNDALE

LAW AND NO SELF IN BUDDHISM¹

By N. SRI RAM

THERE is no God in Buddhism, who acts by design or arbitrarily, and decrees what should happen. The concept of Law replaces it entirely. There are Devas or Divine Intelligences. But they are only agents of the Law, and cannot over-ride it; it works through them. Sir Edwin Arnold aptly summarizes the philosophical basis of Buddhism in the ultimates, "Nirvāna and the Law". It is a Law which includes everything. The many laws of Life and Nature are all manifestations of the One Law, as envisaged mathematically by Einstein for the physical universe. But the Law of Buddhism is moral as well as physical and includes the entire realm of being.

It is the Buddhist idea that when a man observes the Precepts, walks in the way indicated by the Buddha, he conforms to the Law of the universe. There is nothing then in his actions which has to be rectified by Karma. He works with the Law. "I take refuge in the Law," says the pious Buddhist. It means: I take refuge in the Truth that underlies all things. It is the Truth which is clouded by our ignorance, by a separation in our minds which is caused by attachment and bondage; attachment to pleasurable things, coveting

¹ From an address to the 81st International Convention, Adyar, December 1956; this address was read by Mr. M. Subramaniam.

All this is of practical significance to us only if deeply understood and realized, not repeated parrot-like, not verbalized. How are we to realize this for ourselves? By a life of perfect righteousness, by love, by self-knowledge and self-understanding, by becoming increasingly free of false ideas, free of wrong ways, all arising from action of the self. It is the life indicated by the Noble Eightfold Path.

The Lord Buddha did not speak of everything He knew and He did not encourage mere metaphysical speculation. He spoke only of those things which He deemed important. He is reported to have said:

“Wherefore have I not told you that much more which I have learned? Because it does not conduce to progress in holiness, to the subjection of all desire, to the cessation of the transitory, to peace, to knowledge, to Illumination, to *Nirvāna*.”

It is said that the Lord Buddha opened “the gate of the sweet Law” to all. When He lived on earth in the last of all His incarnations, as is stated in the books, the knowledge of the sacred things, of spiritual Truth or books containing that Truth was denied to all people except those of the Brahmin caste. Only they were regarded as fit or qualified for the study of the scriptures; others had to take their instruction from the Brahmins. But the Lord proclaimed, as is stated also in the *Bhagavad Gītā*, that he is a Brahmin who displays certain *qualities*, and not one who has been born into a particular caste or family. It is only by virtue, a person’s own merit, his life, his thoughts and actions, that his progress is determined, and not by the performance of any ceremony, the favor of any person, or by means of anything external to himself. Be ye lamps unto yourselves, was His teaching.

Nirvāna is a state which is so transcendent that it has nothing to do with our limited worldly existence. But he who has attained that state does not cease to act. If he is

still in this world, he acts “for the welfare of the many, the gain of many, out of compassion for the world”. There is no personal motive in him, because he has transcended the limitations of personality, which are all due to attraction and repulsion in many forms. This is the ethics of Buddhism:

“As a mother at the risk of her life watches over her only child, so let everyone cultivate a boundless love towards all beings.”

This state of heart, of goodwill without measure towards all, is described as “best in the world”. “It is *Nirvāna*.” In such a state, there is no separateness, no self-seeking. To live in that state is to live in accordance with the Law.

* * * *

THE THREE VESTURES

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

The three Vestures have been given the names *Nirmānakāya*, *Sambhogakāya* and *Dharmakāya*, *kāya* meaning body. Perhaps we can understand the distinctions between them if we regard them as representing the aspects of Form, Life or Experience, and Law respectively.

If you look at any beautiful or perfect form, whether of a living thing or a work of art so-called, you are met with three aspects to it: First, that which meets the eye, namely, the way it is shaped, its individuality, its action externally, the effects it produces; second, if you can enter *into* the thing, know it from inside, you will feel as it feels, see through its eyes,

experience what it experiences. The words "it" and "thing" are used here merely for generalization. They include persons and beings of every sort.

A great Being who is spiritually perfect—sometimes the names of the three Vestures are applied to different classes of Beings, functioning in different ways, instead of to different vestures of one and the same Being—would show all the three aspects in a wonderful or outstanding degree. Beyond the form, beyond the individuality expressed in the form, and beyond the aspect of Life in that form, the aspect of the particular type of experience and action which belongs to that Life, we may conceive, as the very basis of Life in that form, the very basis of the constitution through which it flows, the law that constitutes the special nature of that Individuality and of what is expressed and experienced therein. This would be the third or Dharmakāya aspect, the word *dharma* here meaning the very ground of the outer expression and action, the formula or law that determines the special nature of that action and expression, the special underlying nature of the individuality.

Dharma in Hinduism also means Law, as in the phrase *Sanātana Dharma* or Eternal Law which religion represents in the Hindu concept. *Dharma* is both universal and individual. The tree has its *dharma*, so has a human being, so has each individual being. In each there is the law of his or its being.

* * * *

THE COMPASSION OF THE BUDDHA

There are many statues of the Buddha in India and elsewhere, which, while they are noble and serene, represent Him as of the Mongolian type, whereas He was an Āryan prince of the Sākya clan, a clan of Kshatriyas in Northern India on the border of Nepal. But whether the face is Mongolian, Greek or Indian, every statue of Him represents an attempt by the artist to portray in its countenance something of the calm, nobility and

God-likeness mentioned above. A perfect comprehension—which the title Buddha implies—is one that must mould itself perfectly on the form or rather the very being of the thing to be comprehended. And when the thing to be comprehended is life itself in all its variety and expressions everywhere, and every little change in these expressions, the consciousness that comprehends has to be one of extraordinary mobility and sensitiveness, possessing the quality of feeling with, modifying itself instantaneously in unison with, every movement of consciousness taking place in the living person or thing. This extraordinary mobility and sensitiveness is the very basis of that compassion which is an outstanding characteristic of the countenance in all the best representations of the Buddha, and in some degree in almost every representation which corresponds at all to the Buddhist conception of His nature. A sublime serenity and along with it a quality of compassion, with no speck of rigidity, yet no weakness. The face is so beautiful because of this compassion and of what it implies.

* * * *

THE THEOSOPHICAL ATTITUDE

It may be asked whether Theosophy agrees with all this, with the Buddhist teachings more than with the Christian or Hindu ideas, or the ideas of any other sect or school of thought. To all such questions my answer would be: The question of Theosophy agreeing with this or that does not arise if Theosophy, which is usually translated as the Divine Wisdom, comprises the totality of Truth. None of us, so far as I know, is capable of comprehending it. We can only try to understand what is possible for us to understand, in which sense Theosophy for all practical purposes is no pre-fixed doctrine, no unalterable dogma. The Theosophy that I can speak of represents only my present understanding. If I say *this* agrees with *that*—which I may for certain purposes—*this* is something

fixed at least for the time, and *that* is similarly fixed; but our understanding of what is Theosophy, the illimitable Truth, cannot be fixed for ever.

Therefore we will do well always to try to see what is true or what may be true in any statement or any presentation. If there is some truth somewhere, that is part of the total Truth, which is Theosophy in the literal and comprehensive sense. It is then rather absurd to regard Theosophy as separate from anything we may understand to be right or true, and then speak of it as agreeing or disagreeing.

The Lord Buddha Himself asked His hearers not to believe something because someone else believes it or because many others believe it, or because it comes from a great antiquity and has been accepted without question, nor because it is said in a book which is regarded as sacred, nor even for the reason that He Himself said so, but to accept it only if it appealed to one's own reason and judgment as blameless and meritorious, as tending to the good of all, the happiness of all. Test everything, He said, as gold is tested. This is the true Theosophical attitude.

N. SRI RAM

"All things compounded are impermanent";
Whoso sees this with opened inner eye,
Wearies soon of sorrow. 'Tis the Path to Purity.

"All things compounded are of sorrow made";
Whoso sees this with opened inner eye,
Wearies soon of sorrow. 'Tis the Path to Purity.

"All states compounded are without the self";
Whoso sees this with opened inner eye,
Wearies soon of sorrow. 'Tis the Path to Purity.

F. L. WOODWARD,
The Buddha's Path of Virtue

THE MIDDLE WAY¹

By ROHIT MEHTA

ONE of the most baffling problems of man is to know, in the midst of ever-changing circumstances of life, what Right Action is. As life is in a state of constant flux, the determination of Right Action becomes very difficult. One can prescribe Right Action in advance only when one is dealing with something "static"—the dynamism of life, however, renders such an undertaking utterly ineffective. The *Bhagavad Gītā* says: "What is action; what is inaction—even the wise are herein perplexed." And yet man must know the secret of Right Action if he is not to perpetuate his unhappiness. How is he to find this secret?

Once again, the *Bhagavad Gītā* says that he who maintains a sense of proportion between work and play, between waking and sleeping, puts an end to pain, for he acts rightly. The question is: what is this sense of proportion, how is it to be maintained and what is the standard by which it is to be measured?

Twenty-five centuries ago the Lord Buddha proclaimed the Noble Eightfold Path as a way to the ending of misery. This Path consists of Right Belief, Right Thought, Right Speech, Right Action, Right Means of Livelihood, Right Energy, Right Contemplation and Right Realization. There is herein an unmistakable emphasis on the rightness of what a

¹ Public Lecture during the 81st International Convention, Adyar, December 1956.

man does, whether it is the earning of a livelihood or it is contemplation, whether it is speech or it is thought. Thus the words *Samyuk* of Buddhism and *Tukta* of the *Bhagavad Gītā* seem to indicate the same thing—namely, that which is right. But how to know that an action is right? For without knowing what is right all actions are meaningless—they are bound to create innumerable complications of Karma.

Now, in expounding the Path leading to the cessation of suffering, the Lord Buddha instructed the Bhikkus or Monks to avoid the way of extremes. He declared this way of extremes as “unworthy and unprofitable”. This is what the Lord Buddha is reported to have said:

‘There are two extremes, O Bhikkus, the habitual practice on the one hand of those things whose attraction depends upon the passions and senses, an unworthy and unprofitable way . . . and the habitual practice on the other hand of self-mortification which is painful and equally unworthy and unprofitable.

The two extremes indicated in this instruction are obviously indulgence and denial. To keep away from both indulgence and denial is to tread the Middle Way proclaimed by the Lord Buddha. Is the Middle Way a path of expediency and opportunism, or is it a path of compromise and neutrality? It cannot be a path of expediency because in expediency the factors of indulgence and denial are clearly involved. For, after all, it is these factors that determine whether it is expedient to do a particular thing or not. Is the Middle Way then a path of compromise? The question is, is compromise between right and wrong at all possible? It would mean taking a little of right and a little of wrong to make up an action—but then in this process the resultant product will be “wrong” and not “right”. Any compromise between true and false or between good and evil is similarly impossible. In that priceless book, *At the Feet of the Master*, it is stated: “Between right and wrong, Occultism knows no compromise.”

And so the only meaning of compromise would be to alternate between two extremes—now this and now that according to convenience. In fact, there is hardly any difference between expediency and compromise, for both operate in the realm of extremes, avoiding the Middle Way. What then is the Middle Way and how is it to be trodden?

It has to be remembered that indulgence and denial, attraction and repulsion, are essentially activities of the mind. If, therefore, the Middle Way implies avoidance of extremes, we have to find out what is that state of mind in which there is neither indulgence nor denial—neither identification nor condemnation. Such a state is obviously not a state of indifference, for in indifference there is a subtle element of condemnation.

In order to comprehend the nature of the Middle Way, one has first of all to understand clearly the path of extremes and what it implies. For avoidance of extremes is utterly meaningless unless we know for ourselves what those extremes are and why they should be avoided. Now, to endeavor to know the path of extremes is to be confronted with the vast and complex problem of the human mind and how it operates. Even a superficial examination of the process of the mind will reveal how it constantly moves from one extreme to the other, from one opposite to the other. The mind operates in the realm of contrasts or in the realm of opposites. Its entire structure of knowledge is built on the groundwork of comparison and contrast. And for the effective carrying out of this process of comparison and contrast, the mind must have a standard or a measure with which to compare and contrast. In other words, there must be something to compare with or to contrast with. This means that the mind must have a fixed point round which it can weave its pattern of knowledge. This fixed point is the ideation of the mind. To this ideation the mind gives a name, calling it good, true, right, beautiful,

etc. It is its standard of judgment and evaluation. That which fits into this pattern of ideation is regarded by the mind as good, true and beautiful, and that which does not fit into that pattern is considered by it as wrong, evil and ugly.

Thus in the very weaving of its pattern of knowledge round about a fixed point, the mind brings into existence innumerable pairs of opposites such as right and wrong, good and evil, true and false, beautiful and ugly, virtue and vice. With the opposites coming into existence, the mind feels a sense of security, for the opposites describe the range within which the mind can safely move. Every movement of thought is indeed a movement within the range of opposites. Needless to say, this movement of thought depends upon the fixed point or ideation of the mind, for it is from ideation that its opposite is created. The mind clings as fast as possible to this fixed point; its entire life depends upon the maintenance of this point of ideation; take away that point and its opposite vanishes, and with the opposite becoming non-existent the very movement of thought comes to an end. It is this cessation of the thought-process which the mind dreads and therefore fights against by means of clever devices which it unflinchingly invents. As long as there is a fixed point, its opposite invariably arises as the result of a thought-process. The existence of one implies the other. The great Chinese philosopher, Lao-tze, says:

When all the world understands beauty to be beautiful—then
ugliness exists,
When all understand goodness to be good—then evil exists,
Thus existence suggests non-existence.

The mind dwelling on any attribute or quality brings its opposite into existence. By virtue of the fixed notion of goodness that it has, it brings into existence the concept of ugliness. Then it endeavors to retain the one and avoid the other. Thus it is that the process of indulgence and denial is brought

into operation. This movement from one opposite or extreme to the other is the mind's process of becoming—the going away from what is and trying to arrive at what-should-be. But this process of becoming is a never-ending one, for every point of arrival becomes in turn a point of departure from which to move to a new point of fulfilment. Thesis and anti-thesis are two poles of the mind's movement. Even when a synthesis is arrived at, it becomes a new thesis creating its own anti-thesis. Thus thesis and anti-thesis can never be resolved in a synthesis by the mind—for every synthesis of the mind becomes a new point of departure producing its opposite.

The conflict of opposites is inherent in the very process of becoming. To realize this, one has to explore fully the implications of opposites with reference to any problem or situation. Every experience is interpreted by the mind, consciously or unconsciously, in terms of opposites. An experience which cannot be put in the frame-work of opposites has a shattering effect upon the mind's continuity. Thus there lies behind the formulation of opposites the whole motive force or incentive of the mind to maintain its process of continuity. In the exploration of the opposites and their implications, this motive or incentive of the mind is revealed. To formulate the opposites and to explore their implications is indeed to complete the thought-process with reference to a problem or a situation—for, in this, both the pattern as well as the motive of the mind's reaction are comprehended. Now, just as an illusion vanishes when one sees through it, similarly in the very exploration of motives, the motives drop away leaving the process of becoming bereft of life and vitality—for it is the motive which gives vitality to the mind's process of becoming, its process of continuity. With the dropping away of motives and incentives the very driving force of this process disappears. Motive is indeed the power that causes the mind's movement between two extremes or opposites.

In Hindu philosophy, time, space and causation are regarded as major obstacles which prevent man from coming to a spiritual vision of life. It should, however, be remembered that time and space by themselves are no obstacles at all—it is causation or motive which imparts a restrictive quality to them. Thus the movement of the mind, which is always in time and space, becomes full of conflict and contradiction when the factor of causation or motive enters it. Time and space are the two opposites of the mind, for time is indeed “invisible space”. Thus visible and invisible space are the two extremes between which mind continually moves. This movement by itself need not involve conflict. It is the introduction of the factor of causation or motive which brings into this movement the element of conflict.

When motives drop away, the movement *of* the mind ceases and the movement *in* the mind begins. It is a movement without causation. It is motive which produces agitation in the mind, distracting it hither and thither. A movement without motive or causation is a movement *in* the Silent Mind—not a movement *of* the silent mind. A movement of the silent mind is a contradiction in terms. The movement in a Silent Mind is a pure movement, uncontaminated by motive. It is to this movement that Lao-tze refers in the following passage:

In movement the child knows not whither it is bound; at rest it is not conscious of doing anything—but unconsciously adapts itself to the exigencies of its environment. This is the art of preserving life.

A conscious adaptation to the exigencies of environment is always with a motive, but an unconscious adaptation is motive-less and therefore pure. Such adaptation implies natural, effortless action. An action which is natural is always graceful—it shines by its own intrinsic splendour. It is to this pure action of the self-controlled or spiritual man that reference is made in the following passage appearing in that great Chinese book, *Tao-Teh-King*:

He looks not at self, therefore he sees clearly,
He asserts not himself, therefore he shines,
He boasts not of self, therefore he has merit,
He glorifies not himself, therefore he endures.

In an unconscious adaptation there is attention without incentive. It is a state of the Pure Mind freed from all motives, good as well as bad. Wei-Lang, the Chinese patriarch says: “The Essence of Mind is intrinsically pure—the work of Buddhahood must be carried on in this Pure Essence of the Mind.” The Pure Essence of the Mind is indeed the state characterizing the Middle Way—a condition where the mind “has entered the stream” and is not seeking shelter on either bank. Having entered the stream there is no centre of resistance in it. In such a mind there is polarity without opposition, duality without conflict, the element of conflict or opposition contributed by causation or motive having dropped away. In the relative world, which is the world of the mind, duality or multiplicity must exist. But there need not be a conflict between the poles of duality. Where causation or motive has disappeared, there the process of relationship, which doubtless is in time and space, is devoid of conflict. The mind that is free from causation has a vision of the whole. The movement in such a mind is not different from the movement of life itself. This state is comparable to the sea entering the dew-drop. And it is only when the sea enters the dew-drop that there is a vision of the whole. Having been vouchsafed the vision of the whole, the mind sees the parts in their right perspective. The parts do not conflict with each other because they share the quality of the whole. To such a mind the diversities of life seems like light and shade giving perspective to the landscape. To the mind caught up in the movement of causation light and shade would seem conflicting—but not so to the mind rendered uncorrupt by the dropping away of all motive.

To give to the parts the significance of the whole — this is indeed the meaning of the treading of the Middle Way — this is indeed the secret of Right Action. The significance of the whole comes only when the movement in the mind is pure and unsullied, without motive or causation. This Pure Movement in the mind is thought without a thinker, the experience without an experiencer. For the thinker is not other than causation. In other words, the thinker and the motive are synonymous. And so when the motive or causation drops away, there takes place the disappearance of the thinker too.

The desire for continuity which is at the root of the movement of the mind is only the other name for the thinker. It is he who imparts causation to the mind's process of becoming, bringing in its train conflict and contradiction. Thought without a thinker represents a pure movement in the Silent Mind. It is to this condition that *Light on the Path* refers when it says:

Call it by what name you will—it is a Voice that speaks when there is none to speak—it is a messenger that comes, a messenger without form or substance—or it is the flower of the soul that has opened.

When the flower of the soul opens every action has the fragrance of true spirituality in it. It is in this condition alone that the Middle Way is trodden.

ROHIT MEHTA

Though we are small in number, we are rich in hope, and along with that hope we have the consciousness that no effort is lost, and every thought, word and act of ours which conveys the spirit of Theosophy, is a step in the creation of happier and more beautiful conditions for the whole of humanity to live in.

N. SRI RAM

TOWARDS PRACTICAL THEOSOPHY AND INTER- RELIGIOUS UNDERSTANDING¹

By H. S. L. POLAK

NOTWITHSTANDING the many centres and occasions of human discord, by the fear and hatred that they have engendered throughout the ages, there has existed for very many years now a large and increasing measure of human understanding and tolerance in many areas of activity which, because of its gradualness and general pervasiveness, is not noticed by the general public (or is taken for granted) and is, in fact, seldom publicized.

I propose in this short address to offer something of my own studies of and observations from these happenings, and to indicate briefly how they have impressed me and influenced my own life.

From my very early years, and before I went to South Africa, in 1903, I became interested in the history of religious communities, their variety, and their sacred writings. Two of the earliest of these works that I acquired were *The Light of Asia*, by Sir Edwin Arnold, and the *Dhammapada*, which introduced me to the history and the teaching of the Lord Buddha. It is most interesting that I should have had the privilege this year of attending some of the celebrations, both in London and in

¹ Short Lecture during the 81st International Convention, Adyar, December 1956.

Delhi, of the Buddha Jayanti to commemorate the 2,500th anniversary of the passing of the great Teacher and his entry into Nirvāṇa. I mentioned these very early contacts with Buddhism to the Panchen Lama, in a short interview that I had with him in the Government Guest House in Delhi where we were both staying. He seemed greatly interested.

It may be known to many of you that I am not a member of the Christian community. I am, in fact, by birth a member (though a very unorthodox one) of the Jewish community, of long rabbinical descent. Yet I was one of the first persons in England consulted by K. T. Paul, then the General Secretary of the Indian Y.M.C.A., as to the advisability of establishing an Indian Students' Union and Hostel in London, under its auspices. The Union and Hostel has now been in existence for many years, during which it has done splendid work in Britain for students from India, irrespective of religious affiliation or regional origin. Almost from the beginning, I have been a member of the Management Committee, of which I am now the Vice-Chairman. Other non-Christian members of the Committee have included Hindus, Muslims and Parsis. Not so many years ago such an inter-religious membership of an active Christian organization would have been impossible. It is an indication of the growth of religious tolerance in a very practical way. I would call it an illustration of Theosophy in action.

This year, in Britain we have celebrated the 300th anniversary of the official return of the Jews to my country (from which they had been legally barred for several centuries) under the general direction of Cromwell and his government. It was a revolutionary change in the British way of thought. At a meeting of the Council of Christians and Jews held in London recently, Professor Herbert Butterfield delivered the Sir Robert Waley Cohen Memorial Lecture, on the subject of "Toleration in British History". It was a moving study and

gave cause for deep thought on a subject that is of great importance, not only in Britain but throughout the world. I could not help being reminded of a great public meeting in London during the last war, when a Catholic Cardinal, an Anglican Archbishop, a Jewish Chief Rabbi, a Muslim Moulvi, and a Hindu religious dignitary were to be seen on the same platform, united in the one great cause of helping to preserve human freedom. Though not in name, the occasion was an illustration of Theosophy in action.

In the office of the Warden of the Y.M.C.A. Indian Students' Hostel in London there hangs on the wall a beautiful picture of Jesus Christ. This is not to be wondered at. But what interests me is that it is an exact replica of one that hung directly above Gandhiji's working desk in his Johannesburg law office. It was the thing that struck me most on the first occasion that I visited him there, in 1904. And it reminds me that one of the chief characteristics of the Mahatma, even in those early days of his long public career, was that among his closest friends and colleagues were not only fellow-Hindus, but also Muslims, Parsis, Christians and Jews. He made no distinction among them, and at his prayer-meetings, even then, those present responded to readings and hymn-singing from the sacred works of all religions alike. This remained his custom and practice all his life, and it was in this way that he gave a practical illustration of religious tolerance and inter-dependence—again, Theosophy in action.

It added greatly to my appreciation and understanding of other religions when I studied the great Hindu scripture, the *Bhagavad Gita*, with Gandhiji, in 1905, whilst living with him as a member of his family, in Johannesburg. The teaching of the Lord Krishna to his pupil and devotee, Prince Arjuna, was always deep in his consciousness:

By whatsoever path men approach Me, even so do I welcome them; for the path men take from every side is Mine.

That teaching also made a very deep impression upon me, and it helped me, unwillingly at first, to decide, upon Gandhiji's persuasion, to become a member of the Theosophical Society and to join the Johannesburg Lodge, where he occasionally lectured, though not himself a member of the Society. In his early student days in England he became an Associate Member of the Blavatsky Lodge, as Brother Jinārājādāsa discovered in his researches in the Society's early days in London.

In my own student days I had read much of the story of anti-religious activities by countries, peoples and communities professing, but obviously not practising, one or other of the great religions. For instance, there were the Saracenic wars between so-called Christians and so-called Muslims for the control and possession of Palestine—the "Holy Land" of Israel and Judah. In a sense, they demonstrated human courage, devotion and sacrifice. But they also demonstrated barbaric cruelty on either side, irrespective of common religious fundamentals and a common humanity. Later, came the anti-Jewish campaigns of countries professing Christianity, and resulting in wide-spread migrations, mortality, bitter suffering, and the creation of ghettos, or segregated areas, some of which still exist, though differently controlled and occupied. It had not occurred to the anti-Jewish communities that Jesus and His Apostles were themselves born Jews and so remained throughout their lives. Still later, came the wars and revolts between different sections of the Christian communities, the setting up of the Inquisition, with all its iniquities, and still further migrations, one striking result of which last was the early European settlements in what we now speak of as the United States. In our own days, we have seen the development of feuds between Jews and Arabs, Hindus and Muslims, and even hostile relations with and among Buddhists and Confucians.

But this does not take into consideration other events of the utmost significance in world affairs. There has been the abolition of slavery in the major part of the world—though it still exists in one form or another in relatively small areas. One of the consequences of this has been great changes in racial relations and the attitude towards colonialism in most countries in Africa, South America, the United States and the Caribbeans.

Another change in race-relations of wide importance to Asian as well as other countries has been the termination, mainly through the dynamic agency of Mahatma Gandhi, of the system of Indian indentured labour emigration—a system of semi-slavery, as a prominent British member of the I.C.S. described it. Had it not been for that system there would today be no Indian problem in South Africa, though the race- and color-bar would still have prevailed, for the white South Africans appear to have forgotten that in the very first chapter of the Bible, it is stated: "God made man in his own image"; or, as Shri Krishna says, in the *Bhagavad Gītā*: "I am the Self, seated in the heart of all beings." The adjuration: "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man" becomes, in the light of Shri Krishna's declaration, more readily understood. It implicitly recognizes the divine nature of man and the Universal Brotherhood of humanity, "without distinction of race, creed, sex, caste, or color," to use the language of the first Object of the Theosophical Society, now substantially incorporated in articles 1 and 2 of the Universal Declaration of Human Rights, to whose final draft our Society directly contributed. So that, despite the many developments of human inequalities, there have, by the flow of thought, partly stimulated by our Society in its practical activities, also been many developments, on a wide-spread scale, of human equality, such as the enfranchisement of women and the abolition of the

outcaste system, to which our great leaders, Colonel Olcott and Dr. Annie Besant, contributed so much, whilst world opinion is increasingly opposed to the race- and color-bar.

Whereas, not so long ago, it was held to be sinful to read and study the scriptures of religions other than the Christian, a change of very deep meaning occurred when there was published in England the first English translation of the *Bhagavad Gītā* by Charles Wilkins, with the encouragement of the then Governor-General of India, Warren Hastings. Sir Edwin Arnold's verse-rendering, *The Song Celestial*, has been regarded by many (including Mahatma Gandhi), as the most beautiful translation of this great scripture. Similarly, English translations of the sacred books of the Buddhists, the Muslims, the Sikhs, and the followers of the other great religions and philosophies have produced most valuable results in familiarizing the western peoples with the spiritual thought and culture of the East, and in thus creating a better understanding, so that non-Christian religions and philosophies are no longer regarded as the product of atheism or as pagan or heathen. This is a great gain in mutual understanding, and is a close approach to the purpose of our second Object.

Ram Mohan Roy, in the early days of the last century, brought to the West a vivid contact with modern liberal Hinduism, as did later Swami Vivekananda, and Sri Aurobindo. Dr. Annie Besant, as President of the Theosophical Society, interpreted the wisdom of the East to vast and responsive western audiences. Sir Francis Younghusband, founder of the World Congress of Faiths, which has this year held a conference in London at which Hindu, Muslim, Buddhist, Christian and Jewish speakers of distinction took part and exchanged views, rendered a splendid public service to the great cause of inter-religious understanding. The Buddhist Society in England, formerly the Buddhist Lodge of the Theosophical Society in England, whose President, Mr. Christmas Humphreys,

has recently attended the great Buddhist celebrations in India and Nepal, held earlier in the year a widely attended series of meetings during the Buddha Jayanti, indicating the extent to which the teachings of Lord Gautama Buddha have influenced the lives of myriads throughout the world. The Islamic Society in England, too, has made a valuable contribution to mutual understanding.

I feel that I have myself had the privilege of undertaking a certain amount of practical Theosophical work. In my early South African days, I came to know Gandhiji very intimately, and it was through my giving him to read Ruskin's *Unto This Last* that he was inspired to change his way of life from that of the middle-class lawyer to that of the simple Indian peasant and to take up handicraft, through the spinning-wheel. I became the Editor of his weekly paper, *Indian Opinion*, and so came to study the racial problems affecting the Indian community. I realized then more clearly how he had learnt the meaning of untouchability, as a non-white. I did so, too, as his close associate. Because of that and of my own religious ancestry, and also because of the hospitality that I frequently enjoyed in the homes of Muslims, Hindus and Parsis, I felt that I could not stand aloof from the great struggle against the racial laws that were imposed upon the Indian community, and which continued until the Gandhi-Smut settlement in 1914, when he felt free to leave South Africa and return to India. I had to oppose reactionaries even in the Johannesburg Lodge, from which I resigned in protest, with the approval of Gandhiji and, later, of Dr. Besant.

I have come here this year at the invitation of the Government of India to help to identify Gandhiji's writings during the last ten years of his South African period. In looking through the issues of the paper a few days ago I came across the text of my address to the Court, in 1913, when I appeared before the Volksrust Magistrate on a charge of aiding and

abetting in the unlawful entry into the Transvaal from Natal of Indian passive resisters against the racial laws affecting them. It was untrue, but I did not want to shirk imprisonment in the cause in which we had all been engaged. I pointed out that my own Jewish people had suffered from religious and racial persecution throughout the centuries, and that when I discovered that the Indians were being similarly persecuted on racial and religious grounds, it was impossible for me to hold aloof. I felt that, as a Theosophist, I must take my stand by the side of those who were being degraded in this way and for no fault of their own save that of race, color and religion. I mention this personal experience, for I am sure that there are times when, if we who belong to this great international Society have anything to contribute to the practice of our beliefs and to the realization of peaceful co-existence, we must face personal misfortune and suffering with courage and determination. If we cannot, in humility, act according to our conscience and set a better example by our own conduct, we must accept the fact that there are more and better Theosophists outside the Society than within it.

Another lesson of religion in action and in practical Theosophy, as I learnt it, was the wisdom of Shri Krishna's teaching that it is better to do your own temperamental duty, even though not so well, than to undertake another's, though done better; there is danger to both in the latter course. Each, whether as an individual or as a community, must learn to stand on his or its own feet, and to settle one's own problems by trial and error, rather than to rely mainly upon the efforts of others.

In his introduction to *The Sacred Books of the East*, Professor Max Müller, many years ago, emphasized that, hidden in them all, was "something that could lift up the human heart to a higher world, something that could make

man feel the omnipresence of a Higher Power, something that could make him shrink from evil and incline to good".

That the soul of man is immortal, that its future is the future of a thing whose growth and splendour have no limit, was taught in ancient Egypt. Another fundamental eastern teaching, from Egypt to the Pacific, which is now being better understood and more widely accepted in the West, was that each man is his own law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

A careful study of the religious teachings of mankind seems clearly to indicate that no new religion is needed, but that, at the heart of all the religions, whether known as Judaism, Christianity, Islam, Hinduism, Buddhism, Jainism or otherwise, there is to be found the same inner wisdom, and that Religion has no name. But it gives us the "God's eye" view, and when we have that, we have attained to knowledge of our own Divinity and learnt the way of love, peace and unity. We do not truly hear the "music of the spheres" so long as we are content with this rhythm or that melody. It is only when we hear and delight in the complete symphony that we realize the totality, the all-inclusiveness, of the divine harmony, that (in the words of the American, Ralph Waldo Trine) we are "in tune with the Infinite".

These ancient teachings of human inter-dependence and that as we sow so must we also reap are among the spiritual, social, political and economic values that we could have widely enjoyed from time immemorial, had we been wise enough. The time has now surely come to seize this wisdom and make it our own, and to nurture the human family in its spirit. We must realize in fact, instead of merely in words, that the only condition upon which war, whether military, economic or social, can be abolished is by grasping this very truth—that the world *is* a unit, that mankind *is* one and indivisible, that a world-order, necessary, natural and normal, *must* replace

the present narrow nationalisms, imperialisms, dictatorships and religious separatisms, so that the nations, the peoples and the races of the world may freely intermingle and make their special contributions, by true religion and otherwise, to the common treasury of human culture. Though the path be varied and individual, the goal is one and realizable.

It may be a long and difficult process, with our human frailties and the "hang-over" of past errors, to cover adequately the period of transition leading to the imaginable millennium; but undertaken in the right spirit and with a steady resolution, it is one that is well worthy of our great heritage of spiritual freedom and courageous initiative.

It is, therefore, all to the good that, in our own day, the wise men of the East and the West have again begun to "get together". On the secular side, we have the work (not always publicized) of the U.N., I.L.O., UNESCO, W.H.O., F.A.O., and other allied organizations, having for their object the economic and social uplift of the masses of the people living in conditions of malnutrition and under-development. All this helps to illuminate anew the great adventure of life, and to accept and apply the principles of life that have been laid down by the Buddha, Mahavir, Moses, Jesus, Muhammad and many others, that should lead us to world peace. We can all, if we will, play our full part in this inspiring and creative task, in this greatest of all adventures, which I would call spreading the Light, through Theosophy in practice.

H. S. L. POLAK

Everything in all life is beautiful, for everything has its place in life.
But it is beautiful in its place.

G. S. ARUNDALE

THE 81ST INTERNATIONAL CONVENTION

BY EMMA HUNT

Recording Secretary of the Theosophical Society

THE 81st International Convention of the Theosophical Society was held at Adyar from the 26th to the 31st December 1956. There were 829 registered delegates representing 16 countries. Though the President, Mr. N. Sri Ram, owing to his recent indisposition, was not able outwardly to take an active part in the proceedings, his influence was strongly felt throughout the whole period of the Convention.

On the morning of the 26th December, a great concourse of members were present for the official opening of the Convention in the dignified Headquarters Hall of our International Society, with the flags of fifty-five nations and the United Nations flag making a colorful sight above the heads of the large gathering. The atmosphere of the Hall was magnetic and charged with the idealism and thought of the members, eager and intent on re-affirming their faith in Theosophy and their gratitude to the Co-Founders.

After the chanting of the Prayers of the Religions and devotional music, the following message was read from the President, who in his home nearby was actively alert to all that was taking place in the Hall:

After a short silence, during which the thoughts of all present were turned towards Those whom we regard as our Elder Brethren, the members stood for the following Invocation:

MAY THOSE WHO ARE THE EMBODIMENTS OF LOVE IMMORTAL BLESS WITH THEIR CONTINUED HELP AND GUIDANCE THE SOCIETY FOUNDED TO ASSIST THEIR PLANS AND WORK. MAY THEY INSPIRE IT WITH THEIR WISDOM, STRENGTHEN IT BY THEIR POWER, AND ENERGIZE IT WITH THEIR ACTIVITY.

A few moment's silence was then observed, during which our sincerest good wishes were sent to the members of the Society throughout the world.

Deputizing for the President, and according to his direction, I then opened the Convention with the following words:

NOW ON BEHALF OF THE PRESIDENT I DECLARE THIS 81ST CONVENTION OF THE THEOSOPHICAL SOCIETY DULY OPEN.

Greetings received by cable and letter from all over the world were read by Miss Ann Kerr, the Assistant Recording Secretary.

Seated facing the assembly of members were the Society's officers and representatives of the following countries: U.S.A.—Mr. E. Norman Pearson; England—Mr. H. S. L. Polak; India—Mr. Rohit Mehta; Australia—Miss Shirley Macpherson; New Zealand—Mrs. Joyce Murdoch; France—Mademoiselle G. Chardenot; Belgium—Miss Serge Brisy; Indonesia—Mr. M. Subramaniam; Burma—Mr. N. A. Naganathan; Ceylon—Mr. S. Amarasinghe; East Africa—Mr. D. M. Shah; Pakistan—Mrs. Gool Minwalla; Malaya—Mr. André Batiha; Northern Ireland—Mr. Charles Hunter; Viet-Nam—Mr. Nguon Har; Hong-Kong—Mr. S. L. Yen; The World Federation of Young Theosophists—Srimati Rukmini Devi.

As each representative came in turn to the platform to give greetings from his National Society, Federation or Lodge,

the delegates present in the Hall felt how truly international is the Society's work and how widespread its influence.

A very fine message to the Convention from the Vice-President, Mr. Sidney A. Cook,¹ emphasizing the need for an untroubled and balanced mind with loyal service to truth, was read by Miss Ann Kerr. Short addresses were given by Mr. Edwin N. Lord, Treasurer of the Society, and Mr. Rohit Mehta, General Secretary of the Indian Section.

Before closing the meeting on behalf of the President I said: "In bringing this gathering to a close I want to call on every member present to give of his very best to our 81st Convention. May we all combine in thought and feeling and action to make it a very real success in the truest and deepest meaning of the word. I would like to tell you that when, at the beginning of December, those of us who live at Adyar realized that our President would be unable to take part in the activities of the Convention, we determined that we would do our utmost in every way to make the Convention as worthy of our Society as its predecessors. Through such determination we gained strength and confidence, and a fine spirit of comradeship and understanding prevailed throughout the compound.

"Mr. Rohit Mehta has forestalled me—and I am glad he has done so—in suggesting that we should send from this gathering of delegates our greeting to the President. When he used the word 'leader' I could not help but recall the nature of a reply sent by our President in response to a most beautifully worded Resolution from a National Conference of the American Section held a few weeks ago. In this Resolution they spoke of the President as 'our leader, friend and brother'. When thanking them the President, leaving out the word 'leader,' said: 'Of all the words used in framing the Resolution I take to my heart only two: 'friend' and

¹ Printed in our January issue.

‘brother’. If I can be that to each and every member, indeed to every human being all over the world, I shall not want to achieve, enjoy or merit anything else in this world or any other.’

“That is the great heart of our President. He wishes to be a friend and a brother to all mankind. The First Object of our Society embodies the beauty of this thought; our Society’s flag which flies above the Hall as we are gathered here symbolizes it. May the President’s thought of himself as ‘a brother and a friend’ be in our hearts also during this Convention and pervade all its activities. Very gladly will I convey to the President the greeting sent to him from this meeting.”

Public Lectures

The Convention public lectures, which are a special feature of each such International gathering, were given this year in the following order: “The Middle Way” by Mr. Rohit Mehta, *General Secretary of the Theosophical Society in India*; “The Religion of Compassion” by Srimati Rukmini Devi; “The Rise of a New Civilization” by Miss Emma Hunt, *Recording Secretary*; “Buddhism—Northern and Southern” by Mr. N. Sri Ram, *President*, (read by Mr. M. Subramaniam). The Indian Section Besant Lecture was given by Dr. C. P. Ramaswami Aiyar, his subject being “The Spirit of Indian Culture”.

In addition to the above lectures several half-hour addresses were given. They were: “Wings of Destiny” by Mr. E. Norman Pearson; “Our Work in a Changing World” by Mrs. Gool Minwalla; “Towards Practical Theosophy and Inter-Religious Understanding” by Mr. H. S. L. Polak; and “Membership in the Theosophical Society—Its Value and Significance” by Mrs. Shridevi Mehta.

Ceremony of Unveiling

An additional activity of the Convention this year was the ceremony in Headquarters Hall, on the 24th December, of the unveiling of a bust of Damodar K. Mavalankar, one of the most striking figures in the Theosophical Society in the early days in India. The statue is the work of a famous sculptor, Sri V. P. Karmarkar of Bombay, and the donor is Mrs. Dhondubai Shevade, a cousin of Damodar K. Mavalankar, who with her son, Mr. S. S. Shevade, and other members of the family had especially come to Adyar from Ahmedabad for the occasion. There were also present in the Headquarters Hall a large number of members of the Society and friends who had come to do honor to the occasion. The inscription on the statue’s marble pedestal reads:

DAMODAR K. MAVALANKAR

Presented by his Cousin Sister

Dhondubai Shevade, Ahmedabad

November 1956

On the President’s behalf I thanked Mrs. Shevade for her thoughtful gift to the Society and unveiled and garlanded the bust. Addresses were given by Miss Katherine A. Beechey,¹ and Mr. S. S. Shevade, son of the donor. Mr. Shevade, speaking on behalf of his family, said: “It is a matter of great pleasure for me to say a few words on this occasion of unveiling the bust of the great Theosophist, Damodar Mavalankar. Damodar hailed from Ahmedabad. After coming into touch with Madame Blavatsky and Colonel H. S. Olcott, he turned towards Theosophy and made this place [Adyar] his home during the first part of the eighties of the last century. From the very beginning, Damodar was of a philosophic temperament; becoming imbued with the spirit of Universal

¹ Printed in our January issue.

Brotherhood, he decided to join the Society and renounce everything for its noble mission.

“Though frail and fragile in constitution, Damodar had a very healthy characteristic of selfless devotion to duty, which is envisaged by the monumental work he has done in the cause of Theosophy. It is a matter of great pride for members of the Mavalankar family that he rose to eminence in the world of Theosophy. Every inch of this sacred place is permeated with his associations. We are also very glad to note that studies of his writings are being still carried on in India and abroad.

“My mother, Mrs. Dhondubai Shevade, who is a cousin-sister of Damodar, always cherished a brotherly feeling for him and has long wished to do something to commemorate his work for the Society. Hence this gift which she now makes to your International Headquarters.”

Adyar Library Jubilee

A special feature of the Convention was the celebration on the 28th December of the 70-years' Jubilee of the Adyar Library. The Director, Miss Ann Kerr, who presided over the proceedings, said:

“In commemorating today the 70th anniversary of the founding of the Adyar Library, it is our hope to acquaint the members of the Society with the purpose, progress and future possibilities for development of this famous institution, that they may take pride in this Library and give their support to its work.

“Looking into the history of the Library we find that early in his residence in India, Colonel Olcott conceived the idea of collecting old and rare Indian manuscripts with a view to promoting the then second object of the Theosophical Society: ‘To promote the study of Aryan and other Eastern literatures,

religions and sciences.’ His plan was accepted by the Convention of 1885, ground for the new building was broken within a month, and the building was completed and the formal opening of the Oriental Library took place on the 28th December 1886. In his opening address, Colonel Olcott stated that the founding of such a Library was ‘among the rarest of events, if, indeed, it be not unique in modern times. . .’ Seventy years ago there were very few large collections of Oriental literature and the Adyar Library has the distinction of being one of the first of such institutions. When it was founded it contained only 200 manuscripts. Within twenty years the number had increased to 12,572; there are today over 20,000.

“In mentioning the purposes which the Library would serve, Colonel Olcott stated: ‘With the combined labor of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages. . .’ It is to this end that the collection in the Adyar Library has always been available to scholars and to academic institutions many of whom avail themselves of the facilities offered. Pursuing this purpose of bringing to light and publishing the ancient knowledge, the Adyar Library has published 86 works, most of them in Sanskrit, but some with English translation, and a few in other languages, and the 87th work is now in the press. In addition to these books, the Library has published a quarterly journal, *Brahmavidya*, continuously since 1937. The volume now in the press is a special illustrated Buddha Jayanti issue for which many well-known scholars of Buddhism in Europe, Ceylon and India have contributed articles.

“We have barely scratched the surface of the material which the Library preserves in its manuscripts and which should be edited and published to bring the light of the ancient knowledge to the modern world. The chief handicap is lack of funds for the employment of research staff, to meet the cost

of publishing the works, and for an adequate building to house the large collection of books and manuscripts and provide necessary working space.

"It is the dream of those who are responsible for the Library today that the 75th anniversary of the Adyar Library in 1961 will be a large public celebration to dedicate the new Library Building. We are confident that this dream can become a reality within the next five years."

Short addresses were given by Mrs. Mary G. Patterson, Librarian, who spoke of the founding of the Library and Colonel Olcott's dream of its future, and Pandit Krishnamacharya, who told of the Library's accomplishment in regard to the collection of manuscripts and books. Mrs. Radha S. Burnier gave a most interesting description of the "treasures" in the Library as follows:

"The Adyar Library contains a number of treasures collected by Colonel Olcott and later by some of the Directors of the Library. These include not only a large number of manuscripts and books on Hinduism, but also a very valuable Buddhist collection which consists of works from many countries all over the world. There is a beautiful set of manuscripts of the Pali Tripitaka (Buddhist canon) with commentaries which was presented to Colonel Olcott by a lady in Ceylon. These manuscripts were used by Mr. F. L. Woodward for some of his publications in the Pali Text Society Series. There is also a wonderful collection of books from China and Japan. This includes various editions of the Tripitaka, and two rare encyclopedias made up of several volumes. There are very few copies of these encyclopedias outside China, and recently, when the Library was visited by a leading Buddhist scholar from Europe, on being shown one of the encyclopedias he said: 'We would like to have it in Europe.' The Library also possesses the complete sets of the Kanjur and Tanjur, which are Tibetan Buddhist works. Many Buddhist works

By courtesy of the Eastern News Photo Service, Madras I



MR. E. N. LORD, THE DALAI LAMA AND THE PANCHEN LAMA UNDER THE BANYAN TREE
Their Holinesses, the Dalai Lama and the Panchen Lama, visited Adyar on December 18, 1956.



THE PANCHEN LAMA AND THE DALAI LAMA IN THE ADYAR LIBRARY

which have been lost in the original Sanskrit, are to be found in these Tibetan works in translation and the Library itself has published some re-translations into Sanskrit. The latest additions to the Tibetan collection are three xylographs presented to the Adyar Library by the Dalai Lama on the occasion of his visit, with the Panchen Lama, to the Theosophical Society's Headquarters on December 18th, 1956. These xylographs are in Tibetan, on fine hand-made Tibetan paper, approximately 21 inches wide and 3½ inches long, each containing between 1,000 and 1,500 pages. The subject is biography—the biography of Pandit Atisha Dipankara's life in Tibet, the biography of the Indian Pandit Thelo and his disciple Naropa of Nalanda, and the Tibetan disciples Mila and Marpa. The Library has in addition to all the above-mentioned works, the Tripitaka in Burmese and Siamese and also many editions of texts, translations and studies.

“Among the Hindu works, our Agama manuscripts are of special interest. Dr. Schrader, one of our former Directors, started publishing them many years ago. His work is being continued now with the publication of the Lakshmi Tantra. Dr. Schrader's *Introduction to the Pancaratra*, an Adyar Library publication, is a fine study of one of the branches of Agama literature.

“The Library naturally specializes in Oriental literature and in books on religion, philosophy and Occultism. We are fortunate in possessing many old editions which are out of print. Although there is a deficiency of modern publications in the Library, when funds are available we shall be able to purchase them and thus possess both the old and the new publications. Some of our books on Occultism are *incunabula*. There is a very good section of books on the Christian religion including the works of the Christian Fathers. There is also a good section on India and the Indian Independence movement with which Dr. Besant was closely associated.

There are hundreds of press-cuttings reporting on the Independence movement, which have been gathered together in scrap-books and form invaluable material for a student of that period in Indian history.

"The Library makes no attempt to obtain modern scientific publications as other libraries are better provided with funds for that purpose, but we hope some day to have a choice selection of books dealing with the philosophical aspect of various sciences."

Other Activities

A further interesting activity of the Convention was a Symposium in two sessions on "Theosophy and the Problems of World Peace". Contributions were given by Mrs. Mary G. Patterson; Mr. Edwin N. Lord; Mrs. Nedra Ruder of the U.S.A.; Miss Shirley Macpherson, Australia; Mr. Duncan Greenlees, England; Mrs. Seetha Neelakantan and Mr. N. V. Tampi, India; Mr. Charles Hunter, Northern Ireland. Mr. Edwin Lord, in closing the second session of the Symposium said: "We need to understand the nature of the conflict and of peace; conflict comes from the ignorance or neglect of the truths of the One Life; peace comes from the realization and the living of the reality of the One Life. Out of the struggle of the Kali Yuga peace will issue. We must have a peace that is not negative and quiescent but dynamic and positive."

Group Conferences in three sessions gave opportunities for the delegates to discuss useful questions relating to the work of their Lodges. The three subjects considered were: (1) Allied activities and their place in Lodge work; (2) The Implications of the Theosophical Society being a free platform; and (3) What aspect of the Ancient Wisdom needs special emphasis today? The Chairmen of the three groups were respectively, Mr. S. G. Venkataramanan, Miss Shirley Macpherson and Mr. S. N. Choudhary.

The President presided over the Annual Meeting of the General Council of the Society, which was held at the close of the Convention in his home. Business transacted included the passing of the Annual Accounts, and the Budget for 1956-57, and revision of the Rules. The recommendation of the President to award the Subba Row Medal to Miss Clara Codd for her contribution to Theosophical literature was warmly approved by all present.

The World Federation of Young Theosophists held their annual meeting during the Convention. The officers for the coming year are: President, Srimati Rukmini Devi; General Secretary, Miss G. Sundari; Treasurer, Mrs. S. Sankari. An interesting Symposium on "Theosophical Principles Applied to Community Welfare" was conducted by the young people with Srimati Rukmini Devi presiding.

The Indian Section held its annual Convention in two sessions within the week of the International Convention. Mr. Rohit Mehta, General Secretary, in his annual report showed the membership of his Section to be 6,802, an increase of 374. At the close of his report he drew the attention of the members to (1) the training of the Lodge personnel in organization of study classes and lectures, publicity, library, membership contact and administration; (2) the emphasis on a psychological approach to Theosophy in our presentation of the Wisdom; (3) the need for an Association of Theosophical Teachers serving as an instrument for infusing a new spirit into Education. The Subba Row Medal, which had been awarded to Mr. Rohit Mehta at the General Council meeting held in December 1955, was presented to him during the Convention by Miss Emma Hunt on behalf of the President.

Evening entertainments, which were always welcome after each day's activities, were: Community Singing; Illustrated Travelogue by Mr. E. Norman Pearson; Lantern Lecture on "Two Early Theosophical Worthies: Damodar K.

Mavalankar and T. Subba Row," by Mr. M. Subramaniam; Delegates' Art Evening; and a Question-and-Answer meeting.

Among the additional activities, each of which gave a useful contribution to the proceedings of the Convention, were: a meeting for the admission of new members; the ceremonies of the Order of the Round Table and the Mystic Star; the Bharata Samaj of Hindu worship; Christmas Day Eucharist of the Liberal Catholic Church; and meetings of the Theosophical Islamic Association and the Besant Education Fellowship.

On Christmas Day Miss Florence Pulsford, Superintendent of Leadbeater Chambers, gave a dinner to the delegates to celebrate the festival. At the Bhojanasala Restaurant, on December 30th, delegates were welcomed to a lunch, and according to long-established custom, the employees of the Society were given a lunch on New Year's Day, the Society's officers and heads of departments also being invited.

On the closing day of the Convention the delegates assembled in the morning in front of the President's house to greet him. He came out onto the balcony and said a few words regretting his inability to be present at any of the meetings and assuring them that he had been following the activities all through the week and was very glad the Convention had gone so well. He told them that Brother Raja had a formula: "Happiness in Work all the days of all the years"; and added: "It is for you to find what that Work is." The delegates were very happy indeed to see the President and he was in his turn happy to have the opportunity of seeing them and greeting them.

Closing of the Convention

The many activities completed, the members gathered in the Headquarters Hall for the closing of the Convention on

the afternoon of 31st December. Further cables and greetings were read, and Mr. Rohit Mehta thanked the many workers who had helped make the Convention a success. He said: "It is my very pleasant duty, which I am happy to undertake to thank all those who have contributed so much to the success of our Convention: the workers in the Inquiry Office, the Besant Restaurant, the lecturers, the members responsible for the production of the Daily Bulletin; the organizers of the Art Evening, Community Singing and other entertainments, the Press agents and stenographers, the workers in the sixteen Adyar Departments, and also the delegates whose registered number was 829, of whom only 46 were unable to be present; and any other workers I have omitted to mention, they are also thanked. I would like also to thank Miss Emma Hunt who deputized for the President."

Addresses were given by Mr. Edwin N. Lord, Srimati Rukmini Devi, Mr. Rohit Mehta and myself, and each address was a call to action, giving strength, and inspiring in the delegates confidence in the work of the Theosophical Society.

In closing the Convention on behalf of the President I conveyed, at his request, his very best wishes to the delegates for the year 1957, and expressed my gratitude that though he had not been able to be outwardly with us, the Convention had been a very real success. This was due no doubt to the imperceptible influence radiating from the President himself and to the blessing of the Great Ones whom we regard as our true leaders.

Thus was our Convention closed and delegates went forth refreshed in mind and heart to take back to their Lodges something of its inspiration wherewith to give new vision to the work in their own fields.

EMMA HUNT

REVIEWS

The Technique of Conscious Evolution by L. E. Eeman; the C. W. Daniel Company, Ltd., 1956, pp. 212, price 25s.

The author was an infantry officer for some time in the first World War before he joined the Royal Flying Corps and served with it in Egypt, Darfur, Salonika and France. He was sent to hospital on the 22nd March 1918—a hopeless physical and nervous wreck. Discharged on the 4th August 1919, his papers were marked “100 per cent disability, permanently unfit for any duty,” and he was granted a 100 per cent permanent pension. Having become fairly normal within two years of discharge from the hospital his permanent pension was cancelled. Mr. Eeman states that recovery was due to techniques evolved whilst still in hospital, one of them being *conscious relaxation of muscles, nerves and mind*, born as a result of providential accident. The method is described in the book at some length. Referring to human illness and death it is stated that it is due to wrong matter in the body, in wrong quantities and proportions, in the wrong places

and at the wrong times; through our efforts to circulate more energy in and through ourselves our mental faculties evolve, tending to make evolution conscious with better chances of directing it intelligently.

An important part of the book is that on “fundamentals” dealing with a state of perfection, mental, moral and physical, and emphasizing the need to equip ourselves with “knowledge of the goal, knowledge of the path and knowledge of yourself”. We are told that the end of Creation is the conscious perception of the Infinite by the whole of Creation; that true knowledge reaches us through three channels only, namely, the senses, intuition and teaching, and that all knowledge so gained is not necessarily true knowledge. It is refreshing to read passages like the following in the book:

“With the fullness of life alone, of life that does not die, of life no longer needing reproduction, can come, must come, and will come the consciousness of the Infinite, the goal set to man by God in the beginning, the end to which He leads with infinite, irresistible power.”

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“To secure for man, at the appointed time, full understanding of the Law of Life, God must and does endow him with the urge to seek out that knowledge in every secret place, to seek it ceaselessly, remorselessly, relentlessly until Light shall be found. The urge is now at work in every single field of human thought, the seeker looking more and more, and deeper and deeper within himself, to find the source of Light.”

All our actions and attempts to be in tune with the Infinite are traceable to infinity of thought, infinity of energy and infinity of substance involved in us; and by an increasing sense of being alive, we have to expand our consciousness in every field of appreciation so as eventually to include in it the conscious perception of the Cause of Causes. “The test of the perfect technique of life is therefore: does it make us increasingly conscious of the infinite inexhaustible life in us? Man appears to function on three planes, his activities may involve either thought, or energy, or substance. If he raises his efficiency on all three planes, in harmony with the laws of life, he may ultimately enter the realms of spiritual consciousness.”

Four different states of consciousness are dealt with: objective, subjective, self or super, and one-consciousness. When the human mind

has understood, felt and seen the infinity of thought and energy and substance as one indivisible whole, then it will be one with God. Stress is laid on the need to withdraw attention from the promotion and observation of the present activities of conscious mind, and transfer it to the unconscious and its laws.

An interesting observation is: “One hundred per cent efficient sleep is really one hundred per cent subjective, creative work . . . efficient sleep is intense, concentrated work.” Compare this with the teaching in *The Mahatma Letters*: “In thought and word by day, in soul struggles at night, you have been writing the story of your desires and your spiritual development”; and Lord Krishna’s “He who seeks inaction in action, and action in inaction, he is wise among men, he is harmonious.”

Referring to the pineal gland containing gritty crystals in the brain, Mr. Eeman advances the hypothesis that they are our telepathy detectors. From time immemorial the pineal gland has been deemed the organ of revelation, intuition, the seat of the soul, by countless sects, cults and religions all over the East. Man must make use of the creative power of thought, create in his own mind with “intuitive eye” a perfect image of the being he will one day become. Man is not a stranger to

anything that befalls him. These axioms of the law of cause and effect are stated in the chapter on fundamentals.

Without using a single theological term, Mr. Eeman has elaborated his technique of making the physical body an efficient instrument with the help of a trained mind. The book is practical in the methods suggested, and leads one to sublime thought and heights. "Know yourself, know your work"; have as a motto "I can," and replace doubt, despair and hate by faith, hope and love; and other ennobling ideas form a fitting conclusion to this opportune book on an important theme. S. G. VENKATARAMANAN

Desire and Fulfilment, by Hugh Shearman. T. P. H., Adyar, 1956, pp. 84, price Wrapper Rs. 2-0-0; Cloth Rs. 3-0-0.

This essay is, we are told, a continuation of the themes implicit in the author's two earlier books, *The Purpose of Tragedy* and *Purpose beyond Reason*, marking the completion of a trilogy. It concerns itself, as the title indicates, chiefly with desire and its fulfilment, not by mere temporary satisfactions but by a process of transformation. "Our difficulties," he says, "often arise, not because we do not know what to do but because we do not want to do it." He therefore traces for us the source of our motives and leads us

gradually from the intrusions of desire to fulfilment by will, by the Way of the Cross, the substitution of impersonal for personal values. This process he shows to be a growing-up process, in which we change over from the law of the jungle to the rule of the road. This can begin in little things. There is an interesting chapter in which the author deals with emotion as Power and Pattern, the power side being usually predominant in the feminine character and pattern in the masculine, but in the really adult person these two must be balanced to provide a harmonious and creative character. "Force canalized finds expression in pattern."

This is a thought-provoking and useful book which will help those who are frustrated in their longings to arrive through temporary fulfilments of their wants, to a final fulfilment, which may not be at all what was at first desired, that is, the birth of the Christ in the heart. From *Desire to the Inner Life*, *Projection* and *Withdrawal*, these are the titles of chapters showing the processes by which the new kind of life begins to be sensed and the discovery is made of "the new kind of motivation, the new life urge, the answer of the universal within us to the call of the universal without," which "is often experienced through an ecstatic impulse of impersonal wonder".

K. A. BEECHY

SUPPLEMENT TO
THE THEOSOPHIST

FEBRUARY 1957

By the Recording Secretary

LODGES FORMED

Name of Section	Name of Lodge	City
Argentina Australia Brazil	Hazia La Luz	Buenos Aires
	Cooma	Cooma, N.S.W.
	Independencia	Sao Jose dos Campos
	Jovens Jinarajadasa	Rio de Janeiro
	Kalakshetra	Sao Paulo
	Raja Yoga	Sao Paulo
	Giordano Bruno (<i>Revived</i>)	Sorocaba
Canada	Raimundo Pinto Seidl (<i>Revived</i>)	Mogi das Cruzes
	Canyon	North Vancouver
	Phoenix	Hamilton
	Victoria (<i>Revived</i>)	Victoria, B.C.
	Wayfarers (<i>Revived</i>)	Winnipeg, Man.
	Lotus	Veyangoda
	La Montaña	Medellin
Canadian Federation Ceylon Colombia East Africa	Muisini	Kangundo (Kenya Colony)
	Tanga	Tanga (Tanganyika)
Egypt	Hikmet El Kadima (<i>Directly attached to Adyar</i>)	Cairo
	Lytham	Lytham
England Greece	Leadbeater	Athens
	Pythagoras	Salonica
Iceland	Liljan Hvita (<i>The White Lily</i>)	Akranes
	Baptala (<i>Revived</i>)	Baptala
India	Bhagwati Ladies	Orai, U.P.

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
India	Sri Ram	Banganapalli
	Anand	Chatapur
	Hubli	Hubli
	Hunsur	Hunsur
	Ukkadai (<i>Revived</i>)	Ukkadai
	Vidyabasini	Patna (Gardanibagh)
	Shree Rama	Visanagar
	Saptorenggo	Kudus (Mid-Java)
Indonesia	Moriah	Jerusalem
Israel	Amor	Tehuantepec (Oaxaca)
Mexico	Luz y Realidad	Matias, Romero (Oaxaca)
Sweden	Besant	Borås
United States of America	Santa Cruz	Santa Cruz, Calif.
	Dexter Study Centre	Dexter, Missouri
	Baton Rouge (<i>Revived</i>)	Baton Rouge, La.
	Evolucion	Barquisimeto
Venezuela	Saigon	Saigon
Viet-Nam	Leadbeater	Gladinh
LODGES DISSOLVED		
Argentina	Corazon	Buenos Aires
	Americas Unidas	Boulogne, Buenos Aires
	San Jorge	Buenos Aires
	Jinarajadasa	Rosario
	La Voz de Cristo	"
Canadian Federation	Cruz del Sur	V. Mackenna, Cordoba
	Moose Jaw	Moose Jaw, Sask.
	Liberacion	Quito (Ecuador)
Colombia	Mundos Siderales	Trujillo
Cuba	Arturo Villalon	Jobabo
England	Derby	Derby
	Rotherham	Rotherham
	Barrow-in-Furness	Barrow-in-Furness
	Watford	Watford
Greece	Blavatsky/Olcott	Athens
India	Tenali	Tenali
	Sulerpeta	Sulerpeta
	Sri Krishna	Penugonda
	Parvatipur	Parvatipur

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
India	Amravati	Amravati
	Rassulkonda	Rassulkonda
	Goona	Goona
	Bikaner	Bikaner
	Amrit	Rander
	Jyoti	Zansmer
	Changa	Changa
	Chamrajnagar	Chamrajnagar
	Blavatsky	Basavangudi
	Youth	Belgaum
	Sri Lakshminimarsima	Kadiri
	Vridhdhachalam	Vridhdhachalam
	Nidamangalam	Nidamangalam
	Agasthya	Ootacamund
	Sirius Youth	Madras
	Besant Youth	Lucknow
	Rukmini Youth	Chodavaram
	Lotus	Bangalore City
	Baroda Youth	Baroda
	Arundale	Santa Cruz, Bombay
Indonesia	Malang	Malang (East Java)
	Kediri	Kediri (East Java)
	Ananda	Torina
Italy	Arundale	Novara
	<i>(United with Besant Lodge)</i>	
Mexico	Annie Besant	Morelia, Mich.
	Psiqué	San Luis, Potosi
Peru	Liberacion	Lima
	Fraternidad	Lima
	Verdad	Caina-Ambo
	Illac-Uma	Cuzco
	Krishnamurti	Huaraz (Ancash)
South Africa	Cristus	Jauja, Muquiyauyo
	Marandellas	Marandellas, Rhodesia
	Annie Besant II	Zurich
Switzerland		
United States of America	Freedom Group	Los Angeles, Calif.
	San Leandro	San Leandro, Calif.
	Hermes	Philadelphia, Pa.
	Merthyr Tydfil	Merthyr Tydfil
Wales	Penarth	Penarth

THEOSOPHISTS AT WORK AROUND THE WORLD

New Zealand

The Annual Convention of the New Zealand Section held in December 1956 at Wellington, was a special occasion as it marked the sixtieth anniversary of the founding of the Section, and was its Diamond Jubilee.

On the evening of 27th December 1956, a reception was held in an attractive setting at the Headquarters of the Wellington Lodge. Miss Helen V. Zahara had come from Australia, Mr. Geoffrey Hodson had returned from America, and Mrs. E. M. Lavender was completing her 18 months lecture tour of the Section. There were 175 members assembled from many parts of the country to attend the Convention.

Miss Sandra Chase, who had been elected to the office of General Secretary in October 1956 on the resignation of Mr. Brian Dunningham, welcomed everyone in a most inspiring address, as she reminded members of our Co-Founders, Madame H. P. Blavatsky and Colonel H. S. Olcott, and of their sacrificial lives and immense task.

Mrs. J. Kronfeld, President of the Wellington Lodge, welcomed all the visitors, Mrs. Lavender gave greetings and good wishes, Miss Helen

V. Zahara brought greetings from the International Vice-President, Mr. Sidney A. Cook and Mrs. Cook, from the Australian Section, and from the countries in Latin America which she had visited.

Mr. Geoffrey Hodson conveyed greetings from U.S.A., Cuba and Mexico. In addressing the gathering he said the Section had endured despite all difficulties and was now advancing into a new epoch which should have its own characteristics.

Greetings were received from the President, Mr. N. Sri Ram, from Miss Emma Hunt, Recording Secretary, who had been General Secretary of the New Zealand Section from 1939 to 1953, and from Lodges and members in many parts of the world. As the Convention was opened there was an air of virility and hope, of anticipation and enthusiasm, and of solemn dedication to the work.

In her opening remarks, Mrs. Kronfeld said there were two thoughts that she would like to express. The first thought would be one of remembrance of all those workers who with courage and fortitude had laid the foundations of the Theosophical Society in New Zealand, and also all those who had carried the burden of the work during the last 60 years. She said our

hearts turned towards them all in loving gratitude. The second thought concerned our work and its continuing success.

In her Inaugural Address on the first evening of Convention, Miss Sandra Chase, re-elected General Secretary, outlined the phases through which the Society had passed and what the future work would be. In her report to the Convention she wrote: "I am more convinced than ever that it is Theosophy alone, understood and applied to life, which can meet the world's great need. For it gives a deeply spiritual and yet reasonable and practical philosophy of life, setting before its students great guiding principles by which rightly to think, feel, act and live."

Public lectures were given by Miss Helen Zahara on "Discovering Design in the Universe" and "Seeking the Higher Mind," and by Mr. Geoffrey Hodson on "The Hidden Wisdom in the Christian Scriptures" and "The Radiant Soul of Man". Excellent talks were also given to members by both these speakers.

A special feature of the Convention was the accent on Youth Work, and the invitation to Young Theosophists to take part in the planning and running of the Lodges. At a Youth Conference a number of speakers gave interesting and instructive ideas on "The Needs of

Youth Today, and How Theosophy can Fulfil them."

The main Convention was closed on 2nd January by the General Secretary. After Lodge Presidents and visitors had spoken, Mr. Hodson referred to the International note of the Convention and urged all members to keep the Lodge windows open, and to have an eye to the nation and to the world.

At the farewell on 7th January, there was a note of solemnity as members said good-bye for another year and parted to "go forward into the new year to do a better and a more useful work".

Germany

Mr. Martin Boyken, General Secretary of the Theosophical Society in Germany, reports that Lodge work in all parts of the country has continued steadily. Public lectures, study classes and discussion groups have been held regularly and, in some places, introductory courses for enquirers were arranged.

The result of this work has been a gradually increasing membership and the formation of two new centres at Kassel and Dortmund. At present there are 20 Lodges and 5 Centres, comprising 492 members, in the German Section.

During the year the General Secretary visited most of the Lodges in the western part of Germany and

lectured nearly every fortnight in Hamburg. Mr. Boyken also went to Basle in Switzerland for a Regional Committee meeting of the German-speaking Sections and, together with some 38 members from Germany, attended the European Federation Congress held at Baden, Austria.

At Baden it was decided that the German Theosophical magazine *Adyar* should be published in Germany in future, instead of in Austria. This magazine is intended for German-speaking members in Austria, Germany and Switzerland and is issued under the auspices of the European Federation.

In closing his report, Mr. Boyken writes: "Altogether it was a successful Congress at Baden and a very successful year of work in our country."

Pakistan

The Theosophical Society in Pakistan has completed a year of steady and useful work in its 7 Lodges and 2 Centres.

Karachi Lodge meets at least three days each week, holding a class on Theosophy for newcomers, talks on *At the Feet of the Master* and public lectures on Theosophical and allied subjects. Its Library and Reading Room are very well used, not only by members but also by the public. A number of members from the Lodge are active in social

service and are well recognized for their work in different fields.

On the 21st December, 1956, the Karachi Lodge celebrated its Diamond Jubilee—60 years of active and useful work. They are at present constructing a new Lodge building which will contain a large and well-equipped Library and a lecture hall with a seating capacity of 550.

Other Lodges in Pakistan continue their weekly activities of study classes or public lectures; a steady growth of membership having been maintained by most.

Due to long distances of hundreds of miles separating the Lodges in Pakistan, it is difficult to send visitors and lecturers to support the work. A distance of 1,200 miles separates East and West Pakistan, with air travel as the only means of communication; even Lodges in the West are divided by 600 to 700 miles. Nevertheless, during the year Mrs. Gool Minwalla, Presidential Agent, visited Lahore twice and tried to vitalize the Centre there.

It is hoped that it will be possible this year to visit many more Lodges and perhaps to establish new ones.

Mrs. Minwalla writes that the members in Pakistan are looking ahead to a new year with the hope that the Theosophical Society in Pakistan may be able to expand into a Section before the close of 1957.

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 Mehra	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 Gosta Lindström	Ostermalmsgatan 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>Theosophia.</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 Alfons Ledón	P.O. Box 365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	Mr. I. G. Mitford-Barberton	P.O. Box 2284, Cape Town	<i>The Link.</i>
1909	Southern Africa	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>Theosophical News and Notes.</i>
1910	Scotland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1910	Switzerland	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
1911	Belgium	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Indonesia	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Burma	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1912	Austria	Herr Erling Havrevold	Bjornstetiv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1913	Norway	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Egypt *	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1918	Denmark	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Ireland	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>
1919	Mexico	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1919	Canada	..	..	..

* 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	Iceland	..	..	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..	<i>Osiris.</i>
1921	Portugal	..	Mr. Felix Bermudes	Rua Passos Manoel 20, Lisbon	..	<i>Theosophical News and Notes.</i>
1922	Wales	..	Miss E. Claudia Owen	10 Park Place, Cardiff	..	..
1923	Poland	..	..	..	..	..
1925	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, Filothei, 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 Corner 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	..	..	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1947	East Africa	..	Mr. Vallabhdas H. Kapadia	Noonan Road, Karachi 3	..	<i>Theosophy in Pakistan.</i>
1948	Pakistan *	..	Mrs. Gool K. Minwalla	..	..	<i>Theosophical News.</i>
1948	Malaya and Singapore +	..	..	88 China St., Penang	..	..
1949	Northern Ireland +	..	Dr. C. H. Yeang	18 Brookhill Ave., Belfast	..	<i>Mitteilungsblatt.</i>
1950	State of Israel *	..	Dr. Hugh Shearman	P.O. Box 1264, Jerusalem	..	..
1951	Japan	..	Mr. Hans Zeuger	..	..	..
1952	Viet-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; Clarté; Adyar.*

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

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

IT is extraordinary how ready so many of us are to enter an affray of some sort, even create one if necessary. We must tilt if only at a wind-mill. The learning that we accumulate does not always mitigate this propensity, but on the contrary tends generally to strengthen it. It makes us only too often eager to refute other ideas, so that ours may reign supreme. Thus we become established in our own conclusions, instead of being able to learn from what others have to say. Some weeks ago, Dr. S. Radhakrishnan, the Vice-President of the Indian Republic, made the remark that Truth belongs to God and ideas to man—a statement which is both suggestive and profound, which at any rate most people would regard as fairly non-controversial. However it has called forth a somewhat spirited retort from a critic in Madras, in the form of a letter to the local newspaper, *The Hindu*, in which he asks almost indignantly:

What is and what we think about it
Is God devoid of ideas? Are men devoid of Truth? Has God any proprietary rights over Truth? Has man such a right over ideas?

Overlooking for the moment the polemical tone of these queries, one can see, from a Theosophical point of view, that

the position which is thus taken up may also be true, without in reality contravening Dr. Radhakrishnan's statement. It all depends upon what we understand by the terms God, man, Truth and ideas, along with the relations between them. It may be that there are ideas or ideation in the Divine Mind, but then they must be ideas different from the ideas of man, being facets of a Truth which is one whole, the contents of a Mind not separate from the Truth. When Plato used the word "Ideas," he did not mean by them those conjectural gropings, ill-formed partial impressions and projections from our varying backgrounds, to which we so often refer as our ideas. Yet our ideas of some things can approximate to the Truth, to what exists in actuality, and in any evolutionary view, whether the evolution of an individual or of humanity as a whole, must so approximate. If there be a divine nature and a human nature commingled in man, then the evolution of man, of each man, must consist in man becoming God, that is to say, in a certain evolution of his human nature, involving a refinement or purgation, simultaneously with an infiltration of the Divine, the shining of the Divine through the human culminating in such a transformation as Jesus is said to have undergone in the Temple. Thus the heritage of Truth which is in God—which is God—must pass to man. Although in this view there is an interpenetration of the two Elements or Principles, Spirit and Mind (or Manas), Spirit being equated with God and Manas with man, yet the two Principles can be kept separate in our thought, because they are separate in evolution, separate in their nature. In mind there is both good and bad, but the Spirit being one is free from these opposites.

Whether the above view expresses correctly or fully the truth of the matter—a Truth which we *cannot* know wholly with our imperfect minds—what is important is not to have a set opinion on such matters and assert it vehemently, but rather to keep the mind open all the time to fresh understanding. It

is not necessary for us to come to a conclusion on matters about which we do not have sufficient knowledge, with regard to which we have not perhaps even developed the means of correct knowledge. Yet it is the tendency of all of us to want certainties with regard to everything. Is it not more likely that the Truth will dawn upon us with regard to those matters which are important only when we are content not to pre-judge them with an inclination to this side or that, when we are in a state, not of uncertainty, tossed between this and that, but of detachment that spells both openness and poise?

* * * *

A recent issue of *Eirenicon*, published by the Peace Lodge of the Theosophical Society in England, contains an article by a writer who calls himself S. E. T. N., the burden of which is the irreconcilability which he claims exists between "the two different occult worlds" of Theosophy and what he is pleased to dub "Neo-Theosophy". Theosophy for him is what is in particular books which he accepts as authoritative, and "Neo-Theosophy" is what has sprung up afterwards deviating from the orthodox line. In proof of his contention he instances the difference in the concept of a Mahatma gained by him from the Mahatma Letters and the ideas of later writings, presumably those of Dr. Annie Besant and her co-workers. This is how he puts the contrast between them:

There is no reconciliation between "the gentle Jesus" portrayal of the Mahatmas as heads and protectors of all the religions and the stern denunciation of those religions as the chief evils pursuing humanity, that pervades the Mahatma Letters. There is no reconciliation between the loftily infallible Beings with a kind word for everybody and nothing rude to say about anybody, who seem to be the neo-Theosophical ideal, and the sometimes impatient, plain-spoken, even rough-spoken, critical and definitely human Mahatmas of the Letters . . . The Mahatmas of the Letters are indeed men in the fullest sense of the term; they are not Gods . . . The Mahatmas of neo-Theosophy are the angelic dreams of teen-age idealism. These two worlds cannot be reconciled.

Having nothing rude to say about anybody may not be as serious a disqualification for being an Adept or Mahatma as seems to be thought by the writer. There are millions of people to whom the ideal of "gentle Jesus," the Jesus of Sermon on the Mount, typifies the highest excellence attainable by a human being, while of course there are plenty of others to whom that ideal makes no appeal at all. It may be that there are different concepts of gentleness, one which is indistinguishable from weakness, incapacity and a total lack of what might be regarded as the ingredients of determinate action, and the other a quality of non-aggression which is not incompatible with superb self-mastery and self-direction. Perhaps this is a case of ideas versus Truth, of ideas contradicting the truth of what is the highest excellence, the excellence that belongs to the native, unsullied, undistorted being of man, and ideas representing or approximating to that truth.

We can understand what a Mahatma is in his inner nature—with which the outer must be in consonance—not from any superficial and disconnected impressions gained from letters which according to H.P.B. were written mostly by chelas, but only by delving deeply into the philosophical roots of the question. The only sure way is by knowing what man is in his constitution and how he is meant to evolve, by a comprehension of the change that takes place in him as he steps out of the stage of his mental evolution into his original sphere as a spiritual being. The word Mahatma means a great soul and has been applied in India by the populace to anyone whom they considered saintly and unusual. But it has also the technical meaning of one who has cast off certain fetters which are the limitations of his personal make-up, thus transforming the Manas (or mind) which is in alliance with the desire principle into what H.P.B. has termed Buddhi-Manas, the Manas of compassion and enlightenment, the qualities pre-eminently of Buddhi and associated with the allied word Buddha. If what

is divine is not wholly separate from what is human, the picture of a human cum angelic or divine individual cannot be put out of court merely by calling it "teen-age idealism". Nor is such idealism to be despised. It may be that the light in which the world appears when one is young and still unspoiled has things to reveal which are not revealed because the light is lost all too soon to the increasingly dull vision of the adult.

If there are men who have various faculties and powers which we do not possess, how does that fact affect us fundamentally, except to show that these are part of the human heritage? Our problems can in no way be solved by them, one of these being the propensity to misuse the powers we already have. But if there are men—call them Mahatmas, Adepts or by any other name—who are like the Christ and the Buddha, Perfect Men, in whom there is the fullness of a Truth which is also in me, and because of that fact draws me into a spontaneous allegiance to them, then they are Beings to whom I am inwardly related, and to co-operate with them is to co-operate with my own uncorrupted Self and Being.

The Adepts are undoubtedly human but if they are the finished products of the human evolutionary process, they must be beautifully human, possessing those virtues or perfections which are spoken of in *The Voice of the Silence* by H.P.B., not to mention well-known Eastern books, Hindu as well as Buddhist, which lay down identical qualifications for him who would reach the goal that Nature has set for him within his own inner being.

It has been said that an Adept is an Adept, that is, he possesses the vision and faculties of an Adept, only when he focusses his consciousness at a certain exalted level, which cannot be all the time because of the limitations of the physical instrument. But whether that higher consciousness is

brought into his physical brain or shut off completely, there must be about him the aroma of spirituality—that harmony, clarity and extraordinary sensitiveness which we must presume to be his very nature, by virtue of his being a Mahatma in the deep spiritual sense and not merely a noble and magnanimous person excellent in parts.

If there be any inconsistency between an inference drawn from the Mahatma Letters and the truth about that spiritual nature, “the Christ in you” of St. Paul, the predominance of which makes a Mahatma or a Christ, then surely the truth must prevail over that inference or impression.

* * * *

The more one considers the present world-situation with all its conflicts, threats and difficulties, the more is one driven to the conclusion that the only solution which can at all cover the ground entirely is a Federation of all the States of the world, with power to maintain peace among them and prevent armed aggression by any. Such a Federation implies, of course, the complete disarmament of the federated units, both big and small, except for such forces in them as may be needed for purely internal purposes. How to bring about such a set-up when the Nations are fully armed and only too conscious of their sovereign power is at present really the world-problem. There are people who think—and they are by far the majority of the active politicians in every single State—that such a World State or Federation is an idle dream for the present, that the people who constitute the States will not accept a diminution of their national sovereignty and they must first feel assured that the international authority will treat the units justly and impartially. The fear that the Federation may turn into a super-State in which a few persons might manage to get all the reins of control into their hands cannot be dismissed as baseless. It is essentially a problem of control which

**The Only
Solution**

exists in most democracies, however much in theory it may be the population as a whole from whom the power is derived. Yet the problem cannot be incapable of being dealt with in some reasonable and practical manner. Any Federation that may be formed must be a Federation with limited authority, functioning for limited purposes.

There is of course the United Nations. Although as it stands at present, it is far from being an instrument of world-peace, commanding the confidence of all the peoples of the world, yet it is a body which holds within itself the germ of a World Government or World Federation and keeps alive the idea. More than once it has been able to dissipate what looked like the menace of a big war, and it is all the time fostering and promoting world-co-operation for economic and social progress. It is because the United Nations is a big step in the right direction for the world as a whole, and the hope that exists in it for further steps forward, that Brother Jinarājādāsa expressed his desire that every Lodge of the Theosophical Society should support it for what it stands for, which does not mean that the members should support every decision of the United Nations in every matter. One might support as a State citizen the general idea of a Government for the State without endorsing every action of a particular Government.

But the step that was taken at the end of the second World War, however much it might be an improvement on the League of Nations which was the outcome of the first World War, has to be followed by a further step or steps calculated to make the idea of One World an accomplished reality.

Brother Jinarājādāsa was fond of saying that if there is such an organization as the United Nations today, standing however inadequately for the principles of world-co-operation and world-peace, it is a result of the changes brought about in the thought-atmosphere of the world by Theosophists among others. There are more people in the world today who

accept the principle of human brotherhood, irrespective of race, color and so forth, although it is true that there are also forces of reaction which pull in the opposite direction. Not only have these forces to be overcome in every field, but there has also to be an active lead on our part in the direction of a world-unity based on certain ideals, a unity which does not act to the detriment of individual freedom. The work of the Theosophical Society as such is not work at the level where practical changes are initiated and carried on, although Theosophists as individuals have the duty of engaging in such action wherever they can. But we must all strive to create that fundamental change in the attitude of people which will make the outer changes possible and certain.

* * * *

I have been asked by the General Secretary of one of the Sections as to what should be our policy as regards allowing such organizations as the Aquarians, the Spiritualists and the Baha-ists to speak from our platform. Should we, because we stand for Universal Brotherhood, make the Theosophical Lodge a meeting-place for any or all of them? My answer to this query would be: Surely not. It may be right to allow a speaker who belongs to one of these bodies to explain to us what are the main principles of the movement, without any attempt at propaganda. But the Theosophical Society will lose its distinctive character and cease to be what it is, a channel for the forces of the Divine Wisdom, if our Lodges lend themselves to be used for diverse and conflicting propaganda. Brotherhood means we have the good of each one at heart and help each one in the right direction where we can. It does not mean indiscriminateness in our actions. It is our duty to use our best judgment to decide whom we will ask to speak under our auspices.

N. SRI RAM

THEOSOPHY AS WORLD RELIGION

By N. YAGNESVARA SASTRY

IT is a mercy of Providence that we do not have much imagination. To visualize fully the world tragedy from the dawn of history up till now would be a nightmare. Nor is the happiness given to us to consider the crimes of the past as a closed chapter. The communal riots of India and the treatment of the Jews during recent times by the Government of a country leading in science, fine arts and scholarship gives a sad proof that we are not far removed from the savage in spite of several external accomplishments which hide that fact. It is probably in reference to this that a Master of the Wisdom is said to have exclaimed in compassion amounting to sorrow: "How many to help and how few the helpers." The paucity of helpers is revealed even in the Theosophical Society's membership register. After more than 75 years of active propaganda the Society has less than 33,000 members, and of these very many do not really help, and quite a few add to the burdens of others.

It could be claimed that though the Theosophists are few in numbers, and like other men in their fears, ambitions and understandings, they belong to a Society which is in the special care of certain High Powers and that through their beliefs and practices the Theosophists more than make up for their scant number.

To some extent, modern science has proved the validity of certain Theosophical beliefs, but very much of it can be justified only on faith and what some persons might call their intuition. It may be conceded that faith and intuition have important functions to perform and must necessarily supplement the analytical mind which is not always a good instrument of perception. It cannot be proved by argument, for instance, that some music is more beautiful than some other, or that some action is nobler than another; but even so, faith has its strict limitations. If Theosophists and Roman Catholics, conservative Hindus and Mussalmans, all take up the attitude that the mind is poor, and therefore by faith they will follow the path of their fathers and the teachings of their elders, discussion would be purposeless and there would be cultural stagnation all round. As for intuition, is it not the consummation of a well-informed and cultivated mind and of feelings free from the limitations and distortions produced by fear, desire and hate? When the mind is ill-informed and lacking in the spirit of the search, and the feelings full of imperfections, their combination cannot produce intuition.

The satisfaction, if any, that we are sufficient for the Society cannot be justified on the grounds of faith and intuition. The moral debt to a world in suffering cannot be discharged by members turning into a body of self-satisfied Purohits¹. The Society was meant to be a body of a multi-colored splendour, playing a major part in the affairs of men in every direction.

Yet the Society has not attracted many men of good will and talent whose proper place should be in it. This is all the more surprising because the Three Objects of the Society are most attractive, being based on common sense and idealism.

¹ Professional performers of ceremonies among Hindus.

But then, however attractive the Objects, what the Society is as a human reality depends upon how the members interpret and practise those Objects, and the interpretation must suit the cultural season of today.

Just as there are seasons in Nature so there are seasons in culture. About 3,000 B.C. in India there was a season for philosophy, and teachings were given which became immortal. A thousand years afterwards the epics were written, and Indians shone as great story-tellers. Some time later there was a season of art, and the genius of the people shone in sculpture, painting, architecture and other arts. So there have been seasons of faith and devotion when large numbers of saints sprang up and sang the praise of God. The principle of spiritual seasons has been recognized even by the great Teachers who gave different forms from time to time to the same truths. Force of habit should not prevent the adaptation of Theosophy to the present time if that is found necessary on consideration of objective facts.

Many young people have had Theosophical associations but they have not responded to conventional Theosophy. They are not lacking in idealism, but as it cannot find expression through the channels of present-day thought and interests they have gone their own ways much to their disadvantage.

In considering the possibility of a new presentation of Theosophy, it would be useful to consider the special contributions of the leaders of the Society, combine the speciality of each, and produce a synthesis attractive to manifold temperaments.

The teachings of H.P.B. are purely occult. She seemed to stress the Third Object—the powers latent in man. Colonel Olcott, on the other hand, gave an exoteric interpretation to the Objects and at one time was even against the starting of the Esoteric School which he never joined. A devout Buddhist,

he stressed the practice of fundamental ethics, and expressed the First Object of the Society in terms of service, in India notably to the Panchamas. Dr. Annie Besant carried on the traditions of Colonel Olcott but on a wider scale. She seemed to stress the Brotherhood of Man, and, in expressing it, always fought for the under-dog, be they match-stick workers or subjects under a colonial power. She also started several educational institutions of which the one at Varanasi has become a university. To her, all beneficent work was Theosophy, and at one time during her political campaigns in India the Theosophical Conventions followed the Indian National Congress from city to city like a satellite. Many eminent persons came to the Society at Adyar because of her work.

Dr. Arundale continued the educational work in his unique way, but emphasized the need for preserving the arts, and through Rukmini Devi established the Kalakshetra which by the magic of the arts attracts thousands, who come to admire but remain to pray. He foresaw the artistic renaissance to come, which the present Government is trying to foster in its own fumbling way. Theosophy as art may be taken as Dr. Arundale's special contribution.

C. Jinarājadāsa also claimed to be an artist and encouraged the members to pay attention to it. His special contribution, however, is that he welcomed into the Society the challenge of the modern times, expressed through Mr. J. Krishnamurti. The first letter which he wrote on becoming President was to Mr. Krishnamurti. The freedom of thought which has always been the ideal of the Society was thus expressed in a dramatic way. Formal worshippers and their opposites could meet under the canopy of Theosophy.

The next President has given further effect to the principle of freedom of thought which exists now to an unprecedented degree, as also freedom from fear. These are two remarkable

achievements by a man who does things in such a way that he does not seem to do anything.

Mr. Krishnamurti's contribution to the Society has also to be assessed in framing the new presentation. In essence he teaches the purest Advaita, hallowed by the Upanishads and the great Shankara. According to Advaita and Krishnamurti, there is no distinction between the Creator and the created; so the question of God does not arise. There is no distinction between great and small; so the question of hierarchy does not arise. There is no distinction between the path and the goal; so there is no occult path. The Vishvarupa, or universal form, which Arjuna yearned to see is there, according to him, before everybody. The price is only the opening of the eyelids.

That Vishvarupa is there in the love of the martyrs for their cause—men who braved fire and sword and prison for Truth; in the love of the philanthropist for the sufferer—men whose lives were a daily sacrifice so that others might be happy. It is there in the network of our love for our friends and theirs for theirs; in the love of the selfish man for his children, or the robber for his wife, and in the love of the wild animal for its cub. Mr. Krishnamurti, it appears, brushes aside the anthropomorphic conception of the Masters presented as form, name and locality, but gives them back as Buddhic Entities.

If indeed the Masters have form, name and locality, it must be an inconsequential superfluity like a man happening to own a walking-stick or an umbrella. No visitor who comes to see him would contact the stick or umbrella and say that he has seen the man or even a part of him. If the visitor should pursue his point by proving that the man does have a stick or umbrella and dwells in a particular place, he still might not have seen him. Even so, Buddhic Entities by their very nature cannot be perceived except universally. This conception

of the Masters is in accordance with authentic occult teachings, and with the outlook of Krishnamurti. It is also stressed by the present President.

Another towering figure in the Theosophical world was Bishop C. W. Leadbeater. That he had occult powers is proved by his very discovery of Mr. Krishnamurti. That the technique of Occultism was not, however, perfected, even as late as 1927, is proved by many incidents. But the works of C. W. Leadbeater are in general as consistent as truth only can be, though no claim to infallibility has been made by either Dr. Besant or him.

C. W. Leadbeater may be likened to Columbus. Both were geniuses and pioneers sailing unaided in uncharted seas, but a schoolboy of today knows more geography than Columbus. Fortunately for Columbus, there have been several successors, but there is none to carry on C. W. Leadbeater's occult investigations.

The chief value of the occult investigations, it would seem, is that they prove to a sceptical world that there are powers latent in man. The investigations also form a basis for further research.

What the leaders of the past would teach if they were alive today, what pronouncements they would have revoked or modified, none can say. This again necessitates a new presentation of Theosophy.

Those who belong to the older generation have met the past leaders face to face, contracted loyalties and incurred moral debts. A certain attitude towards them and their teachings is natural and inevitable, but the new generation has not seen them. To use a phraseology of Hinduism, what the older generation has had is of the category of Shruti, that which has been directly heard. What the new generation has to be content with is only Smriti, that which is remembered and passed on. The printing press and the library

have preserved the teachings, but the magic of the living presence is not there.

Even according to orthodox Theosophy, ceremonials and Occultism are but one of several lines of activity. The work of the Society would be heavily truncated if other aspects of study and work were ignored, or if they became only incidental to a limited preoccupation. If the special contributions of each of the leaders of the Society were synthesized—Theosophy as service, education, art, fundamental ethics and study of all branches of learning—then the Society would attract kindred spirits in all lines of work and become an epitome of life, a multi-colored dome set against the white light of Eternity.

N. YAGNESVARA SASTRY

BEAUTY

We have a swift way to the stars and God,
 Flashing like vision fair:
 'Tis Beauty, lovelier than raiment bright
 Angels and fairies wear.

Dark beauty rides the thunder-clouds of storm,
 Shows loveliness—a star.
 Eternal beauty's at the great true heart
 Of God, life near and far.

Gem-blossoms in the sunshine; jewel-glow;
 (Lights of earth's dusky breast).
 Dawn roses; sunset-gates of brilliant hue
 Closing day's pathway west.

These benediction give to soul, to life;
 These are God's touch that brings
 Healing, and draws from harp of human hearts
 Music of muted strings.

VIOLET EDWARDS

1875—AND MEMORY¹

By SIDNEY RANSOM

AS our brain gets older, the memory of exact dates and other numbers lose their meaning for us. The forgetting of our friends' birth-dates is proverbial, although in some quarters it is regarded as commendable. And yet there may be some odd dates that, for no obvious reason, are rarely forgotten.

I recall such a date. I am sure the person concerned would today be amazed to learn I remembered his birthday! But he was a visitor to my father's home and regularly came to us at the end of his many adventurous voyages. It was his adventures, of course, which thrilled my childhood, and as one of his visits did happen to correspond to his birthday, the explanation of the memory feat is obvious.

Every country has its famous dates, associated with great national events. We never forget these dates, for they were drummed so constantly into our ears, when attending school.

The post offices of some countries provide boxes with numbers which are rarely forgotten, for the public goes to the boxes for their welcome incoming mail. The numbers readily bring up a picture of the particular town concerned, as well as the Lodge officials who also come for their letters.

Bus numbers may also have a special significance for us, as well as certain initials. Initials may be confusing, especially

¹ An address given at a celebration of the founding of the Theosophical Society.

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when they can bring to mind two different persons. No one who knew Annie Besant, would think of the Staffordshire author, Arnold Bennett, when hearing the initials A. B.! even though one of Bennett's popular handbooks was based on a series of lectures by Dr. Annie Besant.

There are, again, some numbers and initials with which there is no immediately apparent association, but which yet mean a very great deal to some persons, as there are certain great events and great personages unrelated to any one special date, but which fortunately are never forgotten by the few who know and care. Very valuable, e.g., is the practice of commemorating All Saints' Day, in which we praise God (which is the essential purpose of "remembrance" and recollection) for those great personages whose lives of service evoke our gratitude.

Apart from the traditional saints, there is implanted within us the absolute need to express gratitude to those who have served our country well. "Breathes there the man with soul so dead" and so on. True patriotism is a right remembrance, whether we think of the reformers, liberators, or educators of our race, or whether, as do the Chinese, we speak of our ancestors, according them the rightful ritual of conduct and feeling. We may go a step beyond giving praise for our ancestral parents, when we remember that our real parents are spiritual ones. The word "blessed" in the Bible can often be taken to mean "fortunate," and in that sense we may repeat David's remark when he said that "fortunate is that nation that can turn to the merits of its Saints".

"Let us now praise famous men and our fathers that begat us."¹ Such Saints have reached the goal of humanity and already wear the crown towards which their countrymen are still pressing. In their persons they show the certainty of perfecting the virtues, qualities and gifts which we are yet but

¹ *Ecclesiasticus*.

struggling to achieve. As novitiate monks they once took vows of poverty, chastity and obedience. We may give new names to these vows, such as "complete detachment, spotless purity and subjection to the Self". Often have we proved to be as brittle vessels in our attempts to achieve, but we are blessed and fortunate in having been granted even the slightest relationship with the Communion of those Saints who prove the utter certainty of Perfectibility. There is great value in being willingly subject to that which is higher than ourselves, and in that subjection lies true liberty.

One important scriptural declaration concerning those Saints and men of renown was made by St. John in his *Revelations*, when he declared that "when He appears we shall be like unto Him". The Saints already see God face to face, no longer through even the thinnest of veils. This means that as we look at the Saints we see God, as reflected in their perfection. Because they have His perfect likeness they have carried out completely each one of the Beatitudes. So is their inheritance to be ours. Because they have won the Crown of the Beatitudes they have become mighty beneficent powers in our day. So we cannot but be grateful that they are at this present moment great peacemakers, releasing streams of Mercy, Humility and Purity. So is it given to each of us, within the area of our smaller environment, to reflect and release these same powers of the Beatitudes.

There remains one last class of "memories" and the one most appropriate to our immediate subject; those occasions to which a date may or may not have been attached, but nevertheless there is in the memory an intimate association with some world-happening of whose significance, like an incoming tide, one only gradually becomes aware. As with "conversion" it is sometimes said that we cannot put an exact date or time to it, but one day an awakening occurs and then, thinking backwards on one's life's pilgrimage, one recognizes, and

with gratitude, how one has gradually been brought to one's present point of view. When some chance book of reference gives us evidence of a date and we see no reason to reject it, we are inclined ever after to look upon that date as our true birthday, an entrance into a new life. So, I understand, did Brother C. Jinarājadāsa regard the date when he was admitted into membership of the Theosophical Society.

And so to all of us must the date of November 17, 1875, mean that to our world there came a special downpouring of enlightenment, and a fresh revelation of God's plan and purpose. Looking back into history we see much to learn, and in comparing the conditions of today with what they were when Colonel Olcott and Madame Blavatsky founded the Society, we cannot but trace a wondrous design that has unfolded. There is now more tolerance among the adherents of different religions, a lessening of tension between the races, or at any rate a greater effort to understand, a keener general wish to have no quarrels, a more humane treatment of animals, a wiser evaluation of education and a sounder social sense—these and many other considerations compel any serious student of the history of the Society to give it an abundant credit and to offer thanksgiving, praise and blessing for our good fortune in having been associated with this enterprise.

An outsider may, of course, say we claim too much. I doubt if we *can* claim too much when thinking of the Divine Inspiration that brought the Society into manifestation, and of those splendid Founders who gave their lives that we might enter into the fellowship of and communion with those who are sincerely trying to do God's Will. As the Collect declares: "God has knit together His servants in one communion."

There was a certain man born in the year 1874. His friends never forgot the date because of its nearness to 1875, and at each of his birthday parties there was always someone who uttered the pleasantry that "as our friend came into this

troublesome world in 1874, it was necessary that in the following year the Theosophical Society had to be born so as to straighten things out for him". He was a postman, and he saw some symbology in his occupation: he likened the founding of the Society to a group of people being entrusted with a large bag of valuable documents, and that the only proper way of honoring that trust was to see that each letter was fairly and truly delivered. Some letters need, because of carelessness, to be re-addressed; some, alas, have to be marked as "unknown". The only way of commemorating November 17, 1875, said our postman, "was to be sure that all letters given into our care during the past twelve months have been honorably and punctually delivered"! There should be no need for re-addressing if the senders have done well their work; nor should any letters have to be returned to the sender for further attention!

The original messages come from on high and the next stage is transcription, the only duty of the transcriber being to see that the writing should be both accurate and legible. Then comes the work of the postman who, with his team of co-workers, sees to the final delivery of the "messages," and each co-worker, however humble, is a servant of the highest authority.

SIDNEY RANSOM

Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for Will to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn.

H. P. B.

THE INNOCENT EYE

By HUGH SHEARMAN

IN the literature of Theosophy there is great variety of personal or individual approach. The authors of Theosophical books are often vividly different from each other; but, broadly speaking, they all have seen and written about the same things. There is, of course, a wide fringe of derivative books, giving summaries of what other people have taught; but, in the more impressive works, there is always some touch at least of direct experience in the writer.

Those who come to this literature often want to know who is right and who is wrong about this or that matter. They want to know which writer is a good authority. They want a measure of "higher criticism" to distinguish the true from the false or at least from the less true. They want to know whether H. P. Blavatsky or A. P. Sinnett was right in instances where their accounts of things seem to disagree. They want to know how far Annie Besant and C. W. Leadbeater really knew what they were talking about and whether George Arundale really had the visions that he sought to record. They want to ask themselves: "Do I agree with Annie Besant or with such-and-such another writer?"

At its particular level, this is eminently reasonable and proper. The reasonable individual wants to know where he stands. And yet there is another approach to Theosophical literature which does not directly involve these considerations. If one may be personal, I should say that something of this

other approach became available to me through reading that literature as a child. Nobody asked me to read it, for I was not acquainted with any member of the Theosophical Society, nor had I any such person in my family. Theosophical studies were a voluntary amusement which circumstances—or, as some would say, *karma*—made available through the fact that I lived in two houses each of which had a little collection of Theosophical books. And from the age of eleven I pursued these studies eagerly.

A child does not read critically, particularly when he reads for enjoyment. He can, of course, notice an inconsistency, a mechanical error or a flaw in the plot of a story; and some little boys are very sharp in observing such things. But, in a broader sense, a child's reading is not critical, and it involves a certain innocent acceptance of all that he finds in print.

That was how I read—uncritically and innocently, drawn on solely by the fascinating interest of what I found in those books. I became, of course, a glib young specialist in rounds and races, and, printed in an old school magazine, I have found a little treatise which I wrote at the age of thirteen on the subject of the fourth dimension of space. Probably the most intellectually profound work which I read and re-read was Mrs. Besant's *Introduction to Yoga*. I was also familiar with *The Voice of the Silence* and *Light on the Path* by the time I was sixteen. I also read many talks by Krishnamurti. I did not acquire *The Secret Doctrine* till I was nineteen.

Such juvenile studies are not, of course, sufficient. The grown-up intellect has to assert itself. In due course the honor schools of two universities did their worst upon me, and I re-read all those books with a very altered attitude of mind. Yet that early experience of innocent juvenile study of Theosophical literature left a kind of understanding which

is ineffaceable. It had opened certain "doors of the mind" which are perhaps not so easily opened if one postpones one's studies until after the development of a critical and sophisticated intellect.

For those who study with an innocent eye, the impact of a book is total. Critical intellect knows a book only at its own level; and much of the worth of any book is often at some level other than that of the critical intellect. Its message is for the whole of one's nature and not for the relatively narrow band of responses which constitute the critical and analytical mind.

It has been said of education that real education is what you carry with you after you have forgotten everything you ever learned. That is to say, there is in true education a moral and spiritual impact and influence which has little or nothing to do with the intellectual contents of the curriculum of studies. So it was with my own early Theosophical education. Approached with an absence of critical self-consciousness, it more readily yielded qualities of the kind with which the critical intellect is not directly concerned. The golden glow that lingers from a childhood experience is not merely illusory; and, whatever may subsequently be made of it, it is of itself utterly unsentimental.

Moreover there is much to be gained at times from study which is taken in large slices, without critical attention to details. I galloped through many Theosophical books, much as one reads a novel to see what happened next. The total impression of a long book may be blurred if it is rapidly run through with the zeal of a voracious young reader; but it can nevertheless include something that will be lost if it is read slowly and carefully, with pauses for the critical assimilation of each paragraph. In later life I have certainly found that it is often helpful to read a whole book through from beginning to end, even where it is impossible to carry all the details.

And in Lodge study groups there can sometimes be a place for the reading of long passages fairly quickly in order to get general proportions and a total view before details are discussed.

The subjects and lessons on a general educational curriculum, too, are significant not merely for their informative value, but because they provide a medium through which a living relationship is established between teacher and taught, a relationship which can be much more influential and creative than any formal contents of the curriculum. Books, like school lessons, are also a medium through which a relationship is established and developed. I was in no doubt as a child that those whose Theosophical writings I read had a measure of wisdom and greatness which I did not find in the writers of most other books. Albeit childishly, I saw or felt those Theosophical authors whole, and my view of them was not limited to what may be discerned by a reader's critical faculty.

A posthumous critical chipping at the characters and achievements of those great people—which is not always unheard of in these latter days—is quite understandable to me. I can understand the arguments advanced and the case for the prosecution as it is set forth; but I have also recognized something which makes that chipping seem incomplete and rather pointless. It can be answered in various ways at its own controversial level, but the real answers to it cannot be given at that level.

In reading a book on a serious subject it is important to feel one's way towards a recognition of how deep inside the writer was the source of its inspiration. Many fluent and well devised works spring only from a source that is quite close to the surface. And on the other hand, some of those which have a source far deeper inside are not necessarily well devised in a technical sense; yet they carry from their profounder source a certain quality for those who have eyes to see.

In our best work, moreover, something greater than ourselves surely enters in. Indeed, at a certain level of achievement, the better the work the less is it we personally who perform it. That kind of depth in a work is not to be recognized by mere analysis of its intellectual or informative contents. And if I were asked to explain how and why I seem to experience that quality of deeper authority in certain books, I do not think that I could readily give an answer.

This is admittedly dangerous territory, for anybody may justify a delusive personal enthusiasm by assertions such as this. Anybody may evade the responsibility of common sense by claiming the privilege of using his "intuition". And yet there is an authentic intuition, often prompting to conclusions quite opposed to personal interest. If we are to seek it, we must venture upon that dangerous territory, with innocence as our only protection.

Reading Theosophical books with the eye of childhood has also a further advantage which arises from the child's acceptance of authority. One strong reason for challenging the authority and truth of certain works is the fact that if we accept them as sound and true we find ourselves placed in a position of great inferiority. Nobody finds it easy to accept and agree to standards to which he himself is not conforming, standards so high that he is bound to feel small and incomplete by the measure of them. Yet it is standards of that nature which are offered by many Theosophical works; and only a certain impersonal humility makes it possible to accept such works without making self-protective gesticulations of dissociation, disengagement or revolt. But to the child it is quite easy and natural to take that attitude of acceptance. The normal adult, however, will accept facts or teachings of any kind usually only as far as he can accept the implications which they hold for himself and for his private structure of values; and there are even more powerful psychological

motives for incredulity in connection with certain subjects than there are for credulity. Sometimes, as a substitute for incredulity, it is possible to philosophize a subject away from oneself into some remote and speculative sphere; but where this is not possible, as in the case of certain of the more simple Theosophical books, people sometimes become indignantly incredulous and say that the author is a rascal.

Thus, while a mere mechanical acceptance of authority is dangerous, there are many fields in which truth is accessible only when we abandon forms of scepticism which are merely subtle self-protective devices by which we may save ourselves from unflattering comparisons, embarrassing responsibilities or agonizing reappraisals.

To sum up, a truly grown-up attitude towards Theosophical literature cannot be taken with the critical intellect alone or even predominantly. The innocent eye, the eye of that self within us which is larger than the critical intellect, must also participate in our studies. We have to bring to our studies a certain impersonal openness, a capacity to recognize and salute in any work or in any person the things that are greater than those more personal and fallible qualities which the mind is bound to note. Nor must we imagine that the intrinsic value of any work lies in its capacity to answer some personal problem of our own. Often deeper truths can be understood only to the extent to which we leave behind us that plane of habit upon which personal problems arise.

The power to act and understand from a true perspective is sometimes called reverence. In it there is no inhibition of intelligence; but there is an unflinching full-range recognition of the greatness and triviality of things. In the Theosophical Society we have had in the past and have still the privilege of association with people who are not only worthy of reverence but who cannot be truly understood in any other way.

HUGH SHEARMAN

LIFE ETERNAL

By C. R. GROVES

AT the physical level Nature offers us only two alternatives—either to grow old or to die. It is an ideal of modern medical science to prolong physical life at almost any cost, and this is generally accepted as desirable. Indeed its desirability is often regarded as axiomatic and beyond argument. Like most other popularly accepted ideas, however, it is worth while to re-examine it and to estimate its validity anew. So many of the world's values need revision in the light of Theosophy.

According to an article by the eminent biologist, Sir Edward Hindle, F.R.S.,¹ the expectation of life at birth in England, which may be taken as typical of most western countries, has increased by seventeen years since 1900. Surprisingly however, and contrary to popular belief, Hindle states that the expectation of life at the latter end has increased very little. For a person of 65 the increase is less than a year—from 10.8 years to 11.7. The increased expectation of life at birth would seem to be wholly desirable, since it means that a greater number of the children born will reach a useful middle-age. As Dr. Julian Huxley pointed out many years ago in *The Uniqueness of Man*, the period of physical post-maturity in the human species is often the most fruitful. At this time although the maximum acuity of the analytical and scientific mind has passed, this is often replaced by a ripe wisdom based

¹ *The Times*, January 3, 1957.

on experience and the greater development of the synthetic and philosophic mind.

An increase in the expectation of life in old age would on the other hand be a very mixed blessing. Already many old people exist in what has been aptly, if somewhat unpleasantly, described as "a state of medicated survival," meaning a state of chronic ill-health which may be slight or extreme. In each such case some useful experience may be gained, and some valuable work may be done, but there are also serious disadvantages. What, for instance, can be said from the point of view of the reincarnating Ego? Is it better to retain an ailing body and a failing mind, or would it be more useful to leave the decrepit personality and pass on towards the building of a new and more responsive vehicle? One may also usefully speculate on the *dharma* of the person concerned. Should one cling to existence with the help of medication to the last possible moment; and if medication were refused would this be tantamount to suicide? These are of course questions which each must answer for himself, but they are worth a moment's consideration.

The concentration of attention on the material world which is so characteristic of present-day civilization is accompanied, with the approach of old age, by a paucity of inner resources and of inner life which is nothing less than tragic. The words of the popular song "tired of living and afraid of dying" are, alas, only too often true. As a result every effort is made to conceal the onset of age. Old people are encouraged to continue working as a help in passing the time, and a man of eighty who is still able to dance with the girls is regarded with admiration. How much more in accord with a view of life as a whole is the ideal given by Manu that one should gradually withdraw from absorption in mundane interests, in the desire for possession, sensations and distractions, from the hurly-burly of outer life, into a wider, calmer, and more philosophic frame of mind.

In the case of patients suffering from an incurable disease, it is usual for doctors and relatives to try to conceal this fact from the patient, even when the latter is obviously moribund. This is done in all kindness with the object of saving the patient distress, but again we may question if it is always desirable. Some may be strong enough to face the knowledge of approaching death with calmness and equanimity, so that there is little break in consciousness, and the fact that the body is dead and left behind will be quickly understood. This will greatly assist the passage of the Ego and enable one to free oneself more easily from the astro-mental shell.

Much is made in our literature of the conditions of life after the death of the body. It is one of the deepest of human beliefs that "not all of me shall die," and the teachings of Theosophy have undoubtedly brought hope and consolation to many thousands. Here again we may usefully pause and examine the source of our interest in personal survival, recognizing that we mostly have only a hearsay knowledge of what the conditions of survival may be. "The soul of man," we say, "is immortal"—a phrase which enshrines an undoubted truth. But observation and introspection reveal that a distressingly large proportion of the psychic energy of humanity is absorbed by the interests of the personality which is mortal and will inevitably be dissolved, so that in most persons very little will remain which is worthy of immortality, and this little will be all that is carried on. As for personal survival, may not the interest in this be largely egocentricity, and do we not make the hopeless attempt to project our present consciousness forward in time and try to imagine ourselves surviving as we now are? We may uphold our faith in immortality and say that faith is an essential to living, as indeed it is. But faith may be either sub-rational or supra-rational. We may believe in survival because we are afraid to die, as we mostly are. This faith is merely wishful thinking—an

emotional retreat from a possibility too unpleasant to be faced. Supra-rational faith, on the other hand, means a deep intuitive perception that the Spirit is eternal, universal, inviolable and immediate. Such faith is altogether beyond a desire for personal survival, the details of which become unimportant. Indeed we may go so far as to say that, in the light of the Eternal Spirit, even the fact or otherwise of personal survival becomes insignificant. A mere glimmer of spiritual perception can reveal the personal life in its true perspective either here or hereafter. "I am no more—and no less—than a law of Life's expression," writes Mr. N. Sri Ram in *Thoughts for Aspirants*. If we can glimpse the truth of this we can fearlessly surrender our personal life to the stream of Life Eternal, with a certainty of ultimate rightness which nothing can disturb.

C. R. GROVES

VISION

I see Thy form in every tree,
In mountain top, in rugged glen—
Wherever beauty lies, I find but Thee.
I hear Thy voice in gentle murmuring breeze,
In tempest blast I hear Thee call;
In song of bird at break of day,
In the whirling of the planets on their way.
I see Thee in the spirit of mankind,
That upward urge that soars aloft
To nobler things than earth's dense veil discloses.
I see Thee in the Darkness and the Light
That growth and true refreshment bring
To Nature and mankind.
I see Thee in the waking of a Soul
To its vast legacy of things Eternal,
Its striving onward to its final Goal.

CHEERIE SUMPTON

THE INNER LIGHT

By M. R. WALKER

WHAT is behind the pains and sorrows of life; behind Karma? What is greater than care and worry? What is behind Mind? Go inwards, sending away thoughts of bodily discomfort, of emotional desires and repulsions. Wave off unneeded thoughts. As you go inwards these can be brushed away like spiders' webs.

"Press the mind back on itself."¹ This is one method, and another is to rise above the body and its personal thoughts and feelings. You may get, as you press inwards or upwards, a moment of illumination, a higher vision of what is behind all life, a moment of liberation, when you rise and looking on the world see the immortal Light, living, feeling, thinking, in all creatures. To behold in every creature that loving, intelligent, creative Light, shows us the beauty and divine unfoldment lying beyond the seemingly hopeless tragedies of life. Each and every creature is in its measure a focus of that Light "whose centre is everywhere, whose circumference is nowhere". Strangely enough, this Light, though unvarying in itself, brings out many characteristics in us all. It is in the delicate life of plants and flowers; it is the source of that strange, almost reasoning instinct which guides the evolution of form and the habits of insects, fishes, birds, animals, and mankind, and has gradually created for all of them, through its manifold expressions on the hidden side of life, bodies suited

¹ C. Cheadle.

to the various needs of their evolving life. Without its indwelling power none could develop either physically, emotionally, or mentally. All the various animals, to whose share suffering seems to fall inevitably, are involved in this process, and I am convinced there is a compensatory effect after death for even them, for a short period, and these nights and days of outer and inner life, which are much more varied and lengthier in the case of mankind, are beginning to develop sensitivity and to respond to stimuli graded to develop in each its particular advance in sensitivity and capacity. It is a compensatory process.

This Life Essence works through humanity and develops its centre of force as mind. Most animals are at the group-soul or herd-soul stage, using the instinctual powers of their kind.

In mankind this Life Essence has its focus in the mind, developing mental intelligence and intellect. This is a separative stage. With the sharpness of intellect we are all inclined to see the faults in others. It is true that there are faults there, but the Light has all people in its care. It is unquenchable, undying.

The first clinging, ugly inertia is shifted by the force of desire, by an energy caused by need, and the experiences of pain and joy alternating, like night and day, refine human nature until it tunes up at last to the beauty of truth, purity, love, harmony, rhythm, bliss.

Contentment is one step towards the achievement of harmony; not only must we be content with our own lot, but we must also learn to take people as they are. Love gives wings to the Spirit within us; but love for human beings, while we live in the light of intellect only, means continual and sometimes frictional adjustment between one character and another. We feel so right in our judgments. But our sin is in believing the wrong condition to be permanent, the fault incurable, either in ourselves or others. Only the Light is permanent,

in its self-creating immanence. Nothing, insect or criminal, is too lowly for it to infuse with its beneficent presence and teaching.

Throughout the whole of our experience, this silent Power is drawing the gold from the dross. Rest in it! That Light, which is Life, is around you now, your Saviour and Friend. We are living on the borderland of the Light, yet do not rise to perception.

When people say: "What a beautiful day it is!" they are sensing that gentle spiritual Light which suffuses all, and holds all in its divine purpose. It is the reality behind mind, a reality always shining through wherever life is. Its smile is Beauty.

A more intense region of the Light is sometimes called "Cosmic Consciousness," when a dazzling, brilliant Light is perceived shining through earth and sky. With that perception comes bliss ineffable. The capacity to perceive this level of the Light does not appear to reside in occult advancement so much as in simple happiness, in the power to tune in to Nature in its higher octaves. It brings complete understanding of all that the sight rests on. An insect, an animal, even a blade of grass, each has its life-history written plainly on it for the compassionate gaze of the one who sees the Light. But our bodies are not yet sufficiently developed in an occult sense, (developed spirillae, etc.) to permit us to live at such a level.

The great Indra of Hindu scripture seems possibly to be the Spirit of this Life. He declares: "I am Prāna, I am Life." The inner Light is more subtle than the Prāna we feel as energy in the physical life; there may be a spiritual Being who embodies it and tempers it, but physical energy seems too lowly to relate to the divine Radiance.

This Radiance is everywhere. It is the meeting-place of joy and sorrow, where love and pain mingle and turn to

poignant compassion, where bliss and agony meet and melt in Beauty. It may be registered as ecstasy, but better is it for us to find it as spiritual gentleness. To fight for ourselves only, is to put a foot deep into the mire of ignorance.

We live in the Garden of Happiness when we live in that Light, the place where the knowledge of spiritual purpose interprets for us the meaning of life, and we know the compensations that come after suffering. It is when we lift our faces up to the great spiritual truths that we turn aside from the rushing torrent of human afflictions and set our feet upon the island of peace.

Yet our struggle must go on. We have much to achieve before we can consider all the lessons ended. The achievement of Adeptship is far beyond us. Even then we may turn back to help, for it is *we ourselves* who suffer in all humanity.

To be aware of the tender compensations which underlie all the hurts of life, to understand ourselves one with God's spiritual purposes, is to set ajar the door to the Hall of Wisdom, and feel the breath of Wisdom wafting towards us.

Try to be one with the inner Light. It involves no strain, rather does it erase strains. Let your mind go gently inwards and upwards, and you will surely know that Light and Love permeate all.

That hidden Light is the vehicle of the Love of God, a Love all-enfolding, all-embracing.

M. R. WALKER

When you can understand the point of view of another race, you are a civilized being.

T. E. LAWRENCE

THE SPIRITUAL UNITY OF THE FEELINGS

By MARIA GUILHERMINA MOTA CARMO

THE First Object of the Theosophical Society is Fraternity, and I regard it as one of the facets of a greater reality which is Love. For what is, in the last analysis, fraternity but love of brothers, the feeling which must unite the children of the same father. As in a family it is necessary that the greatest harmony should prevail among the members, associated with a strong instinct of solidarity, so in other human societies this unitary spirit should reign, which may be synthesized in the phrase, each for all and all for each.

Fraternity, as I have said, is one of the facets of Love—which surpasses and contains it. This, as many philosophers have affirmed, is the greatest power of the universe, the root of everything.

Love, in this highest meaning, represents unity and, at the same time, the creative energy of life, the reflex of God Himself. Why is there in all love some glimpse of the Divine? Because the whole universe is contained within the love of the Logos, and the souls of men, being of divine nature, have to reflect the mark of their origin.

Let us try to analyse some of the aspects of Love. First, the commonest form of love: the love for the beloved. When this love is mutual and complete, it has, no doubt, the stamp of the Divine; it is perfect, an ascending of two souls from time

to Eternity; it is a feeling which redeems and exalts, giving to those who experience it, an extraordinary resistance towards pain and the difficulties of life. In fact, he who loves will see always in the object of his adoration the Divine. To quote Brother Jinarājadāsa, "the love of God and the love of a Beloved are as the obverse and reverse of a coin; they are a unity which in space and time are seen as a duality" ¹. Many have discovered that to love, in the highest and truest sense of the word, is to commune with God through the soul of the beloved.

Let us now see how the two aspects of Love, Agape and Eros, which at first sight seem antagonistic are really complementary.

Agape is a most important feature of Christianity. It must not be confused with the ideas of eros and caritas, as will be shown farther on. Agape is Divine Love. Its special characteristics are that it is spontaneous, it is independent of its objective value, and it is creative. It is not possible to find the reason why this love manifests itself, for the reason exists only in God Himself. It is spontaneous love which impels Jesus when He seeks to approach sinners. According to Christianity, human love comes from motive, Divine Love is spontaneous: it is agape. If Divine Love is offered to the sinner, it is because it manifests independently of the receiver's qualities or defects. God's Love just flows, it knows no barriers between good and evil, because, in the last analysis, through His Love the evil will become good and the good better. Agape is also creative love; it establishes communion between God and man.

Agape gives and sacrifices even when the sacrifice seems in vain; it sows with hope, even when this hope may seem to have no foundation. Christian love seeks to be different from human love. There is no Christian love without agape, as

¹ *Is and Is-To-Be*, Chapter V.

may be seen in the idea of communion with God. Sometimes, this word agape is applied also to the love for God, which raises some difficulties concerning the chief characteristic of agape, which is being without motive. However, love for God seeks nothing but God: it is a spontaneous gift for the Creator. Christian love is a reflex of God's Love. Thus God's Love for the sinners and Christian love for one's enemies are related. It may be noted that St. Paul avoids this term when he speaks of love for God, but uses it when he speaks of love for our fellow-creatures.

For the Apostle Paul, the Christian idea of agape finds its most perfect manifestation in the Christ's sacrifice. In the *Epistle to the Romans* (5.8), he says: "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." St. Paul approaches God and agape to the extent of almost identifying them, and in the *First Epistle of St. John* this identity appears clearly expressed: "God is agape." We see, therefore, that for St. John, agape is a communion of love. However, as love is a communion, love for our fellow-men becomes brotherly love thus losing its primitive universality.

We must consider now the concept of Eros. It is difficult to define it. Plato distinguishes "vulgar eros" from "celestial eros". There is nothing in common between the vulgar eros and the Christian agape, but the celestial eros has divine characteristics. In eros we find both religious aspiration and idealistic tendencies emerging at the end of antiquity, and it was this spirit which prepared a propitious atmosphere for the rise of Christianity. All ideas of eros repose in the conception of the double nature of man, his divine origin and the quality of his soul, as well as in his liberation from the sensible world in an effort to ascend to the celestial home. No unbridgeable abyss separates the Divine from the human; the human soul is of essence divine.

Eros, in Platonic theory, leads man from the sensible to the super-sensible, from the lower world to the World of Ideas. In his Myth of Eros, such as is referred to in the *Phaedrus*, Plato admits that the human soul has a super-natural origin and value. In a previous existence it contemplated in the World of Ideas, the True, the Beautiful and the Good, and this contemplation marked it so deeply that it could keep the reminiscence of the splendour of this magnificent World of the High and feel its constant appeal. Eros is exactly this attraction of the soul for the Higher World. Love defined by Plato is the celestial eros, the wish to share in the Divine Life. Beauty of the sensible world has the purpose of awaking eros in the soul, because from the contemplation of that which is physically beautiful the soul can ascend to the Divine Beauty. Plato observes in eros a double character, namely, it is neither merely divine nor exclusively human, but occupies an intermediate point between the imperishable and the transitory.

Eros is the wish which becomes the way of conducting man to God. It is the ardent aspiration of the soul for the World of Ideas, and through this wish what is imperfect can become perfect, what is mortal can rise to immortality.

Eros is a flight from the world, because though it is desire it is not caught by the sensible objects, which are valuable only in so far as they evoke the Divine World.

The Platonic theory of eros is, therefore, to ascend from a beautiful reality to the totality of beautiful realities, from there to the beauty of sciences, and thence to Beauty itself, to the Idea of the Beautiful. To love the Beautiful, to love the Good, is a desire to be at one with them; for that reason eros is a form of love that in a certain sense may be considered egotistic, in comparison with agape which is the love that gives itself.

This Platonic conception of eros, later modified by Aristotle, becomes the aspiration for that which is worthy to be

obtained in the Cosmos. So the Platonic eros becomes the Universal Force, generating a movement, a gradual ascension from matter to form, from possibility to existence, from theories to realities.

With Plotinus this concept goes through new alterations. While for Plato the fundamental aspect of eros is the ascension of the soul to the World of Ideas, for Plotinus the capital point is the way the soul has descended from its world to be incorporated into matter. For him, all things proceed from the One, the Divine, and they all return to the One.

When the soul, moved by eros, seeks for Beauty, it begins its ascending walk, through the sensible realities and the use of the intelligence, to the "One". The most important thing for Plotinus is to bind the souls, who are exiled on earth, to their divine land.

Eros is, therefore, the ascending way, man's wish for the Divine Life. And agape may be considered as the descending way, in the sense that God comes down to the sinner, the lost man. In the ascending way of the Christian agape the two poles are God and the sinner, whereas in the descending way of Plotinus these poles are the Divine and matter.

What is common between eros and agape is that both express the connection existing between man and the Divine. The "antagonism" consists in this that, while eros means wish, aspiration, the way from man to God, agape implies sacrifice, unselfishness, descending from God to man.

We must now understand the relation between these concepts and that of Caritas. Can we identify them? Christian love, in medieval authors, is frequently qualified as caritas. Some philosophers identify it with love such as it was conceived by St. Paul, St. Augustine, Dante or Pascal. But caritas combines the elements of eros and agape, it is almost a point of equilibrium among all sorts of love. However, an analysis of these concepts would be too long for our purpose

here. But let us consider that facet of Love which is Friendship.

What is friendship? It is a spiritual link with a being freely selected by us, or with one revealing himself unexpectedly as having affinities with us. Sometimes, friendship appears like love: by contact with a soul which vibrates in harmony with ours, in a wonderful reciprocity of "giving" and "receiving" spiritual gifts. Friendship has also its characteristics, the first being unselfishness. It would be impossible to consider anyone as a friend who seeks us only when he needs our help and forgets us after his need is satisfied. True friends will help each other in such a natural manner that they may not even remember the sacrifices they have made for each other. Dr. Arundale has said somewhere that one of the truest signs of pure affection consists in our being able to beg a favor of a friend without being misunderstood.

The second characteristic of friendship is reciprocal affection, which enables one to forget the defects and to set off the qualities of one's friends. The third characteristic is confidence without which no true friendship can be strengthened. The fourth is desire to defend; we naturally defend our friends, not denying the evidence of wrong-doing, because all of us make mistakes, but asserting courageously our loyalty towards them. The fifth is fidelity—by which quality mankind could become a great spiritual family. Friendship lives on security, discretion and kindness.

To link up the concept of Friendship with the others enumerated above, we know that there are four types of love: Love of God for man; love of man for God; love of man for his fellow-creature; love of man for himself. This last can hardly be called love, but we include it as it has a role in the story of Christian love.

To designate the Love of God for man we used the word *agape*; to signify man's aspiration for the Divine, we employed

the expression *eros*. As regards the love for our fellow-creatures, on the one hand, it is bound to *agape* in the sense that it breaks all barriers and flows to friends and enemies; and on the other hand, it is bound to *eros*, in the measure that we love others because we see in them the Divine Spark. Our fellow-man is the intermediate object and God is the final one. For *eros* the love for our fellow is justified only by the idea that man is a divine creature.

Agape goes out to others as to oneself, even when the others appear to be enemies; Christian love for one's fellow-creatures exists still "for God's sake". God being *agape*, produces *agape*, and those who have felt His Love must pour it out upon their fellows. This Divine Love has its immediate prolongation in the love of the Christian for his fellows. It is God's *agape* seeking, through the Christian, to penetrate the world.

The fraternal spirit as the feeling of pure Friendship can be integrated perfectly in this conception of *agape*. We are Divine Sparks, so we lodge in our hearts the creative power of God's Love, which it is our duty to pour out to every being. From this viewpoint, there are no antagonistic forms of love, all are fitted and completed in the transcendent unity which is Universal Love.

We may find an analogy between the triune aspect of Love and that of Divinity. Thus Love as unity, unfolds in fraternity, love and friendship. The Divine Unity manifests itself as the Father, the Son and the Holy Ghost. If we establish a connection in these forms of the Highest Reality, we shall see that fraternity, by its etymological meaning, corresponds to the first aspect; love, as total gift and sacrifice to the beloved, corresponds to the second; and friendship, pouring itself out as a powerful force over every being, is comparable to the Holy Ghost, through whom God's Life manifests Itself in men's hearts.

MARIA GUILHERMINA MOTA CARMO

THE "EYE" AND THE "HEART" DOCTRINES

By SHRIDEVI MEHTA

Search for the paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate head-learning from Soul-wisdom, the "eye" from the "heart" doctrine.

The Voice of the Silence

IN the passage quoted above Madame H. P. Blavatsky makes a clear distinction between the "eye" and the "heart" doctrines, between "head-learning" and "Soul-wisdom". Here she enjoins upon the seeker after Truth, the aspirant on the Path, to learn to separate the true from the false. This primary task of sifting has become all the more necessary in the present times on account of the undue importance that has been given to accumulation of knowledge. Whereas it would be improper not to recognize the place of knowledge in man's life, it would be equally, if not more, unwise to magnify its significance. Just as a greedy man, preoccupied with the task of acquiring more and more wealth, is caught up in an illusory process of magnification of the value of money, similarly a man who is bent upon accumulating knowledge creates an identical illusion on a higher spiral. The value of knowledge lies in its being a means, a fine and suitable medium, and not in its being an end. The modern man seems to be mixing up ends and means at various layers

of his existence. When knowledge becomes an end the process of sifting the true from the false comes to a stop. It is against this that H. P. Blavatsky has given a warning.

As Theosophists, our paramount work is to cause the light of Theosophy to shine both within us and without us. To make our heart an altar upon which "the Ineffable Name of the Supreme" may be inscribed is indeed our task. In other words, the light of Theosophy should radiate through our actions, whether small or large. But before this objective can be realized it is essential to remove the barriers created by "head-learning" or the "eye-doctrine".

In the statement known as the three great Truths of Theosophy there is the following striking statement: "These Truths which are as great as life itself are as simple as the simplest mind of man. Feed the hungry with them." To most of us spiritual truths are far from being simple. They seem complex, difficult, unpractical. If these truths are intrinsically simple, why do we regard them as complex and difficult? It is because our search for them is mostly an intellectual pursuit. The fact that we have sought to find them only through the mind can be realized and proved by inquiring into our responses and reactions to spiritual matters. Finding spiritual truths difficult and unpractical we create compartments in our lives. In our day-to-day existence there are to be seen compartments which may be called spiritual and secular, religious and worldly. The pendulum of our responses swings between these two points. We justify our irreligious behavior with reference to worldly affairs by an explanation that spiritual truths are indeed unpractical.

Do the two points—spiritual and material—really exist? They do in terms of our intellectual understanding. It is evident that our knowledge about anything is obtained by a process of comparison and contrast. The mind always thinks in opposites—this is being increasingly recognized by modern

thinkers. The operations and the processes of the mind, a subject of great interest in the study of modern psychology, have been described in a very clear manner by a philosopher saint of North India, Kabir, in his profoundly mystical poems.

For example, in the following poem he deals with the movement of the mind between two opposites:

I am neither pious nor ungodly,
I live neither by law nor by sense,
I am neither a speaker nor hearer,
I am neither a servant nor master,
I am neither bond nor free,
I am neither detached nor attached.
I am far from none: I am near to none.
I shall go neither to hell nor to heaven.
I do all works; yet I am apart from all works.
Few comprehend my meaning:
He who can comprehend it, he sits unmoved.
Kabir seeks neither to establish nor to destroy.

Any attempt to understand the meaning of the poem superficially leads to confusion and doubt. In fact it makes no sense at the mere verbal level. It is only with reference to the operations of the human mind that the poem reveals to us the depth of Kabir's spiritual wisdom. Here he describes a state which is beyond the opposing points of religion and secularity, freedom and bondage—a state of spiritual wholeness transcending the realm of opposites where the mind functions. If there are in our lives two opposing points which we call spiritual and secular, it is obvious that our search for Truth has been only an intellectual pursuit.

Besides this factor of compartmentalization, we find in our lives an element of theory and speculation about matters which may be called spiritual. We speculate and theorize about them because these spiritual truths have not grown from within us. One does not need to speculate about things one knows directly. The whole basis of speculation lies in the fact of an inward unwillingness and unpreparedness to put

into action that which we recognize as true. The living of the spiritual life demands a great price from us—a complete annihilation of self, a total elimination of a sense of pride. Since the mind wishes to avoid, at all costs, that state of annihilation, it evades the whole issue by trying to circumvent the danger. This indeed is speculation—"the shooting of the arrow of thought far afield". Jalaluddin Rumi, a great Persian mystic-poet, describes this effort of the mind thus:

That which is real is nearer than the neck-artery and you have shot the arrow of thought far afield.

The philosopher kills himself with thinking. Let him run on: his back is turned towards the treasure.

Most of those destined for Paradise are simpletons.

While the clever ones are pleased with the device, the simple ones rest, like babes, in the bosom of the Deviser.

As long as we are satisfied with the device—descriptions and speculations—our backs are turned to the treasure-house of spiritual wisdom.

In the passage quoted at the head of this article, H. P. Blavatsky points out the need for utter cleanliness—an absolute purity of heart before the journey commences. In order to inhale the pure and vitalizing air of spiritual life one must know the factors that contaminate this air. There is something involved in the very effort that man makes to lead the spiritual life which brings contamination into the air. One of the most powerful driving forces in man's life is the desire for success. Needless to say, this desire exists at various levels of his existence. There is a desire to shine, to be recognized and respected by others, to be appreciated—all these are a part of the same driving force. Through success man seeks significance, a secure niche for himself in the midst of everything that seems to be passing away. H. P. Blavatsky says in *The Voice of the Silence*:

Shun praise, O Devotee: praise leads to self-delusion. . . . Have patience, candidate, as one who fears no failure, courts no success.

Man is afraid of failure because it lowers his position and prestige in the eyes of others. Moreover, it brings to him a realization of his own incapacities, limitations and weaknesses. It hurts his sense of pride. In courting success and in being afraid of failure it is the ambition of man, material or spiritual, that is expressing itself. So long as the driving force of man's life is ambition, and through it the expansion of a sense of I-ness, so long he cannot inhale the fresh and clean air of spiritual life. The doctrine of the eye, the accumulation of knowledge that arises through head-learning, nourishes and strengthens the ambition of man.

For the true comprehension of the nature of the doctrine of the heart, the Soul-wisdom, the seeker for the Light must rend asunder the veils that blind his vision. It is only when the last and the most elusive veil of pride is rent asunder that he is enabled to enter the Sacred Shrine "wherein the treasures of the Eternal Wisdom are concealed".

SHRIDEVI MEHTA

I have stilled my restless mind, and my heart is radiant: for in Thatness I have seen beyond Thatness, in company I have seen the Comrade Himself.

Living in bondage, I have set myself free: I have broken away from the clutch of all narrowness.

Kabir says: "I have attained the unattainable, and my heart is colored with the color of love."

KABIR

SOME FACTORS IN RACIAL EVOLUTION

BY BASIL P. HOWELL

THE success or failure of a civilization has been attributed to a variety of causes. Among these may be mentioned religion, climate, race, pressure of population, diet, laws, language and armed prowess as contributing to greatness, while decline has been traced to luxury, disease, social habits, caste, and the like. Examples of these factors are the Jews and "The Book," the belief that the situation of Venice halfway between the Equator and the North Pole destined Venetians to world leadership, the dietetic and linguistic controversies that have ranged over the whole field of racial studies, the influence of malaria and other diseases on peoples in East and West, and the Nordic and other ideologies of racial or economic supremacy with which the world has been inundated in recent years. In one case, especially, the achievement of Roman imperial hegemony, greatness and decline were both present during the first two centuries of the Christian era. In a lecture at Cambridge in 1908, the late Lord Balfour pointed out that there never was another age in which a more rapid advance of humanitarian ideals had been seen, or a more anxious seeking after spiritual truth; and yet the symptoms of degeneracy were equally to be observed on every side. It was an "age of indolence," as Gibbon called it, and, so far as the masses were concerned, the time which should

have been spent in bread-winning was more than wasted among the cheering multitudes at the chariot-races, bloody games and barbarous spectacles. In what are called historical times, the *māyā* of civilization was never more marked than here. As would be said today, collective and individual schizophrenia was much in evidence. In due time, Rome itself was sacked (A.D. 410) by the Western Goths under Aleric.

The physical agents in these and similar memorable events, however, will never be assessed adequately except by employing the keys of Reincarnation and Karma as the fundamental operative laws in human evolution. The human races and sub-races are born—we are told, one from the other—grow, develop, become old and die. Much more significance can be given to ancient Roman civilization if it be recognized that its people formed part of the remnants of the Atlanto-Aryans, and were the later descendants of the last Atlanteans of that island whose sudden disappearance was related to Solon by the Egyptian Initiates. Most, if not all, of the physiological factors in all racial evolution centre upon the fact that the Egos once incarnated in the diversified and multityped Atlanteans now inform modern racial families and thereby are involved in the karma of Atlantis when human procreative and inner forces were misused for selfish ends. It was thus (among other things) that “man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases”.¹ Both classical historians and medical practitioners might derive some light on their studies if they were to premise the existence and nature of Atlantean civilization and were to trace its effects in the stream of karma upon subsequent human development.

¹ *The Secret Doctrine*, III 409 (Adyar ed.).

Against this background how are we to view the special question of migration of peoples in relation to existing world conditions? A good deal of modern discussion of racial problems will have lost its point if the name “Europeans,” as H. P. Blavatsky suggested might be the case, is given indiscriminately to the five existing parts of the world “which, at the rate colonization is proceeding, will be the case perhaps in less than two or three hundred years”.¹ Nevertheless, with the improved means of transportation that has so marked the last century and this, migration has assumed immense importance. It is true that there have been unconscious and instinctive motives at work in individuals and groups, and these with political aggrandizement and planned colonization, have played their part in large-scale movements of peoples in the past. We can see, too, that the great discoveries of new continents from the sixteenth century onwards formed a prelude to much that has since become historically significant in national and international policies. Yet, as in the factors concerned with the origin of species, there lie behind all the physical and dispersal agencies at work, impulses of a Dhyān-Chohan nature, representing necessary laws of development along karmic lines.

All this is of immense importance to students of Theosophy who seek to further the realization of Universal Brotherhood in all its aspects. For them the fact, for instance, that in the first ten years of the twentieth century 66 per cent of the immigrants into the United States of America (8.7 millions) were drawn from Italy, Russia, and Austria-Hungary (or the countries that were once part of that kingdom), as against 12.2 per cent from the British Isles and Germany, is of more than statistical interest, in view of the preparations for the sixth sub-race. They will also need to appreciate the

¹ *S.D.*, III 431, footnote.

startling fact of the uneven distribution of the present world population.

If we accept the usual estimate of approximately 1,800,000,000, then we shall find that almost two-thirds of that number are huddled together on about one-sixth of the total land surface, and that fully 50 per cent of the earth is well-nigh uninhabited.¹

It has been said that optimum density of population is largely a function of geographical variables. Among these variables, climatic conditions such as humidity, air movements, radiation, all influence population and natural resources, while one authority has even given support to an occult argument that "unknown factors, such as the electrical content of the air, may have more to do with human energy than we yet imagine".² On the basis of these climatic and sociological conditions it is generally held that lands not now permanently settled are unlikely to afford opportunity for large-scale migration. Further, the impact of white races upon African and eastern peoples must be a question of unceasing concern to Theosophical students. Its scope is enormous, and the problem is a dangerous one in many of its phases. Professor Kimble³ remarks that it is difficult not to sympathize with the point of view that "when the white man first came to Africa he had the Bible and the native had the land; now the native has the Bible and the white man the land"! As to India, it has been said that her future destiny, after her long association with Britain, cannot be uninfluenced by the fact that the sub-continent contains almost no fourth generation of Indian-born British. Professor Kimble suggests that this may be due partly to the decrease, now fairly established, in the fertility rates

¹ *The World's Open Spaces*, by G. H. T. Kimble, 1939.

² *Climate and the Energy of Nations*, by S. F. Markham, Oxford University Press, 1942.

³ *Op. cit.*

of Europeans permanently domiciled in the Tropics, at least after the second or third generation.

We have been told that Geography, in its exoteric and esoteric phases, was part of the Mysteries in ancient days. It is not surprising, therefore, that both civilizations and the migrations of peoples have to be studied in conjunction with the secrets of land and sea. Nature herself is fighting a rear-guard battle against the violence of man and his science, and we have to remember that the tide of life does not advance equally on all shores, and that ebb and flow, progression and retrogression, are ever present in the world's eternal ways. Europe is called the fifth great continent because the sequence of continents in occult science is made to follow the order of evolution of Races of mankind. We know that the earth has witnessed many civilizations and innumerable migrations since the establishment of the imperishable Sacred Land, "cradle of the first man and the dwelling of the last *divine* mortal". The story is far from ended. "Verily, mankind is 'of one blood,' *but not of the same essence*"¹; and, since the middle period of the Atlantean race, both humanity and Nature have entered upon the ascending arc of their racial cycle. Retributive debts have been and are being paid off. As so often before in the long history of mankind, evolutionary agencies are once again at work determining the selection of those pioneers who will blaze the trail for a new phase of racial development. Preparations for the new great Sixth Race will go on through the two sub-races which will succeed the present Aryan fifth sub-race. The wanderings of peoples, the ascent and descent of civilizations, all have their meaning, in their own time and at their own place, in the unfolding pageantry of earth. And because "the whole of the future is in unbroken continuity with the present as the present is with the past" the pressing racial and migratory problems of the day compel

¹ *S.D.*, III 419, footnote.

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³ *Op. cit.*

CENTRE AND CIRCUMFERENCE

By U. K. SUJAN

A CENTRE is defined as a point within a circle from which all points on the circumference are equidistant. The centre is a point, but so also the circumference consists of points. What is a point? It can neither be seen, nor measured, nor located. If we could understand the mystery of a point, we might be able to unravel the secret of all existence. When we look at the universe it appears to our mind as a sphere. Each one of us is living in this vast universe at a point on its circumference, not knowing whence it has come and whither it is going. The point is a common factor between us and the universe, for each one of us constitutes a point within this universe. Each point is a centre and each centre is a point. Perhaps a point or centre is the "unknown" while the circumference or universe is the "known"—an expression or manifestation of the unknown. Those who have dived deep within their hearts and touched the centre of their Being or entered therein, say that at first it is a void, an abyss of darkness, a vacuum of nothingness, utter silence prevails, and then out of that silence a voice arises. It explodes all sense of "I"-ness, and the sense of "All"-ness comes into being. "The Universe grows I."

"I" as a separate entity does not exist. It is an illusion created by the mind; for the mind is turned outwards and knows only the forms, the appearances of the objects. We have so much identified ourselves with our minds that we think

we are the mind, and grope in ignorance and delusion. When we realize our mistake and understand our True Nature we see things as they are and not as they appear to be.

Each human being is divine in essence. Within the heart of each abides the Eternal. The heart is the centre of a circumference which constitutes the universe which we really are. But no centre stands apart, separate from another centre, for there is no other except "The One Indivisible Whole".

It is said that when this light dawns on the mind it is transformed, radically changed. It is illumined. It is a pure or innocent mind, free from all contamination, prejudice, preconception, superstition or dogma. It begins to reveal the splendour of the Real Human Being, namely, a kind, compassionate, gentle and courteous individual. Such a person feels one with everything and realizes his identity with all. "I and the Universe are One." The circumference is rolled up into the centre. There is no "I" but I: an ever-present Reality.

May we all understand this simple truth and feel love and sympathy towards every one.

U. K. SUJAN

Wonderful commentaries on Theosophy are at our disposal in our classic literature, in pronouncements by the wise, in revelations by seers. Now is the time for us to set to work to gain experience for ourselves, doubtless with the aid of all these, for unless Theosophy is our own experience it is not Theosophy to us in fact. . . . Theosophy may begin by being a dogma. It must end by being an inspiration and a light. It may begin by being a dictator and an acid test of orthodoxy. It must end by being a friend and a link with all. It may begin by being form. It must end by being Life.

G. S. ARUNDALE

PLATO'S UNIVERSALS AND FOHAT

BY SEYMOUR D. BALLARD

THE passing of some twenty-two hundred years has not dimmed the interest of the general reader in the philosophy of Plato; such is the vision and breadth of his views. For the philosopher of today Plato's conceptions are of continuing interest, indeed the philosopher-mathematician, the late A. N. Whitehead, has said that western philosophy may be considered a series of footnotes to Plato. Certainly Plato stated many of the great concerns of philosophy. Yet in offering his answers he has in some instances created new questions. A crucial question raised by philosophers is how can the archetypes, or Forms as Plato calls them, influence the world of perceivable objects. An answer seems to be offered in *The Secret Doctrine*.

Plato, it will be recalled and not to go into all the links in his chain of reasoning, bifurcates the universe into two realms: the realm of universals or archetypes and the realm of particulars, the world of our everyday experience. Our experience of this latter realm is that it is in constant motion and activity. Nothing in this world, we discover, endures; things are in a state of change, becoming more or less, growing larger or smaller, brightening or fading. But in this welter of changing shapes similarities may be glimpsed. Upon inspection it is seen that these shapes may be grouped into classes,

such as the class we term roses, another we call horses, a third tables. This world, wonderful as it is, cannot be termed the real world, Plato would say, because our information about it leads us to the conclusion that it is transitory. If there is a reality, it must have the characteristic of enduring, of not changing. He postulated that such a realm exists since there is detectable in this perishable world something that abides: behind all the shifting objects thronging the three-dimensional world there is observed a series of patterns which differentiate one class of objects from another. For example, one class of living creatures exhibits features peculiar to it that enable us always to identify any particular creature in it as a horse. There is, in Plato's view, a pattern of no particular horse but of "horseness" which governs the general outline and characteristics of that group of animals we name horses.

Furthermore, the objects within a class steadily evolve into a fuller expression of the pattern peculiar to it, such as, for illustration, the steady emergence over the ages of the horse from the odd little creature of the past to the efficient and beautiful thoroughbred of today.

These patterns Plato called Forms; they do not change as do the things they influence; they are eternal; they abide. The realm in which they are located is the Real, the world of the archetypes. Collectively they constitute a blue-print of divine activity. The overall aim seems to be a more complete expression of the divine ideas or forms in the world of altering shapes, the world in which we live.

Now the question philosophers raise is how can the realm of the Real, of the archetypes, being so totally unlike the realm of sense-objects, possibly influence it? They may grant there is evidence that the evolution we perceive is governed by a plan composed of archetypes, but just how do the archetypes make their presence felt, exert their moulding influence?

Occult philosophy suggests a solution to this question. From our study of cosmic origins we know the postulate that the total manifested universe may be conceived of as dual. This arises when, in the symbolic language of the Stanzas of Dzyan, the One becomes Two, that is, the great differentiation of Spirit and matter takes place. With this differentiation the foundation for all philosophic conceptions of the nature of duality is laid. This assumption in itself would go a long way to resolving the question.

However, H. P. Blavatsky in *The Secret Doctrine* makes a number of statements which more directly apply. Apparently the agency that exists between the divine plan, that assemblage of patterns, and the world of sensory objects, is the power called Fohat, the power from which all other powers emerge. "Fohat," writes Madame Blavatsky, "is the . . . transcendental binding unity of all cosmic energies . . . the action of which resembles—on an immense scale—that of a living Force created by Will."¹

With regard to the method of the manifesting of Plato's divine Forms, an answer even more explicit is suggested in the statement: "It is through Fohat that the Ideas of Universal Mind are impressed on matter."²

SEYMOUR D. BALLARD

¹ *The Secret Doctrine*, I 170.

² *Ibid.*, I 150.

Beloved Pan, and all ye other Gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one . . . Anything more? The prayer, I think, is enough for me.

SOCRATES in the *Phaedrus*

REVIEWS

Hypnotism-Mesmerism and Reincarnation, Blavatsky Writings Publication Fund, Los Angeles, California, U.S.A., 1956, pp. 123, price \$1.00.

This book does indeed, as the publisher states, reveal "some startling facts in the light of the esoteric philosophy," for it contains excerpts and articles by H. P. Blavatsky, Colonel H. S. Olcott, William Quan Judge and G. de Purucker on the subjects of Hypnotism and Mesmerism, fitted into a general Theosophical framework by a statement on Karma given by Dr. Annie Besant at the Parliament of Religions, Chicago, in 1893, and an article "From Death to Birth" by the compiler, Boris de Zirkoff.

If anyone thinks that Hypnotism and Mesmerism are synonymous terms, his mind will soon be disabused of this misconception by the striking analysis and contrasts given by Madame Blavatsky, and the other writers. In fact, though the two terms are very often confused in popular writings they are completely opposite in effect upon the subject. Mesmerism is the outpouring of vital nervous and pranic force from the operator to the subject and causes expansion of the cell life and

the energizing and vitalizing of the person treated. Its only dangers are when given in excess or where there is impurity either physical or moral in the magnetism of the operator, or where it may give a fictitious sense of well-being, delaying surgical attention when immediately needed – the latter danger applying, of course, to all forms of mental and faith treatments. The outpouring of magnetism is also dangerous to the operator when he is over middle age or is lacking in surplus vitality.

Hypnotism, on the other hand, is classed as a form of Black Magic, since it is contractive, driving the cellular life from the periphery to the centre, causing death-like conditions in the nervous system and brain, and, worst of all, establishing a control of the operator over the subject which may last for a lifetime. Though Madame Blavatsky does state in answer to one question that where a person has not been able of his own free will to conquer a vicious habit, it might be an act of charity to help him by "suggestion," so as to keep him from generating further bad karma in this life, yet aside from this one remark

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all other references decidedly condemn suggestion even to break a person of an evil habit, since the final state of the person thus dominated will be worse than the first.

In Madame Blavatsky's inimitable way she scores scientific research into these dangerous subjects when they involve public exhibitions and the domination and control of the human will. "Satanism," "sorcery," "witchcraft" are among the epithets applied.

The serious student will find much to interest him in explanation concerning the rationale of the interchange of magnetic forces through establishing unisons of vibratory rates on the one hand, and the flashing together of opposite polarities on the other. Faith Healing, Mental Healing and other types of occult phenomena are thus made clear.

Dr. Besant gives one of her finest statements of the Law of Karma, and by showing how we can eventually begin to bear the one Karma and share that one Karma of humanity, gives an inkling of the meaning of vicarious atonement or at-one-ment.

The compiler who has brought together these most interesting references as well as giving a bibliography of others not included gives a lucid description of the pilgrimage of the reincarnating Ego. Another edition might include certain state-

ments by Dr. Besant on the deleterious consequences of the use of the will even to combat evil and also the possibility of driving karma back and up, which will add to Dr. de Purucker's statements of a like nature.

One would have appreciated more material from Colonel H. S. Olcott's articles mentioned in the Bibliography since, as is mentioned by Madame Blavatsky herself, he healed so many paralytics and other hopeless cases by mesmerism. His practical hints for would-be healers would be interesting. H. P. B. herself gives some very valuable advice as to the preparation for the outpouring of the vital forces and the replenishment of the vitality after completion.

One striking statement in the useful articles by Wm. Q. Judge is worthy of consideration: "That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body."

The format is pleasing, the type large and readable. All books bringing together in a small compass excerpts from Theosophical writers on a given subject are useful.

A. P. SITTAA DEVII

The Redemption of Thinking: A Study in the Philosophy of Thomas Aquinas, by Rudolf Steiner. Translated and edited with an Introduction and Epilogue by A. P. Shepherd and Mildred Robertson Nicoll. Hodder and Stoughton, pp 191 including index.

This book is an excellent summation of Thomistic philosophy. No student of the Christian religion and its influence on western thought in spiritual matters can ignore the work of St. Thomas Aquinas. His impact on both theological and philosophical thinking was and is enormous. The greatest of all his writings, the *Summa Theologica*, is a compendium of all human knowledge in its relation to religion. He taught that for the human soul there were two sources of knowledge, divine revelation (supernatural) and human intellect (natural); and that all our knowledge begins with the senses.

Rudolf Steiner rendered a service in reminding us of the sublime message the great Scholastic gave to the Christian Church in the thirteenth century. This period was one of the peaks in European spiritual evolution, and it behoves us of the twentieth century to study and discover that there is an endless amount to be learnt from it.

The fascinating story of Aristotelian ideas being incorporated in Thomism by way of Moslem thought

is retold. Christianity is all too loath to recognize the debt it owed to the Moors who kept alight the lamp of learning during the Dark Ages. Did not Pope Sylvester II attend the Moorish University of Cordoba in his student days?

The joint editors enlarge on Steiner's three lectures adding much useful information. Presumably being Anthroposophists, they are somewhat prejudiced so far as the Theosophical Society is concerned. They hold that Rudolf Steiner's superior occult powers gave him a greater wisdom in these matters than Madame Blavatsky. This is quite evident in their assertion that H.P.B. could penetrate in consciousness only to the "moon sphere" in which is revealed to higher knowledge the stage in evolution of the earth which immediately preceded the present conditions, whereas Steiner went right back to the Saturn (earliest) condition. This is as may be—far be it from the humble reviewer to dogmatize on that statement!

Steiner's thesis that Thomas Aquinas reconciled philosophical knowledge and Christian revelation forms the basis for a modern "Redemption of Thinking". Thomism could yet be the bridge to a more tolerant understanding of Christian theology. Steiner and his editors have done their part in this splendid volume.

L. P. HARDY

SUPPLEMENT TO THE THEOSOPHIST

MARCH 1957

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar Day Commemoration

The President, Mr. N. Sri Ram, presided over a celebration of Adyar Day held in Headquarters Hall on the morning of 17th February.

Following the Prayers of the Religions, greetings were read from members in different countries. Among these was a letter from Señora Julia A. de La Gamma of Montevideo, Uruguay, addressed to the President as follows:

"Revered Brother, we feel glad to be able to send you a modest offering in material form in the name of the Adyar Group, in Lodge Harmony, a Group which was founded on 17th February 1953.

"This Group Adyar, small in the number of its adherents, but great in its devotion and gratitude, meets each month to remind themselves that Adyar, besides being the International Headquarters of the Theosophical Society, is, as our beloved

and well remembered sister Annie Besant called it, 'The Home of the real and invisible Founders of the Society. . . Those Great Beings who, having reached the threshold of Liberation, renounced that splendour in order to bring our sad earth a little nearer to the heavens. . .'

"This recollection we keep constantly in our hearts, and every month we raise our thoughts to Adyar, to its Founders, to the workers there, in profound homage and gratitude.

"For the coming Adyar Day we wish to send you this small sum of 20 dollars, to add to the donations that you receive from other countries.

"We greet you not only as the International President of the Theosophical Society, but also as the highest representative in that holy place, and we desire that you may, with your collaborators, be endowed with a constant blessing from on

high to inspire you in the noble tasks that you are carrying on for the helping of suffering Humanity. Always yours as sister and co-worker,
Julia de La Gamma."

The President, in his opening remarks, said: "I am sure we are all very happy to be here on this occasion, which is to commemorate the great qualities and services of Colonel Olcott, President-Founder of our Society, and to keep his memory green and fragrant. February 17th has been accepted throughout the Theosophical world as Adyar Day, the day on which Lodges and members particularly turn their thoughts to this Centre as the fountain-source of their inspiration.

"I feel we ought to turn *our* thoughts to *them* in fellowship and good-will. Adyar ought always to give more in some form than it ever receives, and Adyar in this context means necessarily myself, yourselves. I feel that every true Theosophist ought to be giving out not only to the world as a whole, but to each individual, much more than he ever receives. That of course is a beautiful idea, although it may not be possible for us to realize it.

"This day happens also to be the birthday of Brother C. W. Leadbeater, and so we think of him also with affection and gratitude. His connection with Adyar has been particularly close from the early days of the Society, right up to his pass-

ing in 1934. We owe so much to him for his contribution to the development of Theosophical thought and work.

"Let me say personally that after an absence of several months from our meetings, I am particularly happy to be here on this day. However, I am still not in a position to use my voice too freely, therefore I shall not speak much, but call upon others here."

Addresses were given by Srimati Rukmini Devi, Mr. Edwin Lord and Miss Emma Hunt.

In closing the meeting the President said: "It is customary on this day, at the close of this commemorative meeting for us who wish to do so to put flowers at the statues here in the alcove. It is an eastern custom to offer flowers as a token of affection and gratitude. The flowers are here, and those who wish to do so may place them at the statues of the Founders and Dr. Besant. Later they may repair to the place where Colonel Olcott was cremated. There are flowers there also and they may offer them as an expression of our love and gratitude and reverence."

Mr. A. J. John, Governor of Madras, Visits Adyar

The President and officers of the Society welcomed the new Governor of Madras, Mr. A. J. John, on his first official visit to our International

Headquarters on 22nd January 1957.

The Governor was accompanied by his wife, and on their arrival at Headquarters Hall they were garlanded by the President who then took them round the Hall and introduced the members who had gathered there to greet them. They then visited the Adyar Library and were shown some of its valuable manuscripts.

Accompanied by Mrs. Bhagirathi Sri Ram, Miss Emma Hunt, Recording Secretary, and Mr. Edwin Lord, Treasurer, the distinguished guests were then motored through the Society's park-like estate to visit the various Shrines of the Religions and the famous Banyan Tree.

Though not members of our Society, as was the previous Governor of Madras, Shri Sri Prakasa, the visitors were most gracious in their manner and showed appreciation of the work which was being done.

The Governor mentioned that in his youth, when he was living for some years in Madras, he had often attended lectures by Dr. Annie Besant in Gokhale Hall in the city, when she was working for India's spiritual and political freedom. Speaking of these lectures, the Governor recalled Annie Besant's great oratory and the magnificent peroration with which she brought each address to a close.

The School of the Wisdom

The Principal, Mr. N. Sri Ram, will open the 1957-58 session of the School of the Wisdom on October 2nd, 1957, and participate in the work. Miss Emma Hunt will be the Director of Studies. The sessions will be divided, as in other years, into two terms with a break of about three weeks covering the Convention and holiday period, during which students will have an opportunity of attending the 82nd International Convention of the Theosophical Society.

The principles and teachings of the Wisdom will be the subjects of study. The method of short talks and discussion on the prescribed topic will be followed, and students will be encouraged actively to participate in the discussions. A detailed syllabus will be sent later to all General Secretaries and to students who have registered. So far applications have been received from Australia, Indonesia and the U.S.A.

The School of the Wisdom exists not only to take the students through a comprehensive syllabus but also to lead them to the deeper aspects of the Divine Wisdom and survey things as "from the centre". One who has acquired Wisdom is "all the time revealing the Eternal and God-like". This is the summation of all human achievement, and it is towards this that a true School of

the Wisdom leads its students. Those who come to Adyar to stay for a while and follow the courses of the School in its privileged environment, have an unequalled opportunity; they should be able to return to their countries with deeper knowledge and wider vision.

Members wishing to attend the School of the Wisdom for the 1957-58 session should consult their General Secretaries and obtain recommendations from them. Applicants may write to the Recording Secretary, Adyar, for additional data.

Ceylon

The work in the Ceylon Section has been helped by the visits of several lecturers during the year. Mrs. Mary Elmore, of Adyar, who attended the 1955 annual Convention in Ceylon, remained until mid-December to give talks to Lanka, Besant, Olcott and Kurunegala Lodges. She also helped members in their study classes, one of which met over a period of weeks for an intensive study of *At the Feet of the Master*.

A novel feature of this study class was the selection of two or three topics, which several members studied and introduced for discussion at subsequent meetings. By this means the work was shared among the group and, what was most important, the members all participated in the study and dis-

cussion. This set a model for similar work to be done in the Lodges, as a change from the routine of lectures and talks of which the work is mostly composed.

Towards the end of April 1956, Mr. M. Subramaniam, of Adyar, spent nearly a week in Ceylon at the commencement of his tour to the Far East. He was intensively engaged in helping the Lodges during his visit, especially in connection with planning celebrations for Buddha Jayanti. A noteworthy result of his visit was the formation of a new Lodge at Veyangoda, called Lotus Lodge. A new Lodge, Kurunegala, was also formed in December 1955.

Later in the year, Mrs. Mary G. Patterson, of Adyar, spent a month in Ceylon. She visited the Colombo Lodges—Lanka, Besant and Olcott, Kurunegala Lodge, the newly-formed Lotus Lodge, Vasanta Lodge at Sri Palee and Shanti Lodge at Galle. Members of each of these Lodges were greatly helped and encouraged by Mrs. Patterson's lectures and talks.

Special meetings were held on Dr. Besant's birthday, Adyar Day and White Lotus Day, Mrs. Elmore being present at the former to give recollections of Dr. Besant.

Many visitors, especially those en route to Adyar from Australia and New Zealand, call at Colombo and are given a warm welcome during

their stay. For some it is their first introduction to the East and they appreciate being met and guided through disembarkation formalities.

Although three of the Lodges have been inactive for most of the year, it is encouraging to know that the others have maintained active work in various forms. The membership at present stands at 147 with 11 Lodges.

Due to a reduction in membership and consequent financial difficulties, it was not possible to produce the Section magazine *Plenoma* in 1956, but the support of the members is being sought so that the journal may be issued again in the near future.

Belgium

In his report for the year 1955-56, Mr. Th. Chapellier, General Secretary, writes that the atmosphere in the Belgian Section is vital and brotherly. There have been 21 new members during the year, bringing the membership to 359, with 13 Lodges.

Public lectures held in Brussels, Liège, Antwerp and Ghent draw between 60 and 100 people each week. A monthly meditation course has been organized, since October, on the lines of the group discussions held during the European Federation Congress at Baden in September. A course of Theosophy will

be arranged in 1956-57 following the same principles.

Among the subjects taken for study in the Lodges were: "Art and Theosophy," "Science and Theosophy" and "Personality and Theosophy". One Lodge has conducted a lecturer's course, in addition to its study course on Theosophy. At public gatherings there is usually some form of artistic introduction, and several performances of music and poetry have also been successfully conducted.

Seventeen members from Belgium attended the European Congress at Baden, and the General Secretary presided over one of the two French-speaking discussion groups.

The Young Theosophists' Group is very active; it has organized several art sessions and Theosophical commemorations, and a Christmas party for orphans. Besides arranging several trips and camps in conjunction with the Young Theosophists of France, they have also helped in rehabilitation work for refugees.

Several lecturers have visited the Belgian Section from Holland, Switzerland and France, notably at the meeting of the French-speaking Regional Committee in Brussels. As in other years, Mr. Chapellier has given a series of lectures in Paris and throughout France; these have increased the cordial relations which exist between the French and Belgian Sections.

Iceland

Mr. Sigvaldi Hjálmarsson, newly-elected General Secretary of the Theosophical Society in Iceland, reports that the work in his country has been flourishing in recent years. Membership has almost doubled in the last 20 years and has now reached about 370, i.e., almost 2.5 per million of the population. The greatest increase has occurred within the last two years when over 60 members have joined the Society. A new Lodge called The White Lily, in Akranes, was chartered on the 9th June 1956, this making a total of 11 Lodges in Iceland.

In the Lodges, lectures are given on spiritual matters and sometimes films are shown and readings given; usually there is some kind of musical presentation. Each Lodge ordinarily holds one meeting a month from October to May and, as there are four Lodges in Reykjavik—the headquarters of the Society in Iceland—there is some activity there every week. Meetings are frequently attended by members of other Lodges, as well as by the public.

The Society's Executive Committee has organized study groups every year, where various fundamental principles of Theosophy are

carefully studied. These groups are held throughout the winter months and are attended by the more interested students of Theosophy. A summer school is also arranged each year under the direction of Mr. Edwin Bolt.

For the past ten years the Order of Service has been active under the able leadership of Mrs. Svava Fells. The Order has collected money towards the maintenance of the Society's building, organized meetings to increase personal acquaintance among members, and arranged gatherings for children. They have also contributed money to charity, such as the Vegetarian Sanatorium.

The annual Convention of the Section, at which the new General Secretary was elected, was held on 30th September and 1st October.

Mr. Hjálmarsson writes that the growth of the Theosophical Society in Iceland is undoubtedly due to the work of the previous General Secretary, Mr. Gretar Fells, who held the office for 21 years and has now been made Honorary President of the Section. He had lectured continuously in all the Lodges and occasionally given radio talks, and the students of Theosophy in Iceland have been fortunate to enjoy his instructions.

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	The American Theosophist.
1888	England	Mrs. A. L. Berry	50 Gloucester Place, London, W.1	Theosophical News and Notes.
1891	India	Sri Rohit Mehta	Theosophical Society, Varanasi 1	The Theosophical Review.
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	Theosophy in Australia.
1895	Sweden	Herr Gösta Lindsjö	Östermalmsgatan 12, Stockholm	Teosofisk Tidskrift.
1896	New Zealand	Miss Sandra Chase	10 Belvedere St., Epsom, Auckland, S.E.3	Theosophy in New Zealand.
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	Theosofia.
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	Le Lotus Bleu.
1902	Italy	Dr. Giuseppe Filipponio	Corso Trieste 88, Rome	Alba Spirituale.
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	Adyar.
1905	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	Revista Teosófica Cubana.
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	Teosofi.
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P.O. Box 2284, Cape Town	The Link.
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	Theosophical News and Notes.
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	Clarté.
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	Clarté.
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	P. T. T. I.
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	Adyar.
1913	Norway	Herr Erling Havrevold	Bjornstetv. 2b, Lilleaker, Oslo	Norsk Teosofisk Tidskrift.
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	Theosophia.
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iurbide 28, Mexico D. F.	Boletín Mexicana; Dharm.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	The Canadian Theosophist.

No Section, Lodge only.

1920	Argentina	..	Señor Enrique O. Gossweiler.	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina. Fraternidad.</i>
1920	Chile	..	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	..	<i>O Teosofista.</i>
1920	Brazil	..	Teniente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo..	..	<i>Gangleri.</i>
1921	Bulgaria	..	..	Ingolfstr. 22, Reykjavik	..	<i>Osiis.</i>
1921	Iceland	..	Mr. Sigvaldi Hjalmarsson	..	..	<i>Theosophical News and Notes.</i>
1921	Spain	..	..	Rua Passos Manoel 20, Lisbon	..	<i>Revista Teosofica Uruguayana.</i>
1921	Portugal	..	Mr. Felix Bermudes	..	..	<i>Heraldo Teosofico.</i>
1922	Wales	..	Miss E. Claudia Owen	10 Park Place, Cardiff	..	..
1923	Poland	..	..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	..
1925	Uruguay	..	Señor Mario Kadaelli	Box 8774, Fernandez Juncos, Santurce	..	..
1925	Puerto Rico	..	Señora Esperanza C. Hopgood	..	..	..
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, Filothei, Athens	..	<i>Theosophikon Delition.</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 Corner 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 *	..	..	..	..	<i>Theosophical News.</i>
1948	Malaya and Singapore †	..	Dr. C. H. Yeang	88 China St., Penang	..	<i>Theosophical News and Notes.</i>
1949	Northern Ireland †	..	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	..	<i>Mitteilungsblatt.</i>
1950	State of Israel *	..	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	..	..
1951	Japan	..	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	..	<i>Dao Hoc.</i>
1952	Viet-Nam	..	..	..	..	..
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.

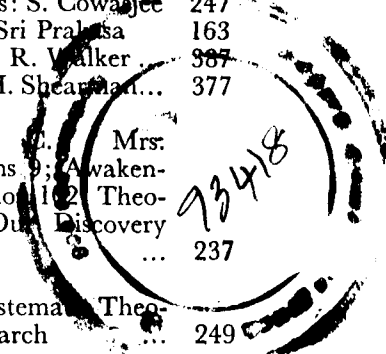
The Theosophical Society in Europe (Federation of National Societies): General Secretary: Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarté; Adyar.*
 Canadian Federation (attached to Headquarters): .. Miss Joan S. Morris .. 1786 Broadway West, Vancouver, B.C.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

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