

The Theosophist

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THE THEOSOPHIST

EDITED BY N. SRI RAM

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THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

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Vol. 79, No. 1

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. Everyone 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.

OCTOBER 1957

Vol. 79, No. 1

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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.

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

Qm m 2, m 78 THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

157.79.1-3 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 exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

92421 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".

THIS day is celebrated by many Theosophical Lodges as Dr. Annie Besant's birthday, because of her wonderful work for Theosophy as well as the example of her life. In most places in India the public joins in these celebrations, because they appreciate her work for India. We know from our study of Theosophy that as we think of such a person with affection and gratitude, we are helped by that person. Those who have passed on can be reached by our thoughts and feelings. If these are of such a nature as to touch them, we evoke their influence. This is true not only of the leaders whom we have known personally, but also of those Great Ones whom we call Mahatmas or Adepts. It is good to have these commemorations of people by whom we have been helped or enlightened, as we thus keep their memory green and fragrant.

Dr. Besant lived during a stirring period in human history, but before she passed away, she thought that probably the world would pass through worse times before it came to

better, and she passed away some years before the second World War. Similarly, I know that Brother C. W. Leadbeater expected the world to pass through a very critical time around the middle of this century.

But both these leaders were full of hope with regard to the further future. They were sure that the present period of conflicts and tension will be followed by an era of peace, an era of world-organization. We all feel that whatever the present difficulties, the world must move into a new era where conditions will be very different. But it will not move by itself, by mere lapse of time. We must do our duty in the present. The work that we have to do consists partly in maintaining a certain attitude of confidence and courage, and also in working for world unity and world co-operation. If we stand steadily for the great ideals of Theosophy in every possible way, we will be doing what we are expected to do in the present. In maintaining such an attitude, we can derive the greatest possible inspiration from the teachings of the great Theosophical leaders of the past. But we must realize that although we have had these leaders, each Theosophist now should be a leader in himself, that is, he should be a centre of action and influence for good.

I have known Dr. Besant in many aspects of her life—as a journalist, as a Theosophical writer and speaker, as a fighter for India's freedom, in her dealings with people who asked for help of one sort or another—and I can say with strict truth that as one came to know her intimately, one's appreciation and admiration of her increased many-fold, instead of diminishing. That can be said with regard to few great people. Some who figure in the public eye make splendid speakers, they do things that win the admiration of others, yet if we looked into their personal lives we would probably find some things to qualify our admiration, perhaps pettiness

of some sort and various little failings. It has been said that no man is a hero to his valet, because the valet sees a certain side of his life that the public does not, his daily relationships, his indulgences, the judgments he expresses in private, and such little details. But I want to bear testimony to the fact that the more one knew of Dr. Besant, the more one realized how beautiful a character she was. She had a beautiful way of looking at things and events including those who disagreed with her.

Dr. Besant's life had one great lesson among others: We can always look for that which is beautiful and good in every other person, and co-operate with him by appealing to it. It is not necessary to share his opinions and judgments, but insofar as he expresses an unselfish, philanthropic, helpful spirit, we can work with him for such common purposes as we can discover.

* * * *

In the book, *Candles in the Sun*, by Lady Emily Lutyens, which is reviewed in this issue of THE THEOSOPHIST, she refers to many things, centring round the expectation of a great spiritual Teacher, which she must have been told by the Theosophical leaders with whom she was in close association, Dr. Annie Besant, Bishop C. W. Leadbeater and others, in absolute confidence, if not under a pledge of secrecy. Lady Emily herself, in a different mood, more sensitive to the considerations she now ignores and also to the feelings of the personalities described, would have looked upon her disclosures in a book meant for the public as unthinkable and as a betrayal of the trust reposed in her.

It may be freely conceded that much that was announced at the time, now more than thirty years ago, as coming from the inner worlds, possessing the character of a revelation, has not turned out as described. The statements, which were

"Candles in
the Sun"

mostly of a personal character, were not made by Dr. Annie Besant, or by those who were associated with her, in any official capacity committing the Theosophical Society as such; nevertheless they influenced a large number of members such as Lady Emily herself and were for the time being a strong current in the Theosophical stream. The climax of her narrative is in Krishnaji's outright repudiation of it all, which can be seen in its proper perspective, in the light of the later course of events.

The personalities to whom Lady Emily refers prominently—as regards some of them not without a manifestation of personal bias—were leaders with outstanding qualities, who were much respected for the unselfishness of their aims, the teachings they propagated and the help that they gave to very many through their personal contacts and activities. Lady Emily puts on record the great admiration and regard she felt right till the end for at least one of them who is almost as much in the centre of the story as Krishnaji himself, namely, Dr. Annie Besant. Most Theosophists would feel, and many others too, that nothing that can be expressed as an opinion on her part in the developments preceding the breaking away of Krishnaji from the Theosophical Society can eclipse the brilliance of her personality, her leadership in every sphere she entered, her life-long devotion to Truth as she saw it, and her utter willingness to sacrifice all that ordinarily one clings to in life, in order to bring such help and enlightenment as lay in her power to her fellow human beings. If some of those who were close to her were in error at that time as to what they thought they saw or “brought through,” and she was also in error to the extent of her being identified with it, it might be pointed out that none of them ever claimed to be infallible. Bishop Leadbeater, her closest colleague in matters of Occultism, has, more than anyone else, dwelt upon the exceeding difficulty of seeing things objectively

on the inner planes and recollecting them without distortion by personal factors. He has described how when he was being trained as a clairvoyant, his Teacher would say to him again and again that he was seeing only his own thought-form. There have been seers and mystics at all times whose honesty cannot be impugned. While they saw some things that could stand the test of time, almost all of them imported into their vision elements from their own personal backgrounds, often the creation of unrecognized factors. It is truly the wisest course for all of us with regard to any statement made on authority, whether on occult or other matters, to base ourselves on our own understanding, not because that understanding is perfect, but because, as distinguished from imaginations unrelated to what we actually are or what we ourselves know, it is the only ground on which we can really proceed. This advice the Lord Buddha gave long ago to those who came to Him and asked Him what to believe. He did not ask for any belief.

Lady Emily's narrative is principally an account of her great attraction towards Krishnaji from the time she first met him and her association with him up to the time when she returned to her home-life, feeling, she confesses, empty and frustrated, unable to follow him in his later utterly impersonal approach to Truth. She sees all that she relates from the angle of her own personal attachment to him and faith in him, but if the others who are prominently mentioned were here now, their versions might prove to be somewhat different. They might have something to say which would illuminate perhaps certain aspects of the situation not coming within Lady Emily's sight, or at least soften its angularities. The issues with which the book is concerned no longer trouble or affect the minds of the present generation of Theosophists or the Society's work as it stands at present. One can see more clearly than ever before that what is needed in a Society which stands for

the Divine Wisdom, to make it an instrument for real human progress, especially at such a time as this, is concentration on those truths which are fundamental and have a profound bearing on our lives. It is Truth alone which matters, whether in individual life or in any propaganda. Nothing that is in Lady Emily's book affects the fundamental facts of Theosophy or the insight it gives into what we are and the meaning of all that happens. While the past has a certain relevance to the present and needs to be duly noted, it is what we do now, what we think and how we think, the values that govern our lives, which count in the great task of helping humanity forward, which is Brotherhood in practice.

There is a sentence from one of the speeches of Krishnaji, quoted in the book which runs thus: "Pure love is like the perfume of the rose, given to all. The sun does not care on whom it shines." The state thus described is really the acme of Brotherhood and the teaching of all the great Teachers of the past. The Brotherhood, which is the first great Object of the Society, is not to be interpreted as a mere outer relationship, which avoids wanton inequalities and the hurting of each other, but something much more alive and individual, calling for a new inward relationship with all other human beings, a relationship which in the degree in which it is living must extend naturally towards all living beings. The creation of such a relationship is to open a channel for new life from within. But in reality it is not so much a creation as bringing into outer processes, our outward-turned consciousness, and galvanizing a relationship which is already present and latent in the very nature of things. I have been asked why we do not use the word Love instead of Brotherhood, as something more exalted, in defining our Object. The answer to this is perhaps that Brotherhood is for most people more understandable and

practical while there is much misconception of what love is in its essence. Far from being like the sunlight or the perfume in the quotation from Krishnaji, it is generally surrounded by emotions of possession and enjoyment, which are exclusive and self-centered. Even when it does not have this character, it tends to become an escape into a private elysium, in which humanity at large and its sorrows are completely forgotten. Brotherhood is at least more objective and extensible. We are familiar with the relationship of brothers in a family and have some idea of how they should feel and act towards one another even if in some instances they do not come up to that standard. We can see the need for extending this relationship widely, so that it is not limited by barriers of race, creed, sex, caste or color. One of the Adepts speaks in a letter of "the broadening and cosmopolitanizing influence" of Their studies in Nature. The breadth and cosmopolitanism is induced naturally by the comprehension of the One Life in the cosmos and the variety of conditions into which man, each human individuality, enters in the logical sequence of his own development and actions. Yet along with this extensive view and the practical action which it demands from all of us, there has to be, or rather there comes into being, also an awakening in a deeper part of ourselves, giving rise to a more benign and comprehending attitude towards every other struggling and sentient entity, which is neither partial, governed by personal predilections and prejudices, nor sentimental. It is not merely an awakening and an attitude, a natural reorientation, but also a radiation from that spiritual nature of ourselves, which transcends every mental barrier. When there is no seeking of emotional or other gratification in a relationship of love, then that love is impartial and pure and goes out freely to all. Only in such love does the relationship of Brotherhood reveal its hidden depths and meaning.

One of the subjects discussed at the General Assembly, now taking place at Toronto, of the International Union of Geodesy and Geophysics, is naturally the nature and behavior of the earth's magnetic field. A correspondent of *The Daily Telegraph* of London, writing on the discussions on this subject, reports wide differences in opinion between the scientists present as to the cause of the discrepancy that has been found to exist between the direction of the earth's magnetic field and those of rock masses in different parts of the world. If this discrepancy were slight, the explanation could be sought in local causes. But it has been found in some cases to be very considerable, even amounting to a complete reversal of polarity. What is of very special interest in this connection is the explanation ventured by two of the scientists present, both from Britain, one of them Sir Edward Bullard, former director of the National Physical Laboratory at Teddington and now Reader in Geophysics in the Cambridge University, and the other Dr. K. M. Creer. It is that the direction of the earth's magnetic field has "changed round completely many times in the past," so that the "North" suddenly became the "South" and *vice versa*. This view was not accepted by many of the other scientists, one of whom, the correspondent reports, "genially summed it up as nonsense," and said there were simpler explanations worthy of consideration, such as changes in magnetic polarity that can be produced by changes of pressure. Obviously this question of the magnetism of a particular mass is one which is affected by many different factors, but to students of *The Secret Doctrine* by H.P.B., the theory of the aforesaid British scientists arrests attention as being in line with her statements on earth's polarity and the reversal which she says has taken place three times in its history.

N. SRI RAM

A LODGE OF THE THEOSOPHICAL SOCIETY¹

By ANNIE BESANT

NOTHING is commoner in these days than for a number of men and women, who are interested in a common object, to unite together to form a Society for the furtherance of that object. There are societies for action; such as the Society for the Prevention of Cruelty to Animals, to which members subscribe in order to support agents who keep watch against cruelty, and to prosecute offenders. There are societies for study; such as the Asiatic, the Geographical, the Chemical, societies to which members belong in order that they may hear papers and get transactions bearing on the subject which the society is constituted to further. Such societies have their regular meetings, their discussions, their lectures, and subserve very useful purposes.

Looked at from one standpoint, the Theosophical Society seems to be even as one of these latter. It is a Society composed of students, with Branch Societies, or Lodges, all over the world, in which its members gather to study religion in its broadest sense, to examine and compare the various religions of the past and present, to investigate the obscurer problems of human and general life in all its departments, to learn from the experiences of the more advanced, and to exchange opinions with each other. Thus considered, it is

¹ From *The Theosophical Review*, January 1902.

one society among many, remarkable only for the profound and perennial interest of the problems with which it concerns itself, and it is subject to all the conditions which affect other societies—increase and diminution of members, growth and decay of their enthusiasm, attractiveness or non-attractiveness of its exponents, interest or dullness of its meetings.

A good many of the members of its Lodges seem to look on it in this way. If a meeting is likely to be interesting, they go to it; if it is likely to be dull, they stay away. If a favourite speaker is to address the Lodge, the hall is crowded; if an unknown, or dull, speaker is the orator of the evening, the hall is full of empty benches. And so the activity of a Lodge waxes and wanes; one strong person can make a successful Lodge, but let something occur to translate that person to other scenes, and lo! the Lodge becomes dormant, or dies.

Now some of us think that the Theosophical Society as a whole, and its Lodges as Branches thereof, are something far other and greater than any learned society. We recognize it, indeed, as having that as part of its character, as standing before the world in that category, but to us it is also something more, which marks it out as a thing unique, apart. For we believe, and have good reasons for our belief—nay, some of us can say we know—that this Society was not formed by the ordinary impulse that draws men together who are interested in a common study, but that it was designed, conceived, and started by some of the superhuman Men who are the Spiritual Guardians of the human race, and who employed one of Their own disciples, H. P. Blavatsky, to bring about its formation. We regard its launching as the work of these Great Ones, and we believe that They watch over and protect it. We see Their hands in the struggles that from time to time disturb it, and that shake out of it those who are unfit to take further part in its development. We see Their protection justified by the fact that it emerges from every struggle

stronger, cleaner, wiser, than it was before it passed through it. We see Their aid in the increasing stream of knowledge which pours through it to the world, and Their work in the changed attitude of the public mind towards religious problems. We see Their wisdom in the choice of the two colleagues who stand as the outer Founders—H. P. Blavatsky, the heart of the movement, the profound occultist, the marvellous teacher, the heroic victim; and H. S. Olcott, the head of the movement, the skilful organizer, the far-sighted leader, the devoted, self-sacrificing worker. To us the Society stands as a vehicle for spiritual life, poured out from the inner planes of being into the Society as into a reservoir, whence that life, that living water, is conducted over all the world by the channels that we call Lodges, or Branches, for the quenching of the thirst of men.

Such, to us, is the high function of the Theosophical Society, this its object and its *raison d'être*. The other parts of its activities—its studies, its publications, its researches, its discussions—are to us secondary and subordinate, however admirable and useful. The things which justify its existence to the world are to us the mere fringes of its garment, all of which might be torn off and its life remain uninjured. Let us see how we arrive at this conclusion.

We see that spiritual forces in the past have ever been vehicled by organizations, bodies which served as material organs whereby their functioning might be carried on in the world. And we see that the value of every religion is measured, not by its external activities, but by the fullness and richness of the spiritual life transmitted by it to the world. But now, instead of another separate religion, a unifying energy is needed that may draw religions together, explain their differences, demonstrate their unity, and prepare the world for the coming of the great civilization in which Buddhi and not Manas, Wisdom and not Knowledge, shall rule. As ever,

life demands a form, energy a medium, spirit a vehicle. We see that form, that medium, that vehicle, in the Theosophical Society.

In the first object of the Society it is called "a nucleus of the Universal Brotherhood," and the word *nucleus* is well chosen. For a nucleus is the point within a cell wherein all the life-energies are collected, and wherefrom all growth and all organization proceed. Activity in the nucleus precedes all action in the cell. The more science has investigated, the more important has been found the part played by the nucleus; the area immediately surrounding it is the most active part of the cell.

The Theosophical Society is a nucleus in which the spiritual energies poured out by the great Brotherhood find a centre, and from it they spread forth, organizing and directing spiritual growth throughout the whole world. It is small in proportion to the world, as the nucleus is small in proportion to its cell, but it is the focus, the centre of the energies. Wherever it is, there also are growth and organization, religions show new life, thought manifests expanding power. It works in India, and Hinduism revives; it works in Ceylon, and Buddhism becomes active; it works in the Parsi communities, and Zoroastrianism begins to shake off its modern materialism and to show a dawning spirituality; it works in Christendom, and a new spirit of tolerance and liberality is seen. Alone amid the religions of the world, Islam has profited little by its inspiring message, for as yet it has scarcely listened to it, and gives scant attention to its messengers. Truly, by its effects has it proved itself to be a nucleus, and herein lies its value. Through it the Indian rishis affect Hinduism; through it the Bodhisattva inspires Buddhism; through it Zarathushtra breathes into Zoroastrianism; through it Jesus awakens Christendom; through it Muhammad is striving to arouse Islam. The life-energies stream forth through it

from each Prophet to the faith of His own founding, over which He ever watches with special love, as a mother over the cradle of her babe.

Now those who thus see the Theosophical Society and its high function in the world, cannot measure their devotion to it and their service by the changing trifles which affect its environment, or by the transitory persons who take part in its outer work. To them each Lodge is a miniature Theosophical Society, of the same nature and essence as the worldwide Society. It also is a nucleus in its own town, its own area of influence, as is the whole Society in the world. All the splendour of being a centre from which the spiritual energies stream forth belongs to each Lodge, however obscure, however small, however humble. All the dignity of this high office, all the majesty of this royal priesthood, clothes each Lodge in garments shining like the sun. We do ill to belittle our functions, to doubt our lofty calling. The good karma of the past—some loving service and self-sacrificing effort, some pure thoughts and tender deeds—have brought us into this living nucleus, and the power of the White Brotherhood pours through us, as a body, to the helping and uplifting of the world. Wherever a Lodge meets a star is shining amid the darkness of the world, and its magnetic influences stream through the atmosphere, carrying blessing wherever they go.

This belongs to us, be it remembered, *as a body*; hence our value; we are an organic whole. When a Lodge meets together, it presents an organized centre, ready to be filled with out-streaming life. It is true that if the thoughts expressed in the meeting are strong and wise, such a meeting sends out into the district round it hosts of strong and useful thought-forms, enriching and purifying the mental atmosphere. That is done by the members; it is their own work. Far more important, if I may be permitted to say so, is the life-energy of the Masters, poured out through that organized

centre on the district in which it meets. For this beneficent work, no keen thought or musical expression on the part of the members is needed; these neither help nor hinder the loftier Worker. He seeks but a material nucleus; His is the life, not ours. And that life can be poured out as freely through a dull meeting of the Lodge as through a bright one; nay, sometimes better; because the willing bearing of the dullness and the gentle patience of the loyal members are energies of like nature with those of the Master's own, and He may gather them up and add them unto His, a tiny rill of spiritual life flowing into His mighty river.

Thus seen, the meeting of a Lodge takes on a new aspect and a new dignity. The question no longer arises, "Ought I to go to a dull meeting?" but the eager query comes, "Can I secure the privilege of being present to be part of the channel through which the life-energies of the Brotherhood will be pouring out on the world?" If this were the feeling of the members, we should never hear of Branches becoming dormant or dying; while a Lodge can hold together, it can serve as a nucleus of life. What matters the interest of its meetings intellectually, while it remains intact, as the organ of this high spiritual function?

From time to time I read of a Lodge that has resigned its charter, of a member who has resigned his membership. This seems to me a thing impossible, incredible, a very madness. To have such privilege and to resign it! To share in such a function, and to cast it aside! Truly, men know not the prize of their high calling, the mark of their hard-won dignity. They have worked hard in the past, and this work has entitled them to be counted amid the fortunate band which is the main channel of the higher life at this period of the world's history. What folly then is it to throw away the reward of their past toil when it is in their hand. As well, nay better, might the starving man throw away bread, the beggar throw

away gold. Ignorance, as ever, is man's deluder, blinding him to his own true good, which lies in service to humanity and devotion to its greatest Sons. May no member who reads this article ever be so blinded by ignorance as to throw away the priceless privilege he has won, and so lose his share of the glorious function of being a life-bringer to the world.

ANNIE BESANT

THE BROTHERHOOD OF HUMANITY

Man is trained in "God's Plan which is Evolution" to go from his little self to the great SELF. First, he is taught to know himself as one with his family, and later, after many lives, to identify his interests with that of the tribe and community. Later still, he is guided to give his dedication to that aspect of the Divine Life which is embodied as the Nation. Then man knows how great and glorious a thing it is to live and die for his Nation.

There is one step farther on his path to the great SELF. It is to widen out from his Nation to Humanity. It is this last stage which opens before him when he becomes a member of the Theosophical Society. Many are the Fatherlands and Motherlands in which the soul of man lives life after life, to learn the way to the SELF. But there is one Brother-land living in which he comes to his goal; it is the Theosophical Society, or some similar organization, where the one thing that matters is that the World as a whole shall go towards the Light.

Thrice blessed are those who have joined our Theosophical Society, and look to the Brotherland of all Humanity as their one and only goal.

C. JINARĀJADĀSA

THE ARTIST

By D. JEFFREY WILLIAMS

AMONG the very rare references to the artist in our Theosophical literature is the remarkable statement, as Dr. Besant called it, in *Light on the Path*, concerning the "pure artist," who, because he works for the love of his work, is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self. That reference is in itself an interesting one, quite apart from the question to which it is linked in its context. It is of some significance that the note is by the august Master who is said to have "given to the Western world" the precious treatise above mentioned, a Master who played a great part in the Gnostic and Neoplatonic movements, whose incarnations have run, we are told, very much in Greece and Rome, and who takes a special interest in guiding the evolution of the Western world.

Leaving on one side Eastern art and Eastern sources of the Divine Wisdom and tradition, I would like to say that it seems to me that the appearance of the artist in the sense in which we talk and write about him in the Western world is a rather recent one. I am purposely ignoring pre-Christian art, and Roger Fry, the eminent art critic, once said that Christianity at its origin exercised no new stimulating influence on the art of the time. The artist, as such, seems to have become important rather late in the Christian era. We take the individual artist today for granted. The history of art

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THE ARTIST

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in Europe is, overwhelmingly, the history of individual artists and their so-called schools. Sir Kenneth Clark in his book called *Landscape into Art*, says at the end of that work: "For five hundred years artists [have] been applying their skill to the imitation of Nature. During this time numerous methods of representation [have] been mastered and refined, culminating with a method which rendered light by a new combination of science and subtlety of vision. By 1900 the more adventurous and original artists had lost interest in painting facts. By a common and powerful impulse they were driven to abandon the imitation of natural appearances." Whatever we may think of the last two sentences in that excerpt, we must note the underlying assumption of the *individual* contribution of artists down the centuries. The individual artist, of course, may be a child of his time in many ways, and it is claimed that in the age of the Parthenon and of Chartres Cathedral, landscape, for instance, did not and could not exist, while to Giotto and Michelangelo it was an impertinence. It is only in the seventeenth century that great artists painted landscapes for their own sakes, and only in the nineteenth century did landscape painting become a dominant art. Modern artists move away from representation and from what is called figurative art, and the abstractions in the world of science are now matched with the abstractions of the world of art. The supporters of pure abstraction in painting, by the way, have been known to quote the passage in the *Philebus* of Plato, where Socrates says: "I will try to speak of the beauty of shapes, and I do not mean, as most people would suppose, the shape of living figures, or their imitations in painting, but I mean straight lines and curves and the shapes made from them, by the lathe, ruler or square. They are not beautiful for any particular reason or purpose, as other things are, but are *eternally, and by their very nature, beautiful*,¹ and

¹ Italics mine.—D. J. W.

give a pleasure of their own quite free from the itch of desire; and in this way colors can give a similar pleasure." It is a commonplace of occult teaching that the image of an object presented to the lower mind is a more or less perfect reproduction in lower mental matter of that object, while an abstract thought expresses itself in higher mental matter in forms that are purely geometrical. It is a matter for conjecture whether Plato, when he said that the forms which are of their very nature beautiful, are such geometric forms.

I may have digressed a little at the end of the last paragraph, but one can but say that even when there is "a common and powerful impulse" among artists in various directions at different periods of history, there is no apparently conscious and deliberate agreement to follow a particular line or to form a "school," as a rule. It was Roger Fry who wrote, perhaps with his tongue in his cheek, that "the great mass of modern men could rub along happily enough without works of art or at least without new ones, but society would be sensibly more bored if the artist died out altogether. The fact is that every honest bourgeois, however sedate and correct his life, keeps a hidden and scarce-admitted yearning for that other life of complete individualism which hard necessity or the desire for success has denied him. In contemplating the artist he tastes vicariously these forbidden joys. He regards the artist as a strange species, half idiot, half divine, but above all irresponsibly and irredeemably himself. He seems equally strange in his outrageous egoism and his superb devotion to an idea." Fry uses these observations at the beginning of an essay on Cézanne, a man of such extraordinary sensitivity that the smallest detail of daily life, the barking of a dog, the noise of a lift in a neighboring house, the dread of being touched even by his own son, might produce at any moment a nervous explosion. Cézanne never seemed to have had the least doubt about his greatness as an artist; but he was unable in

any way to secure recognition in his day. He was able to accept the ordinary conventions of his day, continued to believe in the Catholic Church because "Rome was so strong," subscribed whole-heartedly to any reactionary opinion which might buttress his "soundness" and respectability, and yet because he was not in the swim as an artist in his day he was spoken of as a violent revolutionary—and worse. "No wonder . . . when he looked up from his work and surveyed the world with his troubled and imperfect intellectual vision he was amazed and perturbed at the violent antagonism he had all unconsciously provoked. No wonder that he became a shy, distrustful misanthrope, almost incapable of any association with his kind." And Cézanne was not by any means an abstract, or near-abstract painter! Today his paintings are among the coveted art treasures of the world.

The artistic capacity that we associate with painters, poets and musicians, is and must be indissolubly linked with the "powers latent in man". It is as important as any other power or gift. It may exist in the artist alongside a strong individualism or some other so-called "undesirable" characteristic. It may well be, so far as the strong individuality is concerned, that the truth underlying the adage, "the greater the sinner the greater the saint," will apply. Even energy is beauty, it has been said. The mediocre artist, like the mediocre person, can rarely be greatly good or greatly bad, and so far as the mediocre person goes, was it not Dr. Besant who once dryly remarked: "There is not enough of him for more than petty virtues or petty vices." Shelley, appropriately enough, has some observations that seem apropos in this connection:

Let us for a moment stoop to the arbitration of popular breath, and usurping and uniting in our own persons the incompatible characters of accuser, witness, judge and executioner, let us decide without trial, testimony or form, that certain motives of those who are "there sitting where we dare not soar," are reprehensible. Let us assume that Homer

was a drunkard, that Virgil was a flatterer, that Horace was a coward, that Tasso was a madman, that Bacon was a speculator, that Raphael was a libertine, that Spenser was a poet laureate. It is inconsistent with this division of our subject to cite living poets, but posterity has done ample justice to the great names now referred to. Their errors have been weighed and found to have been dust in the balance; if their sins "were as scarlet, they are now as white as snow": they have been washed in the blood of the mediator and redeemer, time.

What Shelley claims of the poet, especially, that "he is more delicately organized than other men," may be true of a large number of artists working in different ways. They are, in any case, impelled from within, inspired from within, and have to obey their own *daemon*; they do not fit into "round holes," will not run along the well-worn grooves, and if they have ruts they are not somebody else's ruts. If we do not at a particular time like the artists that have been sent to us—and to our country—that is our loss and failure. We have often been advised to read views different from our own, and we would do well to try to appreciate artistic work that we may find strange and even "revolutionary" where our tastes are concerned. After all, there are, as Kipling said, "nine and sixty ways of constructing tribal lays, and every single one of them is right". We certainly should try not to be unsympathetic where we do not "understand" any curious and, to us, unaccustomed expressions of modern art. It is only twenty years since a fuss was made because the National Gallery in London purchased and exhibited a painting by El Greco (1548-1625). The British public was given an "electric shock" at the time. It seems quite absurd to us today that that should have been the case.

Quite apart from the effect upon the individual artist of the pouring out of thoughts and feelings of adverse criticism, we have to think of such thoughts and feelings where their effect upon ourselves are concerned. These cannot be other than bad. They are bad so far as our own make-up goes,

and they are bad where the make-up of our heaven-world goes. It may not be quite the fashion just now to write of our future heaven-world and what we can do about it while in physical bodies; but the heaven-world is always just round the corner for all of us. Tolerance is not merely putting up with views that are at variance with those we deeply and strongly cherish, but means that we are prepared to go more than half-way to cherish those views even opposed to our own. In the counsels of the Eternal perhaps we shall see that there is very little difference between what we think good and what those widely differing from us think good. That may be a counsel of perfection, but it need not be to those who are students of spiritual things and who accept the view that what we all have in common is the Divine Life. What we bring of appreciation to any enchantment in the way of art is an Open Sesame to further enchantment still. Of such enchantment is our heaven-world made up. We shall not "take" any paintings or any works of art into our heaven-world that we do not like! Only what has enchanted us in some way, only that which has been loved by us, will come with us because it is part of us. The artist's world is an individual one. Our own world is an individual one. Our heaven-world is our own individual world. In our heaven-world we may be able to create, or to build anew those things that we have loved on earth. The door is barred to everything except that or those we have loved and appreciated. It is wide open to all things (and to all fellow-creatures whom) we have loved in any measure. We cannot take our cold or icy feelings into the glorious warmth of the heaven-world. Our chilly feelings will go into the cold storage reserved for them till we pick them up again, as tendencies perhaps, on our next visit to earth. The permanent atoms are perfectly sound refrigerators! It is wise not to store anything perishable in them, if we can avoid it.

It may perhaps be of interest to recall the view of C. W. Leadbeater in relation to the art manifestations of his day, which are now perhaps mainly of historical interest:

Many of the curious modern manifestations of art, not only in music but also in painting, are definitely struggling towards the future, and they are producing effects *beyond that which can be seen or heard*. [Italics mine, D. J. W.]

What can be seen or heard is very unbeautiful in many cases, but I can well imagine that they are aiming at something which will be very beautiful when the result is attained. One wishes that it might be reasonably harmonious on all planes, so that even down here the thing might be beautiful in itself for those who do not understand the higher side! . . .

C. W. Leadbeater goes on to hint that some day we shall arrive "at a condition of thinking in symbols". He suggests that "the Ego does that in his causal body; he (the Ego) thinks in symbols, and quite evidently one way of psychic development is along that line, although it is very different from the more ordinary form of development." He further hints that the newer forms of art may symbolize something at higher levels, but that it is half-done work. "Some of us are only children in this respect, so we do not appreciate it; but when it is completed it may be a great success."

A good deal of our modern poetry also makes use of symbols, some of it obscure, private and personal, and therefore not very easily understood; but symbolism, all the same, figures to an astonishing degree in poetical works of today.

At the end of his book, *Landscape into Art*, Sir Kenneth Clark confesses that throughout the work he has used the word "nature" to mean that part of the world not created by man which we see with our unaided senses, and that up to fifty years ago this anthropomorphic definition did well enough. It does not do for today, and he suggests that one of the disconcerting things in Graham Sutherland's work is the disappearance of a humanistic scale—"the way in which a thorn tree or a group of thistles suddenly assumes colossal

proportions". Love of creation cannot really extend to the microbe, suggests Sir Kenneth, "nor to those spaces where the light has been travelling to meet us since before the beginning of man". That firmly excludes the world of the higher mind, the world of C. W. Leadbeater's symbols, but Sir Kenneth Clark adds the redeeming proviso that the "creation of great works of art must rest on something more than this salutary animal accommodation to the responses of the moment". We can amplify the meaning of the word "nature" to include a world beyond the senses, in that sentence of Leonardo da Vinci's which affirms that "Nature is full of an infinity of operations which have never been part of experience."

Paul Klee, on the other hand, affirms over and over again that it is not the forms of the visible world which are conclusive, but those discoveries that are made of a deeper life and a broader region of being. And it is from this deeper perception that the artist derives the inspiration for his interpretative language of symbols. He also suggests that "the object expands beyond its physical limits through our knowledge of its inner being". Klee sought, or hinted that the artist should try to achieve what he called "totality in the perception of natural objects". There speaks the eloquent mystical philosopher who was also an artist of renown, and who made at the same time very accurate detailed drawings of natural forms, and who was not content with exploring every corner of the museums, but very carefully "went over" scientific laboratories as well. In Klee's view, art embodies a new language of symbolism, but it is not a language—so far as his own paintings go—that he who *runs* may not read! (A book by W. Haftmann on Paul Klee's *Mind and Art* is thoroughly recommended, by the way.)

The world is not standing still. Nor is the artist. Nor, it seems, are we to be allowed to stand still. The sign-posts

point to the uplands of symbols! Poets, said Shelley—and we can include artists of all kinds—“are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle and feel not what they inspire; the influence which is moved not, but moves. . .”

D. JEFFREY WILLIAMS

God Himself, the father and fashioner of all that is, older than the sun or the sky, greater than time and eternity and all the flow of being, is unnameable by any lawgiver, unutterable by any voice, not to be seen by any eye. But we, being unable to apprehend His essence, use the help of sounds and names and pictures, of beaten gold and ivory and silver, of plants and rivers, mountain-peaks and torrents, yearning for the knowledge of Him, and in our weakness naming all that is beautiful in this world after His nature—just as happens to earthly lovers. To them the most beautiful sight will be the actual lineaments of the beloved, but for remembrance's sake they will be happy in the sight of a lyre, a little spear, a chair, perhaps, or a running-ground, or anything in the world that wakens the memory of the beloved. Why should I further examine and pass judgement about Images? Let men know what is divine, let them know: that is all. If a Greek is stirred to the remembrance of God by the art of Pheidias, an Egyptian by paying worship to animals, another man by a river, another by fire—I have no anger for their divergences; only let them know, let them love, let them remember.

MAXIMUS OF TYRE

TRAVEL LIGHTLY

By FRED MORGAN

ONLY minds extremely dull can find a niche in life today that is secure from the turbulence of the age. Some there are whom life is passing by for various reasons but most of us are caught in its stream and feel the buffeting of its waves. Perhaps every age has been critical and disturbing to its contemporaries but this present period seems to indicate a major and distinctive trend. We have unleashed the fury of the atom and a thousand lesser furies have unleashed themselves.

As students of the occult we must realize that this major and distinctive trend has its source in the hearts and minds of men. It compels the individual to action, to express himself in folly or wisdom, but to express himself. The whole framework of civilization feels the pressure of this inner expansion and all moves with an apparent chaotic futility. The astute become the leaders but not the wise, and in tackling the problems of the world have no alternative but to treat effects and neglect the causes. A crisis arises and it becomes a matter of adjustment, of meeting force with force, and so the tragic farce unfolds while we face the prospect of total war with its terrifying implications.

To most leaders and to those who are led the state of the world is no more than history in the making, something separate from their lives, something beyond and unrelated to their intimate desires and thoughts. Even nationalism with its geographic boundaries and native pride seems unrelated to

our international problems. Boundaries have been an accepted and inevitable part of the world for a long time. They must be accepted as part of the whole scheme of things. They are a calculated system of security, a reflection of the individual's sense of separateness. How *secure* they are history has shown us. This defense of separateness is a costly illusion. It takes a large percentage of our national wealth in peace time, yet the human race bears this terrible burden without being aware of its deeper cause and significance. We accept it as part of the pattern of life, something that we have inherited and can do nothing about, something that is an inevitable part of human existence. It is as if a traveller burdened himself with an enormous but useless load and explained to the inquisitive that he could not be a traveller without such a burden, it was the way travellers travelled!

The unleashing of the fury of the atom has given us pause to think. We are faced with suicide besides unparalleled mass murder. In the matter of war we have reached a cul-de-sac, not a calculated risk but a calculated certainty of annihilation. The economic structure is not more secure. It depends upon constant adjustment and supports, as a miner underground proceeds with props and buttresses. All in all the world is not a happy place even if it were not threatened with catastrophe of unimaginable proportions. There is fear, loneliness and heartache as plentiful as weeds in an untended garden. For every visible sign of distress ten thousand sorrows are borne unseen and the world groans with the weight of its burden.

But shall we not take heart? Are there not experts working out solutions for us? In every field of human endeavor we have the expert. In medicine, education, religion, art, science and many other things the experts are seeking ways and means of healing an ailing humanity. Yet it is as if a motor mechanic worked with extreme care upon everything

except the motor to make the car run. For the authorized, certificated and orthodox experts know everything except what is most important—the nature of man and his place in an evolving universe. Their ignorance is abysmal against the background of a world that has split the atom and seeks to explore the vastness of outer space. But there are faint glimmerings of light, darkened again by heavy clouds but still persisting. Modern science to some extent has acknowledged the importance of the occult. It concedes that in its astronomical calculations two and two no longer make four, that metaphysics has become a disturbing guest within their laboratories, that what seems improbable may still be the key to discovery. Experts are becoming reluctantly willing to lend an ear to the unorthodox and admit with equal reluctance that science as well as politics must here and there find strange bedfellows. We cannot hope that this is the general attitude of science. There is developing a break-up from rigid lines and “proper” methods. Life is forcing the experts out of their grooves.

But let us leave the experts. It is really the man in the street who makes the world what it is. How is he faring against the strange new pressures of an exciting age? Does he suspect that there is a great deal more to life than the experts are willing to concede? Has he secret thoughts that do not reach the headlines, or to which he fears to give utterance? Did the Bridey Murphy story make an unsuspected impact, set him to thinking about the remote past or a fantastic future? And if in some small way it set him to wondering about the occult would it nourish the growth of further speculation? Such speculation might attract these individuals to pseudo-occult organizations—their name is legion. The true from the false may be distinguished by the simple test of what they offer, whether they accentuate the sensational or a deeper study of the Ancient Wisdom that offers no worldly gain.

The serious society has nothing to offer but a knowledge of the universe and man. The serious student is not impressed by those who exploit the idea of contact with supernatural beings or those who can awaken psychic powers in twenty easy lessons. The occult path is not glamorous. But the new-comer to occultism, if he escapes the clutches and the dead-end paths of mystery mongers, will find himself in a new world. He will learn the full history of the human race, which makes by comparison recorded history seem like the last paragraph of a rather large book. He will discover that man is a most complex and wonderful creature who is conscious at various times on several planes of nature. That his life here on the physical plane is obscure and shrouded by the densest veils of matter. He will learn how and why he comes back to this plane many, many times until his mission is complete and he returns no more. If he is not already familiar with the idea he will learn that all life is one, that our ways of separateness are waters flowing against the divine tide, that they are obstructing the course of evolution and the return to the Ultimate. He will learn about the law of Karma (cause and effect), the universal law that ensures justice for all. The law upon which all life turns, that neglects neither a speck of dust floating in a sunbeam nor a billion stars moving outward at fantastic speeds through fathomless space. That orders the cataclysmic end of continents; the rise and fall of the races of men; the intimate and seemingly insignificant events in our daily lives; our most feeble thoughts or violent emotions; the utterance of profound or wasted words; the exercise of talent or the neglect of opportunity. Nothing escapes this all-embracing law which gives intelligence and purpose to life. To this may be added knowledge of the powers latent in man and how he may unfold them with conscious effort, how he may use them in the service of humanity rather than for selfish gain. With this broad view

nothing in life is insignificant, degraded or vain in the deeper sense.

The new-comer to Theosophy has nothing to hinder his understanding of life except his inability to grasp its truths through prejudice and fear. The talent to neglect the past is a vital part of search. In the homes of many people, rich and poor, beauty is lost in the accumulation of useless things from which they will not part. So with their minds. Conventional concepts are tightly gripped lest the pattern of their lives be disturbed. The student of the occult must be prepared for disturbance. He will invite it and be challenged to produce intelligent response. He will discover nothing in the placid waters of conformity. But life will reveal itself to the open mind. Perhaps not as expected. What is unique cannot be anticipated. What is creative belongs to the present moment.

In Theosophy there are no beliefs to bind the enquiring mind or compulsory disciplines upon which static frameworks can arise to frustrate the adventurous spirit. The Theosophical Society is as free of these things as human organization can be. Some members there are who fall into traps that obscure the Truth. They try to fit Theosophy into their own special mould and live in a sort of "reincarnation and karma" world into which all else must fit and thus risk living in an ivory tower. It is a common enough human trait. It infects the activities and attitudes of most men and organizations. How important then it is to keep an open mind. To discover facets of truth in everything and to meet the stranger as if he were what he truly is—a projection of the divine on the lowest plane of nature. Not only the stranger but strange ideas, ideas that do not fit into known and accepted patterns. We have much to learn and every reason to approach life with humility. The stream may change its course or plunge into fathomless ravines. This is a world of changing shadows

which we measure with a finite and fickle mind. We are not conscious of one thousandth part of the total sphere of creation, and as the depths of the sea hold unsuspected terror and beauty so do other planes of nature contain what is beyond conception.

But we have come a long way. We have learned how potentially great we are, yet still insignificant and impotent in our grasp of life. To realize these two facts is a matter of some significance, to realize we are gods in the making with a colossal ignorance. Shall we now with this knowledge of our heritage still cling to vain pursuits, still cower in fear, still raise our hands to Heaven for help and parade this passing personality in forgetfulness? What have we got to lose but that which has no substance that, "Like Snow upon the Desert's dusty Face lighting a little Hour or two—is gone?" The secret to the intelligent penetration of the occult—revealed by analogy on the physical plane—is elimination. Life will not respond to static attitudes or leave sweetness in unplucked fruit. We frustrate her with our frigid forms. The impulse to preserve comes from a narrow viewpoint sustained by fear. We really do not believe that the cup of life can ever empty, and when it does seem to, are we not being challenged to discover Truth in emptiness? The naked tree in winter is not concerned about its fate. Had it a mind like man it would be concerned. It would refuse to shed its leaves in the autumn of the year, or let the sap retreat into the roots. It would cling to its fruit until the frosts of winter made the fruit hard and uninviting. What a strange and ghastly place the world would be if Nature clung with persistent folly to that which belongs to yesterday. In our search for Truth we must travel lightly with no concern for the perpetuation of that which must inevitably perish.

FRED MORGAN

THE SPIRAL AS A SYMBOL OF THE UNIVERSE AND MAN

By HERMINE SABETAY

THE spiral form is frequently found in Nature. Its design appears on sea-shells and certain plants; the spider spins its delicate web in a spiral pattern; even in the mineral kingdom there are spiral dispositions of crystals.¹ The periodic table of the chemical elements can be represented by a spiral. The logarithmic spiral, based on the "golden section," seems to play a particular part in the artistic constructions of God; "God geometrizes". In the ultimate physical atom, as described in *Occult Chemistry*, the currents of forces whirl round and run in spiral trajectories.

We know also that evolution moves forward in circumvolutions, always bringing the evolving entity back to the same Ray, but on a higher level.

There are many allusions in *The Secret Doctrine*, which emphasize the importance of spiral progression in the great Plan. To quote some:

Being is an endless cycle within the One Absolute Eternity (I 268).

The eternal and spiral motion of cycles (IV 152).

Evolutionary cycles, an eternal spiral progress (IV 302).

There is the weary "Road," hedged in by thorns, that goes down first, then winds "up hill all the way" . . . (I 311).

The Creative Force makes sketches and spiral lines of his creation in the shape of a Serpent (IV 74).

When we turn to modern science, we find at the root of matter the units that make up the atom: electron, proton,

¹ *First Principles of Theosophy*, by C. Jinarājadāsa, Chapter XII.

neutron and others recently discovered, and the scientists have proved that these particles are but the material aspects of free energy waves. Each of them can be considered as a vortex of accumulated and stabilized energy, the radiations coiling themselves up, as it were, in a spiral form, by slowing down their vibrations.

Leaving the infinitely small, let us turn to the opposite direction and contemplate the celestial spirals, the huge galaxies, whose glowing curves inscribe on the sky clear evidence of the gigantic rotations that had given birth to those immense island-universes.

The spiral form appears thus like a fundamental model in the construction of the cosmos. It may seem logical, therefore, to represent likewise the planes of the universe and the constitution of man according to Theosophical teachings, in the form of a spiral; and this attempt gives us an image revealing many occult truths.

The human being is thus assimilated to a vortex in space, the centre of which, the Monad, coincides with the Centre of the Supreme Being.¹ The highly energetic vibrations of the cosmic planes slow down towards the interior of the spiral, until they reach the low vibratory rate of physical matter. It is a progressive transition from the pure Light of Spirit to its shadow, Matter; it reminds us of this passage in the third Stanza of Dzyan:

Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter, and this Web is the Universe, spun out of the Two Substances made in One, which is Svabhāvat." (S.D., I 148).

The last word means self-existing, that is to say, individual, and refers as much to the universe as to man, the

¹ THE THEOSOPHIST, July 1956, "The Monad in Action," by L. J. Bendit.

microcosmic replica. This verse is immediately followed by this Commentary:

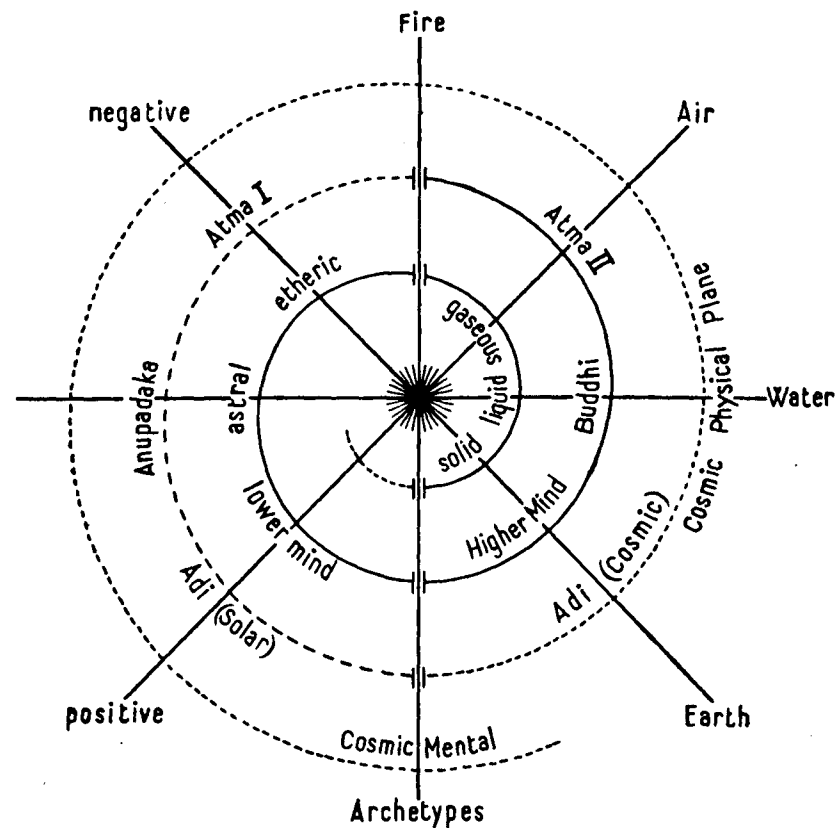
In the *Māndukya Upanishad* it is written: "As a spider throws out and retracts its web . . . so is the Universe derived from the undecaying one," Brahṁā, for the "Germ of unknown Darkness," is the material from which all evolves and develops, "as the web from the spider. . ."

We have seen that the silky threads which form the web of the spider are laid out according to a spiral circuit.

The spiral, symbol of both Macrocosm and Microcosm, reminds us of the process by which matter appears amidst an energy wave. The movement is reversible: the energetic thread rolls up its interior circles when Spirit descends into matter (involution) and unrolls them when matter tends to spiritualize (evolution). Even the etymological meaning of the words "involution—evolution" hints at the *volute*s of the reciprocal play of free and condensed energy.

The corresponding points of the different arcs represent vibratory relations at different octaves or harmonic overtones, and explain the correspondences between human principles and spiritual and cosmic radiations. The successive planes are disposed along the spiral line.

The diagram is crossed by a vertical and a horizontal axis. The vertical links together the planes of "Form": physical, mental and Ātmic, while the horizontal line connects the planes of "Life": astral and Buddhic. The form-planes, each of which is composed of two parts, are divided by the vertical axis into superior and inferior subplanes. The point of intersection of this axis with the Ātmic curve is the boundary, the ceiling as it were, of the human constitution; beyond this point, the spiral touches the divine regions. By virtue of the aphorism of Hermetic wisdom, "As above so below," we may consider that these sublime worlds are disposed in a similar manner; this is suggested by the dotted line. According to this extrapolation, the divine plane of Ādi, though so



far beyond our comprehension, should be in its turn double, one face turned towards the solar system, kingdom of our Logos, and the other to the cosmic planes. The vertical axis which marks this division, could be thus extended as far as the Cosmic Mental, the world of Archetypes, and the spiral itself could spread out wider and wider curves, till it reaches the Infinite, where it fades away into Brahman or the Absolute. "Our divine Egos which run like a silver thread from the Spark in us up to the primeval divine Fire" (*S.D.*, V 452). Yet the cosmic fields are not exterior to the human principles; their rays of pure Light penetrate, by means of chords of resonance, into the interior regions of the spiral, and down to the human personality.

The division of the form-principles, which is, for human evolution, of capital importance on the mental level, is suggested by the double-faced Roman god Janus, looking in opposite directions: past and future, light and shadow, the spiritual and the personal outlook.

Man is, according to St. Paul, a trinity composed of Spirit, soul and body. Each term of this treble division is in its turn a triad. At the bottom of the scale, the physical body, which is considered by occult tradition as situated outside the real human principles, shares the three states of dense matter, gaseous, liquid and solid; the soul, or psychic structure, includes the etheric, astral and lower mental planes; and the threefold Spirit is Ātmā-Buddhi-Manas. The vertical axis in our diagram marks these successive triads. This axis may be considered as an expression of Antahkarana, the hinge of the human constitution, the place where the opposites meet and are resolved.

Antahkarana is more especially the link between Higher Manas and the lower mental plane, the fourth subplane, the bridge, but also the "battlefield" between spiritual and personal consciousness.

What is the nature of the matter constituting the different planes? Science tells us that matter is but accumulated energy. There is no intrinsic difference between the two terms, as fundamentally all is energy or life. The unique source from which spring all the modalities of energy is Fohat, the Life or energy of the Logos; Fohat "digs holes in the Koilon," which is the primordial matter of our system. By successive condensations of the "bubbles in the Koilon," the graduated scale of matter comes into existence, growing denser and denser, until physical matter, an enormous reservoir of accumulated fohatic energy, is reached.

"Fohat is everywhere: it runs like a thread through all" (*S.D.* V 528). It is the thread of Fohat, running through

all planes, that forms the spiral of our figure. "Fohat, the androgynous energy resulting from this 'Light of the Logos,' which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity—which is Life" (*S.D.* I 194). All is therefore made up of positive and negative electric energy. The atom of science, with its protons and electrons, is a corroboration of the statements of *The Secret Doctrine*.

But as the universal law of trinity manifests itself in every aspect of existence, a third term has to interfere in the opposition of positive and negative. In fact, these two modalities of electricity depend on an intermediary field of force, or "dielectric".

It may thus be permitted to consider each triad of the human complex as a whole of positive and negative energy, separated by the "dielectric" which is located along the horizontal axis of the diagram. The polarized principles belong to the form-planes, the lower subplanes of which represent the positive poles of their triads, while the subtler subplanes constitute the negative pole of a more luminous triangle. The positive pole is turned towards its negative, influencing and directing it.

Thus the intellect whose attention is captivated only by the exterior world, is positive, active, masculine; do we not say of a man, whose entire thought is engaged in practical life, that he is "positive"? The positive energy is that which fertilizes the matter, which is negative, passive, receptive, feminine.

The spiritual attitude represents the feminine aspect of the mental; it means that it is open to the forces of Light from above. Such a disposition of mind is the function of the Higher Manas, the negative pole of the triad Ātmā-Buddhi-Manas. In a passage of *The Secret Doctrine*, the Higher Manas is designated as "the Shakti of the inner man, the female potency" (V 451).

The pre-eminently positive aspect is that of Will, attribute of Ātmā, always turned towards the lower vehicles, giving them orders. (It is, of course, the spiritual Will that is here referred to, using its personal instrument, and not the will obedient to the desires of the personality and made thus negative and therefore distorted.)

Between the Ātmic vibrations and dense physical matter, the positive and negative aspects alternate alongside the spiral line, from the extreme positive of Spirit down to the extreme negative of Matter, so that each positive is also negative with respect to its higher principle. Thus the lower mind is the reflection of the Higher Manas, in a way its negative.

"As above so below"; the physical body of man corresponds to the subtle principles. It has been established that the functions of the human body are dependent on an electrical organization. Nervous energy, which is in relation with the cerebro-spinal system, hence with the mind and the will, is made of positive electricity, while that of the cellular and humoral system is electrically negative. The heart, the centre of the bodily forces, is in touch with the psychic and spiritual Soul; it is the reflection of the Monad in the human organism.

Our divine centre, the Monad, irradiates all the points of the spiral; he is our sun, or spiritual heart, whose rays penetrate the whole system. Through the vertical axis, which is also a dielectrical medium between opposite charges, the Monad is directly in touch with the middle point of the Ātmic plane, the frontier between Divine Being and Spiritual Man, the middle Manas, where the Ego and the personality meet, and the fourth etheric subplane, the boundary separating the psychical nature from the dense body. The figure shows also, by means of the crossing of the vertical and horizontal axes, the straight connection of the Monad with the life-centres and notably with the Anupadaka plane from where the Divine

Spark proceeds, as well as with the Logoic Ādi Plane and the Cosmic Archetypal region.

Coming down again to the physical plane, we see the liquid state naturally placed on the horizontal axis, the "equator" that links together the "life-planes" of consciousness, relationship and love. There are indeed numerous analogies between water and the astral and Buddhic worlds, which are likewise fluidic and mobile and assume the function of a dielectrical intermediary between the polarized levels where forms are shaped. Now, it may be interesting to point out that physical water has a very high "dielectrical constant," so that many substances (electrolytes); dissolved in water, split up into positive and negative ions. Such a solution, say, of salt in water, is limpid and seems homogeneous, though there are three constituents, namely, Cl^- , Na^+ , H_2O . By analogy, one could say that the psychic as well as the spiritual triad may be just such intricate mixtures of positive and negative components intermingled with their respective solvent or dielectric, astral or Buddhic.

Our figure, the spiral, informs us also about the nature of the traditional Four Elements, which are symbolized by the four diagonals. That of the element Earth crosses the negative planes of being, while that of the element Air links together the positive aspects. The element Water, which represents the function of Life, is naturally symbolized by the horizontal axis, while the element Fire is that of the vertical axis, the geometrical locus of the contacts with the higher worlds. "For Ātman in man, being of an unalloyed essence, the primordial Divine Fire . . . is of all the planes" (*S.D.* V 451). "Fire is Divinity in its subjective presence throughout the universe" (V 562). On our human scale, the element Fire means Antahkarana, the critical state we have to cross, in order to join the mind to Buddhi. The diagonal of the element Air connects our earthly atmosphere

with the lower mind, and the correspondences between the two levels are indeed numerous. It may be sufficient to notice that the mental activity is related to breathing.

At the point of intersection of the vertical axis with the arc of the physical plane, we may inscribe the crystalline state of the mineral realm, which in consideration of its perfection, reached in the present Round, appears to be in direct relation with the creative centres of this axis. The fire of precious stones, the shapes and colors of natural crystals, are striking evidences of the artistic sense of the Great Geometrician. The dotted line which continues that of the mineral reign, evokes the possible existence of even denser beings, unknown to us and living perhaps in the interior of our globe.

One might wonder if this scheme of the planes of the universe and man is in conformity with Truth or Reality. We think that different symbols and varied presentations may be equally useful in the attempt to comprehend Reality, which is inexpressible and cannot be interpreted by any single figuration.

HERMINE SABETAY

People should think less about what they ought to do and more about what they ought to be. If only their being were good, their works would shine forth brightly. Do not imagine that you can ground your salvation upon actions; it must rest on what you *are*. The ground upon which good character rests is the very same ground from which man's work derives its value, namely a mind wholly turned to God.

ECKHART

GRADATION, EVOLUTION, AND REINCARNATION¹

By ANANDA K. COOMARASWAMY

THE so-called conflicts of religion and science are, for the more part, the result of a mutual misunderstanding of their respective terms and range. As to range: one deals with the why of things, the other with their how, one with intangibles, the other with things that can be measured, whether directly or indirectly. The question of terms is important. At first sight the notion of a creation completed "in the beginning" seems to conflict with the observed origin of species in temporal succession. But *en arche*, *in principio*, *agré* do not mean only "in the beginning" with respect to a period of time, but also "in principle," that is, in an ultimate source logically rather than temporally prior to all secondary causes, and no more than after the supposed beginning of their operation. So, as Dante says, "neither before nor after was God's moving on the face of the waters"; and Philo, "at that time, indeed, all things took place simultaneously . . . but a sequence was necessarily written into the narrative because of their subsequent generation from one another"; and Boehme, "it was an everlasting beginning."

As Aristotle says, "eternal beings are not in time." God's existence is, therefore, *now*—the eternal now that

separates past from future durations but is not itself a duration, however short. Therefore, in Meister Eckhart's words, "God is creating the whole world *now*, this instant." Again, no sooner has some time elapsed, however little, but everything is changed; *panta 'rei*, "you cannot dip your feet twice in the same waters." So, then, as for Jalalu'd Din Rumi, "every instant thou art dying, and returning; Muhammad hath said that this world is but a moment . . . Every moment the world is renewed, life is ever arriving anew, like the stream . . . The beginning, which is thought, eventuates in action; know that in such wise was the construction of the world in eternity."

In all this there is nothing to which the natural scientist can object; he may, indeed, reply that *his* interest is confined to the operation of mediate causes, and that it does not extend to questions of a first cause or of the whatness of life; but that is simply a definition of his self-chosen field. The Ego is the only content of the Self that can be known objectively, and therefore the only one that he is willing to consider. His concern is only with behavior.

Empirical observation is always of things that change, that is, of individual things or classes of individual things; of which, as all philosophers are agreed, it cannot be said that they *are*, but only that they become or evolve. The physiologist, for example, investigates the body, and the psychologist the soul or individuality. The latter is perfectly aware that the continued being of individualities is only a postulate, convenient and even necessary for practical purposes, but intellectually untenable; and in this respect is in complete agreement with the Buddhist, who is never tired of insisting that body and soul—composite and changeable, and therefore wholly mortal—"are not my Self," not the Reality that must be known if we are to "become what we are". In the same way St. Augustine points out that those who saw that both of

¹ This article was originally prepared by the late Ananda K. Coomaraswamy for *Main Currents in Modern Thought*, July 1946.

these, body and soul, are mutable, have sought for what is immutable, and so found God,—That One, of which or whom the Upanishads declare that “That art thou.” Theology, accordingly, coinciding with autology, prescinds from all that is emotional, to consider only that which does not move,—“Change and decay in all around I see, O Thou who changest not.” It finds Him in that eternal *now* that always separates the past from the future and without which these paired terms would have no meaning whatever, just as space would have no meaning were it not for the point that distinguishes here from there. Moment without duration, point without extension—these are the Golden Mean, and inconceivably Strait Way leading out of time into eternity, from death to immortality. I used the word “*consideration*” just now; it will be worthwhile to remember that it meant originally just what we now call astronomical observation, but with a view to the discovery of the ultimate cause or principle of sidereal motion, rather to its measurement alone.

Our experience of “life” is evolutionary: *What* evolves? Evolution is reincarnation, the death of one and the rebirth of another in momentary continuity: *Who* reincarnates? Metaphysics prescinds from the animistic proposition of Descartes, *Cogito ergo sum*, to say *Cogito ergo EST*; and to the question, *Quid est?* answers that this is an improper question, because its subject is not a what amongst others but the whatness of them all and of all that they are not. Reincarnation—as currently understood to mean the return of individual souls to other bodies here on earth—is not an orthodox Indian doctrine, but only a popular belief. So, for example, as Dr. B. C. Law remarks, “It goes without saying that the Buddhist thinker repudiates the notion of the passing of an ego from one embodiment to another.” We take our stand with Sri Sankaracharya when he says, “In truth, there is no other transmigrant but the Lord,”—He who is both

transcendently Himself and the immanent Self in all things, but never Himself becomes anyone; for which there could be cited abundant authority from the Vedas and Upanishads. If, then, we find Krishna saying to Arjuna, and the Buddha to his Mendicants, “Long is the road that we have trodden, and many are the births that you and I have known,” the reference is not to a plurality of essences, but to the Common Man in everyman, who in most men has forgotten Himself, but in the reawakened has reached the end of the road, and, having done with all becoming, is no longer a personality in time, no longer anyone, no longer one of whom one can speak by a proper name.

The Lord is the only transmigrant. That art thou,—the very Man in everyman. So, as Blake says:

“Man looks out in tree, herb, fish, beast, collecting up the scattered portions of his immortal body . . .

Wherever a grass grows or a leaf buds, the Eternal Man is seen, is heard, is felt,

And all his sorrows, till he reassumes his ancient bliss.”

Like Manikka Vacagar: “Grass, shrub was I, worm, tree, full many a sort of beast, bird, snake, stone, man and demon . . . In every species born, Great Lord! this day I’ve gained release.”

Ovid: “The spirit wanders, comes now here, now there, and occupies whatever frame it pleases. From beasts it passes into human bodies, and from our bodies into beasts, but never perishes.”

Taliesin: “I was in many a guise before I was disenchanted, I was the hero in trouble, I am old and I am young.”

Jalalu’d Din Rumi:

“First came He from the realm of the inorganic, long years dwelt He in the vegetable state, passed into the animal condition, thence towards humanity: whence, again, there is another migration to be made.”

Aitareya Aranyaka:

"He who knows the Self more and more clearly is more and more fully manifested. In whatever plants and trees and animals there are, he knows the Self more and more fully manifested. For in plants and trees only the plasm is seen, but in animals intelligence. In them the Self becomes more and more evident. In man the Self is yet more and more evident; for he is most endowed with providence, he says what he has known, he sees what he has known, he knows the morrow, he knows what is and is not mundane, and by the mortal seeks the immortal. But as for the others, animals, hunger and thirst are the degree of their discrimination."

In sum, in the words of Faridu'd Din 'Attar:

"Pilgrim, Pilgrimage, and Road was but Myself toward Myself."

This is the traditional doctrine, not of "reincarnation" in the popular and animistic sense, but of the transmigration and manifestation of "the Ever-productive Nature"; it is one that in no way conflicts with or excludes the actuality of the process of evolution as envisaged by the modern naturalist. On the contrary, it is precisely the conclusion to which, for example, Erwin Schrödinger is led by his enquiry into the facts of heredity in his book entitled *What is Life?* In his concluding chapter on "Determination and Freewill," his "only possible inference" is that "I in the widest meaning of the word, that is to say every conscious mind that has ever said or felt 'I'—am the person, if any, who controls 'the motion of the atoms' according to the Laws of Nature. . . Consciousness is a singular of which the plural is unknown."

Schrödinger is perfectly aware that this is the position enunciated in the Upanishads, and most succinctly in the formulae, "That art thou . . . other than Whom there is no other seer, hearer, thinker or agent."

I cite him here not because I hold that the truth of traditional doctrines can be proved by laboratory methods, but because his position so well illustrates the main point I am making, namely that there are no necessary conflicts of science with religion, but only the possibility of a confusion of their respective fields; and the fact that for the whole man, in whom the integration of the Ego with the Self has been effected, there is no impassible barrier between the fields of science and religion. Natural scientist and metaphysician: one and the same man can be both; there need be no betrayal of either scientific objectivity on the one hand or of principles on the other.

ANANDA K. COOMARASWAMY

Will is the Power which stands behind Cognition, and stimulates Activity; Thought is the creative activity, but Will the motive power. Our bodies are as they are, because the Self has for countless ages set his Will that matter should be shaped into forms whereby he may cognize and energize on all outside himself.

It is written in an ancient Scripture: "Of a truth this body is mortal, O Maghavan, it is subject to death. Yet is it a resting-place of the immortal and bodiless Ātmā. . . . The eyes are intended as organs of observation for the Being who dwelleth within the eyes. He who willeth, 'I shall smell,' is the Ātmā wishing to experience fragrance. He who willeth, 'I shall speak,' is the Ātmā wishing to utter words. He who willeth, 'I shall hear,' is the Ātmā wishing to listen to sounds. He who willeth 'I shall think,' is the Ātmā. The mind is the celestial eye, observing all desirable objects. By means of the mental celestial eye, Ātmā enjoyeth all."

This is the secret, the motive power, of evolution.

ANNIE BESANT

BEING AND BECOMING

By MARGARET ROSE WALKER

WHEN we regard the ideal life, as revealed to us in Christianity, Buddhism or Theosophy, and then turn to consider what we make of our opportunities day by day, no doubt a conviction of the inferiority of our performance is forced upon us.

Yet, does not the very fact that we hold the ideal as the right way of living make us intuitively aware of its real possibility for us, and embue us with hope that our efforts are not entirely unavailing? For this ideal is in harmony with the spirit within us, that inner height of our nature where the power of matter fails and yields the throne to the spirit.

It is realized by all that within us is a feeling which presses on us an admonition of what we ought to do; saying: "This you should do! That you should not do!" It is this quiet, persistent urge which we call conscience.

We must all acknowledge that ideal laws of right and wrong do exist for us, and must be obeyed, if grudgingly, since they do not always coincide with personal advantages or enjoyment. Yet obedience to these known laws gives us a slight foretaste of living at a higher level, if not a feeling of liberation.

A Spanish poet has expressed the baffling influence:

Reply, who art thou?	I.
Where is thy home?	In you.
Dost thou wish to afflict me?	Yes.
Dost thou hate me?	No.

Thy voice casts me down.	I know.
Leave me alone.	Never.
I will flee from thee.	Impossible.
Wilt thou always follow me?	Closely.
Where is thy kingdom?	Within.
Where dost thou live?	In you.
Whence dost thou come?	From God.

Both the voice of conscience and the power of intuition give evidence of an inner knower, and are based upon a direct knowledge of what is true and right which comes from within ourselves. It is the voice of that greater self we all possess, which takes charge when a noble deed is done, of that fearless self which comes forward sometimes in danger.

Intuition is usually accepted as a possible variant of our usual form of knowing and learning. It is soul perception, and comes from a subtler realm, a higher level of being, where truth is nearer and more easily grasped. We are not usually tuned in to it, and yet there are moments for all of us when the inner self, either by the voice of conscience, or by an intuition of truth, gives its briefly expressed wisdom, which for us is necessarily passing, because of the intrusion of the mental nature, whose ideas and reasons occupy so much of the forefront of our everyday consciousness.

That this inner self does speak is surely an indication that the ideal, which seems so tantalizingly fugitive when it comes to putting it into practice, is yet a possibility of our nature, and that within us lie wells of goodness and truth; added to which in most of us there is an innate sense of beauty, which often brings sweetness into our life, if but fleetingly, and is the assurance of a divine immanence, usually heavily masked by outer necessity and difficulties, which latter none the less do temper the soul and strengthen it.

Canon Caponsacchi, in Browning's *Ring and the Book* felt a great ideal rise within him through his pure love for Pompilia; thus he says:

To have to do with nothing but the true,
 The good, the eternal—and these not alone
 In the main current of the general life,
 But small experiences of every day,
 Concerns of the particular heart and home:
 To learn not only by a comet's rush
 But by a rose's birth—not by the grandeur God,
 But by the comfort Christ.

This ideal seems unattainable to him. He feels:

... All this so far away!
 Mere delectation, meet for a minute's dream.

But man has to struggle towards the ideal: it is a law of his being. The angel, who "always beholds the face of the Father" has not this unending struggle with himself, or with the lower essences with which man identifies himself, astral and mental:

... Man must pass from old to new
 From vain to real, from mistake to fact,
 From what once seemed good to what now proves best.

Browning expresses his agreement with the scientific theory of evolution, but goes farther, his intuition being deeper:

I like the thought He should have lodged me once
 In the hole, the cave, the hut, the tenement,
 The mansion and the palace; made me learn
 The feel of the first before I found myself
 Loftier in the last. (Prince Hohenstiel-Schwangau)

He goes on, evidently with the thought in his mind that the prince is more evolved than the lower ranks—by no means a necessary fact—

But grant me time, give me the management
 And manufacture of a model me,—
 Me fifty-fold, a prince without a flaw,—
 Why, there's no social grade, the sordidest,
 My embryo potentate should brink and scape.
 King all the better he was cobbler once,
 He should know, sitting on the throne, how tastes
 Life to who sweeps the doorstep.

This, as well as the following lines from "Rabbi Ben Ezra," shows a belief in gradual evolution through many lives:

Then shall I pass approved
 A man, for aye removed
 From the developed brute—a God though in the germ.

Our admiration of the ideal and our yearning towards it would seem to be token enough of our deep inner potentialities, although, as Browning evidently recognizes, the idea of man's possible perfectability is hardly correct if each of us has but a single life, so little do we show of Godlike attributes in our actual performance. Yet, are there not at least some slight evidences that these exist within us albeit overlaid by selfishness and ignorance from which we can emerge but gradually?

It needs the slow weaving of evolution on inner and outer planes, through many lives and deaths, bringing with it its sure soul-wisdom to develop the soul from lower to higher. As we lift our eyes to the dim star within, and strive to raise ourselves consciously to that inner Best whose light shines sometimes from our spirit, a new radiance gleams on our night, and lights our days.

We are aware through our study of occultism that we build beauties into our higher self by good, noble thoughts and deeds, and this higher "I" alone on its own plane can give our virtues noble expression, in whom indeed inheres all that is and has been best in us. The very toils and disappointments through which we pass are part of this infallible uplifting process, karmic influences applied to steady and redeem us.

Browning's expressed belief was that "All's love, yet all's law." He says:

I can believe this dread machinery
 Of sin and sorrow would confound me else,
 Devised all pain—at most expenditure

Of pain by Who devised pain—to evolve
 By new machinery in counterpart
 The moral qualities of man—how else?
 To make him love in turn and be beloved,
 Creative and self-sacrificing, too,
 And thus eventually Godlike.

Professor Jones, in his book on *Browning as Philosopher and Religious Teacher*, describes this theory of evolving human life from the point of view of “a flowing, a slow betterment of man, not at any point to be judged, because man is always moving from ignorant to wise, from good to better, from bondage to freedom. He must be estimated by his direction and momentum, by the whence and whither of his life.”

This view of a continuous self-development of life within us shows, as he points out, a self-enriching process, because of which, “in one sense, man must always be considered as good and free, although he is that as yet only in the becoming. . . He is a potency at first not actualized.”

This idea is one which may be found very helpful. For all of us, there must be certain individuals of whom we do not approve amongst our associates, who do not seem to come anywhere near, not only the ideals we set for ourselves, but the usually accepted ideas of good behavior. Such people may begin to seem a personal affliction, and if our own ideals contain that Christian attitude to others indicated in the advice given by Jesus Christ to His disciples: “Love one another,” we are faced with a problem. Knowing that we should hate the sin and not the sinner, yet we are still rasped inwardly, and cannot love the offender. But if we remember that, as Theosophists may easily realize, the whole of humanity, in its process of being and becoming, is constantly, if imperceptibly, becoming a little wiser, then we may look on our adversaries more leniently and optimistically, realizing perhaps the next step in wisdom which they are approaching.

It is a most interesting practice to try and descry the hidden talents which the persons we meet possess, and it might be even more rewarding to consider them as approaching the next step in wisdom, and to surmise what step; to watch and observe, not their faults, but those qualities which indicate the direction in which they are improving.

Professor Jones, however, was not preaching, but merely studying, in his thoughtful and benevolent manner, the line of philosophy Browning adopted in some of his more important poems, under various headings, such as “Optimism and Ethics” for example. But if we, as Theosophists, can apply such teachings in aligning our own character, then we shall be wise to do so.

Although Browning’s realization of spiritual evolution is very apparent, yet the thought is not developed either by Browning or by Professor Jones, to the idea of an actual plan of God. Browning realizes the obvious need for a scheme of reincarnated living, but hardly sees it as planned beforehand, rather as something which by noble and courageous living man achieves naturally. Yet of course the idea of a plan is implicit in the belief that everything continuously evolves from bad to better and better to best; thus the scheme of life must inevitably reveal itself as a plan of immense magnitude.

It has been suggested that we should think of ourselves as children, attending for many days the great school of life, learning to get skill and knowledge, and at last, in each lifetime, managing to turn a little of what life has been designed to teach us into wisdom, this wisdom being assimilated and distilled on the inner planes between incarnations, and rendered at last up to the Ego, the Higher Self, which is the hidden reservoir of all that is loving, wise and beautiful in us. So the pilgrim soul comes forth again and again in varying aspects putting to the test what he has learned, and approaching new aspects of life’s wisdom, making mistakes by correcting which

through karmic suffering, new virtues begin slowly to emerge. Thus we go on our way gradually learning to be a little wiser, to perceive a little clearer, to act a little nobler, to understand our fellows better, learning by *being*, in an ever-continuous present.

We may think of the great plan as existing for all—body, soul and spirit being a triple polarity—linking us to God, the great and loving Father of all good, helping us upward and onward by slow but inevitable degrees, so that we may learn to know gradually, permanently, what goodness, beauty, love, truth, power are. We learn by *being* more than by studying for the greater part of our long pilgrimage. It is in being, moment by moment, by turning our attention where it is needed, by doing the task that is there for us, moment by moment, breathing, seeing, hearing, using our senses and appetites, our ambitions, our loves and hates, by being ourselves, that makes us a little better, a little wiser. There is no becoming without being, and the more earnest our being, the better our unfoldment.

The soul, pitched between material life and spiritual enlightenment, is, for long, drawn more to the actual physical advantages to be acquired, but later it learns to look upward.

We may become involved either in desire and material values, or rise to be permeated with Love and Light. A blending of these two experiences and forms of knowing shows forth as compassionate wisdom.

Browning expresses this view of evolution in the following verse in *Paracelsus*:

What God is, what life is, what we are,
How God tastes an infinite joy
In finite ways; one everlasting bliss;
From Whom all being emanates, all Power
Proceeds; in Whom is life for evermore,
Yet Whom existence in its lowest form
Includes.

All this I knew not, and I failed.
Let men take the lesson and press
This lamp of love, God's lamp
Close to their breast; its splendour
Soon or late will pierce the gloom.

He also describes how God has scattered fragments of Himself (as Love, Beauty, Power, Skill, Justice, Truth) throughout the world, asking to be united in some glorious whole, believing such scattered fragments to indicate some glorious creature still to make: "Some point where all those scattered rays should meet, convergent in the faculties of man."

MARGARET ROSE WALKER

Burn down the forest of ignorance with the fire of the conviction, "I am the One and Pure Intelligence," and be free from grief and be happy.

That (Consciousness) in which this universe appears being conceived like a snake in a rope, is Bliss—Supreme Bliss. You are that Consciousness. Be happy.

One who considers oneself free is free indeed, and one who considers oneself bound remains bound. "As one thinks, so one becomes," is a popular saying in this world, which is too true.

You pervade this universe and this universe exists in you. You are really Pure Consciousness by nature.

From the ASHTAVAKRA SAMHITA

AKBAR AS A GREAT THEOSOPHIST

By BEPIN BEHARI

JALALUDDIN Mohammed Akbar, the greatest of all who ruled India during the era of Islamic dominance in that land, succeeded to the throne in 1556. At first he completed military conquests intended to unify the country politically and to bring about peace and security, and then he enunciated the principle of *Sulh-i-Kull*, universal peace and tolerance. He abolished the current pilgrimage tax on the Hindus, and also the *jizya*, which was a poll tax laid on all who were not Muslims. He inspired the construction of Hindu temples which till today stand as a living testimony to his greatness. The great *zamindari* of Darbhanga—perhaps the largest gift of land given in India—was granted by this Mogul Emperor to a Brahmin for his learning and erudition.

Akbar was always drawn to mysticism,¹ seeking for direct communion with God and occasionally experiencing religious ecstasy. In early life he was satisfied with Islam, the religion in which he had been brought up, but later, the thirst for Truth was so overpowering that he studied other faiths in search of absolute Truth. Sir George Dunbar says:

Akbar, a deeply religious man all his life, was a practising Sunni until he was 33, a builder of mosques and a pious pilgrim to Moslem shrines. But his restless intellect in its quest of absolute truth was not

¹ See *Abul Fazl and Akbar*, by C. Jinarājadāsa.

satisfied and the outspoken antagonism between the different sects of Islam shook his belief that the religion of his ancestors was the one true faith.

Akbar opened the Hall of Religion in A.D. 1575 at Fatehpur Sikri, near Agra, where persons of different faiths came to participate in discussions which were organized in order to discover Truth. At first these were confined only to the learned of the various schools of Islam, but soon after, some Hindus, Jains and Parsees joined by invitation; by 1580 Christian priests from Goa and Jesuit missions were also welcomed and took active part in the debates. As a result of these discussions Akbar promulgated a new eclectic faith called *Din-Ilāhi*, the Divine Faith, in 1579.

This new faith of *Din-Ilāhi*, if at all it can be considered a new one, believed in one God, though the sun, the stars or the fire might be worshipped as manifestations of the Deity; the conquest of evil passions, the practice of virtues, and abstinence from meat were part of the religion in which there was neither priest nor public worship. This faith subscribed to the doctrines of the Trinity and Reincarnation, and it laid great stress on self-discipline. Devotion and meditation were considered necessary to cleanse the hearts of men which reflected the divine glory. Freedom of belief was granted so much under *Din-Ilāhi* that even the closest friends of the Emperor, Hindus as well as Muslims, were outspoken critics of this faith. Akbar persuaded none, not even his dearest friends, relations or subordinates to join it. There were only eighteen persons who voluntarily accepted *Din-Ilāhi*.

Akbar arduously followed the religion which he promulgated. He rose early in the morning and religiously said his *nimāz*—Islamic prayer to God—four times a day, at sunrise, noon, sunset and midnight. He went into deep meditations lasting for days, and he is said to have established communion with the Divine Presence many a time. Akbar regulated his diet, and took only one meal a day, not at any fixed hour

but when hunger required it. He had little liking for meat and gave it up entirely in his later years. He said:

From my earliest years, whenever I ordered animal food to be cooked for me, I found it rather tasteless and cared little for it. I took this feeling to indicate the necessity for protecting animals, and I refrained from animal food.

On another occasion he said:

It is not right that a man should make his stomach the grave of animals.

Akbar was so much against cow-slaughter that he made it a capital offence. It is said that he was a hard drinker in his youth, but later on he drank very little.

Believing in the unity of God, Akbar treated the followers of different faiths as sons of the same Father but following different avocations; "there are good men professing every creed," he declared. He, however, emphasized the need for control of temper and the practice of forgiveness. His orders were that no death-sentence should be carried out till it was confirmed by two judges independently. Akbar would often trust men after they had proved unfaithful, trying to find "if any portion of good remains in that evil nature". Akbar once said: "The noblest quality of princes is the forgiveness of faults." As regards the duties of the monarch he said:

A monarch is a pre-eminent cause of God. Upon his conduct depends the efficiency of any course of action. His gratitude to his Lord, therefore, should be shown in just government and due recognition of merit; that of his people in obedience and praise. Tyranny is unlawful in everyone, especially in a sovereign who is a guardian of the world. Falsehood is improper in all men, and especially in monarchs.

Akbar built magnificent buildings and encouraged learning. The great library of manuscripts which he collected comprised also many translations of Sanskrit works, such as the *Mahābhārata*, which were made under his orders and which he enjoyed to hear. Although illiterate, the Emperor was extremely interested in the study of comparative religion and

other branches of learning, such as philosophy, theology, history and politics. He had a fair knowledge of the Asiatic languages and especially the writings of Sufi poets. He had a strong natural bent for mechanics, and his inventions ranged from batteries which fired salvoes of 17 guns with one match to novel forms of travelling carriages. Akbar's appreciation of painting may be seen in the Indo-Persian School of Art which he founded. In music, he could play on several instruments, and studied Hindu vocalization under the great singers of the day.

The end came in the early morning of an October day in 1605, when with his closest friends around him, the creed of the Prophet in his ears, and the name of God upon his lips, Akbar died. It is said that the Emperor had many faults and weaknesses in his personal life, but a contemporary chronicler remarked that "there is something engaging in Akbar's faults and weaknesses which were not petty but rather belonged to the things which made him great". Another historian has recorded:

In whatever assemblage of men, he is recognizably the king. He radiates energy. . . . He has an insatiable curiosity, but loves new things. His mind is as incessantly employed as his body. . . . With the great he is great . . . to the humble he is kindly and sympathetic. As a dispenser of justice he is famous; everyone wronged . . . believes "the Emperor is on my side".

Finally, as regards the future work of Akbar, the following passage from *The Beginnings of the Sixth Root Race*, by C. W. Leadbeater, is revealing:

Practically the whole world has federated itself politically. . . . The rearrangement of political machinery by which this wonderful change has been brought about is the work of Julius Caesar who reincarnated. . . . There seems to have been some trouble at first and some preliminary quarrelling, but Caesar brings together an exceedingly capable band of people—a kind of cabinet of all the best organizers the world has produced—reincarnations of Napoleon, Scipio Africanus, Akbar and others. . . .

BEPIN BEHARI

THE PROBLEM OF EVIL

By URSULA WHITTLE

THE problem of evil is the problem of man himself. We are the instruments, the transformers, of the Divine Energy which is God, that relay it out into the world. As we step it up or down it becomes good or evil.

Evil is in itself an illusion, the negative use of spiritual power. Our work is to harmonize our lower nature by our efforts in daily life; in this way we are able to transmute evil into good. We ourselves must not be affected by it—"Resist not evil," we were told—but embrace it with love till all is dissolved. It is a mirage from which we must never run away.

One form of evil we have to contend with is the heavy, inert mass of negative thinkers who sit on the fence, who are neither for nor against the issues of life. But, "He who is not with Me is against Me," said the Christ. It is part of our work to live in such harmony that we draw these into the right thought atmosphere, and then, at the right moment, with a few well-chosen words dispel their doubts and win them over.

Another form is the material-loving, sensation-minded people who are grasping to themselves at the involutionary level. It is for us to become detached from materialism, and so live in a spirit of consecration, that our thought and feeling nullify it. Many, especially the younger ones, will see a glimpse of a worthier life, and try to seek it.

And then there are the darker forces whose work Annie Besant tells us is to help mankind by temptation. This

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temptation helps us to develop our free will by which we may climb to the stars, for it is through overcoming that we grow in spiritual power.

These dark powers need our compassion. Probably among them are those who followed the "Eye" rather than the "Heart" doctrine—which are described in *The Voice of the Silence*—and became enslaved to the glamor of Occultism, and so went too far in the wrong direction. Now they suffer a heavy karma to keep the balance of forces.

The attack of evil entities is resolved by the spiritual power of purity which immunizes the pure. Tangible evil can be dispelled by the sign of the cross, or an invocation spoken aloud. When we meet it in others, it is helpful to think, or say, "Bless you," with good intent. And when the instinctual life would ensnare us, we need to call aloud on the name of the Lord Christ, and the energy will rise upwards, into our hands and into our head, and then we become creatively active.

As we aspire towards the heights of spiritual endeavor, we are attacked through the mind, and we must watch constantly. Especially is this so at spiritually crucial moments, when the issues tend to become confused, giving second thoughts, and so one has to be on constant guard. "Watch and pray without ceasing"; the habit of meditation on sublime thoughts, on spiritual invocations, on the qualities of Love, on the Master, or The Word, in all idle moments, will ensure the constant serenity required by the Christ life.

Strong souls may meditate on the transmutation of evil; but we can all send love and blessing to those souls in need of light who sit in the darkness of limbo, cut off from the realization of the love of God. Thus we may help the Christ to "harrow hell," and thus we may become one with the Forces of Light.

URSULA WHITTLE

REVIEWS

Candles in the Sun, by Lady Emily Lutyens; Hart-Davis, London, 1957; price 25s.

This book written as the personal memoirs of Lady Emily Lutyens, at one time a prominent member of the Theosophical Society, will be of interest to present members as it gives the author's viewpoint on many matters touching the history and development of the work of the Society and its leaders during the years roughly between 1910 and 1930. The book will no doubt have a wide publicity in the world at large as through two earlier books dealing with her own and her parents' early days Lady Emily has established herself as an authoress with a certain charm, and a simplicity of style and narrative. Added to this the present book gives an intimate account of her early contact with J. Krishnamurti, then associated with the Theosophical Society but now largely known through his books and his worldwide lecturing. For those who know little or nothing of the Society and its aims the book might well be

deemed to be misleading, stressing as it does, so naturally in personal memoirs, the author's contacts with personalities, especially with Krishnamurti and Dr. Besant, rather than with the basic ideas of Theosophy and their furtherance throughout the history of the movement. Lady Emily resigned her membership of the Society in 1930, and one can appreciate the feeling of an English reviewer who expressed surprise to find that the Society still exists! But to the present membership the book offers a challenge to one's own understanding of the Society's background and its work in the world today.

Shortly after becoming a member Lady Emily became interested in and devoted to the then prevalent idea of the Coming of a World Teacher. She joined the Order of the Star in the East and on meeting Krishnamurti himself (who was expected to become the vehicle of the coming Teacher) she became one of his most ardent followers. Lady Emily recounts the now well-known story of how Krishnamurti was

chosen by Dr. Besant and C. W. Leadbeater to fill this role. One of a family of fourteen children he came to Adyar with his father (his mother had died) and was seen playing in the palm-grove near the river by Mr. Leadbeater, who was immediately attracted by his aura and that of his brother Nityananda. The book relates how Lady Emily quickly dropped all her previous commitments in the T. S. and in her own home to travel throughout the world in the wake of Krishnamurti. The apparent differences between the message of the more mature Krishnaji and that of the main stream of Theosophical teaching later impelled Lady Emily to resign from the Society. Towards the end of the book she tells how finally Krishnaji's message no longer gave her what she needed or could understand, and in the years before her husband died she found peace and a certain contentment in an appreciation of the unselfish love which throughout her wanderings Sir Edwin had given her without stint. But the spiritual fulfilment which she had sought in the Society and in Krishnaji's message (also elsewhere) still evaded her.

Now that a generation has passed since all these events, it is perhaps possible to get a more objective view not only of what took place, but of the underlying currents and ideas. It is unfortunate that, with the exception of Rukmini Devi and

Krishnamurti himself, all the main characters in the story are now no longer alive to add to, correct or otherwise modify the narrative from their own points of view. What emerges would seem to be as follows. Dr. Besant and C. W. Leadbeater had obviously some clear "intuition" of the Coming of a World Teacher, for the expression of a new phase of spiritual teaching for the helping of mankind. The age-old promise of the *Gita*: "Whenever there is decay of righteousness, and there is exaltation of unrighteousness, then I Myself come forth. For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age," was to be fulfilled in the present time. These two great leaders had a firm belief in and indeed personal knowledge of the Masters of the Wisdom. A dispassionate study of the Mahatma letters, many of the originals now housed in the British Museum, gives a sound basis for a belief in Their existence and in Their real contact with world affairs. C. W. Leadbeater's psychic faculties in due course led to the discovery of Krishnaji, and it is generally agreed that the latter has given a new dimension of thought and understanding to the philosophy of modern man, reiterating much of the earlier teaching of great Teachers, as for instance, of the

Vedanta, but giving it from his own full realization of "being," and in such a way as to arrest the attention of a seeking public far outside the Theosophical Society.

The fact that the original intuition became overlaid with many extraneous and emotional elaborations is understood when one realizes that whatever message or intuition received from deeper sources than normal consciousness, or from the Great Masters, is of necessity objectified, reproduced and understood in the language and through the psychic content of the recipient. Again quite understandably the idea of the advent of a new Spiritual Messenger would inevitably bring with it emotions of hero-worship and the creation of a following which later Krishnamurti was at great pains to discourage. Lady Emily pays tribute to Dr. Besant and C. W. Leadbeater and says that she thinks the "greatest contribution that the Theosophical Society has made to the world is the gift of Krishnaji". This is a welcome acknowledgement of the role the Society played in presenting Krishnaji, which has often been lost sight of in subsequent controversies. Dr. Besant and C. W. Leadbeater were completely justified and Krishnaji is indeed of his own choice a teacher of mankind, giving throughout the world his message of freedom and truth, and

honored by men and women of all races and creeds.

The Society has benefited perhaps more than any other body of people from his message, though Lady Emily has had no contact with its work during the last 25 to 30 years. In the heightened emotional atmosphere of expectancy and preparation for the Coming, many public statements were made as to the spiritual status of those chosen to assist the Teacher, and Lady Emily speaks quite freely of the intimate experiences of herself and others concerning discipleship, initiation, etc. The present day member hears little talk of "occult status," except as involved in ideas related to a developing maturity and shown in a willingness to give sacrificial service for mankind. The need for one's own inner realization expressed in the gradual elimination of egotism and in the growth of the truly human qualities which lead to spirituality, are seen to be of the foremost importance. Dr. Besant's words, which first attracted Lady Emily into joining the Society still remain as true as they were when uttered in 1910. "We do not shut out any man because he does not believe Theosophical teachings. A man may deny every one of them save that of human brotherhood, and claim his right and place within our ranks. To us truth is so supreme a thing that we do not desire to

bind any man with conditions as to how, or where, or why he shall seek it." Lady Emily says: "This broad outlook on truth and its resulting tolerance also appealed greatly to my husband and certainly influenced him when he came to design the Cenotaph," as indeed we believe they are influencing now, and will continue to do in the future, all who seek true freedom and the furtherance of the cause of Brotherhood as a spiritual truth to be lived and known in the world at large.

DORIS GROVES

Nurslings of Immortality, by Raynor C. Johnson, M.A., Ph.D., D.Sc.; Hodder and Stoughton, London; 1957; price 25s. net.

There has appeared in recent years an increasing literature dealing with the structure of human personality. Mostly, the subject has been approached from the standpoint of psychological types, with special reference to clinical research and the unconscious as the source of our hopes and fears. Occasionally, however, we find a writer who ventures to see the problem of human nature against the background of a philosophy of life concerned with ultimate questions such as Time, Causation, and Freedom, which form the basis of the search for Reality. Among recent works in this field Dr. Raynor Johnson's *The Imprisoned Splendour* was a con-

siderable achievement. He has now followed it with an interpretation of the universe in terms of "imaginism," a term which we owe to Mr. Douglas Fawcett. It is a philosophical outlook that conceives of Imagining as a fundamental power in cosmos and man. "When God imagines He creates," writes Dr. Raynor Johnson, just as in man imagining "is the psychical spring within the mind from which all other faculties derive." In the light of this conception, the author suggests the possibility of a higher intelligence beyond man with whom his life is linked, and he brings to the support of his thesis some deeply interesting material from the fields of science, philosophy, and religion, including a survey and assessment of modern psychical research. He views man as a hierarchy of being, and he sees no answer to the problem of human inequality and suffering "except in terms of the soul's pre-existence, and the general truth embodied in the idea of *karma*". Dr. Raynor Johnson suggests three forms of activity of the soul as helpful in a search for the larger meaning of life: the cultivation of spiritual sensitivity, an alert and open mind for Truth, and the "practice of self-forgetful goodwill, which is Love in Action". The book is to be welcomed as a refreshing contribution of modern thought in its efforts to find an

increasing reality as the basis of a worth-while life.

It is to be regretted that the learned author should associate the teachings of H. P. Blavatsky with "a twilight atmosphere of esotericism, magic and mystery." This is to be less than fair to one of the pioneers of that philosophy of life to which Dr. Raynor Johnson himself subscribes. We hope that his readers will not be prevented by this gratuitous remark from investigating for themselves some of the profound truths submitted to "the great Orphan, Humanity," by one of its noblest servants.

BASIL P. HOWELL

India's Ancient Literature, An Introductory Survey, by Kewal Motwani; Ganesh & Co., Madras; pp. 55; price Re. 1.

If the reader with no previous knowledge of it wishes to look into India's literature, he could with profit go through Dr. Motwani's brief survey. Within fifty pages the author gives an outline that tells something of the immense range of Indian literature and suggests something of the spirit of those writings. The chapters consist of material originally prepared for a Ceylon newspaper and aimed "to serve the double purpose of introducing the

reader to the contents of the ancient literature of India and of inviting him to pursue further its detailed study on his own. This requirement, combined with the limitations of space, necessitated . . . a lighter touch and avoidance of controversial or technical issues and of elaborate details."

The ten short chapters cover the main areas of Indian thought: the Vedas, the Upanishads, the *Bhagavad Gita*, the two epics, the *Ramayana* and the *Mahabharata*, the Agamas and Tantras, the Puranas, the Smritis (which deal with the social codes laid down by Manu and others), and the six schools of Yoga. Upon finishing the book, the reader will have an idea of India's writings which stretch back thousands of years B.C. The one area not discussed in the book is the literature of Buddhism, presumably because the material first appeared as articles in Ceylon, a Buddhist country.

Dr. Motwani, it may be noted in passing, pays tribute to H. P. Blavatsky's scientific interpretation of the Puranas as containing in symbolic form the occult history of man, in contrast to the habit of Western scholars who regard them as imaginative and beautiful fables.

S. D. BALLARD

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1957

OFFICIAL NOTICE

CONVENTION 1957

As announced in the July issue of THE THEOSOPHIST, the 82nd International Convention of the Theosophical Society will be held at Adyar, Madras, from 26th to 31st December 1957.

All members of the Theosophical Society in good standing are welcome to attend as delegates. Relatives and friends of members may also attend by obtaining previous permission from the President. Requests for such permission should be sent to the Recording Secretary *before 30th November 1957*, with the recommendation of an officer of the local Lodge, or the Federation Secretary.

The Registration Fees for members, and relatives and friends of members, are as follows:

T.S. members	...	Rs. 4 each
Youth Lodge members	...	Rs. 2 "
Relatives and friends of members	...	Rs. 6 "
" below 18 years	...	Rs. 3 "

Accommodation: Accommodation will be allotted in pucca buildings, special huts and general huts. As only a limited number of rooms in pucca buildings and special huts are available, these will be allotted to old workers and members with families. *No single rooms or huts and no bathrooms can be made available for the exclusive use of single individuals.* No special facilities or accommodation can be provided for members in bad health and women with babies. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will

be no provision for serious or infectious illness. Any such cases will have to be removed from the compound.

Accommodation will be available for delegates from 24th December to 1st January inclusive.

Accommodation Charges (sharing):

General huts	...	Rs. 5	per person
Special huts	...	Rs. 6	"
Rooms in pucca building	...	Rs. 7	"
Leadbeater Chambers (includes service and furniture)	...	Rs. 20	"

Boarding Charges:

BHOJANASALA:

Single meal—Chappati	...	Re. 1
Rice	...	nP. 75

LEADBEATER CHAMBERS:

Chhota Hazri	...	nP. 75
Lunch	...	Rs. 2
Afternoon Tea	...	nP. 75
Supper	...	Re. 1.50

Those requiring Western style food should give this information at the time of registration.

Furniture: The following pieces of furniture are available on hire at the rates shown below:

Cot or chowki	...	Rs. 5
Coir cot	...	Rs. 2
Table	...	Rs. 2
Chair	...	Re. 1

Please note that in the event of cancellation of registration and accommodation after 15th December 1957 the amount remitted for either will not be refunded. Rooms not occupied by the 25th December will be allotted to others. Only those who register before the 10th December can be guaranteed accommodation.

All communications and remittances should be addressed to the Recording Secretary, The Theosophical Society, Adyar, Madras 20.

(Miss) EMMA HUNT,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President returned to Adyar on 26th September after a period of two and a half months in Europe, the latter part of which was spent in London, and Holland.

On his arrival at the Madras airport, the President was welcomed by members and friends. At Adyar, residents were gathered to greet him at the Headquarters Hall and, as is his usual gracious custom when returning from tours, he went round the Hall and spoke to each one present.

All were pleased to see the President looking so completely restored to health.

Canadian Federation

The Canadian Federation held its first Convention during Easter 1957 in Vancouver, with Miss Joan Morris, Federation Secretary, as Chairman, and Hermes Lodge acting as host.

Convention activities commenced on Friday evening with a social at which slides of scenes around Vancouver were shown. On Saturday 65 members registered, representing six of the Federation's eight Lodges and three Lodges of the American

Section. A welcome was extended by Miss Joan Morris, and also the President of Hermes Lodge, after which greetings were received from Mr. N. Sri Ram, International President, Miss Emma Hunt, Recording Secretary, the American and Canadian Sections, and the representatives present. After three short talks on various aspects of the work in the Federation, the Prayers of the Religions were given.

The Convention theme, "Theosophy, Its Place in the Evolving Pattern of the New Age," was discussed by means of two symposiums: "What Is Our Immediate Duty as Theosophists?" and "Eastern Ideas in the Framework of Western Culture".

Among the matters dealt with at the business meeting on Sunday was the reappointment of Miss Morris as Federation Secretary, and the decision to hold a Convention annually, the next one to be in Victoria during May 1958.

Convention was brought to a successful conclusion with an excellent lecture, "Challenge of the New Age," given by Mrs. Edith Latimer of Bellingham Lodge, U.S.A.

Scotland

The annual Convention of the Theosophical Society in Scotland took place at the Headquarters in Edinburgh on 29th-30th June, with Miss Clara Codd as guest of honor. The General Secretary presided and welcomed all the members present from various parts of the Section; greetings were read from Adyar, other Sections and individual members.

Mrs. Jean Allan, General Secretary, who was re-elected for another term of office, read her Report, which showed a year of steady work maintained in the various Lodges. The Besant Library continues its important work and calls for devoted and constant service. Refugee work has also been carried out in various districts. The membership in Scotland now stands at 217.

After the official business of the Convention was carried through, Miss Codd was warmly welcomed and gave a talk to members on "The Path to the Masters of Wisdom," which was listened to with much interest and appreciation. A happy social evening followed, and on Sunday afternoon Miss Codd again spoke on "Arcane Schools, Past, Present and Future".

In a letter addressed to members, Mrs. Allan writes: "We seem to be at a critical and transitional stage

in our inner life, as also in the life of the world in general . . . can we as members of the Theosophical Society through our teachings, and through our living, contribute something towards this work for the helping of the world? Let us contemplate this problem and give what help we can."

Belgium

The General Secretary of the Theosophical Society in Belgium, Mr. Th. Chapellier, reports a very successful annual Convention, held in Brussels on 23rd June.

Plans for the coming year include the preparation and publication of study courses on Meditation and Lecturing.

A Reception Committee was formed in connection with the Universal and International Exhibition to be held at Brussels in 1958, in which members will take part.

Special lines of study planned for the coming year are Theosophy and Science, Esoteric Astrology and Social Living.

The Section has 375 members with 12 Lodges.

Word has been received of the recent passing away of Mr. U. Monami, a former General Secretary in Belgium. He was resident at Adyar for some time recently.

Norway

At the annual Convention of the Theosophical Society in Norway,

held 11th and 12th May, Mr. Ernst Nielsen was elected General Secretary, succeeding Mr. Erling Havrevold who was retiring after four years in office.

The Norwegian Section has a membership of 168, with nine Lodges. Their magazine, *Norsk Teosofisk Tidsskrift*, published bi-monthly, aims at keeping members in touch with the Section Headquarters and with Adyar activities.

Mr. Erling Havrevold, in his last annual report as General Secretary, wrote of the marked shortage of active and trained workers, and said: "However, we carry on, relying on the indwelling power of the movement and of Theosophy, hoping that the inner life of each member will be strengthened so that a deeper dedication and a greater enthusiasm may give our endeavors the needed strength."

The United States of America

The 71st annual Convention of the American Section was held at Olcott, the national Headquarters in Wheaton, 13th-17th July, with the National President, Mr. James S. Perkins, in the Chair. In declaring the Convention open, Mr. Perkins set the keynote of the proceedings in saying: "We are gathered as discoverers of Theosophy for ourselves. We are experimenters with those principles of Theosophy that we discover, putting them into

application in our lives. We Theosophists constitute a community of individuals who are finding a new way of life, and this Theosophical way of life is a way of *individuality in unity*." The opening programme included a message from the President, Mr. N. Sri Ram, and addresses by the International Vice-President, Mr. Sidney A. Cook, and Mr. Perkins.

The National President's annual report for the year ending 30th June 1957 gives a comprehensive review of the expanding work of the Section in its many departments of activity. Membership had increased to a total of 4,443; new members numbering 418 being the largest annual addition in seven years. Active Lodges number 147.

The Convention included a public lecture (the Honorary American Theosophical Lecture) by Dr. H. Douglas Wild on "Laws of Dramatic Perspective in Man and the Universe," a panel discussion on "Basic Concepts of Theosophy," a symposium on "What is Freedom of Thought in the Theosophical Society?" and various discussions of many aspects of the Society's work, the National Programme and policies.

A Summer School followed, from 19th-25th July, with the theme "The Logos as Revealed through Nature". The theme, Mr. Perkins stated in opening the sessions, would

give purpose and direction to the chief objective of the sessions which was "to investigate creatively some of the areas where Theosophy may enter the arena of modern thought."

The School programme was varied and well balanced, with the emphasis given to the carrying out of a pilot programme by the Research Division of the Department of Education. Mr. Fritz Kunz, as principal guest speaker, presented an outline of the programme, illustrated with pictures and diagrams on slides. Subjects pursued each day were: "The Eternal Presence and Its Vestures," "The Waters of Life," "The Archetypes in the Kingdoms," "Man, Focus and Fulcrum".

Chile

In his last annual report, Mr. Ricardo Michell A-P., General Secretary of the Theosophical Society in Chile, writes of a successful year's work in the Section.

Twelve new members joined during the year, bringing the membership in Chile to 150. Activities in the nine Lodges have consisted of internal work and public lectures, which have been well attended. The members are engaged in deepening their studies and in spreading Theosophy. The Lodges also carry out social work among fellow-members and with organizations sympathetic to Theosophy.

The General Secretary, in summing up the work in the Section, writes: "The Section maintained activity in an atmosphere of peace and optimism. It is nourished by idealistic hopes and creative aspirations in its resolve to work ever better than before. The members desire to serve the ideal which inspires and animates the work according to their best capacities. The work of the Society has developed normally, relatively reduced in proportion but strong and constant. Each Lodge has continued its work and carried out its duties with free initiative, intelligently and joyfully, not allowing itself to be discouraged by difficulties, which of course are never absent in such a high cause. Both in their internal work and in their public activities they have displayed diligence, spurred on by their eagerness to serve, to collaborate, and to unite in solidarity and fraternity. The Society feels strengthened to overcome difficulties by reason of its capacities, possibilities and realizations. All the members are conscious of the obligations entailed on them as seekers for Truth. Above all, they wish to increase their efficiency in the task of spreading the Theosophical message. They seek to sow the seeds of the Good, and to create Beauty; and to be good workers for the realization of the Divine Plan."

THE THEOSOPHICAL SOCIETY

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

Treasurer: Edwin N. Lord.

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	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	Miss Helen V. Zahara	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Gösta Lindström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Sandra Chase	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>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 Ledón	P.O. Box 365, Habana	<i>Revista Teosófica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	Mr. I. G. Mitford-Barberton	P.O. Box 2284, Cape Town	<i>The Link.</i>
1909	Southern Africa	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, G.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	Mr. Ernst Nielsen	Oscar's gate 11, Oslo N. V., Norway	<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	..	..	..

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1919	Canada	..	52 Isabella Street, Toronto 5, Ont.	..	<i>The Canadian Theosophist.</i>
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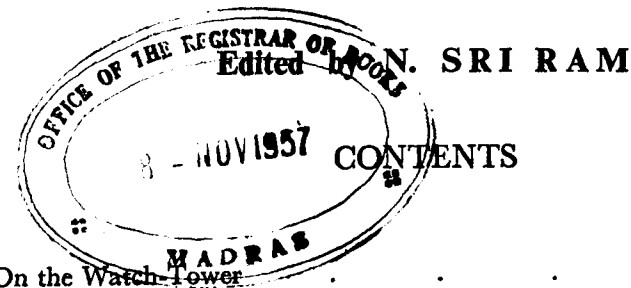
The Theosophical Society in Europe (Federation of National Societies): General Secretary: Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarté; Adyar.*

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

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THE 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".*

THE launching of a baby earth-satellite by Soviet Russia, in advance of the United States, which is also preparing to launch one during the Geophysical Year recently commenced, has given rise to gravely disturbing thoughts in the Western world, particularly in the United States. The chagrin expressed by the American papers is partly at the thought that the United States, which was so confident of its lead in matters of scientific technology and military preparedness, has been, in this matter of rocket projection, "beaten" by its competitor and cold war adversary. There is an obvious craze in the world at large, to which free expression is given both in the United States and Russia, for being the first to make a certain discovery, whether it is the atom bomb or some other spectacular or important result, though for humanity as a whole it does not matter in the long run who made a certain discovery first. It is a noteworthy phenomenon that when the orb of a certain truth is rising

The First
Earth-Satellite

above the horizon, its rays beat upon more than one mind turned in their direction.

What has disturbed the western countries is not, however, the fact that Russia has stolen a round in this game—she has come out first in some of the Olympic games—but the military implications of that fact. If she can do this, she can do other similar things in the dreadful field of ballistic missiles—all of which adds up to the fact that the time has come seriously to put an end to the armaments race and the explosion of bigger and bigger bombs. But as the disarmament discussions have shown, this race, now becoming faster and more furious, can be brought to an end only by tackling the problem at its root, including the reduction of what are called conventional armaments and forces to a level that would bring reassurance to all concerned. Such a reduction will have to be drastic and sweeping, on the part especially of the big Powers, if they are to feel secure in relation to one another, and impart a feeling of security to all other States which either have to follow in the wake of one or other of them, or else keep clear of the currents of their moves. In these days, for both political and military purposes, there are no distant and no near States; all are neighbors of one another, as in some games where pieces fly from squares on one side of the board and fill vacant ones on the other.

Our troubles arise from the fact that we do not think of humanity as one. Most of our thinking is based on the concept, “ourselves” and “others,” if not “ourselves” against “others”. By an extension of “ourselves,” which is really our self-interest, we make room on our side for those who serve that interest, and these are our allies. The word “friend,” which is a beautiful word in itself, is used to cloak this alliance. Thus politics and diplomacy become a game of chess in which the pawn, namely the individual and his real interest, is constantly sacrificed. Each side is out to beat the other; and

when the strain becomes too much, and both sides would welcome a lightening of the burden they bear, a burden they are constantly building up, even then, the thinking is directed only towards a balance of lessened power.

It may be that in a step by step march towards the goal, there has to be at each stage an approximate parity, so that neither may think of attacking the other with impunity. But is it not necessary for us to realize the lesson of history, that a balance of power is no real solution, since at best it is precarious, liable to be upset by shifts of political relationships, which are increasingly the case because of their being founded on increasingly complex economies?

The “one world” of today needs an agency which can keep political groupings innocuous and retain the States in a state of virtual disarmament, except for forces keeping internal order, and that agency can only be a world-agency adequately equipped to take care of these tasks. It is a United Nations, really united, or something like it (to use a Platonism out of its proper context) to which the world must look for an enduring peace. A broken egg, however much it may be cooked and dressed, must be scrambled in one guise or another. There are many who realize this, Pandit Nehru, for instance; but the general tendency is to postpone the consummation so devoutly to be desired by thinking that real or wholesale disarmament and a World Federation to keep the peace are impractical at present. Impractical is that impractical thinks. It is extraordinary and significant that the launching of a satellite does not seem impossible, we are willing to strain every nerve for it; but to organize the world for peace and to live in peace, without attempting to dominate others, seems to us to call for no immediate effort. It is not the way but the will which is absent.

If that will cannot enter the situation by the channel of our intelligence—the channel being blocked—it has to come in otherwise, forced into existence by pressure of circumstances,

that is, dire experience. Let us hope that such an experience, which means war, more cruel than any we have known so far, will not be necessary. We have had two world-wars, and that should be more than enough. It is obviously the business of Theosophists to help to create, that is, bring into existence from deep within ourselves, the will to peace, which implies the substitution of co-operation for rivalry, of unity for separatism and freedom for domination, even of "the least of these".

* * * *

The comments of the press of almost every country, whether exultant or depressed over the satellite business, not only betray their political feelings but also underline the fact that we are impressed by technology and its values, more than by other things that pertain to human living; the achievements of modern technology are so diverse, so conducive to better living on the physical side, so novel and spectacular. But all that we achieve by technology is advance only along certain lines, radial but not all round, useful if we have the wisdom to use them. The fruits of technology are like the wares of a market, diverse, some curiously contrived, but certainly not related to progress in the deeper aspects of man's thought and living. Technological thinking is not the highest form of thinking.

There seem to be some who, believing fanatically in a certain form of Government, claim that it is that form of Government which has given Russia her success in rocket-projection. In a dictatorship country there would obviously be greater facilities for drive and concentration, which the dictator, when so minded, can turn towards a specific objective, good or bad; but to the extent that they are provided by a system that denies the freedom of the individual and the manifold blessings that can come to him through that freedom, they redound but to the seeming advantage of the people, if not solely to that of the rulers.

Pandit Nehru, speaking at Osaka in Japan recently, expressed the view that though a country cannot exist and prosper without modern technology and industry, "without spirit it becomes rootless". He added that "each Nation has a certain individuality," and "each should develop itself according to its own genius and in co-operation with other Nations," endeavoring "to realize ultimately the ideal of a one world". This is surely what we might call the Theosophical view of the matter. In the process of enlarging our sympathy and understanding we must ultimately embrace *all* humanity. But we can even now realize sufficiently its oneness to see the urgent need for organizing its affairs on that basis, which need not imply for any of the peoples the sacrifice of its individuality or genius. All that the organization will do in a dependable and consistent manner will be what the independent Nations are expected to do normally, when they are self-controlled and sensible, with a modicum of good-will towards one another. It is only when the relations of the various peoples, aggregated by natural ties, religious, racial and so on, are so established as to afford them the fullest freedom possible along channels of peace, that the natural genius of each will come to proper flower. Then we may hope that those energies which are now spurred by ambition and fear in relation to one another will be touched by a different spirit and bring those creative potentialities which are latent even in the least advanced of them more to the surface.

Man cannot live by rockets alone, nor even by the wonder of a baby satellite. The fuss that is popularly made over the launching of the satellite indicates not so much a genuine appreciation of the valuable scientific knowledge that can be gathered by such means, as a childish wonder at the spectacular. What looms before our eyes tends to hide what lies in our soul. If there is a message in the ancient philosophy of India, by which the modern world can profit, would it not be

that more than even before we should concentrate on those human-divine values which are of fundamental import, and not let these suffer, because of any policy of expediency or impatience in outer progress?

* * * *

Elsewhere in this issue of THE THEOSOPHIST are quoted some wise words of Lord Dowding uttered recently in the House of Lords in England, concerning experimentation on animals. They breathe the pure spirit of Theosophy, though they must have sounded strange to their Lordships present. Lord Dowding said:

*The Madness of
Inhumanity*

All life is one, and . . . the animals are our younger brothers and sisters. . . It is an important part of our responsibilities to help them . . . and not to retard their development by cruel exploitation of their helplessness. . . We shall never attain to true peace . . . until we recognize the place of animals in the scheme of things and treat them accordingly.

On the top of the various ways in which we ill-treat them, the enormous increase in the number and variety of experiments performed on their bodies, we read now of dogs being shot up into space in rockets. This is being done, we are told, in order to gain information as to the shock, the pressure, the radiation, etc., all information that can be used to perfect methods by which, as occasion arises, we can rain destruction on fellow human beings. Psychologically there is not much of a partition between what we think we may do with animals and what we will do, when our passions are roused or when cold self-interest bids, with other human beings. The unity of humanity is realized only in humanitarianism.

N. SRI RAM

THE GOLDEN STAIRS

By SIDNEY A. COOK

IF there is one thing more than any other on which members of the several Theosophical Societies are of one mind it is that H. P. Blavatsky, beyond the normal of her time or of ours, had won access to the knowledge of some of Nature's basic laws and of man's nature and destiny. This knowledge and the powers that go with its winning, not simply its acquisition by the mind, she demonstrated and told, and what she told rings true. For she taught that there was no easy path to the knowledge, and that truth could be known and wisdom achieved only through noble living and courageous service to mankind.

Among the directions that she left for this noble and courageous path is the statement that is known as "The Golden Stairs," by which progress could be made through human experience until man acquired divine knowledge and shared the wisdom of the Gods.

1. A clean life.
2. An open mind.
3. A pure heart.
4. An eager intellect.
5. An unveiled spiritual perception.
6. A brotherliness for all.
7. A readiness to give and receive advice and instruction.
8. A loyal sense of duty to the teacher.

9. A willing obedience to the behests of Truth.
10. A courageous endurance of personal injustice.
11. A brave declaration of principles.
12. A valiant defence of those who are unjustly attacked.
13. A constant eye to the ideal of human progression and perfection.

In the Golden Stairs, H. P. Blavatsky gives us thirteen points, or thirteen steps up the stairs to be mounted. And it should not surprise us if we find that H. P. B., occultist as she was, has given us much more than a random list of steps or stages. Does not the fact that she names them a stairway suggest that there must be order and sequence to the steps on the stairs; that the stairway has structure and form and that every step must therefore be trodden in its proper turn? Is there not a suggestion in this idea that no step can be omitted if we would climb to the top, that none can be taken out of order, that it is indeed a stairway, not in symbolic language only, but in actual living fact?

Now if we find on intuitive analysis that the Golden Stairs have such structure and the steps such sequence, some enhancement of our understanding of the stature of H. P. B. will surely follow. We shall appreciate even more deeply that she not only brought us the knowledge that man is not of the dust, that he is bound for the heights, but teaches us rightly that true knowledge and true living go together. Theosophy will mean more to us as we find meanings within meanings, and as we learn that H. P. B. not only tells us of the mechanism of the universe, its laws, and those of consciousness, the principles of science and philosophy of the Secret Doctrine, but she gives us precepts and detailed instruction, the key to living that will make this knowledge our own as we tread the Golden Stairs.

Golden with pure and shining and untarnishable principles, the stairway stands. Golden and glorious will be the

result of the treading of the stairway though rough-hewn and difficult each step may appear to the climber. But each must be taken sequentially, one by one. There can be no omissions, no acrobatic feats by which any can be by-passed. It is indeed a stairway, an evolutionary way. "Up the steps of which" is H. P. B.'s own descriptive phrase.

If we can trace the structure, see an order to the steps, then will the stairway take on new meaning and value.

And there will be fascination in the discovery of teachings within teachings, new wisdom disclosed in H. P. B.'s occult phrases. The Golden Stairs may become, not merely a list of rules, but ways of life, with infinite values in the study of each step.

Let us first take a quick glance at this Golden Stairway—thirteen steps. We will later examine them in some detail.

1. A clean life.
2. An open mind.
3. A pure heart.
4. An eager intellect.

These first four we immediately recognize as describing a high standard of human development and self-control such as men and women attain without special guidance, in ordinary cultured and ethical living. Cleanliness, openness of mind, purity of heart and eagerness of intellectual search, are characteristic of many thousands of people everywhere in the world, many whom we all know, and we think of them as people of goodness-of-living standards.

The four qualifications are all associated with the development and control of man's mental, emotional and physical nature, and they are of that order attainable without any special guidance, or knowledge of, or contact with the Wisdom teachings. They are, however, prerequisites for the fifth step, the unveiling.

5. An unveiled spiritual perception.

Here comes the perception, the recognition that there is something more; a Self in man, a plan in Nature for him, a vision of a larger purpose in life. We will return to the consideration of the special significance of each step and its relationship to those that follow.

6. A brotherliness for all.
7. A readiness to give and receive advice and instruction.
8. A loyal sense of duty to the teacher.
9. A willing obedience to the behests of truth.

Referring back, we find that the first four steps were all descriptive of the well-rounded qualities of the lesser self of man. They were personal qualifications.

Then in the fifth step comes the vision of the greater.

Now in the next four steps we find expressions of relationship—brotherliness, giving, receiving, advice, instruction, duty, obedience. These are not unilateral conditions, but conditions of relationship, involving other men, co-learners, brothers.

The final four of the thirteen steps of the Stairs are given as:

10. A courageous endurance of personal injustice.
11. A brave declaration of principles.
12. A valiant defence of those who are unjustly attacked.
13. A constant eye to the ideal of human progression and perfection.

These four also fall into a group for each constitutes an expression, not of relationship but again of the Self, but now calling upon the Higher Self. The qualities are endurance, bravery in support of principles, opposition to injustice, an eye to the Great Plan; expressions of the Self in action and service. And so we have:

1. to 4. Preparation.
5. The unveiling and the vision.
6. to 9. Relationship and training.
10. to 13. The discovery and release of the Self in enlightened action.

So far we have discovered some meaning to the grouping, some significance to the order and to the sequence of the steps on the stairway. Let us now examine them in more detail and we may find still other evidences of ordered structure.

1. A clean life.

This, in our fullest understanding of it, is a required basic quality for all inner development. It constitutes a standard to be attained in the ordinary course of evolutionary movement, of unawakened progress through the evolutionary urge; without any particularly conscious co-operative effort; that degree of attainment that is perhaps ordinarily understood by the term, good citizenship; not necessarily the attainment of intellectual heights or a rounded perfection of character, but with grossness replaced by goodness and what may be called magnetic cleanliness. It is not descriptive of the man in whom the primitive still finds expression, but of him who has reached a standard of human conduct and attitude that can become the foundation for inner spiritual development, a condition acquired through unawakened evolutionary progress to the point where conscious effort and intent can be brought to bear. If we examine the basic meaning of "a clean life" we find that "clean" is derived from an old Anglo-Saxon word meaning clear or pure. And I think of water, clear and pure in the sunshine, and of a clean life as one that if flooded with light would disclose nothing to cause any degree of shame to one's self or to another.

A clean life makes the unclean unwelcome; inner and outer physical cleanliness with none of the toxins of excess; no response to the emotionally unclean, the distortions of so-called art; a mind unretentive of the foul and in which the unclean finds no sustenance.

The keyword is "preparation". It is a life unself-consciously prepared, brought to a stage of cleanliness and good citizenship as evolution in due season prepares all her children

to step forth in self-conscious development. Unaided evolution brings us to this broad platform from which to take off on our conscious way.

2. An open mind.

Here begins a co-operative growth. Hitherto evolution, without our conscious aid or understanding, has created a clean life and developed a capacity for conscious self-control. Here is an advance; here prejudices, preconceptions and fixations of mind have to be dealt with. "Reception" seems to be the keyword, the opening of the mind to permit examination of the new and possibly conflicting idea, which heretofore might automatically have been disregarded; examination, not for acceptance because of automatic fitting into long-established mental grooves, nor for rejection because of failure to fit. Blind acceptance or blind rejection, are no indication that the grooves are either rightly or wrongly shaped and worn. Some new idea may be contrary to our principles; still it should be examined and the principles reviewed, for even a principle may evolve and what is principle now, in the light of broadened view and greater wisdom, may prove less than eternal. Lesser principles must be replaced by larger, wider and possibly more inclusive principles. All this must be consciously undertaken for the development of the open mind as a step on the Golden Stairs.

To invite challenge, to invite doubt, does not mean life in constant uncertainty but in constant search with the certainties held lightly enough to let more knowledge in. It means discrimination through checking, weighing, discarding, replacement, acceptance, building a core of truth that is our very own and examining even that core from time to time to ensure that it remains pliable enough for new truth to be absorbed. If by challenge, if by doubt, the foundation of our faith can be destroyed, better it be so destroyed so that we may begin the building of a new and more enduring foundation.

Toscanini, the famous orchestral conductor, once expressed an ideal in the passage, "Let Truth shine through us living and intact." Intact means untouched, complete, and here implies "full" in all its power, shining through without regard to the effect upon our present beliefs; without fear for our cherished notions.

An open mind, a receptive mind, but one that excludes all that is sub-standard as determined by the previous step, a clean life. So measured, much so-called literature, much information that is only gossip, would find no entry. The third step comes to our aid.

3. A pure heart.

Again the idea of cleanliness of life is stressed, for "pure" has a Latin derivation from *purus* meaning clean.

The heart is the testing instrument that determines what the mind shall transmit. The mind accepts and rejects but it also retains and transmits to others. The heart exercises a selective function. It sifts and weighs more surely than the mind alone. A pure heart will permit the mind to transmit only the true. It will reject the false, the wrongly motivated, the hurtful. "Blessed are the pure in heart for they shall see God." "See" here means recognize or know God. They shall recognize or know what is good. The heart is the perceptive instrument that comprehends and understands. The heart transmutes, for while the mind receives and examines all, the heart permits the giving forth of only what is true. The keyword of the step is "transmutation".

4. An eager intellect.

"Eager" comes from the French and means sharp or keen, ardent, burning, quick, enthusiastic.

"Intellect" is essentially a Latin word meaning perception but implying more than curious observation. It really means a willingness to know, a search to comprehend. An

eager intellect is more than the open, receptive mind. It is eagerness, ardor of search for knowledge.

Openness of mind has brought some knowledge of many things; many facets of knowledge in some degree have been examined; many channels of some kinds of knowledge have been opened; many interests have been stirred.

The pure heart has indicated values to the mind. Now eagerness of intellect is added—eager, active search. And “search” is the keyword.

Let us now review these first four steps of the Golden Stairs.

1. A clean life —physical,
 etheric—magnetic,
 astral—emotional;
2. An open mind —mental;
3. A pure heart —intuitional quality;
4. An eager intellect—the will.

Starting with the equipment of the ordinary clean-living man (or woman)—the broad basic platform of a clean life—we have mounted three additional steps bringing something of the mental, buddhic, and ātmic qualities, mind, heart and will, selectively, intentionally and co-operatively into play.

In these first four steps we see the sequential calling forth in growing influence, of all the qualities and powers of man.

True, it is but the beginning of their emergence and exercise, but we are on only the four lower steps of the Golden Stairway. The training, however, has to begin here. There must be at least a fair beginning of conscious use and control before the next step can be approached. All of this has been an essential preliminary to the fifth.

From the broad foundation of a general evolutionary standard, a clean life, the next three steps are ascended with conscious effort and search with self-interest in the striving, for there is yet no consciousness of any spiritual purpose or

vision of a spiritual goal or plan. The steps have been self-motivated. Discrimination has been brought to bear, but all of this strengthening and preparation have been an unconscious approach to the unveiling. Then comes the fifth step.

5. An unveiled spiritual perception.

Now comes the contact with the Wisdom. There has been through this preparation, a gradual thinning of the veils, an opening of the mind, a purification of the heart, an eagerness of search. A fund of Karma has been unconsciously built up. Inevitably, this work, this eager search, this thinning of the heavy veils, must lead to a knowledge of the Great Plan, a realization of the purpose of life, and a dawning consciousness of an inner or greater Self.

Theosophy may be the medium of this knowledge but it is not essentially the only approach, though it may be the most clearly defined. The keyword of this step is “realization” in the sense of recognition of the Great Plan, discovery of the nature of the Self, the opening of a new and larger life. The mind, the heart, the searching will have been partly trained. They are now directed to new and higher control and purpose. No longer is it just what the mind perceives that governs, even though supported by the judgment of the heart. A new force enters, based upon a spiritual purpose. Lower claims have been transcended, the faculties brought under some control. There is still a consciousness of many limitations, but the vision is now upward; a new direction comes into living. The building starts on a higher level for now we have become responsive to the higher Self and gradually give lesser heed to the claims of the lower.

It is in this stage of the unveiling of spiritual perception that there comes the understanding that limitations are self-made, and then the beginning of power to live beyond them, the transforming of self-created circumstances. Someone has said or written: “Nothing splendid has ever been achieved

except by those who dared to believe that something inside themselves was superior to circumstances". Karma as a law of justice now comes to be recognized and therefore accepted, and a collateral meaning, "work," adopted.

A reorientation takes place with this ascension of the fifth step. There is a changing emphasis, a higher purpose, a deeper living, the influence, possibly through meditation, of an Elder Brother, an understanding that men live under spiritual law and that that law should now be consciously invoked, consulted and applied.

To the degree that the unveiling proceeds, the life and affairs cease to be governed by outer circumstances and attractions but are governed from within. Gradually the mind and all the faculties are released for co-operation in consummating this newly unveiled understanding. With a new goal, spiritual perception keeps the eyes upon it and all thought, feeling and effort in accord.

As has been stated, there arises the "endeavor to become the constant seer of love and unity, and constant understander of the truth about things and their fleeting relations to the permanent life". It is with this permanent life that those to whom this unveiling has come, now become concerned. Constancy may be difficult but when once there has come the dawning of this spiritual perception, the new direction—though it be varied and even sometimes overlooked—can only be but temporarily forsaken. Active work and service take the place of passive goodness. Responsibility and duty assume a deeper meaning. It may perhaps add complexity to living, but in the midst of all the struggle, the vision that comes with the unveiling brings, as it were, oil to the machinery of life, removing the frictions, adding to the power.

Moving on to our survey of the other steps on the Golden Stairs—the fifth, which we have just examined as the step of

realization, of purpose, again provides the broad base for the succeeding four, expressive of relationship.

6. A brotherliness for all.

We see immediately the effect of the unveiling and the essential sequence. The first four steps represent the acquirement of personal capacities, cleanliness of life, openness of mind, purity of heart, and eagerness of search. Then the unveiling, the discovery of spiritual plan and purpose, causes these capacities to be outward turned. From the sixth step there is a looking out and, as it were, an outpouring in a sense of gratitude and thanksgiving, of a brotherliness that includes all. For when from the unveiling there follows the deep realization of the spiritual oneness of mankind, none in the end can be excluded. There can then be no limit, for if the brotherhood is real, it cannot be withheld. There cannot be the living of two lives, one of brotherhood given—one of brotherhood withheld—and therefore no brotherhood at all.

7. A readiness to give and receive advice and instruction.

If an all-inclusive brotherhood is a difficult condition to attain—as it obviously is—how much more difficult this seventh step. To give advice, to offer it truly and with wisdom so that, if taken, good and not harm will result. To be responsive in offering advice but without urging acceptance; to be graciously unconcerned if advice given is not accepted.

Harder still the listening to advice. It is a real test of brotherhood to listen to the advice of one who is trying to be helpful and, from any source, accept and apply that which is good and true. In such a brotherhood as the unveiling can reveal, both giving and receiving should be among the mutual joys of the brotherhood relationship.

And all of this applies to instruction as well as to advice if we happen to be placed where it is our function to be trained. If it is our responsibility to give teaching or training,

then there is also the commensurate responsibility to present it acceptably. Such is very obviously true of our Theosophical work in spreading the knowledge of the Ancient Wisdom.

8. A loyal sense of duty to the teacher.

It is a law of the Guru relationship that only the willing and trusting can be taught. It is obviously true of the ordinary teacher-pupil relationship. It is ungenerous to listen to a teacher in pretence and disrespect. Learning from a teacher must be an act of confidence and trust but it does not imply a permanent commitment to accept. However, the brotherhood relationship that flows from the unveiling of truth surely includes learning one from another.

It is a law of Nature also that she teaches only the willing. Karmic lessons unlearned return again and again with increasing forcefulness until at last there is a willingness to receive the lesson. Farther and farther we wander from any fountain of truth until we are ready to be taught. Therefore loyalty is due to those who, for the time, are accepted as teachers.

9. A willing obedience to the behests of Truth.

This surely implies confidence in the Truth the unveiling reveals to us. It obviously does not mean blind acceptance, with docility and mental inactivity, or any other negative state. It rather means, I think, an obedience in which the will is brought to bear to compel obedience to that which is now known to be Truth. Not merely an obedience born of desire or inclination, but an obedience to Truth created out of a Self-directed and thoughtful intent to follow it.

We have examined the second group of steps on the Golden Stairs. Steps of developing relationship to brothers, to advisers and instructors, to teachers, to Truth. Now come the stages of testing, of application, the final group of four steps up which the learner must climb to the Temple of Divine Wisdom. We have travelled with the learner through the

stages of his gaining self-control, of a marvellous relationship of developing brotherhood, both essential and sequential stages on the way. Now the testing.

10. A courageous endurance of personal injustice.

Each must learn and bear for himself. But if the unveiling has revealed Truth, if Truth has been pursued, courage enough will be found. Less can be said of these steps: As the climb is made, each climber finds his way becoming more and more individual to himself, for it becomes increasingly Self-chosen. The lessons are the same, the brotherhood and the relationships become stronger and ever more inclusive, but the way becomes more and more alone.

A courageous endurance of personal injustice. History both in and out of the Theosophical Society is replete with many magnificent and outstanding examples. But the trials come in the small as well as in the large. Silence is generally a concomitant of this enduring. Self-defence has been left far behind, but defence of the Great Work is never forsaken.

11. A brave declaration of principles.

This is a test of our knowledge, our certainty, our convictions. But it is no less a test of our discrimination and finesse. A declaration of principles will be no less brave, no less effective for being gentle and tactful. An uninformed fanatical defence may have an effect opposite to that intended.

12. A valiant defence of those who are unjustly attacked.

Again the demand for discrimination. It may be relatively easy to avoid rushing in to help another. It is often difficult to know when and how to defend. There are circumstances when even silence is, for the time, the best defence, providing the injured brothers know we are standing with them. Then the final step.

13. A constant eye to the ideal of human progression and perfection.

An eye to—not merely observance but helpful action. A pledge to the Great Plan in its becoming—now clearly seen, understood and forever accepted.

The Golden Stairs up which each individual moves at his own elected pace, to become in the end a pillar in the Temple of Humanity; a long journey, fascinating travel, shared with brothers all the way.

This is one way of interpreting the Golden Stairs. Their sequence and design indicate a path which all must travel. For the path is not arbitrary but a natural process, steps up which, with not one omitted, all will climb. All the world, all experience and all of living, constitute the Golden Stairs.

There is a way of life that leads the soul
 To happiness undreamed of by the mind
 A way whereon the earnest heart may find
 A reason for its being, and a Goal.
 When laughter grows no more to be enough
 And pain no longer turns the heart to tears
 The entrance to that Mystic Way appears
 And all the world becomes a plastic stuff
 That shapes into a Stairs. O world, be Stairs
 To me. Be no more hearth or prize or song
 Be no more home, but scenery by the long
 Long way to Home. Be hand that bares
 My soul of all its wilfulness to be
 A thing apart from what is really me.

HELEN PALMER OWEN

SIDNEY A. COOK

ADDRESS TO NINTH SESSION OF THE SCHOOL OF THE WISDOM¹

By N. SRI RAM

LET me first welcome those who have come from various places, some from places in India, and others from abroad, to this session of the School of the Wisdom.

This School has now been going on for nine years. Those who have been present at previous sessions will agree with me when I say that practically everyone who has attended the classes and the meetings has felt pleased, even exhilarated, and glad that he was able to come here and attend the School.

It is a valuable experience for any Theosophist, wherever he may be, to come to Adyar and be here for a while. That visit itself has given to very many who have been here in the past the greatest possible inspiration. Each one who has resided here for a time becomes in some way a link with Adyar, and he carries its influence with him when he goes. There are in many Sections of the Theosophical Society throughout the world members who have been here for some time and can speak about life here and how things appear from this Centre, the International Headquarters of the Society.

Coming to the work of the School of the Wisdom, what is it that we call Theosophy, which we discuss in class and

¹ 2nd October, 1957.

at meetings? Broadly speaking, we study the nature of the cosmos, the world immediately around us, and ourselves.

It is perfectly obvious that some knowledge of ourselves is requisite for anyone who seeks to live his life intelligently. Unless we are aware of our actions and reactions, the various motives which underlie them, of what we think and how we think, we live but mechanically; we are at the mercy of the forces which we have absorbed into ourselves and which direct our lives. But when we understand ourselves, we detach ourselves and take hold of ourselves; we can see what is good and what is bad in us, what is conducive to our own happiness and that of other people. There is a good deal in each one of us to be sorted out and disposed in various ways.

Also in Theosophy we obtain an over-all view of the universe and the processes which constitute it. We study the world around us because we are related to it. A knowledge of how we are related, and in what ways, makes a vast difference to our living. There is really nothing that exists to which we are not related, whether consciously or unconsciously. Everything that produces a thought or leaves an impression on us makes a relationship with us. What we hold as knowledge or as a mere idea, every thought and even a mere memory has a certain effect on our lives. As Krishnaji says so often: To be is to be related, not only to the persons who are around us but to Nature and to everything that is animate or inanimate.

A knowledge of the things around us and of the whole universal process, must be of value to us, not in a mere utilitarian sense but for right orientation. Knowledge and being are really two aspects of one and the same process. The activity which I call knowing is a part of the action of my being. In India we are acquainted with the conception that the Deity—by which is meant no personal entity, but the supreme or basic Being—is triple in its aspects. These are usually given

as Being or Existence, Consciousness and Bliss. This is to indicate that what we are and what we know and how we think are very closely related.

There are various persons and things around us, and there are also ideas, whether in books or put forward by people. We respond to them all, and it is this response which makes a change in our condition. Our reaction to it depends on what we already are. This is the process of karma. We may be aware of a thing or we may not be; it is not the awareness that matters from one point of view, but it is the reaction when we are aware, which may take place all unconsciously. The environment and the things in it do not matter so much as what we think or do with regard to them.

When people do not feel happy, they generally want to remove the immediate cause of their trouble and introduce into their lives those things which they think will give them happiness. That may be right, up to a point, but then they do not go to the root of the trouble, which is in themselves. Very many things come into our lives which are not of our choice. We cannot always command our surroundings. Also we get tired of what we have. All the time events, situations and problems press upon us.

When I say thought, it includes feeling. I do not know whether we have any thought, even about what we call inanimate objects, which does not have a very slight tinge of feeling, perhaps hardly perceptible, a little like or dislike, may be only boredom. It is what we feel with regard to things, our interest in them, which gives us color. There would be no color in anything we produce if there were no feeling associated with it. But our feelings are so subtle that it is difficult for us to know them. We have to become conscious of them, of how a thing or person affects us, before we can do anything with our condition.

Every human being is capable of a certain volition which is related to his understanding. This volition is not by itself easily controlled. We cannot easily change our inclinations, even when we perceive them to be bad. We go down the inclined plane, often wilfully blind, into a situation from which we may not be able to retrieve ourselves. But then we can change our inclination by our understanding. The way we wish to act or to go depends on our understanding of the thing to which our thought is directed and its relation to other things. When we act foolishly there is always an illusion in which we indulge. There is a close relationship between the understanding of a person and the will of the person, using the word "will" in a simple sense.

It is an understanding of ourselves in certain terms and of all things around us, of the whole process in which we are involved, of the phenomena by which we are affected, which Theosophy gives us. There is a certain wisdom which is absolute, which is in the nature of things; but it is not easy to gain it. In the meanwhile we have in Theosophy a representation of it, which expresses the Truth. According to the philosophy that governs a man's life, whether he calls it philosophy or not, is the nature of that life. If he has a right perception of things, he is rightly related to them, and he would act rightly.

In Theosophy, though we try to gain an understanding of all things that take place, we give our attention particularly to those truths which are of the highest significance. This significance has, however, to be realized and discovered by each one individually for himself. Much of what is studied in Theosophy is really a pointer to Truth. The words we use are mere symbols. But a symbol is never the reality. In Theosophy as we know it there is so much that lies a little beyond our immediate ken, and when we imagine it without any direct knowledge down here, we paint a mental picture

only with colors we already possess. Imagine any picture you like; you bring into it only elements of material you have already accumulated. Each of us has a palette of colors with which he paints on an outline accepted by him as conforming to his innate idea of how things might be. But to imagine is not to experience the truth. We have to relate ourselves to it more directly and fully. This relationship cannot be through books or lectures. The person who wants to attain a comprehension of what we would call spiritual things has to prepare himself inwardly for them. He has to open himself to them, by emptying himself of all else. When he is free from the play of opposites, the agitations of heart and mind, the truth will come to him of its own accord. The mind which is calm and deep will automatically find the truth within itself.

Of course we can all study, and we do study, various books, but we have to realize that book knowledge is not enough. A man can have ideas about reincarnation, karma, the unity and very many other things, but actually, when there is a crisis in his life, the death of a friend, separation, misunderstanding or some other difficulty, the ideas fall to the ground. In spite of all the talk about unity, it is the diversity, the difference, which confronts him as a brute reality. What we know only as a theory does not give us the re-assurance we seek. The fact is that book knowledge is but an impression on our minds; the word, the figure, is imprinted on a layer of our consciousness and hangs there like a picture on the wall.

To acquire a knowledge of the reality of things one has to live a life that is different, not outwardly such as wearing a yellow or orange robe or other insignia, but different in its values. Thus the turmoil that is in us, the complications in oneself, are gradually resolved.

All life, as H. P. B. has pointed out, has three aspects: the spiritual, the mental or psychic, and the physical or material.

In our studies we concern ourselves particularly with what we might call the spiritual aspect of things, but since we do not have much of an idea of what is spiritual or what is Spirit, we tend to concentrate on the nature of consciousness or mind, its range and degrees. Indeed it is only in that field, through faculties that are spiritual, that we can sense or experience the nature of the Spirit. It is by going deep into our consciousness that we can feel the nature of life, know it from within. We can know life as it is in a particular form, not by thinking about it nor by observations on its surface, but by making ourselves sensitive to its rays, feeling our kinship with it. After all, as we have been told so often, the One Life is the sole Reality, and life in any individual form is but an aspect of it, a branch or branchlet of one single river.

Everything in Nature can be approached from within or from without. Every individualized life has its form which expresses its individuality. You can either observe the form from a distance, note its actions, and in that way make a picture of that particular life, or, as Theosophy tells us, you can enter the realm of life, identify your consciousness with the consciousness of life in that form and thus gain knowledge through unity, a knowledge which is living, which pulsates like music that enters the soul when the chords are sounded. This of course is not a simple task. But as a stepping-stone to this supreme achievement we may even now open our hearts to all things around us, the tree, the flower, the animal, our fellow human beings, and know their nature by sympathy. If we can bring ourselves into a state of self-negation and meet the object in an attitude of receptivity, laying ourselves open to its impact, we may be able to feel something of its nature by a reflection of it within ourselves.

In our Theosophical studies we try particularly to regard each part, each phenomenon, in relation to the whole. If you read such a book as H.P.B.'s *The Secret Doctrine*, what do you

find there? You find many things, but taking them all together, you get a certain outline of a universal process which is also in ourselves. The details do not matter, except as they give an insight into the whole. It cannot be said that some knowledge of the whole is without value to the part that is ourselves. It is only in relation to everything else that a thing assumes its proper place, can render its proper service. In the light of the purpose of the whole, the value of the part, its own function and purpose, is brought into relief.

Theosophy, though it is but a representation to our minds, touched here and there with an unearthly beauty, possessing an illuminative quality, is in reality a Truth that transcends the intellect. That which is in the heart of the universe cannot be conceived by our minds; but mind and heart are related. When the mind is quiet and deep, disinterested, except to know the truth, it becomes one with the heart. Theosophy is for all, which is like saying God is everywhere, in the daisy as well as the skies. It includes the world we can immediately perceive and what lies outside of it but in relation to it, satisfying both reason and heart. By reason we perceive the relationship of forms, their evolution and order. By something more than reason, let us call it intuition, we perceive the life, the unity behind the diversity, the nature that lies behind appearance.

I would like to say that we are here not to stuff our minds with mere information. There are many people who develop a thirst for sensation. They believe or do not believe what they derive from different sources, according to their predilections and propensities. Suppose you have vast quantities of information as to so many things in the cosmos, how does it all affect you? You live in a dream world, and when you come to the next problem in life, you are just as helpless as before. The mere stuffing of the mind is even a hindrance. Everything depends upon how you have placed the information,

how you have evaluated it, how you are affected by what is brought into your consciousness. We need a sense of values. There are certain truths which are good to understand, which have a bearing on our lives. You look at a picture which is beautiful. You are affected by that picture in a certain way, and that is its significance to you. But if you are merely superficially touched, it does not make any difference to you.

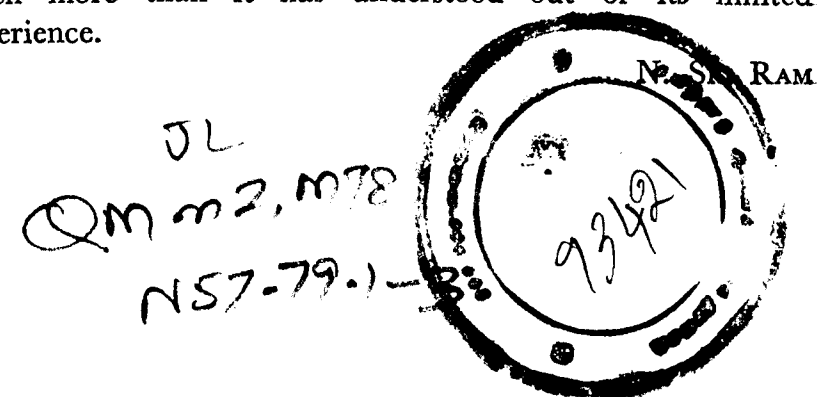
There are truths, there are laws, in this mysterious universe, as it has been called, which are of importance to us. The truths we come here to study are particularly about such things as life, death, progress or evolution, the ways of Nature, the constitution of man, the relation between him and his environment, all very practical. Every truth, if it is a truth at all, will be found to have a practical value. It moulds our attitude, it affects our approach to things, so that there is some more harmony between us and the rest of life. Unless the truth makes some difference to our own inner condition, I do not know whether we should call it truth. We might give it some other name. It is the truth about fundamentals that we should try to study or know. After having attended the School of the Wisdom for four or five months, we should go back not merely with certain things in our note-books or remembered, but feeling in some way inwardly enlightened, freer, happier, more capable of standing on our own feet and deciding our own attitude with regard to things.

It has been said: The Truth shall make us free. When we know the truth about those things which enter into our lives, we gain a sense of freedom. The circumstances and conditions about us might be the same as before, but we may feel differently about them, do not have that sense of restriction or oppression that we had before. The effect of all Theosophical studies should be to produce this feeling, so that we can take things as they come, good or bad, not praying

for the good and fearing the bad, but taking everything in our stride. If we can shed the load of our fears and wants and so many other things that make up what we call ourselves, we will be able to live more in the open and lightly. Unless we are free in ourselves, we are surely not going to help others, because after all they are helped more by the spirit which we unconsciously convey than by any words we may use.

This day happens to be the day which in India is devoted to the Goddess of Learning and Wisdom, Sarasvati. It is a day on which she is worshipped; so it is an appropriate day for the commencement of our studies. If Brahma, the Creator, is the Divine Ideation, Sarasvati, His so-called Consort, who is the feminine side of that dual Being, is the stream of creative energy that transforms the original state of matter, the sum total of expressional potentiality, into defined and variegated modes of expression, which are all the possible arts and sciences. The movements of Sarasvati in innumerable wavelengths and patterns are the Army of the Voice in *The Secret Doctrine*, the Voice that conveys the Divine Idea.

Theosophy is Truth and our wisdom comes from the understanding of that Truth. We cannot confine it to a particular book which we may happen to like; for wherever you may find truth, that truth is part of the whole. We have taken certain books as our guide and basis, but we might gain wisdom even from the lips of a child, who in its simplicity and innocence may give utterance to something that means much more than it has understood out of its limited experience.



AN ADDRESS¹

By ELLSWORTH BUNKER

United States Ambassador to India

IN the light of the history of the Theosophical Movement in India, there is much that might be said on an occasion like this. But I propose to confine myself to but one theme, suggested by Mrs. Besant's well-known connections with the Indian Independence Movement.

When Mrs. Besant entered the Indian political struggle she was inspired by a sentiment which has deep roots in the nature of man: the desire for freedom.

The American tradition of which our Declaration of Independence is the classic expression, developed from the belief that the attainment of freedom is the goal of political history; that self-government is the inherent right of free men; that when it is achieved, men prize it above all else. Yet within our own generation we have witnessed a strange phenomenon.

A conception of popular government has arisen in which the will of the majority is held to be supreme. The majority is itself held to be the final judge, from whom there is no appeal of what is right and what is wrong. As Walter Lippman has pointed out, this has led logically and in practice

¹ Given at the opening of the Maitreya Centre of the Theosophical Society at New Delhi, 6th October, 1957.

to the totalitarian state, for if *all* power is in the people, if there is no *higher law* than *their will*—then the people may entrust *all their power* to anyone. This had led to the tragic paradox where a majority of the people have voted away their right to live by majority rule; when the declared enemies of human freedom have been allowed to exploit free institutions until they have captured the power to destroy them. Free institutions have been abandoned willingly and even with enthusiasm. It is no longer possible, therefore, to hold to the simple faith that given political freedom all other things will be added. It is necessary to keep reminding ourselves that the sovereignty of the *people* is never absolute, that the people are *within* the *moral order* and *subject to it*.

The reasons for this development are complex. The problem of freedom is not merely political. It involves economic relationships; the manner in which society adjusts to new technological discoveries; the use or abuse of communication technique, and the devotion or lack of devotion, to morals and values which men prize.

Not the least important factor which has led men to surrender their freedom is the feeling on the part of many—particularly among youth—that their lives are *devoid of purpose*. They are *nominally* free, but they have never experienced the satisfaction derived from a sense of sharing in creative activities. Life is apparently aimless, and hence, with a fervor, that often borders on the religious, they are ready to surrender their freedom to the State in return for a sense of direction.

It is, therefore, an obvious conclusion: if we want individuals to be free, we must ever seek to provide conditions suitable for the nourishment of the human spirit so that it will value *true freedom*. The struggle for men's minds goes on unabated. We constantly feel the need to reiterate our *belief in moral law*, to demonstrate that *life based on moral law* will bring more freedom to more people, will more effectively

guarantee the sanctity of the individual, will more effectively raise the standard of living of the great number of the people of the earth, will more effectively cope with the great social problems of our world in our time.

The Theosophical Society, in its emphasis on the supremacy of the human spirit, has always sought to give valid direction to life. It has proclaimed that life is worth living, and has sought to achieve a state of society in which a man is free to develop his capacities to the full extent of his abilities.

The opening of this new Centre provides your Society in Delhi with new resources for the furthering of your purposes. I rejoice with you in your opportunities, and wish you all success in your endeavors.

ELLSWORTH BUNKER

Self-control is the foundation on which alone freedom can be built. Without that you have anarchy, not freedom; and every increase of the present anarchy is paid for by the price of happiness, which is given in exchange. But when Freedom comes, she will come down to a nation in which every man and every woman will have learned self-control and self-mastery; and then, and then only, out of such men who are free, out of such women who are free, strong, righteous, ruling their own nature and training it to the noblest ends—of such only can you build up political freedom, which is the result of the freedom of the individual, and the outcome of the warring passions of men.

ANNIE BESANT

THE THREE OBJECTS

By ROHIT MEHTA

VERY often it is stated by Theosophists, and non-Theosophists as well, that while the Theosophical Society has done much work along the lines of the First and the Second Objects, it has done very little for the fulfilment of the Third Object. It is necessary to examine this statement as also the implications of the Three Objects.

The First Object suggests the formation of a nucleus of the Universal Brotherhood of Humanity. Now, the idea of brotherhood, irrespective of outer distinctions, has received recognition from the world at large. Brotherhood for certain economic and social purposes is already at work as indicated by the numerous international organizations that have come into existence in recent times. We find delegates from all over the world meeting for some international conference or the other to take decisions on matters affecting the whole world. The specialized agencies of the United Nations are also indicative of this feeling of international fraternity. The World Health Organization, the Food and Agriculture Organization, the International Labor Organization and such other organizations and associations are symbolic of the new factors that have come into operation with reference to the present-day civilization. The two World Wars of this century have strangely enough brought the nations of the world together on economic and social planes. The peoples of the world have felt the necessity to break down barriers of race,

religion and nationality in certain spheres of life as it is felt that the continuance of those barriers would hamper the development of special and economic plans.

There is also an increasing recognition on the part of the nations of the world to come together on the plane of cultural activities. In this sphere the work of UNESCO has been very admirable. Scientists, educationists and men and women of culture belonging to different races and nationalities meet constantly in various parts of the world for exchange of ideas and for clarification of ideals. This is indeed very helpful for the creation of an atmosphere of brotherhood.

But, if brotherhood has been accepted by the world at large and, if activities for the furtherance of brotherhood are being initiated in different fields of life, what is the special work of the Theosophical Society in terms of the First Object? Has the Society to do anything in particular with regard to the First Object which other international organizations and associations are not doing?

It needs to be remembered that the brotherhood which is being increasingly recognized in economic, social, cultural and scientific fields is very much in the nature of a policy statement. To an ever-increasing number of people, brotherhood has begun to appear as the best policy. In other words, they are seeking to fulfil certain specific ends by pursuing the path of international fraternity of human brotherhood. But, truly speaking, brotherhood practised for the fulfilment of certain ends and objects, however noble they may be, is a complete negation of brotherhood. If I become brotherly to someone in order to achieve a certain purpose, whether material or so-called spiritual, then I am indeed exploiting that person for the sake of my ideals and objectives. In such an approach it is not the person that matters, it is my ideal that matters; and for its fulfilment I am using that person as an instrument. It is the relationship of usage which I am establishing with

that person, for he is useful to me in the practice of my ideal! Brotherhood as a means to some end is indeed a complete denial of brotherhood.

What does brotherhood as an end in itself mean? Surely it means accepting life as it is. How can brotherhood be conditional? If I state that the "sinner" must become a "saint"—or move towards sainthood—in order to claim my brotherhood, then surely it is no brotherhood at all. To accept the person as he is, is indeed to respect his intrinsic worth. It is truly to recognize the dignity of Man. It must be admitted that we are far, far away from the fulfilment of this concept of brotherhood. Our usual tendency is to respect the man for *what he has* rather than for *what he is*. If race, religion and nationality do not stand in the way of accepting the person as he is, it is opinion, ideology, concepts of values, social status, etc., that prevent us from accepting the person as he is. We look at others through a glass, darkly. In order to accept the person as he is, one must have a clear perception of that person. Now, a clear perception is a direct perception with nothing intervening between the perceiver and the perceived—not even the subtlest of mental images or ideological concepts. Brotherhood requires such a direct or unveiled perception.

But the human mind is, by its very constitution and functioning, incapable of direct perception. Its process of acquiring knowledge is always indirect. How is man to come to direct knowledge? Mind is the highest instrument of cognition that he possesses today. Can the mind be ignored? It is quite obvious that the mind cannot be by-passed. Even though H. P. B. describes mind as "the great slayer of the Real," she says in *The Voice of the Silence*:

To live and reap experience, the mind needs breadth and depth. It is true that for direct experience mind has to be transcended. But, how to transcend the mind? To transcend the mind with

the help of the mind is indeed the way to direct perception. To explore the ways of the mind and to exhaust their possibilities is to bring the mind to a deep silence without making it dull and passive. Since brotherhood demands direct perception, it is the way to this perception which is indicated in the Second and the Third Objects of the Theosophical Society. The Second Object deals with the exploring of the ways of the mind even as the Third Object deals with the transcending of the mind.

Let us see how the Second and the Third Objects of the Theosophical Society help to move along this line. The Second Object draws our attention to "the study of Comparative Religion, Science and Philosophy". Let us not forget that it is not comparative study, but study of comparative religion which is indicated here. A comparative study usually seeks similarities and many a time misses uniquenesses. To study a thing or a thought without comparison is to comprehend its intrinsic worth. In comparison there is always a standard in terms of which different things are measured. The Second Object, therefore, encourages the study of different religions, philosophies and sciences. As stated above, this study is to the end of exploring the avenues of the mind with reference to the understanding of Life. Religion, science and philosophy reveal certain Laws of Life. A study of these branches of knowledge enables one to understand them in terms of the mind.

In the Second and the Third Objects there is a distinction made between study and investigation. Study is essentially a mental process. Since the Second Object emphasizes study of religion, science and philosophy, its implication obviously is to examine the explanations and the interpretations given by the mind of those Laws of Life which are revealed in these three main branches of human knowledge. The Third Object speaks about the "unexplained laws of

Nature" indicating thereby that there are certain laws for which explanations *are* to be found. And it is these explanations that are sought to be studied in terms of the Second Object. It is only in this background that the Third Object becomes intelligible, particularly the phrase "unexplained laws of Nature". The Second Object suggests the exploration of the entire range of the mind. It is quite evident that religion, science and philosophy cover the whole field of human knowledge for they refer to Reality, Nature and Man respectively—the *Ishwara*, the *Jagat* and the *Jiva* of the Hindu philosophy. In other words, the Second Object seeks to give breadth to the mind. We are using here the word mind in its meaning of the composite process of thought and emotion. The purpose of the Second Object is to enlarge the horizons of the mind, to extend its range so that there is no avenue of the mind which remains unexplored. Even though the mind's process of acquiring knowledge is indirect, it is necessary if one is to move on the pathway to direct or unveiled perception.

It should, however, be remembered that the mind's explanations can cover only the realm of quantity. It can give only statistical explanations of the phenomena of Life. It can formulate laws with reference to measurable quantities only. And so the qualitative aspects of life—those aspects which cannot be put in the framework of statistical measurement—must ever remain unexplained to the processes of observation and examination carried on by the mind.

The whole problem of human relationship becomes complicated when the unpredictable factor of human personality is ignored. Very often we try to measure human personality in terms of statistical laws, or, in other words, in terms of the laws for which mind has a satisfactory explanation. But the mind can formulate only statistical averages based on the study of forms and patterns. It is undoubtedly necessary for

man to observe outer structures as that is what attracts his attention at first. In observing the manifested universe and examining its structural laws, his mind becomes alert and active. It is this which is indicated in the Second Object of the Theosophical Society. To explore the possibilities of the mind—that indeed is the purpose of the study of comparative religion, science and philosophy. Curiously enough, he who knows the possibilities of the mind, he knows at the same time the limitations of the mind. While the explanations of the mind are satisfactory up to a point, there is “something” which they leave unexplained. Call it the unpredictability of human personality or call it the mystery of Life. It is obvious that mind cannot unravel the mystery of Life.

It is here that the Third Object becomes intensely significant, for it invites our attention to the investigation of “unexplained laws of Nature and the powers latent in man”. It may be asked, why are the unexplained laws and the latent powers of man put together? What is the relationship between the two? First, let us see what is meant by the latent powers in man. There was a time when Theosophists were perhaps the only group of people who talked about clairvoyance, clairaudience, telepathy and such other phenomena. But today these have become subjects of scientific study. Parapsychology has grown rapidly in the last few years and has dealt exhaustively with the subjects of paranormal cognition as also paranormal action. Does the Third Object of the Theosophical Society envisage development of psychic and paranormal faculties of clairvoyance, clairaudience, etc., for the understanding of the mystery of Life? Will these psychic faculties enable us to investigate unexplained laws of Nature? It has to be remembered that clairvoyance, clairaudience and such other paranormal faculties are only extensions of physical senses. They carry the process of structural examination into super-physical realms. But just because the study of forms

and structures is extended to spheres of super-physical existence, man is not brought nearer to the understanding of the mystery of Life. He may have greater structural details but something “unpredictable” still escapes his net. The “unpredictable” or the “unexplained” remains unperceived even though we may use the most powerful microscope—whether physical or super-physical. And so the “latent powers in man” cannot mean an extra-sensory perception like telepathy, clairvoyance, clairaudience, etc. It must mean a new dimension of consciousness—a consciousness which transcends the limitations of the mind.

Now the Third Object asks us to “investigate” unexplained laws and the powers latent in man. To investigate is to carry on a careful search. Thus, while the Second Object lays stress on study, the Third Object emphasizes search. How can the higher dimension of consciousness be sought after by the lower? How can the mind know that which lies beyond its frontiers? It is only when the mind is quiet that a new dimension of understanding dawns upon human consciousness. And so the investigation is to be done, not by means of mental operations—nor by making the mind dull and dead. It is when the mind becomes a perfect reflecting medium that new facets of human personality can be discovered. And, in the discovery of the new facets of human personality there take place also the discovery of unexplained laws of Nature. Thus the “the powers latent in man” and “unexplained laws of Nature” are inter-related, or, to put it differently, the discovery of the one naturally leads to the discovery of the other.

Since Brotherhood demands direct perception, it is but obvious that for the fulfilment of this objective the ways and the explanations of the mind must drop away. But they can drop away only when the mind is aware of its own limitations. Again this awareness can come only when the mind has explored all its possibilities. While the First Object stresses the

need for direct perception, the Second and the Third Objects indicate to us the path along which we must move if we are to perceive directly the other person—i.e., to see him as he is.

The Three Objects of the Theosophical Society form one integrated whole. They cannot, therefore, be considered in isolation, separated one from the other. It is when we do so that we wrongly evaluate the work of the Theosophical Society. Together the Three Objects indicate what may be called the Theosophical Approach to Life. The Theosophical Society stands pre-eminently for Brotherhood—and Brotherhood implies “right perception of things objective”. How to come to this right perception? It is this which is indicated under the study of comparative religion, science and philosophy and under the search for unexplained laws of Nature and the powers latent in man. As has been stated above, the study is to be carried on with a view to exploring the possibilities of the mind, and the search is to be undertaken in the background of the awareness of the mind’s limitations.

So long as unrestricted study and unfettered search remain the guiding principles of the Theosophical Society, so long is the Society true to its fundamental objective of forming a nucleus of the Universal Brotherhood of Humanity.

ROHIT MEHTA

To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms, this is at the centre of true religiousness.

ALBERT EINSTEIN

THE VALUE OF MEDITATION FOR THE THEOSOPHICAL WORKER

By FANNY SCHEFFMACHER

THE problem of meditation in general is one of particular difficulty in the West. The reason for this lies perhaps in the multiplicity of abstract thought in this part of the world and the excessively fast rhythm of life which does not allow men to relax. But, for the Theosophical worker, the problem of meditation is among the most important with which he must contend if he wishes to succeed in the Occult life.

For a new member of the Theosophical Society the word “meditation” represents something with which he must soon come to grips. If he wishes to grasp the teachings of the Ancient Wisdom by intensive study, he cannot do so without meditation.

It is well known, however, that there are different stages in meditation, ranging from simple concentration to the deepest forms of contemplation. It is therefore obvious that the aspirant must work his way through all these stages. If many people find it extremely difficult to meditate today, this is partly owing to the lack of any systematic and effective training. The man who is trying to meditate often clings too much to a form and allows himself to become engrossed by concrete or abstract images. Such images may be helpful at the beginning—they may serve as a support—but the time comes when they must be discarded.

A course of study which takes the student through the various stages of meditation establishes a foundation on which further building can be undertaken—by further building is meant deeper penetration into the subject.

Everyone must discover for himself his own particular method of meditation according to his temperament and capacities. Moreover, the method employed by the same person will change constantly, since a man himself does not remain the same, but goes on evolving.

A person who has no experience of meditation often thinks to begin with that he must enter into a sort of ecstasy and wallow in vague, delightful sensations. But he soon realizes that, if he does so, he remains very much on the astral plane, and that meditation actually involves something quite different. Such a condition of astral ecstasy may, indeed, be useful at the beginning—it may help him to free himself preliminarily from the physical body. But he should soon leave this stage behind and press on.

Meditation must have a recognized goal and purpose. In order to reach this goal and fulfil this purpose a definite method must be applied.

The goal is unification with the highest principle in man, the God within him. The purpose is to become, through attainment of the goal, a better worker and a more selfless and devoted server of mankind.

The Theosophist is aware that he does not live for the present only—the past and the future are equally important in his eyes. By means of meditation he acquires greater understanding of the past, in the present he strives to reap the harvest which he has sown, and at the same time he lays the foundation for what is to develop in the future. But meanwhile he attains also a slight realization of what is known as “the Eternal Now”. In any case, he will endeavor to see past, present and future as one whole.

As has already been stated, the goal of meditation is mystical union with the Highest. The fact that such is the goal makes it obvious that meditation should not be taken lightly or attempted superficially. It demands a deeply serious effort and the enlistment of all the powers of the Good and the Beautiful in a man. Meditation should be approached only in humility and reverence. But, for this, one needs a strong will and the ability to persist until one achieves.

At the outset it is advisable to proceed in a scientific, objective and systematic manner, in order to avoid becoming entangled in vague emotions. The process may be compared to the building of a house. First a plan is made, then the foundations are dug, the walls are constructed, then the roof, the windows, the doors, etc., are added. Once the building is completed, it is fitted with beautiful and useful objects. But the most important point will be to see that there is *life* in the house.

In the same way, the person who is going to meditate first makes a plan. This means that he must have the will to learn to meditate properly and that he must think out how he ought to proceed. A meditation based purely on feeling, inspired by the wish to find the God in oneself, before one has had any systematic practice, is generally almost an impossibility, unless one has already been studying Yoga and meditation for lives on end and one's vehicles adjust themselves automatically.

The student of meditation lays the foundation-stone of his building by knowing definitely what material he has at hand. This material will be the physical, astral and mental bodies. He must have a clear understanding of them and of their functions before he is able to control and direct them. Without such control, no progress is possible in meditation. Without a knowledge of the functions of the different bodies, the foundation of the building will not be sound and the walls which it must support will cave in.

The next step is for the student to free himself from the lower vehicles, that is, to stop identifying himself with them. This does not mean, however, that they should be despised and disowned—but they should no longer be accorded so much importance, they should no longer be in control, but should themselves submit to the control of the will and judgment of the ego.

How can he free himself from them? By recognizing their importance and understanding their functions, but, at the same time, seeing them as vessels of the divine Life. For the lower bodies, too, are filled with the One Life, and once this is realized, the student has already freed himself from the outer form.

People refer to the “lower” principles and the “lower” bodies and the word “lower” might convey the impression of something inferior.

But this is by no means the case. The outer form is only coarser in its vibrations, but radiant, dynamic power is latent within it and by means of meditation that power is set free. That is what we mean when we say that we should free ourselves from the lower bodies.

The emotions and thoughts are usually in a state of extreme agitation and this condition makes meditation difficult. Only when one is in a state of calm can one control this excitement.

It is in many cases not only our own feelings and thoughts that run away with us—we are influenced to a great extent by the thoughts and feelings in our environment. When it is said that the foundation of meditation consists in being aware of our material, it means, too, that we must at some time begin to explore our own thoughts and feelings in order to find an answer to the question: “Who and what am I?”

The stormy tide of feelings and thoughts is stilled through systematic meditation and only when order has been created

and the inner silence has become audible, the inner quiet perceptible, can a more profound meditation be attempted, the meditation which penetrates into the higher regions of the spirit.

On these foundations the actual building can now be erected. The consciousness expands and encompasses not primarily, as before, the personality of the student, but the higher nature of all things.

A mind which is calm and harmonious will be capable of concentrating on one definite point, of comprehending a problem in its totality, without all the comings and goings which are only of secondary importance, but which usually obsess it, so that what is really essential is lost sight of. Thus the student of meditation gradually begins to see a problem, a person, a virtue, Nature, the Universe, *as they are*, and not as they *seem*. He will be capable of knowing what *life* is trying to express in all these things. This is the focal point of meditation, for our task is to open the floodgates to that powerful stream called Life so that it can pour forth more and more freely across the barrier created by the outer forms.

Then comes the next step. The foundation is laid, the material has been tested, what was not essential and what was unnecessary have been eliminated, and order reigns in the feelings and thoughts. To achieve this, a method has had to be used involving the creation of certain images to serve as a support, certain forms which made the preliminary work easier. In the next stage, therefore, the task is to free oneself gradually from these conceptions and forms, both concrete and abstract. It is a question of penetrating into *Life itself*, of *feeling* it. Since the word “feeling” is used here, it is obvious that this is a stage where feeling still has a role to play, although in this case the feeling involved is of a sublime character. But the highest goal is the state in which not only do we feel the One Life and recognize its presence in all things,

but, at the same time, we *are* it. Then the consciousness is so expanded that one shares in the highest consciousness and has, in reality, become one with it.

Everyone must at some time have experienced those short moments in which he has felt himself one either with a beloved person, or with Nature, or with a beautiful picture at which he was looking or good music to which he was listening. In such moments he may have been filled with a sensation of happiness which transported him, as they say, to the "seventh heaven". This shows that such exaltation is indeed possible.

But, as *The Voice of the Silence* tells us: "Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body and make clean thy heart". Through meditation one prepares oneself systematically for this unification with the Highest.

At first the student will limit his practice of meditation to definite times—but, as he goes on, his life will become a continuous meditation. This does not mean that he will sit all day and meditate, but rather that, in the bustle of everyday life, he will remain *aware* of his higher life and not allow it to become obscured by outer events.

What is, then, the *value of meditation for the Theosophical worker*? Something is expected of him. Each worker has a duty to perform and a Theosophical worker does not perform his duty because he *must* but because he cannot help doing so if he wishes to follow his own inner conception of Theosophy to its logical conclusion. Since Theosophy is not a dogma, the member is obliged to discover for himself his own Theosophy in order to live it. This discovery which he himself makes leads him to feel responsible for the precious thing which has been entrusted to him. A treasure has been found, and it must not be left to rust in the ground but must be dug up and put to use.

A man cannot with a clear conscience say: "What I have heard, learned and read is very beautiful" and do nothing about it. The high inherent value of all these divine truths is not meant to be merely the object of admiration and wonder—it represents in itself a challenge to take up these truths, to develop them, and to apply them.

When he recognizes this, the Theosophist acquires a realization of his responsibility and as a result he conceives the wish to help, in other words, to become a worker, a server.

The work of a Theosophist is always on a voluntary basis and the urge to act springs from the wish to share his discovery of Theosophy with others in order to help them.

But the desire to help is not in itself enough, for only under certain conditions can one help effectively and avoid expending one's strength in vain. The server must develop certain abilities which will make him fitted to do the work set him. Meditation helps him here.

He must know his Theosophy, and his trained intellect will stand him in good stead here, but for the Theosophical worker knowledge of Theosophy is not enough—it must be transmuted into Wisdom. In other words, through meditation and contemplation he must learn to perceive the inner life and to accept the hidden side of things as the essential part of them.

It is not from himself that the server acts in carrying out his duty and performing the tasks set him. It is not *his* will which finds expression, for he has made it subject to a higher will, and it is this *higher will* which he is striving to carry out. At the level of the personality he tends easily to confuse these two kinds of will. Through meditation it is possible for him to distinguish between the Will of the One and his own will.

When he receives a call from the higher world he must follow it without hesitation, for it is not likely to come a second time and he who has become a worker must let no opportunity

go by. But this call is heard clearly and distinctly only in the silence of meditation.

He must at all times know what is important and what is not important for the work. He must realize that, as a pioneer, he is working principally for the future and therefore he must know something of the needs of the future.

The demands which are made of the server cannot be met properly without the deepening influence of meditation. Only by meditation is it possible to penetrate deeply into problems and solve them on a higher level. Thus the ability to act swiftly and intuitively also develops in meditation.

The worker needs trained bodies which will make it possible for him to retire within in harmony and peace in order to listen to the inner voice. Humility and reverence are necessary for this; these two qualities make it easier to turn away from the things of the personality.

Through meditation the server comes closer to the One Life which must radiate from him if he is to carry out his task successfully.

The President, Mr. N. Sri Ram, in his address at the Congress in Baden, 1956, pointed out that Theosophy ought to be a particular mode of life—that it is allied with everything that has any connection with Life itself—that it is something which blossoms forth in the depths of our heart.

The essence of the matter is, we might say, that Theosophy “blossoms in the depths of our heart”—not in the head, the intellect. And if it comes from the depths of the heart, it is only from the heart that it can be diffused. The value of meditation for the Theosophical worker lies in the fact that, through it, he receives an answer to every problem which he has to face in following the path of his duty.

Meditation leads away from the personality and makes direct knowledge possible.

Today the problem of the renewal of man is arising not only in Theosophical circles but also all over the world, and people are asking how such a renewal is possible. Outwardly, ways are being sought and sometimes found, but the real and ever-valid solution is to be found in meditation. This solution will probably be different for each individual, but in the end it must come to the same thing, namely that the living, inner spiritual Power and Wisdom which can be tapped through meditation must be employed in the most effective manner, so as to answer as nearly as possible the present needs of humanity.

The most important goal of meditation consists in recognition of the Life behind all things, unification with that Life, and the fulfilling of its will.

FANNY SCHEFFMACHER

Before Heaven and Earth existed there was in Nature a primordial substance. It was serene, it was fathomless. It was self-existent, it was homogeneous. It was omnipresent. It suffered no limitation. It is to be regarded as the universal mother. I do not know its name, but I call it Tao. If forced to qualify it, I call it the boundless. Being boundless, I call it the inconceivable. Being inscrutable, I call it the inaccessible. Being inaccessible I call it the omnipresent. Man is ruled by the Earth, the Earth is ruled by Heaven, Heaven is ruled by Tao, and Tao is ruled by itself.

—LAO-TZE

THE SPOKEN WORD

By MAVIS J. HARDY

WHAT a miracle is speech. So many intricate processes are involved. We *will* to speak and as a result the outgoing breath passes between the vocal chords, causing them to vibrate. The sound thus created is shaped in the oral cavities into a monophthong, diphthong or triphthong. If a consonant is required, the articulatory organs either partly or completely block the outgoing air. Meanwhile, internal intercostal muscles are lowering our ribs and abdominal muscles are helping to raise the diaphragm. We join the sounds to form words and sentences, all the time using discrimination in adjusting tone, pitch, volume, timbre, emphasis, accent, inflection, modulation, pausation, pace, phrasing, rhythm, and resonance. The complicated procedure far exceeds the precision work of a *corps de ballet*.

How do we use this miracle? Perhaps we accomplish flights of inspiring oratory, as was the case with Dr. Annie Besant; perhaps inane trivialities, perhaps worse. We are reminded of the pronouncements of the trilogy of guide books on the Path: "A harsh word uttered in past lives is not destroyed, but ever comes again" (*The Voice of the Silence*). "Before the voice can speak in the presence of the Masters it must have lost the power to wound" (*Light on the Path*). "If you hear a story against anyone, do not repeat it; it may not be true, and even if it is, it is kinder to say nothing." "You must be true in speech, too; accurate and without exaggeration" (*At the Feet of the Master*).

When is it right and proper to use this creative power? When should we speak? Let the Bible answer: "Wherefore comfort one another with these words" (1 Thess. iv, 18). "Out of the abundance of the heart the mouth speaketh" (Matt. xii, 34). "Pleasant words are as an honeycomb, sweet to the soul and health to the bones" (Proverbs xvi, 24).

Mr. Jinarājadāsa in an address on "The Loveliness of Words" stressed the importance of using the right words and of avoiding slang. He reminded us that speech, quite as much as clothes or behavior, shows a person's character and, more important, that words actually have a formative effect on character. "The wrong use of words slowly brings into our nature a kind of twist—we minimize wrong acts; we exaggerate little things."

We need to be aware of the emotional effect of the sounds which we create and send out into the world. Psychology has done some research into the feeling tone of letters, e.g., "sn" seems often to induce a feeling of contempt, as in the words "guttersnipe," "sneer"; "l" and "r" a feeling of love and pleasure; "g" made at the back of the tongue reminds us of sensations of bitterness and of drawing away from nasty objects and so on. Similarly, we are influenced by the mere sound of a word; modern advertising utilizes this knowledge—recall the mellifluous, alliterative phrases used in radio advertising sessions. Hence we must be on our guard against letters or words which induce a feeling tone by their mere sound; it is so fatally easy to link up the resultant feeling of pleasure or distaste with the object denoted, leading to a like or dislike quite without reason.

Are we as speakers careful to avoid the subtle appeal to the emotions of our hearers by using suggestive words?

Fascinating is the field of study in the evolution of speech. Because the First and Second Root Races were not physical, they had no need to make sounds to convey their thoughts.

Inarticulate, faint, vowel-like sounds came from the forms representing humanity in the Second Root Race, but it was not until the Third Root Race that the sounds became monosyllabic. Primitive man expressed himself at first in vowels only; very, very slowly the consonants were added. As consciousness evolved, so did speech; thus language was gradually built up. A great step forward has been taken by the Indo-European peoples—the Fifth Root Race; their consciousness has evolved beyond the analytic to the social, synthetic mind. This calls increasingly for improved ways of communication between man and man—hence an increased tempo in the evolution of speech. No longer is the mere naming of objects sufficient. The social mind consciousness of the race functions in direct relationship between human egos, so coherent speech goes ahead by leaps and bounds. If we were to peep into the future, we should probably find that the English language had become the universal one for practical relationships among men, but that the crowning achievement in language remained the Samskrit.

Let us glance at today's political and social sphere, in which we note that leadership is very much a matter of words. A mastery of oratorical devices and facility in words so often leads to votes cast in favor of the possessor, yet statesmanship of a high order does not necessarily correlate with oratory. In the realm of politics, public speaking too often consists of vilification of opponents, a general use of woolly phrases and a dearth of sweet reasonableness. After hearing electioneering speeches, the plain man often exclaims colloquially, "Soft soap and pious platitudes". Oscar Wilde remarked on the effect produced by a good platitude—"It makes the whole world kin". Therein lies the secret of success of the purveyors of political platitudes. Candidates for office, trying to persuade audiences of their suitability as representatives, seldom use logical argument or clear-cut opinion on any issue, but

their speeches abound in clichés. Just before the British General Election of 1935, *Punch* cleverly tilted at our biased criticism and appreciation by listing two sets of useful phrases for election candidates:

YOUR SIDE	THE OTHER LOT
Comprehensive programme of reform.	Unscrupulous electioneering manifesto.
Trenchant criticism.	Vulgar campaign of personal abuse.
Shrewd thrust.	Unmannerly interruption.

In connection with this aspect of our subject, we note that acute observers have remarked on the arid emptiness of the atmosphere where people speak only the politician's language. "Things get very lonely in Washington sometimes," said Woodrow Wilson. "The real voice of the great people of America sometimes sounds faint and distant in that strange city."

In the council chambers of U.N. the spoken word has a new sphere and a new responsibility; there delegates may speak for the conscience of mankind. Moral condemnation can accomplish much by causing the isolation of the offending nation.

The leader, in general, is the person who can voice the emotions and, best of all, the ideals of the many. The danger is obvious: the unscrupulous may work their nefarious ends by using wild, inflammatory rhetoric to an unthinking audience. We remember Hitler's impassioned words and their dire results. Hence it is important, and especially so in these days of democracies, for a populace to be wide awake to the influence of catchwords and to use discrimination when listening. O for a second Socrates to force us to be absolutely clear as to what our words mean! Or is Krishnamurti the modern exponent of his method?

The ethical implications of the spoken word are stressed in the sacred writings of the great world religions. In Buddhism, Right Speech is the third step on the Noble Eightfold Path by which we may attain Nirvana. Right Effort, the sixth step, lists ten evils to avoid; four of these are verbal—lying, slandering, harsh and abusive language, and vain and foolish talk.

Govern the lips
As they were palace doors, the king within.
Tranquil and fair and courteous be all words
Which from that presence win.

Hinduism accords full recognition to the fact that religion covers every aspect of living—speech as well as worship, food as well as prayer. Sri Krishna says in the *Bhagavad Gita*, "Over no organ is control secure until the tongue has been placed under curb. When that is conquered, all else are subdued."

When Mohammed was asked to name the one pervasive principle upholding all virtues, he replied, touching his tongue, "Control the reign of this sense-organ o'er yourself" (Hadis).

The Zoroastrian Dinkard lists Truthful Speech as one of the characteristics of true knowledge.

In Christianity, the Old Testament lays down rules about speech in the 3rd and 9th Commandments. The New Testament abounds in reference to the necessity of "bridling the tongue".

The spoken word plays a large part in church worship. Dr. Sangster defines a sermon as "A manifestation of the Incarnate Word from the Written Word by the Spoken Word". Changes are taking place. Until a few years ago, long sermons were the custom in western churches. But a generation accustomed to television, radio and swift-moving cinemas will not tolerate lengthy, prosy sermons, which are

therefore now tending towards the vivid, story form used by the Christ in His teaching in Palestine. Many thinkers have suggested that religion would gain by a severe rationing of words. It has, of course, its own technical language, which its neophytes must learn. But the theologian too often tries to use words to express the inexpressible. "Our safest eloquence concerning God is silence" (Hooker).

In the Beecher Lectures, Dr. L. P. Jacks stated that the prime essential in a preacher's equipment was, quoting Emerson, "first-hand acquaintance with Deity" and, quoting Carlyle, "knowledge of God otherwise than by hearsay". This brings us to the problem of describing or interpreting to one's fellows a direct religious experience. "He who knows, does not speak. He who speaks, does not know," says the *Tao Te King*. Yet it appears to be the duty of the knower to try to hand on his experience to all who may desire to know, and words are the normal means of communication. The difficulty is that people interpret the same words so differently—this is inevitable because of the conditioning of our minds by environmental and other factors. It has led to the utterances of all religious teachers being misconstrued. Wrote H. P. Blavatsky: "We are oftener victims of words than of facts; that has become a trite saying. The T.S. has been credited with atheism and materialism, because the philosophical system to which many of the members (and the two Founders) owe allegiance, refuses to recognize what is popularly called a 'Personal God'. We have maintained, and shall continue to maintain until our dying day that a being possessing the connotations of the word 'God' doesn't exist anywhere in the Universe, or beyond it—if a beyond were possible. This is the negative side of our knowledge. The positive side can be stated in the words of the Upanishad—'That from which all forms of existence emanate, in which they endure, and into which they return and enter, is

Brahma' . . . Brahma is the Holy of Holies and we can't blaspheme against it by limiting it with our finite conceptions. This is our Deity of the Ineffable and of no-Name".

In stressing the importance of right speech, we do not overlook the fact that thought is more important; first comes the thought, then the word and finally the action. Nor do we fail to note the power of silence. But whereas there is much excellent literature both on our responsibility in the realm of thought and also on the value of silence, so little has been written on the actual spoken word—hence this article.

Since all thoughts and feelings are enwrapt
In words, and are conveyed by them to others,
He who misuses words empsons all;
Let the wise man then guard well all his speech.

Manu-Smrti

MAVIS J. HARDY

Another method of curbing the emotions is to think over what is going to be said before speaking, to put a curb on the tongue. The man who has learned to control his speech has conquered everything, says an ancient eastern law-giver. The person who never speaks a sharp or ill-considered word is well on the way to control emotion. . . . Lastly, the form of the speech, the necessity or the usefulness of its utterance, should be considered. A truth that might help may be changed into a truth that hinders by the way in which it is put. "Never speak what is untrue, never speak what is unpleasant," is a golden rule of speech. All speech should be truthful, sweet and agreeable.

—ANNIE BESANT

SOME LITTLE-KNOWN LETTERS OF THE MASTER KOOT HOOMI

BY KATHERINE A. BEECHEY

IN a recent article in *THE THEOSOPHIST*,¹ entitled "Those Who Have Seen Them," by Georges Meautis, originally published in French in *Le Lotus Bleu*, No. 6, 1954, and translated into English by Greta Eedle, extensive extracts are quoted from a pamphlet, *Some Experiences in India*, by W. T. Brown, B.L., F.T.S., who was one of those who had seen a Master of the Wisdom but for reasons of his own failed to continue in the Theosophical Society, and finally entered the Roman Catholic Church.

In the pamphlet various letters and incidents are given, one of them being the visit of the Master Koot Hoomi to the tent on the *maidan* outside Lahore in which Colonel H. S. Olcott and Mr. W. T. Brown were sleeping on the night of the 19th/20th October, 1883. In describing the incident Mr. Brown refers to the visit of the Master K. H. to him in his own tent, after the Master had visited the Colonel, and describes how the Master had given him (Brown) on that occasion a letter and a silk handkerchief. He says, however, of this letter: "The letter is a private one, and I am not enabled to quote from it at length." There is also a

¹ *THE THEOSOPHIST*, issues of January and February 1956.

footnote to this statement by M. Meautis in his article: "This has not been preserved."

It is interesting to note, however, that the subject matter of the letter is given fully in at least two other places. One is in a further pamphlet entitled *My Life*, by W. T. Brown, a copy of which is at Adyar and was received by Colonel Olcott on 9th December 1885. Another place where the letter is printed under date 28th August 1886, is in a weekly series published in *The Post-Express, Rochester: Supplement*, in August and September 1886, the series being by W. T. Brown under the pseudonym "Carwood Gerald Clarke," and entitled *Scenes in My Life*.¹ The letter reads as follows:

What Damodar told you at Poona is true. We approach nearer and nearer to a person as he goes on preparing himself more and more² for the same. You first saw us in visions, then in *astral forms*, tho' very often not recognized, then in body at a short distance from you. Now you see me in my own physical body (that is to say I would have seen him if I had turned my head.—W.T.B.) so close to you as to enable you to give your countrymen the assurance you are from personal knowledge as sure of our existence as you are of your own. Whatever may happen, remember that you will be watched and rewarded in proportion to your zeal and work for the cause of *Humanity* which the Founders of the Theosophical Society have imposed upon themselves. The handkerchief is left as a token of this visit. Damodar is competent to tell you about the Rawal Pindi member.

K. H.

Another little-known letter, so short as to be described by Mr. Brown as a "memorandum," is to be found both in *Some Experiences in India* and also in the series, *Scenes in My Life*. It was received by Mr. Brown in the "Occult Room" at Adyar in the presence of Madame H. P. Blavatsky and of

¹ Newspaper cuttings preserved in H. P. B. Scrapbook XXIII, Part III, 1884-1887, pp. 540-548, in the Archives at Adyar.

² The words "more and more" occur only in the Scrapbook version.

several other persons, soon after his arrival at Adyar, which was on 1st October 1883. The text is as follows:

Why feel uneasy? Perchance we may yet become friends: I have to thank you for your defence of Esoteric Buddhism. W. T. Brown, B.L., F.T.S.

K. H.

Mr. Brown adds, in *Scenes in My Life*: "Can it be that the Master has seen my defence of Brother Sinnett's book in the Metropolitan Journal?"

There is one more letter written by the Master K. H. printed in Mr. Brown's pamphlet *My Life*, which does not appear to have been published in any of the collections of Letters from the Masters of the Wisdom. This is a letter, though only a "passage" in it is available, which was addressed to Mr. Lane-Fox in August 1884 and received by him in the "Occult Room" at Adyar. At that time the Founders were both travelling in Europe, and Dr. Hartmann, Mr. Lane-Fox and others had been left in charge at Adyar. The passage quoted is as follows:

Yes, you are right in your supposition. We leave each man to exercise his own judgment and manage his affairs as he thinks fit. Every man is the maker of his own Karma and the Master of his own destiny. Every human being has his own trials to get through and his own difficulties to grapple with in this world; and these very trials and difficulties assist his self development by calling his energies into action, and ultimately determine the course of his higher evolution.

K. H.

Mr. Brown, describing its receipt, writes: "There were received on 2nd August 1884, two letters in the well-known writing, one to Dr. Hartmann F.T.S., and Mr. Lane-Fox, F.T.S., jointly, and the other to Mr. Lane-Fox alone. Copies of these letters taken by myself at the time are in my hands. The letter to Dr. H. and Mr. L. F. refers to a dispute which had arisen between Damodar and myself." (This joint letter

is the well-known letter to Dr. Hartmann beginning "Damo-dar has undoubtedly many faults and weaknesses, as others have . . ." which was published as Letter No. 28 in Mr. C. Jinarājadāsa's *Letters from the Masters of the Wisdom*, Series I (4th Ed., p. 71). It is interesting to find here particulars of its receipt, together with the date.)

After leaving Adyar early in January 1885, Mr. Brown travelled through Europe, staying in Freiberg, Germany, during August 1885 in order to finish his book *My Life*, a pamphlet of some sixty-four pages, which he said was "prepared for the writer's acquaintances, especially in Scotland". He had travelled to Italy fully intending to make his way back to India, but, he says, "At Naples I underwent one of the most sudden changes of mind within my experience. Leaving the 'Hotel Bristol' with the full intention of going to India, I changed my mind at the shipping company's office, although the steamer was in port, and determined to remain in Europe." In the year 1886 Mr. Brown was in America helping Mrs. Josephine W. Cables, of the Rochester Branch of the Theosophical Society in her work of editing her journal *The Occult Word*. It was during this period that he wrote letters to the *Religio-Philosophical Journal*, affirming his knowledge of the existence of the Masters of the Wisdom and his belief in Theosophy and refuting the statements of Mr. Wm. Emmette Coleman in the same paper which expressed doubts as to the existence of the Theosophical Mahātmās, though even then he had turned against Madame Blavatsky. It is sad that one whom H. P. B. described in November 1883 in a letter to Mr. A. P. Sinnett¹ somewhat irreverently as "Master's pet" should become the "poor Brown" referred to by Colonel H. S. Olcott in his *Old Diary Leaves*.

KATHERINE A. BEECHY

¹ *Letters of H.P.B. to A. P. Sinnett*, No. XXIX 17 Nov. 1883, p. 68.

REVIEWS

Leader of the Few: The Authorized Biography of Air Chief Marshal the Lord Dowding, G.C.B., G.C.V.O., C.M.G.; Jarrolds, London, 1957; price, 25s.

In memorable words Sir Winston Churchill declared of the victorious outcome of what is now known as the "Battle of Britain," fought in the air in 1940 during the Second World War, that never in history had so much been owed by so many to so few. After Hitler's troops had overrun France and Belgium, and what remained of the British Expeditionary Force had been evacuated from Dunkirk, the German forces prepared for their main assault on the United Kingdom. They realized that the British Isles could not be occupied unless the air defences were first destroyed. Two great air fleets, comprising about 1,200 long-range bombers, 400 dive-bombers, and some 1,100 fighter aircraft, were deployed from Holland to Brittany. With the limited resources then at his disposal, the subject of this biography, Air Chief Marshal Sir Hugh Dowding (as he then was) led the air defences

to triumph and delivered the country from the grim prospect of invasion. This sympathetic biography tells the story of his career as a soldier and airman, and one keenly interested in the technical skills which contributed so largely to victory in one of the decisive battles of the world.

The pilgrimage to Truth is many-sided, and a cloistered virtue is not the sole passport to the discovery of Essential Good. Lord Dowding has come through an intensively active life, with many disappointments and trials. There are many lessons in this story for all who are engaged in public affairs, where so often the ignorance of the multitude and the sometimes invincible blindness of authority combine to make the path of the pioneer one of immeasurable difficulty. On his retirement, an open mind led Lord Dowding to investigate spiritualistic phenomena and then to join the Theosophical Society. As Mr. Basil Collier writes: "Many of the lessons taught by what he came to call the Ancient Wisdom, Dowding had imbibed unconsciously during his long career of

public service," and "he found in the study of Theosophy a wonderful enlargement of the mind and the spirit". He and Lady Dowding (whom he married in 1951, and who had been a student of Theosophy for many years) have made their home in Kent a centre of gracious altruism, not least in the field of animal welfare. Mr. Basil Collier mentions that Lady Dowding's love of animals, her compassion for creatures whom Lord Dowding had come to reckon as the younger brothers and sisters of mankind, gave strength to convictions already entertained by him, and led him also to the practice of vegetarianism. He gave some expression to these convictions recently in a speech delivered in the House of Lords (July 18, 1957) when urging amendment of legislation dealing with animal experimentation. He there said: "All life is one, and all its manifestations with which we have contact are climbing the ladder of evolution. The animals are our younger brothers and sisters, also on the ladder but a few rungs lower down than we are. It is an important part of our responsibilities to help them in their ascent, and not to retard their development by cruel exploitation of their helplessness . . . failure to recognize our responsibilities is the cause of many of the calamities which now beset the nations of the world. We shall

never attain to true peace—the peace of love, and not the uneasy equilibrium of fear—until we recognize the place of animals in the scheme of things, and treat them accordingly."

There will always be some few in the world who are prepared to defend unpopular causes. Lord Dowding occupies an honored place in their ranks, as may readily be seen by the dispassionate reader of this excellent biography. For all those who admire a man with the courage of his convictions, here is the story of one who was a man of action, but one who has also glimpsed the Vision Splendid of the unity of all life.

BASIL P. HOWELL

The Reign of the Spirit, by Dudley G. Gower; Theosophical Publishing House, London; 1957; pp. 32, price 1s. 6d.

This Blavatsky Lecture delivered at the annual Convention of the Theosophical Society in England, 8th June 1957, like many similar lectures throughout the years in which they have been given, furnishes much food for thought.

The author attempts to give an answer to a question submitted to Dr. C. G. Jung by the Chairman of the Guild of Pastoral Psychology in 1939.

"Had Professor Jung any views on what was likely to be the next

step in religious development? Did he, for example, think that there would be a new revelation—as some would phrase it, a new incarnation of the World Teacher, a new collective phantasy? Or was there likely to be a reinterpretation and new appreciation of the esoteric meaning of Christianity—perhaps with the aid of psychology? Or would there be no collective expression, but a period in which each man had to make his own individual contact, and live out his own personal expression?"

The sub-title of the lecture is "A Study of the Individual Approach," and it concentrates on movements that aim at an individual approach such as Theosophy which, "considered apart from every movement that has grown round it . . . surely stands for the reliance of man on the Divinity within himself as soon as he can safely realize it".

Every religion is seen as growing out of those religions that precede it. The revelation factor is generally limited to interpretation; "some illumined individual, contemplating sacred matters, perceives some deeply concealed value, and by placing special emphasis upon this new aspect, comes to be regarded as a religious founder". Even then after the new impetus has been given, "surrounding influences soon commence to flow in, so that bigger and less inconspicuous groups begin to

make their presence felt". The Theosophical Society by "its amazing powers of syncretism, may be the 'corner-stone' and the 'foundation' of the new religion now in process of growth, but it cannot in the nature of things be the sole contributor to it". Mr. Gower therefore attempts to assemble the teachings with reference to religion and kindred subjects, of movements coinciding with the different aspects of the question, namely:

"The Theosophical Society and other societies and groups developing parallel to it; modern psychology, represented by Jung and his school, inasmuch as he has studied deeply the great religious systems of the East and of the West, and has brought to light the value of mythology; and the individual mystics represented by an outstanding modern example, J. Krishnamurti." He feels that in examining these various groups there should be no sense of comparison or competition, for "their tenets will show that each way is complete in itself, amply sufficient to lead the aspirant along his own path to that state of Truth which is pathless".

H. P. Blavatsky, George S. Arundale and others are quoted to show that eventually every man should "become his own guru" or construct his own yoga. But the average man is fearful of coming in touch with his own unconscious, and

the ceremonials of the early churches solved this problem by projecting on to the outside world "age-old symbols" thus insulating the individual against the perils of the soul.

Many works citing both clairvoyant and other research are quoted to show that the Gospels tell the story of the great stages of Initiation through which every soul must pass in its cycle of incarnations, and these are built around the lives of the real Jesus of 100 B.C. and another Jesus who was executed in Jerusalem about A.D. 30.

Krishnamurti, the author shows, does not deny individuality, save that which is created by the limited consciousness, which is the "I". Quoting both from talks given in 1939 and 1955 he shows that Krishnamurti stressed "a living reality, an immortality, an eternity that cannot be described".

With this background in which a brief survey is given of religious history in the immediate past,

Mr. Gower evaluates ceremonial and the use of symbols. "A symbol is born of itself from, as Dr. Arundale puts it, 'the formless regions of the Unspoken Word'... The symbol is a mediator between the conscious and the unconscious, partaking of the compensatory functions of both."

For those who cannot produce an individual symbol, age-old symbols exist in all types of ceremonial, greatly treasured and guarded... as "ancient landmarks".

Likewise "the original content of ceremony," as shown by C. W. Leadbeater, is "the intimate co-operation of man with the divine forces of Nature and the Devas that are their embodiment" and definitely not the "purely personal longing for spiritual security".

In this new region of the Spirit, man will be galvanized into creative activity, inspired according to his particular genius or Ray.

A. P. SITTA DEVII

Compassion in its higher aspects ascends from general kindness, through tenderness in protection and guidance, to the noble heights of passionate sympathy.

—G. S. ARUNDALE

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1957

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Dr. Besant's Birthday

The celebration at Adyar of Dr. Annie Besant's birthday, on 1st October began at 8 o'clock in the morning with a gathering of residents and members in the Headquarters Hall. After the Prayers of the Religions, the President, Mr. N. Sri Ram, spoke of the significance of the day. He said: "It was the custom of Dr. Besant to celebrate her birthday, for it gave her an opportunity of coming into affectionate contact with people who were devoted to her and who wished to express their feelings in some suitable manner. We have kept up this custom, and on this day we try to keep our feelings for her as fresh and fragrant as possible."

Mr. K. Sankara Menon, speaking of Dr. Besant, said that although

there have been many great people in the world, poets, scientists, philosophers and others, they were usually great at one point only. It is very rarely, he said, that there is born into the world a person of such all-round greatness as Dr. Besant; she was able to inspire people at every level wherever she might come into contact with them. She was also a great warrior for Truth, and for righting whatever wrong she might find.

Miss Emma Hunt, Recording Secretary, addressing the gathering, said it was not possible to describe in any words the true inner greatness of Dr. Annie Besant, or to exaggerate her influence on the times in which she lived; by her far-sighted vision and supreme teaching she did much to give a new direction to world thought. By the

sacrifice of her whole life to the cause of the human race she drew people to her and inspired thousands to work for the social and spiritual salvation of mankind. Annie Besant was, in her day, a messenger of the Great Rishis, and this was largely the secret of her magnetism and power. She was indeed like a star shining in the dark firmament of the world.

The President then spoke from his personal knowledge of Dr. Besant and her life. "To have known her in any degree was a very great privilege," he said, "for there was something so fresh and vitalizing about her. Brother Raja has said that she was diamond-like—her many-sidedness came out in her relations with people. If you think of those with whom she worked in intimate comradeship, it is remarkable how different these people were. She worked with each one in very close and trusting intimacy. She had a remarkable understanding, a motherly comprehension which enabled her to receive anyone, great or small, of whatever type or temperament, gifted or not so gifted. She had this extraordinary capacity of being able to work closely and understandingly with people of utterly different types, yet at the same time, while she showed a remarkable comprehension and adaptability, she had a quality of adherence to her own standards which was absolutely

uncompromising where Truth, as she saw it, beckoned to her. There was about her a certain crystalline strength. She was characterized by a most exquisite pliability and the firmness of a rock, by sympathy and rectitude. These might seem to us antitheses. We are either on one side or the other; either we can be sympathetic or we can be firm, that is, either weak or rigid and unyielding. But the ideal is surely a blend of both, which does not lose the quality of either. Dr. Besant showed something of this remarkable blending of what we would call opposites."

The meeting ended with the offering of flowers before the statue of Dr. Besant in the Hall and in her rooms upstairs.

The Besant Birthday celebration by the Olcott Memorial School children began with an early morning procession past Headquarters to the shrine of Dr. Besant in the Garden of Remembrance. Later in the morning, Mr. K. Sankara Menon presided over and addressed a meeting held in the school grounds where a display was given by the pupils. At 11 o'clock, the children, numbering about 700, were given a dinner by the Society, the meal being served to them in the premises of the Bhojanasala, the Indian restaurant on the Society's compound.

As part of the Dr. Besant Birthday commemoration, a gift distribution

of clothes (dhoties and sarees) to workers on the estate was made on the evening of 30th September. The employees received the clothes from the President at the Adyar Theatre. Srimati Bhagirathi Sri Ram assisted the President; the Treasurer, Recording Secretary, heads of Departments and many residents were present for the occasion.

Roof Talk

On Friday, 4th October, the President gave a Roof talk in the evening which was attended by members and residents at Adyar. It was a happy occasion and provided an opportunity for the President to meet and talk informally with those present. He spoke of his recent travels in Europe which covered a period of two and a half months, and recounted certain incidents which he dealt with in a delightfully humorous way.

The School of the Wisdom

The 1957-58, the ninth session of the School of the Wisdom, commenced on 2nd October with an inaugural address by the President, Mr. N. Sri Ram. As is usual on occasions of the opening of the School, members of the Society, in addition to the students, were invited and there were 65 present. The function was held in the Reception room of the School at Blavatsky Bungalow, with its

quiet dignity and fine atmosphere. Following the President's address, tea was served on the balcony of the Bungalow, enabling all present to become acquainted with the students and the place in which the studies are conducted.

The School has sixteen students this session representing the following countries: England, U. S. A., Turkey, Pakistan, India, Rhodesia, Singapore, Australia and New Zealand.

Mr. N. Sri Ram, the Principal of the School, opened the study sessions with some outstanding talks on the Absolute, Manifestation and Creation; the students took these subjects for discussion during the second period. Afternoon sessions include Lodge Work (Administration, Lectures, Study Classes, Publicity, Library, etc.); talks on special subjects; talks by Department heads and visits to Departments; and a Speakers' Training Class conducted by Miss Emma Hunt, Director of Studies.

Public lectures under the auspices of the School are given weekly in the Headquarters Hall. The opening lecture of this series was "The Law of the Spirit" by Mr. M. Subramaniam, M.A.

The Adyar Lodge

The Adyar Lodge, chartered 28th January, 1897, has this year been celebrating its Diamond Jubilee.

Situated in the International Headquarters, and partaking of its activities, the Lodge holds a unique place in the Society. It alone, among the 1,366 Lodges of the Society, has the inestimable privilege of holding its meetings in the Headquarters Hall made sacred by many memories.

Though narrowed, in the main, within the confines of the estate, the Lodge is yet large enough to embrace the world. Its present membership of 103 is representative of our National Societies and Federations throughout the world. The members act as liaison officers between their countries and the Adyar Lodge.

The names of some of our Society's illustrious leaders, who have been closely associated with the life of the Adyar Lodge, appear on the list of honorary members; among these are Dr. Annie Besant, who gave the opening address each year when she was in residence, Mr. C. W. Leadbeater, Dr. George S. Arundale, for a period an active President of the Lodge, Mr. C. Jinārājādasā, who lectured frequently, giving lantern lectures of his world travels, Srimati Rukmini Devi, who has helped the Lodge in her own unique way, and our present President, Mr. N. Sri Ram, who has been associated with the work of the Lodge for almost half a century.

Mr. M. V. Gopalakrishnan, Lodge President during the Jubilee year, in a report written for the Supplement, states: "In celebrating its Diamond Jubilee, members whose residence in Adyar had been of many years' duration, gave reminiscences of the Adyar of earlier days, vividly recalling to mind the leaders whose physical presence has blessed our work and our Headquarters. Srimati Rukmini Devi, in opening the celebrations in January, reminded us that Adyar and the Adyar Lodge have always been one, and that over both brooded the spirit of Theosophy, the vision of the Master, the ideal of a clean and pure life, and the spirit of sacrifice. Srimati Bhagirathi Sri Ram and Mr. K. Sankara Menon gave many interesting incidents of the days of our second President, Dr. Annie Besant. Brothers N. Swaminathan and P. S. Krishnaswami dwelt on the days of early educational movements launched from Adyar. Professor R. Srinivasan paid tribute to the uniqueness of Adyar and the blessing to be received therefrom. Mrs. Adeltaa Siitaa Devii brought back "War Years in Adyar" when the then President, Dr. George S. Arundale, had keyed the whole of Adyar into sympathetic vibration and helpfulness to a war-torn world.

"The Celebration was completed by an At Home under the Banyan Tree on Sunday, 23rd June, at

which our Brother, the International President, was our honored guest. Purposely we put the word 'Brother' before that of 'President,' because Brother Sri Ram has been throughout this century an active member of the Adyar Lodge.

"In a message to the Lodge at the inauguration of our Celebration in January, 1957, the President points the way, as Presidents have done before him, to the Ideal Lodge which, if we can fulfil his vision, will make of the Adyar Lodge a truly dynamic heart among the Theosophical Lodges and Centres throughout the world."

Pakistan

The Karachi Lodge of the Theosophical Society, chartered 21st December, 1896, is this year celebrating its Diamond Jubilee.

On 1st August a large public gathering was held to honor the memory of Mr. Jamshed Nusserwanji who had been the Mayor of the City for twelve years and the President of the Karachi Lodge for a very long period. The Minister of Finance, Syed Amjad Ali, who presided over the meeting, when paying a tribute to Mr. Nusserwanji, said that no one would ever forget his devotion to the cause of the City and added that the best way to pay homage to him and to perpetuate his memory was to emulate his simple and honest way of life.

Mrs. Gool Minwalla, President of the Karachi Lodge, spoke with deep feeling about the void that Brother Jamshed had left behind him in different aspects of the City life. She said that he had achieved a great deal in his work, but he himself was greater than his achievements.

The Karachi Lodge is erecting a Jamshed Memorial Building, to be opened shortly, in which to carry out its work and for the purpose also of service to the City. Mr. N. Sri Ram has sent the following message to the Lodge:

"I have great pleasure in congratulating the members of the Karachi Lodge of the Theosophical Society on the completion of fifty years of sustained activity by the Lodge. I myself had the privilege of knowing personally and well some of those stalwarts of the Lodge, such as our Brother Jamshed Nusserwanji, to whose devoted labors and self-sacrifice the Lodge owes its present strength, and prospects for the future.

"It is devoutly to be hoped that in the years to come the Lodge, which has already made for itself a name among the various institutions of Karachi as a centre of Brotherhood and friendly understanding among all classes, religions and races, will continue to radiate that influence, so very much needed in the world at present. Where there

is true Brotherhood, which means a realization that each man's welfare is as important as his neighbor's, all problems shrink, if not vanish.

"The Theosophical Society has only one truth which all its members have to accept, and that is the truth of universal Brotherhood. For though Theosophy is a Wisdom which is based on Truth, that Wisdom and Truth are attained only by an understanding that is prepared for it, pacified, made adaptable and co-operative for every good and noble purpose by a pure and practical Brotherhood.

"May the Karachi Lodge stand as a tower of peace and a beacon-light that casts its rays, deep and wide, amidst the discords, confusion and turbulence of our times."

Colombia

Señorita Corina Martínez Sanders, General Secretary of the Theosophical Society in Colombia, reports that during the year ending 30th September, 1957, work in the Lodges has been carried on enthusiastically. Attendance at meetings has been regular and members show interest in the studies which are conducted methodically.

At present there are 14 Lodges in Colombia, with 135 members. A new Lodge, "Spinoza," was formed during the year in the city of Bogotá, and Lodge "Ecos de Oriente,"

founded in Manizales some years ago, has been transferred to Bogotá, where most of its members reside. Lodge "Blavatsky" has recently revived its activities. With these Lodges there are now five active Lodges in Bogotá, each working in different districts and meeting on different days in order to offer greater opportunities of interchange of studies for the members in that city.

During the year four pamphlets in the series *Colección Teosófica* were published as follows:

1. Translations of lectures "The Search for Happiness" and "The Destiny of Man" given in Colombia by the President, Mr. N. Sri Ram, in 1956.

2. Translations of lectures "The World in Transition" and "Responsibilities of Members of the Theosophical Society" given in Colombia by the President, Mr. N. Sri Ram, in 1956.

3. Translation of Mr. Geoffrey Hodson's booklet "The Spiritual Significance of Motherhood".

4. Translations of lectures by Dr. Annie Besant, on the theme "God and Man," not previously published in Spanish.

The advice of the President, Mr. N. Sri Ram, to endeavor to lead the Theosophical life and thus improve the quality of the membership, even if the quantity remains stationary, has been given special attention by the members.

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	Miss Helen V. Zahara	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Gösta Lindström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Sandra Chase	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Teosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filipponio	Corso Trieste 88, Rome	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	<i>Revista Teosófica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mr. I. G. Mifford-Barborton	P.O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, G.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 Lai	No. 102, 49th Street, Rangoon	..
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V., Norway	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt *	Mr. Zaki Awad	President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>

* No Section; Lodge only.

1919	Canada	..	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	..	<i>The Canadian Theosophist.</i>
1920	Argentina	..	Señor Nazareno E. Rimini..	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina.</i>
1920	Chile	..	Señor Ricardo Mitchell A.-P.	Casilla 3603, Santiago	..	<i>Fraternidad.</i>
1920	Brazil	..	Tenente Armando Sales ..	Rua Anita Garibaldi 29, 11° andar, Sao Paulo..	..	<i>O Teosofista.</i>
1921	Bulgaria	..	..	..	..	..
1921	Iceland	..	Mr. Sigvaldi Hjálmarsson ..	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..	..
1921	Portugal	..	Mr. Félix Bermudes ..	Rua Passos Manoel 20, Lisbon	..	<i>Ostris.</i>
1922	Wales	..	Miss E. Claudia Owen ..	10 Park Place, Cardiff	..	<i>Theosophical News and Notes.</i>
1923	Poland	..	..	..	..	..
1925	Uruguay	..	Señor Anibal Lissardy ..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	..	Señora Esperanza C. Hopgood ..	Box 8774, Fernandez Juncos, Santurce, San Juan	..	<i>Heraldo Teosófico.</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	..	Mr. Timos Vratsanos ..	Patission 204, Athens (8)	..	<i>Theosophikon Delion.</i>
1929	Central America	..	Señor José Joaquín Ulloa ..	P.O. Box 797, San José, Costa Rica	..	..
1929	Paraguay	..	..	..	..	..
1929	Peru	..	..	..	..	..
1933	Philippines	..	Mr. D. C. Argente ..	Corner Iba and P. Florentino Sts., Quezon City ..	..	<i>The Lotus.</i>
1937	Colombia	..	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	..	<i>Revista Teosófica; Boletín.</i>
1947	East Africa	..	Mr. Vallabhdas H. Kapadia ..	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1948	Pakistan *	..	Mrs. Gool K. Minwalla ..	Noonan Road, Karachi 3	..	<i>Theosophy in Pakistan.</i>
1948	Malaya and Singapore †	..	..	..	..	..
1949	Northern Ireland †	..	Dr. C. H. Yeang ..	88 China St., Penang	..	<i>Theosophical News.</i>
1950	State of Israel *	..	Dr. Hugh Shearman ..	18 Brookhill Ave., Belfast	..	<i>Theosophical News and Notes.</i>
1951	Japan	..	Mr. Hans Zeuger ..	P.O. Box 1264, Jerusalem	..	<i>Theosophie in Israel</i>
1952	Viet-Nam	..	Mr. Pham-Ngoc-Da ..	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	..	..
1953	Venezuela	..	Señor Pablo Bonilla T. ..	Apartado 2907, Caracas	..	<i>Dao Hoc.</i>
1956	West Africa †	..	Mr. K. Brakatu Ateko ..	P.O. Box 720, Accra, Ghana	..	..
	Presidential Agency.	..	† Federation.	..	..	..

* Presidential Agency.

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

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Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

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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".

THE newspapers have been full, during the last few weeks, of the extraordinary achievement of "Soviet Science"

What doth it
profit . . . ?

—does Science in any true sense lend itself to such political adjectives?—in sending up a second satellite, bigger than the first, with all kinds of instruments in it and a living dog (of the Samoyed breed, known for its intelligence, dependability and protection of children). The event is described even by Western scientists as "incredible," "fantastic," and so on.

But pausing to assess its real significance, one is inclined to ask: Of what good, meaning thereby the real good of humanity? Suppose Soviet Science or any other Science even sends a rocket to the moon, a feat which is apparently expected, the same question could still be asked with regard to this further achievement. The heartlessness displayed in subjecting a poor dog to so violent an experiment, to conditions so utterly contrary to what Nature had designed for it in its proper habitat—feeding it artificially with a tube, rigging it up with instruments to measure heart-beat, etc.—is proof in

itself that the day to day advance of humanity in technology does not by itself prevent its utter degradation in other far more vital respects.

How true are H.P.B.'s words, written about 1888, that the present is a time of "material increase and spiritual decrease," making up a thoroughly unbalanced development. A person who can blow a little dog out of a rocket's mouth, leaving it to a desolate fate in earth's outer space, is capable of doing the same, when circumstances arise, with a fellow human being. However much we may think we can compartmentalize our sensibilities, assigning a certain type of feeling to animals in general and a different one to human beings, further subdividing these categories, the poison of inhumanity, when introduced into one type of relationship, will inevitably contaminate all of them. Our inhumanity towards animals in general has already extended to prisoners of war and political suspects, and will presently invade, if we do not wake up to these enormities, even our normal human relationships.

The idea that in the name of Science anything we may do is justified, an extraordinary fetish, conceals a dangerous lack of the one thing essential to prevent mankind from turning into a race of monsters with brains like electronic machines, capable of swift operation, but otherwise barren and empty of what makes life human in the real sense. It is the plain as well as the occult truth that mankind can never be better off for knowledge gained by morally indefensible methods. There are many things in heaven and earth which man is meant to discover, not only dream of, but the knowledge of which can never dawn on a mind that has lost its spiritual sensibilities, however sharp it may be for probings into the mysteries of physical material nature.

* * * *

Among the many extraordinary developments of modern times, not the least interesting is that of modern architecture, which, while it cannot stand comparison, for true proportion or for chaste dignity and purity, with the best edifices of classical times, is nevertheless undoubtedly breaking new ground and showing already new vistas embodying concepts hitherto not possible of translation into brick or stone. Too often the architect of these days does not aim at beauty but seeks rather to create a structure that will be functionally satisfactory and sound. Nevertheless there are a number of modern creations which do show an unusual beauty, though not along lines hitherto conventional for architecture.

An account in the U.S.A. weekly magazine *Time* (November 11, 1957) of Rome's latest sensation in building, a Palace of Sports constructed by the Italian engineer Pier Luigi Nervi, mentions the extremely interesting fact that while it has impressed both the spectators and art critics as "a masterpiece of creative genius," the architect himself, "one of the world's most renowned architects," according to the American Academy of Arts and Letters, professed to have had no aesthetic scheme in mind; he had "merely worked out an orderly system for transmitting the flow of the great dome-stress along the most logical and economic lines". His own aim was stated in these words: "Beauty does not come from decorative effects but from structural coherence . . . in the absence of good taste, economy is the best incentive for art."

If we understand economy not as mere limitation of expenditure but as implying the most economical use of both material and action, getting full value for both in quality and effect, one can see the truth in his statement. There is surely such a principle in the mathematics of Nature, constantly giving rise to the production of most artistic forms and effects. This particular architect works mainly with concrete, which

he calls "stone in motion," as it lends itself to being shaped in all kinds of ways not possible with material like granite or marble, without colossal expenditure of time and labor.

If art is understood in terms of motion, surely that motion is most beautiful which, while it sufficiently expresses its thesis, yet observes the principle of economy in expenditure of energy, so that there is no movement which does not either enhance or lend itself to the significance of what is being achieved. The best form of speech or writing is obviously that which includes no superfluous word. It is noteworthy that though Nature is so obviously functional in her ways, she achieves a beauty which is all unconscious, and which makes us realize that beauty and utility (or practicality) are not two contrasting principles, but actually two sides of one and the same achievement.

Even up to the early days of this century, many of the articles of common use in Indian homes, even of the poorest class, were articles of real beauty though of very little cost. The pots and utensils were all of earthenware or copper but beautifully shaped, though according to traditional ideas. But the times have changed, and the incursion of extraneous influences and new ideas have brought about a confusion of the old instincts which while they were relatively fixed, maintained a standard of taste and culture unfortunately not much in evidence at present.

There is a trend in countries like the United States, where there is a constantly advancing technique in almost every field, towards making the articles of daily use in modern life not only as convenient for their purposes as possible, but also aesthetically satisfying. In his vision of the beginnings of the Sixth Root Race, Bishop C. W. Leadbeater describes how every article in use, including the homes and their furniture, is an article fashioned with a sense of craftsmanship and beauty.

* * * *

The World Vegetarian Congress has been holding its Conferences in India this year, and for this purpose has visited the cities of Bombay, Delhi, Varanasi, Patna, Calcutta and Madras. Although there are many large communities in India, who have been vegetarian for generations, even thousands of years, the bulk of the population, contrary to impressions that one comes across sometimes in Western countries, is by no means in that category, and there is as much need here as in any other land for such propaganda as that of the Vegetarian Congress.

It is a noteworthy fact that the noblest men that have lived on earth, the choicest spirits that have worn human form, displaying a sensibility far beyond those of common humanity, some of the master-minds of literature and art, not to speak of philosophy, have elected to base their lives on the principle of harmlessness to man and animals. The carrying out of this principle includes, among other things, the eschewal of all food obtained by slaughter. That man can sustain himself in health and even attain supreme fitness by food not obtained by killing animals is a fact which rests on so much evidence that he who looks for it can find it.

It is gravely doubtful, to say the least, whether the thesis that man is an omnivorous animal, supported by reference to his past, can apply equally to his future. He is not meant to have the strength of a tiger nor the energy of a greyhound. Passing from animal to man, Nature moves into a different sphere, where the aim of evolution is the evolution of sensibility, of balance and harmony, and of an intelligence which while pliable to the last degree, can yet soar into the empyrean of a limitless spiritual sky, using the earth but as a resting ground.

While the Theosophical Society inculcates the truth of the oneness of life, which is the basic truth of Theosophy, and thus reaches the spiritual depths of every principle of ethics,

such organizations as the World Vegetarian Congress and the various humanitarian societies, including the Theosophical Order of Service, have their own part to play in the application of these principles. The attempt has to be made from every possible side to turn humanity to a better way of life, cleaner, calmer, less predatory, than the way of the world at present.

* * * *

There is a brief account in the Supplement to this issue of my visit to Karachi. I was very glad to visit the city of Brother Jamshed Nusserwanji and inaugurate the new building for the Karachi Theosophical Lodge. The building is named Jamshed Memorial Building after Brother Jamshed Nusserwanji, who was and is so much loved and respected there, and for many, many years, until his passing in 1952, was the leading Theosophist of Karachi. He used to come every evening to the Lodge, either to take part in a meeting or just to give his support to what was going on and meet friends. He was associated with the life of Karachi and its development in so many ways, as its Mayor for some fourteen years, as a business man with many interests, and as a humanitarian worker for every good cause, that it might be thought the Karachi Lodge of the Society was only one of his activities. But he made no distinction between his work, public and private, and his Theosophy.

There was occasion also during my visit to discuss with Mrs. Gool Minwalla, the Presidential Agent, and a number of other workers, how best Theosophy could be propagated in Pakistan. I laid stress in my speech on November 17th on the fact that Theosophy is more a way of life than a doctrine, but a way based on Truth, which is independent of belief.

N. SRI RAM

ANNUAL CONVENTIONS : THEIR PURPOSE ¹

BY SIDNEY A. COOK

CONVENTION is an important event in the annual progress of the Theosophical Society. We gather to review and to evaluate, to consider together and plan for the future. The programme says that we shall listen to reports, that of the National President and from others on special areas of the work. We study and exchange points of view as we evolve new plans. The occasion forges again links of friendship. For many, Convention is the high point of the Theosophical year. It can be and often is a great event for the Society. As individuals we find it stimulating to our search for truth and understanding. Think of the astounding national life of the United States in which we all share. Our immediate world, and national life, is sometimes condemned as forcing everyone into its pattern. True, it is not a pattern of poverty and degradation and grinding toil of factory and home as of fifty years ago. But there is a corporate pattern of competitive business, big and less big; a union pattern of labor in which it is not easy for the individual to be heard or to be different; a cultural uniformity in home and social life, aided by like home facilities and equipment.

I do not see this as all detrimental as is often claimed, for I see also the emergence of leisure and of useful freedom

¹ A talk given at the 1957 Convention at Wheaton.

for those who would make it such. Out of current industrial planning, the four-day work week becomes inevitable. And out of this freedom and leisure will come a search by some, as search has come to ourselves, for knowledge and understanding. Paralleling this accelerated industrial development, must come a development of the Society and its work.

Man with all his thriving physical environment is having his thoughts turned by science to the vast spaces of the universe and the vast spaces within the atom. Science does not tell him his relationship to this vastness. But he wants to know. He senses that what governs this vastness governs him as well, and what moves within it moves also within himself. The transcendence, the fact that there is something infinitely greater than himself, is crystal clear to him, but the immanence of that something is also tentatively felt, and man seeks to know more of the universal to which he is dimly sensing himself to be related.

Power is not lost when stored within the atom, and there is a divine immanence in man's heart that provides the power to understand his outer limitations. There are growing signs of this.

If in the mass processes of the times man gives up some of his individuality and freedom, these are but the discarding of outer freedoms. He is also gaining new freedom to find himself, and some will seek in order to find. I once heard Robert Frost, the poet, say that some freedom must be given up in order to attain a new and greater freedom, and so on step by step, level by level.

Amid the growing intensity of nationalism, do we not sense a dawning internationalism; a sense of the universal coming into expression; an undercurrent of unity; an overshadowing sense of human brotherhood?

Brotherhood is the term we use but we are actually witnessing its increasing adoption in principle, a theme in

international policy and in human economic relationships. This does not mean that there is understanding of the spiritual basis of human brotherhood as conceived by the Theosophist. Nor does it mean that everywhere all men sense it. But as an emergent principle, men are finding it necessary to apply it. The deeper understanding will inevitably also emerge in the course of time.

In all of this vast movement and change, our Conventions now meet, and will meet. They can have no other dedication but that through them, and the planning and the work done there, man may come nearer to finding what he is, his own divine potential, the immanence in all his relationships, his collective brotherhood.

With that as our purpose, our direction is sound and there will be blessings on our gathering together.

* * * *

What does Convention mean to us? Meetings, business, instruction, inspiration, new courage, fellowship, brotherhood—all of these and of them all, brotherhood the greatest.

I remember an occasion when a new and inexperienced group of members in another country wrote to Brother Jinarājadāsa at Adyar, asking for a very considerable sum of money to build a rather elaborate Lodge hall. In discussing the appeal with me, Brother Jinarājadāsa remarked that even if such a sum were available, the group had not yet created "a fund of Karma" to justify the easy good fortune they were seeking.

What we do at our Conventions is to reinforce our foundations, building a fund of Karma. For the devotion and the work of so many members for so long a time will bring their inevitable Karma to the Theosophical Society.

Let us not have little views. Let us think expansively of our work, still keeping our sense of balance, for we build only as we think. This is true not only of our thoughts regarding

our work and our plans for the work. It is true of our thoughts of each other. Let us not have little views as to our brothers, for little views make our brotherhood less. If we think of our brothers as less than they really are, we lessen ourselves. In a recent book there is a comment to the effect that if one sees the lower in man to the exclusion of the angel in him, it is not because one is honest or brave. It is simply because there is lack of vision to see the whole human being.

To see our brothers as less than they are reduces us. To know them, we must know ourselves. Only when we have found something of the real in ourselves shall we recognize it, often equally hidden, elsewhere. Our search for the real can be fruitful only as we strive to see it in others no less than to find it within ourselves. When we discover the God, the Master, within we shall find Him no less in others. The converse is equally true.

I sometimes think that it would be well on an appropriate occasion to take Brotherhood as a theme for a Convention, or preferably a Summer School, and to develop it, probing deeply beyond the mere concept or idea. We would find that the friendliness and goodwill that we strive to show towards all men could be deepened far beyond the mere mental affirmation. We might make a real discovery about brotherhood, perhaps achieving in the atmosphere and generosity of thought of a Summer School or a Convention, a very wonderful and augmented knowledge of what unity is.

I am sure we touch the fringe of that unity in a Convention of the Society. Convention accomplishes between us all some closer rapport. We cannot return home untouched by it. Whether we have learned a new application to the work, or found a new friend, or permitted a new value from Theosophy to enter our lives, whatever it may be, there has been one overshadowing influence, a brotherhood influence.

I suppose we all sometimes have the Elder Brethren in mind. Perhaps we often think of Them; perhaps consciously and regularly call Them to mind. But at Convention, meeting as brothers, aspiring together to be ever better servants of the Great Work, our thoughts must often turn to Them.

What are They to us? They may be great personages who have marvellously achieved far ahead of us. They may be to us near or far in space and time, but an ever-present inspiration; or we may think of Them as in due time to be really known. All of these are right views of the Elder Brethren.

But first to know ourselves and our brothers. Holding our brothers in our hearts we shall presently find the Master there also. We may have difficulty in recognizing Him. Yet He is there too if we but think of our brother in terms large enough to include Him.

Let us not think in little terms of so great a work as we have undertaken, so great an ideal as we strive to serve, so strong a bond of brotherhood, all basic to the welfare of mankind.

SIDNEY A. COOK

The object which a Buddhist or Advaiti Yogi sets before himself is the realization of the oneness of existence and the practice of morality is the most powerful means to that end. . . . The principal obstacle to the realization of this oneness is the inborn habit of man always placing himself at the centre of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This . . . on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the Grand Problem.

—THE THEOSOPHIST, November, 1883

EVOLUTION AND UNITY¹

By N. SRI RAM

IN Theosophy the view which is taken with regard to almost everything that is studied is the evolutionary view, but evolution from its standpoint is something far more inclusive and significant than what is called evolution by modern Science. It includes matter, life in every form, consciousness or intellect, and what we call the Spirit. According to Occultism, even matter evolves. Consider any substance, the earth, the various chemical elements, the atom and even the constitution of the atom—all are evolving. If the very texture of matter and its properties are changing, if there is a living fire, an energy, deep within its bowels transforming it into a medium of sensitiveness and expression that at present we cannot imagine, then here is a fact which changes for us the very basis of things. Evolution means change, and change implies fluidity, and such fluidity, plasticity and flow are characteristic of life. The very nature of life is to evolve, expand, move out in ever new directions, unfold various hidden potentialities which, so far as we can judge, is an inexhaustible store. H.P.B. speaks of motion as "the abstract Deity," absolute at the highest point, mechanical at lower levels. It is the primary fact about everything in manifestation. It is motion not in the sense of a movement from one point in space to another, but in the sense of a constant

¹ A talk to the School of the Wisdom, given on 31st October 1957.

process of change and advancement. Among modern philosophers, Bergson was an eloquent exponent of the view that life is a constant movement through matter and form.

We may talk of the evolution of matter, but we have to remember that there is life in matter of every grade and sort; there is no speck of matter, no particle of dust, devoid of life, though life there exists in a deeply involved and veiled condition. This truth has been put in the words that "Life sleeps in the mineral, dreams in the plant, is beginning to be awake in the animal, and it is fully awake and aware of itself in man". The view that life is everywhere, everything is in motion, and nothing is dead, inert or static, is supported by the fact revealed to us by Science—also revealed by Occultism in other terms—that the atom is really a system of balanced forces, electrical in nature, and holding enormous quantities of power. This view did not obtain in H.P.B.'s time. How strange that the earth, which looks so peaceful normally, permitting use in so many ways, consists of particles each of which conceals tremendous forces which can annihilate huge populations, lay low vast edifices of matter.

In fact, the action of life is electrical at all its levels. We, whatever the word "we" might mean, are living in an ocean of electricity. This view, which was actually propounded by H.P.B., would have been scouted in the last century as nonsense, as just a fancy. Now we can understand that nothing is inert, except seemingly. At least one cannot deny that there can be some sort of evolution in matter of various grades, as well as in the various forms we call living.

Along with life there is consciousness. It is a question to be carefully considered, whether there is such a thing as life apart from consciousness. We say there is life in a particular form or in a little cell, because it is sensitive, it gives some sort of a response, it is capable of action. If there is sensitiveness, the possibility of a response to an impact, that

is of the essence of consciousness. This is in accordance with the ancient view, that in the beginning was Mind, and the movement of whatever existed was the beginning of life. When we think of life in a particular form, of a certain species, it is really a continuous and co-ordinated flow, at each moment a state of sensitivity and action, every individualized life a stream of action either conscious or with intelligence innate in it. If there is a connection between mind and matter as indicated in this view, then, corresponding to whatever the mind may achieve, there must be possibilities answering them in matter.

In *A Study in Consciousness*, Dr. Annie Besant speaks of the identity between life and consciousness; she says that when life is turned outwards towards the multiplicity it is consciousness; when consciousness is turned inwards towards the unity it is life. The motion outwards, the action on what is external, is a movement of life that carries consciousness within itself, but only when this movement is brought to a stop, then there arises by a reflection of the rays of consciousness, as it were, from the point of stoppage a consciousness separated from life. In the earlier stages of the plant and animal kingdoms, consciousness does not function separately from life; things move by instinct. The plant and the animal live their lives, and that living comprises various forms of action which are intelligent, but not consciously so.

A bird is conscious, but does not have the type of consciousness that is in ourselves. Its intelligence is one with the movements which make up its life. But in the human stage consciousness or mind becomes separate from action. I have a mind which can examine the life-process in things, forms judgments on all things within its purview and can also fly off the ground, indulge in various imaginations or fantasies. It is further a mind that can understand itself. This means that, instead of consciousness being held within the limitations of

a certain form, locked up in it, it externalizes itself, and from that vantage point it looks upon and studies the movements of life and even gets the very feel of those movements. The freedom thus gained by the mind gives rise to various capacities which do not show themselves when it is wrapped up in life, which in Nature follows a limited, precise course. I can imagine all kinds of things which do not happen, can invent various terms bracketing a variety of ideas, suggest different relationships between things, speak in various ways; evidently my consciousness has extended enormously beyond those processes of life within which it was confined before the human stage was reached. This externalization of consciousness, its ability to detach itself, to look upon its own movements by, as it were, bending back on itself gives rise to consciousness of self. In the animal or bird there is only consciousness; the animal is conscious of the object it confronts. It may or may not see colors, but it sees the world external to itself. But it is not able to turn its consciousness upon itself and look into itself; it lacks self-consciousness, which is the birth-mark of humanity.

This separation between consciousness and life gives rise to disharmony. What is thought is one thing, what obtains is another; but this disharmony does not go on for ever. Eventually there is a union between what is and what we think, when thought subsides into pure awareness dissolving its many illusions. The consciousness, retaining its powers of thought, is able to free itself from its reactions and act from within intuitively. Then instead of the instinct of the earlier stages, there comes into being an inner or spiritual intuition, and the consciousness becomes again one with life and Truth.

What we call consciousness is really a link between Spirit and matter; it arises out of that condition of polarity. At first it develops in connection with matter, as it is turned towards

external, material things; it works on the basis of the differences which exist in the field of matter. So long as it is attracted to matter, is under the stress of its gravity, drawn towards the field of differences, the Spirit is left out of action and is therefore asleep or inactive. But later this consciousness or mind frees itself to some extent from the pull of matter, and becomes a medium for the action of the Spirit. Instead of being self-willed and positive, acting partially, it becomes beautifully negative. The Spirit is able to use that consciousness or mind for the expression of its nature, for the implementation of its purpose.

When we say "Spirit" it is not an entity having a certain form at the other end of things; the Spirit is formless and unconditioned; therefore we cannot really imagine it. What we term Spirit is manifested only in the nature of that Spirit, which we can know to some extent. There is a certain nature, a mode of action, certain qualities, which reflect the Spirit, and the Spirit exists for us only in that reflection. Nobody can see God except in the form of some action, some type of beauty or some intelligence.

If we regard life as flowing from one pole to the other, it flows down not all at once but in a series of outpourings. There is a certain state or reality which we call the Spirit, and then there is an outflow of action of three different sorts from that state of being, corresponding respectively to matter, consciousness and what flowers out of this consciousness, and these are called the Three Outpourings. The Second and the Third of these blend with each other, the Second constituting the soul of each thing into which it enters, and the soul becoming a vesture for the Spirit which manifests itself through the Third. All these three streams may be regarded as expressing three aspects of the Deity, which together make a Unity. The Outpourings may be three but the Source or Origin is one, and each prepares the field or acts as a vesture

for the next. There is a preparation of the field which is matter in its original state, before there is the breathing of life into it, producing the various living forms; and then there is the stream which constitutes man who can consciously rise above every form which he uses. The First Outpouring comes from the aspect of the Universal Mind, *Mahat*, as it is called in Samskrit; it saturates the previous root-matter, the potentially objective field, with its own nature; the Second from an aspect which corresponds to *Buddhi* or the sensitive spiritual soul in man; the Third from the highest aspect, the reproduction of which in man is the *Ātman*, a word that has an unimaginable meaning. The process of evolution is carried on through these Outpourings, which come from a lofty Source and seem to flow on endlessly, interblended.

All evolution being fundamentally the evolution of life, even the evolution of matter and all material substances is in reality the evolution of life. But when we speak of human evolution, it is mainly the evolution of that aspect of his nature which is termed *Manas*. There is a process of evolution in man similar to that in animals and in plants; but it is the evolution of *Manas* which is characteristic of the human stage. When we approach what we call the superhuman state, it is the evolution of *Manas* in its superlative aspect, namely *Manas* irradiated with *Buddhi*. We have not come to the apex of the evolution of the mind; it has to go on even in the superhuman stage but there it is the evolution of *Manas* along with *Buddhi*, which is the spiritual soul or the spiritual intuition. At a still higher stage it becomes the evolution of *Manas* plus *Buddhi* plus *Ātma*. Of course these are terms and distinctions to be thought over and understood for oneself.

The unfoldment of these higher aspects, of the spiritual nature, lifts one to the realm of unity. When the buddhic consciousness begins to be active in an individual, he feels a sense of unity with all other lives, with all other things. This

unity is very real, not something just imagined. The experience of the unity is the rightest—if I may use a Carlylean form of speech—experience which it is possible for one to have. The consciousness of all of us consists of so many movements; it has various emotions; it forms and is made up of so many different images. The consciousness, as it is basically, is modified in all these ways. The basic consciousness is like water in a lake, calm and smooth, but the water does not always remain in that state. It is all the time being thrown up into waves of various configurations, by all kinds of agitations and activity, and these are the modifications of mind or consciousness, constantly changing. The modifications in you are different from the modifications in me. But suppose we go under the modifications to the calm, smooth surface; that state of consciousness is the same in all, the same all the time under the superficial changes. This is a truth which can be experienced for oneself, and it is experienced in the state of yoga, which Patanjali calls “the cessation of the modifications of the mind,” which it is on its negative side.

The mind is active, it throws up various images, moves from one condition to another, and this is taking place all the time. Is it possible to bring these modifications to an end, so that the mind is in a state of perfect stillness, like the calm waters of a lake enclosed by mountains and therefore not exposed to the winds? It is possible, and when there is that serenity under all circumstances, one is established in yoga. When the mind is like a calm lake, it merely reflects the things that are around it; it is aware of them without being disturbed. Assume that I am in a state of yoga—it is only an assumption—am I aware that there are these walls, the roof, the benches, the people in this room, and what they are doing? Yes, but it is an awareness which causes no disturbance in me. I am aware in the same way in which a mirror reflects the things in front of it. I may be aware even

of the thoughts and feelings of the people; even then the mind can be just a mirror. Mere awareness causes no disturbance; there is no distortion of the mind because of what it mirrors. But when it reacts and creates images out of the reactions, there may arise distortions of the mirror, the field of consciousness; everything then is thrown out of shape; the mind is no longer in that condition in which it originally was or in a form that suits that condition; it has assumed a different configuration.

If consciousness in everyone is basically of the same nature, then we may say it is just one substance; that which is of the same nature is the same substance, even if a portion is in India and the rest in Australia, at the South Pole or anywhere else. The life which informs that substance is the same type of life; it is the same monadic essence which makes the gold, howsoever it may be distributed in quantity. In this way one can come to the realization that all consciousness is fundamentally one and the same. But it is not enough merely to say so, taking it as a truth from somebody else; one has to try to prove in oneself the truth of that statement.

From the truth that consciousness is of the same nature in all we easily come to the truth that life is the same in all, in essence it is one. Unity of consciousness means unity of life.

In biology they speak of the tree of life. They regard life as having originated from a certain substance or cell which somehow came into existence in the past. By various successive modifications of it in all possible ways it has given rise to the living forms we know. We can trace on paper a tree of life which has its roots in the far-away past, but has gradually spread and branched out through the ages that have passed. But there is another tree of life in which the root exists here and now, but deep down in the nature of things, and from that root the tree springs up, and

we find its branches and branchlets everywhere; they make up the whole map of life as it is spread out before us. All the living things—what is not living?—are metaphorically either cells or leaves of that tree, the species being the branchlets, the families the branches, and so on. That is the real picture when we look at them all from the heart of things, a picture of inter-connectedness, of unity in diversity. It is all one Life, assuming innumerable forms, different from one another in every possible manner.

There is unity of life, and there is also unity of Spirit. If life is consciousness, the Spirit is that which embodies itself in the consciousness. There is the one Spirit in all, there is also matter everywhere, and there is a certain relationship between Spirit and matter, which varies from level to level and from one thing to another. The Spirit being universal, the basic Being, must be connected with everything that exists. The connection between it, that is, the spiritual pole and the material form may be imagined as an ethereal filament, a living thread, of the nature of electricity, differing from plane to plane. But in man it is not merely a filament; the one Spirit establishes itself in an outpost, as a brilliant spark or star.

From the deepest or highest standpoint, what takes place—we might say the end of the whole process—is an unfoldment of what we call the Spirit, the objectification of all that is contained in it, the making manifest of a nature that is hidden. But this unfoldment has to take place through suitable forms, which do not exist from the beginning but have to be evolved by stages the relativity of which, considered in the aspect of time, strikes us as varying lengths of time. The form has to evolve, and there is the unfoldment of the Spirit through the processes of life and consciousness, the evolution of form matching that unfoldment. The “form” is not only the physical form, but all other aspects of form, form of every sort.

Life is a certain Divine action, which flows through form, and flowing, brings its faculties to birth and then to bud and blossom. The flow of life is expressed in the faculties that are active, but there is an energy behind the flow, more than energy, an intelligence, a quality which presses upon the form and raises those faculties from grade to grade and elaborates them. It creates the means for further faculties. This is evolution. There is no life that we can perceive apart from the play of these faculties. There is expression, and there is also the building up of forces which enhance that expression.

Whither does this process lead? Being an improvement all the time, it moves towards a form perfectly adapted for the expression of every stored-up capacity, to express the fullness of whatever is the basis of it all. From one life-period to another it is a form more perfect for its purpose. It is the perfect form which is present in the Divine Mind and is the model towards which evolution moves. At the back of every form in Nature there is a model, manifest at the end but present from the beginning, a prototype which hovers over the form invisibly, connected with it by invisible threads, and all the life energies run, presumably guided by or through those threads, in such a way as to make the form approximate to that model.

This idea of Life pressing upon form, modifying it, improving it, bringing it into a state of better and finer organization is completely different from the idea of life as a product of matter. People unconsciously cling to this latter idea even now, though it does not hold the field as it did in the last century. It is Ludwig Büchner who said then that brain secretes thought as liver secretes bile. The idea was that life was a kind of irritated patch on matter, like a skin affliction which when scratched is able to enlarge its boundaries.

There is unity at the origin. But that unity or point is also the end of the whole process. All the energies which are

involved are evolved and finally summed up into a perfect whole and concentrated at the original point. These energies spring out of the original condition of unity in which they must have been beautifully interlocked and integrated. They must have existed there in a state of harmony like the notes of a perfect chord; so when the energies flow out separately they are in such mutual affinities as to be capable of perfect co-ordination, and life to all appearance is a flow of co-ordinated energies. In any living form there are streams of energy moving in different directions at different levels; there is constant change and a flow of action—chemical, electrical, and so on—but all perfectly integrated. When the energies are balanced and make a whole as in an atom or a cell, they constitute an individuality giving an impression of sameness, and apparently assume or develop the objectivity which characterizes matter. As they flow without any real break in an uninterrupted stream—death is but a change from level to level—there is the continuity of life and evolution.

Life consists of diverse movements, but all in perfect concert, and this harmony of movement is unbroken, up to a certain point, though afterwards when the stream breaks into different, especially conscious individualities, it becomes frayed and broken. There are all kinds of movements taking place in Nature, which seem to conflict with one another, but they make a total balance. But humanity has yet to achieve such wholeness. Eventually, and this is also part of the whole process, the original unity is restored, but with the difference that what was implicit in the beginning—as beauty, faculty, intelligence and so forth—is brought out at the end.

Everything is moving towards a perfection of organization both in the individualities and in the whole which they constitute. What can be more perfect than the human body even as it is? Seeing the trend we can foresee the future. The future is a projection of the present, because the present holds

it in germ. Nothing can emerge at the end which was not also at the beginning, in some manner. If it is a movement towards harmony, the harmony that is attained at the end must have been present in some manner, however absolute, at the beginning. The truth of the separation of individualities and their ultimate coalescence is put in a simple form when we say: The One becomes the many, and the many rebecome the One.

We see the many as they appear on the surface; they constitute the circumference of life. Each individual life is different from every other; yet the many are really one. There is an essential unity which is in the centre of that circumference. The radii which connect the points on the circumference with the centre, varying in direction from one to another, make the differences, and in the difference is the individuality. No thing in Nature is quite the same as another. Scientists are beginning to suspect that even one cell of a group may be different from another. Each life, great or small, is a unique manifestation of the one manifesting Principle. The uniqueness which is concealed in the beginning, as a seed in the soil, is gradually brought out and stands out superbly in the end.

All this may seem theoretical, ideas invented by imaginative minds and hopeful hearts; we all want to believe in something very satisfying. But it *may* be the truth of what takes place. I say it "may be," in order not to be dogmatic. If we admit the possibility that this can be the case, we may presently know the truth of the matter. We all instinctively seek harmony in the depths of our nature. This too must have a deep significance. May it not mean that in Nature, in evolution, there is a search for and a movement towards harmony? If there is this movement, we have to take it into account, along with all the discords we experience.

Perhaps there is a basis of harmony somewhere, which attracts the spirit or the intelligence that makes itself sensitive to it. This sensitiveness does not arise out of mere wishful thinking. It is when one is absolutely impersonal, detached, not seeking anything, that one experiences in himself the condition of peace which is the highest form of harmony.

Imagine a perfect flower, something most beautiful. At the base is the central point where it is one with the uprising stem, and this point, where the flower is connected with the stem, may be regarded as the origin of its being, metaphorically speaking. Then there is the calyx and the petals, which seem to embody the up-welling streams of energy, a fountain, which is the invisible basis for that flower. The fountain plays from moment to moment, forming the shape of the flower. The energies which well up are in a certain pattern, different from flower to flower; the lotus is different from the rose, the rose from some other flower. The pattern makes the individuality of the flower, and the flow of energies in that pattern is really the flow of life; but the pattern is being modified, extended, deepened, simplified and made beautiful all the time, so that the rose or the lotus of today will not be the rose or lotus of ten thousand years hence. The modification of the pattern is evolution objectively viewed.

All through this process, which goes on for ages, the aim, conscious or unconscious, in one aspect of it is to bring out a certain beauty. We presume a certain Intelligence at the back of it, which is capable of projecting the end at the very beginning, and that projection, which unites the beginning with the end, is the aim or the purpose of all that takes place. The beauty is also beauty of movement; and when we come to the stage of man, it is beauty of heart, mind and spirit more than of mere external form. The manifoldness latent in the beginning is made patent at the end.

It seems a long-drawn-out process. If we think of it in terms of time in our present state of consciousness we are struck with a sense of weariness. But we need not think of it so. If I think of myself as having passed step by step, through various experiences, from childhood in this life or from previous lives, it would seem to me a wearisome process. It is a mercy that we can think only of the years we have passed in this particular life. There is no weariness in childhood, because then we do not see things through the barrier of years nor do we anticipate much. If we can live giving our attention to the present without the shadow of the past, we might remain young in spite of our years.

There is this extraordinary provision in Nature, that periodically the past is cancelled by that phenomenon which we so deplore and dislike—the death of the body and of the memories that appertain to it. Without death everything would go on and on, become more and more decayed. But because periodically the form is completely gone along with the memories, the past does not exist for us and there is only the present. Thinking that this is a vast, tiresome process, with a reward at the end to make up for all that we undergo, is thinking based on ignorance. Every moment is new, taken by itself, and that is the case with Those who are in the Eternal even amidst time. They look at everything from the freshest of standpoints. Each phenomenon has charm, novelty and freshness when we come across it for the very first time. To penetrate its meaning, we must retain that freshness. Because we become accustomed to things, they are stale. Fortunately we do not remember the endless past. Perhaps we can drop even some of the things that belong to this particular life and thus enter upon a new era in our individual lives here and now.

N. SRI RAM

THE SCOPE OF THE ANCIENT WISDOM¹

By E. NORMAN PEARSON

IT has often been said that truth is stranger than fiction and few people would challenge the veracity of that statement. But in no case has it been demonstrated more clearly and dramatically than in the story of the Earth, as gathered from the multitude of sources which are now available.

If we look back, in our imagination, over the kaleidoscope of world events, as they have emerged from the mysterious darkness of prehistoric times, we may feel almost overwhelmed by the picture that appears before our eyes. Ceaseless time! Tremendous change! Age succeeds age and events follow upon events. A world bare and lifeless gradually becomes a world teeming with living things. 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 begins the conquest of his environment. He makes tools, gradually improving their usefulness so that they extend the power and range of his craftsmanship. He makes clothes, produces fire, builds houses and grows his own food. Thus he gains release from many of the restrictions that Nature placed upon him. Time marches ever onward

¹ From the introductory chapter of Mr. Pearson's book, *Space, Time and Self*, being published by the Theosophical Publishing House, Adyar.

and his conquests continue unabated, for his mind can never rest content with things as they are; it must for ever be probing into the unknown. With restless energy and almost fantastic dreaming, man envisions the future and then sets into action every power and faculty at his command to bring to pass the things that he has dreamed.

With amazing instruments, cunningly devised products of his fertile imagination, he is pursuing the unknown and mysterious in realms of chemical affinities and atomic structures. His mind has now encompassed the earth and has dared to challenge the mysteries of the sky. His insistent searching has led him onward to the limits of the solar system. Even there he has found no resting place, but he has pressed on and on through the mighty expanse of our island universe and still further to the galaxies of outer space and even, dimly, though still daringly and persistently, to those unmeasured depths which would seem to touch the very borders of the infinite.

Now, from the great melting pot of the past, there has suddenly appeared, in a blaze of material triumphs, the fabulous world of today. New materials, new tools, new methods and instruments for gaining knowledge, new powers beyond anything ever known before, are now within his grasp. Living conditions have been entirely revolutionized. Old landmarks have been destroyed. Old standards have been discarded and an entirely new age is with us, in which it seems certain that man will be confronted with almost unlimited opportunities for rising to hitherto undreamed-of heights of progress and enlightenment.

Mankind has come far since the days when his remote ancestors lived in caves and hunted the wild boar or woolly elephant, and foraged the land for such edibles as could be found. Yet he still has far to go. He has accomplished much for the welfare of his body but, spiritually, let us admit, his conquests have been few and his errors have been many.

Because of this he has suffered and his knowledge has not assuaged his wounds. So, as this newer epoch dawns, deeply fraught with potency and promise, it is not surprising to find that many anxious eyes are scanning the far horizons, earnestly looking for signs that light, perchance, may come to scatter the spiritual darkness of the world. Fervently they hope that man may turn, at last, to look *within* himself to learn the secrets of the human soul. Why is he born? Why must he die? And why must he tread this span of "threescore years and ten" only to vanish at its close into the silence of apparent oblivion? Is there a God who created all things? Must man be for ever beset by doubts; be satisfied with mere belief? Or *can he know?*

So far have his penetrations into Nature's secrets now been carried out that they have brought him to the very borderland of other "worlds" that lie beyond the things of earth and gradually there is being revealed, for those who have eyes to see, evidence, clear and convincing, of a God—an Intelligence: Mathematician, Architect and Master-builder—who is developing a mighty plan which is unfolding all around him. The general principles of scientific knowledge are well known to the majority of people today. Articles about scientific matters and popular expositions of its major advances appear in newspapers and magazines and are carried into millions of homes by radio and television. In problems moral and spiritual the religions of the world can offer help and guidance. Were they studied and their teachings applied, the world would be a better place in which to live. Yet few would deny that, in many respects, these sources do not satisfy the intellectual hunger of an inquiring mind and, often, it is not possible to justify their dogmas at the bar of reason.

But it is not so widely known that there is another source of knowledge which can be so justified and is consistent also with the findings of science. It has existed for centuries.

Originally in the sole possession of initiates of mystery schools and transmitted only to worthy pupils after adequate preparation, this knowledge was called "Theosophy" (Divine Wisdom) by Ammonius Saccas in his "Eclectic Theosophical School" at Alexandria in the third century A.D. The word has persisted up to the present day. In succeeding years various great thinkers such as Plato, Plotinus, Simon Magus, Paracelsus and Bruno have promulgated many of its tenets. But the most complete exposition was given by Madame H. P. Blavatsky, a Russian noblewoman, in her monumental work, *The Secret Doctrine*, first published in 1888. Theosophy embraces much of the finest teachings of the world's great religions. It combines the wisdom of the east with the logic and scientific thinking of the west and it weaves these into a living philosophy that offers spiritual illumination and intellectual satisfaction.

This is not a task to be undertaken lightly, for as Mr. C. Jinarājadāsa has written:

There is no textbook of Theosophy which can say, "All Theosophy is here" because Theosophy is, by its very name, the "Wisdom of God," a declaration of the laws of the universe . . . a thousand mysteries concerning God, Man and Nature reveal themselves before our eyes, beckoning to us to come and examine them.

Therefore, as a traveller viewing the towering majesty of a mountain peak can describe only those beauties that his eyes can see, so may a writer, viewing the great heights of a sublime philosophy, tell only those things that he has perceived within his own mind and heart.

In the Theosophical concept there is postulated a First Great Cause, an Infinite Reality, within which all manifestation has its source. From this Root Cause of all there arise two fundamental and opposite polarities, "Spirit" and "Matter". Between these two a relationship springs up. This is the "field" of future manifestation, a tension between the two polar

opposites which, having been divided, tend always to reunite. *As that reunion takes place, it gives rise to the phenomenon we call "consciousness".* Therefore, consciousness partakes of the nature of Reality itself; in fact it is the partial expression or reflection of Reality in manifestation (fig. 1).

From this basic Trinity come three "outpourings," or streams of creative activity. The first of these gives rise to seven orders of matter of different densities, which interpenetrate each other. Thus the earth is, actually, not one earth but seven concentric spheres, only the densest of which we can cognize with our physical senses. The life of God expressing itself through the physical world is known as "energy," through the astral (the next finer) as "feeling" and through the mental world as "thought". Through the still subtler worlds come the various modes of "spiritual" manifestation.

The second outpouring activates matter on all planes with "life": thus producing living forms. Simple unicellular creatures at first, they evolve into the marvellously complex and highly organized manifestations of today.

The third of these outpourings takes place when the human form is reached, and it endows that form with a "dweller in the body". Thus there is produced the greatest triumph of all creation, Divine, Self-conscious Man (known as the "Monad"), with all the potentialities of the Deity within him; "made in His image and likeness". Man will now begin his long evolutionary journey to "eat of the fruit of the tree of knowledge of good and evil" so that, through these experiences, his Divine powers will be developed from latency into full activity.

To unfold these Divine powers is the purpose for which we live.

So, the Divine Monad is the Ultimate Reality within each one of us. It must be "born" into separate existence, individualized in a human form and experience stages of growth which correspond to infancy, childhood, adolescence

and maturity, using bodies of the various orders of matter as vehicles of consciousness in the worlds in which it lives.

Therefore Man, as we know him in this world, is the Monad involved into a human form. The subtler bodies are linked to the physical body in such a manner that the feelings, thought and spiritual urges, which arise in these bodies, can find expression through it in the physical world. Thus, while functioning outwardly in the physical world, man is using his composite body to contact life on its many levels and thereby to enrich his physical life; each body contributing its quota to the central purpose of it all—the evolution of the Spiritual Man.

But one short stay upon earth is wholly inadequate to make more than a minor contribution to the necessary progress. So we find that man's life consists of cycles of emergence into, and withdrawals from, physical life. After an incarnation spent in gathering experience, when his body is taken from him by "death" and returns to the elements from which it was drawn, he is left to function in his astral body. He is now conscious of the astral world for a while. This does not necessarily require movement in space: merely a change in consciousness. The conditions of that life will depend upon the quality and intensity of his emotional expressions while living in the physical world. But, having no physical vehicle, he is now invisible to those who are using bodies of the flesh. Later, the astral body will die and he will be left to function in the mental world, similar conditions governing his sojourn there. The physical, astral and mental bodies are subject to birth and death. The higher bodies are not. When the mental body is cast off the man finds himself living in his Spiritual (Causal) body. Here again he enjoys a fullness of living that is commensurate with the wealth or poverty of his higher thoughts and aspirations while in the physical vesture. In this phase

of his life he is able to review past incarnations, noting the successes and failures, the good deeds and the bad ones, and so developing a little more strength and nobility of character. Then incarnation will be sought once more and he will start to forge one more link in the chain of his unfolding life.

He begins his long journey at the foot of the evolutionary ladder, in primitive races, learning a little as each cycle passes. From the lowliest of human forms he passes on to those which are a little higher. Gradually his desires become purified, his mind strengthened, his ideals raised. The beginnings of Divine love dawn within his heart and the power of pure will gradually asserts itself. Each incarnation and the intervening period of assimilation leave him a little nearer to the ultimate goal of all his efforts.

In all man's efforts natural law applies. One of the most important of these laws is known as the law of "Karma". This is the law of adjustment. It has been called "the ultimate law of the universe" for it binds cause to effect on every plane of being. No effect can be produced without an antecedent cause. No cause can be set in action that will not, in time, produce its effect. These facts are true physically, mentally, morally and spiritually. Applied to man, this law means that man has made himself what he is by his thoughts and actions in the past and that, in a similar manner, he is now building his own future. At no time is he the victim of an angry God, but he is ever weaving his own destiny, thread by thread, drawn downward by selfish indulgences or upward by the calling of his own divinity. The law of Karma always works upon the plane on which it is sown. So, we find that man's thoughts produce his character; his desires produce his opportunities and his actions determine the environment into which he will inevitably be drawn (fig. 2).

Acceptance of the laws of reincarnation and karma bring, as an inevitable corollary, the encouraging certainty of a

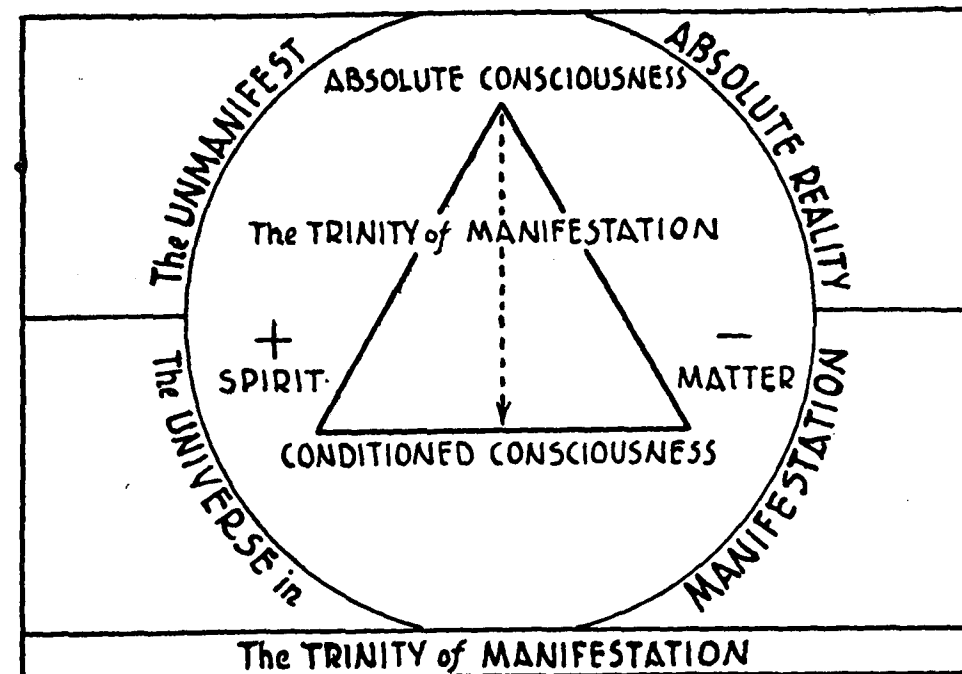


FIG. 1

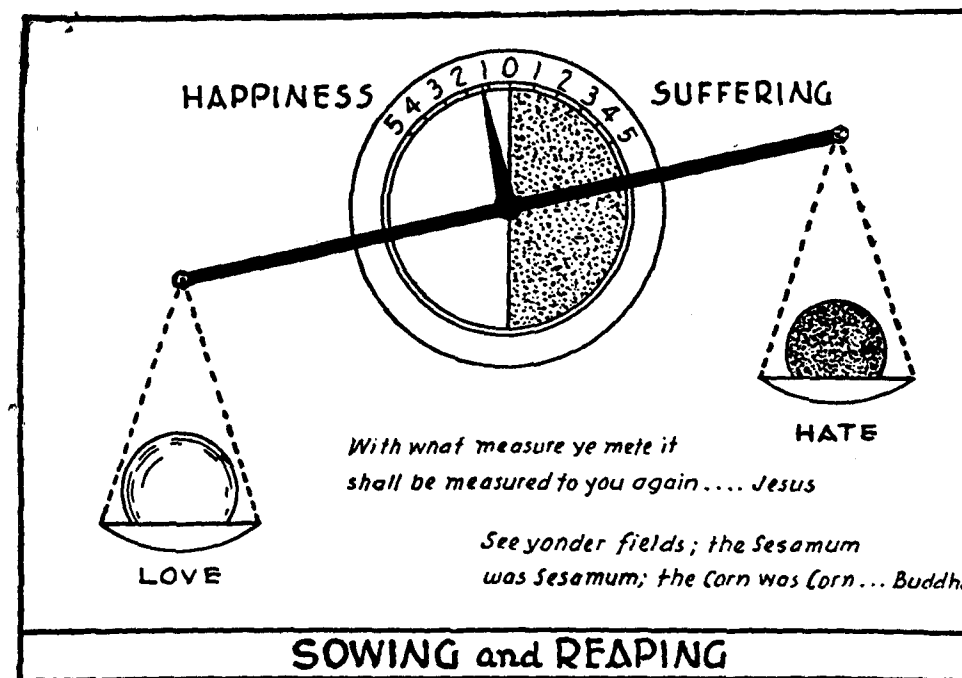


FIG. 2

future for the human race which will transform man into super-man. It will be seen that present fields of human endeavor must of necessity be transcended and he will move into spheres of experience and power which are entirely beyond mortal ken at the present time. Such exalted beings, it is stated, do already exist and their existence has been attested to by many people of both ancient and modern days. They are known as "Adepts" or "Masters of the Wisdom". Collectively They form what is known as the "Great White Lodge" and from Their ranks have come the Teachers who founded the great religions of the world.

With few exceptions, modern scientific discoveries and the ever-widening fields of man's research, have added their support to the Theosophical outlook. Theosophy, in turn, offers its esoteric knowledge to suggest purpose and plan and to illuminate facts with an understanding of their place in the scheme of life. Scientific research into the nature and structure of the atom has shown that Theosophical statements regarding the permeability of matter are basically sound and that the apparent solidity of any substance is only a product of the mind. Such a phenomenon, therefore, can be reproduced on any plane of Nature. Many of the ancient teachings illuminate knowledge only recently gained and can point to the directions in which future discoveries may be made. The existence of man's subtler bodies and of the super-physical worlds which interpenetrate the solid earth throw much light upon obscure regions of the sub-conscious and super-conscious minds, and the problems of sleep and death. In fact they open up an entirely new avenue in which future research can be carried out. The theory of reincarnation, claimed by many to be known as fact, which shows man coming into physical birth bearing the fruits of many earth lives of the past yet having to mature a physical body to fit his newer needs, forms a notable contribution to the problem of child

education. It can offer as a basic premise the thought that a really effective educational system must use methods which will *draw out* from the reincarnating soul the powers and qualities it already has developed and will not surround the child with crystallized thought patterns that only interfere with its own endeavors toward creative expression.

Because of the fundamental nature of the concepts that Theosophy offers, it is applicable, in some measure, to every branch of Science and every form of Art. It offers an idealized religious philosophy which is free from dogma or creed. It presents a scientific explanation of immortality and proclaims universal brotherhood to be a fact in Nature.

Let us ever remember: Science is not a great Genie, which can perform miracles, causing the blind to see and the lame to walk, and voices to circle around the earth. Science is the observation and classification of the ways in which Nature works, *as these ways affect the consciousness of man*. Men of science have observed the ways in which she responds to environments and stimuli. They provide the environments and stimuli. Nature performs the wonders! And Nature is an expression of God. Theosophy is not a system of thought, which will ensure a safe and easy passage through the mazes of life. It is an ever-increasing revelation of an inner Truth, in response to a seeking mind. An occult commentary has stated: "Thou canst not travel on the Path before thou hast become that Path itself." A study of religion will never bring union with the Supreme. Religion must become an inner vision and experience before that goal can be achieved.

E. NORMAN PEARSON

THE RISE OF A NEW CIVILIZATION

By KARL RIEDEL

THE rise and fall of civilizations belong to the Third Person of the Holy Trinity, and are influenced by the Seven Rays, each one of which upon inspection of the movement of history appears to have a Day Period of some thousand years duration. In the Bible this is called a "Day of God"; for it is written there in the Second Epistle of St. Peter that with the Lord "a thousand years are as one day". But each day-period is followed by a night-period of the same length, and thus we get the two thousand year cycle as the time period for the manifestation of each Ray. Such a "Day," however, represents at the same time also a "month" of the equinoctial year of 24,000 years duration, during which time the sun passes in a retrograde manner through the different signs of the zodiac. Therefore we see that these "days" correspond also to the different ages of the zodiacal signs, one after the other.

But to understand the inauguration of the New Age, the Aquarian Age, we must have a survey of the Age which is passing out of manifestation, the Piscean Age. Each such greater day has also its correspondence with its smaller replica, a day of men (or also a year of men). It is also divided by a Cross, whose horizontal line separates the day-time of creation and manifestation from the night-time of de-creation and

de-manifestation, whilst its vertical line separates the way of descension (Spirit becoming Matter or God becoming Man) from the way of ascension (Matter becoming Spirit again, or Man becoming God); this latter line belongs to the Second Person, to God the Son, and the New Age begins when the deepest point is reached, which corresponds to Christmas in the circle of the year.

Two thousand years ago this point was reached and Christ was born amongst men to give the spiritual impetus for the then New Era, the Christian Era. The prenatal period of the Christian Era, or its hidden life, lasted for some five hundred years. About A.D. 500 Christianity came into the "Day-light" of manifestation in the outer world, at the time of the migration and shifting of nations, the activity of the Manu. At about A.D. 1000 Christianity reached its climax, its highest glory under Papal domination. This growing (ascending) power the Christians won through the great sacrifices they were willing to make for their great cause, and also through the cultural work they were doing at that time for the benefit of humanity in civilizing the barbarian nations. But soon afterwards the decline of Christianity began; the Church no longer furthered the cultural development of humanity, but instituted means to prevent the burgeoning mental and spiritual development, and secure its domination over the minds of men. Were it not for the association of the Church with the cultural factor of art at that time, the decline would have been quicker and more extensive. The decline began with the great schism, the separation of the Eastern Church; the morals of the clergy, which should have been an example for others, degenerated gradually and thus again after about five hundred years came the Reformation and a period of chaos, of wars and the splitting up of Christianity. At this date (A.D. 1500) we may discern a move of the Manu, the discovery of America (the first preparations for the new race). Both

dates, A.D. 500 and 1500 may be taken as the limits of the Middle Ages.

Before we go on to consider the last quarter of the Christian Era we must look over the whole Christian period from another point of view. We can find out that there exist "days of God" (of 1,000 years duration) also for the different factors of culture, such as the factor of philosophy in prominence from 500 B.C. to around A.D. 500; then the religious factor became the prominent cultural factor from A.D. 500 to 1500; and from that date on, science has come to the fore. It was about 500 B.C. that Pythagoras and Plato lived and were forces in Greek-Roman culture by means of philosophy. At the climax of this philosophical period Christ came to bring the religious impulse. In the next five hundred year period we see the decline of Greek-Roman philosophy synchronizing with the rise of Christian dogma. About two thousand years after Pythagoras, Roger Bacon and Giordano Bruno appeared to lay the foundation for the thousand year period of science. We see during the last five hundred year period the subsiding of religion as the main factor influencing the culture of the times.

But now let us see the Seventh Ray at work in the new civilization. The keynote for this new age might be expressed in the words, freedom, equality and brotherhood. Roger Bacon worked for mental freedom by opposing the blind belief of his times and urging men to think, to explore, to experiment, thereby laying bare the laws of Nature later to be used for technological achievements. Thus he laid the foundation for scientific research. It was a difficult problem for Bacon to suggest the value of the inquiring mind to the men of his day; but today this struggle is definitely won. We see, now, that technological improvements brought to the fore another problem to be solved, that of the few possessing most of the material things and the multitudes having little; it is an

economic problem. Coupled with it was the physical aspect of freedom. Serfdom was abolished first, then the slave trade; the ideas of democracy became established. Much has been done in the direction of freedom and equality, with much more to be done. Egotism abetted by the inordinate wishing for material gain still stands in the way.

As the Christ founded the Church under the Master Jesus, the Lord of the New Age had founded another organization to help in the endeavors for the rise of the New Civilization, the Masonic movements which work for the greatest good of all.

But now while the struggle is yet continuing in the economic field, another problem is coming forward. By means of what is called "automation" and the use of electronic brains, men will become increasingly free of physical and mental work. The question arises, in what manner will mankind use its increased leisure time, for its spiritual benefit or for its physical pleasure? It would seem, therefore, that the time has now come for the third move following the other two which will establish definitely the New Age, the Kingdom of God on earth. The first and second moves to a considerable measure have brought mental and physical freedom. If a new aspect of *spiritual* freedom is to be man's, a new spiritual impulse has to be given. Brotherhood has now to become realized in all the relations between man and man and nation and nation. Equal rights have to be assigned to all men and nations fulfilling their corresponding duties; and competition must be replaced by the ideal of co-operation. We find teamwork, co-operation between scientists; it has made possible the great discoveries concerning atomic structure and energy. This same spirit of teamwork must be experienced in the economic and social fields. Science has taken an additional step. Co-operation has permitted it to go beyond the purely physical plane and enter the etheric field of forces, as yet

alien to science and not fully understood or described. At the same time science has gone beyond lower mental thinking to the causal levels as is witnessed by mathematical abstract thinking. At that high level, science's activity is not so much analytical as an activity of synthesis; and synthesis in every respect becomes the call of the New Day. It is synthesis which leads to conscious co-operation in this world, and also in the inner fields of human endeavor, the spiritual and the religious.

Thus unity, a world unity, will be brought about in a threefold manner. First, mental unity, a unity of thoughts. We may see this already manifesting in scientific collaboration and in cultural enterprises. There may be seen, even, many evidences of a world culture taking shape. This will be crowned in a world university some day; and in due course occult research may very well be engaged in. Then, secondly, a world unity on the physical plane will be reached in which free men and free nations unite under a world government, impartially taking care of all its member nations. This will come about at last by the recognition that mankind as a whole forms an organism, a body corporate.

Endeavors in this direction are being made by different organizations, peopled by individuals who think in terms of one world, of action which serves all. But, thirdly the commonwealth of world citizens will be brought about by the new spiritual impulse which will change the hearts and minds of men and women, and annul the egotistic tendencies that obstruct the coming of the New Day, the next age of man. Religion in the new civilization will be world-wide and its ideal of right behavior will not only make the world, truly, one world but point unerringly to the truths upon which all religions are founded.

KARL RIEDEL

PRACTICAL YOGA¹

By ROHIT MEHTA

YOGA is a Samskrit word indicating union. In all religions there is a mystical or esoteric aspect wherein Yoga is the principal subject of study and research. In Christianity, there is a reference to the "Mystical Union" which denotes a condition of Yoga. It is believed by many that the Path of Yoga is extremely difficult and is, therefore, meant only for the chosen few. But did not Jesus Christ say, "For my yoke is easy, and my burden is light"? The Path of Yoga is meant for all, and its burden is indeed light provided the problem of Yoga is approached in a right manner.

While it is true that the subject of Yoga, in one form or another, is to be found in all religions, it is in Hinduism that a very comprehensive study of the technique of Yoga has been made. Strictly speaking, Yoga is one of the six systems of Hindu philosophy. There are various branches of Yoga but one of the most comprehensive systems of Yoga is the Rāja Yoga with which the name of Patanjali is associated. It should, however, be remembered that Patanjali did not initiate any system of Yoga—he was a great compiler in the field of Yoga and out of this compilation he has given to the world one of the great masterpieces known as the *Yoga Sūtras*. The Rāja Yoga may truly be described as the Yoga of Integration.

¹ A lecture delivered in London on 19th May 1956.

A clear understanding of this Yoga of Integration is extremely necessary today particularly, because of the increasing psychological frustrations causing inner disintegration and outer disorganization in the life of man.

Now, if Yoga is union, the question is: union with what? Is it union with Reality? But Reality surely has no particular location. It is everywhere and, therefore, not away from us. Reality has Its "centre everywhere and circumference nowhere". If Reality is not away from us, a union with it must mean union with ourselves! But have we been separated from ourselves that we need such a union? Our consciousness is broken up into bits, scattered all over and held in bondage everywhere. Probably the great mythological story of Egypt concerning Isis, Osiris and Horus indicates the selfsame concept of the breaking up of consciousness into countless bits. Man is indeed divided within himself, the different parts of his being pulling him in different directions. Thus in man there are conflicts and contradictions. He experiences psychological stresses and strains. He knows no inner peace, and as the *Bhagavad Gītā* says: "For the unpeaceful how can there be happiness?" And so Yoga really means restoring ourselves to a state of original wholeness. The great Indian mystic-philosopher, Śankarāchārya, describes this as "linking up with our true nature" which obviously means the realization of our original nature—the word "original" denotes a condition prior to the breaking up of our consciousness. And so, Yoga indicates a state where the wholeness of consciousness is regained.

If Yoga is the regaining of wholeness, the restoring of ourselves to our original nature, then obviously it suggests a process of "becoming what we are". Yoga is not an intellectual synthesis, it is a spiritual wholeness or integration. Yoga is indeed the search for that integrating factor in the presence of which the parts come together.

If Yoga is the process of becoming what we are, then surely we must know what we are! How to come to this self-knowledge? It is the strangest phenomenon of Nature that we do not know ourselves! It is quite evident that our original nature is overlaid with various coverings. In other words, there are certain obstacles that prevent us from coming to Self-knowledge. In all religious philosophies there is a mention of these obstacles. Patanjali in his *Yoga Sūtras* also places *avidyā* or ignorance as the greatest impediment to self-knowledge. Now this ignorance does not denote lack of information or absence of book-learning. Such ignorance can easily be got rid of by a strenuous intellectual process. But the ignorance about which the Lord Buddha spoke and which Patanjali mentions in his Rāja Yoga is lack of Self-knowledge. It is no exaggeration to say that we have forgotten ourselves—as an English poet says, "our birth is . . . a forgetting". The *Bhagavad Gītā* describes this as confusion of memory, for it is only when memory is confused that there takes place false identification. It is this false identification or *asmitā* which Patanjali describes as the second of the great obstacles on the path of Self-knowledge. The false identification is indeed the sense of "I"—the ego-consciousness.

Now, this *asmitā* or false identification is produced by the mind's recalling the pleasant and the unpleasant. The "I" is indeed a bundle of attachments and repulsions. Patanjali describes *rāga* (attachment) and *dvesha* (repulsion) as the third and the fourth obstacles to the discovery of the Self. It is needless to say that the "I" as a bundle of attachments and repulsions is a creation of the mind. It is this "I" which it wants to protect, for it is only in its maintenance and continuity that the mind can feel secure. Through the memory of the pleasant and the unpleasant, the mind knows what to follow and what to avoid—and it is this knowledge which gives it a sense of security. The desire of the mind for

continuity and security has been described by Patanjali as *abhinivesha*, meaning "will to live"—the fifth great obstacle for the spiritual aspirant.

These five obstacles—ignorance, false identification, attraction, repulsion and desire for continuity—are interrelated and together form a whole. It is out of a desire for continuity that the memory of the pleasant and the unpleasant is built up. It is this memory which produces false identification and from it arises ignorance of the Self, the greatest obstacle described by the Lord Buddha and also in the *Yoga Sūtras* of Patanjali. And so it is the desire for continuity or security, motivating the mind, which indeed is the root cause of ignorance. If we are to break through this ignorance and come to Self-knowledge, we must deal with mind's desire for continuity. The craving of the mind for security is indeed the greatest obstacle on the spiritual path. But let us not rush to the opposite and say: "I shall henceforth seek insecurity". It has to be remembered that the mind that seeks insecurity is thereby seeking only security!

This problem of the mind's craving for security can be tackled only by understanding the process of mind's modifications. Now the mind and its modifications is the central theme of Rāja Yoga. It is otherwise known as the control of the mind. But what is a controlled mind? A mind that is pliable and sensitive. A narrow, rigid, closed mind is obviously not a controlled mind. It may sound paradoxical, but a controlled mind is indeed a free mind. So long as the mind has its own commitments and entanglements it is not free. But it is these very commitments and entanglements that make it uncontrolled. A controlled mind cannot have any vested interests. It is a perfect instrument, a flawless channel.

Now, there are two requirements for an effective channel—one, that it must have no leakages, and the other, that it must be utterly empty. As the great Chinese philosopher,

Lao-tze, said, the usefulness of a door lies in the open space; similarly, the usefulness of a channel lies in its emptiness. Patanjali says in his *Yoga Sūtras* that Yoga is the cessation of thought-waves in the mind. It is only when the mind is still that in it a clear reflection of the Self can be seen. It is only a still mind that is a truly controlled mind. It is only in the quiet mind that the whisper of the soul can be heard. Self-knowledge is not possible without the stillness of the mind. It is here that the science of meditation comes to our aid.

According to Patanjali, and according to other authorities on Yoga, meditation is that condition where all movement of the mind has ceased. Meditation is a composite process indicating different degrees of awareness. Self-knowledge is indeed awareness of ourselves at the deepest level. And since meditation helps us to come to self-knowledge, it is a process of deepening awareness. The Hindu books on Yoga mention four states of consciousness—the states of increasing awareness: the waking, the dream, the deep sleep and the transcendental.

It is quite obvious that the mind must first come to the waking state which is the state of awareness with choice. Here the mind explores all the choices with reference to a situation. When the mind can perceive no more choices and alternatives, it comes to the dream state—the state which may be described as awareness without choice. In the dream there can be no choice—one has to accept whatever role the dream assigns to us. Awareness without choice comes only when the mind has seen the futility of its own choices. The dream state is indeed the state of concentration—for concentration is possible only when all struggles for choice have ceased. It is a relaxed condition of the mind. It represents attention without distraction. While in the waking state there is the focussing of the mind, in the dream state there is the observation of the mind. It is as we observe the mind that we come to the third state of awareness—the state of deep sleep.

In the deep sleep state there is no disturbance caused by the movements of the dream—in fact there is not even a flicker of thought. This indeed is non-awareness in awareness—one is not, even aware that one is aware! This condition is best expressed in *Light on the Path* where it says: “Though thou fightest, be not thou the warrior.” In deep sleep the duality of the subject and the object vanishes. And where this duality is not, there is perfect stillness. In this stillness arrives the fourth state—the state of pure awareness. And pure awareness is indeed the knowledge of the Self.

Now Self-knowledge is the starting point of right action—not an imitated action but self-initiated action. When the movement of the mind ceases, then alone begins a movement in the mind. When there is movement in the mind, and not of the mind, then is the mind rendered a perfect instrument. And it is only when the mind is in a condition of being a perfect instrument that there comes into existence right action. In the *Bhagavad Gītā* Sri Krishna exhorts Arjuna to become a flawless channel (*Nimitta*). When Arjuna comprehends the significance of this teaching, then it is that he goes to Sri Krishna and declares “Thy Will be done”. When a man becomes a channel for the fulfilment of God’s Will—it is then that he is initiated into the mysteries of right action.

This is practical Yoga—Yoga that is practised in the daily avocations of life. It is the man of practical Yoga who alone acts wisely, for he is free from the chain of reactions. He moves freely in life for there is nothing that can bind him. We need today in the world such men and women, in country after country, for it is through them that fundamental transformations in society will emerge. They will serve as nuclei for the New Order of things in the different branches of human activity. Yoga is not escape from action as many in the West think. Yoga is indeed the basis and the ground for right action.

ROHIT MEHTA

DĀMODAR—A FUTURE ADEPT

By SVEN EEK

H. P. BLAVATSKY, the Founder of the Theosophical Society, wrote in April, 1890, from England, to her Brothers of Arya-varta, as follows:

... Most important of all, one at least among you has fully benefited by it [The Theosophical Society]; and if the Society had never given to India but that one future Adept (Dāmodar) who has now the prospect of becoming one day a Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain . . .

A hundred years have passed since the birth of Dāmodar K. Mavalankar to a wealthy family of the Karhada Maharashtra Brahman caste. He became the most outstanding Hindu member of the early Theosophical Society and he has gained in stature with the passing of the years. Upon his youthful shoulders was laid a burden of responsibility and labor which would have taxed the strength of a man of more mature age, but he never failed in his duties, nor did he ever turn his back on those who had shown him the way.

He received a careful education in the tenets of his religion and every facility was given him to acquire an English education. From the age of ten to fourteen he was very much exercised upon the subject of religion and devoted himself to the orthodox practices of his faith. After that time his religious observances were crowded aside for his scholastic studies. In 1879 an event occurred which marked the turning point in his career.

Dāmodar writes:

At this time I had the inestimable good fortune to read *Isis Unveiled; a Key to the Mysteries of Ancient and Modern Religion and Science*, and to join the Theosophical Society. 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—the nature and powers of the one, the possibilities, duties and joys of the other. Before, though ardently ritualistic, I was not really enjoying happiness and peace of mind. I simply practised my religion without understanding it . . . My aspirations were only for more Zamindaries, social position and the gratification of whims and appetites. But my later reading and thinking have shown me that all these are but the vapours of a dream and that he only is worthy of being called man, who has made caprice his slave and the perfection of his spiritual self a grand object of his efforts.

Thus writes a man whose soul had seen the face of an exalted one, and indeed he had. As a child of seven he had visions of a tall, majestic man who, once when he was near death from fever, told the lad that he would live and do much useful work. Later he recognized this man from a picture at the Bombay Headquarters of the Theosophical Society. This sealed his devotion to the Society and to H. P. Blavatsky and Colonel Olcott who had recently established themselves there.

Dāmodar was soon ready to serve on the new journal of the Society, THE THEOSOPHIST. According to Brahmanical customs, he had to get his father's permission to live at the Theosophical Headquarters and to adopt the mode of life of a Sannyāsin—one who abandons worldly bonds and attractions in the service of the spiritual nature. This he was allowed to do, but he went farther and abandoned caste, no trifling matter, as he himself pointed out in his article, "Castes in India."

According to custom Dāmodar had been betrothed while quite young, and the time had come for him to assume his

marital obligations. As the young man had dedicated himself to the spiritual life as a chela of his Guru and Teacher Koot Hoomi, he found it impossible to take up the duties of a householder. Hence, an agreement was made whereby Dāmodar assigned his ancestral estate to his father on condition that his wife Lakshmibai be taken care of in his family home. The young wife, then in her early teens, was heart-broken, but she abided by her husband's decision and led the life of a chaste Saubhagyavati, on the presumption that Dāmodar was still alive in Tibet. She died at the age of 60.

In 1880, Dāmodar, along with H. P. Blavatsky and Col. Olcott, were formally received in the Buddhist communion during a tour in Ceylon. This greatly disturbed Dāmodar's orthodox relatives, and they demanded that he return to caste. As he refused to do this, his father and brother left the Society which they had joined, and became openly hostile.

Dāmodar became Assistant Recording Secretary of the Theosophical Society, besides manager of its publishing department which meant principally THE THEOSOPHIST. This magazine was a great success even financially, and Dāmodar's many articles, letters and reports of activities bear testimony to his zeal and industry.

While Dāmodar participated in the outer work of the Society to the extent of endangering his health, he developed his inner spiritual faculties. His Master sometimes reproved him for his "foolish austerities," but his psychic unfoldment was very rapid. Shortly after his joining the Society he was permitted to visit his Guru in his āshrama. He soon was able to travel in his astral body, and was used to transmit letters sent astrally by the Masters from their retreats to members at the Headquarters and elsewhere.

Colonel Olcott relates in his *Old Diary Leaves* an instance of Dāmodar's psychic experiences:

On putting his body to sleep as usual, he made a dash for the home of the Master among the Himalayas, but found, on arriving, that he too was away in the astral body; and, by the power of his attraction for his pupil, the latter was swept away as powerfully and instantaneously as though he had ventured into a deep and impetuous river current and been carried off his footing. The next minute Dāmodar found himself at Adyar, in the presence of both his Master and H. P. Blavatsky. On going to sleep he had held Mr. Ward's¹ letter in his hand, and it had, it seems, gone along with him on the astral plane—itsself, of course, changed from ponderable into astral, or 'etheric, matter. On telling the Master about the letter, he perceived it in his hand, gave it over to him, and was bidden to return to his place. By the radical power of the occult chemistry or physics, the astralized letter was restored to its solid state, taken by H.P.B., and the next day duly posted to my Aligarh address. . . .

Shortly after meeting the Mahātma in his physical body at Lahore, in the month of November 1883, Dāmodar and Olcott spent a few days at Jammu in Kashmir, as guests of the Mahārāja. Dāmodar suddenly disappeared without letting Olcott know of his departure, but Mme. Blavatsky sent a telegram from Adyar that Dāmodar would return and that he had gone to a retreat of the Master.

In less than three days he returned, a changed man, "seemingly robust, tough, and wiry, bold and energetic in manner: we could scarcely realize that he was the same person," writes Olcott. They soon returned to Adyar where Dāmodar resumed his former duties in connection with THE THEOSOPHIST, to which magazine he now contributed valuable articles which show the spiritual and intellectual growth of the young chela. But before him lay the greatest trial of his life. During the frequent absences of H. P. Blavatsky and

¹ This gentleman, then residing at Capri, Italy, had mailed a letter to Olcott, asking him to forward it to Mahātma K. H. Olcott handed it to Dāmodar requesting that he deliver it, as he was going nightly to K. H.'s āshrama.

Col. Olcott in Europe and India, Dāmodar's position at Headquarters became increasingly important. He soon was to clash with the housekeeper, a certain Mme. Coulomb, née Emma Cutting, of British-Levantine extraction, and her husband Alexis Coulomb, a Frenchman. This couple had rendered Mme. Blavatsky personal services in Egypt in the early seventies after she had been shipwrecked near the island of Spezzia, and brought to Alexandria in Egypt.

The Coulombs had come on evil days and while residing at Galle, Ceylon, learned that H. P. Blavatsky had arrived at Bombay. They immediately reminded her of their existence and one day appeared at the Bombay Headquarters of the Society. They were taken in, and the wife made herself valuable in her capacity of housekeeper. Olcott got the husband jobs in the city, but he was difficult with employers and soon quit his jobs. Being a carpenter and handyman, he made himself useful at the official residence of the Founders and was given the title of "Librarian" of a Library yet to be collected.

Being ambitious, greedy and curious about the many happenings at Headquarters which they could not understand, the Coulombs felt that H. P. B. had hit on something which should be handled to better financial advantage. Mme. Coulomb felt that everybody's security, and hers in particular, could be realized without too much trouble.

At first an attempt to cash in was made in Bombay where the Coulombs offered "secrets" for sale to the *Bombay Guardian*. Having been turned down, they bided their time. Dāmodar never trusted them, although the Coulombs apparently tried to be friendly to him. Their position at the Headquarters after its removal to Adyar eventually became precarious due to their gossip and intrigues. Early in 1884 Mme. Coulomb made a bold attempt to make good her security by soliciting a loan of 2,000 rupees from a well-to-do

Indian member, Prince Harisinghji. The embarrassed Prince made some sort of a promise, but when Mme. Blavatsky was told about the matter, she unceremoniously put a stop to it.

Mme. Coulomb had her husband make some sliding panels in H. P. B.'s rooms, to which she had sole access. She later claimed that these panels had been used to produce fraudulent messages from the Masters.

This led to their expulsion from Headquarters and their subsequent attacks on H. P. B. and the Society with the aid of the Christian missionaries at Madras.

The Coulomb affair had more serious consequences for all concerned than it should have had, due to an unfriendly investigation by the newly-founded Society for Psychical Research and the inept handling of the investigator, one Richard Hodgson, on the part of the Headquarters staff. Those primarily responsible were Dāmodar, Subba Row and Dr. F. Hartmann, Chairman of the Board of Control.

Hodgson's mocking remarks when referring to the Masters aroused fierce resentment on the part of the chelas. What Dāmodar and Subba Row should have understood was that the Theosophical Movement had been started by their own Masters for reasons which precluded a narrow interpretation of the relationship between Teacher and pupil. When Hodgson's questioning touched confidential matters, he should have been told truthfully and simply that there were certain matters in Occultism which could not be discussed with outsiders. Instead of doing so they resorted to evasions and the building up of mare's nests for the purpose of misleading the investigator, who was furthermore under considerable pressure from the Anglo-Indian community at Madras who were openly hostile to the Theosophists.

The Report which Hodgson eventually made covers some 200 printed pages and declares the entire Theosophical

Movement to be based on fraud, its connection with Adepts a myth, and its leaders either dupes or deceivers.

Dāmodar's health was seriously affected by these troubles and he began to spit blood, a recurrence of his previously arrested tuberculosis. He obtained his Master's permission to go to his āshrama in Tibet, and he left Adyar with H.P.B.'s knowledge and blessing. She writes:

Dāmodar was ready from his last birth to enter the highest Path and suspected it. He had long been waiting for the expected permission to go to Tibet before the expiration of the 7 years. . . .¹

Dāmodar left Adyar on the 23rd of February, 1885, and travelled to the Tibetan border via Calcutta, Benares and other places. He stayed at Benares for 14 days where he met Bhagavan Das, who still lives in that city. The latter was then 15 years of age and has given us the last description of Dāmodar in a letter to an American friend. The writer of the present article recently received a letter from Dr. Bhagavan Das about this event.

Dāmodar left a small pocket diary with the coolies who accompanied him to the border. It has been partially reprinted by Colonel Olcott in his *Old Diary Leaves*, but the original seems to have been lost.

News eventually reached the outside world from and about Dāmodar. Some of it was obviously unauthentic, but in June, 1886, about a year after Dāmodar had reached Tibet, Master Koot Hoomi wrote to Col. Olcott giving him the reason why Dāmodar had suffered so deeply. He says:

The poor boy has had his *fall*. Before he could stand in the presence of the "Masters" he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had over-zealously taken part, bringing disgrace upon the sacred science and its adepts. The mental and physical suffering was too much for his weak frame, which has been quite prostrated, but he

¹ THE THEOSOPHIST, August, 1932, pp. 623-24.

will recover in course of time. This ought to be a warning to you all. You have believed "not wisely but too well" . . .¹

More than four years after Dāmodar's disappearance, H. P. Blavatsky writes to her old friend Khan Bahadur N. D. Khandalavala: "Dāmodar is not dead, and Olcott knows it as well as I do. I had a letter from him not more than 3 months ago . . ."

Olcott writes in a letter to Miss Francesca Arundale, dated February 9, 1885, that the Master has arranged that if H. P. Blavatsky, who was very ill should die *before Dāmodar returned to take her place as the link between the Masters and the Society*, Olcott would have to fill the gap for the time being. He adds: "These are his orders, but I should be a very sorry substitute."

When Olcott, some time after H. P. Blavatsky's passing, considered resigning the Presidency of the Society, he felt convinced that the Masters would send Dāmodar as the promised messenger to lead the Society out of its perplexities.

This did not happen, but it shows to what an extent both H. P. Blavatsky and Colonel Olcott trusted and admired Dāmodar. H.P.B. saw Dāmodar astrally on January 4-6, 1886, Subba Row had a communication from him, as well as one or possibly two others.

Dāmodar's public life began in 1879 and ended in February 1885, having lasted just about five years. During that period he wrote enough material in the form of articles and correspondence to fill a good-sized volume which will soon be ready for the printer. The spiritual insight of the young chela is matched only by his untiring devotion to his Teacher and to the Theosophical Movement, which has become an important factor in the destiny of humanity, thanks to the heroism and the spiritual grandeur of men such as Dāmodar.

SVEN EEK

¹ *Did H. P. Blavatsky Forge the Mahatma Letters?*, by C. Jinārājādāsa.

A THEOSOPHICAL APPROACH TO LIFE

By C. V. AGARWAL

OBVIOUSLY the Theosophical approach to life is somewhat different from the common approach. The basis of the difference lies in the understanding of life and the significance that one attaches to the various things and events of life. The vast majority of people regard life either as nothing beyond that which they perceive around them or they consider all this to be illusion and regard life to be some abstract and unapproachable principle. Theosophy helps one to take a much more balanced view of life, but it is very difficult to be really balanced.

A study of Theosophy gives us deeper and deeper understanding of life in its manifested as well as unmanifested aspects. Naturally the manifested aspect catches the attention more readily and one tends to dwell more on the descriptions of the unfoldment of life through the various kingdoms of Nature. While doing so one is likely to be lost in the mere descriptions of the structures losing sight of that which was actually being looked for. Theosophical study also enables one to know of the path of holiness, with the various stages on it. Let us remember that the first or the fourth milestone has great importance if one is running a race of five miles but if we know ourselves to be fellow-travellers on a journey of tens of thousands of miles, the milestones have a totally different significance.

Any approach needs the direction in which to approach and the speed with which to approach. If one has the direction and not the speed, surely one does not approach. If one has the speed but not the direction, it leads him astray. Most of us tend either to approach life without knowing the direction or are content with the knowledge of the direction and do no more. How often do we say that this or that has already been stated in such and such scripture. But then, what do we do about it?

Let us consider the illustration of the centre and the circumference of a circle. We who are at the circumference are at the same distance from the centre. When a circle is drawn on a black-board some points on the circumference are seen to be at a higher level and some at a lower level, some seem to be on the ascending arc and some on the descending arc. All these seeming differences are illusions and the fact is that all these points have a similar situation with respect to the centre. The circumference may be regarded as the centre which has expanded equally in all directions.

This leads us to another illuminating idea. There are diagonally opposite points on the circumference whose approaches to the centre are just opposite. It shows that there may be people whose approaches to life may seem to be opposite to ours. Some may seem to be working against us. Some may be on the *Pravritti marga*, some on the *Nivritti marga*. The more we brood over this illustration the more light comes on the approach of life. The direct approach of each point on the circumference to the centre of the circle lies in different directions. All the radii are equal but point in different directions. Does that not suggest that our approaches to the source of all may be equal but lie in different directions? We are all sharers of the same life, our source is the same, our goal is the same. The distance from the source which is also the goal, is not so important provided we are approaching

it. At the end of the journey we will find that all the points of the circumference have become the one point once again.

The question then arises how to find the direction. But, can we fix the direction once and for ever? Let us consider the illustration of a ship sailing from Madras to Rangoon—a direct route. While leaving Madras the captain, say, directs the ship straight towards the destination. Does he need to refer to the compass and check up the direction constantly? Certainly, constant vigilance is essential although the entire route is very well mapped out. When such is the difficulty in an approach between two fixed points how much more difficult the problem is while moving on the uncharted and unfathomable ocean of life? Most certainly the direction has to be determined from moment to moment.

Madame Blavatsky has indicated a way leading out of this difficulty in the well-known Golden Stairs up the steps of which the learner may climb to the temple of Divine Wisdom. It seems to me that to climb to the temple of Divine Wisdom is nothing but to approach life in a Theosophical manner. The earlier steps point to the direction of approach, which are a clean life, an open mind. It is to be remembered that it is not that first one has a clean life and then an open mind. The steps are taken together, simultaneously.

A clean life does not mean just taking a bath every morning, it also includes right speech, clean ways of dealing with others, clean means of livelihood and many more such things.

An open mind is the compass with the help of which one can determine the direction of the approach to life. Life is not something static. It is intensely dynamic. Each moment is a new moment. Every situation, whether it is the smile of a friend or the death of a loved one, is a new and unprecedented situation. Therefore the approach to life has to be constantly considered afresh.

How dogmatic we are regarding our points of view! We are not prepared to hear a view different from our own. How superficially we reject an opinion irrespective of the fact that the holder may be better informed on the matter. We are not prepared to suspend our judgments even if the data are insufficient. How readily do we react to a situation, either plunging headlong into activity or totally withdrawing. And it is because of all this that we are unable to approach life as it should be approached. This creates all the problems within us and without us. This creates all the confusion in the midst of which we find ourselves, with the result that our approach to life is not the right approach.

Briefly speaking, the Theosophical approach recognizes that none can mark out for another that this, that or the other is the approach to life. There are innumerable approaches as there are innumerable radii of a circle. "However men approach Me, even so do I welcome them" Sri Krishna says. Yet there is only one approach for an individual, as there is only one radius for a point on the circumference of a circle. "No other path at all is there to go".¹ The Theosophical approach to life is an all-embracing, sympathetic and harmonious approach. Mr. N. Sri Ram has put it like this:

. . . it is more than any thing else to have the feeling of the universal life, from which springs good-will towards all beings and the realization that they are as much a medium for the experience of freedom, beauty and truth as yourself . . . we should meet every man on his own pathway, allow him the necessary freedom and take a living interest in his welfare.²

It is a simple and natural approach of an *open* mind, not the mind which is *open to something*, a mind which does not distort the vision, which does not slay the Real.

C. V. AGARWAL

¹ *Shvetāshvataropaniṣat*.

² THE THEOSOPHIST, p. 149, December 1955.

REVIEWS

Commentaries on Living: From the Notebooks of J. Krishnamurti. Edited by D. Rajagopal. Victor Gollancz Ltd., London, 1956; price, 16s.

As one reads this book, one says inwardly to oneself again and again: what extraordinary and profound facts or truth is here, yet how simple. The whole book consists of a series of interviews, each in a natural setting, sensitively and poetically described by just a few delicate touches. The names of the interviewers are not given—naturally enough. But one feels the anonymity is appropriate to the whole tone of the book, which is a commentary on life with all its variety, life as one finds it lived by persons, and not on the persons themselves. Some of the headings of the chapters are: Three pious egoists, The individual and society, The self, Belief, Politics, Respectability, Love in relationship, Renunciation of riches, My path and your path, The conscious and the unconscious, The learned or the wise, Self-defence, Continuity, Power, Security and The spiritual leader. These indicate their variety.

All of us are concerned with these problems. Perhaps 'problems' is not

the right word, as these are but the light and shade, the varying movements and pictures of what we call life; but then we do make problems of them.

It is stated by the publishers in their jacket of the book, that this is the only one extant, apart from some very early books written by Krishnamurti in a different phase of his life, which has come directly from his pen, and is not talk given in one part of the world or other, transcribed and printed. The talks, as they consist, in great part, of answers to questions of all sorts, cover a vast ground. But the essence of what is in the talks is also here. This book will help many to understand Krishnamurti even better than his talks; because it sets forth his thoughts in relation to the places he has been in, what was taking place there, and the appearance and manner of his various visitors, all written without any intention to publish. The visitors are of different types, men and women with different aims, engaged in diverse pursuits. In actual life all of us see many people and meet with situations which we perhaps

regard as common enough and pass by, unless of course we ourselves are involved in them and troubled by them. But in his commentaries, Krishnamurti shows us that life has always a message of some deep meaning, even in the commonest happenings, that there is beauty in its everyday phases. We miss the meaning of these events, because we turn away from "what is," walling ourselves with ideas as to what should be as regards ourselves as well as others. In Krishnamurti's commentaries we are confronted with this truth again and again, as if brought to a point where all roads meet.

Rich with a wisdom and beauty that we hardly come across anywhere else, the book will give to very many all over the world an insight into a mind—Mr. Krishnamurti's—which at times has seemed baffling, but only because of its quickness and extraordinary originality. The book abounds with observations which are startling by their very simplicity, going to the core of the human problems from which they take their rise.

N. SRI RAM

All Things Made New, A Comprehensive Outline of the Bahá'í Faith, by John Ferraby; George Allen and Unwin, Ltd., London, 1957; index, 318 pp., 30s.

This book gives the most important teachings of the Bahá'í faith

and the chief facts of its history. The author has been secretary of the National Spiritual Assembly of the Bahá'ís in the British Isles for more than ten years; the work, therefore, carries the stamp of the conviction of one who knows the movement from inside.

The volume is divided into three parts: The Teachings of Bahá'u'lláh, The Central Figures of the Faith, and The Bahá'í Community. In his introductory chapter, the writer reviews the long slow progress of mankind as evidenced by archeological findings and accounts for the rapid evolution of civilization since the beginning of recorded history, 6,000 years ago, by a "major transformation of the spirit of man" as part of God's plan for mankind. Similarly, the extraordinary progress of the last 150 years can only be the result of a new "Manifestation of God" to man in the form of the Founder of a new religion.

It is the Bahá'í faith that God has again manifested Himself upon earth in the person of Bahá'u'lláh (Arabic for "The Glory of God"), who was born in 1817 of a noble Persian family, and lived until 1892, much of the time exiled from his native land. He was preceded by a "John the Baptist," the Báb, who was martyred in 1850 as a victim of the persecution of the Bahá'ís. Bahá'u'lláh appointed his eldest son, Abdu'l-Bahá as his successor and

leader of the Faith. Although of lesser station than the first two leaders, Abdu'l-Bahá was regarded as "the perfect Exemplar . . . and the infallible Interpreter of the words of Baha'u'lláh." Abdu'l-Bahá pronounced his grandson, Shoghi Effendi, his successor and first "Guardian of the Cause of God, to be followed by a succession of Guardians, each appointed in a prescribed manner" and proclaimed to be under direct guidance of the Holy Spirit of Bahá'u'lláh, which makes his interpretation infallible.

The teachings, available in a large quantity of writings of the three leaders, are said to offer a rational basis for faith in the existence of God, although His essence is unknowable. All religions are one in essence, but each contains laws and ordinances adapted to the particular needs of the age. The revelation of religions is progressive; each messenger brings forth more of the truth than his predecessors because mankind has progressed enough to be able to bear it. Bahá'u'lláh is considered the Universal Manifestation and culmination of all preceding messengers.

Unity, particularly the oneness of mankind, is the central theme; there must be, therefore, no prejudices of race, color, class, creed or nation which sow seeds of strife and hold men apart. World unity is willed by God in this age, and nothing

human beings can do will prevent it. Equal status for men and women is recognized; emphasis is placed on education, both spiritual and intellectual, leading to the acquisition of the knowledge of God; independent investigation of truth is of utmost importance. The search for spiritual knowledge is the true mysticism, which does not mean union with God; this is blasphemous. True unity means consecration to the Will of God so complete that every trace of worldly desire is washed from the heart; and meditation, which may bring flashes of spiritual insight, is the highest kind of prayer. Man will have his being in a spiritual world when he is freed from the body, for the Spirit is immortal. "Eternal Life," though, will be denied the man who fails to acquire in this life the qualities needed. Erring souls continue in a lower kind of existence that is as death compared with the "Eternal Life". Progress after death of the body is endless, possible by the bounty of God; pure souls may reach a state of happiness and perfection beyond imagination. Bahá'ís do not believe in reincarnation; the theory that it explains apparent injustices is refuted. Evolution is admitted; all creation culminates in man.

The Bahá'í Community is based on the Covenant of Bahá'u'lláh in which he named his successor and provided for succeeding "Guardians

of the Cause of God"; whoever is firm in the Covenant and obedient to it is blessed, whoever disobeys it is cut off from heavenly bounties and is spiritually as dead. The Bahá'í Administrative Order is regarded as the forerunner of the World Order described by Bahá'u'lláh and Abdu'l-Bahá. Certain laws and obligations are imposed on members: cremation is prohibited, as is membership in another religious sect, and organizations not consonant with Bahá'í teaching.

The book is well and clearly written, documented with extracts from the writings of the leaders, and fulfils its sub-title: A comprehensive outline of the Bahá'í Faith.

M. G. PATTERSON

A Source Book in Indian Philosophy
Edited by Sarvepalli Radhakrishnan and Charles A. Moore; Princeton University Press, Oxford University Press, London, 1957; pages xxix, 684; price, Rs. 21.

This volume is planned as part of a series of source books in philosophy. Its main purpose is to provide the Western student of Indian philosophy, whose study is generally restricted, among original texts, to the Upanishads, the *Bhagavad-gītā*, and some parts of the *Rig Veda*, with source material belonging to all the different systems which have prospered in India from the earliest times to the present. All the material

is given in English translations, which are mostly well-known ones; a few translations have been specially made for this volume.

The selections have been made so as to give a comprehensive picture and also to show the student the depth, variety and validity of Indian philosophy. They are all taken from basic works which give expositions of the different schools of thought. Polemical literature, even though valuable in many cases, has necessarily been neglected. Professor Moore, in his preface, refers to the limitations of such a selection and also to the difficulties of translating from Samskrit and Pali into English. But, despite any such limitations which may exist in a book of translations, this volume will certainly help to lead not only the Western student, but also many Indians, into the fertile fields of Indian philosophy.

The book is divided into five sections, each of them containing short introductions by Dr. Radhakrishnan in which he briefly describes the works included and their special characteristics and value. The first section deals with the Vedic period and contains hymns which illustrate the polytheistic, monotheistic, ethical and other tendencies of the age. Extracts are given from the thirteen principal Upanishads, two of the shorter ones, the *Isa* and the *Māndūkya*, being printed in entirety. The

translations are those of Griffith, Macdonell, Oldenbeg, Thomas and Hume. The second section on the Epic period contains the whole of the *Bhagavad-gītā* in Radhakrishnan's translation and also other parts of the *Mahā-bhārata*, concerned with ethical and social ideas. Parts of the Laws of Manu are given as well as selections from Kautilya's *Arthashastra*, a treatise on polity and diplomacy. Then there follows a section expounding the views of the heterodox systems, namely, Cārvāka, Jainism and Buddhism. These three schools of thought are the only ones which do not accept the authority of the Vedas, the Cārvāka being frankly materialistic. The Buddhist selections include the *Dhammapada* in full, also in Radhakrishnan's translation, and extracts from the great Mahāyāna teachers, Vasubandhu and Nāgārjuna. The fourth section comprises translations from the basic works of the six *Darsanas* or orthodox philosophical systems, with portions out of the major commentaries and also passages from some later works. All the Yoga aphorisms of Patanjali are quoted, commentaries being chosen where necessary. Passages from the commentaries of Sankara, Rāmānuja and Madhva on the Vedānta aphorisms are given. The last section entitled "Contemporary Thought" is devoted to the philosophies of Aurobindo and Radha-

krishnan who are not only deeply versed in the philosophical thought of India but are also most capable of interpreting it to the West. For, one of the main purposes of this book is to help "to bridge the gap between the East and the West".

In addition to the short introductions in each section, there is a general introduction to the book where Dr. Radhakrishnan lucidly expounds the spirit of Indian philosophy and appraises the value of studying it. The spirit of Indian philosophy is exemplified by certain attitudes, chief of which is a concentration upon the spiritual, which links philosophy and religion in intimate bonds. Philosophy in India is intimately related to life and has a practical bearing. "It is not the view that truth is measured in terms of the practical, but rather that the truth is the only sound guide for practice, that truth alone has efficacy as a guide for man in his search for salvation." Every school of philosophy in India is meant to show a way out of the problems and sorrows which man finds in this world. Dr. Radhakrishnan further explains the role of moral purification in the search for truth, the introspective attitude and the idealism which are characteristic of the Indian systems, the emphasis on the necessity for realization and the inadequacy of mere reason on the path of liberation, the place of

authority, and the "over-all synthetic tradition" which makes it possible to find harmony in all the different systems.

There is an index and a bibliography at the end of the volume. Among the books listed are a number which owe their existence to the work of Theosophists. These include the publications of the Theosophical Publishing Houses in Adyar and London, the Theosophical Publication Fund of Bombay, the Adyar Library, the Vasanta Press, the Sacred Books of the Hindus and also the works of Annie Besant, Bhagavan Das, Mohini M. Chatterjee, Ernest Wood, F. L. Woodward, Rohit Mehta and others.

"The Indian philosophical tradition is man's oldest as well as the longest continuous development of speculation about the nature of reality and man's place therein," as the introduction tells us. But it is also "man's mind and soul at their best". A study of this volume will enable those who are not acquainted with the languages of the Indian philosophers, to touch that mind and soul.

RADHA S. BURNIER

Rudolf Steiner Education, by L. Francis Edmunds; New Knowledge Books, England, 1956; pp. 65; price 3s. 6d.

The author, a teacher at Michael Hall, the first of many Rudolf

Steiner Schools in England, gives an answer to the question, "What is a Rudolf Steiner School?" Steiner's conception of the nature of individuality, that each human being is not only a general but a particular expression of the creative forces, and that "each human life is the revelation of an immortal spirit that *was* before birth and that *will be* after death," showed the need for an education that could help the evolving forces to move more freely and help man to become himself.

The form and curriculum of a Rudolf Steiner School is based on the three periods of childhood which are natural divisions coinciding with the biological changes. The change of teeth ends the first major period; it is a time in which very little children are encouraged to live apart as a separate community, when no formal education is given. This nursery or pre-school period is a time of "doing".

The second phase begins with the change of teeth and the years from 6 to 14. It is a time of feeling rather than of thinking, a time when the social element, the community spirit, is developed.

At the entry to the third period of childhood, puberty, the soul forces are released; and the child begins to discover the world of ideas—there is a desire to argue, a need to justify relationships.

SHIRLEY MACPHERSON

SUPPLEMENT TO THE THEOSOPHIST

DECEMBER 1957

THE EIGHTY-SECOND INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, 25th to 31st December 1957

TENTATIVE PROGRAMME

Wednesday, 25th December

10.00 a.m. General Council

7.30 p.m. Reception

Thursday, 26th December

8.00 a.m. Prayers of the Religions

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

2.00 p.m. Indian Section Council—I

3.30 p.m. Group Conferences—Plenary Session

5.00 p.m. CONVENTION LECTURE—I: "MANKIND'S SURVIVAL
—THE WAY OF HARMONY"

Mr. James S. Perkins, National President, The Theosophical Society in America

7.30 p.m. Art Evening

Friday, 27th December

8.00 a.m. Prayers of the Religions

8.30 a.m. Indian Section Convention—I

10.00 a.m. Symposium: "The Value and Uniqueness of the Theosophical Society"

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

5.00 p.m. CONVENTION LECTURE—II: "THE AGELESS WISDOM" Miss Emma Hunt, Recording Secretary

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Saturday, 28th December

- 8.00 a.m. Prayers of the Religions
- 8.30 a.m. Short Lectures—I
- 10.00 a.m. Convention Photograph
- 2.00 p.m. Group Conferences—II
- 3.30 p.m. Youth Symposium
- 5.00 p.m. CONVENTION LECTURE—III: (*Title to be announced*)
Srimati Rukmini Devi
- 7.30 p.m. Lantern Lecture

Sunday, 29th December

- 8.00 a.m. Prayers of the Religions
- 10.00 a.m. Short Lectures—II
- 2.00 p.m. Group Conferences—III
- 3.30 p.m. Theosophical Order of Service
- 5.00 p.m. CONVENTION LECTURE—IV: "THE MYSTICISM OF
THE BHAGAVAD GĪTĀ"
Mr. Rohit Mehta, General Secretary, The Theosophical
Society in India
- 7.30 p.m. Questions and Answers

Monday, 30th December

- 8.00 a.m. Prayers of the Religions
- 8.30 a.m. BESANT LECTURE (Indian Section):
"THE OCCULT TEACHINGS OF THE YOGA VASISTHA"
Dr. B. L. Atreya, Head of Philosophy Department,
Banaras Hindu University
- 10.00 a.m. Symposium: "Man—Creator of His Destiny"
- 2.00 p.m. Indian Section Council—II
- 5.00 p.m. CONVENTION LECTURE—V: "DEATH AND ITS
MEANING" Mr. N. Sri Ram, President
- 7.30 p.m. Delegates' Evening

Tuesday, 31st December

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

Additional Activities:

- Bhārata Samāja Puja—every day at 6.15 a.m.
- Order of the Round Table—December 27th at 2.00 p.m.
- Ritual of the Mystic Star—December 27th at 7.30 p.m.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President left Madras for Karachi, Pakistan, by air on November 15th and was there on the 16th, 17th and 18th. He opened the new building for the Theosophical Society in Karachi at a crowded meeting on the evening of the 17th. The three-storey building, which is named Jamshed Memorial Building in honor of Mr. Jamshed Nusserwanji Mehta, for very many years closely associated with the work of the Theosophical Lodge as well as with all other good activities in Karachi, is on the same site as the old one, but the new building has all the necessary conveniences for the work of the Karachi Lodge, including a lecture hall which is designed to seat about 500 persons. There is also a small suite to accommodate a visiting speaker or guest.

Among those present for the occasion of the Opening were the High Commissioner for India in Karachi, Mr. Desai, the Ceylon High Commissioner, and Mr. Jamshed Nusserwanji's sister, Mrs. Kapadia. Mrs. Gool Minwalla, the Presidential Agent for the Theosophical Society in Pakistan, welcomed the

gathering and gave an account of the manner in which the new building had come into existence, and the contributions received from various persons. The President declared the building open in a speech in which he paid a high tribute to the work of Mr. Jamshed Nusserwanji, and the qualities that distinguished him. He also referred to the fact that November 17th was the Foundation Day of the International Theosophical Society, and therefore a very appropriate date for the opening of the new building. The President also met the members of the Karachi Lodge at Clifton, in Mr. Kewalram Dayaram's home on the 16th, and addressed them briefly.

Foundation Day

The 82nd anniversary of the foundation of the Theosophical Society was commemorated at Adyar with a meeting held in Headquarters Hall on 17th November.

In the absence of the President who was in Karachi, Miss Emma Hunt presided. The meeting commenced with the Prayers of the Religions, after which greetings were read from various Sections and Lodges.

Short addresses were given by Mr. Albert H. Brown (Australia), Miss Mary Graham (New Zealand) and Mr. Edwin N. Lord (U.S.A.).

The meeting closed with an offering of flowers before the statues of the Founders.

Burma

The annual Convention of the Theosophical Society in Burma, held in the premises of the Olcott Lodge, Rangoon, on 20th October, was opened with the Prayers of the Religions, followed by greetings received from the President, Mr. N. Sri Ram, and others.

In the absence of the General Secretary, U Po Lat, who was in Mandalay on his official duties as Director of Archaeology, his Convention Lecture "The Message of Theosophy" (in English), was read for him by U Hla Maung. The remainder of the morning session was devoted to a business meeting and a discussion on the future programme of work in the Section. In the afternoon the new Section Council met and the Convention closed after a second Lecture on a comparison of Buddhist Teachings with the Teachings of Theosophy, delivered in Burmese by Neymyo Raja U Mg Gyi.

The General Secretary's report for the year indicates that the Lodges are, in the main, doing excellent work. The Youth Lodge has been

rendering useful service, especially in the field of social activities. Lotus Lodge, Mandalay, is holding regular classes in Theosophy. In Olcott Lodge, Rangoon, all the Theosophical festival days, and United Nations Day, were celebrated, and public lectures and study classes have been held weekly. U Maung Maung Ji, who had his early education in India under Theosophical auspices, was a frequent lecturer on Theosophy and Buddhism. Toward the end of the year a new weekly study class was added to the regular activities. This class on "The Essence of Buddhism," conducted in Burmese, has had a very encouraging attendance. At the close of the year there were 73 members and 7 Lodges in Burma.

The Book Depot in Rangoon reports a successful year, with an increased demand for books. Burmese translations of the three Theosophical manuals by Dr. Annie Besant—*Karma, Reincarnation, Man and His Bodies*—have been completed and will soon be published.

The General Secretary in his annual report writes: "As in the previous years, members of the Rangoon Lodges took active interest in the work of the Burma Humanitarian League. Amongst other free literature, a lakh of copies of a Burmese translation of a leaflet entitled *The Two Dhammas*, by C. Jinarājadāsa, were

printed and distributed during the year.

"The Burma Educational Trust School, under the management of the Section, is now conducted as a Middle School. Some difficulty is being experienced due to the necessity of having to maintain two different sections, one for purely Tamil children and another for those taking the Burmese syllabus.

"One happy sign of the Theosophical movement in Burma is the fact that more and more Burmese members, who profess the Buddhist Orthodox religion, are beginning to be attracted to the activities of the Society. It is felt that more such members will come in as opportunities are offered for the study of Buddhism, both in English and Burmese."

Greece

Mr. Timos Vratsanos was unanimously elected General Secretary of the Theosophical Society in Greece by the Section Executive Committee on 16th February 1957, following the resignation of Mr. K. Melissaropoulos from that office owing to pressure of other duties.

Mr. Vratsanos, reporting on the work for the year ended 30th September 1957, states that the present membership of 247 is the highest since the formation of the Section in 1928. During the year two new

Lodges were formed: "Dimocritos" in Athens and "Orfeus" in Komotini, and one dormant Lodge, "Blavatsky-Olcott" in Athens was revived, bringing the total to 11 Lodges. Effort has been started to revive Theosophical work in Corfu where in 1879 the first Lodge in Greece was founded, the Ionian Branch of the Theosophical Society; this Lodge was dissolved in 1900.

Other work accomplished during the year included the publication of the fifth revised edition of the booklet *Theosophy and the Theosophical Society*, several thousand copies of which have been distributed free to enquirers. The Section lending library has had an increase in readers and has been enriched by the addition of a Greek translation by Mr. Vratsanos of the manual *Karma* by Dr. Annie Besant. The magazine *Ilissos*, edited by Mr. K. Melissaropoulos, has 800 subscribers, 200 of them members of the Society. All members of the Section receive the official Section journal *Theosophikon Deltion*. Much social service work is done by the members, especially the ladies, many of them being occupied with aid for the Refugee Camp Kolokynthou.

In spite of the serious financial difficulties which continue in Greece, the members work with courage and in harmonious co-operation for the intensification of the spread of Theosophical ideals.

Mexico

In his annual report as on 30th September 1957, Señor Adolfo de la Peña Gil, General Secretary of the Theosophical Society in Mexico, writes that there are 26 Lodges and 8 Centres in his Section, with 511 active members, eleven of whom have faithfully served the Society for more than forty years.

The Section's main work during the year consisted of printing propaganda material; 5,000 copies of a leaflet on Karma, and an equal number on the Theosophical Society were published. A pamphlet with information for new members was also published; it gives an outline of the history of the Theosophical Society and its teachings, an explanation of the Society's Seal, and of Adyar, White Lotus and Foundation Days, and includes an address of welcome from the International President. In addition, free copies of *Dharma*, a small magazine of Theosophical teachings, were widely distributed bi-monthly to regular readers.

"Aura" Lodge printed a book *Igualdad* (Equality) by Bellamy, and the General Secretary compiled in book form all the chapters from

The Lives of Orion which had been published in the Section bulletin. A presentation of a new pocket edition of *At the Feet of the Master* was made by Señor Abel Cárdenas Chavero for distribution among prisons, hospitals and other institutions.

At the Headquarters and Mérida, Yucatan, a short series of public lectures was given during the year. Señora Luz María Durand gave weekly lectures in Lodge "Señor Buddha," and young members of "Unidad" Lodge, headed by Señor José Martín Zamarrón, have obtained a free supply of documentary and artistic films to be exhibited after their weekly study meetings.

Some members of the Theosophical Order of Service at Tijuana, Lower California, led by Señorita María de los Angeles Machorro, are active in animal welfare work. Visitors, and a Los Angeles paper speak highly of these activities.

A donation of 1,000 Eucalyptus saplings was made by the Department of Agriculture to the small Theosophical colony at Teoloyucan, where Prof. Aura Chagoya continues her selfless work of imparting free primary education and Theosophical ideas to groups of rural children.

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	Miss Helen V. Zahara	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>Theosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filippino	Corso Trieste 88, Rome	<i>Alba Spirituale.</i>
1905	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1907	Cuba	Señor Armando Alfonso Ledón	P.O. Box 365, Habana	<i>Revista Teosófica Cubana.</i>
1907	Hungary			<i>Teosofi.</i>
1908	Finland	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>The Link.</i>
1909	Russia			<i>Theosophical News and Notes.</i>
1909	Czechoslovakia			<i>Clarté.</i>
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P.O. Box 2284, Cape Town	<i>Clarté.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>P. T. T. I.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Adyar.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Norsk Teosofisk Tidskrift.</i>
1912	Indonesia	Monsieur M. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>Theosophia.</i>
1912	Burma	U Nu Lat	No. 102, 49th Street, Rangoon	<i>Theosophy in Ireland.</i>
1912	Australia	H. F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Boletín Mexicana; Dharma.</i>
1913	Norway	M. Arnstvedsen	Oscars gate 11, Oslo N. V., Norway	
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	
1919	Ireland	Mrs. Evelyn Q. Hornidge	31 Pembroke Road, Dublin	
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	

* No Sectional Lodges only.

1919	Canada	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	..	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor Nazareno E. Rimini..	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina.</i>
1920	Chile	Señor Ricardo Michel A.-P.	Casilla 3603, Santiago	..	<i>Fraternidad.</i>
1920	Bulgaria	Tenente Armando Sales ..	Rua Anita Garibaldi 29, 11° andar, Sao Paulo.	..	<i>O Teosofista.</i>
1921	Iceland	Mr. Sigvaldi Hjalmarsson ..	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..
1921	Portugal	Mr. Félix Bermudes ..	Rua Passos Manoel 20, Lisbon	..	<i>Ostris.</i>
1922	Wales	Miss E. Claudia Owen ..	10 Park Place, Cardiff	..	<i>Theosophical News and Notes.</i>
1923	Poland	..	..	..	..
1925	Uruguay	Señor Anibal Lissardy ..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Revista Teosofica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood ..	Box 8774, Fernandez Juncos, Santurce, San Juan	..	<i>Heraldo Teosofico.</i>
1925	Rumania	..	..	..	..
1925	Yugoslavia	..	..	..	..
1926	Ceylon	Mr. N. K. Choksy, Q. C. ..	Roshanara, 20 Clifford Road,	..	..
1928	Greece	Mr. Timos Vratsanos ..	Green Path, Colpetty, Colombo 3	..	<i>The Plenoma.</i>
1929	Central America	Señor José Joaquín Ulloa ..	Patission 204, Athens (8)	..	<i>Theosophikon Deltion.</i>
1929	Paraguay	..	P.O. Box 797, San José, Costa Rica	..	..
1929	Peru	..	..	..	..
1933	Philippines	Mr. D. C. Argente ..	Corner Iba and P. Florentino Sis., Quezon City	..	<i>The Lotus.</i>
1937	Colombia	Señorita Corina Martínez Sanders	..	..	..
1947	East Africa	Mr. Vallabhdas H. Kapadia	Apartado Postal 539, Bogotá	..	<i>Revista Teosofica; Boletín.</i>
1948	Pakistan *	Mrs. Gool K. Minwalla ..	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1948	Malaya and Singapore †	..	Noonan Road, Karachi 3	..	<i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	Dr. C. H. Yeang ..	88 China St., Penang	..	<i>Theosophical News.</i>
1950	State of Israel *	Dr. Hugh Shearman ..	18 Brookhill Ave., Belfast	..	<i>Theosophical News and Notes.</i>
1951	Japan	Mr. Hans Zeuger ..	P.O. Box 1264, Jerusalem	..	<i>Theosophie in Israel.</i>
1952	Viet-Nam	Mr. Pham-Ngoc-Da ..	Directeur de l'Ecole des Filles, Chaudoc,	..	..
1953	Venezuela	Señor Pablo Bonilla T. ..	Sud Viet-Nam	..	<i>Dao Hoc.</i>
1956	West Africa †	Mr. K. Brakatu Ateko ..	Apartado 2907, Caracas	..	..
	Presidential Agency.	† Federation.	P.O. Box 720, Accra, Ghana	..	..

The Theosophical Society in Europe (Federation of National Societies): General Secretary: Mr. J. E. van Dissel, Achelseedijk 290, Valkenswaard, The Netherlands. *Theosophy in Action; Chart; Adyar.*

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