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THE THEOSOPHIST

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EDITED BY N. SRI RAM



THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

APRIL 1958

Vol. 79, No. 7

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.

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- 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

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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 in penalties. The members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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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 by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title, The Theosophical Society.

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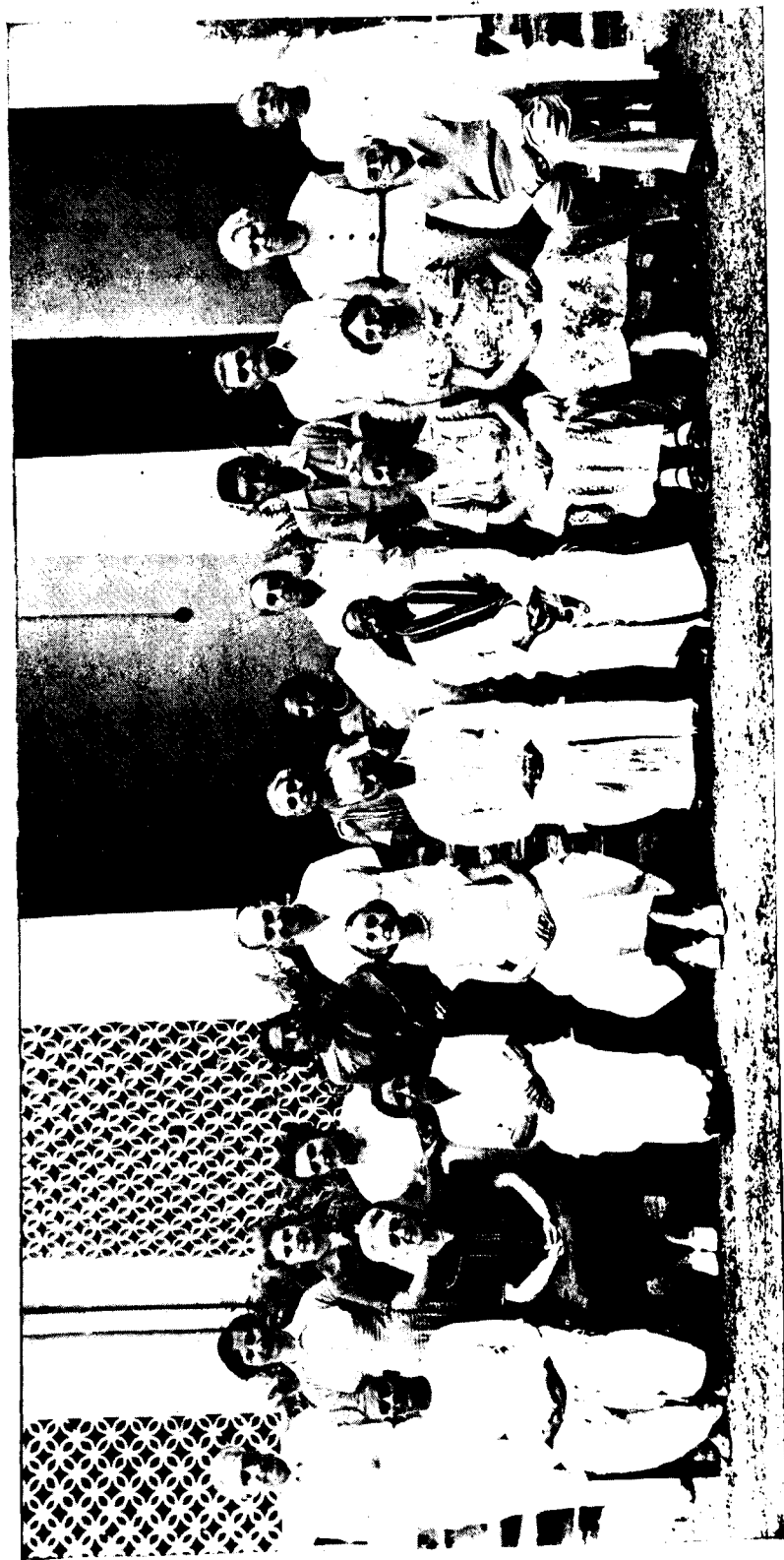
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THE SCHOOL OF THE WISDOM, ADYAR

Ninth Session, 1957-1958

Standing: Mr. A. H. Brown (Australia); Miss L. M. Benton (Rhodesia); Mrs. J. Stevens (Australia); Mrs. R. P. Advani (India); Mr. C. H. Hunter (N. Ireland); Mrs. G. Broacha (India); Miss S. Govinden (Singapore); Mr. R. Ballour Clarke (Turkey); Mr. Ananda Suyono (Indonesia); Mr. F. J. Battha (Australia); Dr. D. Rood (U.S.A.); Mr. B. H. Narasappa (India).
Seated: Mr. M. Subbarao (India); Mrs. G. Harrison (U.S.A.); Mrs. P. Sujan (India); Miss Emma Hunt; Mr. N. Sri Ram; Mr. M. Subramaniam; Miss G. Taylor (England); Miss M. Graham (New Zealand); Mr. C. Kishindas (Pakistan).



THE THEOSOPHIST

CLOSING ADDRESS TO THE SCHOOL OF THE WISDOM

EVERY time I have been at a session of the School of the Wisdom I have felt that it constitutes a definite channel for an influence by which not only are the students lifted up and strengthened, but the whole of the life of Adyar is enriched invisibly. I am saying this not on the theory that it ought to be so but because I happen to have felt such an influence at its meetings and discussions.

It has been stated that the group of students this year has been a particularly integrated group, which in itself means a great deal. We can go very deep into Truth, or Wisdom-Truth, as it has been called, provided there is a spirit of perfect harmony among the students, an inwardly relaxed condition and a real openness to Truth. We cannot learn wisdom in a group unless we are in right relationship with one another which is a state of mutual harmony. Every morning the students—all are students here whether they talk or listen—have been reciting certain time-honored Sanskrit verses, of which one line says: "May we together experience the Truth." In that togetherness there is great virtue. It is not

merely a physical togetherness but even more and essentially a spirit of inward unity. It is to be hoped that this spirit will characterize every group of students that meets here in the years to come. There has been one group after another since the School was started, although some students have gone on from one session to the next and even a third. But though the group changes in its composition from year to year—and this change makes for freshness—the spirit is the same. I have been present at the sessions of the School of the Wisdom ever since it was started, and I have inwardly felt that the spirit and the atmosphere have been practically the same all through—not the same in a dull, unchangeable, mechanical manner, but with a quality that is ever new.

In the School of the Wisdom we come together in order to go more deeply into the nature of things than perhaps we would be able to do by ourselves. Our approach to the concepts of the Wisdom—those truths which are fundamental to life—has been characterized by a certain freedom from preconceived ideas. This does not mean that what was true must cease to be regarded as the truth. But then what is truth? It is not just that superficial aspect of things which confronts our sight. Nor is it in the deeper sense even a knowledge of those forces which lie under the surface and can be used by us for our purposes. The truth is something that enters our being. It becomes an experience. Since all that is in life and Nature is capable of being known and experienced, the truth of it all is vast as the ocean or the sky.

Nowadays we hear so much of the possibilities of space-flights. I do not know whether these dreams will be realized in the way people expect. I personally think that people are not likely to go from here physically to Mars, Venus and so forth. That is just my notion based on what I may call my Theosophical understanding; I may be completely wrong. But if you think of the cosmos, as it exists in space, it is

possible for man, not as a being physically limited in various ways, but in his spirit and understanding, to embrace the whole of that cosmos. He will do so in due course, and the extraordinary thing is that he will do it by remaining exactly where he is. He does not need to make a great effort and beat his wings, whether spiritual or material. When he is in a receptive condition, Truth will pour itself into him.

Imagine a person in a dark room. His eyes, being accustomed to light, do not see anything. The room is wonderfully beautiful, with extraordinary pictures and furnishings all round. What is around him is something of which a mere glimpse would be a rich experience. But he is unaware that it exists because his eyes are not modulated to the darkness. But after a while he begins to see; his vision adjusts itself. He sees at first certain faint outlines, then something more, and more, and in that way, in an increasing measure, the richness and beauty that gird him begin to flow into his vision. I think that much the same happens when one is in a state of peace, which means also in harmony with all, with sensitiveness of vision, not preconceiving, not conjuring things, but prepared to see just what there is to be seen. That is the real "open mind," a beautiful phrase the meaning of which we are apt to miss if we think of it in mechanical terms. We do not come with an open mind in order that it may be filled. For then it would cease to be open, and if there is virtue in openness, that virtue would be lost. Can we know everything that is to be known and yet be open? "The opening of the doors of the mind" is the first step according to certain books. When the doors are open you have an unobstructed vision and see the landscape, that is, things as they are.

It may be asked: Do we not base our studies on certain books, certain statements? Yes, we have to have some ground on which to stand. We cannot start in the air. The very nature of the mind is such that it has to rest on something. It

cannot move except from one thing or formulation to another. We cannot, even in consciousness, fly in a void. The very movement of the mind gives rise to thought or rather is thought, which is put into words; thus one expresses what is truth to him. But this need not prevent anyone else from considering it for himself. We base our studies on those writings and statements which seem to us to contain the most valuable guidance. But we can consider them with a fresh and open mind.

All that is in Theosophical literature is really a certain help or frame for the ordering of our ideas about things. Its value to us depends on the way we use it. We have various statements, ideas as to things, which assume their proper value only when we bring from within ourselves the rich content which will make those statements come alive, and rectify them where they are not completely right. Truth and Wisdom are terms which do not have a purely objective significance apart from ourselves. They are objective in the sense that they may be conceived to exist independently of the capacity or the incapacity to perceive and experience them. But then, the experience itself is subjective, it pertains to the nature of ourselves. Even objective things have a subtle inward nature to understand which we have to go into corresponding depths in ourselves.

Although each group of students should be an integrated group, devoting themselves to the work of the School, they should at the same time enter fully into the life of Adyar. They should not be like a flock of sheep under a shepherd who protects them, keeps them enclosed and takes them out to selected pastures. The School of the Wisdom should not become an exclusive affair. As a matter of fact, those who come from abroad or other places in India do help the activities here. From one point of view, those who belong to the School have to hold together, develop a group-consciousness,

but it has also to be said that only when they come to know Adyar, and participate to some extent in the general activities of this place, they will be able to take from here whatever Adyar can give.

What they can take apart from a knowledge of the work and the conditions here is really something intangible. You may describe a physical object in terms which are commonly understood, but to convey an atmosphere, an outlook, a certain spirit or approach is not so easy. What is indefinable in anything is perhaps what is of most significance about it. It is the intangible atmosphere at Adyar to which Dr. Annie Besant referred when she used the words: "Adyar, the Masters' Home."

Here at Adyar there is the possibility of a spiritual synthesis which, so far as I know, does not exist anywhere else to the same extent. You may go to any Lodge in the world or to a place where there are brilliant people who speak learnedly on metaphysical or scientific subjects and find that they do not have that whole, clear and unobstructed vision which is essential for comprehension and for the living of an inwardly free and balanced life. Often the viewpoint, however good, is partial. It may be Christian or Hindu or Buddhist, but exclusively so. The outlook has no doubt its value, but is only one way of looking at the many-sided truth. But here at Adyar, although it is situated in India, there is the possibility of a mingling of the East and the West. It is meant to be a meeting-place for many faiths, as seen in the symbols and figures in the Hall. I myself have felt—it might strike some people as a biased statement—that here more easily than elsewhere we can arrive at a real synthesis of whatever is of value in the different religions, cultures and philosophies of the world, which is possible only when you enjoy the freedom to discern it. To the extent you are unconditioned you are cosmopolitan. It is a cosmopolitanism which is able to meet

life at many angles, look at all things as they are, without any prejudice. One need not be other than oneself to be a citizen of the world, to belong to the kingdom of life.

As a number of students go back each year to their respective countries they will carry to those countries something of the living spirit of this place along with an outlook which is better proportioned, more synthesized, and yet transcendent. Perhaps that is what the world needs more than anything else at the present time, because it is a world of rapid communications, of multiple contacts, of increased interaction between things, between nation and nation, between one culture and another, and between the different religions. Inevitably there will be a welding of cultures, of faiths and of standpoints. If every Theosophist can be in himself a nucleus of such forces as will bring about this union, he will be acting the role of his dharma.

Of course any one of us might think: "I am just a humble individual. I may have this inclusive, detached view, but what can I do when I go back to my Lodge? I am not a person of great influence who moves in big circles, who is able to take important decisions which will change the future of the world." But such a thought as that is really somewhat superficial. Because it is always from the individual, out of the depths that lie in him, that everything new, every revolution of significance, every possibility of true progress starts; and it is only when the whole world becomes a seed-bed for beautiful cultures, for the seeds that are life's concentrated cultures, that by the flowering of those seeds there will be produced a different, more beautiful and richer world. It is from the individual that a real, deep, fundamental change must come. Without it whatever reforms may be introduced will last only for a time, as history attests. The change, especially if it is to have that pure spiritual quality which does not wither away, must start from self-realization, which cannot be mass-produced.

Let us not under-rate what we can do to influence the world rightly, not superficially but in its inner unfoldment, in people's thoughts and standpoints. A person usually over-estimates the value of what he can do. But we also underestimate those values which do not appear on the surface. Every movement of importance has generally small if not obscure origins. The movement that the world needs is a movement that proceeds from every one of us who sees the possibility of a new way. We are all much less important than we think and far more important than we realize. This sounds paradoxical, the explanation of which turns upon the difference between what is thought and what is in reality.

The students who go back to their respective countries will inevitably enrich the work there by their understanding. They will bring Adyar nearer to the periphery. Personally I wish we could have the session for something like nine months in the year rather than only five or six, but there are various reasons and circumstances which preclude such an arrangement, one of them being the climate.

As the years pass Adyar should be less and less a place for administration and more a place for studies, for thought, for the values of community living, for a new direction of life. This is for the present a dream, but such dreams can come true. The administration is necessary so long as there is an organization, but that activity can be in the background while others such as those of the Adyar Lodge and the School of the Wisdom, and any other activities organized from time to time, predominate in the life of the community. When anyone enters the estate he should be entering a place of peace, become conscious that those who live and work here strive for great ideals, are students one and all deeply interested in trying to understand all things from a higher and deeper standpoint than that which ordinarily obtains.

It has been prophesied that some day Adyar will be the centre of a Theosophical World University. I do not myself visualize it in terms of notebooks and blackboards, pencils busy with syllabuses and classes, students cramming their heads with what the so-called teachers may have to say; it must be a university where the studies rise above purely intellectual and mental levels, where there are possibilities of inward exploration, of reaching upwards towards heights from which there can be a rain of new inspiration. The intellect and its pursuits are not without value. But in the words of one of the Elder Brethren, "the crest wave of intellectual advancement must be . . . guided into Spirituality". We are just at that point in human evolution where a pure intellect, functioning untrammelled far above the levels of modern technical achievement, which however spectacular are but feats of cleverness, can make contact with the intimations of the Spirit. This is a possibility not only for the few so-called intellectuals but for all disinterested people with pure aspirations, who can be interested in the welfare of humanity as a whole.

N. SRI RAM

Brahman-knowledge is of the nature of happiness or bliss. It marks the cessation of all sorrow; it signifies the culmination of all desires, the accomplishment of the unaccomplished, as it were, and the attainment of the unattained, as it were. A man of illumination has no wants and is impelled by no desire. He has nothing to accomplish in this world or in the next. Nor is there anything left for him to be attained either here or hereafter. When he has achieved the supreme human goal, what need has he for the trinkets of this world? The entire choir of heaven and furniture of the earth seem naught before his divine vision. He revels in the bliss of Brahman; and the realization that he is non-different from the Absolute gives him felicity and peace.

The Philosophy of Advaita

LIVING IN THE ETERNAL

By C. R. GROVES

IN *Light on the Path* we find the instruction to "live neither in the present nor in the future, but in the Eternal," and many serious students of Occultism must have pondered over this somewhat difficult saying in an attempt to realize its meaning. It has of course been written about and discussed many times, but it is of perennial interest and importance.

Past, Present and Future

In one sense it is not possible to live except in the Eternal; but the Eternal Self, through its representative the immortal Ego, constantly identifies itself with the thoughts, desires and sensations of the temporary personality, and the consciousness of eternity is swept away by the stream of time. There are Those who have freed Themselves from the bondage of the time-consciousness, for in *The Mahatma Letters to A. P. Sinnett* (p. 29) Mahatma K. H. writes:

I feel even irritated at having to use these three clumsy words—past, present, and future! Miserable concepts of the objective phases of the Subjective Whole, they are about as ill adapted for the purpose [the realization of the Spiritual Self—C.R.G.] as an axe for fine carving.

If we consider these three divisions of time we may say that the past is a fact. A fact—from the Latin *factum*—is that which is done or happens, as an act or deed or event (dictionary definition). But factual does not mean real—for

the real is the living immediate now, while the past is dead and done.

The present is wholly illusory—gone before it is experienced. Psychologists say that it takes time of the order of seconds for a sensation to be registered by the mind, but modern science, by means of electronic devices can measure fractions of a millionth of a second. Which of these is the present?

The future is problematical. We believe there will be a future because there always has been one up to now, but we do not know this. But the Eternal is both immanent in and transcendent to the factual past, the illusory present, and the uncertain future.

Memory and Anticipation

The practical questions arise—what prevents us from living in the Eternal, and also how far are we really ready to do so if we could?

The two chief attributes of the personal consciousness which hinder us most in this respect are memory and anticipation. This does not mean of course that we should forget all the facts and obligations of everyday living, nor that we should cease to make necessary plans for tomorrow. What it means is that we should not be emotionally and personally entangled with these memories and plans. When memory becomes nostalgia (in the present-day sense of the word which is that of yearning over past experiences), and planning becomes pleasurable anticipation, it is mainly these which keep us bound to the rhythms of time.

Memory is by its very nature extremely imperfect. From the totality of each experience as it occurs, the mind selects those factors which are consonant with its desires, its conditioning, its "life-style". These it emphasizes and the remainder of the experience it forgets, either by overlooking or

by repressing the unattractive aspects of the total experience. The more one is emotionally entangled with events the more partial and imperfect will memory be.

Anticipation is even more imperfect than memory. Most anticipations are merely faulty memories revitalized by fear or desire. It is a common saying that the pleasures of anticipation are greater than those of realization, and many years ago Robert Louis Stevenson in an essay on El Dorado wrote: "To travel hopefully is a better thing than to arrive. . . ." But if one *knows* this, as distinct from merely thinking or saying it, then obviously it takes the savor out of pleasurable anticipations, for they can only end in disappointment.

The positive pleasures are those which occur spontaneously—gratuitously, as it were—which are not attained by the satisfaction of desire. It would appear that it takes many hundreds of lives to realize that desire is always a negative state—a state of discomfort due to the sensation of a lack or void, and that all that can be expected when the desire is fulfilled is the temporary removal of the lack and filling of the void.

Are We Ready?

By watching one's reactions one can often judge how far one is really willing to live in the Eternal. When occupied with a piece of work, for instance, how often is the attitude one of impatience to "get the job done," of working in anticipation of the end rather than of doing the work for its own sake? In going a long journey do we find ourselves spending the time in a futile fret to arrive? Also to say that if we truly lived in the Eternal there would be nothing to look forward to is to our present consciousness a bleak and desolating idea. We mostly need a little pleasurable anticipation to keep us functioning at all, and yet it is literally true that, if we lived

in the Eternal, life would be complete in itself, and there would be no urge to look forward.

This does not mean that we should not have ideals. What it does mean is that we should not strive to project our present consciousness forward in time and to see ourselves as we are, but in ideal situations. As the Christian scripture says: "Now is the accepted time; now is the day of salvation"—and there is no other. But it is also true that there is nothing static in the expression of the Eternal Spirit through the higher mind. It is always new, always unfolding, but always in unexpected and unpredictable ways. As the mystic Eckhart wrote:

In Eternity there is neither time nor space, neither before nor after. Everything is present in one fresh-springing Now.

The more nearly we attain to spiritual Self-realization the more does the immediacy of living become a worth-while end in itself. The more completely we can accept life as it is the more easily and spontaneously does it flow towards the future.

All this is summed up very beautifully by the President, Mr. N. Sri Ram, when he writes:

Let every moment be perfect in itself and a beautiful prelude to the next, not by anticipating what is to come in vain expectation and hope, but by completeness in meeting the demands of the present. . . . Release yourself from fears born of unhappy memories and equally from preconceived hopes of fulfilment—from all that is a product of the mechanical aspects of the mind.

It is along this path that we may approach the peace "which passeth understanding, which abides in the hearts of those who live in the Eternal".

C. R. GROVES

THE CREATIVE MIND AND MODERN THOUGHT¹

By OLIVE STEVENSON HOWELL

I FEEL that I am approaching a subject which is full of significance for the world and for every one of us. I believe that there is need for us to unleash or develop a higher level of consciousness if we are going to deal with the great complexity of modern life, a complexity which affects us individually, also nationally and internationally. It seems to me that the world-scene is issuing a great challenge to mankind today.

Twice before in this century a challenge has been issued to us. The first one was the challenge of the first World War. It revealed to us, I think, that we were treading a wrong path, a path that was leading us into conflict with one another, and leading to human misery and suffering and trouble. After the war, we formed the League of Nations—an instrument that was going to end war for all time. But we began to drift slowly again down the same old road that we had trodden before, of competition, quarrelsomeness, of difficulty of understanding one another. And then another challenge—we found ourselves involved in a second World War. As before, we had a vision—perhaps it was a deeper vision

¹ A short lecture given during the 82nd International Convention, Adyar, December 1957.

on the part of many people—and we formed the United Nations.

The two previous challenges were met more by individuals, who were the heads of governments, by the leaders of the nations, militarily or in statecraft. The new challenge issued today is really, I feel, a far greater one than ever before. It is the one of human relationships all over the world. It is the one really of human association. How are we all going to live together happily in the future? The answer to that will depend upon every one of us. We cannot leave it to governments any more. We cannot leave it to statesmen. It will really, I feel, depend upon what we, as individuals, can understand of the great world-process today. We need to have some understanding of human consciousness and what lies ahead of us, what is really the destiny of the individual and the destiny of mankind.

Now there is one science today which has been gaining in power and interest all over the world, and that is the science of psychology, probably the most significant movement of the present day. It is one that has been growing in interest since the beginning of this century. And after the first World War a new technique began to be devised which was really dealing with the soul or the consciousness of people, isolating the soul from the body in that way.

Jung, the great psychologist in the West, has written a very interesting book, *Modern Man in Search of a Soul*, a very significant title. Jung attaches great significance to this modern movement of psychology. He really sees in it a great hope for the world, because psychology is studying the consciousness of man and is revealing our nature to ourselves. He calls it a new force in this world, and he thinks it is destined to bring about a great revolution in all our thinking.

Well, we know from our own teachings that thought is called the creative power in man. All religions speak of this.

In the Upanishads, in Buddhist and Christian scriptures respectively we read:

Man is created by thought. That which he thinks on in one life he becomes in another. (Upanishad)

All that we are is the result of what we have thought. (Buddhist)

As a man thinketh in his heart, so he is. (Christian)

Thought is obviously the free instrument of our consciousness, and we determine how we use it, how to cultivate it and how to control it. We know that thought precedes action. It is creative to that extent. But it can create errors, it can create disasters, as we know only too well from what has happened in our century. So there are obviously different levels of creativeness. And what we want to know is at what point in our evolution can we equate the creative mind with Truth, with permanent values, with security. When will it be a true instrument of enlightenment and not cause us to make errors?

To understand this, we have to consider the wonderful exposition of consciousness that the Theosophical teachings give to us. We know that our consciousness works as a trinity. There is a great force, a great power, pouring through us, and it shows out as thoughts, feelings and actions dovetailed together to constitute one great stream of consciousness. These three aspects vary with our development. Each aspect is deepened, enhanced, becomes more powerful as evolution proceeds. We are not really aware of this mighty force within ourselves for a long period of time, because we use that force outwards upon our environment automatically. We are put into this world with certain bodily needs, we have to satisfy them, and there is an environment here that can satisfy those bodily needs. Our consciousness is the link between the demand and the supply, and in that way struggling to supply all our needs—physical, emotional, mental—this force within ourselves grows and develops. This force within ourselves is released,

first of all by being turned outward on our environment, grappling with all the difficulties that confront the individual as soon as he is born into this world. Then gradually more and more power is released from within ourselves. We know in our Theosophical teachings that that force is really inexhaustible, because it is the Divine Power within ourselves.

All religions state this but we in Theosophy begin to know from our own experience that it is true. So we gradually release this force from within ourselves, and we can look upon life as a great releasing power. I think it is also important to realize that we grow not by adding anything to ourselves but by just releasing this force from within ourselves. It is very inspiring to know that we do not have, for instance, to develop unselfishness, because unselfishness is there. We only have to get rid of selfishness, and then all the life and beauty of that power of unselfishness are absolutely there. Nothing do we need, as it were, to pull to ourselves. We only have to rid ourselves of that which is inhibiting the Divine Life from flowing from us.

One of our scientists in the West, Professor Bateson, some years ago gave a very interesting address to the British Association for the Advancement of Science. He is a biologist concentrating upon the study of life-forces in every organism, and he said:

I have confidence that the artistic gifts of mankind will prove to be due not to something added to the make-up of an ordinary man, but to the absence of factors which in the normal person inhibit the development of these gifts. They are almost beyond doubt to be looked upon as releases of power normally suppressed.

The instrument is there, but it is "stepped down". That is the same with every one of us. We have a wonderful instrument but it is held in check, it is held in leash, and we have to learn how to release it.

In England there has been inaugurated since the last war a great revolution in educational methods. We are realizing now that every individual is necessary to the State. That is one of the great revolutions as the result of the war, one of the lessons we are learning. So we are trying to grade children according to their innate abilities, every child having a different functional capacity. We want to help them to release what they have brought with them for the benefit of themselves and of the world. It has meant an entirely different system in our educational process.

Then we must just bear in mind the goal of this releasing process—the perfecting of the individual—which is also stressed in all religions of the world. One of our scientists, a biologist, Professor J. Huxley, recognizes that there is a trend making for perfection everywhere in life and in the individual, though he will not posit the end as philosophy and mysticism do. The recognition of the varying talents of each individual will perhaps one day lead to the acceptance of Reincarnation as the method of their unfoldment. Time is necessary to accomplish the perfecting of man.

There are different levels, as we saw, of mental functioning. We know, according to Theosophical psychology, that mind functions at two levels—the lower level and the higher level. The lower level may be called the "personal mind"; it is the mind which we use in daily life to subserve the needs of the personality. The lower mind is focused, as it were, upon life here—it looks downwards to the world of matter and it subserves the needs of the personal self. It leads us to great ambitions, it leads to our following all sorts of avocations in the interests of ourselves. But always it is the personal self which is the motive behind all this. However, there is a higher level of the mind which we recognize to be more in tune with the spiritual part of ourselves. It is that deeper level of the mind, the creative mind, which thinks

in terms of generalizations, of philosophies, of causation—it endeavors to understand life. It is turned inwards to the Spirit from whence come all energy and power and dynamism. It looks upward to the world of Spirit as the lower mind looks downward to the world of form. It has been stated by one of the Masters of the Wisdom, the Master K. H., that the Supreme Energy resides in the Buddhi or the world of intuition. He said that Buddhi becomes active and irresistible when galvanized by the essence of Manas. And in a way that is what the world is trying to do today—it is trying to glimpse this higher level of consciousness, arising out of the needs of the present day. It is trying to grapple with these higher levels of consciousness and to touch something of that dynamic energy which is to be found in the spiritual world and which will aid us in our present emergency. The Higher Mind belongs to the world of the real Self, the world of Reality. It is the centre of our abiding consciousness. It is at this level that the mind begins to be in touch with the essence of thought itself and, when turned inward towards the world of Spirit, can be equated with Truth.

Because of the great impasse in which we are finding ourselves today, we are beginning to seek for some inspiration, for some source of understanding which will enable us to solve the problems of today. It is interesting to note that many thinkers in the West are beginning to reach up to this higher level of consciousness—they are becoming aware that it is there. Julian Huxley, for instance, is one who has been in close touch with the East, and has studied Yoga. In one of his broadcast talks, later embodied in his book *Evolution in Action*, he referred to the need for a scientific exploration of human possibilities. He said:

Great opportunities present themselves now of applying scientific methods to the exploration of man's inner life. The experience of the mystics of all creeds and of the practitioners of yoga prove what transcendent

states of inner peace and unity of Spirit the human personality is capable of. Life must give maximum opportunity to human beings. Vast fields of possibility still remain unexplored. The highest and most sacred duty of man is seen as the proper utilization of the untapped resources of human beings.

And Jung says:

It is from the depth of our own psychic life that new spiritual forms will arise, changing the foundation of our social order. These will subdue the fierce spirit of competition characteristic of the Aryan Race and lead to a stability based upon the imperative claims of the Spirit.

I will just deal with what I think are three characteristics of the individual who is beginning to develop higher levels of what I call the creative mind, who is becoming aware of the inner world of Spirit, and who is trying to be a channel for the dynamic forces of those worlds. How shall we recognize the individual who is beginning to function at that level? What will be his characteristics? What difference will he display? One is, I think, that he will have or will be trying to develop the unconditioned mind. What do we mean by it? It means that the mind is not prejudiced nor biased, nor held by the past in any way. We all tend in some measure to be chained to our past without realizing it. It is very difficult to be free in the present. We think as we have thought in the past. When we are confronted with a new idea, we sometimes reject it, because it is not along the line of our previous thinking. We cannot absorb the past, as it were, and be quite free in the present. This unconditioned mind was referred to by Norman Angel, who has written a great deal on Social Science. He says in one of his recent articles:

Our emotional indiscliplines hold the mind conditioned and entangle it. Collective emotions blind the nations to the plainest objective facts of the world about them, deprive them of the capacity to see the relation of cause and effect or to adjust means to a desired end.

And Sir Winston Churchill, writing about the beginning of the last World War and the mistakes that were made, said:

The human mind, unless guided by extraordinary genius, cannot surmount the established conclusions amidst which it has been reared.

In his book, *Modern Man in Search of a Soul*, Dr. Jung says that modern man is not the average man but is one who is aware of the immediate present. And he likens him to a man who is standing at the edge of the world, leaving behind him mankind with its past history, and gazing into the future. Only that man is modern, from Jung's point of view, who has absorbed all the lessons of the past. They are part of himself, and he is going onwards into the future. And he says "modern man" is very rare as yet. He describes three types of mankind. One is the type that is living more or less at the primitive level. Another is at the level of individuals trying to absorb the culture of centuries ago. The third type of man alone is capable of keeping pace with the life of the last three centuries. None of these men are "modern" from Jung's point of view. In fact they reflect backwards, as it were, the evolution and development of the human race up to the present time. Only that man is modern who has absorbed that culture and is able to go forward freely into the future. Modern man is also solitary, says Jung, because "every step towards a fuller consciousness removes him from the mass of men—from submission in a common unconscious". A man must be very proficient and capable to gain this level and his resultant creative ability must atone for his break with the past. Mankind should benefit in some way.

The second characteristic of the man who is beginning to function at the level of the creative mind, is that he will have a reverence for life, a reverence for all life. Dr. Albert Schweitzer, the philosopher-musician of Africa, mentions this

so much in all his books. He has a great feeling for the wholeness of life. And he says we must never take any life at all unless it is absolutely necessary for self-preservation or for sustenance. Otherwise, all life must be held in reverence everywhere. It is the one great Divine Life that we must respect in every form. Life is such a wonderful thing, especially when it is displaying itself in a little organized form; every form is so wonderfully made and so beautiful that I feel it would be terrible to kill even any tiny thing. We cannot make life. Why should we destroy life in form? That is the attitude we should have to all form—reverence for it—and if we have that reverence, it brings us into close touch, into harmony, with Nature. It gives a restraint and a charm to one's life. One can stand freely before Nature, respecting the whole of her work, and as a result of that we get a wonderful feeling of being unified with the very heart of Nature, and that will help us also to open the eyes of the Spirit.

The third qualification is that the individual developing the creative mind will have no sense of possession. This is an attribute, which our President, Mr. N. Sri Ram, often refers to, and it is one which appeals to some very much. Writing of the spiritual consciousness, he says: "It is completely relaxed and devoid of the sense of possession. It is detached, free. It is able to give itself entirely to each person, problem, or situation with which it is confronted." We know how difficult it is to get rid of that sense of possession. We want to hold; we want to hold those we love; and we know that it is the sense of possession which leads people into crimes, which gives them agony and tremendous suffering, because they have to learn that where the spiritual consciousness is concerned, it can possess nothing at all. It is only the personal self which is deluded by the idea that it can hold something for itself. A sense of possession is a strong barrier to the creative consciousness. Mr. Sri Ram draws a helpful

distinction between owning and possessing. He says: "We own a house but we do not possess it"; and then in one of his Watch-Tower notes Mr. Sri Ram posed a question: Can a mother lose a sense of possession in her child? And he answered it in this way: Yes, a mother can. "Possession," he says, "is really a stewardship. It is something held in trust—the trust being the fulfilment of the purpose for which all things exist." As parents, our children are here as trusts, and we have to see that they fulfil the purpose for which they were born into this world. Can there be any greater delight for a parent than to strive to help that child to fulfil the purpose for which it has been born into this world? And that is the reward of the parent, not the possessing of the child.

From many of these different angles, we can see that modern thought is becoming visionary and prophetic, and we can see a great direct influence of all our Theosophical thinking permeating the writings and the speeches of peoples all over the world. The recognition today is widespread of the higher levels of man's being. Science, religion, psychology, philosophy and statecraft all give confirmation of the spiritual levels of consciousness. And so it seems to me that today, although only just at the beginning, humanity is on the march. It is beginning to realize the path which it must tread, and there can be no greater inspiration for us individual Theosophists than to fit ourselves through our knowledge of the Plan to guide and help this movement all over the world.

Thus, it seems to me that this new great challenge of the day, the challenge to the individual, will be met and answered, and help humanity towards the Path which will lead ultimately into the promised land and give happiness to mankind.

OLIVE STEVENSON HOWELL

THE THEOSOPHICAL SOCIETY'S UNIQUENESS

By RAMCHANDRA SHUKLA

IT is in the fitness of things that, eighty-two years after the founding of the Theosophical Society, members old as well as new should continue to consider the value of the Society. The value may be considered from the personal or the individual standpoint, but very much more it should be considered from the point of view of the world itself. Our Society was founded eighty-two years ago by a group of people, seventeen I believe, who had been attracted by certain phenomena that were taking place at the time. It began as a Society to find out explanations for those phenomena, and there was our great Founder and Messenger, Madame H.P. Blavatsky, who stated that in the Oriental wisdom lay the solution of some of those things that were puzzling the mind of the people, at that time. It was a time when the Western world was practically divided into two extremes—there was the scientist who believed that the explanation of all phenomena of life and thought was to be found in the study of matter and material combinations and permutations. At the other extreme was the religionist who refused to allow anyone to put a single question about the doctrine. What the priest or the pandit or the purohit explained was the true meaning, and the common man was not even free to have his own interpretation of the scriptures if they were available in

a language known to him. Such was the state of mind of the people when the Theosophical Society appeared. The Three Objects at that time were not in the shape we find them today. In fact the word "Brotherhood" does not seem to have appeared in the Objects as they were then stated. The two ideas, the idea of the study of Oriental wisdom and of the study of unexplained laws of Nature and the investigation of powers latent in man, seem to have predominated.

But today, after eighty-two years, we see that in these two ideas lay the germs of those inquiries which are so very pertinent at the present time. Today, a new ideology is needed, an ideology which will meet the situation created by technological civilization, by the bringing together of peoples of different parts of the world, by making it impossible for any people to isolate themselves either in mind or even in physical contact. In such a time we need a philosophy of life which would explain all our different ideas and synthesize them into something that would lead to the development of a new civilization, not necessarily because some occult information tells us of it, but because we see no escape from it. Forces of history have brought us together, and we cannot prevent the birth of a new civilization which will either be a synthesis of all this or will bring more quarrels.

Now the value of the Theosophical Society consists in its uniqueness. It is unique because it does not shut out anybody. Every converting religion says that its religion is open to all, provided you do this, that or the other thing. But the Theosophical Society does not shut out any person, man or woman, white or black, rich or poor, educated or uneducated, sinner or saint, bishop or cobbler. Even a butcher has a right to become a member of the Theosophical Society, if he feels inclined to consider the Three Objects as acceptable to him. There is no pattern of behavior that is imposed upon any member. Sometimes people consider this

to be a weakness of the Society, because in this Society you can have all types of people, all kinds of persons. In fact in our symposia and group discussions you will see that every member gives a kind of unique presentation of his own, and sometimes people wonder how it is that these people belong to one Society, and yet they think so differently; they belong to one Society, yet live, and worship, and eat and marry in quite different ways! But that is the uniqueness of this Society. It demonstrates how it is possible to have a viewpoint in which each person has his place, in which each person's contribution is a right contribution, in which nobody decides the rightness or wrongness for another. Each one has to decide his own wrong and right, and it is this value of the individual, this faith in the Divinity of man, in the ultimate possibility of man achieving the right thing by his own search and by his own experimentation, and not on the basis of any book or any great teacher or any special ideology, that is the uniqueness of the Theosophical Society, which to the superficial observer may appear as a weakness and a drawback but in which lies its greatest strength.

H.P.B. in *The Key to Theosophy* has said that similar experiments had been made in the past but they failed, because they developed into a cult or into a crystallized form of belief. This is the danger for all organizations like our own Society, but fortunately for us the Theosophical Society has had many phases and each phase a path of logical succession to the previous phase. We began with the study of phenomena. We came to the study of Comparative Religion, of considering every point of view. We had the phase of occult investigation and of philanthropy. But all these have led to that phase with which the whole world is touched today, the phase when man is trying to find out something beyond the mind. The Theosophical Society has that message to give. It was to give this teaching that our great Founders,

H. P. Blavatsky and H. S. Olcott, labored. People today speak of the supramental consciousness, of the region beyond the mind, of extra-sensory perception, and of many such things—in all these the Theosophical Society has done a certain amount of pioneering work.

While nobody is bound to accept this, or the views of H.P.B., there is no doubt that she did trace out a certain history, a certain plan, of the growth of mankind. Some of us talk about the Sixth Root Race. Well, whether you call it the Sixth Root Race or by some other name, there is no doubt that a new kind of outlook on life, a new kind of mind, is developing, and this supramental consciousness is mentioned by H.P.B. as the special indication of the new race of mankind that will be developed on this planet of ours. And it is the people in whom the idea of Brotherhood is germinating, the idea of Unity, the idea of going beyond the separative mind, it is such people with all their limitations who have been gathered together in the Theosophical Society. From that point of view we may say that the uniqueness of the Society consists in its task of ushering in a new age.

RAMCHANDRA SHUKLA

One of the objects of Theosophical teaching, partly lifting up the veil of the unseen world, is to give men a sounder basis for conduct, a more rational appreciation of the causes of which the effects only are seen in the terrestrial world. And few of its doctrines are more important in their ethical bearing than that of the creation and direction of thought-forms . . . for through it man learns that his mind does not concern himself alone, that his thoughts do not affect himself alone, but that he is ever sending out angels and devils into the world of men, for whose creation he is responsible, and for whose influence he is held accountable.

The Ancient Wisdom

ELABORATION OF THE GROUP-SOUL THEORY

By A. HERBERT PERON

THE Theosophical Society has never claimed that what it presents to the world is new. On the contrary, it stresses that the teachings it espouses stretch far back into the distant past. Reincarnation and Karma are part and parcel of the ancient Hindu religion. The theory of archetypes and prototypes was elaborately worked out by Plato. Leibniz's monads filled the gap left by his contemporary and brother-pantheist, Spinoza.

One Theosophical theory, however, appears to be new: the theory of the Group-Soul, as presented by Annie Besant and C. W. Leadbeater.¹ It seems to this writer that not enough importance has been attached to it. Not only does this theory supply a reasonable explanation of the mysteries of animal instinct and behavior; more important, it can act as a counter to the current views on evolution held by scientists by and large, which are perversely influencing our attitude towards life. The Group-Soul theory can be effective in countering these positivistic views if we furnish the needed elaborations.

Some time ago, in a *Secret Doctrine* study group that meets every week throughout the year, mention was made of the

¹ For detailed description of group-soul functioning, see Chapter IV, *A Textbook of Theosophy*, by C. W. Leadbeater.

group-soul. One of the members immediately observed: "I find no mention of the group-soul in *The Secret Doctrine*." Now *The Secret Doctrine* is my favorite book, and for the group-soul I entertain a special predilection. So this remark came as a bit of a shock. But only for an instant. I realized the statement was true. I also knew it was not true. I knew the idea was implicit in H.P.B.'s work. So now I had to prove it, first to myself, and then to others.

This was simple. In trying to establish an area of agreement, we find *individualization* of the animal life into the human kingdom scattered throughout the book. Individualization means the making of an individual entity, or the making of one; and "from more than one" or from numbers or groups, must be added to complete the definition. This is implicit in the word. With this established, we now have to determine whether the "groups" are organized (orderly) or unorganized (chaotic). Everything in the universe points to organization. Certainly no student of *The Secret Doctrine* would dispute this.

More recently, in the same *Secret Doctrine* study group, a member who is a Sanskrit, Hebrew and Greek scholar surprised me by saying: "I will agree with you that there is such a thing as the group-soul, although I don't like the name, if you will agree with me that there is a Dhyān Chohan connected with every group." Delightedly I replied: "I not only agree, I *insist* upon that."

Here, to my mind, is an important feature that should be added to our Group-Soul theory: that *there is an intelligence in charge of every group-soul*. Reflection will demonstrate the necessity. H.P.B. states that intelligences are required in the operation of even laws, let alone living organisms and organizations. Accordingly, this definition is submitted: *A group-soul is an aggregate of lives in the pre-human stage, animating animal and lower forms of life. These groupings vary from very*

large to quite small numbers, and every group is dominated by an intelligence acting as a cohesive and directing force, whose one task it is to preserve, at any and all costs, the species in its charge.

To justify this definition, let us examine some examples from Nature's own workshop. In the summer of 1953, while vacationing at Banff in the Canadian Rockies, I had occasion to take a short sight-seeing bus-trip. The driver, as is customary, introduced himself. He was a graduate of the University of British Columbia, and gave us interesting highlights on animal and plant life in that region. He explained how, when the winters are severe, the elk are often reduced to eating the bark of the trees in order to subsist. He added that, for no known reason, the elk stop eating the bark of a tree at a point where sufficient is left for the tree to survive. Now this makes a beautiful story, but it did not *at all* fit my concept of how the group-soul functions. Later, I asked the driver for the source of his information. Since I was not satisfied with "common knowledge," he suggested I see Dr. Bain who is in charge of the wild life in the big Banff National Park. The information gathered from this source was very clear. Not only was there no foundation for the story, but, actually, they were obliged to kill a number of elk in order to re-establish, as Dr. Bain put it, "the balance in Nature".

My study of Nature has found nothing that would substantiate co-operation among animals *outside* of the species. The intelligence directing a group evidently has clear-cut instructions to preserve the species at any and all costs. Many books have been written about co-operation among animals, from Kropotkin's *Mutual Aid*, published at the turn of the century, to Ashley-Montague's *On Being Human*. But these refer to co-operation *within* the species, and here the instances are abundant and remarkable. Outside of the species no co-operation can be noted, with the exception of domestic

animals. Here a new factor, man, is introduced which influences animal behavior.

Only two weeks after the experience at Banff, I read a report in *Science News Letter* (July 18, 1953). It appears that when the heavy tides rush out on Jersey beaches (English Channel Islands) thousands of crabs are left trapped in the pools formed by the waves, and are at the mercy of octopuses that consume them. Now, the report states, these long-legged crabs have developed a defence. They group themselves into tight balls about two feet high and three feet in diameter. Their legs are entwined so that it becomes a major task to separate an individual from the heap. The octopuses could not do better than capture a few crabs from the outer surface.

It is indeed fantastic to suppose that a group of lowly crabs could engineer a feat of this magnitude. Nevertheless, the story fits in with the concept of preservation of the species at any and all costs. It becomes much less fantastic when it is realized that the engineer is the intelligence charged with the protection of the crabs.

Another story, also about crabs, reveals another phase of animal "intelligence".¹

Ivan T. Sanderson, the author, had moored his schooner alongside a mudbank at the mouth of a river in Honduras. He and his friends were about to repair their radio which was out of commission. The morning brightness changed to haziness, and the air became hot and depressing. In mid-afternoon, the fiddler crabs on the mudbank began scurrying about; all the males with their huge right claws were milling hysterically about, herding the females or digging them out of their holes. Near the muddy waters' edge the males formed a solid line all facing landward. Then, suddenly, as if at

¹ Related in *The Saturday Evening Post*, October 24, 1953.

some unheard command, they all began to advance inland, driving the disorganized herd of females before them! With deadly persistence, as though they were one animal, they disappeared into the undergrowth. At 10 p.m. the repaired radio announced that a hurricane was coming, approaching the coast. The schooner, warned, headed inland up the river. They passed the still marching herd of crabs and finally tied up some miles up the river. The next afternoon the army of crabs caught up with them again, but did not pass them. At 4 p.m. the hurricane struck and, as usual, the sea rose many feet. The flood water only just reached the forest area where the schooner and the herd of crabs had stopped.

Shall we attribute prescience of this order to the individual crab or crabs? Or the prodigious job of organizing and effecting a retreat of this kind? How can we avoid postulating an intelligence?

A magazine recently carried the story of an American anthropologist who lived with the Eskimos to study their customs and behavior. He became especially friendly with an Eskimo hunter who was considered the best in the territory. One day, they were a far way out on the ocean, each in his own boat, looking for seals. All of a sudden, the usually placid Eskimo started rowing shorewards, excitedly motioning the other to follow. The weather was fine, the sea calm, and the American could see no reason at all for this sudden action. Accordingly, he took his time, rowing back slowly. The Eskimo, well ahead, had already landed when the storm struck! Only the skill and bravery of the Eskimo hunter saved the American from drowning.

How did the Eskimo know about the coming storm? He had observed a flock of birds flying excitedly inland, which ordinarily they would not have done at this time. He could gauge by the intensity of their excitement, the intensity of the coming storm.

H. P. Blavatsky has bequeathed us a three-word epigram which one day, perhaps, will receive the recognition it deserves: NATURE UNAIDED FAILS. The mechanism of life throughout Nature is too complex for the machinery to run without manipulation and outright help. "Instinct" may explain a great part of the behavior of animals. But it will not explain the initiation of new events, as related above. Nor is it feasible to suppose that the "group-soul," a conglomeration of lives untrained in the complexities of physical Nature, can, unaided, manipulate the task of preserving the species against danger.

We should remember that C. W. Leadbeater was an occult-scientist. As such he reported just what he saw. He did not always elaborate on his findings. It seems to me wise that *we should* at this stage. Nature's facts and the occult viewpoint urge that this step be taken.

A. HERBERT PERON

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of the "Great Breath," which is eternal, and which, being Motion, is one of the three symbols of the Absolute—Abstract Space and Duration being the other two. When the Great Breath is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. So also is it that when the Divine Breath is inspired, the Universe disappears into the bosom of the Great Mother, who then sleeps "wrapped in her Ever-Invisible Robes".

The Secret Doctrine

"MATTER, MIND AND MAN"¹

By DOROTHY ROOD

THE attention of the student of Theosophy is stirred when the man of scientific temperament is moved in the light of his specialized studies to explore the wide domain of the spiritual side of life. Such an exploration is found in Dr. Edmund Sinnott's *Matter, Mind and Man*. Dr. Sinnott is a biologist; he has been director of Sheffield Scientific School at Yale University and is now Dean Emeritus of the graduate school of that institution.

First, the descent of man is traced through the kingdoms of Nature. Dr. Sinnott quotes Darwin as saying that man is the most dominant animal that has ever appeared on this earth; but he is not satisfied with this view and points out ways in which man transcends all animals. He cites man's discovery of beauty, his interest in the deep questions of philosophy, his development of a moral code, and his reverence in the presence of what seems to him divine. Not less than these has been man's belief in his own exalted position which is not challenged by modern knowledge.

The author next turns to a study of Life, how plants and animals follow an almost identical pattern of cell-division and how the organism, in spite of interference with its normal developmental pattern, manages by some means to achieve a normal adult. Biochemists and biophysicists have tried to reduce these processes to a mechanical system by which life

¹ The eleventh in a series of books called "World Perspectives" now being published by Harper & Brothers.

itself is explained away. This denies what man holds dear, namely, mind, spirit and freedom. Dr. Sinnott feels that man is unwilling to accept this dichotomy and so he tries to point out a middle road in the principle of organization or self-regulation. He feels that the mental grows out of the developmental, and the two are aspects of the same protoplasmic process. Fundamental to this philosophy is the concept of purpose, which he defines as activity toward a norm or goal. He defines mind as "whatever directs the development and activity of an organism toward goals set up within its living stuff". He considers consciousness as a later evolutionary development but points out that "the way in which the mind organizes a swarm of apparently unrelated stimuli into a pattern or whole and perceives this whole through a wide range of changes in the stimuli themselves is strikingly similar to the way an animal or plant builds random matter into the organized system which is its body, often in spite of many obstacles".

As the discussion advances into the subject of the self or personality, Dr. Sinnott shows how, even in the lower forms of life, the individual shapes and keeps its identity. He goes on to say that human personality is but the threshold of the deeper problem of the soul, which he defines as the highest level of that goal-seeking, integrating process that is life.

In the next series of chapters Dr. Sinnott takes up some of the more complex properties of man and shows that even these have evolved from beginnings in the lower forms of life.

The first of these, Creativeness, is found in the mutations which occur in plants and animals. Even more fundamental are the changes which occur in development from egg to adult. These take place according to predictable, definite stages. Parts of the individual constantly change, as growth progresses, in shape and in relation to each other. If outside influences affect the pattern the individual changes the growth-processes to accommodate to the change. In the higher animals

learning takes place and produces changes in habits. With man's more complex brain comes the possibility of wider choices, his rate of change enormously accelerates, and the element of imagination appears. This opens up poetry, music and the arts. However, the author insists, imagination, with all it means for man's happiness and welfare, is part of the goal-seeking process in protoplasm, goal-seeking that results in mental acts. Man is a part of creation but he also has a share in the creative process.

The second complex property is Freedom. Dr. Sinnott outlines the classic problems of free will and determinism, or heredity versus environment, and finds further evidence for small amounts of freedom in the statistical character of some of our physical laws, and in Heisenberg's principle of Indeterminacy. Man's complex protoplasmic structure with many goal-seeking parts makes it difficult to predict which goal will predominate in a given action.

Dr. Sinnott next turns to a discussion of Spirit. He begins with emotion in primitive man and carries this forward into something higher. He speaks of mind, self, soul, spirit and intelligence, and considers all of these part of that same biological fact of goal-seeking and directiveness that he has been discussing.

At the end of the book, Dr. Sinnott says:

The suggestions here presented are an attempt . . . that will form a unified and logically harmonious framework of concepts about man and his relations to life and to the universe. They are anchored in science but reach out far beyond it. Upon this framework, I believe, can be constructed a philosophy that will satisfy many who respect the demands of intelligence but also recognize values of the spirit—a philosophy that in the best sense of the word may be called religious.

In the attempt to evaluate this book from a Theosophical point of view, the reviewer is filled with admiration for the vision of the author, for his open-mindedness, for the care with which he stays within his field of competence and throws to

other disciplines the problems he unearths beyond his own field. Theosophists will agree with him in his dissatisfaction with Darwin's view of man as an animal but will wonder if Dr. Sinnott might not go with them in feeling that the differences between man and animals are enough to put man in a separate kingdom of Nature.

It is to be noted that to Dr. Sinnott the universe is a unity. He would undoubtedly be with us in feeling that all life is one, but we are not sure that he would go all the way with us in defining life, as it is beyond the range of what is usually included in biology. Dr. Sinnott recognizes the fields of biochemistry and biophysics as having their part in the explanation of life. The chemist and the nuclear physicist now recognize that the ninety or so chemical atoms which occur in Nature are built up of particles which are essentially vortices of force, and that these atoms make up the molecules of protoplasm. Where can we draw the line between the animal or vegetable cell and the stone or planet which Dr. Sinnott calls *dead*?¹ May not the planet be the organism which directs the slow evolution of the mineral kingdom? And may not man who now makes new elements in the cyclotron, and new giant molecules in the factory as big or bigger than the molecules of protoplasm, be part of the evolving life of the planet and an instrument for carrying out its purposes?

From the fifth chapter on there is a curious reversal in Dr. Sinnott's organization and that of the average Theosophist. The author speaks of "purpose" as inherent in the protoplasm. We would rather say that this "purpose" is part of the Divine Plan for the universe. This plan is evolution, but even before that there must be involution. Will, intuition, mind, emotions become successively involved in each other and finally all together into physical matter. When the densest point is reached the process reverses and evolution begins. In the

¹ Page 114.

densest portions of the earth very little of mind or emotion can manifest, but the will is at work pushing all toward the goal. And is not an aspect of love at work in the affinity between the atoms? As the process continues, the mineral kingdom comes to its highest evolution in the crystals, formed in accordance with the pattern of the Platonic solids; and so there is the slow dawning of beauty in a snow-crystal or a diamond. As the change-over to the vegetable kingdom comes there is even a "missing link," the virus, which sometimes behaves like a crystal and sometimes like a protoplasmic cell.

When we come to the animal kingdom another idea with regard to this evolution may be helpful in explaining phenomena. Groups of animals may form the organism. This is most clearly seen in such insects as the bees, wasps and ants. There is differentiation in the individuals to the point where they cannot live without the group. This may account for the rapid spread of learning among the birds, cited by Dr. Sinnott, which removed caps from milk-bottles and drank the milk! It seems the only possible explanation of the well-attested fact that homing pigeons' eggs taken from a cote in England and sent to Holland hatched out young birds which, when they could fly, returned to the home-cote in England. Naturally the higher animals would have group-souls comprised of fewer individuals. Would not the distinction between man and animals logically be man's individual soul? And might not the process of individualization include the release of potentialities for the freer use of those immaterial portions of him which Dr. Sinnott says set "him apart from the beasts"?

Theosophists will agree with Dr. Sinnott that man has free will within the limits of his heredity and environment. He may exercise that freedom as long as he pleases, but eventually he comes to the realization that his greatest happiness is found in uniting his will with the One Will, and henceforth

co-operating with the great Plan which is evolution. Perhaps this step comes at the point when he steps out of the human kingdom into the next kingdom of Nature. We agree with Dr. Sinnott that man is at a central point in the evolutionary scheme. There must be intelligence and will in a great being who is the organism we call our planet. There must also be a hierarchy of beings who ensoul the Solar System, the Milky Way and the Super-Galaxies. It is too much of a leap between man as we know him and the Consciousness of our planet. There must be intermediary steps, many of them, all part of the Divine Plan, or Purpose. Thus Theosophy illuminates many steps beyond man as we know him and farther back than Dr. Sinnott sees fit to go.

As a Theosophist, the reviewer feels grateful to Dr. Sinnott for his masterly book and for the scientific backing he gives to some teachings of Theosophy.

DOROTHY ROOD

One of the goals man's spirit has sought through all his history, one of his chief values, is beauty. The strong attraction that it has for him is one of the best evidences that he is indeed a spiritual being. . . . If man is ever to improve and change the reality of what he is and does today into a better reality tomorrow, there must be held up before him a picture of what he ought to do and what he might become. . . . Man is bound to have ideals, for he is a child of life, a goal-seeker born. His ideals make him what he is. To determine what these goals shall be is a task for all of us, but no one has a greater share in this than does the poet, the painter, the composer, and the man of letters. They are pathfinders of the spirit, men who carry the flag forward and plant it where the rest of us can follow. They should never be satisfied merely to make an inventory of today . . . but should use the incomparable gift of beauty to lift man's spirits and set high his goals. Life moves towards beauty and it is the artist's function to help us reach it. Beauty speaks to whatever is God-like in a man.

Matter, Mind and Man

A KEY TO EACH

By FRED MORGAN

THERE is a great deal yet to be understood about such mysteries as Reincarnation and Karma, but the ordinary broad outline of these laws of Nature has been thoroughly dealt with in Theosophical literature and on the public platform. So, if one is to add something stimulating and important to these themes, it should be done in depth. What is most desirable is an interpretation of Theosophy from personal experience and creativeness. Theosophy is a part of our thoughts and feelings in our intelligent interpretation of the life-forces within and without that constitutes experience. Speaking generally, Walt Whitman puts it like this:

Though it have all the learning and art of the schools, if it have not life it is nothing. When you read or hear it, if it does not call the blood leaping and flowing it is nothing. We do not fall in love with statues—we have no healthy love for them.

What happens to each of us is quite important to all of us since we all are a part of each other. And those who would pass on to others something more than information should now prepare themselves to do that in this life or the next. A good start is to dwell in thought upon one's observation of what goes on within one's world—the inner and outer world. Such observation and contemplation become habitual, causing a neglect of less important things, and hence bringing in some measure an expansion of consciousness. What a vast field there is for observation while contemplation

has no bounds that may concern us yet. Nothing breathes or moves that does not present a lesson in Theosophy. The movement of inanimate objects demonstrates the law of Karma in simple ways, and we may observe in living things more complex indications.

This habit of observation and constant awareness does not come without effort, for we are carried hurriedly along the stream of life—it must be encouraged. The reading of Theosophical works is a very important part of learning, but if it is not supplemented by deliberate and constant interpretation of the forces at play around us we shall retain the characteristics of the follower and not the pioneer. Let us take an example. The tendency when we are alone is to reach for a book—to lose ourselves in reading. Then do not reach for a book but be lonely—refuse to escape. Now we become vulnerable to creative experience, we give ourselves an opportunity to observe ourselves in action under the pressure of loneliness. We may try other forms of escape, in the arts or watching TV or suicide. Avoid these, too. Let us look upon ourselves from without and think of what we really are. We are eternal Spirits, sparks of the Divine, expressing themselves through dense layers of matter, through thought and feeling, and we are suffering from loneliness or something else—we face ourselves. We may vary such experience in a thousand different ways as we go through life seeing things with broader perspective. Life becomes more intriguing as we penetrate still deeper and we can measure our spiritual stature by observing our reactions to challenge as we move about in the world of affairs. We do not progress rapidly by living tightly in a conventional pattern of activity, Theosophical or otherwise.

An alert Theosophist is an adventurer, an explorer—a rebel. He is ardently interested in understanding life besides being learned. Only by living vulnerably to some extent

does the opportunity come to move forward rapidly. Such a way of living is not easy, for we shall swim against a strong tide of folly and conformity. The world demands that we fit into proper patterns, everything tends to press us into a conventional mould, especially in seemingly small matters, and if we do not deliberately become rebels we may spend many lives as creative and inspiring as pressed flowers in a book. Should we be alarmed at the thought of being a rebel? He is usually a very well-behaved citizen but different inside—things are happening beneath the surface. He is fluidic and receptive to spiritual impulse. His vehicles of consciousness undergo constant change as the old is cast out and the new invited. This is important, the casting off of what has passed and being alert to the significance of what happens in the present moment. As Ralph Waldo Emerson puts it:

Man is timid and apologetic; he is no longer upright; he dares not say: "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied and it satisfies Nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tip-toe to foresee the future. He cannot be happy and strong until he too lives with Nature in the present, above time.

The Theosophist knows to some extent the nature of the universe and man's amazing role within it. He should see the futility of fear-bound patterns and realize that nothing can assail the fortress of his inner and infinite Self. What may be lost is of no significance. We visit these lower regions for comparatively brief periods in transient vehicles of consciousness. Then shall we with such desperate measures and careful calculations seek to secure them within a pattern that

resists the Infinite and stifles the impulse from above? In so securing a worldly pattern and neglecting the Spirit we make sure to return to this pattern in a future life like small children to rows of desks and monotonous recitations. Outside, the sun shines upon inviting hills and refreshing streams, or deep dark canyons and precipitous heights, which sooner or later must be explored. But being aware of the futility of patterns or repetition, we invest our energy and intelligence closer to the Source, then, though destitute of worldly goods, prestige or power, we shall be amply compensated with wider vision and better ability to pass on to others the truths of the Ancient Wisdom.

The beauty of this theme, the idea of living creatively, lies in the way of constant opportunity. With this we fear neither failure nor frustration—they are a part of the game. Each moment presents a different picture and varying pressures that previously the embracing stream of discordant life distorted. We may watch how closely through subtle fears we follow the pattern of our life and then try to disrupt the pattern with intelligence and discrimination. Perhaps we succeed in showing affection to those who had not previously inspired it; not because we think we should, but because our knowledge of the oneness of life now has a deeper and more immediate meaning—it has touched the heart. Or perhaps we are gradually learning the deep spiritual value of silence, and occasionally succeed in refusing to be drawn into idle and sometimes vicious chatter. Should we not, too, in idle moments, contemplate other spheres of evolution? If we cannot see the angels we can think of them and picture the beauty and in small measure feel the power within their worlds. And what of the dainty and fascinating creatures who do the bidding of the angels, those that work unseen around us—the fairies? Such tenuous veils obscure these fairylands of exquisite color and shape, worlds that are lively and vibrant

with evolving forms of infinite variety. How does the human world compare? "Would not we shatter it to bits—and then remould it nearer to the heart's desire?" But there is much of beauty and compassion in the human world. We will not shatter it to bits; only those parts that make it ugly and discordant, the hate and greed and the monotonous, persistent patterns from which it is so difficult to escape. Neither do we really wish to escape these parts or shatter them to bits, for they must be a part of our life until we understand them; and understanding them we shall have fulfilled our mission in these lower spheres, and move on to regions that are patternless and free.

To understand—that is the point! How shall we understand these parts of life that bring regret and tears if we fail to see life as it really is rather than through mirrors that distort them? These mirrors reflect somewhat the past and future, for they are of the mind's creation in defence of separateness and its security. The scientist looking through the microscope and the astronomer looking through the telescope see what *is* according to their senses. In their observations there is no bias caused by fear or hope or ambition. Nor are they influenced by what *should be* according to philosophy or creed. We are not conscious of our mirrors that distort. It is the way we have been observing things for ages and it is not easy to lay them aside. They are a part of the personality and must be made enduring and secure. True, we do change these mirrors that distort, and feel each time a change is made that now we are nearer to the truth. If only others could see through our bright new mirror, the last and final mirror that must lead us to the goal! Broader it may be, deeper, wider and cut with exquisite skill, but still as time goes on we must confess defeat. Even now there is dissension, discord, bitterness and dispute. We weep in anguish, anger and frustration. In deep longing and humility the latest mirror is cast aside

and briefly comes a moment of illumination. We shall never be quite the same again. But we seek that passing moment, try to restore it in meditation, by an effort of memory as we do with dreams. In so doing we seek what now has passed. We have identified what now belongs to time and desire has thrust again a mirror into our hands. We are like the lover who discovers no response, for what we seek is not of separate love but all-embracing.

At least we may understand what keeps us prisoners of memory and time and step by step let go our many grips. What is there more secure than that which is not defended? What may be lost can only be a hindrance and limitation. These very thoughts are chains, perhaps luminous, enticing chains and forged by altruistic hands, but are they not already a part of the past? Most certainly Truth is the hardest thing to come by. For untold centuries the keenest minds and strongest Spirits have probed the recesses of man's peculiar nature and before ten thousand inviting doors the sublimest words have failed to prove themselves the Open Sesame. None may pass through these doors upon another's word or sign—each has his secret key for which there is no duplicate.

One who has found the key returns at the beginning of a new age to teach the way. Few there are who know Him because He does not fit the pattern already made, or who understand His message for the same reason.

FRED MORGAN

Knowledge is of no value save as it leads to wisdom, and wisdom, of course, consists in realizing the unities, the order, the purpose, the harmony, and the truths of life.

G. S. ARUNDALE

THE GREATER PARADOXES

By D. JEFFREY WILLIAMS

G. K. CHESTERTON, the engaging English writer and poet, once said that he did not know whether a Christian was a sane person in an insane world, or an insane person in a sane world. Chesterton at middle age had been accepted into the Roman Catholic Church—somewhere about 1922—but, though he was a sincerely religious man, he was far from being a mystic. More typical, perhaps, of his viewpoint are two lines of a poem, called "The Rolling English Road":

For there is good news yet to hear and fine things to be seen,
Before we go to Paradise by way of Kensal Green.

Kensal Green, by the way, was a famous cemetery in north-west London.

Many people will probably have felt like saying they are living in a world that at times appears to be unhinged or with a lot of screws loose, and the more deeply they realize, the more spiritual their perceptions, the more paradoxical things seem to appear. That which belongs to the night (of ignorance) is part of the light of day to the Sage, hints the *Bhagavad Gītā*. And the enlightened Brāhmana has not apparently much use for the scriptures, we are also advised, in that he is presumed to be dependent upon his own inner powers of enlightenment.

S. T. Coleridge wrote in one of the chapters of his *Biographia Literaria*:

But it is time to tell the truth. . .

There is a *philosophic . . . consciousness*, which lies beneath or (as it were) *behind* the spontaneous consciousness natural to all reflecting beings. As the elder Romans distinguished their northern provinces into Cis-Alpine and Trans-Alpine, so may we divide all the objects of human knowledge into those on this side, and those on the other side of the spontaneous consciousness. The latter is exclusively the domain of pure philosophy, which is therefore properly entitled *transcendental*. . . The first range of hills that encircles the scanty vale of human life is the horizon for the majority of its inhabitants. . . By the many even this range, the natural limit and bulwark of the vale, is but imperfectly known. . . But in all ages there have been a few who, measuring and sounding the rivers of the vale at the feet of their furthest inaccessible falls, have learnt that the sources must be far higher and far inward; a few, who even in the level streams have detected elements which neither the vale itself nor the surrounding mountains contained or could supply.

After two illuminating quotations from Plotinus, the chapter continues:

In short, all the organs of sense are framed for a corresponding world of sense, and we have it. All the organs of Spirit are framed for a correspondent world of Spirit: though the latter organs are not developed in all alike.

What Coleridge called the imagination is also primary and secondary. The primary to him was a living power and a repetition (reflection, as we would now say) in the finite mind of the "eternal act of creation in the infinite I AM". The secondary, he thought, was an echo of the former. He refers to the quotations prefixed to the poem, "The Ancient Mariner," which suggests that it is desirable "to contemplate in thought, as if in a picture, an image of a greater and better world . . . But at the same time we must be vigilant for truth, and set a limit, lest we fail to distinguish certain from uncertain, day from night." Here we have again something of the day and night of the Sage of the *Gītā*, and it is not perhaps surprising that Reason, as Coleridge uses the word, is very much akin to Reason as used in Annie Besant's translation of the *Gītā*. In neither case is reason the half-blind movement

of the many-jointed worm. The Reason-endowed is the *Buddhi*-endowed. He is the "undeluded," the "wisdom-eyed," the Seer.

In these days of earth satellites and space rockets, it may seem a bit strange to recall a poem by Henry Vaughan:

I saw Eternity the other night,
Like a great ring of pure and endless light,
As calm, as it was bright;
And round beneath it, Time in hours, days, years,
Driv'n by the spheres
Like a vast shadow mov'd; in which the world
And all her train were hurl'd.

These lines of Henry Vaughan do not suggest that eternity is reflected in or has anything directly to do with time, and the poet would perhaps agree with Annie Besant's view that "time and eternity are two altogether different things". The idea that time is "driv'n by the spheres," happens to coincide with the view of *A Study in Consciousness* that what we know as time results from "certain time-measures . . . imposed on the system by the thought of the Logos, measures of the relation of the Sun to worlds in the system, and the vast cycles, and therefore have the nature of objectivity about them; and there are other time-measures, imposed by the thought of the Planetary Logos, as the measures due to the relative positions of the moon and the earth, and the smaller cycles. Apart from these, time is simply a succession in consciousness to the Jiva." The paradox is carried further, in a sense, when we think that on the mental plane it would seem as if time and space were non-existent, and that events which down here take place in succession, appear there to be occurring simultaneously and at the same point. Absolute simultaneity, however, is the attribute of a plane that is higher than the mental.

Time—of a sort—exists, or appears to exist on the mental plane as on the physical; it has no objective reality on either

plane. That means that our stay in the heaven-world after death must be, so far as time goes, a purely subjective matter. Heaven, however, can "include" only those things in our subjective make-up that are entirely in harmony with a condition of things that is two whole removes from the hemmed-in, limited and self-centred feelings associated with the personal, and two whole stages nearer the spiritual, universal and unself-centred. The "world" of heaven is perhaps a world of dream just as the world of earth is a world of dream, but the difference is that in the former there is no gap, and there can be no gap, between the dream and the deed, while in the latter there very often is a wide gap. In the heaven-world, the dream and the deed are but two sides of one coin, are the before and after of that which is almost simultaneous. Thought-power is as real there as it is here, and its influence can be as strong in the case of the trained thinker as it is on earth. The Elder Brethren dream dreams for humanity on much higher planes, and Their dreams come true in due course.

What appears to be true of time seems also to be true of space on the mental plane. If one were able to "enter" the mental plane consciously, we are told, a thought about a friend would bring that friend instantly before us. In short, space as well as time, distance and separation, even cause and effect, have no real existence on the mental plane. Cause and effect in a world where near-simultaneity exists can hardly be the same as in a world where they are often "miles apart," so to speak. In the preceding paragraph but one, it was stated that events which down here take place in succession, appear there, that is, on the mental plane, to be occurring simultaneously *and at the same point*. There is much significance in those words "at the same point," because of the suggestion that events seem to be occurring not only at the same moment but in the same place! That may seem exceedingly paradoxical

to us down here on the physical plane, but it does and must "make sense" on the mental level.

I am one who feels that the speed to which we are getting accustomed in our modern world, in the air and on the ground, in matters of communication, is in some way a reflection of the world of the mind. The world is "shrinking," we often say, because of the speed with which we can get from one continent to another. That is not strictly true, of course, but we accept the paradox without question, as a rule. Why should we not go a bit further and accept the almost complete "shrinking" of space in the world of mind? "It is said of the great Teachers who stand at the head of human evolution that They know everything which exists within the solar system," says Annie Besant in *Thought-Power: Its Control and Culture*. That does not seem so odd or so strange in view of what has just been said. One reason for this is that space does not exist for consciousness that is worth the name. Form belongs to space; it has to occupy a place; it has to travel from one place to another, either quickly or slowly, as the case may be. Consciousness changes its state, not its place. All depends upon its power to answer to vibrations of objects which are either near or far in space. "Its horizon enlarges with its receptivity, i.e., with its power of response." We can "receive" impulses from the stars in these days in "no time at all". It is said that an Adept can acquire knowledge of any object within His limit by concentrating upon it, and distance in no way affects such concentration. "If consciousness responds to an event taking place in Mars as fully as to an event taking place in our own room, there is no difference in its knowledge of each, and it feels itself as 'here' in each case equally." It is a question of evolution of capacity, of power to respond—the development of the real nature of Mind, which is Knowledge, the power to reproduce within it anything that is presented to it. This power will

be as useful in any other universe as in this, and once gained it is ours to use wherever we may be.

"Circumferences spread but centres contract," wrote Thomas Vaughan, meaning evidently that more can be included when there is less of excluding self! "Separate the thick from the thin, artificially, unless thou dost delight in extreme poverty," that is, link up with the universal and the spiritual, and "settle not in the lees and puddle of the world" of the personal. The man who enters upon the life which is his own becomes separated from all other men, yet takes on a duty that does not exist for other men, says *Light on the Path*. The man who has the power to lift the Gates of Gold becomes an intrinsic part of the divine power as he had hitherto been part of the intellectual power, and stands always "in advance of himself," yet is unrecognized by others. He will dwell in "secret and silence," be nothing in the eyes of men, and yet a link, always, between man and his divine part, between the known and the unknown, between the market-place and the snow-capped Himalayas. In the inner worlds he is such a link, *there* he is "a recognized part of the whole," *there* he is a being of another order from the rest of mankind, *there* he finds himself part of a great tide of thought and feeling. "He lives now not in the world, but with it."

D. JEFFREY WILLIAMS

He standeth now like a white pillar to the west, upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.

The Voice of the Silence

OUR FREEDOM

ITS NATURE AND ATTAINMENT

By B. G. HARRIS

OF the many qualities of Theosophy that appeal to me, the freedom accorded to members ranks second only to its presentation of Truth. In every issue of THE THEOSOPHIST, the second page is devoted to outlining the freedom of thought:

. . . 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. . . . 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. . . . and also fearlessly to exercise his own right of liberty of thought and of expression.

Under the heading of "Freedom of the Society," it is stated that "there is complete freedom for each and every member of the Society in thought and action". Then in the booklet, *Theosophy and the Theosophical Society*, we are reminded of the duty of each member to guard this liberty for himself and others, while every member is left absolutely free to study as he pleases—so showing the importance attached to exercising and maintaining our freedom.

In attempting to describe the present-day conception of freedom, we cannot do better than commence by considering the Universal Declaration of Human Rights, adopted by the

General Assembly of the United Nations in 1948, in which it is stated:

It declares the right of every human being to life, liberty and safety of person, to freedom from arbitrary arrest, to a fair trial, to privacy, to freedom of movement and residence, to social security, to work, to education, to a nationality, to freedom of thought and conscience, to freedom of worship, to freedom of expression and peaceful assembly, to take part in the government of his own country, to hold public office, to seek and be granted asylum, and to own property.

We are now passing through a democratic age, with freedom tolerated and encouraged in many quarters as never before; and with the lifting of restrictions, a corresponding manifestation of disorder is inevitable. Some people rather glory in disorder, they call it "individualism," and say that every man is entitled to his opinion, to live his life as he sees fit, and to go his own way. Unfortunately, this right is often exercised regardless of the consequences to one's evolution, and with no consideration shown for the welfare of others.

Freedom is largely a state of mind, for it is the mental attitude we adopt towards life and its problems that determines our state of freedom. Freedom does not consist of the privilege to do as one pleases, nor does it mean deliverance from certain persons, environment or conditions. Neither does it imply that poverty releases you from the bondage of desire; while the possession of riches does not necessarily enslave you. Success and failure can be equally binding, while the longing for praise and the limelight ensnares the unwary into bondage.

Now there arises the all-important question: "From what does man seek to free himself? Is it from all restraint, all ties, physical or mental bondage, ignorance, illusions, limitations, from all responsibility, from rebirth, or from some other thing or condition?"

On studying history, we find that what we are wont to call "man's love of freedom" has played no inconsiderable

part in determining national character. For the cause of freedom men have fought and died. Yet repeatedly, after the battle to secure some environmental or political change calculated to secure the freedom they sought, it has eluded them. This is due principally to their lack of knowledge concerning the nature of freedom, which we will now study.

We regard freedom as being a state in which we are free, or in which we possess some measure of choice, as opposed to slavery, serfdom and bondage, and the state of being in captivity or imprisoned, physically or mentally. Basically stated, it is to have or desire freedom of choice, thought, speech and action. To what extent then are we free? Admittedly freedom we have, but always within the limitations imposed on man by Nature, our environment and man-made laws, and also by the work allotted us for this incarnation.

All people are seeking freedom of some kind, or from something, such as, freedom from want, poverty, unemployment, worry and illness; some from wars, conflict of body and mind, and mental stress; also many are seeking freedom from all exertion and effort.

The man who considers himself not free, must be in bondage; and bondage is of three kinds, physical, mental and spiritual, and they are related, each to the other. Physical bondage is the best known, and is more easily recognized as limitations and desires.

While for most people life is crowded with opportunities to an extent often unrealized and unappreciated, it is also true that for all of us life is hedged about with limitations. The brevity and precariousness of life itself may be justly regarded as a limitation. "So much to do, and so little time to do it!" is the cry we constantly hear. "So little done!" is the cry of many as they arrive at the terminus of earthly activity.

Man as a physical being dwelling on the earth-plane, is almost limited in his function to consciousness derived through

the physical senses. Then there are limitations arising from residence in any particular country, just as there are limitations peculiar to various classes of society. The very act of choice, which marks our highest freedom, means that we limit ourselves to what we choose.

Democracy stands for equal freedom, which means that nobody is entitled to exercise his freedom at the expense of other people's freedom. Every society finds it necessary to make laws and sanctions for the restraint of anti-social elements, whose activities would otherwise make life, liberty and the pursuit of happiness impossible for the law-abiding majority. Thus it becomes evident that the majesty of law is not a menace to freedom, but the means of ensuring it. As often as the law is flouted, freedom is imperilled. This is not to advocate the multiplicity of laws. The best guarantee of ordered freedom is not in laws inscribed in the statute-book, but in the discipline which springs from within oneself.

Without order no society can exist. Without freedom no society can progress. Order without freedom spells stagnation. Freedom without order spells chaos. Law and liberty are both essential to human welfare; this freedom is essential to democracy, since democracy is "government by discussion," and there can be no real discussion without freedom for everyone to express his opinion.

The existence of law thus becomes self-evident for the attainment of freedom, and the advisability of utilizing it apparent when we rise in consciousness to the level whereby we become aware of the benefits to be gained by co-operating with Nature. We must realize that until man conquers the limitations imposed upon him by conditions of the lower planes, and understands how to use the laws and adapt himself to them, he regards Nature's laws as enforcing obedience, preventing his fullest expression, and prohibiting the doing of so many things. This interpretation is erroneous. Nature's

laws were never intended to restrict man, or to enslave him, as they alone can be employed to gain liberation.

For a law of Nature is not a command, but a statement of conditions. Nature does not order this thing or the other to be done, she provides the means, through which events follow in an invariable sequence. If you do not like the result, change the preceding condition. Every law of Nature is an enabling, not a compelling, force; but a knowledge of the law is first necessary before understanding its method of working. For example, the act of forwarding conscience money not only releases the debtor of his obligations, but is the act which restores to him the peace of mind formerly enjoyed.

Notwithstanding all appearances to the contrary, all things are definitely and intelligently working together for the good of man; and all circumstances, however untoward they may seem, are in reality exactly what mankind requires to meet its immediate needs. Everything around us tends, not to hinder us, but to help us, when it is understood.

All life and action are governed by natural law, which assigns to man sufficient freedom to shape his own life and his future, by the creation of causes; and when this law is once understood, the urge to make better use of our time results.

A true understanding of the Self is the greatest treasure anyone can possess, as a knowledge of this truth always brings freedom. It is intended that man should enjoy the fullness of life, physically, mentally and spiritually, freed from any self-imposed limitation of expression that may bind and enslave him. To liberate yourself from any such conditions, it is first essential that you familiarize yourself with the conditions of cause; for as soon as the truth concerning the cause is obtained, you are free from the ignorant conception of the condition. When a man frees himself from the creeds and dogmas that shackle him with a false conception of the laws of

life and death, he will rise above his former interpretation of life, and enjoy a state of freedom not previously known or thought possible. As true freedom, peace and joy come only through a realization of the Self, we must grasp the truth that all experiences received, tests encountered, and trials undergone, are a necessary check on our progress and strength of character; that they assist in evolving faculty. When we learn to act, without allowing the act to have any binding power upon us, we free ourselves from its influence.

Man is given the free will to choose his state, and except that he must live all his life within the bounds of the laws of the Universal Spirit, he is free. He already possesses the powers of self-determination. He is free to make or mar his life, to progress and evolve, or to waste time dallying by the wayside. He is free to be happy and enjoy life, or to be miserable and discontented; free to pay off debts incurred or to postpone them to a more convenient time. He is also free to incur more debts.

The exercise of free will is conditioned by the elements, the laws of man and Nature, the state of one's evolution, environment, occupation, training and education. The will is free, but its use is regulated by our growth. To each of us is given that amount of free will which, as we evolve, we learn to exercise. We are our own limitation, for according to our knowledge and understanding is the degree of free will we possess.

To gain freedom, we must learn to sever ourselves from all limiting creeds and restrictive dogmas of theology, and to search for the unfettered truth which comes with the spiritual illumination of our consciousness. This is not an easy task, for once the formalities of religion have enslaved a person, it requires considerable effort to penetrate the thick wall of superstition and ignorance before the spiritual truth can be gained.

Everything which binds, which cramps the Spirit, and prevents its fullest expression, will eventually be swept away—which is even now taking place. Truth is most easily absorbed when we become as unbiased as little children, and can put aside the misconceptions that have endured from past ages as divine revelation, tradition and custom.

You become free as soon as you discard that which you know in your heart to be false, that which reason rejects, or causes your intelligence to cry out in revolt. You become free when you are not afraid to discard error in the face of new revelations of truth. There is knowledge for all, which you will receive only when you have prepared yourself for its reception. To discover this truth you must be prepared to conduct your own investigation into Nature, where the boundaries are often unmarked and the sign-posts absent.

There are human beings blindly groping in self-imposed darkness, chained when they could be free, servile when they could easily be men of freedom. It is good when they throw off their shackles, but they must have some path which they can tread, know where their freedom will lead them. After long bondage, there is a tendency in some people, on acquiring this newly found freedom, to disregard the guidance given on its right use, and it is here that Theosophy's message serves mankind so well. For Theosophy exposes the myths, fables and legends that have been handed down from antiquity and found embodiment in all religions. It expounds the truth, with the result that the enlightened man no longer gives allegiance to things which have enslaved him and which have no real or spiritual value. When man is able to recognize and accept the truth that all life is Spirit, and that the life of man is continuous and eternal, then the principal barrier to his freedom is overcome.

To approach the subject from a different angle, we find that to seek is a characteristic of humanity. Wherever you

find people, there are inherent within them longings and yearnings. All persons possess and display an inquiring trend of mind, they are all seeking; yet so often they are unable to account for this characteristic, or to state what it is that they seek. The underlying cause of this quest is a desire for the truth and an improvement in their life. Nearly every human being feels, instinctively, that there is something in existence, which, could they but contact it, grasp and understand it, might be employed to gain freedom. There is. It is the truth relating to life and death, the hereafter, and the purpose of man's existence on earth.

This reaction to one's environment is caused by man's knowledge of his life on the inner planes, his true home, which lingers in his subconscious mind. He remembers, usually but faintly, this greater freedom that exists in his true home, which he enjoyed prior to incarnating on this earth-plane. So it is only natural that this longing and yearning for greater freedom is ever present with him.

The limitation of expression is associated with life on this plane, brought about by the spiritual Self having to employ a physical body in which to function in conscious relationship to physical matter; and until one rids oneself of the delusion that the body is the Self, it is impossible for anyone to gain release from the bonds of illusion. But once realized that man's mind *can* function unimpeded on another plane of consciousness, can become attuned to the Universal Mind to a degree above his present level, one is free to participate in the activities of that plane.

It is during such times as this state of mind is attained that great intuitive knowledge, inspiration and power, and the vision of one's life's work is obtained. Man is now approaching cosmic consciousness, which is the merging of the mind of man with the Universal Mind to a level above his present state, and when one comes into harmony with the

vibrations of the higher planes of life, one receives an influx of great understanding; the truth appears luminous and clear, one's sense of values undergoes a change, illusions are seen and the nature of reality is finally grasped.

It is not necessary that one should die and return to the inner planes to experience this increase in consciousness. The liberation of one's powers need not wait until death frees one of physical bondage; one can enjoy them now. So look to yourself and ask: "What is holding me in bondage?" A man frees himself as he gains the realization that there is no limitation to the gaining of knowledge, truth, wisdom and growth—other than that imposed on himself, by himself.

This life on earth is regarded as bondage, a form of penal servitude, with the memory of our home-life withheld; but restrictions and limitations are imposed on us for the express purpose of ensuring our evolution, which is obtained through working off all past debts, earning merit, developing character, through the awakening of sympathy and the arousing of qualities and faculties within us into active functioning.

Death can therefore be rightly regarded as the liberator from earthly bondage, leaving the Self free to enjoy the advantages of the post-mortem state, not found possible on earth.

What the aspiring man needs most of all is a full conscious understanding of his own true Self, a knowledge that is based on and obtained only through personal experience of the true nature of life. Such an illumination of truth will extend his vision to the possibilities and powers latent within him, causing him to step forth from a world of self-imposed limitations into a new life of freedom, power and inner peace, resulting in living to greater advantage.

B. G. HARRIS

REVIEWS

The Creative Silence, by Rohit Mehta; T. P. H., Adyar, 1957, pp. 147, price Rs. 3.50 (cloth), Rs. 2.00 (wrapper).

Mr. Rohit Mehta has now many books to his credit, and this book, containing as it does some "Reflections on *The Voice of the Silence*," is a welcome addition to the list, for he interprets in the language of the modern era one of the oldest occult scriptures in the world. He sees it, indeed, as absolutely applicable to the needs of the present age. To quote his own words: "If a New Civilization is to emerge, then there must arise men and women of New Understanding in all countries of the world. *The Voice of the Silence* is verily the book of New Understanding—the book of *Buddhi*—for it places before the men and women of today a philosophy of life which will enable them to rend asunder the veil of the mind and look at the indescribable beauty of the World Beyond—which is mysteriously also the World Within."

In thinking of the "Silence" which is the subject of this occult work and its interpretation, one

is reminded of the seventeenth-century Spanish mystic, Miguel de Molinos, who speaks of three silences, that of words, that of desires and that of thoughts. "By not speaking, not desiring and not thinking," he says, "one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates Himself to it, and in the abyss of its own depth, teaches it the most perfect and exalted wisdom. . . Thou art to keep thyself in this mystical silence if thou wouldst hear the sweet and divine voice."

It is as a mystic that H.P.B. writes in *The Voice of the Silence*, a small book of some three hundred verses, in which she gives "a detailed description of the journey of the soul from the Hall of Ignorance to the great heights of Arhatship". The three Fragments from the *Golden Book of Precepts* which Madame Blavatsky has translated in this work bear the titles of The Three Halls (of Ignorance, of Learning and of Wisdom); The Two Paths; and The Seven Portals. Mr. Mehta interprets them to deal respectively with the Preparation, the Discovery, and

the Treading of the Spiritual Path. He says: "The spiritual aspirant undergoes a definite process of preparation in the Three Halls. It is this preparation which enables him to discover the Path. And in the light of this discovery he treads the Path of Perfection—the Path where the Disciple 'becomes what he is'." Mr. Mehta considers the principal theme of H.P.B.'s work to be the "slaying of the mind". "To transcend the mind with the help of the mind is to explore the possibilities of the mind and in that very process of exploration to discover its limitations. A mind that is completely open and yet not dull, vacant and passive—this it is which constitutes the main teaching of *The Voice of the Silence*."

So we have here put before us in modern language the ancient teaching, in a way that to some extent overcomes the difficulties of the archaic language and somewhat difficult terms which the earnest student encounters in this most profound of occult treatises. The work has been interpreted before by Annie Besant and C. W. Leadbeater, and doubtless interpretations will continue to be given so long as there are students to understand it, though it is clear that really the only way to get at its meaning is to put the precepts into practice.

Inaugural Address to 9th Session of the School of the Wisdom, 1957; and *Evolution and Life*, by N. Sri Ram; T.P.H., Adyar, price 20 and 25 naye paise respectively.

Though the contents of the first pamphlet of just eight pages were heard by a group of people at Adyar, and later printed in *THE THEOSOPHIST*, they deserve to be read by all who have been pursuing or are beginning Theosophical studies. Indeed, statement after statement will show itself to be worthy of the reader's careful attention and thought.

The author does not present a survey of Theosophy, rather he offers an approach, suggests an attitude to its study. He advises that "much of what is studied in Theosophy is really a pointer to Truth. The terms [the literature] we use are mere symbols, and the symbol is never the reality". Book knowledge of Theosophy alone, he points out, does not carry a man through the crises of life. It is but "an impression on our minds; the word, the figure, imprinted on a layer of our consciousness, hangs there like a picture on the wall". But when we go beyond the symbolic level, we may intuit a truth and perceive it to be a part of ourselves. The assurance that it is an aspect of truth is ours when we realize that it "makes some difference to our inner condition".

K. A. BEECHY

Turning to the second pamphlet, *Evolution and Life*, we have here one of the talks the President gave at the School of the Wisdom in the 1957-1958 session. The opening sentence reads: "In Theosophy the view which is taken with regard to almost everything 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." From this sentence, indeed from its first clause, the thought of Mr. Sri Ram pyramids out as he suggests qualifying definitions to what is meant by matter, as he dwells on the idea that the sensitiveness of an organism to an impact implies an indwelling consciousness. This leads him to advance the notion that the distinguishing feature of man is that consciousness in him can look back upon itself, be self-conscious, whereas the animal cannot do this. He would define the whole evolutionary process as "an unfoldment of what we call the Spirit, the objectification of all that is contained in it . . ." with the result that "the manifoldness latent in the beginning is made patent at the end!"

There is much more to this talk than has been stated therein. It is worthy of attentive reading. Upon putting it down one could wish that what has been so quietly yet and non-dogmatically and

so cohesively expressed in sentences, paragraphs and pages could be compressed in some ever-present second in one's consciousness, as is so evidently the case with its author.

S. D. BALLARD

Saint Mira, by T. L. Vaswani; Gita Publishing House, Poona, India, pp. 64, price Rs. 2.

The subject of this brief account is the Rajput queen who lived at the outset of the sixteenth century and became famous in her lifetime and has ever since lived on as one of the beloved figures in Indian life. Apparently early in life the inclination for a religious life was felt. After her husband's death Mira realized she was destined for a spiritual vocation, and surmounting obstacles placed in her way by relatives, she began a wandering life. She was a *bhakta*, or devotee, and her whole life became totally dedicated to Shri Krishna. The countless people she encountered in her travels to shrines and holy places were deeply stirred by her. In the art-form of the song she expressed her religious experience. Her many songs are sung to this day all over India. Mr. Vaswani has included in his appreciatory essay some translations of the saint's songs, which in some measure will carry something of the simplicity and sweetness of the queen turned saint.

S. D. BALLARD

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1958

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. N. Sri Ram, accompanied by Mrs. Bhagirathi Sri Ram, left Adyar on 27th March for a five months' tour in the United States. He will make a short stay of a few days in Bombay, and a week in London en route, and expects to be in New York on 10th April. His tour includes Northeast Federation, Washington, D. C., Florida, Texas, Northern and Southern California Federations, Northwest Federation, Minneapolis and St. Paul in Minnesota, and Toronto, Canada. On 21st June the President arrives at "Olcott," the American Section headquarters, where he has a short period of rest prior to presiding over the American Section Convention and the Summer School which follows.

Towards the end of August he visits Cleveland, Ohio; Buffalo, New

York, and departs for London on 29th or 30th August.

The President plans to make a short stay in Karachi on his way to India, and expects to return to Adyar by about the 20th September.

The School of the Wisdom

Students of the School of the Wisdom, and members resident at Adyar, gathered in the spacious Reception Room at Blavatsky Bungalow on 7th March for the closing of the 1957-58 session of the School.

Following the presentation of certificates to the students by the President, Mr. N. Sri Ram, short addresses were given by the Secretary, Miss Gladys Taylor, by Mr. M. Subramaniam, and by Miss Emma Hunt who had directed the studies. The President then gave a fine closing address which fills the place of the Watch-Tower notes in this issue of THE THEOSOPHIST.

Following the closing of the School a pleasant social hour was enjoyed by all present on the large balcony of the Bungalow under the shadow of the Banyan Tree.

As many as twenty-one students registered for the School in this its ninth session, the majority attending from the commencement of the first term in October 1957. It was a truly international group of members representing eleven countries, namely: Australia, Ceylon, England, India, Indonesia, New Zealand, Poland, Rhodesia, Singapore, Turkey and U.S.A.

The syllabus of studies during the first term covered the wide field of the Origins of the Universe, Involution, Evolution, Reincarnation, Karma, the Soul's Pilgrimage, the Plan, Yoga, the Inner Government and the Occult Path. The studies in the second term included Comparative Religion, Indian Art and Epics, Education, Philosophy and Science, Practical Occultism, the Theosophical Society.

Especially appreciated were the deeply revealing talks by the President on Spiritual Consciousness, Initiation and the Occult Path in the first term, and on Hinduism, Buddhism and the *Bhagavad Gītā*, *The Voice of the Silence* and *Light on the Path* in the second term.

The programme for the afternoon sessions included Speakers' Training Class, Lodge Work, Special Subjects

and visits to the various Departments in the Adyar Estate.

The International Convention of the Society brought visitors from overseas, and the School was fortunate on its reopening in January in having some fine talks from Mr. James S. Perkins, General Secretary of the American Section, Mrs. Kathrine Perkins, Mrs. Olive Stevenson Howell from England, and Mrs. E. Marion Lavender. Before Convention Mr. Rohit Mehta gave a series of stirring talks. Useful discussion periods followed all talks given at the School.

One of the special features of the work was the public lecture programme arranged under the auspices of the School in the Headquarters Hall each Friday evening. The students, in turn, acted as chairmen on these occasions.

The School of the Wisdom has a spiritualizing influence on all who take part in its work, while at the same time it enriches the life of Adyar. It has an importance which is perhaps, as yet, beyond our conscious understanding.

New Zealand

At the Annual Convention of the Theosophical Society in New Zealand, held in Christchurch in December 1957, Miss Clarice E. Gregory, who had been Assistant General Secretary for five years, was elected General Secretary. In

her inaugural address on "Bridge Builders to the New Age," Miss Gregory showed a forward vision and an appreciation of the contribution of youth in the building of a new world order. "The world," she said, "is fresh to the young and they are open-minded and pliable . . . youth has the opportunity to show what can be achieved in building a beautiful new world."

Miss Sandra Chase, who was retiring as General Secretary, covered a wide field in her Annual Report in which she showed a year of vital activity. A new Lodge, named Arundale, had been chartered in Tauranga, with eleven members, bringing the number of Lodges to 20. The total membership of the Section was 1,094 at 30th November 1957, an increase of 24 for the year. A generous gift of a property valued at £5,500, adjacent to the Society's headquarters in Auckland, had been made to the New Zealand Section, subject to a life-interest in the property by the donor.

Miss Georgina Boyd was appointed National Lecturer at the Convention, and has planned an extensive tour of the Lodges throughout the year.

During the Convention period a profitable discussion was held on methods of publicity. Film-strips and slides were shown to demonstrate their uses as visual aids for tape-recordings and short lectures.

Film-strips of pictures of Hindu religious ideas, taken from the series of World Religions published by the magazine *Life*, were accompanied by Indian music and a recorded commentary by Mr. Geoffrey Hodson. It is hoped to build up a slide library, in connection with the Section Tape Library, so that Lodges may borrow sets of slides to accompany tapes, and also for use with short lectures. Drawing Room Groups were recommended to encourage interest in Theosophy in many districts, friends being invited to an afternoon or evening at the home of a member. It was thought that, in a friendly, sociable atmosphere, a talk on Theosophy, followed by questions and discussion, would be appreciated. Other forms of publicity considered were the use of drama as a means of presenting Theosophical principles, advertising slides in picture theatres, library facilities, and useful publicity literature.

Mr. Geoffrey Hodson, who is now resident in his home in Auckland, is making a good recovery from his serious breakdown in health last year in Australia.

Members in New Zealand are looking forward to the visit of the Indian Section General Secretary, Mr. Rohit Mehta, and his wife, Srimati Shridevi Mehta, who are to make a month's tour of the main Lodges in May-June.

West Africa

It is encouraging to hear from Mr. K. Brakatu Ateko, Organizing Secretary for the Theosophical Society in West Africa, of the steady progress of the work in his Federation.

Many inquirers have contacted the Society and received suitable literature; out of 52 such inquirers as many as 38 have joined, bringing the membership to 165 as against 129 the previous year. Most of the members are isolated but they are frequently linked up through correspondence and through the distribution of *Theosophical News and Notes* which is subscribed to in bulk from the English Section.

The 4 Lodges in West Africa, and 5 Centres (3 in Ghana and 2 in Nigeria) have all continued their activities. In addition, two new Study Groups formed at Zaria and Jos, in Nigeria, have shown an increase in membership and it is hoped will soon gain the status of Centres.

In the Blavatsky Lodge at Accra members' meetings are now held regularly at the home of a member.

The 2nd Annual Convention of the West African Federation, held from 19th to 22nd April 1957, was a successful and happy occasion. The Convention was well attended, although it was not possible for any of the Nigerian members to be present. A message of greetings from

Mr. N. Sri Ram, International President, was received with much appreciation.

Ceylon

The Annual Convention of the Theosophical Society in Ceylon was held in Colombo, 16th and 17th November 1957. Mr. N. K. Choksy, General Secretary, presided over the gathering and gave an address of welcome to the delegates on the opening day. Mr. M. Subramaniam, who had come from Adyar for the occasion, was guest of honor of the Convention. His two public lectures drew good audiences and were well received.

On 17th November, following the Prayers of the Religions, greetings were received, and an address on "Our Founders" was delivered by Mr. G. P. Ariyaratne. Subjects dealt with by discussion groups were Theosophy as a Means of Health, Right Thinking, and the Path to Perfection.

After the closing of the Convention by Mr. N. K. Choksy, the pupils of Sri Palee gave a bright and varied display of Oriental dancing and a programme of vocal and instrumental music.

Mr. M. Subramaniam made a tour of the Lodges before returning to Adyar. At the Buddhist Ladies College in Colombo he gave an address, "The Universe around Us".

The Section was fortunate in having a month's visit during the year

by Mrs. E. Marion Lavender. In addition to lectures and study classes in the three Lodges in Colombo, Mrs. Lavender visited some of the outlying Lodges where she was warmly received by the members.

Shanti Lodge, in Galle, which conducts its work in Sinhalese has, through the initiative of Mr. A. P. Sugathadasa, translated some of our Theosophical literature into that language.

In closing his Annual Report, Mr. Choksy says: "Viewing the work of the year, we may note with some satisfaction—at the close of the fifth year of the revived activity of the Section, and the third anniversary of its reconstitution—that the nucleus of Brotherhood is gradually growing among the members of our Lodges."

While en route to Perth, Australia, Mr. Rohit Mehta, General Secretary for the Indian Section, and his wife, Srimati Shridevi Mehta, made a stay of one day in Colombo. An excellent address was given to members and friends by Mr. Rohit Mehta in the Besant Hall on "The Role of the Theosophical Society in the Present World Crisis". Mr. Choksy, who presided, spoke of the lecture as "a perfect presentation of the integration of the three Objects of the Society".

Viet-Nam

The recently reconstituted Council of the Theosophical Society in

Viet-Nam has planned to organize an intensive campaign to spread the teachings of Theosophy, to strengthen a spirit of fraternity among the members, and to encourage the activities of the Lodges.

During the year under review, 72 new members joined the Society. The Section has 11 Lodges with a total membership of 305. The official journal of the Section, *Dao-Hoc*, has had its authorization withdrawn by the Government in the meantime, owing to an error in its failure to appear on the stipulated date.

A review, *Tim Hieu Thong Thien Hoc* (For the Understanding of Theosophy), published for the past four years by a group of members, has been the means of good publicity and has brought new members into the Society. Six thousand copies of each issue are widely circulated among different classes of society, including Government officials. On one occasion a letter of approbation on the publication was received from the Minister of Information.

During the year Vol. II of *Dao-ly Thuc-Hanh* (Practical Theosophy) written by the General Secretary, Mr. Pham-Ngoc-Da, was published with an issue of 2,000 copies for free distribution. A book on Theosophy entitled *Vo-Tru Va Con Nguoi* (The Universe and Man) was published by Mr. and Mrs. Nguyen-van-Huan. In compiling the book

the authors have assembled material from various Theosophical classics.

The Section has a library of some 700 books in both the French and Vietnamese languages which are available for free use to members and sympathizers. The Section would be grateful for gifts of books in English to meet the demand of a number of subscribers who prefer to study Theosophy in its original publication.

Mr. Pham-Ngoc-Da, General Secretary, writes: "As we look towards the future we cannot but feel confident and optimistic. Viet-Nam is good ground in which to sow the seeds of Theosophical teachings."

East Africa

The General Secretary of the Theosophical Society in East Africa, Mr. V. H. Kapadia, together with some twenty members of his Section, came to Adyar for the 82nd International Convention at Adyar last December. Amongst the group were some promising young people.

The East African Section, when formed in 1947, had seven Lodges; by 1957 the number had increased to 21, with a total membership of 758. Speaking about the work in his Section, Mr. Kapadia says there is still a vast unexplored field through which the teachings of the Ancient Wisdom have to be spread.

The Lodges are active and meet regularly and there is a true spirit

of brotherhood among the members, each of whom endeavors to emulate the high principles of the Society both within and without the Lodge.

The National Secretary, Mr. A. F. Kanga, is very active in the work of the Section; he visited India during 1957 and made a stay at Adyar.

Mrs. Mary G. Patterson paid a short visit to East Africa when returning to Adyar after her tour in Southern Africa. At Nairobi she addressed the members and gave several public lectures; she visited also the Mombasa, Kisumu, Kericho and Eldoret Lodges, where she met members and gave some talks on Theosophical subjects. The Youth Lodge in Nairobi arranged an entertainment in her honor.

In Eldoret the Highland Lodge has a one-page monthly bulletin, *Beacon*, for the information of its members; it is planned to publish it in larger form in the near future. This Lodge uses a set of Correspondence Courses obtained from the Australian Section.

Mr. Kapadia, as General Secretary, regularly visits the Lodges and by such visits gives an impetus to the members in general and to the officers of the Lodges in particular.

The time of the Annual Convention has been changed from December to Easter, and Convention is to be held this year at Dar-es-Salaam in April during Easter.

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 Clarice E. Gregory	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	Via della Brianza 8, 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 Teosofica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1908	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mr. I. G. Mifford-Barborton	P.O. Box 2284, Cape Town	..
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>The Link.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Theosophical News and Notes.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>Clarté.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>P. T. T. I.</i>
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	..
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Adyar.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	<i>Det Teosofisk Tidsskrift.</i>
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aabenraa	..
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	<i>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. Rímipi...	Castilla Correo No. 238, Rosario (Pcia. Santa Fe)	<i>Teosofia en Argentina. Fraternidad.</i>
1920	Chile	Señor Ricardo Michell A.-P.	Castilla 3603, Santiago	<i>O Teosofista.</i>
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo.	<i>Gangleri.</i>
1921	Iceland	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	<i>Oisris.</i>
1921	Spain	Mr. Félix Bermudes	Rua Passos Manoel 20, Lisbon	<i>Theosophical News and Notes.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Revista Teosofica Uruguayana.</i>
1923	Poland	Señor Anibal Lissardy	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Heraldo Teosofico.</i>
1925	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>The Plenoma.</i>
1925	Puerto Rico	..	..	<i>Theosophikon Deltion.</i>
1925	Rumania	..	..	<i>The Lotus.</i>
1925	Yugoslavia	Mr. N. K. Cholsky, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	<i>Revista Teosofica; Boletín. Saurabh.</i>
1926	Ceylon	Mr. Timos Vratsanos	Patisson 204, Athens (8)	<i>Theosophy in Pakistan.</i>
1928	Greece	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	<i>Theosophical News.</i>
1929	Central America	Cdr. Jose R. Zulueta	Corner Iba and P. Florentino Sis., Quezon City	<i>Theosophical News and Notes.</i>
1929	Paraguay	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	<i>Theosophie in Israel.</i>
1929	Peru	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	<i>Dao Hoc.</i>
1933	Philippines	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	<i>Dao Hoc.</i>
1937	Colombia	Dr. C. H. Yeang	88 China St., Penang	<i>Dao Hoc.</i>
1947	East Africa	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	<i>Dao Hoc.</i>
1948	Pakistan *	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	<i>Dao Hoc.</i>
1948	Malaya and Singapore †	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	<i>Dao Hoc.</i>
1949	Northern Ireland †	Señor Pablo Bonilla T.	Apartado 2907, Caracas	<i>Dao Hoc.</i>
1950	Siatic of Israel *	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	<i>Dao Hoc.</i>
1951	Japan	† Federation.	..	<i>Dao Hoc.</i>
1952	Viet-Nam	..	..	<i>Dao Hoc.</i>
1953	Venezuela	..	..	<i>Dao Hoc.</i>
1956	West Africa †	..	..	<i>Dao Hoc.</i>
..	Presidential Agency.	..	..	<i>Dao Hoc.</i>

The Theosophical Society in Europe (Federation of National Societies): *General Secretary*: Mr. J. E. van Dissel, Achelsedijk 290, Valkenswaard, The Netherlands. *Theosophy in Action*; *Clarity*; *Adyar*.
 Canadian Federation (attached to Headquarters): .. Miss Joan S. Morris .. 1786 Broadway West, Vancouver, B.C. .. *The Federation Quarterly*.



ON THE WATCH-TOWER

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

SUPERHUMANITY is a subject of which little is or can be known. References appear here and there in ancient manuscripts and there are some more recent descriptions of men whose evolution has carried them beyond the ordinary human stage. In the freedom of thought accorded every member of the Theosophical Society some will accept, some will question these descriptions. There are probably few, however, who do not agree with the principle, the idea, of growth through humanity to eventual superhumanity—the attainment of attributes that mankind generally possesses only in an emergent degree, far from fully flowering.

It would indeed be difficult to adopt the opposite view, that mankind, as it stands at present, is a satisfactory and completed evolutionary product. Almost inevitably the human mind and the human heart together come to the conclusion that better than themselves must sometime be, indeed, that there must already be men beyond the humanity we know. Testimony by seers asserts and reason and intuition confirm. Yet little can be said to be known objectively about super-humanity.

The reason is not difficult to find. We do not yet understand humanity or live in accord with our own highest ideals. We can at present but reach toward them. Evolution has not carried us to the point of attaining them, let alone to understanding of greater achievement beyond them. How little we know of the humanity of which all are members. Every designation of race, color, creed or nation is used to emphasize that men are different and apart, devoid of any common human interest. To admit that their differences are but variations of the unity, chords in the basic harmony, would be a tremendous step.

That some nations are backward and some undeveloped means much less than was the case a few decades back. There has been contact and mingling sufficient to prove that men of every race and nation have capacity for growth and adaptation to improved conditions of life and education. Shining examples exist in all races to whose members such opportunity has been afforded.

In all races, including the supposedly superior, there are all grades of intelligence. A portion is everywhere unresponsive to social progress just as a portion is everywhere reaching eagerly toward betterment. Surely it is a human duty to set before all men of every grade a standard not too far beyond them, one to which, with effort and encouragement, they *can* attain. A few generations of such opportunity would make a world wherein the differences would be disappearing and worthy contributions to humanity's common interest would be forthcoming beyond any present dreams. But the opportunity must be extended and the goal of betterment genuinely pursued in the name of humanity, not for political or economic advantage. These conditions are of the very essence of understanding and therefore of success.

There is a theory—to many a conviction—that when a race or a nation withholds from another that which could

be granted for its betterment, Nature's laws are thereby invoked in retribution; that those who withhold and those who are thus deprived assume a welded relationship whereby neither can reach its real potential until justice is restored. Such is the understanding of human community that must be achieved before supermen and their relationship can be understood. With them brotherhood is of a quality so lofty, yet so real, that until men apply *human* brotherhood in whatever associations they develop, they cannot come to comprehension of a higher.

* * * *

The following is from *The Canadian Theosophist* :

“Why make so much of Brotherhood? It is a fine idea surely, but not original. All great Teachers have taught it, and many societies give it a prominent place among their objectives. Why do Theosophists make so much of it? The answer is not perhaps so easily grasped at first. It is that, seen from the upland of high Spiritual Vision, the only thing that is wrong with mankind is ‘the illusion of separateness’. From this illusion spring all pain and sorrow. Hence, if you would help men, start them on the process of breaking down the barriers between man and man, and begin where the barriers are most in evidence, namely, in spites, in envies, injuries, and man's inhumanity to man generally. Without reducing these nothing is of any use at all. . . .

“Therefore, the Founders of the Society insisted that none should be members except those who subscribed to Brotherhood. From the outer point of view, Brotherhood is a laudable ideal; from the inner point of view, at least that of the Founders, no person can take a step along this path until he subscribes to it in a way that means business. The teachings of Theosophy convince the mind, so far as may be, that this is a true principle, but with or without the teachings the prospective member must have evolved to the point where he feels

the truth of it, and can make at least some sacrifices for it. Only then can he be a true advocate of Brotherhood to those who do not yet feel it; only then can he fitly try to grasp something of God's Plan. Thus we see that Brotherhood is placed as a turning-point in a man's spiritual life just as the actual inward beholding of unity of all life is a still mightier turning-point, that at which man begins to become more than man."

The beauty of Nature. Science sees it in the wheeling planets and the whirling electrons. All men see it in the clouds, in the landscapes, in the sea in its various moods, in the plants and trees, in the little creatures, the animals, and in man. There is a little poem by Alfred Noyes that pictures God as the artist:

Man, the Artist

"If I could whisper you all I know,"
Said the Old Fool in the Wood,
"You'd never say that green leaves grow,
You'd say: 'Ah, what a happy mood
The Master must be in today,
To think such thoughts'—
That's what you'd say."

The poem so simply tells of the Creator as the happy artist. All of this creation in all its beauty and all its moods has sprung from the one, the life involved, the life evolving.

Evolved man, the knower of the unity, becomes its re-creator. Thus every man in time becomes an artist, a creator of harmony between men; applying his own directing will to the creation of peace and order from the chaos of man's relationships, fragments of the unity.

As a creative artist he must be alone and work alone in a way all his own, creating differently. Artists even on group projects must do their imaginative, creative work alone. But they work together to achieve the desired harmonious effect.

So in the practice of brotherhood each who strives must contribute in his own individual way, for it is himself he is recreating. But to be successful with himself he must work to build harmony and unity with others. The principle of Brotherhood is paramount.

For this reason, among others, freedom is ensured within the Theosophical Society that the individual may be a creator and a project-worker also. Someone has said: "Love does not consist in gazing at each other but in looking outward in the same direction." Brotherhood means creating individually in the freedom the Society affords, working collectively and together.

* * * *

There is a tremendously important and very practical question before the people of the world. Is it true that violence is at all times wrong, even when applied to the protection of man's greatest ideals—freedom, for example?

Is it right to submit non-resistibly to violence in the belief that principles will prevail; that gentleness will always win and that freedom, held as an ideal and lost to violence, will in the end be given back?

Is it true that freedom, protected by gentleness, is more powerful than any violence that can be marshalled to destroy it and can therefore never be lost to violence?

It is for each individual to answer for himself but with the full realization that the world is rapidly moving in a direction that, if continued, will lead all nations to the necessity of squarely facing the question and taking the consequences of their answer.

The question in concrete form at the moment is whether to prepare to meet violence, if it comes, with equal violence. The present answer by the nations capable of such preparation is to meet nuclear bombs and war heads with violence in

kind. These nations believe in the triumph of freedom but only if those who wish its preservation apply themselves to that purpose, with atomic arms if need be, despite the fall-out risk. They reason that attack will create this risk regardless of the means of meeting it.

"The meek shall inherit the earth." Accepting this, as most thoughtful people can, there still remains the question: When and in what condition and from whom shall the inheritance come? Ultimately all will come out right and the meek shall inherit. What shall be the condition of men in the meantime and how long will human travail continue before the meek shall inherit?

God is said to help those who help themselves. What man does not value highly enough to preserve he loses. The risk, some say, is too great to take. Others say that any gentle form of protection will not reduce the risk but will in fact invite it and ensure a long-time inheritance of the earth by the non-meek.

Therefore, arise, thou Son of Kunti! brace
Thine arm for conflict, nerve thy heart to meet—
As things alike to thee—pleasure or pain,
Profit or ruin, victory or defeat:
So minded, gird thee to the fight, for so
Thou shalt not sin! . . .

No man shall 'scape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness. . .
There is "dark" Action: when one doth a thing
Heedless of issues, heedless of the hurt
Or wrong for others, heedless if he harm
His own soul—'tis of *Tamas*, black and bad!

There is the "rightful" doer. He who acts
Free from self-seeking, humble, resolute,
Steadfast, in good or evil hap the same,
Content to do aright—he "truly" acts.¹

¹ *The Bhagavad Gītā.*

"The meek shall inherit the earth." Is this a statement of the far-off future when all men shall have become non-violent and brotherly? Are there stages in between the present and that future, when—this inheritance not having yet been won—other present virtues must be protected by present means that in that future will have been outlived? Has the time yet come when meek and peaceful men shall oppose only meekness and peace to violence? Or are the meek, at this present stage, to act meekly in their hearts but with strong arms, and with weapons in their hands?

Whatever the answer which each must make for himself, there would be almost unanimous approval of a new outlook in diplomacy leaving no approach unexplored, no position too rigidly held, no honorable compromise denied if it but lead in the direction of the mutual abandonment of armaments and mutual trust and safety together in One World.

There are important questions before mankind.

* * * *

Within the lifetime of many of us radio waves have been discovered. The speed of scientific development is indicated by the fact that such radio waves are now being applied to the exploration of the universe far beyond the range of the largest of telescopes depending upon light.

One of the huge metal structures that reaches listening into space belongs to Harvard University. Recently, as reported in *The New York Times*, it was explained that the spin, right or left, of the electron on its axis as it orbits round the atom nucleus, has been adapted to create a sensitivity of this huge listening device greater than has hitherto been attempted. Now it is possible to reach out into intergalactic space, to what may prove to be the edge of the universe, ten times farther (revealing 1,000 times more of space) than any previous "look". At this distance the rarity of atoms in

space is one billion times that achieved in the scientist's highest man-made vacuum.

Much more will soon be known of the structure and content of the universe. One may ask: Does the spin of the electron, even in so rare a medium, cause the atoms to travel in curves as the baseball pitcher throws a curve, or the golf ball spin, caused by hook or slice, curves to left or right the trajectory of the ball? Does the spin of electrons in opposite directions cause the curves to diverge, to cause a seemingly expanding universe? Will Einstein's theory of curved space be again confirmed? Does space curve back upon itself within a divine ring-pass-not, maintaining a universe from which nothing can escape and which eternally remakes itself? Infinitely ordered universe!

* * * *

It is an interesting fact that profound philosophy is often expressed by great scientists. It may be a sign of our times and indeed an indication of a stage in human development that in this age of rapidly advancing science, the greatest minds in that field are often led into realms of philosophic thought as well.

Life Asks of Us

Science today is very largely of an order conceptual rather than empiric; the product of a brooding, ranging mind. Einstein was an abstractionist needing no apparatus other than his probing intellect, but he was a philosopher with a profound sense of religion derived from the wonders he conceived in the universe.

My religion consists of the humble adoration of an infinite spiritual Being of a higher nature, which is manifesting itself in the small details that we are able to perceive with our inadequate senses. This deeply felt conviction of the existence of a higher thought-power, which manifests itself in the unexplorable universe, forms the content of my religion. I believe in the brotherhood of man and in the uniqueness of the individual.

Dr. J. Robert Oppenheimer, one of the world's most brilliant scientific thinkers, speaking recently on the subject of education, deplored the lack of a "unifying theory of what life is about". The most real danger he sees "is to go into life, or through it, without understanding . . . what is asked of us". And he refers to "the privilege and duty to try to help one another".

Perhaps it has always been true that the most outstanding minds in any field, in any age, have evidenced something of that rounded quality associated with true greatness. Yet as science has advanced beyond the test-tube stage into the realms of the infinitesimally small and the infinitely large, there seems to have emerged more clearly in the truly scientific mind a quality of the heart, in acknowledgment of the wondrous and the beautiful.

To seek to learn what life is about, what it asks of us, and how better to serve our fellow-men is surely an almost perfect statement of Theosophical purpose. That it comes from a highly scientific mind as an incidental but integral part of a discussion on the problems surrounding the presence of the atom bomb, highlights the statement and emphasizes its validity.

SIDNEY A. COOK

For each one of us God has written a great music, and He is waiting till each is ready to give it to his fellow-men. But we must all learn the technique of our instrument, and we must learn also the message of our music. For that learning he sends us out into His universe to work, to play, to enjoy, to suffer: and all the time He watches and guides, whether we co-operate with Him or thwart His plan.

• C. JINARĀJADĀSA, *Gods in Chains*

NAMASTAE!¹

By H. P. BLAVATSKY

THE foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid expansion of the Theosophical Society from America to various European and Asiatic countries; the increasing difficulty and expense in maintaining correspondence by letter with members so widely scattered; the necessity for an organ through which the native scholars of the East could communicate their learning to the Western world, and, especially, through which the sublimity of Aryan, Buddhistic, Parsi and other religions might be expounded by their own priests or pandits, the only competent interpreters; and finally to the need of a repository for the facts—especially such as relate to Occultism—gathered by the Society's Fellows among different nations. Elsewhere we have clearly explained the nature of Theosophy, and the platform of the Society; it remains for us to say a few words as to the policy of our paper.

It has been shown that the individual members of our Society have their own private opinions upon all matters of a religious, as of every other, nature. They are protected in the enjoyment and expression of the same; and, as individuals, have an equal right to state them in THE THEOSOPHIST, over their own signatures. Some of us prefer to be known as Arya

¹ The first editorial written for the first issue of THE THEOSOPHIST, October 1879.

Samājists, some as Buddhists, some as idolaters, some as something else. What each is, will appear from his or her signed communications. But neither Aryan, Buddhist, nor any other representative of a particular religion, whether an editor or a contributor, can, under the Society's rules, be allowed to use these editorial columns exclusively in the interest of the same, or unreservedly commit the paper to its propaganda. It is designed that a strict impartiality shall be observed in the editorial utterances; the paper representing the whole Theosophical Society, or Universal Brotherhood, and not any single section. The Society being neither a church nor a sect in any sense, we mean to give the same cordial welcome to communications from one class of religionists as to those from another; insisting only, that courtesy of language shall be used towards opponents. And the policy of the Society is also a full pledge and guarantee that *there will be no suppression of fact nor tampering with writings, to serve the ends of any established or dissenting church, of any country.*

Articles and correspondence upon either of the topics included in the plan of THE THEOSOPHIST are invited; and while, of course, we prefer them to be in the English language, yet if sent in Hindi, Marathi, Bengali or Gujrati, or in French, Italian, Spanish or Russian, they will be carefully translated and edited for publication. Where it is necessary to print names and words in Hebrew, Greek, and other characters (except Sanskrit and the Indian vernaculars) unlike the Roman, authors will kindly write also their phonetic equivalents in English, as the resources of our printer's office do not appear great in this direction. Manuscripts must be written legibly, upon one side of the sheet only, and authors should always keep copies at home as we will not be responsible for their loss, nor can we obligate ourselves to return rejected articles. Statements of fact will not be accepted from unknown parties without due authentication.

It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translation of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry. The practical wants of life are to many readers more urgent than the spiritual, and that it is not our purpose to neglect them our pages will amply show.

One more word at the threshold before we bid our guests to enter. The first number of THE THEOSOPHIST has been brought out under mechanical difficulties which would not have been encountered either at New York or London, and which we hope to escape in future issues. For instance: We first tried to have Mr. Edward Wimbridge's excellent design for the cover engraved on wood, but there was no wood to be had of the right sizes to compose the block, nor any clamps to fasten them together; nor was there an engraver competent to do justice to the subject. In lithography we fared no better; there was not a press-man who could be trusted to print artistic work in colors, and the proprietor of one of the best job offices in India advised us to send the order to London. As a last resort we determined to print the design in relief, and then scoured the metal markets of Bombay and Calcutta for rolled metal plate. Having finally secured an old piece, the artist was forced to invent an entirely novel process to etch on it, and to execute the work himself. We mention these facts in the hope that our unemployed young Indian brothers may recall the old adage, "where there is a will, there is a way," and apply the lesson to their own case. And now, friends and enemies, all—*Namastae!*

H. P. BLAVATSKY

ART AND THE MODERN WORLD¹

By RUKMINI DEVI

FOR many years and in many parts of India I have spoken on the subject of Art, yet the need to speak on the subject is growing, because art-expression is also growing. At one time in India, during my particular lifetime, I can remember people saying: "What is the need to pay so much attention to art when there are other more interesting and more useful things? And why waste your time in dancing?" People said it because that was the conception they had. I also remember that there was a tremendous amount of prejudice against it, because of the idea, first of all, that dance was definitely a vulgar expression and wrong, and that music was unnecessary, especially for women, because if a woman sang she was definitely showing off; and the best place for the woman was at home, so to speak. Though the home was a place of beauty, beauty had no place in the consciousness of the people.

Even in Western countries, I have heard some older people saying that in their youth it was considered very wrong for young girls to take part in dramas, and actors and actresses were considered as people of immoral behavior. Gradually the attitude changed in the West, and it is definitely changing in India. It is very interesting to see how the expression of art automatically goes side by side with the

¹ Public lecture during the 82nd International Convention at Adyar, December 1957.

expression in other fields of activity. Art is just like a thermometer, through which you can judge the nature of the people, the nature of the country, and the nature of the world. Artists, being sensitive, sense what there is, or what there is to be, or what needs to be. If they are great artists, if they are what I call "messengers," then they represent something so high and so great that, like the spiritual Teachers, they point out to you that there is another way, a very glorious way which is inspiring to you, through which you can inspire others.

Then there are millions of artists in the world whose lives are more or less a struggle for existence, for, a very large majority of people who take to art do so because they feel impelled, they feel it is their expression, and nothing else will satisfy them. So, they would even face starvation, and actually artists have a much harder life in the world than others, because art is a calling to them. In London I have seen very pathetic sights—people trying to earn a livelihood by playing on the violin, or singing songs, on the pavement. Some of these were once members of an orchestra, but now this is the only way they can earn—because art is a special calling and it makes a person sacrifice almost anything for that particular expression. But, of course, it does not mean that every artist makes sacrifices and has not taken to art for other reasons. There are artists who take to art for the sake of earning or for fame.

But there is one difference: nobody can really *learn* art for fame or for money. Art will not come to you just because you want it. Either you have it in you or you do not have it. It is not merely a matter of this particular incarnation, but also of previous incarnations.

Just as "some people are born great, and some people have greatness thrust upon them," so some people are born artists, and some people have art thrust upon them. I think that is what we are undergoing in India specially, art is being

thrust upon the people. India is awakening to the great need of her artistic expression and talent, and feeling that it is a great achievement, because we have wonderful art, and it means that India possesses something marvellous to show to the world. Performing is different from art, because art has nothing to do with merely showing off; art has to do with a spiritual refreshment that you attain by your creative expression. You have to express yourself and by that creative expression, you are yourself and you are real; and this "calling," so to speak, is natural to some people. But the appreciation of art is another thing, because that can be natural to *all* people, and through education and knowledge, and our own activities, it is possible to make people understand and appreciate and become sensitive to all that is beautiful. In that way it is possible that everyone in the world can be an artist, because inherently everyone really is, and even the so-called savage has that artistic appreciation.

In fact, very often, those who have not had the advantages, or shall I say the disadvantages, of modern training and education, seem to have a more natural instinct towards that which is beautiful. Recently, in Patna, we were discussing the tribal people in India, and I discovered most extraordinary things. First, that people who think the tribal people are savages and go to educate them, find that the tribal people think that those who come to educate them are savages! I think there is some truth in it, because in our own way we are carrying on a certain kind of savagery, because much of modern civilization is really polished savagery. In the modern world, by our education and by our development, in some peculiar way, we lose our sensitiveness, we lose our unity with Nature, we lose something of the naturalness, something of the unconscious spiritual beauty of the so-called "uneducated". Now the educated may have knowledge, but not that unconscious spirituality, not that quality of the simple approach to life.

And unless we become uncomplicated in our natures and in our temperaments, I think it is not possible to approach art.

It was mentioned in a speech this morning that Mysticism, Devotion, Reason which is an expression of Philosophy, Occultism which is the knowledge of Nature and of man—a synthesis of all these is finally called “Theosophy”. But how do you attain that Theosophy? You attain it through art, because art is the only way by which you can develop your intuition, and through intuition your understanding will grow and enable you to understand all these pathways.

In all countries, great artists have not only shone through their art, but they have also expressed what art really is, what is its real place, and what is its purpose. Not every artist knows the purpose, but he understands the purpose when he understands the art. In India this understanding is unique, because here art is not only an expression but art is also a philosophy, a way of life, and one is given through art a vast conception of cosmic ideals—you will find that in our art, in our literature, in the expression of art by our great people. But we do not follow that expression, because they said so; no artist will follow something because somebody else said it. An artist is original and independent. He discovers the right for himself. I would say the same thing with regard to Theosophy. You do not follow something; you experience and understand what somebody says, rather than follow what somebody says. And automatically you follow not somebody but the Truth—that is all. In the same way, in art, you are able to comprehend the Truth, because you have comprehended Beauty. And you have comprehended Beauty, because you are sensitive to Beauty.

Art is a tremendous language by itself. In the modern world, I feel that science alone, the mind alone, can carry you very far, it can take you into other worlds, but for what does it take you into other worlds? Science alone cannot take you

anywhere, except for your own destruction, for I think that science by itself will finally eliminate even the scientists, unless there comes about the true harmony of mind and emotion.

Now all human beings have emotion. But we have developed the mind more, and we have become unbalanced. And it is true that science has become the modern God. The modern people do not believe in religion any more—they believe in science. Since you worship science, you believe in another God and that God is called “Science,” and that is what everybody is worshipping. People are willing to sacrifice not only themselves but also anybody and any principle for their God. Many scientists have talked to me, I have discussed the work for animal welfare with them; they know cruelty is wrong, it is wrong to inflict horrors upon the monkeys, they will admit, but for Science, they insist, you can do anything. If “you can do *anything*” even for great knowledge, then I say there is obviously something definitely wrong, because the whole moral character of the world seems to have become warped. And I feel that there is only one way in which that moral character can be changed, and that is when we have developed sensitiveness; automatically that sensitiveness will include feeling not only for all that is beautiful which you see, hear, or touch, but also all that is beautiful in life, in human character, in human nature. In that way you can develop humaneness and that is what is important.

As I have said, artists have a perception of the future, and you can see in the whole world a gradual change in art-expression. You may see, for example, in Epstein the greatest genius who could have produced what you might call outstanding ugliness that can grip you and hold you. Because of that genius, he was able to produce a statue of the Christ that would repel one rather than make anyone love or be devoted to Him. His genius created not merely an ugliness, but he was showing to us what we really are, and what we

are going to be. And you can see in every aspect of art that at first a person has shown a new way. Thus gradually has grown the craze of modern times to such an extent that what the whole world of today calls "modern art" is mainly based upon that type of art, though here and there you can see some occasional beauty.

And it has spread to India, because we Indians are now just at the moment of revival. We do not know the real art of India. We are trying to be creative, and the only way to be creative in modern times is to create like somebody from the West. That is one of the reasons why, although I am very happy at the great revival of art in India, at the same time I am afraid of the pace at which it is going. It is going so fast and it is so universally accepted that we have not time enough for ourselves to understand, first, what is art, and second, what is Indian art. And you cannot understand Indian art unless you understand India. That is the important thing and I wish that we, all of us, if we are serious about it, could go into a deep meditation and think about it, because it is a very serious subject, and it is definitely affecting the character of the people.

We want to work for world-peace, we want to work for brotherhood, we want to bring peoples and religions together. But we are satisfied with expression in words. What we need is to have a spiritual upheaval within ourselves, so that we can fully comprehend the nature of the work that we are about to do. If we want to bring peoples and religions together, surely there is no other way except art. You can, of course, bring them together both through art and what is called "art". And we are doing that; we are sending messengers, so to speak, or bringing messengers, and trying to appreciate each other's culture, without knowing what is culture.

Now, if you want to understand Indian art, or work for art or culture, you must know the background and the mentality

and the essence or the soul of that particular country, in order to know the nature of the people to whom you are bringing an art. Otherwise it is not possible to teach. What is happening today is that, though we speak about culture, we are divorced from culture, from people, from the world; we do not understand what is world-culture, and yet we say we are trying to teach world-culture. Now you must know the influence of art before you understand what art can do, and in order to do that, as I have said before, you must go into a deep meditation as to what is art.

People think that as regards art anybody can express an opinion. That is the one subject on which everybody is an expert! No one would dare to plead a case in a law court without knowing law, or to be an engineer without knowing engineering, or to be a doctor without knowing medicine. But people dare to be artists and art-critics without knowing anything about art. And that is what is happening. In India generally we need to take art away from this kind of chaotic atmosphere and go into a deep and spiritual study.

If we want to combat evil, it is not enough to fight it merely on the political field. Communism is considered wrong, and we fight against its violent ways, but if it comes very subtly in a picture or in the form of a dance we may say: "That is art, you know, and I am told art is very important." So we accept that art. But one of the greatest evils, today, I would say, can come through the medium of so-called "art". And those who are trying to work for the world have forgotten this. They are fighting against evil influences in the political and other fields, but the good people, I am sorry to say, do not fight against evil influences in art, because they do not recognize these evil influences.

I am not against educated people but I am against wrong education, because true education is beyond what we call "education". True education leads us to a perception of

Reality, that Reality which does not come from the ordinary forms, but which comes through subtle forms. Art is obvious but its influence is subtle, and unless we are sensitive we cannot appreciate that subtle thing. And if we want to make this modern world a happier world the way is through art. Surely we can bring peace, we can bring religion, we can bring true devotion, we can evoke the highest aspiration in the hearts of people, we can bring down the quality of all that is sublime and beautiful—through all that is enjoyable, for art is enjoyable. Through enjoyment alone we learn and then we can do something really constructive and worthwhile in the world today.

Now if we are thinking of working in the world for this cause or that cause, we should realize what a tremendously important cause art is now especially, because there is no doubt that in this world we are overdeveloped in the wrong way. Only the mind has gone on and is going on developing—we are doing something more and more spectacular, more and more thrilling, conquering all the world but not ourselves. That is different from what was said by our great Sages; they said first “control *yourself*, understand yourself,” and then you will understand everything else. Now side by side with this development of the mind there is no emotion, there is no true feeling; the ideals of compassion are not being brought into the world. We have intellectual giants in the modern world—more and more of them are appearing—but we do not seem to have giants in this other field. Of course, there are great artists, but there is not what I would call a remarkable expression of true art that comes from some individual who has brought a new quality that will capture the world. Our imaginations have been captured by the achievements of the mind, but neither our imaginations nor our hearts have yet been captured by the achievements in the field of Beauty and of Art. Great artists, as I have said, do exist. We have to seek them out. We have to look for art. We have to search for it, for art

is not making as great a progress as science is. It is unfortunate that this should be so, and it is obvious that it is a part of what is called the Kali Yuga, because how can we come to the end of ourselves, how can we destroy ourselves, if we are balanced? We cannot. Only by this unbalanced state can we destroy ourselves. Perhaps that is what we are meant to do. But surely the whole world is not going to be destroyed. Surely there are some people left who see that there has to be a change, there has to be a turning-point, and there cannot be a spiritual turning-point without a turning-point in the field of Beauty and in the field of art.

These trends of the modern world are also affecting India very much. In India, today, though we may speak about ancient art, we have not understood the spirit of that art, and because we have not understood it, we are still at a stage when our ruins are far greater than our constructions. No one can construct today as was constructed in the past. We try to imitate and we imitate untrue things, because essentially only untrue things can be imitated. Real things cannot be imitated. True art cannot be an imitation; it has to be original, that is its nature, it cannot be anything else. We may say: “Look at all the sculptures, they are all alike.” Yes, that may be. We may all sing alike but we will have our own uniqueness. No musician can afford to imitate another, because at once the creative side disappears. And the moment the creative spirit disappears, art disappears, because art is essentially creative. If it is not creative, it is not art. Why is art creative? Because it is always new. Why is it always new? Because it depends upon inspiration. Without inspiration you cannot do anything, and if you are inspired you are bound to do something new, you are bound to express yourself in a new way, you are bound to do something that is true to yourself, and therefore you automatically attain that Truth. There is

no difference between Truth and Beauty. That is why there cannot be imitation. And as long as there is imitation in our art today or at any time, it is obvious there is no art. It is obvious that we have not yet come to a stage when we can really do something original, something that is fundamentally our own expression.

A true artist's place is perhaps one of the noblest and the highest places that can be in the world, because he is an individual who speaks the language of Reality, the language of Truth, the language of Beauty. The true artist must go within himself into a high meditation, and like Natarāja, so to speak, he must be a Yogi in high meditation, but also in action, in music, in dance, and in all the great arts.

So an artist in reality is one who can not only build bridges between the countries of this world but also to the higher worlds from the earth. And he must bring the spirit of the higher worlds upon this earth, because only when that spirit is brought down will that quality enter deeply into the soil of this earth and change the hearts of people from within, bringing about a great revolution in their characters, and so a change in the world in all its different aspects.

I wish I could make you feel how tremendously important, vital and necessary it is today to work for Beauty. Do not think of it as a secondary thing. Do not think religion, philosophy, Theosophy, everything else is first and this is second. It cannot be second, because art is a great force, a tremendous weapon, that does not hurt, that does not bring suffering, but only Beauty and Happiness. And we are not making use of this tremendously strong, powerful, subtle force which is affecting human minds every day. For every time you go to an art gallery, every time you go to a cinema, every time you go to a drama, dance or music, you are changing. You cannot protect yourself from that influence. It is affecting you whether you like it or not, and it is affecting our

young people. It is affecting the world and yet this tremendous thing that affects everybody is considered something secondary, and that is so unfortunate. I have heard so many parents say: "These cinemas are corrupting influences," and yet they continue to go to those cinemas and take their children. Thus we are allowing ourselves and our children to be corrupted, because we are not strong enough to do anything about it. So much can be done and it is of vital necessity that it should be done.

I can tell you sincerely that I think to work for art is as great and urgent a piece of work as international politics, or the work of all these great scientists who are trying to go to Mars and to the Moon, or the work of any spiritual Teacher, because all that spiritual message, all that spiritual truth, art can bring in a form that everybody will love and welcome, because nobody can resist the attraction of Beauty. Therefore, let us use that power and let us give to people a true conception of all that is worthwhile and beautiful in life by trying to develop it. That is the great piece of work, I feel, we all have to do, and if we will only do it, there will not be so much suffering, there will not be so much cruelty—for our attitude will change. Whenever I see a person I know that behind him is a tremendous picture of misery. Behind each one of us and surrounding us is that unhappiness. Try to feel it, and if you sincerely feel it, then work for it. And one of the ways you can change yourself and all of us together is to work for this great, marvellous power, to work for Art, not for performance, not for show, but to make it as necessary to us as food and drink. As food is to our bodies, so is Beauty to our souls, and without it we cannot live. Therefore the great necessity for this immense piece of work that has to be done if we are going to change the world, if we are going to change ourselves.

RUKMINI DEVI

THE MEANING OF REBIRTH

By LAURENCE J. BENDIT

IN the long course of evolution, there comes a moment when every human being undergoes a change of consciousness. It is a time when the individual soul, for a long time travelling on what has been called the "Path of Outgoing," turns the corner and embarks on the equally long "Path of Return". At this point there opens up before him a vision of new horizons, of new fields of experience of which perhaps he had never thought; indeed—except in a perfunctory way in church or in reading scripture—which he never knew existed. For each one the experience is intimate and individual, each must come to it in his own way. But, in general, it seems to start with one of two things. For some it takes the form of a vision of transcendence, an ecstasy of feeling, whether this be of beauty, of love, of understanding, of "seeing God," as a mystic might put it. For others it takes a different form: what such a person sees is himself. But he sees that self from outside, from a standpoint which is objective, and where the personality with which he has always felt himself to be identical is realized as other than the "I" who is now for the first time observing it. This experience is the "second birth" of the Hindu, whose term was adopted by the Western psychologist and philosopher, William James. As it indicates, it stands for a stage of experience which can be equated with the first birth—that where the human being is first brought forth from the womb of Nature—of the animal soul.

It is safe to assume that the reader of this article will be one of the "twice-born," as otherwise he would not be drawn to the study of anything Theosophical. But, far from suggesting that this second birth can only occur in a superior order of men, it should be understood at once that this is not of necessity so. Indeed, it may be that when the inner expansion takes place, the one who undergoes it enters a period of serious stress and strain which makes him a far less effective and useful member of the community than the better type of "once-born" citizen. For this stage represents the releasing into the personal and conscious field of forces and impulses which, however good they may be in themselves, conflict with the age-old patterns of the previous personal self, and set it out of equilibrium. So the twice-born man may be in his outer life far from being the upright, honest, stable, kind and generous man who is the background of every civilized community today.

Nor does it of necessity mean that, when this second birth takes place, the individual in whom it happens must inwardly be "further on" than the other. For circumstances may bring about the change in one person at an earlier stage of evolution than in another, though one can lay down no law about this. The point, however, is that the man we speak of as "twice-born" has acquired a certain power of mind, which, however he uses it, opens up for him an infinite vista of possibilities. It is for him now to accept the responsibility which comes with his vision, and to set to work to develop these possibilities.

* * * *

How, then, has man lived so far? For it is obvious that he has covered a great deal of ground since he left the animal kingdom. He has, for better or for worse, built cities, organized himself into communities, learned how to extend his physical field so that, far from being one of the weaker animals in

terms of musculature and acuity of perception, he is a major force in the world of today. But if we analyse the matter, we shall see that this has been done by taking and adapting the animal mind, and all that goes with it, to a new range of activities which go far beyond anything the animal can achieve.

If we now consider the animal field, we shall see something of the structure from which man has built his own mind. For the animal certainly has a mind which renders it capable of carrying out in its own way the demands which Nature makes of it. This demand is that he shall survive, not so much as an individual body, but as a species or group. True, a single animal does its best for its own survival, but there are many instances where the purpose of its acts may involve its own death in order to help the group to which it belongs. Thus a worker bee in stinging an enemy inevitably dies, but if it eliminates that enemy, the colony lives on; and the mother animal may often sacrifice herself for the sake of her young.

So the animal mind appears to have two characteristics: that it behaves as is best for a group, even at the expense of the single individual; and that it has but one aim: physical survival. Its ingenuity in finding not only safe but also original means of surviving with a minimum of effort is one of the great wonders of the biological world.

A group-mind, however, imposes limits to what any single animal can do. The member is bound down by certain instinctive urges which can only be fulfilled in a particular way. But the exact details of how that fulfilment is reached can vary within a certain framework. Moreover, the animal can learn, to some extent, new ways of doing a thing which will meet its need. Thus in the search for food, there may be not only some freedom of choice as to what food to take, but also various ways of obtaining it, such as the chase of a

tiger for a buck, or lying in wait until one comes near enough for a pounce; while more intelligent creatures like apes are capable of learning to open doors, to reach for a bunch of fruit with a stick, and such-like things.

The aim, however, is simple and one-pointed and basically always for the same end. One may, it is true, make a list of instincts such as defence, flight, appetite, sex, the herd. But all of these stem from the single basic need of all physical life. There is no abstract thought, no consideration of moral or ethical consequences, and only rudimentary memory or anticipation of the future. And there is no evidence whatever—except in a few of the highest animals—of anything approaching a sense of selfhood, of identity.

It is in this last point that man and animal differ. For, according to occult tradition, the passage of the evolving life-stream from the animal to the human kingdom is characterized by the fact that every human being has implanted in him a focus of individuality. No longer is he an unconscious unit in a group, he is—or rather, can become—a discrete, self-existent entity. The act, described in many books as that of individualization, is an irreversible process, and, once effected, there is no going back. The only way for the newly created man is forward. For, though something has happened in the animal soul which for ever changes it, the process only begins at this point; to be finally accomplished only when man reaches a threshold which, in its turn passed, takes him out of the human kingdom into something beyond.

Like a seed, individuality has to germinate and grow. And, also seed-like, this growth has two main phases. First, roots have to be put down, then the main emphasis shifts to the other direction, and growth is away from the ground towards sun and sky. In other words, before it can make its own characteristic pattern felt, it has to begin by obtaining a firm grip on the soil in which it is planted, in this case the

pre-human animal life, with all the richness of biological needs and impulses which we label instinct.

Instinct is, in effect, a blend of primitive feeling and thought. The feeling is primitive in that it can be simply analysed as desire for one thing and aversion for another, in terms of material objects. An animal has desire for food when it is hungry, desire against a dangerous enemy. It fulfils the desire according to certain patterns of behavior belonging not to itself but to the group, and uses thought to judge and determine the method and the moment for its spring, its flight, the site of its nest or lair. The amount of thought depends largely on the degree of intelligence of the animal, that is, on its place in the evolutionary scale. The higher the animal the more the intelligence, and the greater the degree to which it can adapt to altered circumstances.

Instinct, hence, is (a) not learned: it is intrinsic to the group, (b) it fulfils basic biological needs, (c) its patterns vary and adapt according to the degree of thought of which the animal is capable, and (d) it is automatic and does not require conscious direction.

We may well ask ourselves, therefore, how much part the animal mind plays in human behavior? The answer may come as something of a shock when we discover this for ourselves. For even in an intelligent person who has acquired the power of self-observation, it seems probable that the major part of daily life is lived at the level of this mind, without the slightest knowledge that he is doing so; and, what is more, doing so quite unconsciously and automatically.

We may, it is true, realize the primitive aspects of instinct, when they work directly in us: sexual lust, anger which, if let loose, would lead to aggressive acts, hunger for food which, in extreme cases, would make us wish to throw ideas of property to the winds and take what we can snatch. But this aspect of instinct is largely moderated by another equally simple one,

the herd instinct, which makes us try and avoid doing things which will put us out of favor with society, even if they do not bring uncomfortable physical sanctions. But there is a much subtler aspect of the whole question, which relates to the human being alone, and not to the simple animal.

If we study human institutions, we shall see that practically all of them rest on the primitive urge to live at the physical level. But so strong is the herd or social instinct in man that he has learned how to do this by co-operation with others. Hence all the acts of groups and communities, where one man hunts for food while another takes on the role of protector against enemies; one provides amenities like water or electricity, while another builds houses for shelter from the weather. One woman bears children, but another teaches them what they need to know in order to live, and a third takes charge and nurses them in illness.

These rather naive pictures indicate how the primitive urge to survival finds its various aspects shared out among members of a human community, each of whom has the same basic need, but each of whom also has a preference for one or other form of the total activities needed for satisfying that basic need. In this way civilized life, despite many break-downs and wars, becomes one of the major factors in human life. At bottom, it is simply a humanized form of the primitive instinct to live in the physical world.

From this we see how man has taken on and adapted the animal mind to this end. Indeed, the vast majority of his inventions, both material and in the realm of moral and legal codes—and even the convenient means of balancing up what one gives with what one takes from others, which we call money—are directly or indirectly connected with continuance and security of physical life.

It is safe to say, moreover, that the vast majority of people take most of the things which civilization gives them for granted.

They do not stop to wonder at the marvel which is a railway, a road, a bank or a grocery store; all of them are the product of human ingenuity and creativeness, all of them useful for physical life, and all of them things we use probably with scarcely a conscious thought about them—until we suddenly find ourselves without them. Then and then only, probably, do we see ourselves in relation to them as filling some part of our desires and needs.

In other words, we can go about our daily lives using things and institutions without being particularly aware of them, and moreover without being aware of ourselves using them. This is a thing which has in recent times been strongly pointed out by Gurdjieff and his followers. With typical pungency, Gurdjieff tells us that we go through our lives asleep. When we leave our beds in the morning, it is true that we are a little more awake than before, but not much. And Ouspensky tells how he realized what was meant, after he had done a day's work, called on bank, publisher and the like, without in the least knowing consciously what he was doing. He "came to" in the middle of the afternoon, remembered what he had done, but saw that during the whole of the time he himself had acted quite automatically and without any sense of *himself* as the actor.

In the schools which have arisen around these teachers, much play is made on the need to become self-aware and to hold that awareness constantly before one. In this they are only echoing the ancient Buddhist teaching which advises people to recollect or remember and to be as fully as possible conscious both of themselves and of their surroundings, if only for a few moments; an exercise which can be done at any time and in the middle of any occupation.

For purposes of this study, it is a good exercise, for it shows inevitably how much of our time we are reacting like automata, unaware that we are doing so, or of what we are

doing or why. Indeed, as one practises it, one finds out not only that one reacts automatically and unthinkingly to physical matters—often thereby saving a lot of bother and waste of energy—but also to things which are not in any way physical but mental. For instance, we react against somebody who challenges our self-respect and makes us feel a fool, precisely as if the threat were to our physical bodies. We want emotional stimulations as if we were physically hungry. We like the challenge of ideas on which to exercise our minds. These and a thousand other things seem to represent a transfer of the primitive instinctive demand for physical survival and well-being into the mental and emotional sphere. And, until we become consciously aware of what we are doing, we react blindly and automatically, not as self-controlled individuals, capable of making a free choice for ourselves as to what we do about a situation.

What has happened during the stage of human development which has led to this state is that the seed of individuality has been busy putting down its roots, and so getting a firm grip on the soil around it. That soil is the animal mind, which serves the growing life to come into incarnation and hence into close touch with the physical world. But in so doing, the life-forces change and modify the animal mind in the way we have seen. In other words, through the focus of selfhood or individuality new energies play, and carry the mechanism developed before humanity took charge of it into a new phase. These forces are spiritual in origin—as indeed are all life forces—and can be said to come from the "other side" of the focus of individuality, playing into the "lower" or more material aspects of the field.

In so doing, however, it is as if they carried with them some part of the individuality, burying it in the soil of the field, where it exists as a centre from which the man manifests in several ways. At one level it acts as the thing creating a

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field of activity known in the classical terminology as the "mental body". At another level it plays into or modifies the desire level of the animal life, and at yet a third it represents the more subtle levels of *prāna* or vitality. This it does through the "permanent atoms" of the old terminology, better called by the still older term used by H. P. Blavatsky, to indicate the out-of-timeness of them, "imperishable germs". Hindu philosophy tells us much about the mechanism of this, in terms of *antahkarana* and its attributes, which include *aham-kāra* or "self-making," and gives us a key to the process which takes place when man creates a "self" within the animal field in which it grows.

It is as if the downward, earthward urge of the forces brought in with individualization were so great that the interest of the individual became not only focused in, but identified with, the material aspects of life. In much the same way, if we are reading an interesting book, or watching a play, we tend to become immersed in the action and to lose ourselves by identification with the characters and the situation. We "forget ourselves," and only at the end of the book or when the curtain falls, do we remember who and where we are. The "once-born" individual loses his inner identity in the movement of instinct, in the occupations of the material world. The inner, spiritual aspects remain subjective and work largely indirectly and unconsciously into the personality, coming from what Jung calls the collective unconscious.

At this stage the inner aspects coming from the collective unconscious, in so far as it represents forces which urge man on to further developments of consciousness, are those of the "higher mind" and the Ego of the Theosophist: the higher as against the lower self, as they are called. (The *psychological* ego is the latter, and is the personal focus already spoken of.)

LAURENCE J. BENDIT

(To be concluded)

BUDDHISM IN CAMBODIA¹

By LAM SISOMOUTH

IT may be wondered what connection, if any, exists between India and Cambodia. But you will see how very closely linked we are. Legend says that the Kambojas took part in the Mahābhārata War. After the war, under the leadership of the great Kondanna, some of them travelled east across the Bay of Bengal and settled down in old Indapata, which is the present Cambodia.

Kondanna, a Hindu, naturally introduced Brāhmanism or the Vedic religion into Cambodia. He married Princess Lieu-Yi and thus became its ruler, and Indapata from that day was known as Kamboj—the transition from which to the word "Cambodia" is apparent.

Though there are no records yet historians agree that Buddhism was introduced into Cambodia by Asoka's missionaries, three hundred years after the Mahāparinirvāna of the Buddha. A large stone foot of the Buddha, which stands in Angkor Wat, has the Asoka Wheel as its central motif.

The commentary on the rules of disciplinary conduct called *Vināya Pitāka*, written on palm-leaves, shows that Sona and Uttara—believed to have attained the highest stage of saintliness—were the first Indian Buddhist missionaries to Cambodia. But the remains left in the form of statues, art and architecture at Angkor Wat and Angkor Thom seem

¹ Talk at the Maitreya Theosophical Centre, New Delhi, by Mr. Lam Sisomouth of the Cambodian Embassy deputizing for H. E. Var Kamel, Ambassador of Cambodia in India, who was present at the meeting.

to show that the Mahāyāna form of Buddhism was the first to come to Cambodia and was soon followed by the Hīnayāna or Theravāda Buddhism. It is this form of Buddhism which has existed in Cambodia up to the present time.

About A.D. 478 King Kondanna of Cambodia became a Buddhist. He was so ardent a follower of Buddhism that he sent Bhikkhu Nagasena to Vo Ti, Emperor of China, to preach Buddhism in China. But it was mainly due to the zeal and the efforts of King Jayavarman VII, who came to the throne in 1181, that Buddhism took root and flourished in Cambodia. He was so devoted to Lokeshvara that he had the serene, smiling face of the Bodhisattva carved as the crown of each of his palaces. King Jayavarman's reign has been justly regarded as the golden age of Cambodia, for it was a time of great progress and achievement. The magnificent temples of Angkor Wat, the remains of which still rouse admiration for the architectural and artistic work of that time, were built in his reign; also a large hospital because, as the King said: "When a King sees his people suffering his suffering is far greater than when he suffers himself."

Coming to more modern times, we find that a hundred years ago not only did King Prah Ang Duong order the collection of Buddhist documents, and the teaching of the Tripitāka to all monks, but also taught Pali to all those who were willing to attend his evening classes. Twenty years later, King Prah Norodom ordered that the Buddhist Bible be taught in the Royal Palace at Phnom Penh.

The present King, His Majesty Norodom Suramarit, is following in the footsteps of the previous Cambodian Kings. He takes a keen interest in the study of Buddhist scriptures and has done much to extend the study of Pali.

The Buddhist monks in Cambodia can be divided into two groups. One consists of monks who dedicate their lives to contemplation and live in the forest. The other group,

down the ages, has made Buddhist monasteries centres of learning both religious and secular. Thanks to these pagoda schools, the percentage of illiteracy is not high. In the olden days everybody went to the monastery to learn about his religion, to see saintly men practising it, and to be trained to be a good citizen. It was a tradition in Cambodia that every male member of every family, including the Royal family, should become a monk for at least a short time if not for long. For example, our beloved Prince Norodom Sihanouk was a monk in 1947 while he was king. In fact, if a man had not been to the monastery, he was considered a raw, crude and unpolished fellow whom no girl would marry.

We have 2,800 pagodas or monasteries and 61,000 monks. These pagodas are supported by public charity, which is generous.

All who wish to make a serious study of Buddhist scriptures and teachings must become monks and spend the first three years in learning elementary Pali and a further four years for the more advanced course in the Buddhist Academy. If they wish to specialize in the philosophy of Buddhism it will be necessary for them to spend ten years more in the Buddhist University situated at Phnom Penh. This university received a very generous gift of land and money from King Norodom Sihanouk Varman, who abdicated in favor of his father and was the Prime Minister of our country during its most critical and important period, and is now the beloved leader of the Cambodian people. This university is directed and administered jointly by the Royal Government of Cambodia and the monks under the distinguished leadership of Sanghanāyaka, His Holiness Chuon Nath, Chief of the sect of Mohanikāya, who has spent sixty of his seventy odd years studying and writing on Buddhism. He is a linguist and is as well known a preacher in Lao, Thai and Burmese as in Cambodian. He is equally fluent in Sanskrit and Pali.

Hundreds of students every year pass out of these schools and thus Buddhist thought and the Buddhist way of life and conduct have been made known to the people at large, and they have formed the national character. Buddhism has so permeated the life of the people that it has made them honest, sincere, hospitable and tolerant. Never in the long history of Cambodia has religious strife or religious persecution taken place. Nor have wars or economic troubles ever been able to affect the growth of Buddhism in Cambodia. We are five million people and at least 95 per cent of us are followers of the Lord Buddha.

Besides the above-mentioned seats of Buddhist learning, there is the Royal Buddhist Library to which research students from all parts of the world are welcome. This was established in 1925 by King Prah Sisowath who also ordered the opening of the Pali school at Angkor Wat. To King Sisowath Monivong goes the credit of establishing the Institute for the translation of the Tripitāka, the Buddhist Bible, from Pali into Cambodian by Cambodian scholars. This institute has been working for the last thirty years. The immensity of its task will be appreciated when it is remembered that our Bible has more than a hundred long books. Like the manuscripts of South Indian philosophy, our Bible was originally written on palm-leaves.

The least educated Cambodian may be unable to understand the fundamental teachings of Buddhism, but he can and does understand the meaning of Karma and realizes that his actions will and must have repercussions on his life. That is why there is more on the credit side—morally speaking—than on the debit side of a Cambodian. For the same reason foreigners coming to Cambodia are agreeably surprised to see the simplicity and the honesty of our people.

Allow me to say something about the general attitude of an educated Buddhist. He keeps an open mind, for this

should be the natural attitude of a Buddhist. The precepts laid down by Lord Buddha tell His followers to keep an open mind, free from prejudice and conservatism.

It is an interesting fact that Buddhism in India, the land of its birth, has not flourished as the one religion of the country, whereas it has done so in Cambodia, the land of its adoption. The reason for this is threefold. A King of Cambodia was converted to Buddhism in the first instance and his people followed his example. And all down the centuries the Kings of Cambodia have fostered its study and helped to spread the teachings of their Master. Secondly, as has been mentioned already, the zeal and example of our monks have always been a model for the people. Lastly, Buddhism has flourished because of the devotion and the single-mindedness of the Cambodian people.

Of Buddhist philosophy it is not possible to give a detailed account here, the subject is vast, but in a nutshell the basic fundamental principles of Buddhism are as follows:

Cease to do evil;
Learn to do good;
Cleanse your heart.

The result of putting the first principle into practice is Pancha Sila, and its complete application—for it demands a high moral standard—has influenced and raised the tone of the entire nation. The second principle enjoins on people to be meek, graciously friendly, hospitable and ever ready to help those in distress. The third principle enables the soul of the devotee to rise above materialism and sin.

So we Cambodians have a very high ideal set before us—too high for most of us to achieve except by progressive stages.

I have heard many religious leaders preach, and each one has claimed that his religion is the best and the only

way to salvation. I listened to them with a smile for I did not agree. Later I studied the teachings of a great Indian philosopher and found that he too believed, as I do, that there is no question of better or of best. He said that it pleases God to see as many religions in the world as there are persons, for God would like every man to follow the religion which suits him. Two thousand five hundred years ago, Lord Buddha said the same thing in other words to Kalama. He said:

Do not accept anything simply because it has been said by your teacher;
Or merely because it has been written in your sacred book;
Or merely because it has been believed by many;
Or because it has been handed down to you by your ancestors.
Accept and live only according to that which will enable you to see truth face to face.

As I have grown older and more mature in thought I have come to the conclusion that the best religion is the religion of a good and honest man, a man who tries to understand and to love all living beings, a man who is ever ready to relieve the sufferings of others.

I understand this is the view of Theosophy also, for Theosophy claims it is not the enemy but the friend and helper of other religions. It says that a man may be a Theosophist without renouncing his own faith, for Theosophy only deepens, spiritualizes and rationalizes his faith and makes it more intelligible. Like Buddhism, Theosophy also has for its goal the realization of a Universal Fraternity. How important this is in our world today not one of us can deny. May Dharma grant that Universal Brotherhood and Love spread soon over this troubled world of ours.

LAM SISOMOUTH

ON RELEASING DESTINY

By SEYMOUR D. BALLARD

WHEN we think of man as the creator of his destiny, what do we mean by the word "creator"? As a first step in defining that word certain premises of the occult doctrine are to be recollected. From *The Secret Doctrine* we understand that a primal Source for all the variations of motion that we see in the universe is the activity or motion of that essential aspect of man that constitutes man as man, the Monad. According to the occult doctrine there are streams of these units, celestial units, being emitted from a first Source. They stream out on a tremendous circuitous journey, and return to that initial point of release.

The Monad, we understand, falls deeper and deeper into matter, till he reaches the universe's outermost edge or confines—the mineral kingdom, which is the termination of the outward journey. On this outward journey, the pressure of the energy levels, or planes of the septenary universe, is overcome by what may be thought of as the will of the Logos. Surely it must be His will that overcomes the resistance of the depths of matter, the depths of the seven-levelled universe. In no other way could the Monad go so far from its Source to the periphery of the sphere of the objective universe. It is the will of the Logos, unimaginable to us, that forces the Monad out to the confines of the great playground of manifestation.

Now the suggestion is that the return journey from the mineral kingdom onward, through the other kingdoms, is one

of release. As consciousness bestirs itself and ceases its dreaming in the mineral kingdom, then emerges in the vegetable and animal kingdoms, at an ever-accelerating rate, there wells up from within the forms, the powers and characteristics of the Monad. Consciousness of Self releases in man the strength to overcome the confining pressure of the great playground. In the course of his passage through the human kingdom, the Monad's unfoldment appears to be at its swiftest. In the human kingdom man, the Monad, experiences conflicts; when the nature of this conflict is understood, the conflicts disappear and then only the Monad is able to create or release his destiny. And this conflict, of course, is within him. Every man has the rather vague notion that beyond today with which he is perhaps not very satisfied, there is some sort of tomorrow for him in which there is something good, and he would like to reach it. As man experiences, lives, fails, succeeds, this vaguely defined notion becomes more precise, and he begins to sense that, as he contrives and acts, he may reach this destiny, this better tomorrow, in which he will be at home, at ease and in harmony with the world. Meanwhile there is a discontent, a tension; he feels the pressure of the world around him in the present. From the Theosophical point of view it can be said that such a man is not caught up in the troubles of today so much as has permitted yesterday to dominate the present. As long as he continues in that state, he is not progressing as swiftly as he might towards that tomorrow or destiny which he innately feels must come about if he is truly to be himself.

At some point in man's development it is of value to him to know certain Theosophical conceptions, namely, the broad background of the evolutionary process, the streaming forth and the returning of the Monads, and its expression in the human kingdom in what are called the two Paths, the Path of Outgoing and the Path of Return. Each of these

paths, we learn, have special characteristics. The Path of Outgoing is the path of involving oneself in matter, seeking to control and dominate and own it, for the special purpose of enhancing a certain understanding of the personal pronoun "I". Man works at this with great earnestness during many incarnations. He believes precisely or ineffectually that his destiny is fulfilled as he aggrandizes for himself. So he tries to control and manipulate the external world in order to reach a certain harmony between what he believes himself to be and that surrounding world. This is typical of the Path of Outgoing; it is the period of contracting debts with Nature, the period of personal discovery of the existence of the principle of Karma. Late in this period the suspicion slowly dawns as to self-aggrandizement for reaching a materially attractive future, and it is vaguely felt that there may be some other approach to a more satisfying destiny. At this pivotal time there comes within the ken of such an individual some suggestions, some areas, of the Ancient Wisdom. One is led to think that it is only at about this time that there really begins the awareness of conflicting interests to which St. Paul referred as "the warring in my members". Man now feels the pull of the Path of Outgoing, all his yesterdays with their great array of debts flood into today and seem to hold him back from responding to the beckoning of tomorrow, the Path of Return, along which he is to achieve his destiny. The Path of Outgoing might be called the path of Karma whereon we accumulate kârmic obligations; whereas the Path of Return might be called the path of Dharma, whereon we try to fulfil our obligations.

This period, when man feels the influence of the two paths, is a phase, a critical period, during which the perception grows into conviction and a new principle arises—that the path of involvement no longer serves the best interests of the self. At the same time there is still felt the often overpowering

tendency that inhibits man from beginning to try and understand what is meant by the Path of Return. As the mystics have said, there is not much use in directly combating the kârmic outer coating of the Monad, namely, the triple-natured personality, which abides with great strength. This is the tendency; but the task on the Path of Return is not to break the personality but to bring it under the gentle dominion of the real man and to do that, the mystics have stated, there must be set in motion the practice of "self-noughting".

We have to realize that we do not have to add anything, but to release what is within, the highest part of our nature, which comes about only as we engage in the process of rising above the outer karma-fashioned self, the end-product of all our experimenting on the Path of Outgoing. For the time has come to begin contacting the Self within as contained in tomorrow. As man perceives the tomorrows he finds that many of the kârmic objects, pressures in the personality, wear themselves out. The whole task seems to consist of submitting to our destiny, of accepting the future without trying to define it too much, and of knowing that it is not outside ourselves. As we clear away the debris of yesterday, shake from us the dust of the Path of Outgoing, then with the cleared atmosphere within the personality, our most immediate plastic material, there wells up in increasing volume and splendour the reality of the Monad as he shapes anew in his own artistic manner the responsive substances of the personality. Each man has something to contribute to the world and it is within him. It is his destiny to achieve that contribution and this is done on the Path of Return. On that path, that which is unique and arresting will emerge and shine to the degree he is truly himself, which means not an act of contriving, but of releasing what is already there.

SEYMOUR D. BALLARD

VALUES AND VOCATIONS

By MARY G. PATTERSON

IN considering the present-day situation in the world and the problems that arise out of it, the relevance of values and vocations may not be apparent at first thought. A little deeper investigation into the meanings of these terms and their ramifications may, however, show that they materially affect, and have in the past affected, the psychological atmospheres which underlie the periods of unrest, fear and war.

Vocation is that activity by which we gain our livelihood, earning for our labors a remuneration which we must—most of us—use for the support and enhancement of our physical lives and those of our families. We call this our "work" as it seldom is really pleasurable, and we distinguish it from our avocation which is what we do for recreation and enjoyment.

Value is, perhaps, a little more difficult to define. It is the worth we place upon things; not necessarily the intrinsic worth; in fact, rarely do the intrinsic worth and the value of a thing correspond or coincide. Value is the measure of desirability which we have set or accepted for objects or conditions as a criterion of their importance in our lives. Often this has been arbitrarily set by others, for we find there is no mere value, *per se*; it is an outcome of limitation. Desirability increases with scarcity and is in direct relationship to usefulness in fulfilling psychological needs of our nature, for the enhancement of our personality. Gold, for example, has no intrinsic value except for its use in works of art and beauty; but the

world has accepted it as a standard of monetary value and its price—its value—fluctuates according to its supposed scarcity and the need for more money. Diamonds, likewise, have no intrinsic value except for their beauty; it is their scarcity, maintained by great merchant controls, that sets their price.

One need not expatiate on the problems of world-peace; they are obvious. We can easily see that the world is still essentially materialistic even though there appears to have been a resurgence back to religion in the last fifty or seventy-five years. Science and technology have increased production of commodities, but have killed old values and set up false ones for us to worship. Employed by industry they have stimulated desires for the goods of life (that they can produce) and for excitement and pleasures that money can buy. Faith in higher ideals has fallen into disuse and we have accepted money, wealth, possessions, power and prestige as our ideals.

Certainly the world is in need of a new set of values, a new outlook on life. It needs to be taught the eternal values, the worth of human integrity and dignity based on man's divine origin and his divine potentialities. It needs to be taught the value of goodness as a principle of human conduct, of right action for right's sake, and that right action cannot be for personal gain or aggrandizement alone, that an action is only right when it seeks the welfare of the community and the world.

The question of vocation in relation to the problems of world-peace is closely linked to that of values. For the vocation of the great majority of human beings today is based on the false values which have been generally adopted. Millions are in enforced servitude, bound to work that is not only distasteful to them but that crushes out the creative imagination, the very inspiration by which the real man lives. Right means of livelihood includes no vocation that hurts mankind in any way, that stifles his spiritual being. Right vocation should be for

service, for self-expression, and for beauty, for the development of man's inherent talents and capacities. This would bring about an inner harmony and peace as a central force in man's being for the creation of outer peace. Whereas uncongenial work, necessitated by artificially stimulated desires for objects of false values, builds within man frustration, complexes, subtle hatreds and envies that destroy the spiritual vision and foster in the masses that seething unrest which breaks into open wars.

We can thus see that false values and wrong vocations are fundamental, basic causes of war. Herein, it would seem, lies Theosophy's answer to the great problems of world-peace: to teach right values, to give the world a new set of standards, and thereby bring about the possibility of right vocation for every man. We must teach men to seek the things of eternal value, the permanent goods of the Spirit, to replace the false ones of material goods which are of this world alone and which in the getting cause so much sorrow and pain. To quote the Christian scripture:

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through.

What are the "treasures" which mankind can lay up in heaven? What are of permanent nature, of true and eternal value, and at the same time are not too abstract and idealistic for the average man to adopt? These, we may agree, are character, culture and compassion. These are the qualities which can be laid up in "heaven," which can be taken from this life to the next, whether that next life be in Devachan or in a new physical body. Rightly taught, these will not be too high for the mass of humanity to understand, to strive for, and to cherish as most worth-while.

How shall we teach? By the two methods always open to us—by our lives, and by our more formal procedures of public work, Theosophical lectures and classes. First, by

our lives—by eradicating from our own natures, from our own characters, from our own being, all subtle forms of envy, jealousy, greed, desires for power, prestige, recognition, position, approval or authority. So long as we make a conspicuous display of wealth, possessions, power, prestige or position, and so cause or stimulate in others the slightest modicum of envy, jealousy, greed or desire for power, we are adding to the forces of war in the world and cannot hold ourselves blameless.

That Theosophical classic, *Light on the Path*, in its own unique and paradoxical manner of teaching Truth, tells us:

Desire power ardently. Desire peace fervently. Desire possessions above all. But these possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally . . . That peace you shall desire is that sacred peace which nothing can disturb . . . And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

What is that power which shall make the disciple appear as nothing in the eyes of men? It is the power of pure, true, simple humility, based on the knowledge that man himself accomplishes nothing; that the One Will, the One Life within him, accomplishes all. "My Father worketh hitherto, and I work," said the Christ, "the Son can do nothing of himself." Not I do the work, but the One Will, the One Life within me, works all things. This is that power which makes one appear as nothing in the eyes of men—the power of true humility. That peace which can never be disturbed is the peace which comes from living by right values, by spiritual standards, by the eternal verities. The possessions which can be possessed by all pure souls alike are those mentioned earlier: character, culture and compassion—the character which is built of noble qualities, which does right for right's sake; the culture which is not a surface veneer of etiquette or manners but an inner refinement of soul which

comes from living with eternal truths; and the compassion which is born of the understanding of the Oneness of Life, which enables us to rejoice with and to suffer with all other human beings because we know ourselves as one with all others. Thus by our lives, if we live these things, we may teach the world new standards, true values.

All desires are for more life, for fuller expression of the One Life within us; the basis of all desire and the purpose of all action is this "cosmic urge" as we might call it, because the very grain of dust on one's foot and the mightiest sun in the skies, and everything in between, all are seeking to fulfil that desire for more life, for a fuller, freer expression of the life within. If we can teach widely this fundamental truth about desire, about its nature and purpose, relating this truth to the everyday desires of every man in the everyday world, we shall change the thought-pattern of the world. If we can help people to understand that this divine desire cannot be satisfied by adding unto ourselves from without—by adding to our possessions of material goods, however fine or beautiful, by putting on finer clothes, driving bigger and better cars, by growing bank accounts or jewel collections—but only by developing from within—by expansions of consciousness that enable us to know more life and increase the awareness of the unity of all life—we shall constitute a great army for peace. If we can help the world to understand this truth we shall have achieved our First Object, and formed "a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or color" and, shall we add, without distinction of material wealth.

MARY G. PATTERSON

THE LODGE MEMBERS¹

By HUGH SHEARMAN

ALTHOUGH this whole book refers to the members of the Theosophical Society, there is still good reason to devote a special chapter to Lodge members.

Attracting New Members

The Society cannot exist without members, and the gaining of new members is a natural part of its work. Yet the meetings and activities of the Society ought to be carried on for the purpose of fulfilling its objects and not primarily for the purpose of attracting new members. If the programmes of a Lodge are excessively dominated by an anxiety to attract new members, the true purpose of the Society is lost sight of, and it may presently be found that there is little to attract new members.

The best advertisement for the Society, and the best means of attracting new members to it, must always be the existing members. If they are quietly engaged in carrying out the objects of the Society and letting the implications of those objects penetrate deeply through the very stuff of their daily lives, members cannot fail to make some impression on those with whom they come in contact. People of like sympathies and interests do tend to be drawn towards each other.

¹ From a forthcoming book, *To Form a Nucleus: a Guide to Work in the Theosophical Society*, to be published by the Theosophical Society, Adyar.

Explaining to Others

Talkativeness and a compulsive anxiety to make our views known will not be helpful. What a man has to talk about very insistently is rarely something that he has deeply assimilated. It is in the quality of our response to an unexpected situation, in the tranquillity of our attitude, and in the comprehensiveness of our understanding that we may show how far we are really Theosophists—not by earnest protestations or lengthy explanations.

Wisdom, after all, does not lie merely in explanations; and an explanation given at the wrong time can repel. We cannot helpfully offer certain kinds of explanations until people are to some extent prepared in their own deeper feelings and are already themselves groping towards the solution which our explanation embodies. Wisdom does not engage in propaganda, nor does it anxiously strain to convert people to some kind of opinion or belief.

In what are sensitively perceived to be the right circumstances and the right time, wisdom will make available useful information or a helpful idea; and since the time and circumstances are wisely chosen or intelligently recognized, the information or idea may produce fruitful results.

As well as a right time and circumstances for any communication of thought or information, there is a right way of expressing it. Other things being equal, it is eminently desirable that our way of speech should not be uncouth, our facts of dubious accuracy and questionable authority, and our manner pompous and unconvincing. If we are going to quote history or science, we must quote them without solecism and with the ease of real acquaintance. If we are going to quote words from some foreign language, we ought not to mispronounce them ludicrously.

It is true that the stranger, if he has wisdom in him, can sometimes recognize a deeper value lying behind an

uncouth lecture or conversation. But we must try to remove any unnecessary barrier to understanding; for, since most people are rather superficial and conventional in their judgments of anything new, our barriers of inadequate expression can often be completely successful in driving a newcomer away.

A person who is vaguely seeking some kind of truth has usually met with many disappointments, and he has probably an unconscious expectation that the Theosophical Society, or the member of it whom he meets, is going to be another disappointment to him. He is often much more ready to be convinced that the Society holds nothing of value for him than that it has something of value. A foolish representation of the Society and what it stands for is likely to make him feel that he can dismiss it as he has dismissed other movements because they were limited, useless or inane.

The vast majority of people are not yet looking for what the Theosophical Society has to offer, or at least they are not looking for it in the form in which the Society can offer it; and their path in life will not lead them into membership of the Society. But there are some whose sympathies and questionings are daily making membership of the Society more right and appropriate for them; and, in our quest for new members, we need to make known quietly but persistently and pervasively that we have in the Society some of those things which such people are seeking. We need to be informative but not to engage in any sensational kind of self-advertisement.

Some Considerations on Brotherhood

The bond of attraction for a newcomer ought not simply to be a common ground of opinion or ideas. It ought to be the unobtrusive reality of that brotherhood which we profess. He ought to be led to feel that he wants to be friends with us and to know that we want to be friends with him.

Brotherhood is the fundamental principle of the Society. It has often been said that many organizations and movements are preaching and practising brotherhood and that, if the Theosophical Society cannot do something more original than that, it might as well close down. But such an idea arises from taking too superficial and too conventional a view of what we profess and aim at with regard to brotherhood. We are aiming at entering into a deeper and deeper experience of those fundamental realities of which brotherhood is only the outer expression; and through that experience we seek to bring into being an entirely new quality of brotherhood.

The brotherhood with which we are concerned has to transcend those outer forms of brotherly action in which many of our members engage, such as social service, work for international understanding, the relief of suffering, or the development of cultural and artistic work. It may be all these, but it is also something vastly greater, based upon the deepest realities in man and in the universe. And into that deeper experience of its meaning we have to enter, drawing from it inspiration and refreshment which will transform the outer expressions of brotherhood which we already know and give them a quality far surpassing the conventional meaning of that word.

One quality which must belong to the deeper levels of brotherhood is very important in our work. Brotherhood at its best and wisest is surely impersonal. If we look upon the idea of brotherhood in a very personal and emotional and sentimental way, we bring a false note into our relations with others. A sticky and cloying element enters into a relationship which is personal and sentimental; and all too often it can develop in ways that are vicious and sensual and exploiting or else end in resentment. The experience of merely personal attraction is bound up with the experience of personal repulsion; and sentimentality is a fruitful soil for quarrels.

Right relationship within the Society depends upon some degree of recognition of the great universal and impersonal setting in which we work. When that vaster whole is even dimly felt in the background, then we have an incentive for working together in a way that does not give rise to the meaner forms of competition, to personal resentment or to personal clinging.

Brotherhood, moreover, is not really a proper theme for speech-making and for the uttering of rhetorical generalizations. Its true expression is in a deep and largely self-forgetful understanding of others from moment to moment. To make speeches about it is too often to surround ourselves with a shell of unctuous words which cut us off from that fresh and sensitive appreciation of the needs of our fellow human beings which is the essence of the experience which we call brotherhood.

Brotherhood is impersonal because it involves the dropping or forgetting of the more personal self. This is sometimes called liberation. This can come about as we become increasingly aware of the larger setting, the greater whole within which we live, and which alone gives meaning and value to our lives. In that awareness our meannesses, ambitions and resentments can fall away and our service to others can become increasingly realistic and effective.

It might be felt that these considerations have a more appropriate place in a work of ethics than in what is intended as a guide to work in the Theosophical Society. But these problems of human relations are our work in the Society and can in no way be separated from any discussion of the Society's organization and practical functioning.

The New Member and His Motives

If a new member is to be stable, useful and lasting as a living component of our nucleus, *brotherhood*, in some form

suitable to his temperament, must be his main motive in joining us. If he comes merely to gain information, to satisfy intellectual curiosity, to develop his "powers," to calm an uneasiness about life after death, to have access to our library, or any of innumerable other motives which are grounded on cultivation of self rather than love of humanity, he will not be a lasting member—unless he can move on from his initial motive to a deeper appreciation of the meaning of his membership.

A study of membership registers has shown that the fourth or fifth year of membership is a critical period. By that time a new member will have assimilated a good deal of the information which is superficially available in the Society's literature. If he joined with a merely acquisitive motive, he may begin to drop out at this stage, cease attending meetings regularly, and perhaps presently lapse from membership. If he has joined with a motive of brotherhood or has discovered that motive some time after joining, he will now be trying to apply what he has learned in order to render himself more fit to help others.

Causes of Stress

Membership, particularly new membership, involves certain psychological stresses and strains. It has often been noticed that some new members go through a phase of being irritable and uneasy. The reason for this is simple enough. When we embark upon anything new, everything in our natures that is incompatible with it is thrown into prominence and brought to the surface. When, for example, we begin this experiment of working on friendly terms with others whose opinions may be quite different from our own, there will come to the surface in us a very acute sense of disagreement with them.

The subjects that are studied in the Theosophical Society have implications too, which can penetrate challengingly and

disturbingly into every aspect of our lives. The more completely a new member plunges into Theosophical studies and into discussion and friendly relationship with his fellow-members, the more is he liable to experience a certain strain at the beginning. And later, as a member progresses in deeper understanding, he may find himself disturbed, in ways of which he is not always fully conscious, by new discoveries and new views which will demand of him a reassessment and reorganization of all the conceptions that he had already formed.

It is important in these cases that members should realize what is happening to them, or what is happening to others. Emotional disturbances blow over in time if they are allowed to do so and if no importance is attached to them. In oneself they ought to be recognized for the temporary conditions that they are, and not given embodiment in any course of policy or in estranging words. And when we see them occurring in other people we must deal gently with them and be prepared subsequently to forget them. Moreover, in a Society in which human nature ought to be in a state of change, a pugnacious claim to self-consistency can be a futile vanity.

Concerned as we are with "the powers latent in man," we are aware in our Society that in order to know people we must look more deeply than their surface behavior. This is particularly useful if we have to do at any time with a member who is somewhat disturbed. In such a case we can strive to see and to speak to that deeper element within him which is not disturbed. It has been said that somewhere inside every insane person there is a person who is sane. In the same way we may remember that inside every person who is disturbed there is somebody who is calm; inside everybody who is unreasonable there is somebody who is reasonable. It is our happy task as members of the Theosophical Society to seek out that calm and reasonable person in others and, where necessary, address ourselves to him.

Guiding the New Member

A new member will usually like to find his own place in the Lodge quietly, and to discover gradually where and how his temperament and interests fall into relationship with those of the other members. Some Lodges introduce a new member through some form of entrance or initiation ceremony; but nowadays this can be inadvisable, and newcomers have been known to stay away from a Lodge because they were temperamentally repelled by the prospect of taking part in such a ceremony.

The advice has often been given that when new members join a Lodge some older member ought to be allotted the duty of looking after them and helping them to find themselves in their new relationship to the Society and to their fellow-members. This may be a very useful plan provided that no idea of superiority comes into it. The fact that a person is new to the Theosophical Society does not at all mean that he may not be wiser and better than ourselves. And no matter what his qualities and capacities may be, he is unique; and there is something that we can learn from him that no other person in the world can teach us.

The new member must therefore expand in his new relationship quite freely and in his own way. We may help him much in this, but his way will inevitably be somewhat different from ours; and we must not imagine that to help a new member means to mould him to a pattern like our own. Moreover, the aspect of Theosophical study which at any time seems most important to us is usually that which is connected in some way with the next step in our own growth. That is where the interest and the intriguing and stimulating quality of Theosophy for us will be found. But the next step for us is not necessarily the next step for the newcomer. Though it leads to the same summit, his path is and ought to be

somewhat different from ours. And from that difference we may learn something.

Sometimes older members of the Society can display a certain negative anxiety about those who are new to Theosophical studies. They try to guide the new member away from certain studies, to protect him from reading what they believe to be the wrong books. But, although there are books that are obviously more suitable than others and some which are perhaps very unsuitable, Theosophy is not fundamentally concerned with right books or wrong books. It is concerned with the establishment of such a stability of attitude in ourselves that we can choose our studies rightly and confidently for ourselves. The one who has that stability can often evoke it in another and can give him true guidance without any anxiety.

At the same time the person who really has achieved a degree of inner stability must be careful. Often he has more power than he knows, and he must try not to use it disturbingly, still less coercively. By his very stability he can be a source of unconscious reproach to somebody else who is passing through an unstable phase. And the very clarity and lucidity of his answers can be deeply frustrating for the person who questions him; for the questioner is not seeking mere answers but is really seeking some kind of help in his own inner uneasiness. Thus every advance in knowledge or in self-mastery brings new responsibilities for kindly tact, patience and self-effacement.

A Source of Stability

In all activities and relationships among members, the most steadying thought to hold in mind is the great world-setting of our work. If we look merely at the immediate and personal scene and think only of immediate considerations

and short-term results, we are liable to become agitated. We begin to think that something terrible will happen if some particular person is elected or not elected to some office or if some particular policy prevails or fails to prevail. We become anxious and emotionally disturbed. But, if we recollect that all the personalities and the influences that enter into making the Society's history at any time are only small ingredients in something vastly big, we shall recognize that the thing that might, if we took a merely short-term view of it, agitate us to-day, will be of little real importance in a century's time.

Sometimes we perhaps think that we see something very wrong being done in the Society. Perhaps it may be our duty to try to prevent it; but we must not try personally to compete with those whom we believe to be wrong or mistaken. At the personal level, too, the clotted prejudices of another person are rarely dissolved by any form of frontal attack.

To be powerful and effective, our contribution and our attitude must be positive. It is by the very texture of our lives, the total quality of our thoughts and feelings and actions, that we build this nucleus of Brotherhood and give it a secure future. It is not by policy programmes or by influencing people's opinions or votes that we create a fair future. It is by our love and integrity and unselfishness, the completeness of our dedication to the service of humanity. When our work for the Society is really established upon those qualities in ourselves, we shall have discovered something which will enable us to live and act without doing or even thinking injustice to others and without agitation or anxiety.

HUGH SHEARMAN

REVIEWS

Space, Time and Self, by E. Norman Pearson, T.P.H., Adyar; pp. 282, price Rs. 12 (board), Rs. 15 (cloth).

We have here a bold and original attempt to express Theosophy in modern terms. It is suitable for intelligent inquirers, Lodge study, or as the basis of public lectures. There are 94 illustrations, which would make good lantern-slides. The book is a convenient size, well printed and attractive.

A glance at the contents suggests a comparison with the well-known books, *The Conquest of Illusion* and *First Principles of Theosophy*. Mr. Pearson believes that man *can* know the mysteries of life and death. His purpose is to state some of the teachings of the Ancient Wisdom in a manner acceptable to present-day readers, and to show that these teachings are not inconsistent with the new findings of science.

The book consists of seven sections: Introduction, Reality and Illusion, the Illusions of Space, of Time and of Self, the Mastery of Illusion, and Glimpses of the Real. The first two sections deal with the three great illusions of space as size, time as duration, and self as separa-

tion. The approach is direct, through our own experience, and is illustrated by scientific references.

In Section 3, space is considered in detail. Man is central in size in the universe, but size is an illusion depending on how the consciousness functions.

Section 4 is especially good. Here we come to the succession of living things in time, including Theosophic theories concerning the permanent atoms, group-souls and biological evolution.

Section 5 opens with an excellent chapter on psychogenesis as distinct from anthropogenesis. Man is shown, with the help of diagrams, as a spiritual being (Monad) whose bodies evolve through the lower kingdoms, subject to physical laws. The Monad, or Spirit, evolves through reincarnation and is subject to spiritual laws which include Karma, happily called "the law of opportunity". Here also we learn of the uses of old age and the nature of life after death.

Section 6 begins the discussion of how the three illusions can be overcome. Interesting diagrams help to explain the point of view.

In Section 7 Mr. Pearson suggests that to reach liberation from the three illusions there are three corresponding paths: knowledge, reason and devotion; or science, philosophy and religion. These he associates with the Three Halls described by Madame Blavatsky in *The Voice of the Silence*. Through these Halls lead the three paths to righteousness, ending in union with the One Life.

Down here, while in incarnation, we are in a world of dimensions, time and separation—"dwellers all in time and space". But, as depicted in the striking design on the dust-cover of this book, man *can* break his chains and aspire to the stars.

E. W. PRESTON

The Doctrine of the Buddha, by George Grimm; George Allen & Unwin, 1957, pp. 536, price 42 shillings.

This is a remarkable book, not only for the subject-matter dealt with but for the method of presentation of the great creed of the Lord Buddha. As the author says in the Preface, he has, as far as possible, let the Master's own words or those of His immediate disciples speak for themselves. No religious doctrine handed down to us can ever give an exact idea of what the great Teacher said or of the exact reaction of the listeners to His teachings given in person. Generally such teachings

are transmitted from mouth to ear and so they pass down to successive generations. After some time these teachings are collected and codified by competent disciples, and, still later, commentaries are furnished by scholars and religious leaders. Inevitably there comes a time when commentaries and ritualistic observances dominate and almost cover up the life-aspect of the Teaching. This has happened to all religions; so also Buddhism has shared a similar fate. Hence it is that the author has based his statements and inferences on the "authentic" words of the Lord.

The present condition of the world is described in poignant and picturesque words. The world is heading towards a terrible doom unless a check is applied to this headlong mad rush to destruction. "This sole means resides in giving back to mankind *religion*." But it must be a religion suited to modern times and the modern mind, a religion which can stand the test of reason and can be proved to be consistent with actual experience. Where is such a religion now? Is a new Teacher to come and teach us a new Way to fulfillment? The author answers that there is such a religion available to mankind in the Doctrine of the Buddha. It is verily a verifiable religion. The world needs it badly.

The author points out that the Buddha rejects "every setting up of problems that go beyond this exclusively practical purpose, all theoretical questions and all speculative inquiries . . . the Buddha especially does not teach any system of philosophy; not only no kind of metaphysics, but also no ontology nor dianotology". The Lord has generally evaded such questions, for the simple reason that any kind of reply given to them is likely to mislead the hearers. But metaphysics is inescapable; no religion can be valid without a cogent philosophy of life. The author himself devotes a whole section to "The Metaphysics of the Buddha" towards the end of the book. In the chapters on Suffering we have plenty of philosophy, theoretical speculation and abstruse metaphysical disquisitions.

The Four Noble Truths are dealt with in great detail, the root-cause of all suffering is traced to "graspings" which are embodied in the personality which is impermanent. The thirst, *tanhā* (*trishnā* in Sanskrit), is the binding factor, and this in the final analysis is traced to ignorance (*avijjā* in Pali, *avidyā* in Sanskrit). But there is a principle which makes for continuity though the personality perishes. Here the question of *atta* and *anattā* (self and non-self) is discussed. The Law of Karma regulates the mode of the

continuity of the principle. Reference is also made to the Buddha remembering His previous personalities. The whole process is summed up in the word "BECOMING" (*Bhava*).

Real freedom is only for those who attain "holy liberty," that is, liberation from all grasping which comes from removal of ignorance. This real freedom can be attained even while living in this body, here and now. The way to achieve this is outlined in the Noble Eightfold Path. Referring to Nibbāna (*Nirvāna*) the author quotes the Lord's words: "That which is the vanishing of desire, the vanishing of hate, the vanishing of delusion, that is Nibbāna." Nibbāna is not annihilation, it is a state of "eternal rest," "eternal stillness," the "GREAT PEACE". Again, Nibbāna is highest bliss.

Chapters on "The Means of Concentration," "The Four Holy States," and a three-chaptered Appendix conclude the book. In the Appendix the author deals with the idea that the doctrine of the Buddha is the flowering of Indian thought, and shows that the basis for the doctrine can be traced to the Upanishads and the various schools of Indian philosophy.

First published in 1926, *The Doctrine of the Buddha* is a book of eminent value. The Preface by itself is well worth a careful perusal.

R. SRINIVASAN

SUPPLEMENT TO THE THEOSOPHIST

MAY 1958

FINANCIAL STATEMENT

The following receipts from 1st December 1957 to 31st March 1958 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	nP.
The T.S. in England	1957-58	£ 38-19- 2	...	516	62
" N. Ireland		£ 1-18- 5	...	25	33
" Finland	1956	£ 16-10-10	...	219	92
" New Zealand		£ 65- 5-10	...	854	24
" Chile		\$ 46.40	...	217	56
" Mexico	1957	\$ 70.00	...	329	00
" Sweden	1955-56		...	372	32
" Brazil			...	754	00
" India	1956-57		...	1,528	65
Lodge Paz, La Paz, Bolivia		\$ 7.00	...	31	00
Lodge Liberacion, La Paz, Bolivia	1957	\$ 4.00	...	16	34
Mr. Mouni Sadhu, Australia		£ 1- 0- 0	...	13	25
				4,878	23

DONATIONS (GENERAL)				
" C.R.R.," New Zealand	£ 100- 0- 0	...	1,308	35
Miss Edith C. Gray, U.S.A.	\$ 150.00	...	706	50
Mrs. Helen L. Hurd, U.S.A.	\$ 100.00	...	469	69
Mrs. Helena and Mr. Albert F. Hardcastle, U.S.A.	\$ 5.00	...	23	07
Anonymous, through Mr. E. N. Lord	\$ 15.00	...	70	04
Mr. Russell M. Bailey, U.S.A.	\$ 2.00	...	8	78
Mrs. C. Dorothy Harrison, Victoria, B.C.	\$ 50.00	...	237	62

			Rs.	nP.
Mr. Oscar Keller, U.S.A.	\$	50.00	...	234 38
Miss Belle Williamson, U.S.A.	\$	25.00	...	116 77
Mr. R. W. Lamont, Scotland			...	106 00
Mrs. Parvati Chhotalal Lenwala, India			...	5 00
Srimati Vasumati Chhotalal Lenwala, India			...	5 00
Mr. Moolraj Mehrotra, India			...	7 00
From "Duty"			...	100 00
Mr. Nadirshaw Nowroji Dotiwala, Bombay, India			...	5 00
Mr. K. J. Kabraji, Pakistan			...	40 00
				3,443 20

DONATIONS (ADYAR DAY)

The T.S. in England	£	7-14- 6	...	102 63
" Ireland	£	3- 0- 0	...	39 58
" N. Ireland	£	1- 5- 0	...	16 64
" New Zealand	£	69-18- 9	...	914 99
" Puerto Rico	\$	100.00	...	468 00
" Uruguay	\$	30.00	...	139 80
" Mexico	\$	55.00	...	256 38
" America			...	100 00
Perth Lodge, Australia	A £	42-10- 0	...	450 10
Noshir Lodge, Navsari, India			...	11 00
Sri Ramakrishna Lodge, India			...	10 00
Ganesh Lodge, Bombay, India			...	6 00
Victory Lodge, Poona, India			...	5 00
Cuttack Lodge, India			...	2 00
Bangarapet Lodge, India			...	32 00
Rewa Lodge, India			...	22 00
T.S. Lodge, Eluru, India			...	3 00
Vellore Lodge, India			...	13 50
Vikram Lodge, Ujjain, India			...	25 00
Sri Krishna Lodge, Guntur, India			...	10 00
El Salvador Lodge, Central America	\$	33.16	...	153 85
Usha Lodge, New Delhi, India			...	30 00
Indraprastha Lodge, Delhi, India			...	18 25
Mombasa Lodge, East Africa			...	100 00
Shivashankar Lodge, Motihari, India			...	15 00

			Rs.	nP.
Lodge Pratibha, Nicaragua	\$	20.00	...	92 17
Bangalore City Lodge, India			...	27 00
Sanatan Lodge, Surat, India			...	59 00
Mr. Nadirshaw Nowroji Dotiwala, India			...	5 00
Mr. P. M. Advani, Adyar			...	10 00
Prof. R. Srinivasan, Adyar			...	15 00
Kanti Ben and Ratilal Bhat, India			...	2 00
Dr. (Mrs.) G. Broacha, Adyar			...	5 00
Mr. K. J. Kabraji, Pakistan			...	40 00
The Bihar Federation, India			...	12 00
The Bombay Federation, India			...	442 00
				3,653 89

ADYAR BESANT COMMEMORATIVE FUND

The T.S. in England	£	4- 1- 6	...	54 14
" Ireland	£	3- 0- 0	...	39 59
" N. Ireland	£	9-15- 0	...	128 65
" Southern Africa	£	44-13- 4	...	593 35
" New Zealand	£	13-17- 6	...	181 53
" Mexico	\$	40.00	...	188 00
Brisbane Lodge, Australia	A £	50- 0- 0	...	528 92
Motilal Mohandas & Co., through Mr. H. K. Mehta, India			...	300 00
Mrs. Nancy Bullock, U.S.A., in accordance with the Will of Ramon Hetzler	\$	1,000.00	...	4,695 00
Bequest from Mr. F. H. Dastur, India			...	20,000 00
Mr. V. W. Samudra, India			...	20 00
Mr. Hermeregildo Munoz, Puerto Rico			...	234 54
Phansalkar Family of Varanasi, India			...	100 00
Mr. A. Vasudevayya, India			...	10 00
Mr. G. M. Paramanand, India			...	10 00
Mr. N. S. Patankar, India			...	5 00
A Friend from Varanasi, India			...	10 00
Mrs. Gulnar Parekh, India			...	25 00
Mrs. Olive Stevenson Howell, England	£	5- 0- 0	...	66 19
Mr. Galo R. Hernandez P. Veracruz, Mexico	\$	25.00	...	116 38

		Rs. nP.
Mrs. E. M. Lavender	...	106 00
Mr. and Mrs. Noshir F. Bhajiwala, through Dastur K. S. Dabu, India	...	25 00
Mr. Lilaram Premchand Wadhwani, India	...	20 00
Dastur Khurshed S. Dabu, India	...	251 00
Mr. and Mrs. D. Jeffrey Williams, England £ 1- 1- 0	...	12 50
Mr. K. J. Kabraji, Pakistan	...	40 00
Miss Belle Williamson, U.S.A. \$ 25.00	...	116 77
From "Duty"	...	100 00
Anonymous	...	5 00
Anonymous	...	501 00
		28,477 56

RAJA COMMEMORATIVE FUND

The T.S. in Ireland	£ 3- 0- 0	...	39 59
" New Zealand	£ 26- 5- 6	...	343 80
Mrs. Alice M. Jones, England	£ 1- 0- 0	...	13 16
Mr. A. Tavera, India		...	100 00
Mr. P. Jinarajadasa, India		...	1 00
Mr. N. D. Pendse, India		...	5 00
A Friend from Varanasi, India		...	10 00
Mrs. Gulnar Parekh, India		...	25 00
Mrs. Olive Stevenson Howell, England	£ 5- 0- 0	...	66 18
Mr. Galo R. Hernandez P. Veracruz, Mexico	\$ 25.00	...	116 37
Mrs. I. Dewar-Durie, England	£ 2- 0- 0	...	26 50
Miss Bill Benton, Southern Rhodesia	£ 5- 0- 0	...	65 65
Mr. K. J. Kabraji, Pakistan		...	40 00
Miss Belle Williamson, U.S.A.	\$ 25.00	...	116 77
Mr. Jeremy G. Beattie, South Africa	£ 3- 3- 0	...	40 53
Anonymous		...	132 88
			1,142 43

FAITHFUL SERVICE FUND

The T.S. in England	£ 37-10- 0	...	498 26
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PRESIDENT'S TRAVELLING FUND

		Rs. nP.
The T.S. in England	£ 50- 0- 0	... 664 36
Mr. G. H. Hall, U.S.A.		... 100 00
Srimati Parpatibai Vaswani, India		... 1 00
Mr. Russell M. Bailey, U.S.A.	\$ 62.00	... 284 38
Anonymous		... 132 87
		1,182 61

THE T.S. DISPENSARY

Mrs. Dorab, India	...	10 00
Mrs. Gulnar Parekh, India	...	25 00
Mr. Harold Tyrwhitt, England	£ 2- 2- 0	... 26 90
Mr. Mangaldas Chhotalal Lenwala, India	...	25 00
		86 90

ADYAR LIBRARY BUILDING FUND

* A Friend from Varanasi, India	...	5 00
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For the Theosophical Society,
K. S. RAJAGOPALAN,
Assistant Treasurer.

THEOSOPHISTS AT WORK
AROUND THE WORLD*By the Recording Secretary**The President*

The President, Mr. N. Sri Ram, accompanied by Mrs. Bhagirathi Sri Ram, when en route to the United States, spent a quiet time in London from 30th March to 9th April. During his stay the President gave an address to members at the English headquarters, 50 Gloucester Place, and spent a day at

Camberley with the members resident there.

Writing from New York on 15th April the President says: "We had the Federation gathering during last week-end and a public lecture on Sunday afternoon, at which there were about 200 people. The subject was 'Man and the Universe'. A Federation luncheon had been arranged for Sunday at a Swedish

restaurant near the New York Lodge headquarters. After the lecture the incoming President of the Lodge took us for a drive through the big Central Park and along the Hudson River."

On 17th April the President left New York for Washington, D.C.

Dr. E. Sundaresan

Adyar has sustained a loss in the sudden passing of Dr. E. Sundaresan from a heart attack, on 19th April. He has been Medical Officer at the Society's Headquarters Dispensary since 1947. He came to Adyar from Burma, where as a military doctor he became involved in the suffering and difficulties of the war years in that country. An active Theosophist for about thirty-five years, Dr. Sundaresan took an interest in all Adyar activities and will be greatly missed by his many friends. His passing leaves a gap that cannot easily be filled.

Easter Conference

The 35th South Indian Theosophical Conference was held at Adyar during Easter, with 100 registered delegates, representing the eight Federations of Lodges in South India.

The Conference was opened in the Headquarters Hall on Friday, 4th April 1958, at 9.30 a.m. Following the Prayers of the Religions and a welcome to the delegates, greetings were received from mem-

bers personally present representing twenty-seven Lodges. Cables and other messages were then read.

In her opening address Miss Emma Hunt, the Recording Secretary, who presided over the Conference, spoke of the importance of the work of the Lodges which are the strength of the Society. A Lodge, she said, has been spoken of as "an organization of an invisible spiritual nature, linked to the Great Ones, the Rishis, who watch over and guard the destinies of mankind". Each Lodge is an individual unit in the greater Society, with a similar function and responsibility.

A special feature of the Conference was the group discussions, held in four sessions, with Miss Ann Kerr as Chairman on the subject of Freedom, and Mr. S. G. Venkataramanan, Secretary of the Conference, as Chairman on the subject of Truth. At the final session summaries were given by the two Chairmen. One of the main thoughts contributed on "Freedom" was that "man in his essential nature is free," that "in the merging of the individual self with the Universal Self lies true freedom". Among the thoughts contributed on "Truth" was that "what conforms with the Unity of Life is Truth—the unity being the Indwelling Life of God".

Evening entertainments included the showing by Mr. Seymour

Ballard of some of his fine color slides taken in India, England and the U.S.A., and devotional music contributed by Professor R. Srinivasan.

During the Conference lectures were given by Mr. N. A. Nagathan of Mylapore on "Our Work," in which he stressed the thought of the brotherhood of all that lives; and by Mr. V. C. Rajagopalachari who enthralled his audience with an outline of the life and character of William T. Stead.

The ceremony of the Ritual of the Mystic Star, which defines the message of each World Teacher and the religion which He founded, was performed on the afternoon of 5th April in the Headquarters Hall. A fine atmosphere pervaded the Hall on this occasion.

On the final day of the Conference the delegates gathered socially at a Tea Party under the Banyan Tree, after which short speeches were made and the Conference was closed.

Uruguay

A new governing Council was elected by the members of the Theosophical Society in Uruguay in September last year, with Señor Anibal Lissardy as General Secretary.

The outgoing General Secretary, Señor Mario Radaelli, in his annual report gives an interesting account of the activities of the seven Lodges

which comprise the Uruguayan Section. With the exception of the Blavatsky Lodge, which meets in the home of its President, Señor Francisco Lombardi, all the Lodges hold their meetings in the headquarters building. Lodge Ariel, in which Señor Radaelli is one of the most prominent workers, was the first Lodge in Uruguay. It was chartered in 1924, and is the only one remaining of the Section's seven founding Lodges. The members hold round-table discussions on some chosen subject as a way of encouraging all the members to express their views.

Lodge Harmony, of which the present General Secretary is one of the leading members, has an "Adyar Group" which keeps the members tuned to Adyar as the International Headquarters which they strive to serve in thought and action.

The members of Lodge Pallas Atenea, founded in 1942, take a special interest in music and art generally. Lodge Morya, of which Señora Esmeralda N. de Laguarda is President, concentrates on lectures on Theosophy and present-day topics, and arranges conversaciones among members and friends.

Lodge Karma Marga, founded in 1933, has twelve members, who conduct study classes on the fundamental principles of the Ancient Wisdom. The Lodge has a good library of Theosophical works.

Lodge Vidya, with but a small membership, has a varied programme, which includes interest in literary and musical subjects. The Lodge attracts good audiences, but at its present stage does not gain new members.

The total membership of the Section is now 84. It was added to by 13 new members during the year, three rejoining members, and one transferred, making a total of 18. The Section, however, showed a decrease of six for the year as it was decided to take off the roll several who had allowed their membership to lapse.

On the 8th May the Lodges combined to celebrate White Lotus Day and honor Madame H. P. Blavatsky in a more public way than in former years.

Venezuela

Señor Pablo Bonilla T., General Secretary of the Theosophical Society in Venezuela, and his co-workers are to be congratulated on their recently commenced publication of a bi-monthly Section journal entitled *Unidad*. It is a well-produced journal with an attractive cover, featuring a wide-spreading tree as a symbol of Unity, and has as its motto: "Blessed is he who recognizes the Unity of all Life and causes no harm."

In the Editorial of the first issue its purpose is clearly stated as Service; the aim is to pass on a know-

ledge of the "Great Laws" which rule life universally, and thus lessen the "inevitable grief and suffering" of all who infringe these laws.

The Editorial includes the following greeting:

"To initiate the work of these pages, we hereby send a respectful and fraternal greeting to the International President of the Theosophical Society, Mr. N. Sri Ram, who, more than a year ago, visited this country, leaving with us, by his lectures, a ray of light and wisdom which still echoes in our minds and hearts."

A general invitation is given in *Unidad* to anyone who may be interested to visit the Society's lecture room at El Silencio. The invitation states: "It does not matter what your religion is, or your political opinions, or your intellectual level, or your social class, the Theosophical Society respects and deeply esteems your beliefs, convictions, experiences and ideals. Only one thing is asked of you: that you be sincere, understanding and brotherly . . . The Society will meet you where you are and give you any information you may wish for."

The Section has a total membership of 132, with nine Lodges, all active and meeting regularly. In addition to the Lodge work the members visit the Institute for the Blind and give short talks in a general way on Theosophical subjects.

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	Dr. L. J. Bendit	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 Clarice E. Gregory	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	Via della Brianza 8, 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	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>P. T. T. I.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	..
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>Adyar.</i>
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Norsk Teosofisk Tidskrift.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	..
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	Bulgaria	Teniente 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	..	Green Path, Colpetty, Colombo 3	..	<i>The Plenoma.</i>
1929	Central America	Mr. Timos Vratsanos ..	Patission 204, Athens (8)	..	<i>Theosophikon Deltion.</i>
1929	Paraguay	Señor José Joaquín Ulloa ..	P.O. Box 797, San José, Costa Rica	..	..
1929	Peru	..	..	..	..
1933	Philippines	Cdr. Jose R. Zulueta ..	Corner Iba and P. Florentino Sts., 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, Sud Viet-Nam	..	..
1953	Venezuela	Señor Pablo Bonilla T. ..	Apartado 2907, Caracas	..	<i>Das Hoc.</i>
1956	West Africa †	Mr. K. Brakatu Atoko ..	P.O. Box 720, Accra, Ghana	..	<i>Unidad</i>
	Presidential Agency.	+ Federation.	..	..	..

* Presidential Agency.
The Theosophical Society in Europe (Federation of National Societies): General Secretary: Mr. J. E. van Dassel, Achelseedijk 290, Valkenswaard, The Netherlands. Theosophy in Action; Claris; Agyar.
Canadian Federation (attached to Headquarters): .. Miss Joan S. Morris .. 2050 Cypress Street, Vancouver 9, B.C., Canada .. The Federation Quarterly.



THE THEOSOPHIST

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

THE PRESENT WORLD-CRISIS

THERE is the concept in Occultism, as well as in some of the ancient philosophies that have inquired into the nature of life, consciousness and matter, that all that exists has emanated from a common source, from one central point or Principle, and returns to that same source or centre. All that we can see anywhere is built out of matter which has become differentiated from the condition in which it was at that source, and everything will finally be resolved into constituents that rebecome the Unity. The whole of the universe as well as life and all its phenomena constitute an expansion from a point which to us must be purely subjective, through grades of increasing objectivity, to a vast circumference on which are the material forms with all their differences, and there is the movement back from the circumference to the Unity.

This view which is so very metaphysical and yet so comprehensive and illuminative can be to us only a hypothesis; but if it is a truth, it is a truth that binds all Nature into a whole, and leads the mind from the divergences that confront and baffle us, along the very avenues by which they arose, to

a Unity that we can experience in ourselves, as it is a Unity of consciousness as well as of matter and life.

Like the cycle of Life is the cycle of the mind. The human mind or consciousness, falling from its original integrity into various states of material existence, becomes involved more and more in matter, but gradually becoming awake to its own processes, understanding the complexities into which it has led itself, liberates itself and regains its integrity.

We can see this illustrated in the developments that have brought about the present world-conditions and the direction in which we have to go in order to re-order them in such a way that we can use all the facilities that have been created and yet be free of the complications. The fall of the mind into complications, that are formed out of its activities in a state of unawareness, is an involution out of which it has to gain its real freedom.

We can see that for a long time now, and especially during the present century, there has been an increasing turn of the mind towards the world of matter, an increasing gravitation, with the result that we know much more of its nature than we did ever before, but are also caught in a situation that has developed out of the activities representing that turn. We have moved more and more into a current of objectivity not only towards the facts of the external world as in Science, but also in the sense that we are moved more than ever before by the objects and conditions around us, which we ourselves have brought into existence, which make up the human world as it is today.

The origins of modern Science are of course far back, and it has not developed without a struggle. But its progress has now reached a momentum which gains every day some fresh facts or some new idea as to the nature of things. The increase of knowledge, which is taking place not by mere arithmetical addition but in a geometrical progression, is all

based on an observation of things as they are and perceiving their relations. With the advance of Science as pure knowledge, there have been revolutionary advances in technology. It is undoubtedly significant that there is nothing in Nature which has not its special properties, and no bit of scientific knowledge that has not been found capable of application in some manner or other. The men who started questioning Nature did not do so with the aim of reaping some benefit. They were not seeking to invent means for the satisfaction of man's physical needs. Many of the needs of the modern man came into existence later, out of the conditions created by the application of the discoveries. The inventions followed in the wake of Science. It is the activity of the free mind which has been the main current of progress.

We may be amazed at the amount of knowledge which Science has accumulated and wonder at some of its discoveries. But when we inquire into the nature of the process by which the present structure of scientific knowledge has been built up, we can be equally amazed at its simplicity. It is just a free mind at work, and the process takes place in us all. We all observe, we note different things; we see the relationships between them, relationships of time, space and interaction. As the mind is able to retain its images, it is able to shift them about and reason. There is also the faculty of imagination, of building with the available material. All this is simple. The scientist, by employing these processes, by co-operating with others in the same field and passing on his work to others, has built up the whole basis of our civilization.

The whole world of man, the setting in which he lives, has been so transformed that one who is transplanted into it from the earlier conditions will hardly recognize it as the world he has known, as in that world there did not exist the appliances, conveniences and gadgets which are increasingly the feature of our life. What really brought

about the change is just freedom of observation, of thought, of expression and co-operation in all legitimate ways. Suppose all that has been built up is gone. Given freedom, everything can be achieved again and more. The keynote of whatever advances have been made along different lines, indeed of the present time, may be said to be freedom. Science has grown because of freedom of thought from which other freedoms have arisen. Whether in the field of politics, economics or social organization, matters of religious belief or individual behavior, even in art, the trend has been towards individual freedom, the need for which is increasingly recognized.

It might be asked: What about the totalitarian philosophy and systems, also a feature of the present time? The explanation for this, if we look closely into things, is, I believe, the fact that progress always provokes friction and is achieved against resistance. A swiftly moving current in a river causes a counter-current at the sides. The opposition to freedom, the systems that exalt the State to the detriment of the individual and seek to mould, suppress or dictate to him, are a reaction to the central current of progress and must inevitably be swept away.

The world-crisis that exists is attributable to the fact that, by the free movement of his mind, man has come by certain forces which are held in the matrix of matter. He is able to employ them for communication, for production, for the creation of conditions very different from the old, and also for destruction. He has covered the globe with a network of communications of different sorts, so that there is no longer a world divided as between one part and another. It is a "one world" of different nationalities, cultures, religions and backgrounds, but far from being one in any real sense. It is one in the sense that no people in the world can live unto themselves alone, that what takes place in one part of the world affects

all. We have more facilities, more conveniences, but also more pressures of every sort.

Being a world of communications, it is also a world of organization in which it is possible to give directions to many people at a time, mobilize on a large scale and engage in co-operative action. Every interest, political, economic, ideological or any other, is able to consolidate itself for action on the largest possible scale. The individual is free on the one hand, but is influenced by and committed to these organizations, and they represent him more and more.

It is also a world of increasing speed and competition. Not only are we stimulated by the events that are regularly brought to us by the newspapers and radio, but also we are constantly on the move because there is always something in front of us which attracts. There are places to go to, sensations to be enjoyed, things to be had, so many possibilities for gain. All the time the movement is speeded up with little time for reflection, to consider whither we are going or why. There is no time to acquaint ourselves with anything we meet in an intimate way. We skate over the surface of things. When we fly in a jet-plane, we see little of what takes place on the earth below. Moving in an automobile we cover a larger area but see less than we would if we were walking with nothing ahead to force the pace. The speed makes for superficiality. The expansion in which we are engaged makes for lack of depth. The mind of man, entering the field of matter, has spread itself over that field, cast its rays on every side, but does not penetrate anything deeply. It does not know the real values of things, the significance of what it sees. Because it responds to things superficially, it is discontented, it feels empty and seeks distractions of different sorts.

It is with minds conditioned in different ways, superficial and subjected to pressures of different sorts, that we face a world-situation which is highly complicated and difficult and

dangerous because of the forces available to us today. Fundamentally it is a problem of human understanding and relationships. For there is no way of preventing man from gaining a knowledge of the forces he has discovered and learnt to use. Given freedom he will gain that knowledge. But he can learn how with a different approach to life, he can live more intelligently, and understanding that our minds are moulded by conditions as well as propaganda for different purposes, he can rise above them, and discover or realize the fundamental unity of man. The realization of this unity which is above and behind the differences will bring about the "one world" in a real sense. This unity need not abrogate the differences, steam-roller people, take the form of a dead uniformity and non-entity. It must be, at the political level, a Federation of Nations that respects their individualities, keeps the peace and promotes co-operation for all happy ends. The United Nations was designed for this purpose. But it cannot be united until the peoples are united by mutual understanding, by exalting the common good above particular interests.

It comes to this: What man needs today is a new understanding, of himself first of all, and then the way of peace and brotherhood in practice. The Theosophical Society exists to bring about this understanding, to show how man is constituted, that all men are really one, that life can be made beautiful, when lived with a knowledge of its purpose and significance, as manifested in all living things. The way for humanity in the future must be a way which increasingly reveals this significance. Even though we can do little to resolve the crisis by determining the events of today or even of tomorrow, we can lay the foundation for the future in an understanding that would help man to live his life better and in a relationship with all other men that is enriching and beneficent, bringing out what is good in each and all.

N. SRI RAM

THE DIFFICULTY OF LIVING THEOSOPHY

By C. JINARĀJADĀSA

WHY is Theosophy so easy to understand and so difficult to live? A child of ten can understand Reincarnation, Karma, and the simple truths concerning the growth of the soul. A boy or girl of sixteen can understand the evolutionary scheme of root-races and sub-races, and the kingdoms of evolution. Yet the oldest of us cannot live Theosophy perfectly.

The mind alone is sufficient merely to understand Theosophy; but to live Theosophy requires the mind, the emotions and the intuition. For, in order to live Theosophy, we must grasp the inner nature of the truths which the mind accepts as logical and inevitable. That inner nature reveals itself only as we are capable of purified emotions and are learning to exercise our intuition.

If Theosophy were merely an intellectual theory created by clever brains, then our minds alone could know Theosophy. But Theosophy is less an intellectual scheme, and far more a revelation of the creative forces of life visible and invisible. Theosophy is what a poem is. A poem has its intellectual message; that message alone could be given in prose. But a poem also brings with it a hidden revelation as to what life is. This hidden factor is understood by us only as we respond to it with an imagination which is born of refined emotions.

When, further, our emotions are irradiated by the iridescent illumination of our intuition, then a great poem reveals the fullness of its truths.

It is only as we grasp the poetic factor in Theosophy that the creative power within us is released. Then our power gives us the means to refashion our character after an ideal pattern. This is living Theosophy.

Our understanding of Theosophy grows as we grow. Are we merely intellectual? Then Theosophy remains in us as an intellectual creed. Are we merely emotional? Then Theosophy becomes for us a new religion. But suppose we are both intellectual and emotional, and in addition we respond keenly to the creations of Art and to the beauties of Nature; then Theosophy reveals itself as a power which surges up from within our deepest nature. The philosophy of Theosophy serves us then not as a prop or ladder but as a mirror on which our soul's lineaments are reflected. Each day we create our Theosophy anew.

To live Theosophy we must become scientists, philosophers, devotees, artists, philanthropists, commanders, lovers, all at the same time. None of us are these yet, at the same time. So necessarily we fail to live Theosophy fully. Thus it happens that we can live Theosophy today only partially. Some day we shall live it fully.

But to achieve our goal we must ever remember that Theosophy is a science, a religion, a philosophy, an art, a business and a way of love. To study the Divine Wisdom is only our beginning; to become the Divine Wisdom is our end.

C. JINARĀJADĀSA

THE SEVEN OBJECTS OF THE THEOSOPHICAL SOCIETY¹

By E. NORMAN PEARSON

“SERENDIPITY” means “to search for something ordinary but, unexpectedly, to find something quite extraordinary.” The word was coined by Horace Walpole in 1754 and was inspired by a fairy story, “The Three Princes of Serendip”—Serendip being an ancient name for Ceylon. In this story, the Princes were constantly making great discoveries, to their utter surprise. History has recorded many examples of serendipity, perhaps the most famous of which is the case of Christopher Columbus who, setting forth to find a nearer way from Spain to the East Indies, discovered instead a new continent; in fact, opened up a whole new world.

Any student of Theosophy, who has not already done so, can find what may not inaptly be described as an equal example of serendipity, if he will make a careful study of the “Objects” of the Theosophical Society. A superficial analysis shows a rather idealistic, though not extraordinary, statement, drawn up by a group of students, to define the areas in which their studies and activities shall be pursued. But a deeper search can reveal something so immeasurably greater that it can open up new continents of thought; in fact, can awaken a whole new world of understanding within the seeker himself.

¹ Short Lecture delivered during the 82nd International Convention, Adyar, December 1957.

It can also indicate a pattern of action for the Theosophical Society which, if followed, would inevitably make it into a perfectly designed instrument through which the feet of mankind could be set upon the ancient Pathway to the Supreme.

It can be stated as an axiom that, among Theosophists generally, all manifestation is considered to be illusion. Reality lies beyond. This does not mean that the phenomenal world has no existence; but rather that our knowledge of it is incomplete. Life, therefore, becomes a search for Reality. From the unreal we advance toward the Real. It may also be stated as an axiom that when the One Reality comes forth into manifestation, it does so as a Trinity—dual Spirit and Matter, positive and negative polarities—between which a relationship of necessity springs up. Being of opposite polarities, Spirit and Matter, like the positive and negative poles of electricity, tend to reunite. It is suggested that, as that reunion takes place, it gives rise to the phenomenon we know as “consciousness,” in response to which living forms, vehicles of consciousness, arise. Thus, consciousness is a reflection of Reality because it is a partial blending of Spirit and Matter once more into their original condition of unity. And, as our individual consciousness grows, we approach nearer to the Real.

H. P. Blavatsky wrote, in *The Secret Doctrine* (I 71):

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the scale of development, we perceive that in the stages through which we have passed, we mistook shadows for realities, and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing the idea that now, at last, we have reached “reality”; but only when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Mâyâ.

The Ancient Wisdom declares that the true Self of each one of us is the Monad, a fragment of the Solar Logos and, therefore, it too is triple in its manifested expressions. So, as

our consciousness reacts to its environment it becomes enveloped, or conditioned, by three great illusions. Observing matter, we become snared by the illusion of “Space,” that is, of things in space, by size and distance. We find that things are not what they seem to be. A grain of dust seems to be a simple, little thing. Science tells us that it is composed of an almost infinite number of invisible universes, and compared with an atom it is immense. The stars seem to be clearly visible in the sky, yet not one of them is where it seems to be. It is millions of miles away. Observing consciousness itself, in its many and varied phases, we become snared by the illusion of “Time,” of a succession of events that we do not understand and we come to realize that the passage of time exists only in the consciousness of the observer. Becoming conscious of Spirit, we are snared in the illusion of “Self”—self as separation, as existing apart from other selves—which gives rise to most of the troubles of mankind.

Bearing these things in mind, events which are transpiring today assume an otherwise unsuspected significance, for three great avenues of knowledge have now emerged from the hitherto unbalanced efforts of mankind to clarify its thinking about the world and about life itself and, quite unsuspected by the mass of thinking people, they are leading men to take their first steps toward the conquest of these three illusions and to set their feet upon the Pathway which will lead to Perfection. Science is gradually overcoming the illusions of Space and the things that exist in space, by amassing a fund of knowledge about material things, which is expanding our consciousness ever nearer to the Real. Philosophy, by cultivating the reasoning mind and the intuitive perceptions, is gradually leading us toward an understanding of the changing panorama of life's events, which begins to illuminate the mysteries of Time. Religion is exhorting us to overcome the illusions caused by our concepts of Self as existing separately

from other selves and, as religions are succeeding in purifying their teachings, shaking off outworn creeds and dogmas, it is showing the need for unity and good-will among all men.

These facts lead us now to a consideration of the Three Objects of the Theosophical Society, for its second Object, we know, is "To encourage the study of Comparative Religion, Philosophy and Science". In these words the Society declares that one of the primary purposes for which it exists is to encourage the study of those three basic channels of knowledge which, as it has just been pointed out, constitute the first steps of mankind toward the Path.

The Three Objects of the Society are listed below, but in a form which is a little different from the usual, in order to emphasize, though not to change, their meaning. It will be noted that the three are really six. The numbers assigned to them are merely for convenience in studying their relation to each other. They will be considered in the numerical order shown.

2. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
1. To encourage the study of Comparative Religion.
6. To encourage the study of Philosophy.
3. To encourage the study of Science.
4. To investigate unexplained laws of Nature.
5. To investigate the powers latent in man.

The more the Objects are studied, the more clearly do we realize that they are one integrated whole. Not one can be neglected without the Society's work suffering thereby. Nor can any one of them be considered as being greater in importance than another.

1. *To study Comparative Religion.* This, we know, is a study of the similarities that exist in the teachings of the great world-faiths, which inevitably leads to the conclusion that

they all emanate from a common source. From this arises the concept of one God, one Supreme Intelligence, "in whom we live and move and have our being". We gain an understanding of the Fatherhood of God and the Brotherhood of Man.

2. *To form a nucleus of Brotherhood.* In this Object we are confronted with the far-reaching fact that the Theosophical Society was not intended to be merely a group of students, theorizing upon the needs of mankind and living in a roseate heaven of lofty idealism without giving heed to the call of mundane affairs. To maintain thoughts of brotherhood at the conceptual level is good, but is not enough. Nor is it sufficient to talk about it, excellent though the promulgation of the principles of brotherhood by that method may be. Thoughts must be implemented by actions. So we find that the members of the Society are pledged to form a nucleus of the Universal Brotherhood of humanity, to show in practice in their lives and among themselves the principles of brotherhood for which they stand.

3. *To study Science.* More than ever, today, science is revealing Nature as the handiwork of God. Every new law that is discovered gives an added revelation of His greatness. Science is penetrating into the infinitely small and into the infinite vastnesses of space, and is leading us to the very borderlands of the subtler worlds. It is, as it were, poised, ready to break through the last barriers and penetrate into the beyond, to sweep away the last vestiges of materialism.

4. *To investigate unexplained laws of Nature.* Again we see clear evidence that the Society was not intended to be a static institution. Old ideas must constantly be vitalized by newer viewpoints. New ground must be broken. The Ancient Wisdom can never change; but if we follow out the Objects which the Society places before us, we shall for ever be uncovering new phases of its great illumination. With our

Theosophical knowledge, rightly applied, we can make the discoveries of science vital by infusing them with the wider outlook of Theosophy and show them for what they really are: the Will of God in action.

5. *To investigate the powers latent in man.* Here, too, are endless possibilities. With the basic premise that man is an embryo God, with all the powers of a God latent within him and moving gradually forward to unfold them all through the experiences of life, we have a firm basis upon which an understanding of man's inner nature may be built. From such investigations we have amplified our knowledge of the unseen worlds, of the functioning of our subtler bodies. We have gained a deeper understanding of the urges that arise within us—often so unexpectedly. We know more about sleep and death and dreams. With such a background we can understand ourselves better and can the better control the vehicles which we must use. And from our own inner experiences we can continue to deepen and broaden our knowledge of ourselves.

6. *To encourage the study of Philosophy.* Philosophy analyses and endeavors to determine the principles that control facts and events and the endless stream of happenings that come and go unceasingly. Through the exercise of reason it endeavors to penetrate these mysteries. Such a study, undertaken with a background of Theosophical knowledge, becomes far more productive of results than can possibly come from mere speculation.

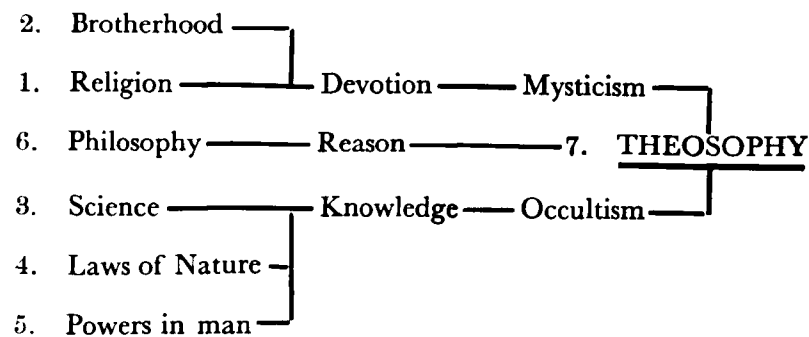
So we see that the Society undoubtedly is meant to be a vital, progressive and practical instrument for human service. The inclusive and fundamental nature of its Objects are obvious. But we must now be prepared to step beyond the stated Objects themselves and move on to the areas covered by their implications and into the effects which must inevitably accrue as those Objects are carried out. A dynamic search

must of necessity lead to greater things and further steps. Such a step occurs when the idea of plan and purpose enters into man's studies, and religion, philosophy and science become the means toward an end, rather than the end itself. That end is that the great Plan shall be revealed and the purpose of life shall be made plain.

When the idea of purpose dawns, gradually Religion becomes a pathway, the Pathway of Devotion (*Bhakti Mārga*), and this leads to the inner experience of the mystic. Similarly when purpose enters the world of Science, it becomes a pathway, the Pathway of Knowledge and Action (*Karma Mārga*), leading to the deeper researches of the occultist. Philosophy, in a similar manner, becomes the Pathway of Reason (*Jñāna Mārga*) as reason develops into intuition and the purpose of life itself is made clear. So, as the goal of life is perceived, the three great studies of Religion, Philosophy and Science become more than studies, they lead their adherents directly onward into three ancient Pathways to Perfection, through which union with the Supreme may be achieved.

But we are told that these three Pathways are really one; that, though they start differently, eventually they merge into one Pathway. Here we reach the capstone of our edifice. Many people have thought it strange that in the Objects of the Theosophical Society, there is no mention of Theosophy! How could there be? Who can define Theosophy? How could the Divine Wisdom be limited to a set of "Objects"? There can only be one real Theosophy for any aspirant. That is the Theosophy that he builds within his own consciousness. But though the word is not mentioned, Theosophy is there more truly than if it were emblazoned in letters of living gold. The three Pathways, it has been said, are not three but one. Religion becomes deepened into Mysticism, the discovery of God within us. Science expands into Occultism, the discovery of God outside us. When the seeker can expand

his philosophical concepts beyond the realms of speculation and can combine the inner vision of the mystic with the outer knowledge of the occultist, weaving them both into a true philosophy of living, then, within himself, he has merged the three Pathways into one vast and all-inclusive concept of the Plan of Life that we call "THEOSOPHY".



Thus, step by step, as shown in abbreviated form above, we are led to the seventh—and climactic—Object of the Society, which is that each of its members shall gain for himself that "Pearl of Great Price," which can be gained in no other way, the discovery of his own Theosophy.

E. NORMAN PEARSON

In the Adepts the perfection of all-round development is evident. They are extremely practical and business-like on the one side, economizing every ounce of force and using it to the best advantage, but They are also refined with an exquisiteness and finish of manner, which is truly aristocratic. Their refinement is not artificial, but natural. Just as a flower is a finished product of Nature in the plant stage, so is the Adept in the human.

N. SRI RAM

WILLIAM T. STEAD—A GREAT THEOSOPHIST

By V. C. RAJAGOPALACHARI

ON the 28th of August 1913, the Palace of Peace at The Hague, the munificent gift of Andrew Carnegie, "the millionaire with the generous heart and the giving hand," was opened in the presence of a distinguished assembly of the representatives of the States of the world, Queen Wilhelmina of Holland attending the opening ceremony in person. The building provided a local habitation for the Permanent Court of Arbitration. Among the sculpture that adorned the Hall of Justice were the busts of four personages who had made Peace among the nations their foremost aim and work. These were Hugo Grotius, known as the Father of International Law; King Edward VII, the Peace-Maker; Sir Randal Cremer, founder of the International Arbitration League; and William T. Stead, journalist, whose untiring efforts called into being the First Peace Conference at The Hague in 1899. Like a Peter the Hermit, he had traversed the Continent of Europe proclaiming a war against war and carrying on a Peace crusade, and had succeeded in rousing the peoples and the Governments of the world to see how intolerable was the burden of armaments under which the nations were groaning. The chief outcome of the deliberations of that first Parliament of man on this planet, was the creation of the Permanent Court of Arbitration.¹

¹ What has now become the International Court of Justice—one of the six principal organs of the United Nations Organization.

Thus W. T. Stead is ranked among the greatest promoters of international concord. By common consent, he was a many-sided moral genius, and his extraordinary life and career have a value and an inspiration for all times. A. G. Gardiner, referring to Stead as the "incomparable journalist, the prince of our craft," writes in one of his fugitive essays:

"He would startle you at one moment by his penetrating handling of the facts of a great situation, and the next moment would make you speechless with some staggering story of spirit visitors or starry conspiracies that seemed to him just as actual as the pavement on which he walked."

Reserving for another occasion the consideration of W. T. Stead as one of the greatest of English journalists, as the St. Paul of Spiritualism, and as a genius of friendship, we will now study him as a Theosophist. In 1888 when Madame Blavatsky took up her abode in London, Madame Novikoff, a Russian lady, arranged an interview between Madame Blavatsky and W. T. Stead, who had been advocating the Russian cause. After that interesting meeting, H.P.B. wrote to Stead¹:

"My dear Mr. Stead,

This may seem a poor compliment in your eyes, but in mine it is the greatest one I can make when I say—you are a true theosophist, in heart and soul, whatever else you may call yourself.

Yours gratefully and ever at your service,

H. P. Blavatsky"

After the closing of The Hague Conference in June 1899, Stead addressed an assembly of the delegates on the subject, "The Conference—and After". And he began thus:

"The first time I ever spoke on the Continent was not in your country, and yet I cannot help but regard it as part of

¹ This letter appeared in the second volume of *The Review of Reviews*.

your country historically, namely, the City of Antwerp. That was fifteen years ago, I think, just before I went to gaol. I am somewhat like the Prophet Mohammed who always dated his calendar from the day of the Hegira.¹ I always date every event in my life from whether it happened before I went to gaol or after I came out of gaol. As I happened to go to gaol in 1885, this fixes that year as that in which I was in Antwerp. I then spoke upon the subject which led me to gaol—what is usually known as the 'trade in white slaves,' or the traffic in young women for purposes of vice. For many years it was only in connection with that question that I was known at all on the Continent. Now I am here not in connection with that question, but in connection with another which to my mind is very closely connected with it, for of the two great curses from which humanity suffers at present, one falls upon women, the other upon men. The first is prostitution, and the second is war. Here in Holland I have to speak more particularly on the subject of Peace."

Why did Stead attach so much importance to his sojourn in the Holloway Gaol? At the instance of Mrs. Josephine Butler, he undertook a personal investigation into the crimes against young girls and wrote a series of articles in *The Pall Mall Gazette* entitled "The Maiden Tribute of Modern Babylon," and forced the Government to pass the Criminal Law Amendment Act of 1885 (known as Stead's Act) repealing the Contagious Diseases Acts. Now his enemies, who were waiting for an opportunity for vengeance, had him prosecuted for a technical infringement of the provisions of the repealed Acts; and despite the Jury's magnanimous verdict the Judge sentenced him to three months' imprisonment. It was during this incarceration that, on Christmas morning of 1885, a message came to him which marked an epoch in his life. It would be well to reproduce his own account of what happened to him.

¹ The Prophet's flight from Mecca to Medina.

"I had been trying to write a letter to a poor girl who had been rescued. She was finding the new life very dull and was in danger of falling back, and it was suggested that if I were to write to her it might have some influence over her for good.

"I left the letter unfinished to attend morning service, and was looking down from the organ-loft on my six hundred fellow-prisoners, when I heard a Voice: 'Why are you telling that girl to be a Christian? Never tell anyone any more to be a Christian. Always tell them to be a Christ.' My mind revolted, and I said: 'What blasphemy!' But the Voice went on: '*The word Christian has become a mere label, covering much of self, little of Christ.*'"

Stead ascribed this message to Him whom he called his Senior Partner. He was then thirty-six years of age, and he was sixty-three when he perished in the Titanic disaster, in 1912.

Readers will recall the noble narrative presented by Annie Besant, in her *Autobiography*, of the close friendship between her and Stead that began with the police excesses at Trafalgar Square on 13th November 1887, known to history as "Bloody Sunday"; of their collaboration in the editing of a weekly journal called *The Link*, with the object of building up a new Church dedicated to the service of man; and of how, in the spring of 1889 on an evening in London, she was alone and pondering over the problems of life and mind, when she heard a Voice which later was to become to her "the holiest sound on earth," bidding her take courage, for the light was near. Within a fortnight Stead placed in her hands the two volumes of *The Secret Doctrine* for review in the *The Pall Mall Gazette*, and later he gave her an introduction to Madame Blavatsky which led to her joining the Theosophical Society and so to blessed consequences to the future of the Society and the world.

With all reverence, one wonders if it was the identical Voice that spoke to W. T. Stead in 1885, and to Annie Besant in 1889. It is remarkable that the same categorical imperative was heard and noted on both occasions, and that, in each case, there followed a revolutionary change in the life of the worthy recipient of the Message.

Stead summarized his creed in an article written about that time for *The Universal Review*:

"A new Catholicity has dawned upon the world. All religions are now recognized as essentially divine. They represent the different angles at which man looks at God. All have something to teach us—how to make the common man more like God. The true religion is that which makes most men most like Christ. And what is the ideal which Christ translated into a realized life? For practical purposes this: *To take trouble to do good to others.* A simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time. All time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand-and-one practical sacrifices which duty and affection call upon us to make for men."

This idea was later expanded in his address on "The Civic Church" to the Parliament of Religions at Chicago in 1893.

Stead concluded an account of the Second Peace Conference held at The Hague in 1907 in which he played a no less prominent part than at the First seven years since, with a Confession of Faith. He wrote, *inter alia*: "The law of evolution, which is the revealed will of God, works from matter up to man and from man to God. In this great process we are all fellow-workers with Nature—junior partners with our Senior Partner. The law of progress is the law of

Sacrifice—no sacrifice, no progress. The secret of sacrifice is Love. Without the self-sacrificing love of the mother, life itself would disappear from the earth. Inasmuch as we love we are in God and God is in us. And in so far as we do not love we are without God in this world or the next. The ideal Church of all religions and philosophies is the same. It is the Union of all who Love in the Service of all who Suffer. Through prayer and meditation man may commune with the Infinite and learn the will of the Being whom all religions recognize as Our Father. To manifest Love which is of God to all creatures who are our brethren is the supreme duty of man.

“I close with a Message that reached me, all unworthy, from the Infinite when I was a prisoner in Holloway Gaol in 1885. Twenty-two years have passed since then, years of storm and stress, of many temptations, and of many trials. During all these years, amid doubts and fears and perils of imminent wreck, the words of this Message have ever shone before my eyes as a lighthouse in a dark and stormy sea. As they have helped me, so I pass them to you, in the hope that to you also they may be a never-failing source of encouragement and of inspiration—three words only: Be a Christ !”

Are not these words the quintessence of Theosophy?

V. C. RAJAGOPALACHARI

Love, to deserve that designation, must have a precise meaning. It must be effective in the implementation of its purpose. True love belongs to the divine Ego and is immortal. It is the pure and perfect as well as the most dynamic relation from the standpoint of the Spirit.

N. SRI RAM

THE MEANING OF REBIRTH

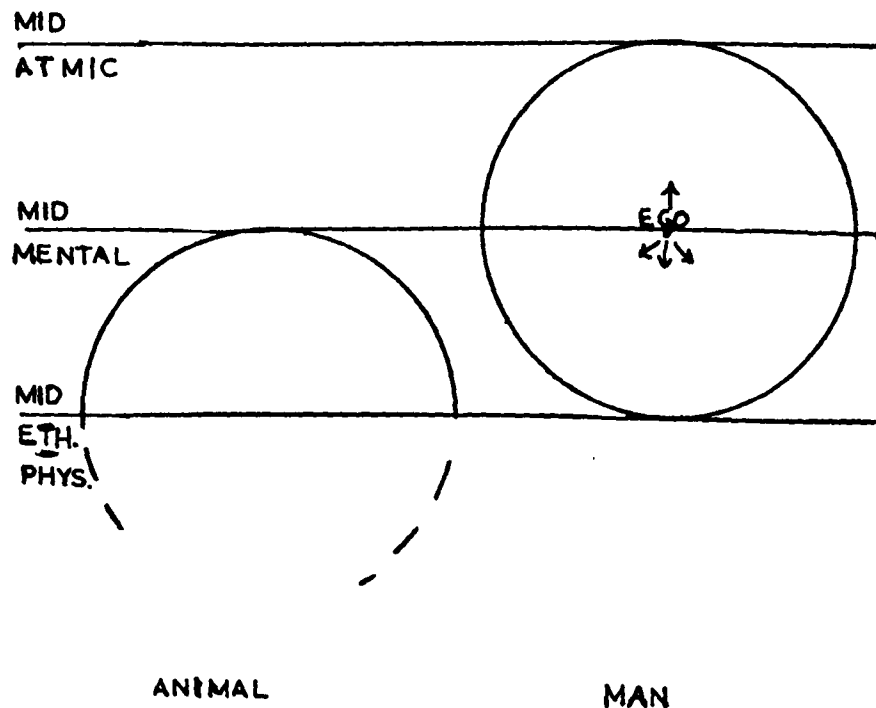
By LAURENCE J. BENDIT

(Concluded from page 102)

AT this point a diagram may be useful, as relating this discussion to what is to be found in the older books. It is reduced to its simplest terms, but it is designed to show how, in “anatomical” terms, the animal and the human fields overlap. On the left is the animal field, reaching as high as the middle of the mental level, and no further. The lower pole of the circle is unknown to us except where it overlaps into the dense physical world, and belongs to what is called the Kingdom of Pan—a place where man has no business to enter, but where the animal is at home. On the right is the human field: traditionally extending from the plane of Ātmā or Will, right across the mental world, down to the middle of the etheric-physical plane, and no further. For it is taught in the perennial philosophy that the dense animal body is not a human principle: it is a body “borrowed” from the animal and used by man as a bridge between himself and the dense world. But it is in reality outside himself, and so has special characteristics, such as “real” existence, dimensionality in space and time, objectivity and the like, which are of immense use to the inside developing consciousness, but are not part of it.

The important matter for this essay is that it shows how much animal and man overlap psychically or mentally, and how and why man comes to find himself in such an ambiguous

and difficult position, pulled between the earthward gravity of his animal nature and the sky-bent urge of his spiritual or divine nature.



From this diagram we can also obtain an idea of what happens at the time of rebirth. Hitherto, the forces from the upper half of the circle have had to pass through the ego-centre which is indicated in the drawing. It is as if there were a narrow passage only, a bottleneck, between the upper and the lower aspects of the individual, while he is in the stage of firmly establishing his individuality. Then a time comes when the higher forces begin to by-pass this centre and make themselves felt directly instead of indirectly in the personality, and indeed right down into physical waking consciousness. This is the period where Jung has shown us that archetypal figures

appear ~~in~~ ^{ediluvian} and visions; and the personality which will give itself to what they stand for gradually becomes changed and transformed. It is also the time when new insight of the kind spoken of early in this essay comes—sometimes suddenly, sometimes as a slow dawning.

In any case, we have here again, as at the first stage of individualization, an irreversible process. One cannot “see God” and then turn one’s back on Him without calling the deluge down on oneself in the form of disease, possibly insanity, and in any case, much trouble. One has to *do* something about what one has seen, else the new forces released within one become disruptive to the personality, because they are not being canalized and channelled as they should be. Not only must the personality change under their impact, but ultimately this change has to be brought through into conscious life, into physical existence. It is only in this way that the divine lightning can be made safe, just as it has to be “earthed” when it is an electric spark coming out of the thunder-clouds.

It becomes easy now to see something more. For if a person has, as he sooner or later will have, a moment of direct experience of the new field which is to become his permanent possession in time, its quality will be so different from what he is used to that the two realms seem almost unrelated. He is therefore apt to think of a “higher” and a “lower” mind, the two functioning in utterly different terms. The higher shows him wholes; the lower, parts. The first deals in principles and whole processes, the latter in details and in limited events. The first seems unlimited by space and time, while the second is very much ruled by them. The higher mind is perfused with intense feeling which is still and quiet—*Buddhi*, in the Sanskrit; the lower, with emotion and passion, turbulent, active and anything but still—*Kāma*. The higher, if it has any language to express itself, must do so by a creative act

which is primarily not guided by the northward tendencies of physical life—hence, it is the inspirational mind of the artist, the mystic, the true saint and visionary; the lower uses language derived from physical-plane objects and conditions, and its creativeness is always utilitarian, however remotely this may appear to be so, while the visionaries at this level are fanatics and cranks.

Further, in the introspective phase, it now appears that there are two selves: the little, personal one, whose vehicle of expression is the lower mind; the other is transcendental, able to observe the lesser self as it were from outside, and to see it in relation to others. Moreover, the higher self knows its unity with life, while the lower is separative, selfish in the colloquial sense, busy with its own affairs and interests.

The contrast between the two, however, seems to obscure the basic fact that the individual feels himself to be *both* selves: they are both "I," even if for his own convenience he perhaps calls one "I" and the other "me". This paradox is one which, if not resolved, would show man to be naturally schizophrenic: split-minded, and split also in his ego-centre. It takes a further step to bring this problem into focus. For it is always taught that "singleness," whether of purpose or of the individual, is a thing to be sought; and indeed, it is the mark of the people one respects and even reveres most. For they show that simplicity which is so well expressed in the Gospels as being "like little children" (a very different thing, incidentally, from being childish).

The key seems to lie in the very nature of the mind itself—a key which reflects the polarization of the Absolute when He becomes the Logos or Word, when Parabrahm becomes Ishvara, and manifestation begins in *māyā* or relativity. The mind, the principle known as Manas, operates in two opposite directions, one earthward, creating the "lower" mind, and the other in the opposite or spiritual direction, thereby creating

a "higher" mind. And in each case, the principle of self-identity becomes identified with that aspect into which it reaches. Hence the notion of duality—generated by the *māyā* or relativity of the human mind within the greater *māyāvic* field of God. There is in reality only one Self, and one mind in man, the division being self-created and useful for purposes of evolution.

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All this may seem highly abstract and remote. Yet it is one of the crucial things of today, and has a very practical application to life. In the past of mankind, the "second birth" was an experience of the few; whence the existence of mystery schools, and the handing down of a secret tradition open only to the ones deemed worthy of it. Things are very different today; indeed, the Theosophical Society appears to have come into existence primarily in order to open the doors of the mystery tradition to mankind at large. The Secret Doctrine of which H. P. Blavatsky writes is, very obviously, no longer secret, since it is, *as far as it can be*, laid down in print for all to read. The occult, or hidden, is in fact no longer occult—at any rate as far as it is possible to make the transcendental visible in the material world. That this task was begun already some eighty years ago may be a sign of the prescience of people wiser than the ordinary run of mankind, preparing the ground for what is happening today.

According to Gurdjieff, there are stages in the development of consciousness, where the life-forces meet with obstacles and, in a sense, tend to pile up behind them. It takes a "shock" to overcome the obstruction. This teaching (however much of Gurdjieff's other ideas seem to be distorted) is in line with that of the occult tradition. Can it not be that for mankind at large the obstacle to be overcome was the self-created one of materialistic science? And the shock which may bring a new age to birth was

the result of materialism gone mad, lea^rthward ~~no~~ world wars? (It may be added in parenthesis that not only are the shocks, which break the obstacles, of spiritual value, but that the obstacles themselves have their place in the process, just as the hard shell round an egg or the enclosure of a seed in a capsule play an intrinsic part in the germination of them.)

In any case, the time seems to have arrived where more and more people are seeking for something new and with more depth and reality than they are wont to find in orthodox religious circles. Hence the plethora of movements offering various forms of Yoga, systems for cultivating self-awareness, psychic powers, and the like; and also that for introspective psychology. Many of these movements are sincere, if limited; some are false in that they are exploited for money-making purposes, others are intrinsically sound. But, in an overall view, they exist because of what people feel they need. And it is no longer the few, but the mass of intelligent people, who are asking. Indeed, it seems that it is a realization of the highly critical and dangerous state of the world which has roused us out of our complacency, given us the "shock" required, which is bringing us to this point. It looks as if the only hope for the security of mankind, and indeed of the whole of the life on this planet is now seen to depend, not on the satisfaction of primal instincts in a primal manner, but on a new conception of things, resting on a new order of experience; and that experience needs to be sought within the individual man, not outside him.

Hence, it seems reasonable to think that man, on the point of passing from his animal-manhood, his time as a child, into adult life, has come to the point where Nature requires of him that he overcome the obstacle of the separative self and pass on into a new phase where he will realize himself in a fresh way: not only as an individual but as an individual who is one with every other individual in

the work of the *Ediluvian Work* is the spiritual aspect of individuality, thought by some to come with the destruction of sense of separate selfhood. Indeed, it stands for something of the kind. But separate individuality is needed while one is in incarnation; it has its place in the total human economy. But it should now reflect something of the "higher" aspect of that selfhood. The spiritual is one with life; the "lower" is now required to see itself *in relationship*, not as a separate and entirely independent entity.

This point of view can be seen at work in all the truly progressive movements in the world, whether these be political, international, educational or religious. But its success rests on the individuals who have crossed the bridge into the second phase of human evolution, even within themselves, and still unconsciously. The effectiveness of that step becomes immensely greater where a person has some understanding of what it means, for it makes it easier for him to accept the new scale of values which comes with it. Moreover, the beginning of such understanding opens a narrow chink in himself through which he obtains direct and intimate experience of the new realms he is to conquer. By intelligent application he can widen that chink until it becomes an open channel between his innermost being and his personal field. In so doing, not only does he himself grow, but he can become a true benefactor to others. For forces will begin to play through him which evoke a response from others, and lead them to partake in their own way of his vision. This is accomplished, not through speech and teaching, through what the individual *does*, but through what he *is*: he becomes an agent of contagion, whether he knows it or not. And this is where the study of Theosophy, as a practical, personal experience, not as a set of doctrines, can do untold good both to the student and to his fellow-men.

LAURENCE J. BENDIT

KEY IDEAS OF THEOSOPHY

By KATHRINE G. PERKINS

A FEW years ago, a psychologist of a leading Illinois University came out to us at the Theosophical headquarters at Wheaton, to ask permission to interview and to get permission also to give psychological tests to those of us who would permit it. The psychologist said that it had been found in the second World War that Theosophists and those of somewhat similar philosophies stood up better under the rigors of war than some other people. This was particularly true of members of the armed forces. The purpose, of course, of the test was to determine, if possible, what are the factors in the Theosophist's approach to life that give him strength and stability in the midst of adversity. The tests proved time-consuming, and were of such a personal nature that not as many members as was hoped for undertook these tests. But it was most interesting that a busy psychologist found it worthwhile to seek the answer to this experience of war among Theosophists. And it makes one realize afresh the value and uniqueness of the Society in the world today.

For here, in the Theosophical Society, is a group of people with a somewhat different approach to life, a group of seekers after truth, who are keyed to the age-long search for freedom of Spirit, who realize that freedom of thought is a primary requisite in this search. Nevertheless, the Theosophical Society is composed of people who may be said to hold certain key ideas in common with each other—although, of

course, *ediluvian* *Wor* that there is no need for any given individual to subscribe to all of these key ideas—people who have some knowledge of the meaning and the purpose of the transition through which we are passing today, who are aware of certain trends in events which need emphasis, and what values it is important to foster today.

In such an age of guided missiles and nuclear power, when fear and suspicion characterize the psychological atmosphere of so much of the world, the value of keeping alive and available for consideration the key ideas of Theosophy is obvious to anyone who travels about the world.

What are some of these key ideas that have particular value and uniqueness today, that throw light on the present time and give strength and poise to the individual? They are:

First of all, the basic truth of the Oneness of Life; the sevenfold nature of the universe, with particular emphasis on the nature and the constitution of man; the scheme of evolution and involution, and the fact that life emerges from an inner Source; and lastly, that most inspiring teaching—the Path of Perfection.

I place *first* this great idea of the Oneness of Life, for it forms the soil in which the Theosophical Society itself is rooted. It is implemented by the First Object and forms the basis of the unique Theosophical concept of the Brotherhood of humanity.

We Theosophists are very familiar with this idea of the spiritual basis of human brotherhood, with the truth that the same life of Nature flows through all men. But what a revolutionary idea this is for the average citizen of the world, particularly in the Western world. What implications of world as well as individual import it holds for him.

Dr. Annie Besant as early as 1898 said:

Deeper understanding, closer bonds, more real love between nations now apart, shall tread in the wake of the Theosophical movement and

shall bring in due course of time to the earth we [redacted] which at present lives only in the higher regions of the universe. That is the promise which lifts before our eyes despite the struggle of the warring world.

And today we see some evidence of the working out of this prophecy. For do we not see evidence, in the trend of events, of the direction in which we are going—towards the sixth sub-race, and the Sixth Root Race civilization? Surely from this idea sprang into being the United Nations, and from this idea has come in the form of the Theosophical Society a sort of Spiritual United Nations, as Brother Jinarājadāsa envisioned and stressed.

As we members realize our responsibility to express the truth of the One Life in action, the Society will become a more dynamic expression of this Truth of the One Life, and this Spiritual United Nations will become a force in the world.

When we read in a book of one of the leading psychologists in America, Dr. Erich Fromm, that "the deepest need of man is the need to overcome his separateness, to leave the prison of his aloneness," and that "love is an active power in man—a power which breaks through the walls which separate man from his fellow-men, which unites him with others," then it would seem that the seeds dropped in 1875 have begun to take root and grow, and that men of every race are beginning to realize that Brotherhood is the only way.

Members of every race are joined together today trying to understand a common ground of Reality, upon which they can build a faith that is acceptable everywhere. People of every race who are members of the Theosophical Society are holding together in a bond of unity round the world. A nucleus of human and Universal Brotherhood is actually formed and exists in the Society. And to my mind the Theosophical Society holds a promise for the future, when together we may explore the Divine Consciousness as a group—through group consciousness explore a way of unity, a way of love.

On the Flood key ideas of Theosophy that is most vital, one might say, to modern man is the concept of man's true nature, in the fact that he and "all men have the same wondrous divine nature," as Brother Jinarājadāsa expressed it. This concept helps him to understand himself, not as a divided, fragmented individual but as a whole man, a united and integrated individual, made up of Spirit, soul and body, an idea which helps him to bring balance and poise into his life.

Another contribution of the Theosophical Society to this time is to present to man the idea that all life comes from an inner Source, whether he is seeking to know himself as an inmost subtle Spirit, or whether he is seeking to discover his outermost physical manifestation, by seeking the answers to the many problems that beset him in daily life. The scientist also will find the answers to his scientific investigations as he discovers the truth of this inner Source of life.

Theosophy throws man back upon himself—helps him to become self-reliant. It helps him to become aware of himself as a responsible individual, responsible not only for his acts, but for his thoughts and his feelings as well; it helps him to realize that he cannot depend upon some Divine Providence to save him from himself or from his circumstances, that he himself must discover who he is and where he is going.

Lastly, I would mention as unique to the Theosophical Society the fact that two Masters of the Wisdom, Members of the Inner Government, came out into the world to found the Theosophical Society. There is, so far as I know, no other organization that was actually founded in quite the same way by Adepts who helped to direct the organization that They founded. The fact that They do not require belief in Them from the members is evidence in itself, it seems to me, of the unique character of the Theosophical Society. And it sets the pace for the freedom of thought for the members of the

Society. To me, the most inspiring and ~~diverse~~ aspect of Theosophy is this fact—that these two Elder Brethren of humanity actually founded the Society, helped its literature to contain evidences of the age-long trend of our work, and have given us a knowledge of a Path toward communication and co-operation with Them, a Path which may be trodden in our everyday life in the midst of our ordinary circumstances. They have specified certain requirements for treading this Path: We must alter our attitude in life from one of self-centredness to one of thought for others, and our focus of consciousness must make this change. We must tread every step of the way ourselves, must experience and know for ourselves. *Light on the Path* says:

For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.

Knowing this, we see why the Theosophist can stand serene and steady in the midst of chaos, confusion and turmoil. It is only as we members give expression in our lives to the truths of Theosophy which we have discovered for ourselves that the value of Theosophy will be apparent to the world, and the Theosophical Society seen to be unique among organizations in the world today.

KATHRINE G. PERKINS

Religion is only transcended when an individual is at home in all religions. From one point of view religions may indeed be prisons, but unless we learn the lesson of beating against what look like prison bars we are not ready to profit from the open spaces beyond.

G. S. ARUNDALE

TOWARDS A TEMPLE OF HARMONY

By N. K. CHOKSY

THE place and value of any organization in the social order in which it is placed can be judged by its purposes, its programme, and the scope of activities which it covers. We may also ask the question, what benefits, what advantages, do we derive from membership in that organization? Looked at from that point of view it may safely be said that membership in the Theosophical Society promises nothing, confers no privileges, no social position, no advancements in professional life, nothing of the ordinary benefits that one expects from membership in an ordinary organization of the world. All that we do or have to do, when we come into the Society, is to give of our time, our talents, our capacities, in order to fulfil, as far as lies in our power, the small part that we have to play in the vast Plan of Evolution which Theosophy reveals to us. The value of our membership is not in what we may hope to get out of it but in what we have to give to the Society, what we bring to it, and what we put into it. Upon joining the Society we immediately become aware of the examples of our great Founders and the great personages who followed those Founders, all of whom gave everything they had, expecting nothing in return, receiving nothing in return, except perhaps the derision, the ridicule, and even the opposition of the undiscerning.

Nevertheless, the Theosophical Society is ever alive and active, endlessly replenished by successive bands of workers who are inspired by an enthusiasm which those outside the Society can hardly understand. And why? Because the objective of our membership in the Society is not self-aggrandizement but to work and to give of our best. And the more we work in the Society the more we learn that we grow more by what we give than by what we receive.

What then do we gain by a study of the Objects of the Theosophical Society? The Society does not seek to achieve any advancement in any particular field of human endeavor. No specialized activities characterize us. Our Objects are of the broadest character imaginable. The Society endeavors to deal with men and women in themselves. It takes all humanity for its province. It does not live to function for the hour, but strives to help humanity for Eternity. It is not concerned so much with the destinies of any particular peoples or nations, nor does it even subserve the needs of any particular historical era or time into which it is born. It is meant for humanity in all places, in all climes, and at all times, for it sounds the clarion call to humanity to rise above the distinctions of race, caste, creed, color or sex—distinctions and divisions which far from uniting humanity have but helped to divide mankind into warring camps and classes. It calls upon us to rise above these distinctions to the central Unity of man.

It may sound to many outside our Society that our aims and objectives are far too idealistic if not completely "illusory". But that is one of the unique points of the Society—that it strikes a chord which touches life at every point, because it asks us to realize the fundamental Unity of all humanity behind these various distinctions which loom so large in the world, creating such havoc amongst mankind from time to time.

The *Ediluvian World* with human relationships, which interacting with one another produce the political or the social environment in which human beings live. Theosophy helps us to understand human relationships aright. Theosophy exists but to help us all to put those human relationships on a proper footing, so that there may emerge a way of life which is inherently just and sound and does social justice to all. It calls upon us in our individual lives to make an effort to align ourselves with the fundamental principles which underlie the structure of the universe itself.

In other words, Theosophy calls upon each and all to observe and live according to the great law which is known in the world as the Law of Cause and Effect but which may all-embracingly be referred to as the Law of Righteousness. If we align ourselves with that law, it will help us to free ourselves of the distortions, stresses and strains which mar human history, and it will help us to pull ourselves together and recollect once again that there is a law of fundamental justice that rules the world. Theosophy calls upon us all to give allegiance and obedience to this law above all other human allegiances or obediences. In such ways, it calls upon us to try and make life different, life which appears to most people to be something hard, unbeautiful, cruel, harsh and seemingly worthless.

Theosophy reminds us that life, despite all its injustices and seeming unfairness, is fundamentally worth while, is worth living if we make the right effort and transcend the limitations which hold us down and keep us back.

A corollary to the Law of Righteousness may be said to be the truth of Reincarnation which teaches us that we pass through this world life after life, through class after class, learning the lessons that each class can teach us until by our efforts we realize that there is a Higher Self to which we must dedicate ourselves and strive to get the light of that Higher

Self to shine and make itself manifest on earth at each birth we enter, so to speak, the laboratory of Life, where we are not merely to repeat the experiments of our predecessors, not to live life at second-hand, but to experiment for ourselves, to go forth boldly into the world of affairs and there learn the lessons of the right path and of right purpose, making our own path, and not necessarily following the path of another. We have to learn to experiment with ourselves, using our bodies, our emotions and our minds as the instruments or appliances to fashion our lives until they can make a perfect individual response to our environment—until we shall be able to resolve discords into perfect notes of harmony around, making the world in our own little way, in our own small place, a Temple of Harmony.

We are here, Theosophy tells us, to shape the crude materials of our lives until there emerges from each one of us the stature of perfect manhood, in that way attaining the Goal that has been set before humanity by all the religions of the world, by its great Teachers, who watch and wait for that glorious dawn when the Divine will be born in each one of us, and when we shall all realize the Divinity of Humanity. Therein lie the significance and value of Theosophy and the Theosophical Society.

N. K. CHOKSY

It is only through observing the law of harmony that individual life hereafter can be obtained; and the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine Spirit, the more difficult it is to regain the ground.

Isis Unveiled

THE GIFT OF FREE WILL

By R. SRINIVASAN

THE human Monad is essentially divine. He has all the divine attributes, though down here, in manifestation, they are latent. The whole object of manifestation is to enable the human Monad to reveal, to release, to give adequate expression to his divine faculties. There are two pulls in this universe: there is the Infinite trying to bring out the finite, which in Hindu literature is very often called *Lila*, divine play. And then there is the finite nature trying to become Infinite. In the finite the qualities of the Infinite are naturally latent, and the object of all evolution is to bring out these latent faculties, divine attributes, patent and active.

One of the most prominent attributes of Divinity is Free Will. The Divine is said to have the power to do (*kartum*), to undo (*akartum*), to modify (*anyat-kartum*). In other words, He is omnipotent, He can do anything. Now the human Monad, because he is essentially divine, has this free will in him. In the earlier stages, we do not find much evidence of that free will. But, as time goes on, he develops his free will. It is in the exercise of this free will that the whole object and the whole meaning of evolution lie. If there were no free will what could be the meaning of human evolution? Where is the sense of responsibility? If we have no free choice, we are not responsible, we become puppets. Surely the object of all this evolution is not to deal with mere puppets! We are divine and we are going to be perfectly divine, completely

divine, absolutely divine, one of these days why we are here.

But in manifestation we work under certain natural laws, the laws of Nature. In the initial stages when we observe these laws, which are inviolable, irrevocable, immutable, impersonal, the same for X, Y, and Z, we feel so helpless. Everything works out according to law. We cannot do anything. We cannot interfere with anything. But presently we learn that, because of these very immutable, irrevocable laws, we are safe, secure and free from anxiety. If, for example, a stone thrown in the air were to fall to the ground today and fly to the heavens tomorrow, if today fire burns and tomorrow it chills, then there would be absolute confusion. In place of safety, our sense of security, our sense of certainty are gone. We are safe because the laws of God or Nature are immutable, inviolable.

If we are safe these laws is called the Law of Causation or the Law of Karma, or the Law of Action and Reaction. This law shows us that a particular cause always gives a particular result. The causal relation between these two is absolute. When once a set of causes has been set moving, a set of results is inevitable. And if I am responsible for setting in motion any given set of causes, then I am bound to it, I am linked to it, and I am bound to reap the effect, the result of that set of causes. That is, in simple language, the basis of the Law of Karma. Whoever sets a number of causes moving, he naturally must face the result. But very often, as we know, this Law of Karma leads one to a sort of fatalistic attitude. Especially here in India, very often people say: "What to do, Sir, that is my karma; that is my fate." They mix up fate and karma and destiny. Surely, it is your karma, and you have to face it, you cannot escape it. It is you who produced the causes, and therefore you have now to face the result.

In the initial stages, we go on doing things, we set in motion a large number of causes, and they become a huge load for which we are responsible. To use our usual terminology, many karmic debts have accumulated which we have to discharge. Now what we generally call fate is only this accumulated mass of causes which we have personally set going. Naturally we must work out the result.

But is there no way of escape? Yes, there is. Just as we made, we can unmake. Very often we think that we cannot do anything with a certain piece of karma. But what we have done we can undo also. That is the optimistic side of the Law of Karma. I go further. Personally, I feel that even the so-called "Prārabdha karma" is not inviolable. We are told that from the vast storehouse of one's karma, the great Lords who plan these things choose certain karma for being worked out in a particular incarnation. We are to be Prārabdha karma. The meaning is that it is karmic karma which has already started working out, giving results. We hoped the general belief is that it cannot be changed and that even great Rishis and Munis and Avatāras cannot undo Prārabdha karma. You can do what you like only with what is left over. But I believe and say that even with regard to this there is no finality. In Tamil, they use the word *vidutthasharam*, a very expressive word, for Prārabdha karma. Suppose you have a bow and an arrow. Now, as long as you have not sent out the arrow, it is left to you to choose its direction and velocity, but once the arrow has left the bow it is *vidutthasharam*, it is an arrow which has left the bow. That is the meaning of it. It is done, it is finished, it goes; you cannot do anything with that—Prārabdha karma is like that. But if we have sufficient knowledge of practical dynamics, we will take another arrow and send it after the first arrow with such velocity and in such a direction that it will impinge upon the earlier arrow and make it go in any direction we like. It is open to us to do so.

and I believe there are cases where even karma has been manipulated by a strong will. But, for this, we require knowledge as to how to handle a subsequent arrow, so that the effect of the first arrow may be changed. That is why, in the *Gītā*, the Lord says that the man who knows, the *jnāni*, burns all these things to ashes—a phrase which people ordinarily interpret to mean that he can wipe away all his karma. He can burn them into ashes, not wipe them away. He converts them to ashes in *jnānāgni*, in the fire of his knowledge. We can all do that; theoretically it is possible for any person to take himself in hand, burn out all his liabilities, and all that binds him, and go as a free man to his ultimate goal.

Verily man is the creator of his destiny, or to use the words of the Three Great Truths given to us:

We are our own absolute lawgiver, the dispenser of glory or material; or, the decreer of his life, his reward, his punishment.

Goal that

R. SRINIVASAN

ad

In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march.

The Key to Theosophy

OCCULT CHRONOLOGY

BY ELIZABETH W. PRESTON

THE article on Cosmic Cycles, by H. P. Blavatsky, published in THE THEOSOPHIST, March 1958, contains some of the most interesting statements on this subject that have become available to students for a long time. As usual, Madame Blavatsky gives us fascinating, but tantalizing, glimpses of occult teachings. Study and meditation are needed to find the truths underlying the contradictions in the article itself. We can, now, only suggest points for consideration.

(I) In his preliminary note Mr. de Zirkoff is no definite clue to help to determine the date at which this fragment was written. There may be a clue in the slight difference between the numbers given here and in *The Secret Doctrine*.

From the beginning of Cosmic Evolution up to the Hindu year Tarana (or 1887)..... 1,955,884,687 years.¹

We have unto the present Terrene year period 1,955,884,685.²

This suggests that the fragment was written two years before *The Secret Doctrine*, i.e., in 1885. A similar discrepancy, this time of three years, is in the date given here for the human manvantara.

¹ S.D., III 78.

² THE THEOSOPHIST, March 1958, page 367.

(2) The article confirms that the *Fourth Round* covers Seven Rounds and endures for 4,320 million years, but makes the important point that there are not four Yugas but seven.

(3) Madame Blavatsky then calculates the lengths of the Seven Rounds. In *The Earth and Its Cycles*¹ it was pointed out that "in the absence of any direct evidence in *The Secret Doctrine*, equality of lengths of the Rounds was assumed. Such an assumption admits the possibility that varying proportions of time could be spent by the Life-Wave on the different levels. The longer proportion of time might be on the physical level in the earlier Rounds, and in the higher globes in the later. The descending and ascending arcs need not take the same time, except in the Fourth Round, when one would expect a balance".

We are in the simplest case, that of equality of lengths of materiality of million years is obtained for the period of one (us the stupor and pralaya); and 44 million years for the Goal that on one globe. The figures are confirmed, for the Fourth Round, in the article under discussion.

So far so good. But Madame Blavatsky now states that the lengths of the Rounds, of the duration of humanity on each planet in the Fourth Round, and of the duration of the races of our planet increase in arithmetical progression 1, 2, 3, and 5, 6, 7.

Hence we encounter difficulties, especially in regard to the races. To begin with, there is no pralaya between the races, but they are known to overlap considerably. Then the dates given in *The Secret Doctrine* and in later works, such as *Man: Whence, How and Whither*, indicate that the earlier races were the longest. In *The Secret Doctrine* the Yugas are given in the order 4, 3, 2, 1, i.e., in decreasing length. The acceleration in time is in accordance with the natural law of growth.

¹ *The Earth and Its Cycles*, by E. W. Preston, p. 5.

If we take the new increasing order of lengths, then the First Race could not have been more than about 5 million years ago, using H.P.B.'s figures as given on page 370. In the same article she gives over 18 million years as the age of the first true men; these appeared in the Third Race. Here is an obvious contradiction. Similarly, if we take the lengths of the Rounds in the order 1, 2, 3, 4, 5, 6, 7, then time to the middle of the Fourth Round would be about 1,200 million years, instead of the 2,000 million given earlier.

The only conclusion that can be reached, in a first consideration, is that this is a blind and that the figures are meant to be reversed, i.e., 7, 6, 5, 4, 3, 2, 1, and that the seven Yugas correspond. This would throw light on some dates, and would lead to a modification of Table I in *The Earth and Its Cycles*, page 39, where the relation between the four Yugas and the Races is given.

Madame Blavatsky concludes the article with wishing these characteristic remarks that, though she gives "the key in a hoped then to the mystery of the geometrical progression, not one of the exact numbers will ever be given out".

This sounds discouraging, but some seventy years have passed since these words were written and perhaps, now, intuition and study may be allowed to glimpse some of the truth. Students do but follow her own command: "thou

Make thy calculations, O Lanoo, if thou wouldst learn the age of thy small wheel.

ELIZABETH W. PRESTON

The exoteric cycles of every nation have been rightly derived from, and shown to depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men.

The Secret Doctrine

ATLANTIS

By FRED MORGAN

SIR ARTHUR KEITH in his book, *Man's Family Tree*, estimates the age of man at twenty million years. Dr. W. J. Gregory made the same estimate. In the occult field Madame Blavatsky in her book, *The Secret Doctrine*, says that "physical humanity has existed upon the earth for the last eleven million years". There are obscure yet still convincing signposts from Plato to Donnelly that lend support to these fantastic estimates. Material signposts indicate a fabled Utopia, called Atlantis, as the stroke into the pages of recorded history when Plato's Goal that Solon got the story from Egyptian priests at Sais. This story of Atlantis, and the magnitude of the disaster which befell it through volcanic eruption, has been a controversial subject ever since. These priests told Solon about the aggressive nation that thrived "to the west of the Pillars of Hercules"; how the military forces of this nation invaded the Mediterranean and subdued the nations along its shores; and how in the end the Greeks defeated them, only to be submerged themselves in a mighty flood that laid waste great areas of land and swallowed up whole armies. This flood was a tidal wave caused by the cataclysmic sinking of Poseidonis, the last island of the continent of Atlantis to yield to the waves when volcanic eruption changed the face of the western hemisphere ten thousand years before the birth of Christ.

Over half a century ago most of these obscure signposts pointing to Atlantis were assembled in a book called *Atlantis—*

the Antediluvian World, by Ignatius Donnelly. It is a scholarly and convincing piece of work and must have deeply impressed the minds of many students of the subject of antique human history. The author brings into high relief a heretofore enormous mass of minor facts that, viewed in proper perspective, form an amazing pattern of evidence. The last chapter has this paragraph:

"Nor is it impossible that the nations of the earth may yet employ their idle navies in bringing to the light in clay some of the relics of this buried people. Portions of this island lie but a few hundred fathoms beneath the sea; and if expeditions have been sent out from time to time in the past to resurrect from the depths of the ocean sunken treasure-ships with a few thousand doubloons hidden in their cabins, why should not an attempt be made to reach the buried wonders of Atlantis? A single engraved tablet dredged up from Plato's story would be worth more to science, would more strike the imagination of mankind, than all the gold of Peru, all the treasure of Egypt, and all the terracotta fragments gathered from the great libraries of Chaldea."

This optimistic attitude was struck fifty years before the advent of the underwater camera, core drilling and all the electronic devices which aid man in his conquest of Nature. If Atlantis was no myth our modern engineers and the inventive genius to uncover its remains.

Science, both occult and material, is raising the ghost of Atlantis. Clairvoyant investigators, Annie Besant and C. W. Leadbeater, wrote a history of Atlantis at the turn of the century in a book called *Man: Whence, How and Whither*. The authors claimed to have developed the faculty of seeing into the past or future and the Introduction to their book has this notable paragraph:

"The most modern knowledge has vindicated the most ancient records in ascribing to our earth and its inhabitants a

period of existence of vast extent and of marvellous complexity; hundreds of millions of years are tossed together to give time for the slow and laborious processes of Nature; further and further back 'primeval man' is pushed; Lemuria is seen where now the Pacific ripples, and Australia, but lately rediscovered, is regarded as one of the oldest of lands; Atlantis is posited where now the Atlantic rolls, and Africa is linked to America by a solid bridge of land, so that the laurels of a discoverer are plucked from the brow of Columbus, and he is seen as following long perished generations who found their way from Europe to the continent of the setting sun. Poseidonis is no longer the mere fairy tale told by superstitious Egyptian priests to a Greek philosopher; Minos of Crete is dug out of his ancient grave, and not a myth; Babylon, once ancient, is shown as the material successor of a series of highly civilized cities, buried stratum after stratum, glooming through the night of us the sadition is beckoning the explorer to excavate in the Goal the Central Asia, and whispering of cyclopean ruins that await at his spade for their unburying."

Had the above-quoted book been written since Bridey Murphy, instead of fifty years before, it might have attracted more secular attention—its forte was Reincarnation. However, Gina Cerminara brought the subject of Atlantis up-to-date in her recent book, *Many Mansions*. It is the story of the life-work of Edgar Cayce, a psychic, who, under hypnosis, diagnosed the ills and prescribed the cures of many people all over the world. Cayce's method was to put himself to sleep upon a couch, and under hypnotic suggestion transcend the limitations of time and space. Fortunately, Cayce kept meticulous files covering thousands of cases over a long period of time, and Gina Cerminara had the opportunity to study them. She found that Cayce, in his psychic pursuit of the cause of sickness, dug deep into the past lives of his patients, finding them not only in ancient Egypt but also in lost Atlantis. These

incredible and fantastic records would have been laughed off by a person less learned than Gina Cerminara. Many would have moved quickly out into the fresh air and open sky, but not she. Instead, "what had been intended as a few days of academic research became years of intensive study." Out of it all came her book, and another of those signposts that may eventually take us back to Atlantis and a proper perspective of human history.

Gina Cerminara, B.A., M.A., Ph.D., has studied at the University of Rome, at the Wisconsin Conservatory of Music, and at the Institute of General Semantics. She has devoted much of her time to teaching, studying and writing, as well as lecturing on psychology and general semantics. She is so deeply interested in Reincarnation and a lost Atlantis that she writes a book bearing broadly on both subjects. Coming from such a conventional background this book is to be reckoned as it is illuminating. Like Bridey Murphy, it is wished by many people who would never approach an old theory, for prejudice demands a recognized authority. We rarely see things as they are, but we make what we see fit into the pattern of our preconceived ideas. Writing of Atlantis, Gina Cerminara says:

"The existence of this vast, ancient continent beneath the Atlantic Ocean has never been fully proved, disproved by science, though a fairly good case for it has been made on the basis of historical, geological and cultural evidences. The principal historical secondary source is Plato, who refers to Atlantis quite seriously in the *Critias* and *Timaeus* dialogues. One of the geological evidences often cited is the discovery made when a trans-Atlantic cable snapped and sank to a depth of ten thousand feet; when dragged to the surface the cable brought with it pieces of lava which under microscopic examination were shown to have been hardened on land areas above water. Among the cultural evidences perhaps the most

striking are, first, the universality of the flood story (it is found not only in the Bible but also in the legends and religions of almost all primitive peoples in the world); and second, the close similarity of language and architecture between Egypt and Central America at an age when no communication between the two continents is known to have existed. All considered, the total evidence is persuasive, though by no means conclusive."

This persuasive evidence, both ancient and contemporary, challenges modern science to prove it valid or spurious. A core sample from the ocean-bed revealing an artificial substance related to a buried civilization would be the greatest discovery of all time in the field of exploration. It would unleash a furious search for further evidence that recorded history is only the later chapters of the human story while the earlier chapters are submerged. If pieces of lava on a snapped cable was an accidental discovery of great significance, surely there would be immense promise from deliberate search. The nations today spare no time or money fetching from the bottom of the sea the exploded parts of their wrecked ships and planes. They employ underwater television and every other gadget and skill that science can provide; they do what would have been impossible before the second World War.

We have to discover from whence came the marvellous culture of Ancient Egypt, for mankind did not reach to that great height of works and learning without a long and tortuous journey covering periods of time, which, by comparison, would make the stretch of recorded history like a rather long week-end. During a million years or more, prior to what we know as history, man was somewhere on the face of the earth doing more than hunting for food and clothing and building crude shelters. He was evolving a brain that could respond to profound thought; building a

mind that could echo the sublime impulses of the Spirit; creating a language that could express these things; going through a slow evolutionary process that would make him so far removed from the savage that he could at last produce a Sappho, a Plato, a Shakespeare, a Mozart and an Einstein.

Whatever we may think of the theory of Reincarnation, it still has its fascinating and intriguing aspects. If it is a part of the process of human evolution then we are the people who once populated Atlantis, built its mighty cities, irrigated its warm, wide plains, conquered and colonized Asia and America over vast periods of time, and eventually were destroyed by volcanic fire and the intruding waters of the sea. Perhaps you were saved upon a ship or raft and carried the terrible news to east or west from which sprang the ancient legends of the Flood. For in the folklore of ancient civilizations, this story of flood and destruction are to be in a mysterious and dramatic place. In Peru, in fishing these throughout the valley of the Mississippi the legend hoped that peoples relate the frightful cataclysm toward the rising sun that drowned a mighty nation.

With this idea of Reincarnation what pictures we can conjure up of past lives. Were some of us the slaves that dug their great canals so wide and deep and long . . . that such a work could hardly have been wrought by the hand of man"? Or could some of us have been the artisans who richly adorned their palaces and temples with silver, ivory, orichalcum and gold? We might have been almost anything in Atlantis that we are today, for according to the ancient Egyptian priests they had their courts of law and halls of records, their foundries, looms and grist mills, their naval and military services, and a merchant marine that brought trade to all known quarters of the globe. Or, perhaps, some of us may have been the ill-fated people who lived on the Island of Poseidonis on that last and terrible day when the ground

heaved beneath their feet, and thunder in a deafening crescendo hammered upon their ears, and lightning lit the darkened skies to show their world being torn apart by leaping flames and walls of water. Perhaps we clung with despairing hope to floating debris, not like ship-wrecked mariners upon an open sea, but upon a sea choked with mud and carrying on its surface the sodden and fire-scarred remnants of a homeland that the day before had throbbed with life.

Now, thousands of years after the greatest disaster of all time, we are planning the invasion of outer space; thrusting man-made satellites into the heavens; penetrating the infinitely small with alarming results; prying somewhat blindly into the mysterious depths of the human mind and psyche to lessen profound ignorance, and on the threshold of the atomic age the wide horizons rapidly recede to reveal a universal, catastrophic scope and power. To extend the scene, to us the sad history a proper perspective, do not the buried Goal that sunken Atlantis lie beneath the waves awaiting discovery?

FRED MORGAN

PETITION

Give me a garden, Lord, where I can see
In every flower, in every tree
And blade of grass
That springs from Earth's warm bosom—Thee.

Give me a garden, Lord, where I may walk
In noontide hour; at eventide
Drinking in peace that perfumed rise
From such as these.

Give me a garden, Lord,
Where Thou and I may meet
In harmony and understanding sweet
Of Thee and Thy great Laws.

CHEERIE SUMPTON

"I MINGLE IN ACTION"

By D. JEFFREY WILLIAMS

EXTREMES meet, says an eighteenth-century English proverb. If one may say so, albeit with some diffidence, extremes or apparent extremes seem to meet in the *Bhagavad Gītā*. The *Gītā* begins with a statement by Shri Krishna (in reply to Arjuna's plea that it would be better to eat the beggar's crust than to slay his kinsmen, "these noble Gurus," arrayed against him on the field of battle) who are to be as sublime as it is lofty. Arjuna is told that he grieves for those who should not be grieved for in any case, that they live neither for the living nor for the dead; that the unreal has no being, the Real never ceases to be; that "these bodies" of the embodied One, who is eternal, unmanifest, unborn, unthinkable and indestructible, are but finite. Then comes the almost abrupt injunction to the anguished and downcast Arjuna to gird up his loins and fight! "Therefore fight, O Bhārata."

Arjuna sees his foes, among them Bhishma and Drona, as worthy of reverence: "Nor know I which for us be the better, that we conquer them or they conquer us. . ." Shri Krishna, on the other hand, apparently sees only "these bodies of the embodied One," which come and go: "The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent." The dweller in the body, on the contrary, is not born, nor does he die. "Unborn, perpetual, eternal and ancient, he is not slain when the body

fled the battle from fear ! Again, " many unseemly words will be spoken by thine enemies ".

There are many dharmas, of course, but they are all dharmas of the One in the first place, and afterwards the dharmas of individuals, so to speak. That seems to be driven home in the *Gītā*. There is also a very great deal in the *Gītā* about non-attachment, renunciation of the fruit of action, devotion, harmony in various senses, about yoga, Karma Yoga, the real and the unreal, liberation, and so on. There is not a great deal about the scriptures, and in the second discourse there is even the famous reference to the enlightened Brāhmana to whom the scriptures are as a tank to hold water in a place covered all over with water ! Dharma Yoga as a way of union with the Supreme is clearly underlined, and union with the Supreme, by what path, is the path on which the Supreme comes to us as the worker, the fighter, the devotee, the seeker after the goal, and the lover of mankind. The *Gītā* does not see these universally desirable virtues merely for their own sake, but all of them as stepping-stones to that infinite bliss of contact with the Eternal and the eventual merging of the self in the Self of all beings. Fearlessness comes first in a list of desirable qualities in the sixteenth chapter of the *Gītā*, the quality of qualities the warrior needs. It will lead him to the realization that in every event of life the One Doer is at work bringing His plan into fruition. That nothing matters but the bringing of that Divine Plan into realization—nothing except his own part in the helping of it in some way, however humble his own part may be at any time.

D. JEFFREY WILLIAMS

THE LAND I LOVE

The western winds of Ireland,
And warm mists from the main,
They make you dream of angels,
They make you love the rain.

The chill March blasts of England,
They make your heart stand still,
They bring with them the crocus,
And golden daffodil.

The sunshine of the Azure Coast,
And bays of haunting blue,
They bring the Greek's glad world again,
They banish fret and rue.

The lotus pools of India,
The banyan and the palm,
They hymn of space and cause and time,
All blended to a psalm.

Australia's gaunt and ring-barked trees,
And blustering southerlies,
They bring with them great brooding thoughts
Of possibilities.

All good and ill, all joy and woe,
Are petals of a flower;
The heart of it, ah ! who may see,
Its scent will come—what hour ?

C. JINARĀJADĀSA

REVIEWS

The Secret of Individuality (Reflected in a Hundred Historical Lives), by Richard Weiss, Ph.D.; Volumes 1 and 2 (Volume 3 to follow); Angus & Robertson, Sydney.

Overcoming difficulties that would have discouraged lesser men, Dr. Weiss has at last been able to give to the world the accumulated wisdom of thirty years of research. He first established his reputation as a fearless thinker and writer of intellectual integrity devoted to the pursuit of truth as the author of *Goal the Frontiers*. His latest work, it is the scholarly mind of a brilliantly perceptive writer.

This scholarship and perception are abundantly revealed in the biographies of a wide range of well-known people, mainly drawn from European civilization, from the early Greeks to the dictators of this century. The author investigates the fundamental lines of their characters and fates, the human story of suffering and cruelty, of search and spiritual blindness. Psychologists will find much fascinating material in these lives as Dr. Weiss deals fearlessly with the abnormal aspects of the subjects in his gallery of exceptional characters.

The argument of this monumental work is that there may be a third factor, hitherto unknown, to be added to heredity and environment when we consider the individuality of any human being. This factor he calls transundulation (a word he has coined). The author deals with this in relation to art and religion, but the mathematical argument for his thesis is the most outstanding and original contribution. To the scientifically thinking mathematician who is at the same time open to new discoveries, the formulae worked out by Dr. Weiss should be both fascinating and unique in modern thought. The lives of some hundred historical personages arranged in twenty-six groups have been investigated by this method.

The reviewer, who is not qualified to deal with this aspect, has been fortunate in being given the following summary of the mathematical discoveries.

"The interval between the birth- and death-dates, death- and birth-dates, birth-dates and birth-dates, death-dates and death-dates of certain historical figures assembled in series, when expressed in days and resolved into prime factors, show

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rhythmical regularities which, though they may be chance in any single case, cannot be chance in all the cases investigated in this work, the probability of chance sometimes being as small as one to millions. Scientifically, it can safely be assumed that if a series of phenomena in a great number of cases shows regularities more frequently than the probability of chance occurrence allows, some force is acting. Especially striking regularities are found in the Leonardo da Vinci-, Robert Browning-, Alexander the Great-, Napoleon-, Joan of Arc- and Euripides-series. The author strongly emphasizes that what is here discovered is the rhythmic vibration of a process, not of an entity, the 'I' being an illusion, a pseudo-entity."

The above paragraph can be taken as a close approximation of what the author sets out to prove in his mathematical argument. As one deeply moved by the ideas of Krishnamurti, he applies his trained mind to the formulation of a scientific background for them. Yet he in no way subserves his own intellect to that of another. His writing is the lifelong result of a ceaseless quest for the secret of individuality.

Whilst lacking the academic training for an understanding of the more technical chapters, the general reader will find much to engross him. The biographies of his gallery of people are themselves a gold-

mine of information that anyone with but a modicum of scholarship will cherish. It must provoke exciting thought, and the reader will find himself turning to the more abstruse sections with the realization that the author deserves to be recognized as one of the truly great thinkers of the day.

The ideas expressed "do not," as Dr. Weiss says, "cannot tell us what the wave of life is, but they certainly tell us what it is not. Whatever we may learn about the interrelation of aspects of life, Life itself remains beyond all human concepts. As it were, it answers only him who puts no question."

Angus & Robertson are to be congratulated on publishing these volumes and it is to be hoped their enterprise will be duly rewarded. Volume 3 should be available by the end of 1958. No library can afford to be without this *magnum opus*.

LESLIE HARDY

A Theory of Disease, by Arthur Guirdham, M.A., D.M., B.Sc. (Oxon.), D. P. M.; G. Allen & Unwin, 1957, price 21s. net.

It is not often that we come across a modern work on the metaphysics of medicine. And yet some enlightenment on our proneness to morbidity would seem to be requisite for any understanding of the factors contributing to the appearance of any

particular disease. In this book Dr. Guirdham puts forward the theory that while contagious fevers and terminal illnesses may be deemed to be the more natural forms of disease, "the psychomatic and neurotic forms of illness are the result of the excessive development of the cult of personality". He argues that however successful the employment of antibiotics and other new methods of treatment may be thought to be, "the total morbidity to which we are subject remains the same". From his point of view, even cancer is thought to be another form of personality disease, in which disturbance of the hormone balance plays a very great part. He also traces a relationship between the incidence of poliomyelitis and the cult of success so especially prevalent in such countries as the United States of America and Canada. His chapters on the variation in the disease pattern in different civilizations, and on the influence of social factors in determining the nature of disease, are a valuable contribution to an understanding of the more morbid elements in our modern world of push and grab.

Dr. Guirdham's hypothesis that "the fundamental common denominator of health and happiness is a diminished awareness of one's personality" has much to commend it, though some may think that he is unaware of the impor-

tance of certain dangerous trends in modern methods of research and treatment, or of the superstitious custom of flesh-eating as an impediment to true health. But the main thing is that he views health and the whole subject of disease as constituting primarily a spiritual problem. He sees that the weakness of health-cults is that those addicted to them too often look for a concrete reward of a positive aim, instead of realizing that the target of health is "a by-product of an attitude of submission". He expands this view in a chapter on religion and self-awareness, where he perceives that in Eastern faiths the devaluation of personality is infinitely more developed than in Christianity. As an instance of this, he mentions the doctrine of Reincarnation. It may be assumed that a good deal of Western opposition to this teaching is based, consciously or unconsciously, upon the fear of loss of the personality that we know now, with all its tremulous fears and hopes, in the totality of existences that are necessary to overcome the fever of transitory desires, and to discover our true selves and identity. In this connection, Dr. Guirdham has this to say about some phases of Eastern thought today:

"Certainly, if the East largely abandons its spiritual standards and aligns itself with the West in a common belief in the sanctity of

frigidaire, plumbing, and technical education, there may well be a time-lag before the Eastern nervous system is moulded to a pattern of autonomic disturbance which will facilitate the product of duodenal ulcers and coronary disease. Judging from the way in which, in the West, certain non-infectious diseases have changed dramatically in their incidence and nature in the last two or three decades, the East may not have long to wait."

From all this it would appear to the author that much treatment of disease is a re-education of the nervous system, just as health is largely a question of assimilating the truth of "the You which is Not You," defined by Dr. Guirdham as "a living Godhead within us". That is why he believes that "the Buddhist standpoint is so much more healthy than the humanistic and materialistic hybrid philosophy prevailing in Western civilization".

In fact, health and disease are two of the great dual principles, such as right and wrong, good and evil, liberty and despotism, pain and pleasure, for which, the Mahāchohan asserted in 1881, the civilized races were unable to find the right and logical explanations. It is part of the mission of Theosophy to challenge the assumption that civilization as we know it today has much to do with true progress. For (in the words of the Chohan K. H.):

"It is the *inner* man, the spirituality, the illumination of the physical brain by the light of the spiritual or divine intelligence that is the test." In the elucidation of these fundamental problems of the evolutionary process, with special reference to the philosophy of medicine, Dr. Guirdham's work is of great value, however much we may differ from some of his conclusions. It is really a commentary, in its special field of inquiry, on what H. P. B. called "that overmastering sense of personality" which so afflicts those who would seek to study the inner side of things, and which they carry over from a worldly outlook.

BASIL P. HOWELL

Lights on the Tantra, by M. P. Pandit; Ganesh & Co., Madras, pp. 71, price Rs. 3.00.

Very few things on this earth are wholly good, but some acquire an unwholesome odor and are not approached freely, though they are not intrinsically evil. In the words of Sri M. P. Pandit: "Few systems have been so much subject to misunderstanding and confusion of thought as the Indian *Tantra Shāstra*. . . . One is told that this is simply a cult for indulging in drink and sex without any of the moral or religious compunctions that inhibit the normal member of society." Twenty pages of the book are devoted to notes and quotations, fourteen pages

contain three review articles of Sri Pandit written some years ago on the subject of Tantras, and in the remaining thirty-seven pages the author has made a vigorous plea for a proper understanding of the *Tantra Shāstra* as a "way of life, a religion to society also, so that both the individual and the aggregate can join and help each other in their common effort which is to seek and release the harmony and joy of the Spirit in this terrestrial creation". This is not only self-realization in a limited way but co-operation with the Plan of God. The misunderstanding about this system seems to have arisen from the teaching that "*Bhukti*, the Bliss of the finite world, and *Mukti*, the Bliss of the transcendent Infinite, are in essence the same Ānanda of Brahman; to realize both and relate them overtly as well as in his own person is the aim of the Shākta-sādhaka."

The system traces its origin to the esoteric teaching and practice of the Vedic mystics, laying down a discipline to co-ordinate the emotional and mental parts of man with "the mould of the Spirit". Besides inner discipline, external practices are prescribed. The method of the *Tantra* is to reach the super-mind. Three fundamentals of the *Tantra* are the Guru, the Mantra, and the Devatā (Deity). Insistence is laid on a Guru, or Teacher, with capacity

to (1) give teachings suited to the development of the pupils, and (2) impart the power of his realization to the disciple. The mode of initiation in the *Tantra* is through mantra—word of power—imparted secretly in person. It is significant that the *Tantra Shāstra* "seeks to harness the knowledge of planes and Beings for the elevation of man and fulfilment of his purpose in life". This is sought to be done through communion with and aid of Gods and Goddesses.

Social and biological differences are no barriers to those who wish to practise the Tantras because "man (including woman) has all the principles of creation veiled in himself, his body holds the universe in essence and even the creative power of God is there latent in him".

Sri Pandit claims that "by and large it is the contribution of the Āgamas (*Tantra Shāstra* specially) that has played a substantial part in keeping the balance and having prevented the spiritual impulse of the country from running completely into the sands of illusion". Men approach Him on many paths, some taking quick strides, others going slow or getting lost in side-tracks. Sincerity and selflessness are basically needed from those who worship God in order to become Gods themselves.

S. G. VENKATARAMANAN

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1958

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

White Lotus Day

A meeting to commemorate White Lotus Day was held in Headquarters Hall, Adyar, on the 8th May, at 8.30 a.m. Following the Prayers of the Religions, Miss Emma Hunt, Recording Secretary, opened the meeting by referring to the significance of White Lotus Day, one of the three main festival days in the Theosophical year.

Readings were given from *The Bhagavad Gītā* and *The Light of Asia* by Mr. K. Sankara Menon and Miss Ann Kerr respectively, and short addresses were delivered by Mr. M. Subramaniam and Srimati Rukmini Devi.

Mr. M. Subramaniam spoke of the bond existing through the ages between H.P.B., Colonel Olcott and their Guru, and of her extensive travels throughout the world, including her visits to Tibet. H.P.B., he said, was the life and soul of the

Theosophical Society and had made a remarkable contribution to its literature. The greatest tribute we could pay to her was the re-dedication of ourselves to the work of the Society today.

In her address, Srimati Rukmini Devi said: "On a day like this our thoughts turn naturally to the great Sages, and especially to Madame Blavatsky who has revolutionized our lives by her coming into the world and by the teaching she gave. The Theosophical Society she founded was for the purpose of creating an instrument for re-emphasizing in the world the Eternal Truths of the Wisdom; but great truths cannot be re-emphasized by an organization, they can only be re-emphasized if through that teaching there is also direct knowledge and direct experience. Any teaching must have behind it that inspiration, that quality of conviction which makes the individual the real messenger.

"A true messengership is not only composed of knowledge but also of love. That is what we see in Madame Blavatsky. Messengership means the love of humanity. It is that which has produced Theosophy and the Theosophical Society. There has to be, through the teaching, constant touch with the higher worlds. Only then can we make the teaching of Madame Blavatsky a great reality in our lives. H. P. B. brought the inspiration of the Masters to the teaching, and the teaching and the inspiration to the Movement.

"There are the Society, the Teaching and the Teacher. It is the teacher that makes the teaching and therefore we have to remember that as we were inspired by the teacher so must we inspire and change the world. We must make the Theosophical Society great by our realization of the Masters, by making the teaching a living fact in our lives, by giving to the world all we have received, and by making our Theosophical movement richer, more beautiful and more wonderful because of the lives that we lead.

"I join with each one in our veneration, our reverence, our love for so great and beautiful an individual as Madame Blavatsky, and on this day of remembrance we shall not forget those who have followed her, who have lived in our Theosophical movement, whom we have

known in our lives and who have inspired the world because she inspired the world. Let us rededicate ourselves to become servants of the Masters and thus we shall become true followers of Madame Blavatsky, of the great sage who came into our midst."

Miss Emma Hunt read a letter received from the New Zealand Section sending fraternal greetings on White Lotus Day and, after closing the meeting, an offering of flowers was made before the Statues of the Founders.

Southern Africa

The Southern African Section celebrated its Golden Jubilee at its 50th Annual Convention held at Durban from 4th to 7th April. Eighty registered delegates and members were present. After the traditional reading of the Prayers of the Religions, the retiring National President, Mr. Mitford-Barborton, declared the Golden Jubilee Convention officially opened. Greetings were received from the International President, Mr. N. Sri Ram, from other Sections and from Lodges.

Mr. Mitford-Barborton, referring in his report to the early days of the Section, said that "the bonds of fellowship that were forged then have grown stronger through the years, and the shining Truth of the Ancient Wisdom which illuminated those who started the Theosophical

Society in South Africa, has shone with increasing strength throughout our land. . . . We now start a new half-century; we come together with many problems to solve, but so long as we keep in our hearts and minds the abiding realization of our fundamental unity and brotherhood, and our dedication to the service of humanity under the leadership of the Elder Brethren who have inspired our Society, there is every reason to face the future with confidence and a serene faith that Their wisdom will guide our work in the years to come."

A useful meeting for general discussion on proposals and resolutions received, concerning the work of the Section, was conducted by Mr. S. Stakesby-Lewis. Among the subjects discussed were the formation of groups for research, the training of public lecturers, annual Summer Schools, and the Objects of the Theosophical Society.

At a members' meeting four members gave addresses on the Convention keynote, "The Proper Study of Mankind is Man".

At the annual business meeting the following officers were elected: Mrs. Mary G. Patterson, National President; Mr. I. Mitford-Barborton, Vice-President; Miss Leonie de Wet, Secretary; Mr. Jacob Bischoff, Treasurer; Miss Jean Fraser, Registrar; Mr. Gordon Bond, Organizer of Service Group; Miss Mimi

Cillie, Publicity Officer; Members of Executive Committee: Mrs. Eleanor Stakesby-Lewis and Mrs. Violet Stainton.

The retiring President, Mr. Mitford-Barborton, in his report thanked Mrs. Mary Patterson for her offer to give full-time work for the Section. On her election as National President, Mrs. Patterson made a brief speech of appreciation for the confidence placed in her to lead the work of the Society in Southern Africa.

Other activities were a devotional meeting, a social gathering and an entertainment. The Convention Public Lecture was delivered by Mrs. Mary Patterson, who took for her subject, "The Science of Man".

At the final meeting of Convention on 7th April, the General Assembly passed a resolution to cable greetings and a pledge of loyalty to Mr. N. Sri Ram, International President, and proposed research work on the inter-relationship of Christianity and Theosophy. In her talk to members, Mrs. Mary Patterson expressed the necessity for faithfulness to the Society and to its administration at Adyar, and for maintaining a link with that Centre of our work in order to fulfil our Objects and demonstrate Brotherhood and the truths of our philosophy. Strict adherence to the principle of freedom of thought and expression as the foundation of our Society, she said, does not mean that our public

platforms should be open to speakers from other organizations; care needs to be exercised in the choice of lecturers who represent the Society before the public. The Society, she felt, has a very great destiny, and a duty to fulfil in Southern Africa, and this can only be accomplished by the whole-hearted co-operation of each and every member working together as an organism with each contributing to the welfare and growth of the Section. The emphasis on deeper study, Mrs. Patterson said, and investigation of Truth, promotion of a youth movement and research groups within the Section, expansion of the work of the National Library, and publication of new literature for free distribution, seem indicated as parts of the enlargement of the work. With appreciation to all who had made the Convention a happy, harmonious and successful one, and especial thanks to the Durban Lodge for its warm welcome, kind hospitality, entertainment and the many arrangements for the comfort of visiting members, the President closed the 50th Annual Golden Jubilee Convention of the Theosophical Society in Southern Africa.

Puerto Rico

Radio broadcasts on Theosophy are a special feature of the activities of the Theosophical Society in Puerto Rico. Talks go on the air

every Sunday morning, under the efficient management of Señor J. Gonzalez Quinones. The Section journal, *Heraldo Teosofico*, in addition to Puerto Rico, goes to Mexico and Central and South American Sections.

Señora Esperanza Hopgood, General Secretary, has sent the following interesting report of their Annual Convention, written by the Secretary, Señor Rafael V. Cintron:

"The 33rd Annual Convention of the Puerto Rican Section was held on Easter Sunday, 6th April, in our beautiful temple in San Juan. Delegates from a majority of the Lodges were present, and many a face showed up which we had not seen for quite some time, serving as a reminder that our philosophy of life is not easily forgotten.

"Enthusiasm and emotion were high when the morning session started at eleven sharp. An election committee informed those present that Mrs. Esperanza C. Hopgood had been re-elected General Secretary of the Section for a third term. Great applause and appreciation followed the announcement, since Mrs. Hopgood (whom we affectionately call Doña Esperanza) has amply proved her dedication to our great cause.

"Before starting the actual order of business, two of our brothers, Messrs. Tió and Cadilla, gave a piano and violin recital which enhanced the harmony so helpful in

all our gatherings. Señor A. J. Plard, a former General Secretary, made the welcome speech stressing the importance of these annual meetings as a source of inspiration to carry on the work started by the Masters. This is the more important, he said, in view of the present turmoil in all world-affairs. The welcome speech was answered by our old-timer, Señora Librada R. Ramos, poetess and orator, representing the Lodge from Arecibo. She urged the necessity of evoking and feeling the Divinity in our inner selves as a step forward in the actual realization of the Universal Brotherhood.

"Mrs. Hopgood then read a wireless message from our International President, Brother N. Sri Ram, greeting our Convention; the greeting was received with deep affection and appreciation, and a motion was carried to send Brother Sri Ram a cable in return.

"A short lecture followed, by the well-known Spanish Theosophist Dr. Alfonso (living now in Puerto Rico), under the title "The Sense of Life". His scholarly presentation of the highlights of Theosophy were most convincing; his views on faith versus reason, plus the constant changes inherent in each being which are affecting our present and future karma, should serve as a powerful stimulus to show us the way of self-knowledge, which is the very core of evolution.

"After the report of the General Secretary, which was read at noon, the Convention recessed, but not before a second musical selection was given. Following this, a vegetarian lunch was served to all present.

"The afternoon session opened at 1.30 p.m. with a piano duet by Mr. and Mrs. Tió. The financial report from the Treasurer was read and approved, after which we had reports from the Lodges.

"The following are some of the motions passed: to ask the brothers from the Island to avail themselves of the opportunity offered by the radio stations on all Sundays so as to carry our message to the public at large; to make occasional visits to the Lodges in the interior to help them in their work; and to give periodic contributions to the local Temple Fund, for the proper maintenance of our building.

"The General Secretary, after thanking all present for their co-operation, declared the Convention closed."

Finland

Miss Signe Rosvall, General Secretary for the Theosophical Society in Finland, sends an interesting report of their Annual Convention which took place at Helsinki during Easter. At the reception on Good Friday 150 members were present. Mr. Armas Siimes, who opened the proceedings, spoke on personality from a Theosophical viewpoint. Mr. van

Dissel, General Secretary for the Theosophical Society in Europe, who had come to attend the gathering, brought greetings from the International President, Mr. N. Sri Ram, whom he had met in London and then addressed the members about the centenary of the Theosophical Society in 1975.

At the official annual business meeting, Miss Signe Rosvall gave a survey of the work of the Theosophical Society in her own and in other National Sections, and spoke of the message of the New Mind with its ever-widening influence in the world. One afternoon was given to a discussion on "What Is Our Duty as Theosophists?"

Other activities of the Convention included a public matinée with musical items and a lecture by Mr. J. E. van Dissel on the subject "Pioneer-ship in a World of Contrasts".

At the closing meeting two lectures were given: one by Mr. Yrjö Kallinen on "Theosophical Influence in Modern Thinking," and the other on "Everyday Work in the Light of Psychology" by Mrs. Martta Nikula.

Workers' Training Camp

A Theosophical Workers' Training Camp was held at Adyar from 1st to 21st May 1958. The object of the Camp is to help members to present the fundamental principles of Theosophy to inquirers in a logi-

cal and acceptable way. Student workers came to attend the Camp from seven of the Theosophical Federations in India.

Miss Emma Hunt, Recording Secretary, in opening the Camp, spoke of the importance of training workers for the carrying out of the great purposes for which the Theosophical Society was founded, and of the need of an ever-deepening vision of its true work.

Dr. C. R. Kamath, who originated the training-camp idea and made it possible by an endowment, acted as Convener, and with the able assistance of Mr. S. G. Venkataramanan and Professor R. Srinivasan led the study and discussion classes and gave lectures to the students.

In addition to the regular studies, which were based on *First Principles of Theosophy* and *A Textbook of Theosophy*, several members resident at Adyar gave addresses under the heading, "Tributes to Our Great Founders and Leaders".

The students themselves contributed enthusiastically throughout the session by questions, short lectures and by the recitation of Sanskrit verses from various Hindu scriptures to illustrate different points of Theosophical teaching.

At the close of the Camp the students expressed themselves as having received a fresh impetus to study and to live the Theosophical life more fully and sincerely.

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.

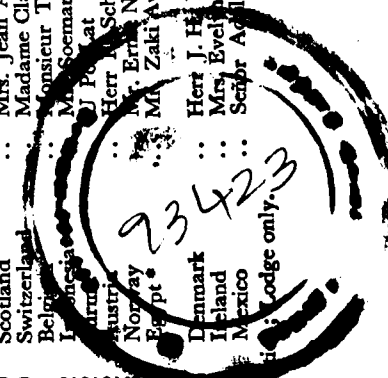
Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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	Dr. L. J. Bendit	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>Theosofisk Tidskrift.</i>
1896	New Zealand	Miss Clarice E. Gregory	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 Filipponio	Via della Brianza 8, 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 Teosofica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Claire Wysz	Bruderholzstrasse 88, Basle	<i>Clarité.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité.</i>
1912	Indonesia	M. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	India	..	No. 102, 49th Street, Rangoon	..
1912	..	..	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1912	..	..	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
1913	Norway	..	(President, "Hikmet El Kadima" Lodge),	..
1913	Egypt	..	18 Emad El Din Street, Cairo	..
1913	Denmark	Hert J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1913	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1913	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>

* No Section: Lodge only.

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1937	Colombia	..	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	..	<i>Revista Teosofica, Bogotá.</i>
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* Presidential Agency.

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