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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

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Vol. 79, No. 10

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.

JULY 1958

Vol. 79, No. 10

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

ALL of us realize only too well that we are in the midst of a crisis of an unprecedented nature. Obviously there is nothing that most of us can do about it. **Our Situation** In this crisis, and amidst the conditions in which it has developed, we have our local, national and also personal and daily problems. A situation is a problem to us only in so far as we consciously suffer from it. Thus all problems with which we are really concerned become in some way personal problems. Is there a way of freeing ourselves from them, not in the sense of running away, which in most cases is impossible or futile, but in the sense of being able to face them without becoming unbalanced by them or unduly suffering from their pressure? Being in the situation in which we are, dealing with it as best we can, can we yet be inwardly free of it?

Letting alone the larger conditions, by which we are affected along with innumerable other people, each of us has his particular situation, his lot in life, which Karma has

ordained and for the most part cannot be altered. We have our duty in relation to it, and of course, on any issue which arises, with which we are concerned, we have to take that line which is in our view morally and spiritually right. Our action and our attitude have to be such as will tell as a factor towards the highest good of all, which is after all the test of rightness.

We may have the right attitude on some of the broad national, social or international issues; yet our voice or vote, also our influence, is but one of many and does not go far. We have for the time being to stay with the conditions as they are, and the same is often the case in our narrower domestic or personal sphere; we can do a little perhaps to improve or alter conditions, but not very much.

In this situation what is most needed is an inner freedom which will enable us to take the situation as it is, do the best we can with it, which may not go far, and yet be happy or content in a measure. Even to know what to do in particular circumstances, one requires an unwarped understanding, that is, an understanding which is objective with regard to the facts before it. So what is essential is an inner subjective freedom with which one can be content, whatever the outer conditions.

It is in the nature of things that what is within should manifest itself in some manner without, and eventually, to a greater or lesser extent it brings the outer condition into conformity with it. The extent of this depends on how strong and vital is the force within or the inner will. In the long run that which is within must prevail over that which is without. If there is freedom within, in the hearts of people, there will inevitably be freedom without, that is, in their external conditions.

* * * *

The modern world is a world in which there is freedom for very many things, but all these things pertain to the external aspect of life. We do not think much of a possible freedom within ourselves. The conditions in which we live are all calculated to keep the individual continually occupied with things he has to do, achieve or enjoy. This superficial objectiveness, in which there is little time and no break to consider what is happening to us, develops an unconscious subjectivity which takes charge of the situation.

Even when life is simple, it is possible for us to get our inner threads criss-cross. But now the threads are numerous and they are the threads of our attachments, pleasure-seekings and ambitions. Modern life, especially where it most shows the special features of its development, is characterized by a sense of frustration in very many people. This frustration arises from the fact that the mind, which is stimulated in so many ways and abnormally stimulates the other aspects of one's down-to-the-earth nature, does not find for its activities a quietly self-contained creative outlet.

In the old days, at least in the East, the influence of the teachings in which people put their faith was in the direction of one's duty, of a certain moral responsibility arising out of practically every important relationship in life. The relationship, whether pre-existing or contracted, could not be discarded but had to be worked out to serve a spiritual end. Perhaps the acceptance was carried too far and used to the detriment of individual free will. But in the spirit of acceptance of one's situation, when it cannot be altered without injury to others, there is much virtue. Because it is not then the mind which accepts but something deeper, the pure consciousness. Such acceptance is really an understanding, not an acceptance of anything evil. This pure consciousness neither accepts, in

the sense of falling for something or resigning its responsibility, nor rejects, in the sense of refusing to consider.

* * * *

If we regard the goal of human evolution as Liberation, a state from which arise manifold spiritual effects, the liberation is first from our own psychological involution and then only from the net-work of Karma as it is ordinarily understood. Karma being the law of continuity, there is not only continuity in the relation of the individual to his earthly environment, but also the continuity of his own psychological processes under the stimulus of the environment. The relationship is in reality sustained by this stimulus, and it is up to the individual to continue the relationship or not. When he is cool to the impact, inwardly unaffected, in a real sense taking it easy, the belt that kept the two wheels—himself and the environment—moving in relation to each other, a belt that is really a stream of forces, ceases to act, and the individual is no longer interlocked with external conditions as he was. When he is no longer so interlocked, he ceases to be a wheel that can be turned from outside; he is then not a wheel at all, moving round and round; he is above Karma and is a different being; he acts with a different energy and intelligence.

* * * *

The comparison of a man to a wheel or any other mechanical thing that may be thought of does not hold good altogether, for it does not represent the whole truth. He is not a thing of matter, although his evolution is through the limitations of material conditions. There is life and the continuity of life. What is most striking in Nature is the continuity of life, through seed, tree and seed again. We see this in man also. He brings over the fruitage of his past, the psychic seeds from the

**Man Not a Thing
of Matter**

tree of his last life, and they shoot up again if there is at all a favorable soil. There is in the manner of his progress the same type of continuity that belongs to life in Nature. As the tree renews itself, so the psychic entity, which he is, renews its activities under conditions adapted to the expression of its nature.

This means for him a renewal, a fresh start, with the unconscious spiritual purity and freedom of a child, freedom from all that later conditioning which unfortunately takes place. The child could keep his purity and freedom, as he grows up, if at that stage he had an intelligence which could be aware of what takes place when he makes his contacts with the things of earth again, when he experiences the sensations for which in his innocence and unawareness he inevitably falls. If only we could grow up innocent and aware, so sensitively aware as to keep ourselves free from the slightest touch of anything that binds and adheres, life would flow differently.

Presumably, since human perfection means freedom, before that goal is reached there has to be an awareness of whatever touches the consciousness which causes it to become involved in the sensation or gratification of that touch. But taking ourselves as we are, the awareness of existing complications within oneself produces a condition of objectivity with regard to them, which is a release. To be objective with regard to anything is not to bring into existence that condition in which we are mechanically twisted by it, by reactions which are subjective and unrecognized. In so far as there are such reactions, there is not full objectivity. But to see one's mental and emotional condition with objectivity is really to put oneself outside it; which means withdrawing from it or putting it away. It is really this detachment, which first requires that we become aware of the situation, which gives rise to a feeling of freedom—becoming aware without exciting

or depressing ourselves, without any reaction centred in oneself.

* * * *

Detachment, freedom and purity are all words which seem interchangeable. They also sound negative. But in reality they have a great positive significance. The detachment is not a cold indifferent detachment, which would be a condition of hardness and isolation, in which there can be no freedom of movement but only a sense of increasing attenuation and loneliness. But a detachment which has a spiritual value is a condition in which there is no seeking of gratification of any sort, and therefore a relationship based on giving our best, what is deepest in ourselves. As we touch that deepest, it gives rise to a feeling of a pure subjective unity with the other person.

It is wonderful that man is so constituted that a beautiful objectivity with regard to all things which is openness, freedom, absence of self-involution—becomes united with a beautiful subjectivity, which is unity and that rich understanding, not an understanding in a merely prosaic sense, which flowers out of it. It is a realization of the unity of oneself with others in our spiritual nature which makes the riches of all other hearts one's own.

We are here in order that what is eternal—and that is endless truth and beauty—may be brought into the world of time, and we begin to do this, in however small a measure, as we realize our essential freedom from all that binds and adheres to us. In a time of uncertainty and danger, the Theosophist can be comparatively serene, because he knows that this is only one shore of existence and there is another; and each one of us, in his inward range and being, extends from the one to the other and is part of an ocean of Being which is eternal, yet also in time.

* * * *

I deeply regret to record the passing on of Professor J. E. van der Stok on May 23rd in Huizen, N. H., where he had been living since his retirement from the Wageningen University. I saw him last year at Huizen, and though he was frail and thin, he was full of energy and fire as usual. He was one of those who were closely associated with Brother C. W. Leadbeater and very much trusted by him. Professor van der Stok was a man of deep knowledge on occult matters and had a spirit of dedication to the Masters and Their work which was absolutely whole-hearted. He was a strong pillar of the work in Europe and much loved by all who knew him. They will all miss him very much.

N. SRI RAM

The technological revolution liberates man from his servitude to Nature. It affords an immense opportunity for world-betterment. It has also the dreadful possibility of man's self-destruction.

The destructive potentialities of increased scientific power and technological skill can be neutralized only by the development of a world community. If human life is to be bearable, such a community must come into existence. This requires a change in human nature, a great wave of generosity. The world cannot be better than the individuals who compose it. Changes of government or economic systems do not help us to raise the quality of human beings. We must get rid of our self-centredness and develop world-loyalty. We have to turn to the discipline of religion for effecting changes in human nature, for saving us from the egotism, individual and collective, of which we are the victims.

S. RADHAKRISHNAN
in Foreword to *A Saint's Call to Mankind*

THE RELIGIONS IN THE NUCLEAR AGE¹

By T. H. REDFERN

ONE of the names that is being given to the new age at the beginning of which we are now living is the Nuclear Age. It is also being called the Atomic Age, the Electronic Age, the Thermionic Age, the Chemical Age, the Plastics Age, the International Age and the Age of Space Travel. Astrologers call it the Aquarian Age.

Astounding changes are taking place in our understanding of the world and the cosmos in which we live. New discoveries are tumbling upon us faster than most of us can assimilate their significance.

It is indeed the world *in* which we live, not *on* which we live. We know now that the earth that seems solid is not. The atmosphere and the lithosphere, the rock crust, are equally made up of myriads of energy-centres in different combinations and degrees of compactness. We are living *in* the planet as certainly as the fishes in the sea or the moles in the earth, and the enveloping blanket of the atmosphere protects us and permits us to live. The sun of our system is the great central energy-centre from which directly and indirectly we draw our life, yet those very energies that sustain us would slay us if they were not filtered by the atmosphere, as surely as the worm

¹ A paper read to the Peace Lodge of the Theosophical Society in England, May 8th, 1958.

dies that gets stranded on the footpath or the fish on the shore. We are part of a vast interdependent community of living creatures within the sphere of the earth, and the earth is within the far vaster interplay of forces of the solar system and the cosmos. Indeed, it is now being suggested that the earth we live in, and feed on, is within the outer magnetic envelope of the sun, and that we may be conditioned in more ways than we recognize by forces of the larger cosmos that affect our solar system as it races and tunnels through the varyingly diffuse matter-energies of space—indeed, these may vary in character and quality as well as diffuseness, and the diversities may affect our lives.

So far as we know, we men and women are the only beings living in this planet, in organized bodies of the degree of density we call physical, who can attempt to understand how this tremendous coherence works. The more we learn about it the more awesome it appears, and the more fitting does a humble reverence become, and a guarded diffidence in tinkering with the way things naturally work. Unfortunately, curiosity is causing us to poison the soil, to foul the sea, and to contaminate the atmosphere with substances that are harmful to our own bodies and to those of other creatures too. By our ways of living we are making our bodies malfunction to an alarming degree, and in our efforts to correct these disorders we are injecting into them, and swallowing, huge quantities of dubious concoctions and minute living creatures, the full effect of which is largely speculative as yet; and it is being made increasingly difficult to nourish our bodies with good foods in the natural condition.

In the processes of curiosity about how our bodies work, a very great deal is being learnt, and to get this knowledge we are not hesitating to mutilate other creatures, to cause them pain—sometimes intense pain—and to give them diseases before we kill them. Some of us who think that cruelty is

too high a price to pay for information deplore this and oppose it, but we cannot immediately stop it; we may minimize and ameliorate it according to the measure of the pressures we bring to bear.

We are learning more and more about how wonderfully our bodies are made; how delicately their functioning is balanced; about the chemical elements of which they are composed; the cells formed of atoms and molecules, and their varying types and functions and combinations; the minute bacteriological lives in our blood and lymph, and the still smaller viruses that invade the cells. Some of these lay us low in illness when our vitality is low; and then we get colds, influenza, fevers and infections generally.

Much is known now about how the atoms that make up our bodies are being constantly replaced as we breathe and drink and eat and sweat and urinate and evacuate and radiate, and grow skin and hair that is shed. In twelve months nearly every atom in the body has been replaced, yet the pattern remains normally the same. Our features are still recognizable. Our characteristic odor is much the same, our distinctive mannerisms persist. The stuff of which we are made has almost completely changed, yet the shape and the behavior-ways remain, and the continuity of our consciousness is uninterrupted. How is this? Can any thinker escape the conclusion that the "I" does not arise from the substances of the body, but that these are taking functional relationships according to some compelling and ordering power? Some physiologists hold that the lives and atoms are ordered by an electric field. What then forms this stabilizing field?

This ordering power in the physical bodies, in which consciousness as we know it functions, goes through a regular cycle in the millions of millions of recurrences of the process, except where fatal accident or sickness cuts it short, and is paralleled in all the species of living things—plants, trees,

insects, fishes, birds, animals. The ordering energy burgeons forth in the fertile seed. The small-scale creature emerges. It grows in size, with a remarkable self-repairing ability. With a new surge of energy it becomes potent to procreate new bodies of its kind. Prolifically or restrictedly it does this, with varying degrees of temporary responsibility in some of the different species for feeding, guarding and teaching its young progeny. The procreative power passes. The energy declines. The self-repairing process becomes slower. Vigor declines, and ends in death; and the multifarious lives and matter-energies dissipate, for the cohering and co-ordinating power has gone. Where has it gone? Where did it come from?

We are assembled here in bodies that are at various stages of this cyclic process. We are going through it now. We? A collection of I's. I? What am I? Who am I? There is a story I particularly like about a man prominent in public life who had had rather too much intoxicating drink, and was feeling increasingly slighted as he unsuccessfully tried to attract the attention of the waiter in the dining-room of his London club. The waiter was new to the job and having some preliminary difficulty in coping in unfamiliar surroundings. In due sequence he reached the impatient man, who self-importantly and reproachingly asked: "My good man, have you the slightest idea who I am?" and the new waiter replied: "No, sir, but if you will wait right there I'll find out for you." In a way that sums up the radical human problem. We fling our self-importance around without knowing who we are. How does this continuity of awareness that I experience in the life of this body come about, how does it arise, what is its basis? How is it related to the matter-energies, the living cells, and collaborating and contending minute entities that function in it? How is it related to the ordering power that binds all these together in co-ordinated unity? I do not work this body. I do not consciously operate

the pump that sends the blood constantly circulating, nor the internal chemical factory that cracks the fuel it takes in, nor the electrical system that marvellously contracts the muscles to produce co-ordinated action, nor the transmission of messages along the nerves, nor the brain mechanisms of memory, recognition and calculation. I am like the motorist who slips in his gears and steers, not the mechanic who services. Only when something misfunctions do I become conscious of the main workings. Who is the mechanic that keeps this body in order? What is my relationship with him? True, he needs some help from me, and I can make his work light or difficult. I may exercise the body reasonably in work and play, or I may strain it by tension and excess. I may drain it of vitality by bitterness, grievance, fear, greed, anger or passion. I have to do the stoking, and I can clog the works or disarrange them with wrong fuel. I have to take the body along to the lavatory now and then so that it can part with the refuse it cannot use, and I have to let go of it for a few hours at night to let the repair work go on. There is undoubtedly a relationship between me and the fellow who keeps this living meat working. The fellow? The ordering power is certainly there. Is it intelligent? Is it conscious? I get symbolic messages from it sometimes in my dreams.

What happens when I let go of consciousness in the body and let it sleep? Normal waking coherence fades into haziness and then I lose consciousness of the body. Have I left the body? If so, I—the consciousness—am separate from the body. There is much convincing evidence that this is so, and all my experience is consistent with this idea. Accept it tentatively if not proven for you, and this follows. Consciousness as we experience it when awake in the physical organism is the product of the interaction between sense impressions transmitted through the brain, and the co-ordinative capacity of an independent organ of consciousness that comes into living

relatedness with the body daily. So long as the body lives there is a tie between them—a cable-tow one might say. And when the body dies, what then? The mechanic who has kept it running, despite the ways in which I may have abused it, has thrown in his hand, and it is going to pieces. I shall no longer be able to use this vehicle to learn and act through, but as I continued during sleep, so I shall continue then, but without a physical body to come back to next morning.

In what state of consciousness shall I then continue and how will it change? There have been many seers who claim to have had naturally, or brought about by training, such sensitivity of the brain cells and centres that they have been able to impress on them recollections of conditions in which consciousness exists apart from the body. I have not that faculty, but I have had intimations consistent with the broad consensus of the reports, for there is broad agreement, with conflict in detail consistent with faculties not yet fully developed. In the Theosophical Society we should study these things with discriminative interest, not with credulous acceptance.

Some important questions follow from acceptance of these evidences. If consciousness continues apart from the physical body, intermittently during its life, and without daily return to take part in physical affairs after death, what is the nature of this realm that is not physical, that many scientists who specialize in the workings of physical nature do not recognize? Let us try to think clearly about it. What are we aware of in consciousness beyond the bodily sensations of sight, sound, touch, taste, smell, and pleasures and pains of bodily functioning? We have emotional feelings and sentiments, passions, imaginings, mental capacities for putting thoughts and objects in ordered relationships, ecstatic responses to moments of great beauty, affections, philosophical and abstract ideas, and if we have genuinely meditated, or prayed

with true dedication, we are aware of powers beyond the mind. These are facts of experience every bit as real and valid as the data of physical science, even though in their fullness they cannot be subjected to laboratory investigation and measurement. A Brahms, Beethoven or César Franck sonata, a Haydn or Mozart quartet, a Bach chorale, a Schubert or Sibelius symphony, an aria by Puccini or Verdi, or an inspired music drama by Wagner, these speak of realities that make the mundane facts of physical science seem arid futilities by comparison. These musical beauties are of course communicated to us by physical instrumentation and vocalization that can be described in scientific and mathematical terms, and they are transmitted to consciousness by the receiving senses of our bodies; but how much greater is the import of the finest music than any description of the means of experiencing it can communicate!

Consider these different orders of consciousness. Suppose you are in a temper and anger surges up in red rage. Will anyone who has experienced it deny that it is an intensely energetic state? Clairvoyants say that they see such energy-surges, with an organ of vision other than the two physical eyes, and it does indeed appear as a vivid red. Now what is the nature of this energy? We know that there are physical effects, such as the discharge of the hormone adrenalin into the blood stream and the acceleration of the heart's action, but is this the whole of the energy-experience, or is it a concomitant at the level of physical atoms and molecules of forces acting at a subtler level, equivalent to what religious people in the West describe as the Soul, and those in the East by comparable terms in their own languages?

Consider the grip of passion in the procreative impulses. Will anyone deny either the energy-surges, or the physical effects of the discharge into the blood of other hormones on the heart, the breathing, the nerves and the muscles? Are

these sufficient to account for what we experience, or again are they physical concomitants of energies that operate superphysically?

Scientists who are sceptical about superphysics deny the need to postulate a world of soul-energies as well as the physical, but their doubts do not disprove, and they are at a disadvantage because their hypotheses ignore and fail to account for well-attested facts in the field of psychic research. The hypothesis that accounts for the greater area of evidence is always to be preferred, so we are rationally entitled to propound a realm of energies of a different order from those we call physical, and to name them superphysical for distinction. As C. G. Jung once put it: "The materialistic hypothesis is too daring altogether: it goes beyond the available data. . . . It would be quite ridiculous to regard psychic reality as a secondary product or epiphenomenon, when we have good reasons for regarding it, hypothetically at least, as a factor *sui generis*. . . ." He was writing of psychological forces, of course, not of psychic research.

Before we proceed to discriminate and differentiate between varieties of superphysical experience, let us note a major thought-change in the Nuclear Age that may well be determinative in the survival of the fittest among the religions, and the sects in them, for religions are subject to evolutionary laws. They are attempts to produce a coherent explanation of life's significances and hopes that accounts for, justifies and supports the orderly values that currently arise in human consciousness. Therefore they must necessarily come to match the current knowledge and understanding to survive. If they cling to exploded errors they decline. They do not suddenly vanish. There is a slow fading, because of reluctance to abandon the familiar ideas imparted to us in a formative stage of life, or which we have endorsed with pride in our supposed perspicacity. Our pride may then make us reluctant to admit that we

were wrong, or determined to be conspicuously different. There are still a very few people who believe that the earth is flat, and some who hold that the universe was created in 4004 B.C., but they are generally smiled on tolerantly as rather odd and deluded fanatics. Adaptation to newly discovered truth is the price that a religion has to pay for effective continuance. The conflict that developed between science and religion in the nineteenth century was grounded, in part, on the impossibility of justifying the soul on the basis of available knowledge of what was thought to be solid matter. Life after death appeared to be illusory because no place could be found for it in the material scheme. Science in its adaptation to truth has had to accept the dissolution of its ideas of matter into ordered energies. The religions now have to recognize that the soul-realms are also energetic in character and likely to become increasingly subject to scientific investigation. The dichotomy between religion and science has gone, because the physical and superphysical meet in the common characteristic of ordered energy. The word "supernatural" in its connotation of something beyond and other than the natural has been superseded in an enlargement of the natural to embrace non-physical energies; but rigidified minds in both scientific and religious camps have not yet realized it.

This does not mean that such a book on religion as Freud's *The Future of an Illusion* is divested of all truth. Our constructs of imaginative coherence to account for life are bound to be inadequate and subject to future correction, and hence in a measure illusory; but this is true of scientific constructs as well as religious. Indeed these have gone through such transformations within the lifetimes of still-living men that no rational man can take any scientific hypothesis as any more than tentative, not in the sense that it will have to be totally discarded, but that things known but still unexplained, and facts yet undiscovered, will lead to transforming

modifications in our understanding. The religious hypotheses must be equally adaptable and subject to revision if they are to survive. As some Western philosophers have already discerned, the great surviving Far-Eastern religions, Hinduism and Buddhism, should have no difficulty in accommodating the idea of a non-material energetic universe. Indeed they might well say: "We told you so," for it accords with their basic ideas. It is Middle-Eastern Islam and Western Christianity that are called on to adjust their thinking.

T. H. REDFERN

(To be concluded)

SILENCE

Silence is not emptiness:—
'tis the deep current of the sea
noiselessly yet irresistibly travelling to its goal.

Silence is not absence:—
'tis the Presence of Being;
the paradigm of all sounds;
the place of all creation.

Silence is not death:—
'tis life at the source of its great rivers
welling up soundlessly, yet with that urge
that brings to life the mightiest things
enfolding us with joy too deep for words.

Silence is the cessation of struggle;
the absence of fear;
the emptying of desire;
the sinking of the soul into that which is Peace;
and out of that silent Peace comes true creation.

Silence is not loneliness:—
'tis the deep companionship of everything,
enfolding us with joy too deep for words.

HAROLD TYRWHITT

UNUSUAL HEALING METHODS

[The Medical Research Group of the Theosophical Research Centre, London, is about to publish a sequel to their former study, *Some Unrecognized Factors in Medicine*. This will be entitled *The Mystery of Healing*. The following article consists of extracts from that book which it is hoped will be issued in the autumn.]

The Laying on of Hands and Vital Magnetic Treatment

MANY methods of treatment are covered by the term "the laying on of hands," but all involve the transference of vital and possibly spiritual energies by and through the practitioner to the patient by means of the hands, the breath, or his mere presence. This transfer may sometimes take place without the practitioner being aware of what he is doing; this is the case with many doctors whose presence seems to convey healing power. It is by no means always a phenomenon to be explained on psychological grounds, for it frequently involves a considerable channelling of physical vitality through the doctor to the patient, although neither is clearly conscious of what is happening. Sometimes such transfers occur merely because one person has an excess of vital energy which he distributes automatically without conscious direction or design.

In deliberate healing of this type various sources of energy may be drawn upon. The healer may use the forces of his own personality, adding to them perhaps by auto-suggestion and thereby canalizing the latent but readily available vitality of the atmosphere. One type of healer draws upon the vitality of persons who may be near, thus merely

acting as a means of conveying the vitality of a group to his patient. Another type will have contacts with healing angels or devas who readily co-operate in such work but of whom the healer may be entirely unaware. Any strongly magnetic healer in all probability has attendants in the unseen worlds, who are more likely to be devic than human. Many healers who regard themselves as being guided by important persons "on the other side" may really be using their own semi-conscious and intuitive diagnostic faculties reinforced by help from a strong thought-form and its ensouling devic entity.

In all cases where the healer does not become depleted he is acting as a channel for natural vital energy, drawn from one source or another. For certain temperaments it is easier to draw upon the almost unlimited supply of such vitality if the healer envisages this as emanating from a source outside himself, and as being given "through" him, directed by some kind of unseen guide. A healer of another type will prefer to put himself consciously under the direction of his own highest consciousness, and specialize the needed vital force by means of deep breathing and by opening himself deliberately to the healing currents at various levels. Whether consciously or unconsciously, he will draw upon the level that is appropriate to the case or which he is accustomed to use.

This leads to a consideration of the very different types of healers who employ some form of "the laying on of hands". There are those of a vigorous physical type, often extremely successful with cases of congestion or inertia, who draw upon the uprising earth forces, mixed with psychic energy of a rather strong, heavy quality, often perfectly clean and pure, but of a slower vibratory rate than others. They may be sincere, dedicated people, but they are using, nevertheless, vital energies connected with the ordinary growth processes in Nature, and while their treatment is beneficial to some people, it is not suitable for all types of patients.

Others draw from subtler vital levels, those associated specifically with human thought and feeling. The energy derived from these is not necessarily to be considered as more spiritual either in source or in effect; all Nature is a manifestation of the Divine Life. But the treatment has a somewhat gentler quality and hence may be more or less useful according to the type of case. The distinction may be said to be one of wave-length, like the difference between treatments with infra-red and ultra-violet radiations.

Yet other healers claim that they rely purely upon "spiritual" sources of energy, and use nothing so earthly as human vitality or magnetism. But in all cases where the physical vital energy of the patient is directly enhanced, there must be some flow of force at the physical level between healer and subject, and in many treatments termed spiritual or mental, a transfer of such physical vitality does certainly take place. It is also true that healers working effectively at the mental and spiritual levels likewise induce an increased flow of physical vitality in the patient. In these cases the physical improvement takes place as a secondary result incidental to some interior readjustment. The real trouble has been adequately dealt with at its own level, and release from interior maladjustment or conflict induces a freer flow of energy in the physical body.

Not unnaturally, an alteration in the psyche by such interior methods is more likely to bring about a real and lasting "cure," that is, a deeper readjustment to life, than treatments aimed at physical health alone, and therefore given only at the physical level. Many of those engaged in giving treatments for improving physical vitality recognize this and try to work at the various higher levels concurrently.

The term "vital magnetic healing" is employed to describe the conscious use of vital energy, drawn from almost any source, which is conveyed to the patient largely through the

healer's hands. Ever since the time of Mesmer, who was not such a charlatan as he is often painted, many practitioners in the West have used this method to relieve local congestion, to increase the flow of nervous energy, and to relax and revivify patients suffering from shock or exhaustion. The practice is rarely intelligently understood, and in the hands of the ignorant may savor of superstitious "magic"; claims are frequently made for it which far exceed its real value.

It has, however, a well-developed technique, the right and left hands acting as poles for the discharge of vitality, and certain "passes" being used for the direction of this energy to relieve congestion or to feed depleted areas, etc.

Although many who use it would not agree, vital magnetic healing is essentially a physical treatment affecting the body somewhat as do massage and other stimulating treatments that come under the head of physiotherapy. If the one who gives massage happens also to be a healer of the vital magnetic type—and many masseurs are—a considerable flow of subtle healing energy is likely to be transferred to the patient during the treatment. A masseur who understands this aspect of his work is often singularly successful with special types of nervous disorder, and, even when the vital stimulation or soothing is performed unconsciously, a masseur who possesses this faculty stands out from others as having "unusually good hands for such work".

In common with all other purely physical treatments, the effect of magnetic healing may easily be nullified by a psychological regression, and since its action is more subtle than that of dense physical medicaments, the results it produces have even less power than the latter to resist the effects of psychological changes in the patient.

It should be understood that magnetic healing does not act directly on the tissues of the nervous system, but induces

changes in the dense physical body by altering the flow of vitality at the subtle etheric levels. Hence arises its particular value in the treatment of shock; for post-operative conditions, including delayed anaesthetic poisoning; in convalescence from all diseases; and as an important aid in the readjustment of physiological dysfunction.

On the other hand, it is definitely unsuitable in the treatment of hysterics, and is readily misappropriated by patients who demand a great deal of attention. It is obviously useless for those who are looking for a quick, cheap cure, involving no effort on their part. Headache, neuralgia, various forms of cramp, often yield readily *in suitable cases*; but where these symptoms are simply the outcome of some deep-seated trouble, such as organic disease, they will reappear quickly after magnetic treatment, and other methods must be used to bring about a permanent cure.

Some misunderstanding in regard to all methods involving "the laying on of hands" arises in part because they are so often associated with religious practices, orthodox or unorthodox. Such association with religious dogmatism, and the unwillingness on the part of some practitioners to submit results to impartial investigation, should not blind students to the empirical evidence that vital energy can be, and often is, transmitted from one person to another and, in suitable cases, with great benefit. Healers who use a conscious technique, such as is here termed "vital magnetic healing," would wish for further investigations and a wider use of the possibilities of such treatment as a substitute for tranquillizing and stimulating drugs. It is indeed a well-established fact that, whether the treatment is given by a healer full of dense earthly vitality, or sustained and infused by the subtlest of spiritual forces working down to the physical level from within, the essential facts are the same in such treatments—a transference of vital force takes place through the healer to the patient

whereby the physical body of the patient may benefit very considerably.

Mental and Absent Treatments

Mental and absent treatments depend upon telepathic rapport; hence it is essential that the minds of healer and patient should be to some degree in harmony. Once it is recognized that the mental world, although much more subtle than the physical, appears to have certain characteristics similar to physical matter, with its own vibratory rates, its own vital energies as well as mental forms or structures, the comprehension of mental healing on its technical side will be much simplified.

The analogy of sound-resonance suggests itself. When a singer sings a certain note, nearby objects capable of vibrating at the same frequency will tend to oscillate in sympathy and thus sound the same note. In the case of inert objects the response soon stops when the singer ceases to sound that particular note; but in the case of living beings the effect may linger for a considerable time in the mind of the hearer, and if the effect has been the release of healing vitality, this can then be sustained by the patient's own mental images.

In this way, when a healer directs a strong thought towards a patient or a friend in trouble, the other person—if he has it in him to respond—may react in harmony with the healing thought, often with startling results. But the healer's thought, to be effective, must be based both on a clear realization that the other person is in difficulties, and on a sincere desire to help. The healer needs also to appreciate that the illness as manifested may reflect much deeper conditions, and in fact may be a beneficial safety-valve for these. To attempt to direct a thought, let us say, towards curing an attack of insomnia may be to treat a superficial symptom, leaving untouched some profound psychological disturbance which is

at the root of the trouble, and while such treatment may be temporarily successful it is not likely to get to the fundamental cause.

The absence of the patient, and his possible unawareness of the moment when the healing effort is made, may be a positive advantage because, being unconscious of what is happening, he is neither resistant nor over-anxious to be helpful and responsive. Both these attitudes create etheric tension and frequently inhibit the action of what would otherwise have been beneficial influences. In this connection it is interesting that laboratory experiments with extra-sensory perception have shown that ideas lying on the fringe of the sender's consciousness often register with the recipient more clearly and truly than those upon which the sender's attention has been fully centred. Relaxation of the mind eases etheric tension and so *permits* phenomena to occur in a less obstructed field. This principle is closely applicable to mental healing. Directed helpful thought sent towards a friend, even if one is unaware that he or she is ill and in need of it, may do more good than a later deliberate attempt to heal. In such a case some accident of synchronicity, as it were, allows the flow of healing power to take place effectively. The contrary, however, is at times also true—that deliberately directed effort and conscious reception can be surprisingly successful. Much depends upon the singleness of mind, the faith and the expectancy of both parties.

As is the case in all other methods of healing, a dedicated worker can call upon help from agencies in the unseen worlds. Strong belief in the power of thought, or in the efficacy of prayer, brings unseen help to those who need it, and an evocation of the healing power of a saint, or of the Christ, will augment the effectiveness of the treatment, since such an invocation establishes contact with subtle and powerful healing agencies.

In all attempts to understand the principles involved in the foregoing concepts it is necessary to hold in mind the fact that each thought has a natural elemental power of its own—is, in fact, a mental energy, shaped well or indifferently for its purpose as the case may be. It persists in accordance with the clarity, strength and sustenance given to it by its creator. It may also be directed and sustained by various orders of nature-spirits, angels and healing powers which are associated with ritual groups or are summoned by the thought of a competent healer. The sending of a healing thought to a friend or patient is not quite so simple a thing as is commonly supposed. It was mentioned above that tension at any level can stiffen the patient's or the healer's nervous reactions, to the disadvantage of the treatment, but on the other hand, the auto-suggestive quality of strong faith undoubtedly increases effectiveness.

Cases are on record where a devoted relative has held steadily the thought of healing around one who was critically ill, and the patient, although unaware at the time that help was being invoked on his behalf, has later described the healing and protective influences he has felt surrounding him during the major crisis of his illness.

There are also many authentic cases of what appear to be visits in the sleep state on the part of friends to those who were ill. In these, the friend or healer projects himself in thought towards the patient and gives such help as is possible, focusing a stream of gentle healing energy on the centre of disorder, or soothing severe pain by what appears to be a form of vital magnetic energy. It is impossible to determine in such cases whether the healer's psyche actually travels to the patient when the healer is asleep, or whether a strong thought-form is sent by the healer, charged with intention so that healing vitality streams through the projected image. In either case it is the mind and the will of the healer that are active and produce the resultant healing experience.

Thought being a powerful energy, it is evident that a self-opinionated healer who has a fixed idea about his patient, can actually do harm by concentrating too much upon a particular organ, when the disease of that part of the body may be but secondary to more profound disturbances; over-emphasis on that part might then be detrimental to the general healing processes. At the other extreme, there is the vague healer who desires to be helpful but is unable to concentrate sufficiently to do more than "wish that something might be done". Cases have been reported where the first type, being really well-informed, has been singularly successful in healing a specific trouble, but the more general method—where, as in Christian Science, the healing power of the Divine Mind is affirmed, with no reference whatever to any specific disease—is usually more likely to be beneficial.

When a known physical disease is being treated, a moderate view between these two extremes might be expressed thus: "May this patient receive what is needed for his recovery and may his whole being, body and soul, be bathed in healing life."

Mental healing is conditioned as to its effects by all the factors that have been enumerated in relation to other subtle methods. At its best, it can be almost miraculously effective, carrying a serious case through a crisis, restoring morale, bringing a sense of reserve strength or a peace that fosters rapid physical recovery. At its worst, it may prove meddling, introducing cross-currents and unnecessary stresses. In the opinion of the writers, it should never be employed in cases where there is any personal antagonism to the healer, or resistance to unorthodox methods of healing.

(To be continued)

THE DEEPER MEANING OF KARMA

By A. G. VREEDE

WITH the conception of Karma we are at once at the core of Theosophical teachings concerning the constitution of the universe and the economics of human life. It is a conception deeper than the ocean and subtler than the ether. Yet by daily use it has lost with us Theosophists its profundity of meaning and therefore the efficiency of its effects on our personal lives. Karma is too often taken only as the law of cause and effect, and even as a penalty for prohibited thoughts and deeds.

Our first mistake is that we connect the universal conception of Karma primarily with our own little self. We at once think of "our karma," of the karmic future which awaits us, and of the karmic debts we still have to pay off. In this way we remain entirely on the surface, and thus the deeper, richer and more inspiring layers of meaning of this fundamental conception are lost to us.

We may regain this deeper insight, as in the days of H.P.B. and Annie Besant, by trying to study not the effects at the surface but the origins in their profundity. Here many ways open out before the student. One can take the word "karma" in the Index to *The Secret Doctrine*—a whole page!—pick out the different hints and explanations of H.P.B., put them together, and so gain a new and deeper insight into what Karma really means.

Now what fundamentally is Karma? The word is derived from a Sanskrit root which means to act, to move, to do. H.P.B. defines it¹ as "an Absolute and Eternal Law in the World of Manifestation"; she adds that "as there can be only one Absolute as One eternal ever-present Cause, believers in Karma cannot be regarded as Atheists or Materialists—still less as Fatalists". On that same page precious hints, but only hints, are given:

This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be coequal with Eternity, it cannot be said to act, for it is Action itself. . . .

It [Karma] has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men.

Elsewhere H.P.B. points out that "the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves, according as we work with, through and along with Nature, abiding by the laws on which that harmony depends, or—breaking them."²

Karma is Eternity, the Absolute Itself. Manifestation, in one profound aspect, is disturbance of the eternal and absolute Harmony; and its working to restore that harmony is called Karma. Therefore Karma works uninterruptedly, everlastingly, so long as there is manifestation; and it works blindly, just as all natural forces do, like gravity, electricity, etc. We can also say that Karma is the relation of all-coherence; it is the multiplicity striving to regain Unity.

¹ *The Secret Doctrine*, third edition, II 319.

² *Ibid.*, I 704.

How does man "generate" karma? A Master of the Wisdom has beautifully described it as follows:

Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing, we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his Skandha; the Hindu gives it the name of Karma. The Adept evolves these shapes consciously; other men throw them off unconsciously.¹

These entities swarm around in the inner world and create happiness or havoc, bring joy or sorrow, but ultimately—though "good" or "bad" to our eyes—promote evolution. So indeed Karma is blind like all natural forces. Gravity knows no consideration, nor does electricity. In the West we are confounded by the idea of Providence—a God who foresees everything, rules in every detail. Buddhism, while stressing the doctrine of Karma, rightly denies such a Being. The dogma of one omnipotent, omniscient, ubiquitous God, who has foreseen and decided all details in His creation from the beginning, is defined, in the *Buddhist Catechism* of H. S. Olcott, as "only a gigantic shadow thrown upon the void of space by the imagination of ignorant men".

But there are Divine Beings, such as Solar and Planetary Logoi. They also are subject to the general Law of Karma, but at the same time They use and direct this universal power. Therefore Karma is neither Predestination nor Fate. It is "Law—law eternal, changeless, invariable, inviolable, law

¹ *The Occult World*, by A. P. Sinnett.

which can never be broken, existing in the nature of things,"¹ but not Fate. The word Fate is often used in Western literature as a synonym of Karma, but with the associated meaning of inexorableness, of unavailability, of unchangableness, of being far above human power. In a sense Karma is all this, but the difference between Karma and Fate is that Karma can be interfered with while Fate is an expression for something inexorable.

One may ask, can one interfere with a law? The answer is, most certainly; it is constantly done. First, as already indicated, in a manifested universe, especially in the worlds of differentiation, the "blind" force of Karma, the great cosmic "working," is governed, regulated and applied—that is, interfered with—by mighty Beings, Planetary Logoi and Their hosts, angel kings and queens, celestial rulers of divers Orders, and by the Hierarchy on earth, the Great White Lodge. Just as scientists learn to govern, rule and use the blind forces of Nature—gravity, electricity, atomic power—so these great, for us invisible, Beings handle the powers of Karma. There are Beings who specialize in this work: the Lipika or Agents of Karma. Their name, *The Secret Doctrine* says, comes from *lipi*, to write, to record. So they are the divine scribes, the Agents of Karma. It is Ākāsha, Substance, which has the inherent quality of automatically recording and retaining every impression; every cell does this and so the Ākāshic Records hold fast all that happens in a universe. We must, however, not take these Lipika for book-keepers or scribes, rather as true Agents ruling over the forces, deciding the measure of their flowing. This has much to do with the cycles, the mystery of Time. At the beginning, in the middle and at the end of cycles—cycles of immense duration as well as smaller sub-cycles including the year-cycle and the period

¹ *A Study in Karma* by Annie Besant, p. 3.

of a day and night—the regulated karmic forces flow differently both in quality and quantity.

Also in families, nations, countries and continents the karmic forces, so to speak, coalesce and show differences of intensity, of quality, of modes of working out—always controlled by Beings such as guardian angels, tutelary spirits, local protectors, national and continental Devas.

All these Beings, working on earth and in the cosmos, taken together, form a division of the Divine Mind, the Nous, that works out the Divine Plan using Karma, the primary power, to re-establish Ultimate Harmony for the fulfilment of the Plan. And here the central point, never to be overlooked, is that it is with love that the Plan is promoted and brought to perfection. Every man's future is part of this Plan. However sad or even hopeless the condition of a man might appear, ultimately it is always decreed by love, for the good of his evolution. The "bad" karma he made is brought back to him as lessons to be learned, as a stimulant to his own inner evolution, and always so apportioned that, however intense the suffering he is able to endure it. And if by his own ignorance or foolishness it may seem to become unbearable for him, he can always ask to be assisted or relieved. If he prays for help, there are always dispensers of accumulated "good" karma, or even of "Divine Grace," who can lighten his karma of the moment and help him to bear his burden.

Here we come to a teaching which in modern Theosophy has been kept in the background, whose existence has even been denied (perhaps due to the misuse made of the doctrine of Forgiveness of Sins), namely, Vicarious Atonement. All those who have sacrificed themselves for the well-being of humanity, who have forgotten themselves in the service of the Divine Plan, have generated "good" karma in such an abundance that the whole of humanity profits by it—even individuals who may be in need of help. This is the

origin of the Guardian Wall of Will, erected by the Protectors of Humanity, the Great White Brotherhood, by Their self-sacrificing activity.

There is still another point, almost always overlooked. Nature itself has an inherent quality of restoration. All substance, every cell, every body has the power to purify itself, to come back to health. And so Mother Nature, the ensouled totality of substance, form and embodiment, permits most of the transgressions, the "sins" committed against her by blundering humanity, to sink into her immaculate bosom, in order that one day this humanity may become her co-operator, if not her director.

So both an absolution of sin by the Spirit and an absorption of evil by Substance are constantly at work to counteract the effects of the mistakes made by man on his way to his glorious destiny.

Concluding this little essay we must stress that Karma, the "working" of the Absolute in the process of Manifestation, tends to bring Manifestation, working through the whole universe, everywhere and for everyone, towards the attainment of its ultimate destiny, which is, absolute Perfection and transcendental happiness for all.

A. G. VREEDE

If you want to attain to freedom and the creativeness which is original, which can only be for a Self that has the attributes of an absolute, a Self without a division, then the spirit of Freedom must transcend the relativity of all relationship, and such transcendence takes the form of detachment and equality of attitude.

N. SRI RAM

ELEMENTS OF BHAKTI IN ISLAM

By M. HAFIZ SYED

IT is sometimes stated that love of God is not sufficiently emphasized in Islam as it is in other ancient and modern religions. This presumption, from our point of view, is based upon misconception and lack of correct understanding of the fundamental teachings of Islam.

In fact, the whole scheme of Islamic life and the essential teachings of Islam are based on unshakable faith not only in the existence and the unity of God but also in His love. No aspirant on the path to God-realization and spiritual salvation can ever attain his goal without cultivating deep divine love towards the Source of his being. In the whole scheme of religious life as taught by Islam, the main emphasis, laid down by injunctions and prohibitions, leads to the purification of one's lower self and the attuning of one's heart completely, in perfect love and adoration, to God. Islam enjoins compulsory prayer five times a day, and three times a day optional prayer; also one month's fast in the year to subdue one's unruly thought and passion. The idea underlying worship at stated times during the night and day, is to purify and prepare the human heart for divine grace and love. It is only through these practices that one becomes capable of divine love and so reaches the highest state of spiritual realization. It is said that one whose heart is barren of love and has not cultivated it by prayer cannot hope to attain the state of divine love.

There have been and are a large number of saints and sages in Islam whose life-stories reveal that every one of them attained his cherished goal only through his sing'e-minded devotion to and love of God. One mystic poet has expressed this idea in a beautiful manner:

Having obtained the wealth of love, what else is there that one could desire?

I have found that thing which assures me the realization of God.

The three paths to union with God, as stated by the ancient Hindus, also find a definite place in the Islamic view of religious life. We find adequate mention of Jnāna Yoga, which is called the path of *Mārifat*, and of Karma Yoga, as the way to God by means of consecrated action in His name. We will not discuss these two aspects here, as we are concerned only with the subject of divine love in Islam.

What is called *Ishq-e-Ilāhi*—intense, divine love—is much emphasized, and very great importance is attached to it by all seers and saints of Islam. Ibn al Arabi declares that no religion is more sublime than the religion of love—longing for God; that love is the essence of all creeds; that the true mystic welcomes it whatever guise it may assume.

The great medieval Sufis lived saintly lives, dreaming of God, intoxicated with God. When they tried to tell their dreams, being men, they used the language of men. If they were also literary artists, they naturally wrote in the style of their own day and generation. In mystical poetry, the Arabs yield the palm to the Persians. Anyone who would read the secret of Sufism—no longer encumbered with theological articles, or obscured by metaphysical subtleties—let him turn to Attar, Jalāluddin Rūmi and Jāmi whose works are partially accessible in English and other European languages.

In proportion as the Sufi loves God, he sees God in all His creatures, and goes forth to them in acts of charity. Pious works are not without love.

Regarding single-minded devotion to God and entertaining no other thought than that of God, a short story from the life of Fudail ibn Iyad will illustrate the point in view:

One day he kissed his son, a child four years old, and the child asked: "Father, do you love me?" "Yes," said Fudail. "Do you love God?" again the child asked his father, who replied in the affirmative. Then again the child questioned his father as to how many hearts he had, to which he replied that he had only one. Then the child retorted: "How can you love two with one heart?" Fudail perceived that the child's words were a divine admonition. Henceforth he loved God and no other beings. The higher Sufi mysticism, as represented by Jalāluddin Rūmi, teaches that the phenomenal is a bridge to the Real. That is why the Muslim Sufis have enjoined all to transform their *Ishq-e-Majazi*, love of human beings, into *Ishq-e-Haqiqi*, love of God.

Bayazid al Bistami said that when God loves man, He endows him with three qualities in token thereof: a bounty like that of the sea, a sympathy like that of the sun, and a humility like that of the earth. No suffering can be too great, no devotion too high, for the piercing insight and burning faith of a true lover.

Those who love God are those whom God loves. Divine love is beyond description, yet its signs are manifest. A few sayings by those who *know* will be more instructive than further explanation. Says Rabia, a woman saint:

O God! whatever share of this world Thou hast allotted to me, bestow it on Thine enemies; and whatever share of the next world Thou hast allotted to me, bestow it on Thy friends. Thou art enough for me.

Junaid Baghdadi in defining *Uns* (love) says that the sign of perfect love is the abiding remembrance of God in the heart, in joy and delight and great longing for Him and for intimacy with Him. Love includes all these elements and transcends them. To the Sufi mystic the aspirant was the

lover and God the Beloved. Since the origin of every action must be referred to God, He is also the Giver of love. Abu Talib writes that God's love for His saints precedes their love for Him. Al Kalabadi, a very early writer on Sufism, says that "isolation" (*Tafrid*), i.e., setting oneself apart for God, means to get away from the phenomenal world and be alone in the mystic state, and that one's actions should all be in relation to God.

These sayings of the Muslim saints, quoted above, reveal the fact that Islam, like other religions of the world, does teach the doctrine of Bhakti (love of God). It is true that Islam also enjoins its followers to fear God, but this does not mean that those who fear Him do not love Him. It needs no further argument to prove that Islam is a religion of love *par excellence*. That is why the word *Islam* means Peace in the first instance, and then complete Resignation and Surrender to the Divine Will. A Bhakta, devotee, has no choice of his own; he merges his will in the Divine Will. He sees no evil, speaks no evil, does no evil. To quote Mahātma Gandhi's words:

He sees Divine Beauty and Glory all round, hates none, loves all. His only yearning is to attain union with his Beloved.

Finally, Ibn al Arabi claims that Islam is peculiarly the religion of love, inasmuch as the Prophet Muhammad is called God's beloved (*Habeeb*).

M. HAFIZ SAYED

Mystics are a law unto themselves, for the inner law has replaced the external compulsion. More rigid, for it is the law of their own nature; more compelling, for it is the Voice of the divine Will; more exacting, for no pity, no pardon, is known to it; more all-embracing, for it sees the part only in the whole.

ANNIE BESANT, *The Basis of Morality*

A NOTE ON SENSITIVITY

By A. HERBERT PERON

THE incident occurred at the end of the plenary meeting of an Anthropological Association. A majority of the 1,000 delegates were present. From the floor, the question was asked, following similar questions: "Why cannot apes paint?" The speaker, designated, replied without a moment's hesitation: "An ape does not have the needed sensitivity *in his hand*."

Here is the classic example which interprets the attitude of the present Western mind, nurtured on theories of evolution which have remained statically fixed in matter, without overtones or substratum. Verily it is that when you know the surface you know all.

A few years ago, I had occasion to visit a summer resort in Burlington, Wisconsin, where a large group of paraplegics owned and operated their own summer resort on Browns Lake. Among others, I was introduced to an artist who had made a name for himself by his paintings. We did not shake hands, he had no hands. He painted *with his foot*.

In line with the speaker's reply, was the point made by another speaker, who asserted that the apes do not speak probably because their larynx is located a little differently from that of man. Yerkes, the authority on chimpanzees, does not accept this simple solution to the vexing puzzle of the speechless apes. In the several books he has written since 1929, he is ceaselessly asking: "Why cannot anthropoid apes speak, since they are adequately equipped in every way to do so?"

The fact is that man does not rely on his vocal chords for speech when he is not able to use them. He can write. Mutes talk with their hands.

We gladly accept the idea that the animal lacks the sensitivity which enables man to create and to perform symbolic acts. But the evidence points strongly to this sensitivity as belonging to the whole man and not to one or other of his parts; to the organism-as-a-whole, as Korzybski would have said.

Again, the various organs that this whole (dare we say "inner"?) man uses often do not have the functional range of similar animal organs. The bat can hear sounds we cannot hear, but a Mozart symphony is meaningless to the bat. A vulture can spot small objects many miles distant, but his view of a sunset arouses no excitement.

Does not all this point to an over-emphasis on the organs and parts of man; and a lack of emphasis on the essential man himself? If a personal note may be pardoned, my hearing is fair. But I do have to sit fairly close in a theatre to hear properly. Nevertheless, I have perfect pitch. Is this a property of the ear?

This sensitivity in man, this desire for expression in one form or another, becomes conspicuous when we note its complete absence in all animals. The bright, friendly, intelligent chimpanzee is as devoid of it as the frog. It has no relation to reasoning power. In an intelligence test involving the solution of problem situations, a chimpanzee would probably show up the average four or five years old infant. The four-year old child has been talking for some time. The chimpanzee never will. A six-month old baby babbles. A six-month old chimpanzee is silent. What is the potential handler of symbols babbling about? Is he trying to find symbols for the things he sees, and hears, and touches? The baby chimpanzee does not babble because it has nothing

to babble about. And the grown chimpanzee does not talk because it has nothing to talk about. This explanation, voiced too infrequently, seems the most lucid to explain why anthropoid apes cannot be taught human speech. The interest is completely lacking.

More probing by our men of science into this exclusive sensitivity of man may lead to strange paths and conclusions. Once the dominance of man's sensitivity is established, and subservience of the organs and parts he uses for expression is made equally clear, a reversal in current evolutionary thought may ensue. It may even reach such lengths as suggesting that the sensitivity of man may not be the *result* of a large brain capacity, but in some way, rather, the cause.

This sensitivity of man has strange ways of cropping up. In 1936, due to his contact with two visiting artists from Melbourne, Namatjira, a member of the Arunta tribe in the remote bush country of central Australia, suddenly emerged as a painter of skill. One of these Melbourne artists recalls: "I immediately saw his talent. Here was a man, a full-blooded aborigine, who had in two weeks absorbed my color sense. I felt he had done the job so well that he had no need to learn more from me about color." Today, Namatjira is one of Australia's most successful artists. Moreover, following his lead, a whole colony of artists has arisen, some of whom, according to critics, are doing even better work than Namatjira.

The Australian bushman is recognized as one of the world's most backward peoples. A study of their background reveals a dearth of culture that is unusual among even the most primitive people. Here is an anthropological mystery. Whence comes this sensitivity? Is it derived from the culture? By diffusion? From heredity? One seems as unlikely as the others. How does a backward, completely isolated, inartistic people *suddenly* show genius for art? Perhaps we can go to our own culture for a clue. This is really not so different

from the way genius manifests itself, individually, in our society. A genius is often born in a family that reveals nothing in its past to account for such an event. Nor, generally, is the environment a factor. We may assume, therefore, that this sensitivity in man is a roving affair, in time and space. It is fairly unpredictable, and gives to man a free-wheeling quality to his action that no animal possesses. It operates from what Ernst Cassirer calls *a new dimension*.

Here we have larger scope for tackling the many mysteries of man's evolution and make-up than a yardstick that essays to determine man's origin, nature and capacity, from his parts.

Our scientists have been so engrossed trying to reconstruct the bridge that is supposed to span the gap between man and the animals, that they have paid little attention to the tremendously rewarding material that lies strewn in the gap.

A. HERBERT PERON

The Adepts of our system are its fruit and blossom, and the coming forth of each of Them means a new richness in humanity's blood, a new power for its accelerated expressions. They are the evolved modes of consciousness which in the appointed order take precedence of the rest, and become the awakened medium for the redemption of the world from its original deadness, incoherence and ignorance. From the point of view of the downward-looking Spirit, They offer Themselves as the Sacrifice that forms the cross of the Spirit upon the bosom of matter, so far as our scheme of evolution is concerned.

N. SRI RAM

THEOSOPHY IN EVERYDAY WORDS

BY KENNETH R. HOLCOMB

THERE seems to be some demand for an illustration of how we can avoid Theosophical terminology in teaching Theosophy. The use of words such as *plane*, *astral*, *mānasic*, *karma* and *reincarnation*, is not unavoidable. Most of these, however, are now in the English dictionaries. "Karma" is now accepted English; "reincarnation" always has been, although it is sometimes defined as transmigration or metempsychosis, which it surely is not.

So, let us consider how to talk about Karma and not use that word. Emerson has called it the Law of Compensation. But this refers to only one phase of this interacting principle. It has been called the Law of Reciprocal Action. Again, this suggests only another phase of this law.

Suppose, then, that we talk about the Law of Corresponding Reaction? A simple illustration of this is the disturbance of a balance. Another is shouting in an echo-reflecting canyon. A third is that like begets like; a fourth, the thought in the Golden Rule.

We can explain that man is one of the greatest initiators of the actions of this law. We may point out that the normal state of being, *before any thing or beings* existed, was that balance which is arrestment of every motion, every process, every condition, every action. This state is called the Absolute.

Nobody can describe it because to describe it is to qualify it, and the Absolute is beyond qualification. It just *is*.

But when this Perfect Balance disturbs Itself, the latent power in It to become everything turns positive to some degree and thrusts life out from Itself. And life has to have form. It cannot exist as a pool of unstirring air, let us say.

Because the Absolute is intelligence, these forms having life, these living forms, are intelligent. Life without intelligence is a concept that is obsolescent. Professor Millikan, one of our eminent modern physicists, declared that the nucleus of the atom possessed intelligence; and he averred that he, as a scientist, was forced to call this intelligence God.

Hence, whatever *is* has divine intelligence. When this becomes specialized it is called Mind. This phenomenon of Mind distinguishes mankind. The minds are never separated from the One Intelligence, yet while they exist in it, they retain their individuality.

This individualization of the Divine Mind is, among other manifestations, the Spirit of God in man.

But in every atom of Spirit or matter the Divine Intelligence exists.

Now, we may continue to explain, let us consider for a moment the apparent contradiction between Spirit and matter. And to do this, let us take a very common illustration. Let us suppose the mythical Man from Mars is watching us as we remove an ice-cube from the refrigerator. Let us assume he knows nothing about the physics or chemistry of earth. He wants to know what ice is. So we invite him into our laboratory and he watches as we put the ice-cube into a kettle over a flame. Our Martian friend sees it turn to water. He sees steam emerge from the kettle's spout. We show him the band where the emanation from the spout is invisible just above it and explain to him this is pure steam, while the white plume already mingling with air is water-vapor. Then

we take some of this water and we subject it to electrolysis and separate it into oxygen and hydrogen, and by the proper experiments we demonstrate the presence of these two gases.

Our friend from Mars will, if he is only moderately bright, conclude that, whether water, steam, vapor or ice, all are phases of H_2O .

And so it is in the world of created essence called Spirit. Every form, every density of subtle, non-physical matter is Spirit under varying conditions, just as ice, water, steam and vapor are two gases under varying conditions. Now physical matter is Spirit solidified—exactly as ice is hydrogen-and-oxygen solidified.

Experiments in mental telepathy demonstrate that thought can be transferred from mind to mind. In electrical transmission, waves are set up in some medium, metal or ether. We may conclude that in telepathy thought must be borne on some medium, which, in its nature is similar to that which it carries.

Therefore, it is apparent that our thinking is a mode of activity of this pervasive essence called generally Spirit but, in referring to that essence of Spirit to which thought is native we call it *mental matter*. Mental matter is composed of atoms inconceivably finer than physical. These outspeed light and penetrate where gamma rays cannot enter.

So, when we think, we create activity in mental matter. We make it ripple. It vibrates. Our desires, composed of a somewhat coarser grade of spiritual essence, can create forms not only in itself but also in mental matter. And the tiny ripples of both set up corresponding reactions in the nebulous matter at the heart of the physical atom.

Therefore, since thought stirs every atom, it is more than a truism that thinking makes the man.

This is an activity of the Law of Corresponding Reaction.

Ideas and emotions evoke corresponding ones. Hate calls forth hatred; love begets love. Moreover, cruelty brings forth a return of cruelty, often by creating fear at first and after that, rage.

Now, let us consider this law as it reacts in a life. A person is born with a limitation. If we acknowledge that the universe is constructed with some reasonable and integrated pattern—and would any farmer be sure that when he sows wheat he would not get acorns or rye, if it were not?—then we must admit that every condition, either limiting or releasing, which is present at birth *must* be an effect of a previous cause. Base ideas breed actions that are base, and often evil, persisted in, distorts mien and form. Hence is it not highly acceptable as a proposition of philosophy that limitations such as, for example, idiocy or a missing arm, are not visited upon a babe from some wanton caprice of vicious Nature? Obviously, these nascent limitations are effects. But of what in the new-born? Of the actions of parents and grandparents? This was a *tour de force* of the ancients who lacked the ideas and the deductions available in these days. Just who *did* set these causes in motion?

Who, in any conceivable scheme of justice, did and could—but the child himself? Being thus born, it is apparent that in order for this babe to have created such causes, he must have had lives—probably many—in which to effect this.

Let us hasten to observe that this proposition of prior lives is not demonstrable exclusively on *a posteriori* deduction. Present limitations forbid our exploring this entrancing field.

While there may be areas in scientific investigation which seem to lie outside the cause-effect principle, it is apparent that these seeming deviations are not yet fully understood. Conclusions final in nature about their meaning are therefore, it would seem, premature. That causes do produce corresponding effects invariably is a matter of more than

academic demonstration, as witness the millions of motorists and airmen who stake their lives every day on the effects always flowing from the introduction of an igniting spark into a chamber filled with compressed and vaporized fuel.

Such considerations as these invite the assumption that there is in the universe a Law of Corresponding Reaction which neither falters nor fails. It is set in motion by every thought, emotion or action. We may use this law selectively, by choosing those causes that will generate the effects we desire.

Thus we conclude our attempt to illustrate the explanation of Karma without using the term. Inevitably, in the course of this attempt opportunities for using other Theosophical terms arose, and we strove to find adequate equivalents.

Since such words make Theosophy seem rather forbidding to many who might be later interested in Theosophy, hard words and all, a definite need exists for teaching the rudiments of our Wisdom in a non-technical, i.e., non-Theosophical, manner.

To re-state this teaching thus requires that we re-think our learning and desert the vocabularies and categories of reference in the texts. This is rather hard to accomplish but it helps marvellously to clarify our grasp of Theosophy.

KENNETH R. HOLCOMB

Man is an individual, but also part of a living whole; a throbbing, radiating being whose influences for good and ill must be poured into the lives of others, and theirs received into his. He cannot evolve except in relation to his fellow-beings.

N. SRI RAM

PREPARING FOR 1975

By BEPIN BEHARI

THE Ancient Wisdom proclaims with no hesitating voice that every part of Nature's design reflects the Divine Mind. Whether we consider a tiny sea-shell or foliage, seismic changes or the rise and fall of a civilization, the Divine Plan is found uncoiling itself. It has been said in *At the Feet of the Master* that God's Plan, which is evolution, is so glorious and so beautiful that whosoever really knows it cannot help working for it. In fact, the knowledge of this Plan is the really important thing which matters.

An occult tradition states that in the fourteenth century A.D., the great Teacher Tsong-kha-pa, a mighty Personage then living in Tibet, promulgated an order to His disciples that, in the last quarter of every century, an effort should be made to enlighten the world, "and to carry into the Western world, century after century, the light of the Ancient Wisdom". The establishment of the Theosophical Society was in accordance with this order. When the world was heading towards deeper layers of materialism, the Theosophical Society gave a new direction to humanity. Madame H. P. Blavatsky, who founded the Society along with Colonel H. S. Olcott in 1875, bravely declared the existence of Perfected Men, called also the Masters of the Wisdom. This idea of the Masters was so revolutionary that it created much resistance to her work and she was ridiculed and reviled. But, today, there are men and women throughout the world who are grateful to

H. P. Blavatsky for the message she brought from the Great White Brotherhood.

In *The Secret Doctrine* H.P.B. makes this statement:

In century the Twentieth, some disciple more informed and far better fitted may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta Vidya; and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now made known to the world has been for many ages forgotten and lost to men, but it is at last found. (I 60)

Madame Blavatsky also spoke of 1975 as the time when there will be a new spiritual impulse. She said that the Theosophical Society—if it continues on the right lines up to that moment—will be able to benefit by that impulse, and become a power for helping humanity onwards. Less than two decades are left now for the preparation though we do not know the precise nature of this impulse. However, we should prepare ourselves for receiving the stream of influence which will be poured into the world.

An open mind is a necessary requisite to understand and appreciate any new effort made for the helping of human evolution. Such a mind does not calculate in terms of its past experiences, its inner compulsions, or its outer attractions. It has been said in *The Voice of the Silence*: "The mind is the great slayer of the Real. Let the disciple slay the slayer." This surely refers to the sense of separateness. The superstitions and prejudices which obstruct the clear perception of right relationship must be eliminated.

Writing on cosmogenesis, Madame Blavatsky says that the expansion "from within without" does not allude to an expansion from a small centre or focus, but means the development of limitless subjectivity into a limitless objectivity, without reference to size or limitation or area. It implies that this expansion, not being an increase in size—for infinite expansion admits of no enlargement—was a change of

condition. Recent researches in depth-psychology have been unveiling many so far unknown dimensions of man. We are increasingly being made aware of the fact that the subjective or the inner component of life is much more important than its manifest counterpart. In changing our view from the objective to the subjective Reality, we begin a fundamental revolution which may break down the barriers raised by the separative personality.

C. W. Leadbeater has explained that all work for the betterment of mankind is the Master's work. He said:

The only passport to Their Presence is devotion to work, and it must be unselfish work. The man who is thinking of himself and of what he can gain is little likely to find himself in closer touch with these Masters; but he who is willing to devote all his strength working for others is a man who is likely to attract Their attention because through him They can work.

This work can begin anywhere; the Master K.H. once indicated that "spheres of usefulness" can be found everywhere. It is by unfolding the sense of altruism that we may become "good conductors" of the divine impulse that will be poured into the world. Altruism is the alpha and the omega of true Occultism. It does not matter what heights the individual has attained in the scale of evolution, but as a true Theosophist, he must have, as H.P.B. said, "no personal ends to serve, no favorite hobby to propagate, no special doctrine to enforce or defend. He will be an altruist above all; ever ready to help equally friend or foe".

Finally, Mr. N. Sri Ram, our present President, speaking about the problems facing humanity today, emphasizes the need for living differently:

The great and important thing is to live a life in which every thought is beautiful and helpful, in which we have the sincerest and best of feelings for others, in which each action is helpful and significant, so that there is no action empty of meaning.

BEPIN BEHARI

MEMBERS' MEETINGS¹

By HUGH SHEARMAN

AS we have seen, the core of the work of a Lodge is its regular members' meetings. Usually the members' meetings cannot be highly specialized but must be so arranged and conducted as to provide interest and inspiration for members of every kind. In a fairly large Lodge there is sometimes scope for one or more specialized groups of members carrying on studies which might not be of interest to all the members. But in a relatively small general Lodge there must always be conscious effort to include everybody.

Purpose—Study—Preparation

If it is realized, however, that the supreme purpose of a Lodge is to form a nucleus of Brotherhood, members will learn to appreciate that they gain their greatest fulfilment as members when they support the Lodge's meetings and activities to some extent regardless of the consideration of personal interest. It is really impossible that the studies of a Lodge should always be of immediate interest to every member; but they will always provide a field in which every member may enlarge his interest and extend his sympathies towards other members. Members, by their very acceptance of the First Object of the Society, have a duty to endeavor at all times not

¹ Another chapter from a forthcoming book, *To Form a Nucleus*, to be published by the Theosophical Society, Adyar. A chapter on "Lodge Members" appeared in our May issue. Copyright: These chapters from this book are not to be reproduced in whole or part, or in any condensed form.

to be boring and not to be bored. What is a major interest to another cannot always be a major interest to ourselves, but it must not be superciliously rejected or swept aside. The interest of another is a key to the better understanding of him.

It is sometimes possible to arrange for short talks to be given or short papers read by the members at a meeting, perhaps dealing with different aspects of some chosen subject. The pressing demands of everyday life, however, usually make it necessary for most members' meetings to be simple study meetings, and these have often to be improvised with little or no preparation.

The subjects to be studied are those which lie within the Objects of the Society. In choosing books or topics for study there must always be this positive consideration. At the same time there is also the negative consideration that we do not want to reproduce unnecessarily within the Society something that can be had better elsewhere. We do not, for example, need to pursue studies for which other separate organizations already exist. We may touch on the specialities of other organizations but we must not allow them to take the place of our own proper work.

Thus psychism as a subject is already largely served in most countries by a wide range of special organizations and psychical societies, and our concern with it in the Theosophical Society is necessarily a minor one. The same is true of the special literature of various schools of psychology and of various other organizations. These are the specialized concern of those other organizations and they must not be allowed ever to monopolize the attention of a Lodge of the Theosophical Society, though they may from time to time fall within its interests and awareness, particularly when they illuminate the study of the nature of man.

Where a subject is to be studied which requires acquaintance with the fruits of science, scholarship or historical research,

care should be taken that solid and well-authenticated sources of information are used and not partisan statements, sensational magazine articles and the like.

A substantial place in our studies ought to be found for the writings of our own members of all periods of the Society's history. Not only is it important that members should become acquainted with the literature produced by their fellow-members in the past, but they ought also to interest themselves in what is being currently thought and written about in the Society today, in books recently published, and in the topics under discussion in *THE THEOSOPHIST* and other journals.

The manner of conducting a members' study meeting will necessarily vary in different countries and even in different Lodges in the same country, according to varieties of temperament and capacity among the members. The amount of preparation to be done in advance will, for example, vary greatly. Unless there is going to be somebody present who is exceptionally well grounded in the subject to be studied, some preparation by at least the leader of the group is necessary. There ought to be some idea, even if only lightly held, of what the meeting is going to do; and a book ought not to be opened just by chance, with the aimless inconsequence of a lottery draw.

On the other hand, too much preparation and planning can have a deadening effect upon a meeting. Much can be brought to the surface by the spontaneous inspiration of the meeting itself and the free and unexpected play of mind upon mind; and the planning out in too rigid a fashion of the work to be done can kill that spontaneity.

Reading and Discussion

If a book is being read out aloud for purposes of study and discussion, the manner of reading it ought to vary with

the subject-matter. Thus some passages can be read and discussed almost sentence by sentence, while in other cases several pages may have to be read without a break in order that a complete understanding of the larger meaning of the passages may be obtained.

To chop up the contents of a book into little pieces by causing it to be read paragraph by paragraph, while the book is passed round to each member of the group in turn, can be very deadening and can quite obscure the larger meaning of what is being read. A single good reader, or two or three good readers, will make a better effect.

Speed of reading is also of some importance. A slow and dragging pace can stultify the reading of a long passage and cause listeners to lose its meaning. Good, clear, interested reading, a lively sympathy with the meaning of what is being read, and a voice which, though fairly impersonal, is not wholly devoid of color, are great assets.

Reading is usually followed by discussion or interspersed with discussion. But, apart from the study of a book, open discussion of some selected subject can also usefully fill an entire members' meeting at times. The purpose of such discussion ought always to come within the scope of our First Object. That is to say, it is intended to create a deeper understanding among members and to contribute to the building of a nucleus of Brotherhood. For this reason it must not be excessively dominated by any one person or one group of persons, and, so far as possible, all present ought to be given every encouragement to contribute to it.

It ought never to be felt that such a discussion must reach some sort of conclusion which can be summed up in words. Each contributor ought to offer his own thought to the discussion and offer it positively, not in opposition to the thought of anybody else. A discussion is not the reaching of some sort of conclusion. It is the deepening of the understanding of the

group and an enhancing of each member's intuitive appreciation of the other members and of the topic that is being discussed. It is right, therefore, that there should sometimes be natural and spontaneous silences in such a discussion. The verbal level of intercourse is only a means of focusing something much deeper in us than itself.

The Inner Side of a Members' Meeting

In a Lodge meeting that is devoted to study and discussion or entirely to discussion, a sensitive participant will sometimes be able to feel the changing atmosphere of the meeting. He will feel a gradual building up of understanding and the breaking down of personal barriers. Then a time comes when the meeting is at its very best, when the members have forgotten their personal selves as fully as they can, when the group consciousness is most rich and free. Often at that time of the full flowering of the meeting it is as if the meeting becomes a chalice into which something is poured, greater than all the contributions of the members.

When that highest point of the meeting or discussion is reached, it is well not to delay the closing for very much longer. Few members are able to remain at this peak for any considerable length of time. It is best to let the meeting presently relax gently, and, as a certain sense of completeness and achievement pervades it, to bring it to a close. Even if members may like to remain discussing informally afterwards, there ought to be a point where the main work of the meeting formally ends. The meeting ought not to be allowed to end merely by disintegrating as people leave.

To bring about a meeting of this kind which is really inwardly creative, which brings a distinct benediction to its participants and to the place where it is held, it is necessary for the members really to forget their personal selves. Any assertion of the more personal side can be destructive, even

though it may seem to take an innocent form. At the best an assertion of the personal side is unhelpful and represents a certain loss of opportunity. Such factors as one person holding the floor too long and too often, excessive reciting of personal experiences or opinions, the making of slightly cynical remarks however friendly, anything that deviates from the gentle and impersonal pursuit of truth, can cause a meeting to go wrong.

Sometimes in a discussion one is conscious that many of those present are simply waiting for an opportunity to make some point or express some opinion which they hold. They are not really giving their sympathy and aid to the wholeness of the meeting but are seeking only to use it to make their own view known, often a view which they have expressed in some form many times before. It is a helpful contribution to the success of a discussion if those who are compulsively burning to make some particular point can sufficiently master themselves to drop it, and refrain from giving utterance to that particular opinion. They may find, if they succeed in this, that some other far wiser and more worthy thought will then come to them.

Disapproval

It should be noticed that the most destructive force in a Lodge meeting is usually disapproval of another person. It is right and proper, in view of the Society's First Object, that every Lodge should have at least one member whose views or habits are sometimes disturbing to other members. Such a member frequently brings his fellow-members usefully to the test. His presence often probes the sincerity of their tolerance and reveals any artificiality in their amiability and calm.

Now it should be remembered that such an individual can never alone "spoil the atmosphere" of a meeting unless others disapprove of him. If somebody says or does something

that is profoundly out of harmony with the general tone of a meeting, it is well that no great attention should be paid to it. What "spoils the atmosphere" is not the disharmonious word or act but the mass of fussy disapproval that is so often hurled at its perpetrator. If a disturbing incident occurs in a meeting, it is well that members should simply let it pass and permit themselves no after-surgings of emotion with regard to it. If members are devoted to the Society's work and prepared to forego the luxury of disapproving of other people, they will find that the "atmosphere" of their meetings is by no means fragile or easily broken up.

A Source of Illumination

In all cases the greatest life and illumination come from bringing an incident, a problem of study, an opinion, into the largest possible context. Thus, to understand many of the topics that are studied in the Theosophical Society, it is helpful to consider them in terms of universal function rather than in isolation.

If a group of members is studying Reincarnation, for example, they will learn far more about it by considering it as an expression of universal nature than if they think of it in terms of "my" past lives or future lives. Similarly, if members are trying to understand the idea of Supermen or Adepts, they will learn much more if they think of such Beings as fulfilling a purpose and function in the universal scheme of things than if they think of Them as separate individuals who have acquired "powers" of various kinds.

And so in all other connections, if our studies are pursued, not in terms of separateness, but with a constant background awareness of universal purpose, this will always be found clarifying and healing. This is particularly so in relation to our fellow-members and fellow human beings generally. We are declaredly concerned with the Universal Brotherhood of

humanity. We accept the large vision and the long view; and, keeping this in mind, we are less and less liable to be disturbed by the transient surface ripples of personality.

As well as these general study and discussion meetings for members, there are also more specialized types of meeting. There are meetings for the more definite pursuit of some line of study. Many Lodges have a *Secret Doctrine* study group. Methods of approaching this study are many, but the key to an understanding of *The Secret Doctrine* is to be found in the Proem at the beginning of that great work, and particularly in the three great principles or propositions which are set forth there. In studying other parts of the work, it is useful to refer back often to the Proem. Indeed it could also be referred to from time to time as a source of illumination and perspective when other Theosophical books are being studied. Reference to the three propositions in it is a most useful way of bringing any subject into that larger and more universal context which gives illumination and right significance.

Research

There are also group meetings for the purpose of pursuing definite research of some kind within the Objects of the Society. Such meetings have to accept the discipline of the particular work that they are attempting to do. Here there is a definite attempt to reach conclusions which can be recorded. It is therefore very important to have somebody who is reliable and understanding to act as secretary and make clear records of the work of the group.

A definite record should be made, first, of what is being attempted, then of the means adopted, and finally of the result. In the case of comparative textual work accurate page references and other details should be strictly kept. At the conclusion of any work of research, a report ought to be drawn up and discussed and if necessary amended so that it

may finally have, so far as possible, the approval of all the members of the group.

Meditation

A question that is sometimes debated is the desirability of meditation at Lodge members' meetings. . . .

Various simple forms of group meditation have been proposed. A short and simple procedure should be adopted. The purpose of such group meditation is twofold. The main purpose is to contribute in yet another way to forming our nucleus of Brotherhood, by entering as a group into the silence of an inner quest and by clearing away from our own personalities some of the causes of the sufferings of mankind and by sharing with the world what we receive. There is also the secondary purpose that such a group meditation may help members to make a beginning, if they wish, in private individual meditation. . . .

Apart from a formal meditation, it is desirable to have a definite beginning and ending to a members' meeting. This can often take the form of a brief silence . . . in which members can still themselves and make any dedication which they may individually see fit.

Sometimes meetings are closed with the reciting of some form of aphorism or invocation. It is important, however, that members should not be asked to join in meditations or in the recitation of aphorisms or invocations which imply any form of credal belief outrunning the implications of the Society's three Objects. Opinion is free in the Society, and no member should be asked to participate in any procedure which amounts to a declaration of belief in Mahātmās, Angels, Reincarnation or any other teaching that may from time to time have been propounded in the Society, nor in any expression of belief in God.

HUGH SHEARMAN

REVIEWS

Spirit and Nature (Vol. 1), pp. 492; *The Mysteries* (Vol. 2), pp. 476; Papers from the *Eranos Yearbooks*, edited by Joseph Campbell; Routledge and Kegan Paul, London.

Since 1933 a group of scholars has met annually in Switzerland to discuss subjects dear to the heart of those dedicated to the behests of truth. The title Eranos (Greek for "shared feast") was chosen as suggesting both the convivial spirit of a discussion over a meal and the classical prototype of all such discussions, the Platonic Symposium. Jung has been the presiding genius at these gatherings of distinguished scientists, theologians and philosophers. The topics are of absorbing interest, ranging from "Yoga and Meditation in the East and West," in 1933, to "Man and Transformation," in 1954.

The original proceedings were printed in German, but an English edition is coming out in eight or ten volumes. So far three issues have been published—*Spirit and Nature*, *The Mysteries*, and *Man and Time*. They are a gold-mine for the earnest student. The contri-

butors are authorities and devoted to the ideals of Eranos. All are scholars with European or world reputations. There is an absence of dogmatism or rigidity of form—"ever the same yet ever changing".

Volume 1, *Spirit and Nature*, is an excellent introduction to the series. Jung contributes two articles while Friedrich Dessauer, who is a pioneer of deep X-ray therapy, has one on Galileo and Newton. The contribution on "Ecclesia Spiritualis" by the late Ernesto Buonaiuti, an Italian theologian, one-time Professor of the history of early Christianity at the University of Rome, is outstanding. He concludes his article with these words: "We have surrounded our souls with a shell: our national pride, our racial isolation, our frozen articles of faith, the empty presumption of our castes and classes. . . . The spiritual church will never be present reality . . . until the day when there are many who, in meeting a fellow-man along the road, greet him with an intelligible sign, the symbol of a common hope, of a single-minded striving to bring about the good,

the truth and peace in common cause with God."

Volume 2, *The Mysteries*, will make an instant appeal to students of this fascinating subject. The early mystery rites are discussed by experts, as also are the mysteries of the later religions. Jung contributes the article on "Transformation Symbolism in the Mass". A Theosophical reviewer can so easily become supposedly fulsome when referring to Jung, but this one short quotation from his article demonstrates the greatness of his thought. "The saying 'Extra Ecclesiam Nulla Salus'—there is no salvation outside the Church—is no doubt a profound truth; but the grace of God, it seems to me, is profounder still."

One cannot do better than quote Professor E. O. James, author of *The Concept of Deity*, and himself a contributor to Eranos. He concludes his review of the above volume for *The Hibbert Journal* (July 1956) in the following words: "This excellently translated collection of papers originally published in French and German in the *Eranos Yearbooks*, ranging over a vast field of specialized learning unified in a common theme, is a work of major importance demanding the serious attention and critical examination equally of psychologists, theologians and students of the comparative science of religion, whatever attitude may be adopted

to the underlying psychological approach."

The lectures do not claim literary perfection nor a total treatment of the subject. "Their value is evocative," to quote the moving spirit of Eranos, Frau Froebe-Kapteyn, "there are other orders of reality than the tangible and visible, and it is their vitality and regenerating quality which survive the great changes of culture and are responsible for the rebuilding of a broken world." After more than two decades Eranos has established itself among the cultural activities of today.

Volume 3, *Man and Time*, recently published, has not yet come to hand. The reviewer has no doubt it will be of the same high standard as its predecessors.

L. P. HARDY

Face to Face, by Ved Mehta; Collins, London, pp. 320, price 16s.

On a number of counts this must be reckoned an unusual book. It is not usual that at the age of twenty-three there is the material, the happenings in a person's life, of such quality as can be shaped into an absorbing autobiography. But that is what one discovers as one reads the life of a young Indian blind since the age of three. He divides his book into three parts: India and Home, Pakistan and Transition, America and Liberation. Ved Mehta

was born into a large family in comfortable circumstances; his father was a physician, high in the public health service. And this was fortunate for the author because he makes very plain the plight of the blind when he states:

"There are in India about two million blind people who suffer from visual deficiencies. . . . The sight of three-fourths of this number could either be completely cured or greatly improved with proper medical attention, yet lack of eye specialists and, more than that, lack of understanding about the causes and prevention of blindness among the masses make the problem almost insuperable. The blind in India have no future, for in a country ridden with starvation and poverty, little attention can be paid to those with special problems. So it is that this blind population, whose number could be appreciably reduced if only they were taught the most elementary principles of eye care, has become parasitic."

His father, realizing that it would be better for him if he were away at school instead of remaining at home where there would be the risk of becoming over-dependent on others, saw to it that Ved Mehta had such schooling for the blind as was available in India. The author describes his experiences at school, learning to read and write Braille and gain confidence in himself. He

brings out the fact that losing his sense of sight at so early an age made it easier for him to develop the compensatory factors of his other senses and move about by himself. He was able to participate in games and play with his brothers and sisters, and even learn to ride a bicycle in the quiet street in which he lived.

The early part of the book is full of descriptions of his life at home, one episode of considerable interest being the arranging and ceremony of marriage of a sister. The life of a well-to-do Indian family, living in the north of India, is interestingly portrayed. In the middle portion of the book, the writer describes the gradual intrusion into the life of his family of the great political changes coming over India: Independence and Partition. Though he could not see what was happening around him, the author conveys to the reader in full measure the sounds of the rioting mobs in Lahore, the shouting, breathing, the sounds of destruction, bombs exploding, the palpable fear of those around him in hiding as a mob surges into their street. Finally the family escaped to Bombay, moving later to Delhi, with what possessions they could carry and leaving behind a comfortable and spacious existence.

All of this makes absorbing reading for the Westerner interested in the India of today. Along with whatever other technical and documented

works he may be studying so as to gain some idea of the meaning of India and what is taking place in the world's second largest nation, it is of value to read personal accounts of people experiencing the historic forces functioning in India.

Beyond all of this, Ved Mehta's (and his family's too) is a story of great courage. From the time he was a small boy the urge and ambition for education had grown in him. He wanted eventually to go to a university; but before he reached that goal, there were many frustrations. As there was a lack of opportunity in India, letter after letter was written to schools in England and the United States. For one reason or another the replies that came back to him and his family were negative; it was pointed out in more than one letter that it might not be a good thing for a boy in his formative years to be away from his country for fear that he might not be able to adjust upon his return. Both he and his family were aware of such a risk, but he was willing to take it.

The curtain of frustration lifted when a letter reached him from a school in the United States that offered a course preparing for university entrance, saying they would accept him. The school was the Arkansas School for the Blind at Little Rock. His father had planned taking him overseas, but an important government post in the new

Republic made it impossible for him to do so for a year. Not wishing to wait, wanting to get on with his education, he decided to go alone; so at fifteen he flew to a new world. There is a charming little scene when he was taken, just before leaving, to meet the Prime Minister. Mr. Nehru seemed to sense just what to say by way of encouragement, because Ved Mehta writes that he felt very close to him when the Prime Minister told him that he was almost his age when he went to school in England.

At the school in Little Rock, in addition to the academic work, there was instruction in social adjustment which was mainly aimed at teaching the students to be at ease in a world of sighted people. A most interesting part of that instruction was the teaching of what is called "mobility," which is the technique of learning to move about freely. It calls for a deliberate development of the senses so as to reach the stage of "perceiving" objects. He says that this perceiving is done by sensing the "pressure" of objects on the skin around the ears. Eventually the students learn to move freely in city traffic, board buses, and go into shops.

Upon finishing at Little Rock, the author, by reason of his high scholastic standing, had the choice of entering one of the three best institutions of higher learning; he

chose Pomona College in California. Once more there were frustrations to be surmounted, this time in the shape of the problem of securing sufficient funds to attend. These were eventually forthcoming, and he commenced the rigorous schedule of classes and of being read aloud to ten hours each day. In the summer holidays he travelled all over the United States by every means of transport, and recounts his impressions and adventures of the country for which he came to feel affection, because it had "given me my education, freedom of movement [and] a complete sense of self-reliance". Ved Mehta closes his book with his graduation and preparations for going on to Oxford; his own personality—intelligent, sensitive, charitable and full of humor—communicates itself to the reader on every page. This is an unusual and impressive book.

S. D. BALLARD

A Saint's Call to Mankind, by M. M. Varma, with a Foreword by Dr. S. Radhakrishnan; published by the author, pp. 174, price Rs. 3 (cloth), Rs. 2 25 (board).

This is a useful handbook for all engaged in trying to lead the higher life. It is a collection of teachings given on various occasions by a saint who moves among people, meeting them as man to man and offering practical advice as the occasions

demand. The saint however chooses to remain anonymous.

That the author is a Theosophist is obvious. For example, the rendering of *vairāgya* as "desirelessness" is based on the form used in *At the Feet of the Master* in teaching the way of treading the Path of Holiness.

There are sections devoted to various topics, such as, Desirelessness, Service, Egolessness, Unity in Diversity, God, Virtue and Vice, Self-Surrender. These contain practical hints on how one has to meet the problems that confront all aspirants. Great emphasis is laid on Service. The idea that there is only One Great Actor and we are but instruments in His Hands to fulfil His Plans is stressed.

Two chapters are designed to contain the saint's words of wisdom in short phrases. To give a few examples:

"A life of Sādhana is the best propaganda for Sādhana."

"Dislike is not renunciation, it is attachment through dislike."

"The Lord is hidden; but His law is manifest."

"A remorseful sinner is dearer to God than a yogi proud of his Yoga."

In the last chapter a number of questions are answered. The book is well written and the subject-matter well arranged. It is full of valuable and practical thoughts for the aspiring student.

R. SRINIVASAN

SUPPLEMENT TO THE THEOSOPHIST

JULY 1958

OFFICIAL NOTICE

CONVENTION 1958

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 83rd Annual Convention shall be held at the Indian Section Headquarters at Varanasi (Banaras), from 26th to 31st December 1958.

EMMA HUNT,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Brother Jinarājādāsa Remembrance

Members and Adyar residents gathered in Headquarters Hall on the morning of 18th June 1958, for a short meeting in remembrance of Brother C. Jinarājādāsa, on the occasion of the fifth anniversary of his death.

After the Prayers of the Religions, extracts from the writings of Brother Rāja were read by Professor R. Srinivasan and Mr. Seymour D. Ballard.

A short talk was given by Srimati Seetha Neelakantan who spoke especially about Brother Rāja's love of children.

Following a brief period of silence at the conclusion of the meeting, flowers were offered at the portrait of Brother Rāja.

Argentina

The Theosophical Society in Argentina, with 1,299 members and 60 Lodges, is one of the largest and most active of our Sections. Two

Lodges, previously attached to Headquarters at Adyar, have now been reincorporated into the Section: Lodge Libertad at Tucuman, and Lodge Urus in Bolivia.

Señor E. O. Gossweiler, after many years of faithful service, retired last year from the office of General Secretary, and Señor Nazareno E. Rímíni was elected in his stead.

A small property called *El Rincon* has been donated to the Society by Señor Marcos Dal Prato. It is situated at the foot of the Cordoba Sierras and is to be used as a "Vacation Colony" for members who may wish to spend their holidays in its tranquil and beautiful surroundings.

The General Secretary, Señor Rímíni, writes that their Annual Convention which was held during the Easter period was "a true feast of brotherhood and all the members who came were happy to be present". Thirty-three Lodges were represented. The administrative part was completed in less than two days and the remaining period of two and a half days was "devoted to doctrinal aspects, concerts, walks or drives to an art museum, and friendly meetings".

Under the direction of Señor Rímíni, Theosophical books are being translated and published in Spanish. Two new books which appeared last year are: *Un Teosofista*

mira al Mundo (A Theosophist Looks at the World) by the International President, Mr. N. Sri Ram; and *Reencarnación y Karma* (Reincarnation and Karma) by Dr. Annie Besant. The first was translated by a member of the Argentine Section, and the second is a reprint. During the year 2,844 books are reported as having been sold.

For the publication of Theosophical literature in Spanish, plans are being made to co-ordinate the work in all the Spanish-speaking Sections. This is a matter of great importance to the work of the Society in the Latin American countries. A short article is being prepared on the subject to appear in the Argentine Section journal, *Teosofía en Argentina*, addressed to all Spanish-speaking members.

Indonesia

The Indonesian Section, which has 24 Lodges and 920 members, steadily continues its activities even though the country has for some time been in a state of turmoil.

The following interesting report of the Annual Convention at Easter has been received:

"The Indonesian Section of the Theosophical Society held its Annual Convention at Blitar, East Java, from 4th to 7th April 1958. About 300 members, delegates from 24 Lodges, were present. Some 40 young Indonesian Theosophists also

attended and began their meetings on the morning of 4th April. On that day in the evening the Convention was opened at a Reception and greetings were received. The General Secretary, Brother Soemardjo, gave an opening address which was followed by the Prayers of the Religions.

At the Annual Business Meeting on 5th April, proposals from the Lodges were discussed; this occupied the whole day. In the evening members were entertained at a theatrical performance arranged by the Young Theosophists.

On the third day of the Convention addresses were given to members on the subjects of Love, Harmony, Honesty, Unselfishness. In the evening a meeting of the Order of Theosophical Services and the organization for educational work was held. This was followed by a Camp Fire arranged by the Young Theosophists.

On the last day of the Convention, 7th April, an excursion made to a lava-dam at the foot of Mount Kelut, a coffee factory, rubber-works, and a sugar plantation was enjoyed by the members. In the evening a Public Lecture on the Second Object of the Society—the study of comparative religion, philosophy and science—was delivered.

At the close of the Convention a statement was sent to the Indonesian Government, to the Press, the Radio, and the public generally

that the Convention feels the importance of co-operating to build up the nation of Indonesia in particular, and mankind in general, on the base of Love, Harmony, Honesty and Unselfishness. The Convention hopes that this base will be formed by the people of Indonesia. The following decisions of the Convention may be mentioned:

(a) The translation and publication of *First Principles of Theosophy* by C. Jinarājadāsa has been completed, and will be followed by a translation of *The Inner Life* by C. W. Leadbeater.

(b) The way of leadership from the Section Board to the Lodges must be based on Will, Wisdom and Activity.

(c) The method of election to the Board will be revised.

(d) A committee for the Order of Theosophical Services has been formed with its headquarters at Solo (Mid-Java).

(e) The Section to make wider contact with organizations in society which are moving in the same direction.

(f) The Section Board to draw up a work-programme.

(g) The Convention in 1959 to be held at Yogyakarta (Mid-Java).

From 17th August to 9th October 1957, Mr. Soemardjo, the President of the Section, was abroad on business of the Indonesian Government. He visited England, the Netherlands,

Greece, Egypt and India. In England, The Netherlands and Greece he visited the National Sections of the Society, and in India he stayed at Adyar for some days. Wherever he went he was welcomed by the members. Mr. Soemardjo sends his thanks for this reception, in particular for all the kindness he received at the Headquarters of the Society at Adyar.

Northern Ireland

The Northern Ireland Federation, with Mr. Hugh Shearman as Organizing Secretary, is composed of an active and united group of workers. The Federation has 64 members with 3 Lodges. The Belfast Lodge was founded in 1910; the last of its founding members, Mr. Oswald Gregson, has recently passed away. The Lodge arranges a good programme of public lectures, has weekly study and discussion meetings, and a *Secret Doctrine* class.

Coleraine Lodge meets regularly through the autumn, winter and spring seasons in the homes of members, sometimes meeting in the town of Coleraine and sometimes in the adjacent seaside resort of Portrush. Bangor Lodge holds its meetings in rented premises; both these smaller Lodges have programmes of talks and study and make occasional use of tape-recordings.

The Annual Convention of the Federation was held early in March

1958, in order to take advantage of the expected presence of Mr. and Mrs. James S. Perkins; it was a great disappointment to the members that owing to unexpected circumstances the visit had to be cancelled. At very short notice a Convention programme was improvised entirely from local talent.

Mrs. E. Marion Lavender visited all the Lodges in May 1958. The help given by visiting lecturers is greatly appreciated by the members; such visits link them with the larger Theosophical world and assist the public work.

Wales

The Theosophical Society in Wales held its Annual Convention in Cardiff on 10th and 11th May. Mrs. Doris Groves, who was guest of honor, addressed the members at the opening of the Convention on the subject, "Our Work in the World".

On the second day of the Convention, Mrs. Groves gave an address on "Our Quest for the Self," and in the evening delivered a lecture to the public on "Theosophy Reveals a Greater Vision of Man".

In her Annual Report Miss E. Claudia Owen, General Secretary, outlined the work of the Lodges and Centres. Cardiff Lodge, which has 40 members, has organized several successful study week-ends, and conducts a regular fortnightly study group. Public lectures are

arranged when there are visiting lecturers. Colwyn Bay Lodge, with a membership of 47, holds regular public lectures weekly from October to May inclusive. The Lodge has established close co-operation with the local Vegetarian Society. Other small Lodges are Swansea, Pontypridd and Newport.

Closing her Report, Miss Owen writes: "We need the deepening of Lodge life and a larger proportion of members who are one-pointed. The progress of the work at the present seems to depend on the few. The great need of the world at this time is a challenge to us to make ourselves and our Lodges centres of Light radiating understanding, love and unity, in order to help to make Brotherhood a living reality in the world. It is by what we do now that we determine what is to come. Let us concern ourselves with the very best we can do in the present."

East Africa

The following interesting report of the Annual Convention of the Theosophical Society in East Africa has been received for inclusion in the Supplement:

"The 8th Annual Convention of the Theosophical Society in East Africa was held during Easter from 4th to 6th April 1958 at Dar-es-Salaam, the capital of Tanganyika Territory, under the chairmanship of Mr. V. H. Kapadia, National

President, and with Swami Sri Krishnanandji as the guest speaker.

"This Convention proved to be in one of its happiest moods, and the place Dar-es-Salaam, which means 'the Abode of Peace,' was a true setting of harmony and beauty for the coming together of members, all intent on seeking deeper values, and in sharing ideas for the carrying forward of the Theosophical Work.

"After the Prayers of the Religions, the Convention, with a large gathering of members, was declared open by the National President, and the programme commenced with sacred music from Brother D. O. Acharya, chairman of the Reception Committee. In addition to cables and other messages received, greetings were personally given by representatives of the various Lodges.

"In his opening address, Mr. V. H. Kapadia, after the Invocation to the Great Ones, gave a short report of the work during the period under review. He stated that the Section had not only maintained its position but had prospered and made good progress. In 1947 the Section had 7 Lodges with a total membership of 250; now, as a result of working with great fervor and enthusiasm, there are 21 Lodges with 750 members.

"The Convention was an inspiring occasion so far as the Convention lectures and short talks were concerned. Swami Sri Krishnanandji,

the guest speaker, spoke on 'The Hidden Light Shining in Every Creature'; Bro. A. F. Kanga took as his subject 'Theosophical Approach to Daily Life'; and Bro. H. S. Patel, 'Illusory World'. Short talks were given by Bro. Hariprasad Chhaya, 'Uniqueness of the Theosophical Society'; Bro. Amrolia, 'Vegetarian Diet'; Bro. Ambalal Patel, 'Education and the Principles of Theosophy'; Bro. Chandulal Bhatt, 'My Theosophy' and Bro. J. D. Shah, 'Modern Theosophy'. Bro. Dwarkadas Shah in his simple and easy style outlined 'The Duty of a Theosophist' and Bro. Ishwarlal from Pemba gave a narration, 'A Branch of the Theosophical Society'.

"Bro. J. D. Shah explained the mystery of 'The Seal of the Society' which explanation threw much light on the workmanship and design of the Theosophical flag received from Adyar which hovered prominently in the Hall.

"A major activity this year has been the election of the following national officers: National President: Bro. V. H. Kapadia, re-elected for another term of three years; National Vice-President: Bro. Ishwarlal Rawal; National Secretary: Bro. Jayantilal D. Shah; National Treasurer: Bro. A. F. Kanga.

"A discussion, in a very good spirit, was given on the subjects of: National Field Programme, Lodge Activities, Membership, Finances, consideration of the appeal for contributions to *Jyoti* from the East African Section, and requests to give top priority to the planning of lecture itineraries.

"The Convention closed with a decision to send a cable of loyalty and confidence in the policy of our President, Mr. N. Sri Ram, from the East African Section. The members dispersed with cordial greetings and good wishes, and with a will to work constructively for the welfare of the Society."

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	Mrs. Eva Ostelius	Ostermalmsgatan 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 Wvys	Bruderholzstrasse 88, Basle	<i>Clarité.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>

* No Section; Lodge only.

1919	Canada	..	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	..	<i>The Canadian Theosophist.</i>
1920	Argentina	..	Señor Nazareno E. Rimini..	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina. Fraternidad.</i>
1920	Chile	..	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	..	<i>O Teosofista.</i>
1920	Brazil	..	Tenente Armando Sales ..	Rua Anita Garibaldi 29, 11° andar, Sao Paulo..	..	<i>Gangleri.</i>
1921	Bulgaria	..	Mr. Sigvaldi Hjálmarsson ..	Ingolfstr. 22, Reykjavik	..	<i>Osiris.</i>
1921	Iceland	..	Mr. Sigvaldi Hjálmarsson ..	Ingolfstr. 22, Reykjavik	..	<i>Theosophical News and Notes.</i>
1921	Spain	..	Mr. Félix Bermudes ..	Rua Passos Manoel 20, Lisbon	..	<i>Revisita Teosófica Uruguayana.</i>
1921	Portugal	..	Miss E. Claudia Owen ..	10 Park Place, Cardiff	..	<i>Heraldo Teosófico.</i>
1922	Wales	..	Señor Anibal Lissardy ..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	..
1923	Poland	..	Señora Esperanza C. Hopgood ..	Box 8774, Fernandez Juncos, Santurce, San Juan	..	..
1925	Uruguay	..	..	..	..	..
1925	Puerto Rico	..	..	..	..	..
1925	Rumania	..	..	..	..	..
1925	Yugoslavia	..	..	..	..	..
1926	Ceylon	..	Mr. N. K. Choksy, Q. C. ..	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	<i>The Plenoma.</i>
1928	Greece	..	Mr. Timos Vratsanos ..	Patission 204, Athens (8)	..	<i>Theosophikon Delition.</i>
1929	Central America	..	Señor José Joaquín Ulloa ..	P.O. Box 797, San José, Costa Rica	..	..
1929	Paraguay	..	..	..	..	..
1929	Peru	..	..	..	..	..
1933	Philippines	..	Cdr. Jose R. Zulueta ..	Corner Iba and P. Florentino Sis., Quezon City ..	..	<i>The Lotus.</i>
1937	Colombia	..	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	..	<i>Revisita Teosófica; Boletín.</i>
1947	East Africa	..	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1948	Pakistan *	..	Mrs. Gool K. Minwalla ..	Noonan Road, Karachi 3	..	<i>Theosophy in Pakistan.</i>
1948	Malaya and Singapore †	..	..	..	..	<i>Theosophical News.</i>
1949	Northern Ireland †	..	Dr. C. H. Yeang ..	88 China St., Penang	..	<i>Theosophical News and Notes.</i>
1950	State of Israel *	..	Dr. Hugh Shearman ..	18 Brookhill Ave., Belfast	..	<i>Theosophie in Israel.</i>
1951	Japan	..	Mr. Hans Zeuger ..	P.O. Box 1264, Jerusalem	..	..
1952	Viet-Nam	..	Mr. Pham-Ngoc-Da ..	Directeur de l'Ecole des Filles, Chaudoc, Sud Viet-Nam	..	<i>Dao Hoc.</i>
1953	Venezuela	..	Señor Pablo Bonilla T. ..	Apartado 2907, Caracas	..	<i>Unidad.</i>
1956	West Africa †	..	Mr. K. Brakatu Ateko ..	P.O. Box 720, Accra, Ghana	..	..
	Presidential Agency.	..	† Federation.	..	..	..

The Theosophical Society in Europe (Federation of National Societies): General Secretary: Mr. J. E. van Dissel, Achelseidijk 290, Valkenswaard, The Netherlands. Theosophy in Action; Clarté; Adyar.

Canadian Federation (attached to Headquarters): .. Miss Joan S. Morris .. 2050 Cypress Street, Vancouver 9, B.C., Canada .. The Federation Quarterly.

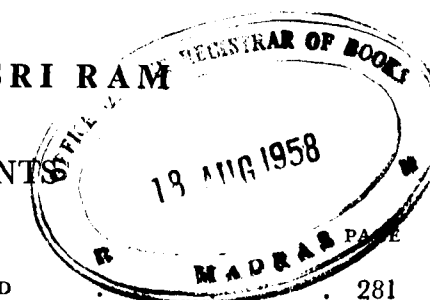
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Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
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IT is a truism, apparent everywhere, that an entirely new era for humanity is being hammered out on the anvil of time. Rapid and extraordinary changes are taking place everywhere. We can no longer expect to be comfortable, nor to trot along serenely on the old roads. What, therefore, is our work at this truly tremendous moment?

I remember Dr. Besant once saying to us that we should read the papers every morning with the thought of trying to discern under the march of events the guiding hand and purpose of the Occult Brotherhood; that we should try to read the signs of the times with the eyes of Spirit. These signs can now be easily discerned.

The first thing to be seen is the mounting change in the inner consciousness of humanity. So truly remarkable is it that one can hardly believe that this is the same world as fifty or sixty years ago. I can remember hearing my father read out a leader in *The Times* which spoke of mysticism as "an exploded superstition". No one would say that now. Perhaps

the beginning of the change lay with the learned Dean Inge, a student and exponent of the mysticism of Plotinus. On the contrary, said he, mysticism is the only truly valid form of religion. Without its great saints no religion would endure, for they are the channels of life to the faiths to which they belong. The saint and the yogi are those who have come into conscious relationship with the Eternal Life of the universe. The rest of us know only "about and about". Observe today the widening and rising interest in all forms of Yoga and in the lives of great saints and mystics. The inner consciousness of the world is turning from the idea of God Transcendent to the realization of God Immanent, and most of all in the hidden depths of the human heart. As long as eighty years ago a Master remarked that a wave of mysticism was sweeping over Europe. It is now sweeping over most of the world and forms the first faint foreshadowings of that new presentation of the ageless truths of life which is now imminent.

I believe I am right that we are close to the time when we move into the Aquarian Age. This is highly suggestive, for the symbol of the Zodiacal sign of Aquarius is a man pouring water from a pot. It will be the age of the coming Sixth Root Race, and already its precursor, the sixth sub-race of the Fifth Root Race, is on the way. We can prophesy with surety that the days of war and poverty are passing, and the days of empires and the domination of one race over another, even for their apparent good, are also passing. For the Sixth Race is the first truly spiritual race on this globe, when the inspired words of the great Hebrew Prophet will be realized: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This is also the meaning of the growing trend toward some form of co-operative living, call it what we will, which

is fast conquering the world. World-consciousness is emerging, and to become conscious of our indissoluble kinship with each other is to begin to become conscious of the pristine immortal life which binds us together. The age of leisure is approaching, which means universal opportunity for the thought and culture necessary for the rapid development of the interior life. One of the Masters once told Dr. Besant that the vast mass of men, who in past ages have been slaves, is now reaching a point where their spiritual unfoldment can commence, but that hitherto that had been delayed, frustrated and held up by the inequality and uncertainty of life.

As yet very dimly and stumblingly the whole soul of humanity is slowly turning in this direction. Another sign of the growing sensitivity to the interior worlds is the advance of psychism, and unless this is guided into spirituality, grave dangers lie in wait for men. All over the world, in every country, there is a rapid growth of semi-black or grey Occultism. Another danger threatening us at the present moment is the great intellectual advance without a corresponding growth of moral responsibility. H.P.B. once wrote that the real devil in man was the intellect unilluminated by the Spirit. A letter from one of the Mahātmās, written nine years after H.P.B.'s death, to Dr. Besant, states: "The crest wave of intellectual advancement must be taken hold of and guided into Spirituality."

How are we to do that? Before he died Brother Jinarāja-dāsa told us that he thought our particular mission in the dawning age was to help men to find their own inner God. Does that mean that the day of propagating Theosophical fundamentals is past? By no means. H.P.B. wanted us to go on until Theosophy was brought into every home, and when asked if she thought this was possible she replied that she believed it could be done if only we had enough speakers and teachers. Now anyone who will take the trouble can become a good speaker, but the orator

The Coming
Spiritual Age

How Can We Help?

who can touch the hearts of men is born and not made. Perhaps he is really one who has what the old-fashioned people used to call a "passion for souls". He longs to help, to comfort, to cheer, to uplift. And that is primarily our greatest work, for as a Master of the Wisdom wrote: "Our Society is not a mere intellectual school for occultism. . . The moral and spiritual sufferings of the world . . . need help and cure."

This leads to another point. It is a great gain to the work to have our great students who can speak to the few. But it is only one side of our work. The paramount side is the souls of ordinary men. Mr. Sinnett thought otherwise and the Master told him that he "sinned against the multitude". What do the vast majority of the people who come to us want and need? They mostly live hard and incomprehensible lives and need encouragement, hope and illumination on the question of how to deal with the problems of life which beset them so sorely. Added to these problems now is the dim search for Reality which is moving so many. They are looking for the Bread of Life, and if it cannot be given to them they will try to find it on less desirable paths. Great as is the need for the bare necessities of daily living for countless numbers even yet, the hunger of the world's soul for the Bread of Life is greater still.

Now we cannot feed the world's spiritual hunger unless we have somewhat eaten of the Bread of Life ourselves. So

By What Power? we now come up against another point over which I have pondered for many years. How can we evolve *people*? For men themselves, embodying great ideas, are the prime movers in life. An Indian king once asked a wise man which was the greater, the man or the era? Did the man make the era, or did the era make the man? The wise man replied that the *great* man made the era. So the need is to evolve more rapidly *people* in our ranks, not only nice, good people, valuable as they collectively are, but people

with spiritual powers. A Master once wrote: "We are not working merely to produce good people, but mighty spiritual powers for good." For good-will and devotion our membership cannot be beaten, but could we not have something more?

Spiritual power is a matter of slow, steady and persistent growth. It demands high qualities of will, selflessness and intelligence. The success of our work does not lie primarily in increasing our membership, desirable as that is, in counting heads, collecting dues, giving good reports to Conventions. It lies simply and only in the increasing spirituality of our membership. For when a man's inner growth reaches a certain level he becomes "radioactive," and attracts round him other men who are searching as he has searched. One of the six great signs of the God-conscious man is this subtle, attractive inner power.

What is spirituality? There are so many misconceptions on this score. One is to connect it with piety. One can be a very pious person without an ounce of spirituality. Another is to imagine that spirituality and psychism are the same thing. But there is nothing more spiritual in observing psychic objects than in seeing physical ones. Dr. Besant described spirituality as the ability to intuit the unity of all life. Dr. S. Radhakrishnan says something similar: "God is Life. Recognition of this fact is spiritual consciousness." H.P.B. puts it rather differently: "Spirituality is not what we understand as 'virtue' or 'goodness'. It is the power of receiving formless, spiritual essences." It is becoming sensitive to the soul of things in all surrounding life.

Full spiritual consciousness is the source of all true wisdom, love and power, but it can never be described until the first flash is experienced. As well expect a bud which has not yet opened to the light and the air to know that world of which it wills to become a part. Yet "intimations of immortality"

The Nature of Spirituality

come to all of us, and we can grow more and more "in tune with the Infinite". Therein lies our real power to help. That power shines forth irresistibly. Its whole nature is *dāna*, giving. It neither knows nor cares what it is or what it has. Its nature is to shine, hence all men turn to it and trust it. It is the great paradox that that which we hold we lose and that which we set free and give away we gain. Spirit is beyond any pairs of opposites, even good and evil. "Virtue and vice I know not, but I know Thy Feet alone."

The cultivation of the spiritual life creates in us, says H.P.B., a deathless courage which does not cease in dreaming or waking, and there grows up in us an attitude to life which is neither attraction nor repulsion nor indifference, but charity, the attitude of the man to whom all things are *carus*, heart-felt, dear. And in the world of Spirit there is no "sin," only lack of growth.

Hence the occultist is really a super-psychologist. He knows the human heart. He has learnt what *Light on the Path* directs him to learn. "Learn," says that
 The Occultist scripture, "to look intelligently into the hearts of men." "From an absolutely impersonal point of view," it goes on to say, "otherwise your sight is colored."

In time, it tells us, the occultist will need no teacher, for life itself will speak to him. Life speaks to us all, for it is the Voice of God. It speaks to us through the little events of daily life and sometimes the most trivial happening is pregnant with the deepest meaning. And it speaks to us also through cosmic events.

Thus, again, *Light on the Path* tells us to "regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men". Another sign of the times is the growth of the science of psychology, immature as it is at present. Both Sir Oliver Lodge and H. G. Wells prophesied its enormous expansion in the opening age. To live is to

grow. Merely to know does not mean growth, though we may perhaps say that theory must precede action.

As long ago as 1908 Dr. Besant told us that the Masters might some day come to live amongst men and take an active part in human affairs. She asked us to train ourselves to the utmost of our power in purity, in patience, in discipline; to study earnestly; above all, to study human nature, in ourselves and others, for there lay our field of work. She asked us to lead good work in our Lodges and thus learn how to lead, how to inspire others.

Dr. Besant's
Prophecy

Perhaps the evolution of the ability to lead and inspire is really in our own hands. We have to learn to be ourselves. We have to learn to listen to ourselves, to hear the voice of our own true Selves inside. So often that is overlaid with the distracting sounds of all around us, the thousand voices that speak on all hands. It is the only way to happiness, to hear and to do what one's real Self wishes to be done; and also to be brave enough to bear sorrow until the morning dawns. Integrity of soul is worth gaining, if we can but achieve it.

So often I have dreamed of Adyar as a great Āshrama where the young and promising amongst us could stay for at least two years and learn how to open their
 A Dream of an
Āshrama souls to the Infinite in that glowing atmosphere. Whatever good I am in the work is all owing to the fact that long ago a very good friend, Joseph Bibby, thought it worth while to send me there for two years. I owe everything to that. But this should happen when one is young and plastic and responsive. It does not affect one so easily when one is old.

"Do good works in His name and for the love of mankind," wrote Master K. H. to C. W. Leadbeater. There are no such great lovers of men anywhere as are the Masters of the Wisdom Themselves. Love is greater than knowledge. Knowledge without it is but barren fruit. So we must learn

to love, for love is the great door which opens into the Infinite. Love is a great art and a great living, not what so often passes for it. Krishnaji is right when he says that only when the little self is dead does Love, Divine Love, come into being.

Meanwhile, let us learn of the great teacher Life. The soul of man grows as a flower grows in the sun and the rain. The sun of joy causes it to expand and unfold; the rain of tears washes, purifies and nourishes. Perhaps pain is the greater teacher of the two. H.P.B. calls it "the awakener of consciousness". "Through joy and sorrow," she writes, "pain and pleasure, the soul comes to a knowledge of itself."

So we will not care what we are or where we are, only that we are all on the road home. All that is to be done is to stretch out a brother's hand to the other divine fragments struggling in the dark beside us. For so one is the united spirit of life that every brave and true action which we make in our individual lives lifts a little the whole soul of humanity, and makes its path a little easier; and every failure on our part to do our best lets down that collective consciousness and delays humanity's progress. Here lie the right motive and incentive for all of us who would tread the path of discipleship.

"Seeker after Truth," wrote H. P. B., "with the faith of a little child and the will of an Initiate, give of your store to him who hath not wherewithal to comfort him on his journey." Was she echoing *The Voice of the Silence*? "Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation."

So there is our work: to feed the soul-hungry, to comfort the sorrowful, and, above all, to guide the man searching for the way that leads to immortal bliss.

CLARA M. CODD

LIFE AND ITS FUNCTIONAL FORMS

By FRITZ KUNZ

[This lecture by Mr. Fritz Kunz was given as an introduction to a study of the Life-Process with material prepared by the Research Division of the Department of Education at "Olcott," headquarters of the Theosophical Society in the United States.]

SERIOUS students of philosophy have long been concerned with one of the most fundamental problems in human experience: the relationship between, and the differences between, the three major aspects of the physical universe in which we find ourselves.

We are all aware of the fact that, in regard to one of these, namely, matter and energy, the knowledge of man has enormously increased in extent and in authority, in penetration and in power over Nature, in recent years. In fact, we all know that we have come to the point where it is possible to say that matter and energy are equivalent. This is what Einstein's famous equation actually established on a mathematical basis. And so, our knowledge of electromagnetism, and gravitation, and the behavior of material particles—in general, the whole domain of matter—has gone through a kind of structuring process, which promises, before long, to be so simplified and authoritative that it can in itself, as far as it goes, provide an immense body of verifiable understanding upon which to rest one's personal philosophy.

There are, however, two other aspects of Nature. The first is that of life and functional form. This includes all the plants and animals, even the micro-organisms that exist around and about us—and sometimes uncomfortably inside us. This, the biological domain, is not nearly so well understood as are matter and energy.

And when we pass on, second, to the category of man—man and all his works; man, self-conscious and, to some extent, the master of Nature; man who, as individual, can know himself and know the world—here we find a deplorable deficiency in our knowledge, and a second falling-off in the authority of our information.

Now there are many people who believe that this state of affairs cannot be mended, and the secrets of living Nature cannot be wrested from the world in which we find ourselves, merely by applying to biology our knowledge of the laws of matter and energy, with the addition of some superficial and descriptive information gained by study of man's behavior and achievements. Such people hold that until an understanding of life and functional form has been achieved, in the same degree, and perhaps largely by the same type of method that has been so successful in physics, there is no large hope for proper insight into man. For man is, in a considerable measure, an animal. He is a consciousness resident in, and working through, a life-process: a biological organism. And to make distinctions between the spiritual, self-conscious man and this psycho-biological organism is a primary step, a condition precedent to any understanding of that which man uniquely is. To make such a distinction we have first to get an understanding of life and the functional forms which preceded man in evolution.

After that is well advanced, we can begin to see what is added in man. It follows, therefore, that any serious philosophical study of the biological domain is a step

which the student of philosophy should be very happy to take.

The compilers and editors of this group study of "The Life-Process"—which is designed to explore some of the fascinating aspects of living creatures, beginning with their basis in the mysterious stuff called protoplasm—have kindly asked me to introduce the visual and other educational materials which they have prepared. It has been suggested that I make informal introductory remarks about some life-phenomena, and also about the new scientific skills which enable us to inquire profoundly into that visible mystery which we call plants and animals, unicellular organisms, viruses, and protoplasm itself. I am very glad indeed to have an opportunity to speak thus informally, in the hope that our position in relation to the life-process will be more thoroughly understood. The words I used just a moment ago, "a visible mystery," are very carefully chosen. For it is a fact that the living orders do, indeed, present a number of basic, unsolved problems. I shall mention two of them, in the hope that we shall see how truly profound must be the inquiry, if we are to understand life and functional form as well as we now understand matter and energy.

Consider for a moment the forest leaves. In southern New England, we have great forests of beeches, of oaks, of elms, maples, etc. Every spring, as we all know, one of these giant plants may put out thousands of leaves. Now each of these leaves is like its predecessor in earlier years. And each of them is a miraculously organized instrument for the life of the tree. For example, underneath an individual leaf, there are hundreds, perhaps thousands, of tiny mouths, which are made of two living cells opposed to each other. In fact, when they are photographed through the microscope, they look like mouths; sometimes open, and sometimes closed. It is these little orifices which enable the plant to communicate

with the outside air. Here are given off the water vapor and the gases, which are discharged into the atmosphere by the tree. Now in the case of many trees these tiny mouths, or stomata, are made afresh every season when the tree comes into leaf. And when we consider the number of stomata under each leaf, the number of leaves on each tree, the number of trees in a forest, the number of forests on the earth, and the countless centuries through which some of the older types of plants have been growing and reproducing, and producing leaves, our imaginations are positively staggered at the thought of this invariable process, in microscopic dimension, carried on so faithfully. Nothing, really, could be more wonderful than the processes which go on in living organisms.

Let us consider another one, which strikes more nearly home to us as human beings. Some time ago the biologist, H. J. Muller, made a quantitative study of the materials out of which an entire human generation is developed. These materials, of course, consist of the human ova contributed by the mother, and the sperm contributed by the father. Each of these individually is minute in size, indeed microscopic; and yet it is from these tiny beginnings that the whole large physical organism, and all the life activities of the individual, are physically derived.

Muller has calculated that if all the ova required to produce one entire human generation—say, approximately three thousand millions of people—were gathered in one place, and without compression were placed in the same vessel, they would only occupy all together about the volume of a gallon jar. From this tiny material origin, then, a whole generation of people to populate the entire earth, with all their sufferings and strivings, misery and hope and aspiration, is to be derived.

Surely when we consider such things as the stomata on the under-side of leaves, and the physical origins of a human

generation, we are struck by the fact that we are confronting mystery upon mystery; that, somehow or other, the processes of life are as much lost in the invisible background of things as are the processes of matter and energy.

Another question I would like to raise, in connection with all of this, is why these matters are so poorly understood. And what should we do, if we are to penetrate to the level of insight into life, such as we possess already into matter and energy? The means that are before us are, of course, derivable from science, and more especially, from a particular kind of science. This notable form of inquiry began effectively with Newton, but came into more general use about 1850, and has evolved continuously ever since.

It has a name: "Deductive-Exact Science." It is most especially this kind of science which enables us to penetrate below the level of observation. Through it we have now constructed forms of knowledge which refer to things that no one directly experiences, that no one can see or hear. For example, it has been possible in physics to establish the existence of invisible sub-atomic particles, and to compute their masses and their behavior. Even more remarkable has been the precise mathematical analysis and exact computation of entirely *non-material*, but nonetheless real, aspects of Nature.

For example, there stands on my study desk, a very simple device. It consists of a powerfully magnetized ring, from the centre of which rises a post of plastic material. The purpose of the post is merely to keep a second ring, which is floating freely in the air above the first one, from sliding off sideways. What holds this second ring up against the force of gravity? Both bottom ring and upper ring are composed of material which is capable of being made into a permanent magnet. We have here, then, a second kind of force, namely, magnetism.

Now merely giving a name to this extraordinary, invisible, non-material force is not enough. Science has succeeded in grasping and describing its actual structure and has set it alongside gravitation as a new kind of "field-force".

It is now understood that all material things are actually embedded in force-fields. So far but two open fields are known: gravity and electromagnetism.

Now let us recall that, in their material aspect, the things that we see and handle are really nearly insubstantial! We all know that atoms are far more "space" than they are "substance". We know that they combine into materials—copper bars or rock crystal—which give an effect of solidity, but that, in fact, are very far from solid.

Hence the characteristics of all material things which surround us have been traced back more and more fully to the non-material forces inside them and all around them.

In the case of magnetizable materials, it happens that the field-forces inside the iron particles are not balanced exactly. Hence there is a kind of spill-over, so to speak, of the non-material forces, and thus we are able to witness their operation outside the magnets, and around them. Thus it is that non-material forces, derived from the internal structure of the iron particles, actually hold one magnet freely in the air, where it may be said to be suspended by *nothing at all*, since the field-forces at work are quite non-material. It may not be easy for a layman to take in the fact that today, in certain cases, we know more about the structure of non-material reality than we do about that kind of reality we call matter. Yet this is indeed what we must realize.

The kind of learning—deductive-exact science—which makes this possible is remarkable. It starts with ideal (and unrealizable) premises, called "postulates". Upon these is rigorously constructed a mathematical formulation, and from this in turn predictions are made and then tested,

experimentally. When there is success, the mathematical conclusions deduced about Nature are often exact far beyond the precision of any direct measurement.

Thus we have already in physics a kind of science which enables us to understand, to predict and to verify the behavior of parts of Nature which are visible, and also of aspects of Nature that are quite non-material. In general, such studies include "field physics". It is these, in the form of quantum physics, which have unlocked the atom for us. Their general significance is that we must look upon matter as, in part at least, a superficial or perceivable aspect of non-material reality.

Now it is *this* kind of science which could be applied to an understanding of protoplasm, of cells, of the development of organisms; of metamorphosis, as in the case of butterflies and moths; of reproduction, of ecology; of all the wondrous beauty and fascination of living creatures. So far, the new methods have been applied successfully in only one aspect of biology, as we have all doubtless heard. Thanks to the work of Gregor Mendel, last century, and of Morgan and others since 1900, we now know that living creatures are governed by a system of genes and chromosomes (together with other forces and processes, of course) which are specific in their numbers, sizes, shapes and behaviors for each species.

The genes are supposed to be about the size of large molecules and this is pretty well established. During what is called "mitosis," a term for their internal processes of reproduction, they proceed along quite regular mathematical rules, and in many cases their behavior and the consequences thereof can be predicted.

Genetic inheritance, then, has been the first successful step in establishing a deductive-exact science of biology. There are, however, many other aspects of living things, which at present are not traced back to geometry and to non-material forces with the same success as has in a small way

been obtained in connection with matter and energy by physicists. The forms of creatures, for example, remain very largely unexplained, except in a superficial way. The behavior of these forms is connected with the features of the forms themselves; they are, in other words, functional. The form of living things and their function must be explained together, or neither one will be really understood.

Let me mention one or two biological facts which seem to show that in the life situation we are dealing with forces as non-material as those now understood in connection with matter. Let us take eels, for example. Eels live in the waters of western Europe, and eastern United States. They are familiar blackish objects to most of us who have lived near the ponds and marshes of the eastern seaboard. Now eels do not breed where they live as adults. When fully mature, if in waters connected with the sea, they swim hundreds of miles to a rather stagnant portion of the Atlantic Ocean, called the Sargasso Sea. Here among the Sargassum weed, they find the food and the habitat that are necessary for life for them during reproduction, and then they breed and die.

The young that they leave behind are little slivers of life, called elvers. They have never been anywhere other than the place of their birth, yet at a sort of signal they start to swim away from the Sargasso Sea. Now let us note a remarkable fact: the elvers born of the American type of eel swim westward; and the others swim towards the east. Thus the young eels who swim, and grow as they swim, finally arrive in the streams and ponds from which the parent eels migrated. They have come to a homeland which they have never known, and they have come without the guidance and company of their elders.

We have all heard of the sock-eyed salmon, of the Pacific Coast of the United States and of Canada, which returns precisely to the river or stream of its birth, in order to breed

and die. We have all read of the annual flights of birds, over thousands of miles, and of the return home of pigeons and even of dogs, from great distances. In these instances we are confronting forces in Nature which may be as insubstantial, as non-material, but just as real as the field-forces which we call magnetism and gravitation.

This kind of thing leads to the question as to whether we can ever find out *what are* the forces at work inside and behind living creatures, in the same manner as we have come to understand the forces within and behind material things. We know that the structures of fields are involved in the structure of matter, and thus influence the behavior of thus-structured material things. Must we not be alive to the possibility that, in addition to the gravitational and the electromagnetic field, there may be also a field appropriate to living creatures? A field which perhaps has as its characteristics, mind, and feeling, and purpose, in addition to the kind of characteristics familiar to us through electromagnetism and gravitation?

Is it not reasonable to try to find out whether living creatures live and move and have their being in a background suitable to their outward features, just as material things subsist in a non-material background appropriate to their properties and their behavior? If we study along these lines, as it is proposed we shall do, using the materials which the compilers and editors of this study course have prepared, we shall, I think, arrive at the conclusion that "the unseen things are more"; that living creatures and man, who is, after all, a dweller in a living organism, are saturated by a psychic and a spiritual field which is actually the source and origin of all living activity. It would then follow that when living creatures "die," as we say, it may be only the dissipation of the physical part of the organism, and not the extinction of the living force itself.

Most of us realize that we are now living in a new intellectual climate, even though it has not yet gathered strength

enough to have changed the educational system; nor, of course, have we had the benefit of its meanings in our own education. It is all too recent, and its chief force is still confined within the specialized forms of knowledge. How are we to get possession of these new materials? How shall we, as laymen, appreciate the new data? How shall we breathe the new and freer air?

The study which these remarks are intended to introduce should prompt answers to those questions. It is designed to bring directly to each one some experience of the tissue of life, and interpret it correctly, but in lay terms, from the contemporary wealth of data in laboratory and university lecture room. It would be improper to say what immediate effect such study will have on any one individual. So much depends upon one's background, education, habituation in thought. But speaking from personal experience I think we can anticipate the long-range effect of seeing with one's own eyes protoplasm, cells and other life-phenomena, and doing one's own thinking about all of this. It will tend to make meaningful in quite a new way the teachings of those philosophers and sages who have maintained with unanimity that life itself is like a magnetic force-field, or a gravitational force-field, but charged with all and more of the quickness and beauty we see in the living forms themselves; that it is non-material, but real; that it not only produces the phenomena we call feeling and emotion but derives from the intelligible noumenon, and is therefore by its very nature meaningful, most of *all* when expressed in human forms and functions. It is material only in so far as our senses are concerned. Primarily, it is one unique spiritual whole, the ensouling and psychic potential which not even all physical earthly evolution has been able to express over about two or three thousand million years.

The seers who have maintained that they saw this include the great religious teachers; and the philosophers—literally,

“the lovers of truth”—who have justified this with reason, include Pythagoras, Plato, Shankarāchārya and many more in antiquity. Later the term philosopher fell into disrepute, and Ammonius Saccas and his pupil Plotinus, and Porphyry and others used instead the term theos-sophia—in English, Theosophy—for precisely the same body of explanations as modern Theosophy offers.

But, thanks to science, our present situation offers us a special advantage, if we care to take it. It is this advantage which the present study is to afford. If we pursue it closely we shall begin to see that what physics now compels us to accept about the reality of the non-material, about force-fields and material structures, applies also to life, and therefore constitutes a solid beginning of the long-awaited rapprochement between science and the kinds of natural but super-physical experiences reported in all religions, by the seers and sages of many times and places. We shall reasonably then conclude that it also applies to man. Historical cultures declare that man's mind and psychic life generally, his powers of conceptual penetration and classification, his soul, in short, in Plato's sense of that much-neglected word, and his creative spirit—come from the non-material Cause. We can now in our day use knowledge to see that all this about man begins to make scientific and philosophical sense once more.

Let us then start with some important matters from biology and the psychology of the life-process, confident that as we move along into the psychology of man, and other departments of contemporary science, we shall be at last beginning the long-needed healing process which will enable us to rejoin what is finest and truest in inherited spiritual endeavors with what is most certain and demonstrable in modern exact science.

Fritz Kunz

THE RELIGIONS IN THE NUCLEAR AGE

By T. H. REDFERN

(Concluded from page 227)

IN the train of thought I have been following we have noted an amazing ordering power operative within our bodies. Although this is not an activity of our conscious minds, yet no one who stops to think can possibly deny its workings. Surges of emotion are at least consistent with a superphysical aspect of our natures, interacting with our physical body-energies. These may be regarded as indubitably established by those with the appropriate psychic experience, or who have studied the reports of those having these faculties that are exceptional at this stage of human evolution, to an extent that has become incontrovertibly convincing in regard to the common main features.

Accepting the superphysical energy-fields, then, whether tentatively or conclusively, let us distinguish between grades or types. We have noted the passionate, with which the fearful may rightly be coupled, as forming an elemental-emotional field of feelings, so different in quality from the feelings of non-possessive affection, simple joy and inspiring grandeur that these must reasonably be considered to be of a different order. These latter equate with the words "spiritual" in the West and "Buddhi" in the Far East.

In psychology, where the names of Freud, Jung and Adler loom largest at this time, Freud worked largely on understanding the working of the elemental-emotional energies and the ways they affect our conscious minds. His theory of the libido is essentially energetic and is expressed in terms of changing energy-pressures. He does not attempt any elucidation of the nature of these energies, except that they are biological, that is, living, vital. They gear naturally into our thought of a vital-passional energy-field, and the Vedāntist of India would have no difficulty in fitting this in with his thinking. "Of course," he might say, "don't you realize that you are describing the *Prānamayakosha*, the manifested sheath of vitality?" The Christian and Muslim may not find it so easy to accept a view that dynamizes ideas that have hitherto tended to be merely notional.

The qualities that we call spiritual are regarded as sublimations of the primitive libido by Freud, but Jung provides evidence of other unconscious forces than those basically procreative. Indeed where Freud regards all cultural efforts as redirections of an originally sexual energy, Jung sees the libido in more general terms and sexual activity as one application of it. Where Freud sees only sexual symbols in dreams, Jung finds evidence of what he terms archetypes. These may be broadly taken as dispositions induced in consciousness by certain general unconscious cultural tendencies that are focalized in typical dream-figures. Ehrenwald, however, has made a contribution that must make us guarded in interpreting dream-evidence. He has engaged in psychotherapy, using both Freudian and Jungian hypotheses at different times, and found evidence of telepathic rapport between psychiatrist and patient of a kind that results in the patient dreaming in the terms of the theory held by the psychiatrist concerned at the time of treatment. Anyone who has thoughtfully read John Layard's book, *The Lady of the Hare*, will at least be willing to admit

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that the series of dreams there recorded developed in relationship, and would not be likely to have so taken shape without the psychiatrist's collaboration.

In terms akin to present-day scientific thought, the essence and root of the religious view and experience may be expressed as an energy-field of spiritual dynamics, having effects on our individual consciousnesses proportionate to our interest and skill in becoming aware of it, and responding to it. "Ah," the Christian may say, "now you are talking about the Holy Spirit or Our Father in Heaven." The Vedāntist might say: "Yes, this is the *Ānandamayakosha*, the manifested sheath of bliss." The Mahāyāna Buddhist might add: "This sounds like the Dharmakāya, the source of *Mahāprajñā* (great insight) and *Mahākaruṇā* (great compassion)."

What then of our conscious natures? Clearly they are greatly conditioned, and also play a major part in the conditioning. We do not work our own physical bodies, but our conscious activities do have a lot of effect on the workings. We have to live with the primitive-elemental surgings, and how we cope with them in consciousness greatly affects our well-being, and the state of the physical body. The growing body of data on psychosomatics puts this beyond any doubt. Furthermore, it is an empirical fact that there are inspirations which enter our awareness, and intimations of possibilities of great peace and beauty, profound understanding and assured mastery, of a character and quality totally different from the tempestuous or paralytic modes of the primitive-elemental. These, too, have direct bearing on the state of the physical body, as anyone who has made even a little progress in the scientific practice of meditation knows indubitably from his own experience.

What, then, is this "I-consciousness," arising in a series of correlated energy-fields that are functioning in some kind of magnetic rapport, and anchored at one pole in what we know

as the physical body? "We have a name for it," says the Vedāntist, "it is Ahamkāra, arising in the *Manomayakosha*, the manifested sheath of mind." "It is nothing but a kink," says the Buddhist, "a product of five skandhas, arising in the process of birth and death by the cyclic chain of causation we call the twelve nidānas, in which *Trishnā*, craving, is the king-pin." "It is a reflection only," says the Rāja Yogi, "a *Bimba*. There is really only one consciousness, but in the myriad scintillating facets of energy-manifestation the One is reflected myriad-wise, and in each of us the focalizing of Awareness is reflected at several levels, in the physical brain, in the subtle body, and in the reincarnating self."

These thoughts fit well with current scientific thinking. Einstein was seeking a single mathematical formula that would be of universal application in the processes of electromagnetic manifestation—the statement of the unified field. Heisenberg has recently announced that he believes he has discovered this. Edmund Sinnott, specializing in the biological sciences, has suggested that we must look for a still larger conception that "will tell us how the physical and the spiritual are linked," and he wonders if "a further study of bioelectrical fields will give a clue" to the comprehension of the "regulatory, goal-seeking, upward thrust of life". We think today of electromagnetic fields—fields within fields, all interacting. That our consciousness may be within a larger consciousness is at least a reasonable speculation, consonant with the body of knowledge now generally accepted by the well-informed. The interaction is borne out by experiences of telepathy.

This satisfies another need of our train of thought. If the body of flesh and blood anchors our consciousness in relation with the physical orderings, which so far as the body's workings are concerned are outside our management, whence comes the *conscious* co-ordinative ability—the power to give order to thoughts and objects, to make plans and carry them out?

And whence come the influences that arise in the mind in meditation and inspiration? Where is the opposite pole that coheres the remaining energies when the physical body has been shed? Where is the root of mind? "Now you are asking about Brahman," says the Hindu. "Tao is the source," says the Chinese mystic, if any remain under Communism. "You are feeling for *Sunyatā*, the Void," says the Mahāyānist. "In God we live and move and have our being," the Christian may venture to contribute.

Experiencing these gradations of awareness, and recognizing that they may well be expressive of, and in, energy-fields of different orders, we may wonder whether, as our physical electromagnetic field forms part of larger fields, so may our field of soul-energies be part of an earth soul and a solar systemic soul, possibly a cosmic soul; and our field of spiritual dynamics may be part of an earth spiritual field; and may not there be a spiritual as well as a physical sun, and a spiritual-energetic substratum of the entire Cosmos? If so, who can say what diverse modes of consciousness may arise in it, the whole springing from One Supreme Source, or what cosmic or solar systemic interplay of thought and feeling may be continually happening?

If there is a soul and spirit of the earth, then why not of the other planets? In electromagnetics it has been established that the strength of radio signals on earth varies according to the changing geometrical relationships of the planets and the sun, and the measure of understanding of this now attained permits of prognostication that is 85 per cent accurate. May not the other planets then influence the earth, and us who live on the earth, in psychic ways too? If there are ensouling energies of thought and feeling in the planets, is it not likely that they will have differing qualities, and that these will interplay psychically? The ancient peoples held that astrology is true—Chaldeans, Babylonians, Assyrians, Egyptians, Greeks,

Romans, Europeans until the development of materialistic science. Hindus and many Buddhists still do; so do millions in the West, debased into superstitious fortune-telling though the old art so sadly is in the public mind. And throughout the millennia it has been found that these influences vary in their effects on human behavior and destiny, according to changes in the geometrical relationship of the heavenly bodies in ways comparable with those now scientifically traced in the realm of electromagnetics. Now that materialism has been discredited and given place to dynamism, a rationale consonant with generally accepted scientific data becomes conceivable to account for the observed facts of astrology—observed, that is, by astrologers, not by sceptics who know nothing about it and have never tried to find out if it works. Add a psychodynamism of the solar system to the electromagnetic dynamism, and astrology becomes coherent with astrophysics.

As we contemplate these possibilities, the devotional aspect of our being naturally stirs. Awareness of unity with and dependence on the energies of the solar orb impels us to echo the ancient cries: "Hail to Ra in His Rising, Hail to Ra in His Midday Splendour, Hail to Ra in His Setting. Adonai! Hail to the Unconquerable Sun!" Science has brought us back to a new understanding of how spontaneously fitting it is to give homage to the sun. I was very struck by an account of an American astronomer, Dr. J. Hugh Pruett, whose university astronomy class spent the afternoons of two sunny weeks studying the sun at the observatory in delightful spring weather. He wrote this about the experience:

The students were eager and interested. The sun was furnishing abundant light for study through various instruments. In the telescopes and on the projection screen every day the warm face of old Sol greeted us . . . And through the spectroscope the solar light was spread out into a long ribbon of most exquisitely beautiful colors, ranging from deep red

at one end on through orange, yellow, green and blue to rich violet at the other end. Dark lines crossing this rainbow band indicated the various substances in the sun's atmosphere. . . . After several days of this unusual love for our sun developed, a feeling almost of worshipful adoration. Whether this was due to continued exposure to the sun's genial warmth and health-giving properties, or to the beautiful effects viewed through the instruments, or to the contact with eager and surprised youthful minds—or to all combined—was not certain . . . But as never before, it seemed fitting to join in the devotions of the ancient sun-worshippers and exclaim: "Resplendent and wonderful Thou art!" . . . The worship of primitive man humbly bowing before the glory of the rising sun hardly can seem a useless form of praise.

St. Jerome who said: "God has permitted us to worship the sun," was a far wiser Christian than the fanatics who persecuted the Mithraists when Constantine came to power, when it was said that no one any longer dared even to look at the rising or setting sun. For though the Mithraists adored the sun, they also adored a Power greater than the sun, Father Mithras, to whom the sun submitted and before whom he doffed his many-rayed crown.

The Power that is the source of the sun is also the source of all that exists in the system, and so it must be the source in which we are individually rooted. The light of that spiritual sun is therefore to be discerned within ourselves. To permit its radiance to shine in us we have to stop making obscuring fogs in our souls. That inward spiritual sun is always shining. We may shut it out, or let it through. "Ah," says the Christian, "the sun of righteousness, Christ in you, the hope of glory." "All is from Allah . . . Surely we are from Allah and to him we shall surely return," says the Muslim. "Ātman is One," says the Hindu, "and every reincarnating self has Ātman as its base." The three ideas are not identical, but they have elements in common. God is Allah and Allah is Brahman and Brahman is Tao in the reality behind men's groping thoughts. The distinctions are not in the Power but in man's constructs about It.

Of the existing great religions, then, Hinduism and Buddhism will find it easiest to accommodate the science of this new age. Islam will find it more difficult, apart from the Sufis. The Christians have the biggest problem. All the other major religions readily honor religious teachers of other faiths. Christians are learning to do so, grudgingly or apologetically. Only Christianity claims the only Son of God as its founder, with its outmoded implication that mankind on this obscure planet in a medium-sized solar system in a minor universe, is the special recipient of divine favor. The geocentric view is only the egocentric writ large. The truth and the values in the teachings handed down the centuries as from Jesus are in no way invalidated by abandoning the childishness of exclusivity. The discovery of truths common to the deepest experiences of a spiritual character in every great religious tradition is mutually reinforcing, and strengthens the case for *a priori* recognition of their validity by those who have not yet shared the experiences. The comradeship of the discerners of deeper realities knows no boundaries of creed drawn by contentious minds.

The inquiring mind wants to know why the whole process we are involved in exists, and what for, the purpose of it in relation to ourselves, our place in it, whether there is a goal before us, and whether we can co-operate in reaching it. These are the Theosophical questions that the courageous mind is content to ask and seek an answer to, on a basis of self-responsibility and without comfort of religious assumptions of belief.

The spiritual explorers of all ages and races combine to tell us that in Earth we can contact Heaven, reach Nirvāna, experience Moksha, find Tao. To this goal we are evolutionally shepherded by the binding consequences of our desireful efforts that reveal their unsatisfying inadequacy in their outcome. A thought from a magazine rings round my mind:

"A strange although common inconsistency of conduct is focused in the expression: 'If I had my choice in the matter.' YOU HAVE HAD. It is necessary to realize, not merely to say, *in all circumstances*: 'This is in fact what I myself desired.' A 'lifelong' habit must be understood—not justified, or sanctified."

What hierarchies of ordering intelligences may subsist in spiritual and psychic realms who can know unless they have conscious entry to those realms? That there are unseen Beings who are the embodiment of peaceful, stressless wisdom and compassion may come within our own direct experience in dreams, mediatorship or psychic awareness. To be like them may well be our destiny. It could be that they have attained their serenity and power in the outcome from being like us, and that would explain their patience with us.

The ideas I have voiced are not new. As the Buddhists say: "Thus have I heard." What I have heard, I have thought about and sifted, and that which I find makes sense I have sought to express afresh in a way that engages effectively with current scientific thought. These thoughts may suggest clarifying possibilities, worthy of further exploration, to others who are puzzled about the mystery and meaning of the life we live in this planet we call the Earth.

T. H. REDFERN

Truth belongs to Life, as facts belong to form. When the essential nature of Life is perfectly expressed in the form with which it is clothed, the form becomes the form of Truth. . . . The vision of Truth changes from moment to moment, circumstance to circumstance; it relates the objective to the subjective with a quality all its own, which illuminates them all.

Thoughts for Aspirants

UNUSUAL HEALING METHODS

[Continued from page 236 of our July issue, the following article consists of extracts from a forthcoming book, *The Mystery of Healing*, by the Medical Group of the Theosophical Research Centre, London.]

Psychic Diagnosis and Radiaesthesia

THE use of psychic powers for the diagnosis of disease is as old as history, and in ancient times was often officially connected with temples where specially trained, and often very skilled, priests or priestesses, engaged in the study and treatment of disease, used psychic diagnosis, herbal remedies and surgery according to their special gifts, training and tradition.

Nowadays, a clairvoyant or psychometrist, who consciously directs his own activities and has developed the faculty of diagnosing physical diseases, can often give a most accurate analysis of the physical conditions in a patient's body, such as pointing out lesions in the spine, dysfunction in deeply embedded organs, states of exhaustion in nerve-centres, and so on. Some of these psychics derive benefit from an added training along medical lines; others are aided by a developed intuitive sense of where to look for the focus of trouble and how to interpret the symptoms.

In order to appraise the value of this type of work it is necessary to review very briefly the modern methods of physical diagnosis. It is not infrequently claimed that current scientific techniques for examining and testing the condition and functioning of the physical body have raised medical diagnosis to the level of an exact science. Against this assumption

stands the fact that the physical body is an elaborately compounded organism, whose parts are inter-related in such a complicated fashion that even today much of its mechanism remains obscure or incompletely understood. It is not surprising, therefore, that really great clinicians, when faced with an unusually puzzling case, fall back upon the human intuition as the surest guide.¹ The efficient family doctor uses his intuition continually, although when in doubt he will certainly avail himself of laboratory tests. It remains true, then, that the "direct interior perception" of an intuitive individual can be as effective and trustworthy as delicate scientific apparatus and that it is, moreover, usually required for an accurate interpretation of the scientific findings. There are not a few good physicians and surgeons whose unconscious extra-sensory perceptions are the cause and basis of their distinction, though in such cases this is usually ascribed to what is called clinical sense, or *insight*.

Clairvoyant Diagnosis. With this background we come to the discussion of diagnosis by psychic means only. This may be studied under two headings: that of clairvoyance and that of psychometric ability. The difference between the two is comparable to the difference between the visual sense and the sense of touch. There is also a generalized psychic capacity which does not actually fall within the scope of either of these two categories.

Clairvoyants with a technical knowledge of anatomy and physiology are rare, but there are many psychics with varying capacities for diagnosis, which they employ either consciously or "under control". Their methods vary from trance—with a presumed medical "guide"—to conscious use of the hands over the body of their patients, "feeling" the congested or inflamed areas and intuitively guessing or possibly psychometrizing the origin and nature of the disorder. When such

¹ See *Some Unrecognized Factors in Medicine*, Chapter V.

guesses derive from a clear extra-sensory contact, and are clarified by reliable intuitive insight, the diagnosis can be amazingly accurate. Mediums working "under control" vary enormously in their capacities, and the larger claims commonly made are rarely tested or capable of substantiation. Nevertheless the public is interested in this method and at times has a childlike faith in it. Such methods should, however, be carefully distinguished from those which involve direct-seeing, a capacity to look, more or less clearly, within the physical body of the patient to the point where the disorder is situated, and to describe the exact position of an infection, a growth, or a strained muscle.

Unlike the psychometrist, the clairvoyant does not touch the patient, but carefully observes the conditions existing both in the dense physical and in the etheric bodies. For clairvoyance, literally "clearly seeing," is the power to bring through, into the ordinary waking consciousness of the physical brain, impressions received in terms of the visual sense, which enable the percipient clearly to envisage and so to describe what is taking place either within the dense physical body or in its etheric counterpart. All such vision is a capacity or function of the personality and is not necessarily synonymous with spiritual illumination. Like the clinical sense of the doctor, it is inevitably tinged with some degree of the seer's own psychological make-up. Yet, because the psychic can actually observe phenomena hidden to ordinary sight, extra-sensory perception can and does help to track down subtle disorders. Through the power of the observer to look directly at deeply hidden parts of the body, he is often able to see the cause of a condition which would otherwise remain obscure, or which might require an "exploratory operation" merely for diagnosis.

A clairvoyant of such skill and training that he can focus his vision at the etheric level with precision, and direct it to

any area he wishes to observe, is obviously of great value in medical and surgical work, but such are rare. Nevertheless experiments with individual clairvoyants of this order have been and are now being made in various countries, with the co-operation of reliable physicians, scientifically critical but open-minded, who value such capacities and are prepared to take advantage of them in problem cases. In these experiments, clairvoyant diagnoses are methodically checked and verified by X-ray photography, while surgical treatment has often confirmed the findings.

Many healers at the outset of their work possess a vague power to sense conditions of health and disease, but require some suggestion either from the patient or from an outside source to crystallize their impressions into definite form. They may also become confused or etherically fatigued. Untrained psychics of this type, while able at times to illumine patients and friends by an inexplicable flash of penetration, may find that at other times their translation or interpretation of inner impressions falls very wide of the mark.

Psychics of this type usually work more through the feelings than the mind; hence their sensitivity is involuntary and functions through the sympathetic nervous system, and the solar plexus is the usual avenue through which diagnostic impressions are conveyed and received in the consciousness. They are seldom clairvoyant (though they commonly say they "see" a special condition or can "sense" a diseased organ), nor do they possess conscious psychometric capacity. The disadvantage of work of this kind is that it is bound to be of the hit-or-miss order and consequently it may, with the best of intentions, do a great deal of harm by confusing or misleading those concerned.

Psychometry may be defined as an increased power of sensing by touch. It can be developed from the sensitivity described above, or it may exist spontaneously as a special

faculty. Once this faculty has become established as a definite "sense," etheric or physical contact with the patient, or with some object he has handled, is all that is needed. This appears to put the psychic in touch with the conditions which exist within the physical and etheric bodies of the patient, which are then interpreted with greater or lesser accuracy according to the psychic's skill.

Methods of making contact depend upon the variety and quality of the psychometrist's capacity and experience. One will prefer simply to hold the hand of the patient; another will ask for some article with which the latter has been in close contact; a third will run his hands over the patient's body.

In the study of all these extra-sensory methods of diagnosis, the existence of the vital or etheric emanations around the patient must constantly be borne in mind, as well as the reality of the psychic field within which his personal consciousness is active. Both the vital emanations and the habitual mental and emotional activities of any individual are more or less visible or tangible to a person trained in extra-sensory perception. In any one given case the variation in reports from a series of percipients will depend first upon their innate extra-sensory capacity, and then upon the training, impersonality and skill they have developed in its use. The psychometrist possesses extra-sensory *touch*, the clairvoyant extra-sensory *sight*; but the range of capacity in each case will vary, with the result that diagnoses are by no means infallible, and not infrequently lack discrimination.

Radiaesthesia is, in effect, a form of psychometry, aided by mechanical apparatus. This is not always recognized, but the fact remains that it is so. The mechanism used may be a simple divining rod, a pendulum, a complicated Abrams "box," or one of the machines used for such work under the modern title "*radiaesthesia*" or "*radionics*".

In the view of the writers, *all* such techniques are based upon certain underlying principles and can therefore be grouped together for study. So far as diagnosis is concerned these principles can best be understood by comparing them with the modern electro-cardiogram. This is a purely physical machine which uses ordinary electric currents to create a magnetic field. The latter is then used to amplify, and hence detect and register, the minute electric currents produced by the action of various parts of the heart. It is the *amplification* of the minute impulses which enables them to be detected and recorded.

It is now admitted by those who use the various types of diagnostic machines associated with radiesthesia that for successful work it is necessary to have present a human operator of a special type. It is also well known that some operators are more proficient than others, while in the case of certain people the machine will not work at all. This leads to the following analysis of the process as now in general use in many countries.

The patient is required to provide a spot of blood or saliva, or a letter. This acts as a key-factor,¹ a link, relating the patient to the operator through the mechanism of the machine into which it is inserted. The operator, who must possess either conscious or unconscious extra-sensory perception, (a faculty more prevalent than many would think), in the process of operating the machine subjectively psychometrizes the vital emanations of the given specimen. This subjective psychometry is in turn capable of creating sufficiently strong unconscious muscular movements to produce oscillation of a pendulum, or to alter etheric tension in the operator, so that the indicator in the instrument is affected.

¹ A term used in modern parapsychology for the object or element that links the operator and the subject.

It is thus the unconscious extra-sensory perception of the operator, picking up the psychic overtones of the specimen, and using the machine as a focus, which affects the indicators in positive or negative fashion. This process is as unrelated to the *conscious* mind of the operator as is the movement of a water-diviner's rod.¹

Thus the mechanism used in these methods of diagnosis, whether it be a pendulum, a divining rod passed over the body, a complicated box of dials, or a photographic apparatus, is merely a means for the precise externalization of the unconscious extra-sensory perceptions of the operator, *whether these are accurate or not*. The claim hitherto made, that these machines are "a purely physical and scientific means" of diagnosis and treatment, cannot be substantiated under the present terms of scientific knowledge. That they exemplify the working of certain laws of Nature, still largely obscure or unrecognized, is certainly true. But no good will be done either to medical or to psychic research by denying or ignoring the psychic and psychological factors involved in their use. It should be recognized, too, that the "psychic camera," which photographs a diseased liver or other organ, is really producing on the plate or film a psychic "extra" of the operator's own thought-form—a by no means unfamiliar phenomenon in psychical research.

Hence it follows that the accuracy or inaccuracy of diagnosis by radiesthesia will depend upon all the usual factors involved in psychic and in medical work—experience, impersonality, and the conscious or unconscious psychic capacities of the operator. Favorable and unfavorable psychic conditions, including the resistance or sympathy or expectation of

¹ See *Physics of the Divining Rod*, Maby and Franklin, Bell and Sons, 1939, London; and "Interaction between Mind and Matter," Report of R. C. Firebrace and L. Landau, *Light*, March 1957.

the patient, as well as the clarity or complexity of the case, must all be included among the modifying factors.

The question of *treatment* by such machines or methods is somewhat different. Psychometric or intuitive ability in choosing suitable remedies that "fit" the condition of the patient, is probably often employed, under the name of a "hunch," by the most reputable physicians, and unorthodox practitioners may, no doubt, possess the same flair. But when it is claimed that radiations are sent out over many miles from a "box," and the patient is said to have benefited, one must consider carefully the many and various elements that enter into the picture. It is only necessary to enumerate a few. There is expectancy, and the favorable suggestible state that results, which would itself promote healing no matter what method might be employed.¹ Then there is the unconscious healing power of the operator; it is quite possible that he may be a true healer in himself and in contact with invisible healing agencies. Under such conditions all the elements involved in psychic, mental and spiritual healing enter into the picture.

Where "radiation rates" are set up on one or another type of radiacesthetic machine and are said to be sent out every so often to the patients, it seems probable that some sort of mental or emotional activity has been established which associates the operator and the patient through the machine, the latter acting merely as a link or key-factor. Since it is claimed for such treatments that "distance makes no difference," this in itself rules out any likelihood that the actual healing power is etheric or dense physical. Such a suggestion conflicts with all that is known of the laws governing the

¹ It is a recognized fact that fashionable medicines work most effectively for the first two or three years, when their efficiency begins to wane—thus demonstrating the high degree of suggestibility to be found in the average patient or medical attendant.

radiation of energy at the physical level. Indeed, there is no known form of radiant energy that could be created by the mechanism used which could exert any appreciable influence at a distance of more than a few yards.

These criticisms do not imply that cures do not appear to take place in association with the use of these machines. What we wish to emphasize is that the diagnoses and treatments involved should be attributed to psychic or extra-sensory phenomena, and that the claims made as to their being based upon purely physical science and its known laws cannot be substantiated.

"Spirit" Healing

The Spiritualistic movement nowadays makes a great feature of its healing work. This is often referred to as "spiritual" healing; but this is really a misnomer and should in no wise be confused with spiritual healing in the true sense of the word. In Spiritualistic healing the so-called "spirits," who are supposed to be directing the work, are considered to be discarnate human beings, and the term "spirit" is applied to them without regard to any difference between Spirit and soul in the human constitution.

Stated briefly, what is said to happen in Spiritualistic healing is that a medium acts as the agent of an invisible healer, who works through him. Thus the actual healer is said to be the "guide" of the medium, and is thought to make the diagnosis and either to prescribe, or actually to give, the necessary treatment. These "guides" are described as people interested in healing, acting in the world in which they find themselves after death, and not infrequently claiming to be distinguished doctors or surgeons who have passed over, or else "medicine men" of Indian tribes or older civilizations. In the latter case the fact is overlooked that "medicine"

among such tribes or civilizations is in no way synonymous with what is signified by that term to the Westerner of the present day.

Sometimes it is the medium alone who is consulted by a sitter; but more often it is a group or circle of people who "sit" for the purpose of receiving advice and instruction through the medium. Whatever the details, the process involves a number of factors, of which several, if not all, will be found at work in any group or associated with any single medium. . . .

On the positive side, it is true that patients frequently benefit from common-sense advice given by "spirit healers," which is rendered all the more acceptable because it is believed to originate from some exalted spiritual source. Thus, special diet, exercise, relaxation, fresh air and simple remedies may be prescribed with a reassuring technique that can in many instances be most effective, and result in real therapeutic benefit.

Groups of "spirit healers" often work on lines closely resembling those used in mental and absent healing and fully discussed in the section dealing with this subject. The fact that the group has a spiritualistic orientation may tend to attract to its meetings discarnate human beings interested in healing work. Other groups not using a medium are also at times assisted by these so-called "dead" people, but there is not the same definite appeal for their co-operation as in Spiritualistic groups. All such groups generate power which, under the right conditions, can do good.

(To be concluded)

ZEN BUDDHISM

By MARY ANDERSON

HISTORICALLY, Buddhism presents three different aspects: the ethical aspect (emphasized in Hinayāna Buddhism), the metaphysical aspect (developed in Mahāyāna Buddhism), and the aspect of meditation and enlightenment (the basis of Zen Buddhism).

Zen Buddhism is said to have arisen from the contact of the practical Chinese mind with the meditation aspect of Buddhism and the tradition of the Enlightenment.

Theoretically, a practical person who is spiritually evolved might wish for two things (as long as he still desires something for himself): on the one hand, a happy, useful life in this world, and, on the other, spiritual enlightenment, the perception of inner Truth.

Let us consider the second wish. If he is to seek Truth, what instrument is he to use in his search? Neither the senses nor the emotions are reliable, nor is the mind, which only thinks about the *word* Truth and cannot know Truth itself directly. Once the mind is well developed, the problem is not how to use it, but rather how *not* to use it—how to go beyond it and find a more effective instrument.

This object—the setting aside of the mind—is accomplished in Zen Buddhism. Zen offers a training for the practical man, or the artist, who may study it in conjunction with archery, ju-jitsu, flower-arrangement or some other activity. It also offers a training more suitable for the

intellectual type of person or the man of strong will—the way of the Zen monk.

Let us investigate the latter type of training. The monk's activity is at first divided between hard physical work (essential to his health and sanity) and long, intense meditation. I say "at first," because later the two activities become, in a sense, one.

The object of meditation is a *Koan*. A Koan is an illogical statement, or a question to which no logical answer is possible. The following is a classical example: "A man keeps a goose in a bottle. The goose has grown larger and larger and the man cannot get it out of the bottle. He does not want the goose to be injured, but whether he leaves it in the bottle or breaks the bottle, this will happen. What would you do?" As can be seen from this example, the Koan which must be solved presents something like an iron wall to the mind, against which it must batter, calling upon all its resources, straining itself to the utmost. But the mind cannot solve it, because the Koan is not logical.

A Koan is therefore similar to a psychological problem in everyday life which the mind tries to solve but cannot. It has the same effect as a psychological problem which obsesses a person—it brings about a crisis which will make him or break him. (For this reason it would be dangerous to meditate on a Koan without the help and supervision of a proper Zen master.) The student of Zen, having exhausted the possibilities of the mind, and arriving at an impasse, throws himself whole-heartedly into his problem, in despair but inwardly determined; he accepts the void yawning before him; mentally he gives up all and lets go his hold. His old way of tackling problems with the mind has proved of no use and he *must* find another way.

From this letting-go, this "death" into which he hurls himself, he awakes transformed. He experiences what is

called *Satori*, enlightenment. He comes to a direct perception of truth in everyday things—he is now alive to each thing, alive to Life itself.

In *Satori* the two aims of the practical student, referred to above, are thus realized and they are seen to be one and inseparable. He who has reached *Satori* can live in the world happily as never before, and at the same time he has achieved spiritual fulfilment. But there is more to it than that—he is now capable of helping others on the path to *Satori*. But more will be said of this later.

From the mental point of view, what has the man who has attained *Satori* given up? He has renounced the two-value type of logic, the logic which makes a man answer either "Yes" or "No" to questions, and think of people as either "good" or "bad," and admits therefore of no middle way; the "yes" and "no" and the "good" and "bad" being considered exclusive. But this two-value logic, to which the mind tends to adhere stubbornly, cannot be applied to psychological problems, it cannot be applied to real life, because in real life one thing very often includes its opposite, and people and things are never exclusively "good" or "bad". Everything, in a mysterious way, includes in itself everything else. This is a reflection of the Oneness of Life, an expression of the fact of non-separateness.

At the same time, Zen breaks away from reliance on the mechanism of this logic—words. In Zen Buddhism one does not speak, one *acts*. Words cannot express Nirvāna—they keep the concept of Nirvāna on the level of Samsāra. That is why the Zen master's answer to his pupil is often a slap on the face, a blow with a stick, or some apparently irrelevant comment. "What is Buddha?" asks the earnest inquirer. "Two pounds of flax," comes the answer.

To the person who considers *Satori* from the purely mental point of view, it may seem negative through its lack

of logic, its refusal to say clearly "Yes" or "No". The truth is, however, that Satori is vehemently positive. It is sheer joy in the acceptance of Life, which is now contacted directly and not merely thought about. Satori comes with a jolt and bursts forth as bliss. Its immediate cause is often apparently trivial—the noise of a stone falling is heard, a flower is seen.

What of the ethical aspect? It is often asked whether Zen, in throwing off all bonds, does not lead to immorality. The truth is that the man who really experiences Satori does so only after long years of suffering, physical and mental, including apparently degrading treatment at the hands of his master in the monastery. This is "the long maturing of the spiritual womb". There is a place for morals in Zen, but they are a preliminary (an indispensable preliminary) to Satori itself. In Satori a-morality is reached, and this is really the beginning and not the end of life for the Zen student.

A man may, in the course of arduous effort, experience a "false" Satori, which is merely emotional exaltation. There are indeed "lesser" Satoris before the lasting one. But a Zen master will immediately know intuitively whether his pupil has really achieved Satori or not, from his answers to questions and from his very attitude.

What happens inwardly when Satori takes place? Before Satori, a man sees only the outward *forms* of things and he clings to these forms. After Satori, he sees the *Life* in the forms. Attachment to forms is bound to lead to suffering, because they must change. He who, like the Zen student after Satori, perceives Life understands that forms *must* change to allow the further manifestation of that Life, and it simply is not possible for him to be attached to these forms themselves. He flows with the stream of Life and does not struggle against it. He accepts changes with no gap between their coming and his acceptance (because he is permanently conscious of

his inward unity with all). In this way he actually derives the maximum possible enjoyment from life in this world. He is one with Life and yet free from the desire for or illusion of possession.

There has been a transformation within himself, and it is no longer the personality which acts but the Ego—the Ego in direct relationship to Life (and knowing itself one with Life); and no longer is the personality in a helpless slave-relationship to forms.

This flowering of the soul in Satori makes everyday life, every moment as it comes, very enjoyable and very important. He who has mastered Zen follows in his daily life all that is enjoined in the religions with regard to action—his action is "Right Action," without thought of the fruit, and his attitude is one of complete acceptance. He acts resolutely and without hesitation, but at the same time with no trace of pride.

For this reason he is able to teach others. For only he who knows directly can teach properly. The Zen master is perfectly sensitive to all developments in his students and he knows exactly where they stand and what they need at any time. He selects a suitable Koan for the student and he knows when the time is ripe to replace it with another. He knows when to force the pace brutally and when not. By judicious handling he can help his pupil to be what he really is and to break his own fetters.

There is another type of Zen training—the training of the layman by means of some activity, such as fencing or painting. Here the student follows a course lasting often many years, the object of which is reached when the actions involved do themselves, e.g., the bow draws itself and the archer is one with it. In this action is expressed the Zen attitude to life: sensitiveness to it, acceptance of it, self-forgetful oneness with it. In the course of Zen training in archery, or in any other sphere, all the difficulties which

confront one in a spiritual life, including pride, are faced and overcome.

So Zen, taught through the study of some action, leads to Satori by the achievement of selflessness even in the least actions, which is what we shall attain when the lower self loses its hold over us.

To sum up what has been said: Zen is meant for a strong soul, striving to make progress in a sudden dangerous leap forward; the intellectual may study it by meditation on a Koan, the artist by his art, the practical man of action by his own branch of action. Two aims are achieved in Zen—the psychological aim, happiness in the world, and the spiritual aim, enlightenment; but the two aims are seen to be one—Nirvāna is sought and found in Samsāra. This involves a fundamental change of attitude: the man acts as an Ego and no longer as a mind.

At the same time something else is attained, which gives a meaning to all this. He who has experienced Satori is more capable than anyone else of helping his fellow-men—by teaching, or simply by his being and his life.

It may seem strange and perhaps futile to deal with the question of Zen training and Satori, which is perhaps the spiritual awakening of a certain type of person; but perhaps it is much more—the First Initiation, or even the attainment of Adeptship. All this may seem to lie in the distant future. But it is nevertheless useful to think on such things and to understand what we are, at different levels, capable of understanding of them. And the heart of Zen is very near to every one of us.

MARY ANDERSON

MAN'S PROBLEMS AND DESTINY

By E. MARION LAVENDER

IN the world, as we see it today, there are many problems surrounding man. He is surrounded nationally and internationally with problems of fear, of insecurity, of frustrations, of hatreds, of cruelties. Is this the true world of man? I suggest that we take Man collectively. But we know also that the individual problem is the world-problem, and it may be that we can find, from a study of the way in which the individual man creates his destiny, keynotes that will enable us to fulfil the destiny which, of a surety, mankind is bound to achieve in the world around him.

The problems mentioned above—are these of the real man? Why they are there, it is for us to discover. Man, with a new power, a new factor in the cosmogony of the universe, a creator, one who may choose for himself, has peopled the world with the creatures, the creations, of his desires, his impulses, his passions, and, as yet to a less degree, with the creatures of his thoughts, the creatures of his ideals. The power that has enabled him to put forth into the world these things is that same unique power which will enable him to fulfil his destiny.

What has he done in the past? He has delved into the materials of the world. He is the link between Spirit and matter; he is the link between the animal world and the Divine World. And being that link, dipping as he has done into various types of experiences, he has assimilated those

experiences, he has transmuted them; they have been the rock ore, and from that rock ore he has smelted out gold, pure gold of faculty after faculty.

Now he has reached a new point. Never has he worked alone. We know that the story of mankind, the history of civilization, is the story of the development of a group-consciousness. A new level in that sphere of group-consciousness has been reached. I dare to say that the Theosophical Society and Theosophy widely spreading into the world, today, have sounded the new keynote of the new type of group-consciousness. We stand for Brotherhood. Are we clear enough as to the level of the Brotherhood for which we stand? Are there not organizations in the world that are devoted to a Brotherhood cause in this direction, a Brotherhood cause in another direction? How is it that we can say we stand so completely for Brotherhood?

Until now the process of evolution in the world of man has been a process by which man has learned discrimination, learned to differentiate between different things by the power of his creative mind. But he is now to go farther. Do we realize that the way in which our First Object is stated gives us a totally distinctive keynote for our Brotherhood? When we try to describe the Absolute, one of the things we have been taught to say is: *Neti, neti*, "not this, not this"—a constant application of the idea of negativity, for we cannot define, in positive terms, that idea of the Absolute. So it is in connection with our Brotherhood. Our Brotherhood, the ideal for which we stand, the creative ideal of the new group-consciousness, is described in negative terms, just as is the Absolute. It is a Brotherhood "without"—without distinction. We are beyond the level of the discriminative power of the mind. We are entering into a new level of that creative faculty. It is that faculty which unifies, that faculty which will let the Whole which is within radiate

out; so that, from now onwards, we have to put into our creative activities the sense of the Wholeness of Brotherhood.

The implement which we use is the same. Previously it was the implement of the "lower mind," as we call it, the personal mind, taking fact after fact and learning how each was different from the other. But now it is a new conception. It is a conception that enables us to build positively to that which we desire. We leave the world of humanity and enter into the world of Wholeness, which is the world of Divinity. Our image-building faculty is the creative faculty. But when we build we do not build with direct images. We build with what may be termed a "seed-thought," a master-thought. And so, from now on, we have to create with the vision of Wholeness, create with vision. Are we then to be described as visionaries? There have been great visionaries in the past, creating universes in which man might be seen to be living to a degree of perfection. I will name three of the ideal states which have been pictured by great minds—Plato's *Republic*, Sir Thomas More's *Utopia*, and H. G. Wells, a modern with distinctive imagination—which suggest the different types of universe that might come into existence if man worked in a certain direction.

But have those ideal universes come into being? What has happened? Those who have created those universes in idea have themselves suffered from the reactionary state of the mass-mind of man, for not all have yet reached to that stage of Wholeness. It seems to me that the Theosophical Society should now put before the world a vision—a vision of a New Universe—which has been given to us. It is our opportunity to take that vision of a New Universe and to make it a creative power in the world around us. It can be done. We should use our "seed-thoughts" for this. The visionaries of the past have laid a foundation, and it is our part to bring higher things into creation in the actual world around us.

To achieve this, what shall we do? We dissipate ignorance with knowledge; that has been the path of life throughout. We face falsehood with ideas of Truth. We face the greeds that we see in the world around us with thoughts and acts of charity. We face all tendencies to separativeness with the idea of appreciation. We face all thoughts of violence with the counter-thought of harmlessness. We put into actuality in the thought-world those things which sooner or later will become realities in the physical world.

In *The Secret Doctrine* we find that Man, mankind of this world of this time, is one of the Creative Hierarchies. Each Creative Hierarchy has sounded a different keynote. Each has worked out a different theme. Each Creative Hierarchy helps the next Creative Hierarchy. Is it, then, not our part to put before the general world around us the picture that we can draw of what is to be the goal for the humanity of this age? We are to picture the Heavenly Man, and bring out that Heavenly Man into the physical world—that is our unique keynote.

So, with high thoughts of nobility, we shall work towards a Vision, which is a vision of wisdom. We shall discover the intent that is behind the purpose of man at this particular stage. With that wisdom, and with that intent, we shall combine the idea of unification, which is the ideal of Love; and when Wisdom and Purpose are acted out in deeds of love, then, indeed, will Man know himself, create himself. For, let us remember that "Self-knowledge is of loving deeds the child".

E. MARION LAVENDER

"SHADES OF THE PRISON-HOUSE"

By O. M. PARKINSON

Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows,
He sees it in his joy.

WORDSWORTH'S Boy seems to have been happier than Shakespeare's "whining schoolboy, with his satchel, and shining morning face, creeping like snail unwillingly to school". Perhaps Wordsworth's Boy did not go to school. But it is not altogether surprising that Shakespeare's schoolboy was not very attracted by his school activities, for it must be remembered that, in the time of Elizabeth I, education was not education for individuals but was based on uniformity, mass work in large classes; also the work in schools was mainly done in Latin, except for a little Greek and mathematics. Latin was not confined to reading one to two texts (with or without a crib) and translating a few sentences or passages, but the students learnt to read, write, compose and even to speak in Latin, for Latin was then the second language of the educated Englishman, and was the language of diplomacy as French has since become, or as English may well be in the future.

It was not until the middle of the nineteenth century that Arnold of Rugby began to make changes in the curriculum of the grammar school, introducing some modern languages

and even science alongside the conventional classical education.

At about the same time, too, elementary and technical schools began to develop, and these three channels continued side by side in England for a hundred years, the grammar (and later also the secondary) schools leading to the Universities or white-collar jobs, the technical schools to apprenticeships and craftsman's training, the elementary schools to the blind-alley occupations and workmen's jobs.

In the last quarter of the century, however, a further change began to show itself so that, in 1898, Her Majesty's Inspector could say in a Report of the Education Department: "The centre of our educational system is no longer the State, the Department, the inspector or the teachers. *It is the child . . .* We are trying to study the child, to find out what he really is, to do our best for him."

Nevertheless, uniformity in the schools continued, fostered perhaps by the requirements of the examination system, or by the lack of inspired teachers. However, alongside the conventional methods in most schools, new ideas in education began to spring up. Certain leaders began to realize the true meaning of the word, *educare*, lead forth, as distinct from the theory previously held that a child's mind is a sheet of blank paper on which the teacher can inscribe what he will.

And if we are to "lead forth" what is already there we come into line with the teachings of Theosophy and the Eastern religions, the idea that the individual is bringing something with him ("trailing clouds of glory") not only from the heaven-world immediately behind him, but from his previous lives and the experience that he has had in them.

The Theosophical Society was among the pioneers in the field of progressive education with its school at Letchworth. Other remarkable work was done by Madame Montessori, by Pestalozzi, by Dalton and Washburne in America, and by

Curry and A. S. Neill in Britain—to skip lightly over a century and mention only a few outstanding names. And at the same time many of those teachers who are born, not made, were working to their own ideas and ideals, in many small schools, truly educating their pupils—in spite of the system rather than because of it. Thus they helped in breaking down the old system and helping in the creation of a new one: a system in which it is the individual child who counts, not the class or the slab of work dealt out indiscriminately for every member of it to do or attempt; a system in which the relationship between teacher and child becomes a personal one and the teacher tries to understand each child and adjust the work according to his capabilities and capacities; a system in which this child-teacher relationship can and should be one of affection and respect from both sides, for only so can the best results be obtained.

However, Wordsworth was not intending a direct reference to our schools when he wrote the words "shades of the prison-house". The prison-house is this physical world which impinges so slightly upon the baby but into which the growing child dips ever more deeply, so that its shadows indeed press around him and he loses the "clouds of glory" which he trailed into this life. But because school-life forms quite a big part of the child's existence, such factors as the kind of education given and the treatment which the school metes out have considerable weight in deciding how environment moulds the character of the unfolding individual.

Not only the school, however, but all the influences which play upon the growing child in the home, the attitude of parents, nurses or playmates, the recreations and duties allowed or imposed, the beauties, comforts or inconveniences of his physical surroundings, all these have their importance in helping to determine the direction in which the developing character may turn.

C. W. Leadbeater, who could see these things, tells us that the aura of a young child is a beautiful object, pure and bright, free from the stains of sensuality and avarice, the dull clouds of selfishness so often seen in the adult. All the germs and tendencies show in the child's aura, the possibilities of his future life. But as the years pass a sad change may appear, environment may strengthen and foster evil tendencies instead of good ones, leaving the good neglected, and so the incarnation is almost wasted, no qualities having been built into the causal body where only good can go. Such a result may be in large measure due to the carelessness of those responsible for the child in his early years, who did not start his development in the right direction so as to make the best use of his latent qualities, to draw out and increase the most valuable of them.

Whether in the school or in the home, progressive ideas in the upbringing of children do not mean that children should be allowed to do as they like; rather they should be led to like what we want them to do. There is an eagerness, a simplicity, about the young child which we must try not to lose, not to dull, and if we can capture his interest it is amazing what strides can be made in helping forward both his acquisition of knowledge and the unfolding of his character.

In this way we can obtain discipline without resorting to that repression which prevailed in the old type of school or in Victorian family life. One of our educators has said that there is "only one way in which either parent or teacher can really obtain effective influence over a child and draw out all the best that is in him—and that is by winning his love and confidence". Rules which are enforced by fear are always broken if there is no danger of detection: but if his affection is evoked then the child wishes to keep the rules and so the best side of his nature is evoked instead of the worst.

Dr. G. S. Arundale, a great Theosophist-educationist, described the ideal education as that which enables the individual to absorb light (from without) so that his own inner light may gain in brilliance. Sir Thomas Browne said: "Life is a pure Flame and we live by an invisible Sun within us." So all who are concerned with children and young people should endeavor to surround them with light and happiness, should try to prevent the "shades of the prison-house" of this physical life from closing in too harshly, should remember that education means to draw out the soul, to draw out the light from within; and they should realize that the key to wise treatment of a child is understanding, and that the key to understanding is Love.

O. M. PARKINSON

Manu seems anxious that the child should mature, as perfectly as possible, into ideal young man and ideal young woman, in the best outer and inner conditions, the healthiest physical, intellectual, moral atmosphere available, of the teacher's home, and the family home, respectively. He does not wish to seclude wholly the growing boy and youth from all contact with the "real" life of the town and the village. To do so would unfit him for that "real" life, which he must enter later on. But the contact must be carefully guarded and graduated. And all the time the pupil must be kept enveloped in the highly protective spiritual atmosphere which is created by vows of self-denial and high ideals.

BHAGAVAN DAS

in *The Science of Social Organization*

THE ESSENCE OF GOOD

BY MARGARET ROSE WALKER

INDIVIDUALIZED man knows that he is incomplete, that there is a great completeness around and above him from which he falls far short. The knowledge of the love of God—even in an intellectual age, which has not yet got out of the reign of aggression, oppression and antagonism—is intuitively sensed by the soul. There is a silent voice in us which says: “Be still and know that I am God!”

Man in relation to God, the Logos of his system, knows Him as the Life of his Spirit, whether he worships a personal or an absolute God, for the personal, in an obscure way, partakes of the nature of the Absolute, without which it could not be.

God is the Essence of Good, the principle of harmony. His plan of evolution brings life upwards from chaos to perfection. Chaos, hatred, cruelty are the lower end of the evolving life—which involves on the subtler planes and presses outward. Life must conquer each region it passes through, must make between the upward rising soul and its environment a powerful harmony. Human souls are the individualized selves, separate and distinct, of the Great Consciousness.

God's great Soul is a bountiful ocean of wisdom and compassion. His Immanence permeates all. The birds in their nests, the wild beasts in their holes, are held in the tenderness of God's love, which shines through all—an unseen Light. That the short lives of bird and beast end in suffering,

often acute, means that they are quickly taken into the mother-group, the group-soul of their species, their tragedy wiped away in that haven, and a small drop of wisdom added to the group. Animal life dies quickly and returns quickly, and in each embodiment their little cups hold their own share of the water of life, often quickly lived, full of excitement, hope, tragedy and, above all, of the vivid sense of being and doing. The heart-beat of all creatures is a mode of the great eternal Love.

The Great Self is also the little self of all—of you and of me, of all people and all creatures, for ever and ever. Each little self or soul is sent out on its independent journey through evolution, to grow and develop, life after life, in outer physical conditions; the physical life is followed by the results of one's actions and thoughts which one digests as one passes through the upward trending life after death; and then the little self returns from the highest heaven-point it had reached to another lesson in earth's great School of Wisdom. Our faults He watches in His eternal compassion; these, too, are part of the great Plan, for the Law of Cause and Effect brings suffering for evil done, both in the early after-death life and in some future life—which seems like paying twice for the same offence, but the desire-body is naturally purified as the soul withdraws from one level after another, until it reaches the heavenly height of its being, yet the new desire-body taken up at reincarnation still retains the vibratory wavelengths which the previous astral body had at death. These are left to the voice of conscience, and the opportunities life gives of improvement, to rectify. Thus the experience of that sorrow and suffering we rendered to others comes back to us when we are strong enough to endure it, and is of a remedial nature rather than a penalty.

The comfort and love of the home into which so many children are born are part of the Compassionate Wisdom of

the Eternal, of God who is Love, of which all are inheritors, even waifs, strays and outcasts. These will have their heaven-world of happiness and love, for, knowing what suffering is, they will help one another and thus earn much after-life compensation for their former troubles, as Lazarus had his compensatory heaven-life which the rich oppressor was denied.

God is the Essence of Goodness, Beauty and Love. The man who is far on in evolution shows tender, unselfish love.

God is very gentle Love! Let Him work through you. All the wisdom, power, joy, compassion, justice, reason, truth, expressed on earth come from that One Source. They beckon us on, with their glimpses of the Eternal Splendour.

God is very powerful Love! That power pours through music, roars in the storm, controls the living universe with all its grades of beings, in perfect order. God rules the ruler, and His plan lies behind our plans, making or breaking them.

MARGARET ROSE WALKER

The here, the now, and the individual, have always been the special concern of the saint, the artist, the poet, and—from time immemorial—the woman. In the small circle of the home she has never quite forgotten the particular uniqueness of each member of the family; the spontaneity of now; the vividness of here. This is the basic substance of life. These are the individual elements that form the bigger entities like mass, future, world. We may neglect these elements, but we cannot dispense with them. They are the drops that make up the stream. They are the essence of life itself. It may be our special function to emphasize again these neglected realities, not as a retreat from greater responsibilities but as a first real step toward a deeper understanding and solution of them. When we start at the centre of ourselves we discover something worthwhile extending toward the periphery of the circle. We find again some of the joy in the now, some of the peace in the here, some of the love in me and thee which go to make up the kingdom of heaven on earth.

ANNE MORROW LINDBERGH

AN OCTAVE HIGHER

By GLADYS NEWBERRY

WHAT is the art of living? I conceive it to be the perfect fitting of the stone in the particular piece of masonry it is destined to be. How difficult that is to achieve is one of the major problems of life. Surely, a sense of sincere goodwill and sympathy towards one's fellow-creatures is essential to begin with. That goes far in eliminating prejudice and resentment, the poisonous element in all relationship.

There is no doubt that a person who radiates harmony and good-will, a sympathetic, even compassionate understanding, not only can break down any jarring thought or emotion, but is a harmonious and happy centre wherever he goes.

Moreover, he must be recollected, tactful, courteous, in tune with himself and with life.

The French poet, Alfred de Musset, in his "Nuit de Mai,"¹ expresses something of this; he says that the Spirit has wings, wings that can always free one from the breaking-point, whether in sorrow or despair; and when one has found that freedom, that perfect poise, others benefit by one's presence. One fits in everywhere, so to speak. There is a perfect attunement with Nature, with every form of life; such an inner attitude can indeed go far in transmuting evil or unhappy conditions.

¹ "Soyez comme l'oiseau posé pour un instant
Sur des rameaux trop frêles,
Qui sent plier la branche mais qui chante pourtant
Sachant qu'il a des ailes."

It does not require special teachings to remind us that our present job in evolution is to make a supreme effort in raising the focus of our consciousness in the personality to that of the Ego.

With even a little self-knowledge it is not difficult to realize how much we live in the toils of our mundane thoughts, actions and reactions, likes and dislikes; when really a more frequent recollection of our higher selves and the powers of the Spirit would color our lives so beautifully, and attune us to the Egos of others, thereby expanding our vision and understanding.

If one has ever had the experience of touching the Ego of a fairly evolved fellow-being, one is dazzled by the beauty and purity and strength of the real man. I conceive it to be well worth the effort to remember as often as possible one's divine heritage. One will gradually grow into a more frequent awareness of the true Self, and that means living more in the Egoic consciousness.

In order to train oneself, it may prove helpful to think and feel in terms of an octave higher; moral stepping-stones, as it were. For instance:

Pity	...	Compassion
Strength	...	Power
Knowledge	...	Wisdom
Talent	...	Art
Cleanliness	...	Purity
Religiousness	...	Spirituality
Sympathy	...	Understanding
Affection	...	Love
Light	...	Radiance
Intelligence	...	Vision

This is a fascinating experience in transmutation, leading to spiritual growth and unfoldment.

GLADYS NEWBERRY

REVIEWS

Talks on the Gītā, by Āchārya Vinoba Bhavé; Akhil Bharat Sarva Seva Sangh Prakashan, Kashi, India, pp. 283, price Rs. 2.00 (board), Rs. 3.00 (Library edition).

This is an English translation of eighteen talks on the teachings of Shri Krishna given by Āchārya Vinoba Bhavé in Marāthi, about twenty-five years ago in the jail at Dhulia, Khandesh, where he was a state prisoner. Vinoba is well known in thousands of villages (and cities) in India for the work being done by him to create a happy social order for the hitherto landless through the movements called Bhoodān, Grām-dān and Sampathdān (voluntary gift of land, villages and property). This plan has even created a stir internationally.

How profoundly the *Gītā* has influenced Vinoba may be seen from his frequent mystic utterances in the book, though in the main the exposition is intellectual, yet simple, with illustrations, mythological stories, and sayings of Saints—of whom Jñānadeva is mentioned in *The Secret Doctrine* for his excellent commentary on the *Gītā*. The selfless life of Vinoba is evident in the many modern and intensely prac-

tical interpretations he gives to Shri Krishna's teachings. He has not adopted the usual way of commentators, closely following the text, and rendering explanations verse by verse. But a few central ideas from each chapter of the *Gītā* form the theme for each of his eighteen talks; thus controversial questions are ignored, and there is a freshness and practical touch in this new approach. Some of the ideas of Vinoba which are out of the ordinary are given below.

The underlying purpose of war is reconstruction of the world at many levels according to a Divine Plan. This idea is well brought out by Vinoba by referring to the purpose of human life as practice of two principles, "I am not this body; I am the Spirit Immortal". When these two principles are combined and actually lived through Yoga, one attains the perfect Truth. The Lord Krishna's teaching of *Sva-dharma* (one's own duty) is to be taken as what comes to us naturally. As we are born our *Sva-dharma* is also born with us. "The word *dharma* means not the organized religions, like Hindu-dharma, or Muslim-dharma, or

Christian-dharma. Every individual has his own distinct dharma. Even my own dharma today is not what it was ten years ago; it will not be the same ten years hence. As the course of one's life changes through thinking and experience, one's old dharma drops off and a new dharma comes in its place."

It is a mistake to think of the spiritual life and books like the *Gītā* as only meant for ascetics. Vinoba has put in a strong plea for action (*Karma*) as a means to gain inward purity. "Where the man stands and works, through that ordinary task, he is able to reach the Supreme—such is this method" (referring to *Rāja Vidyā*, *Rāja Guhya Yoga*, the Yoga of Kingly Science, Kingly Secret). "The result of the Karma-yogi's action is that while his life goes on smoothly, his body and mind are radiant and society too prospers. Besides these two benefits he also receives the great gift of *Chitta Suddhi*, purity of mind. The Karma-yogi does his work much better than others because work to him is prayer, worship, ritual."

The secret lies in linking all our actions to the Lord.

Karma, *Vikarma* and *Akarma* taught by Shri Krishna are generally translated as meaning action, wrong action and inaction, respectively. Referring to these as together constituting *Sādhana*, the path, Vinoba has developed a new theme which

he emphasizes frequently in his talks. Karma is outward action performed as *Svadharmā*. Action done to purify the mind is *Vikarma*. "When action becomes natural, it ceases to weigh on us, Karma has become *Akarma*, it is full of joy."

On the two chief elements in the spiritual life, namely, sense of consecration and purification of our nature, the following passage is inspiring: "Dedicate to the Lord every action as it takes shape. As actions take shape before our eyes, dedicate them then and there to the Lord and be content. We do not give up the fruit, we only give it over to the Lord. Why only the fruit, even the *vāsanās*, the tendencies that arise in the mind, and the deformations like lust and anger—place them all at the feet of the Lord, and be free from care."

The *Māyā* theory (world as illusion) is brushed aside in an illuminating remark: "The power of God, His wit, the skill of His hand, this is what we call *māyā*."

A *Jnāni* (the yogi of intellect) is not one who merely verbalizes but acts, and serves humanity with proper realization of the Divine Plan. "Service to others comes naturally to a *Jnāni* just as eating, drinking and sleeping do to ordinary people." A simple test for the practice of Unity of all that lives is suggested by Vinoba: "We write letters to our friends from the jail, what is

there so wonderful about it? But would we write to a new friend released from prison, not a political prisoner, but a thief?"

Vinoba explains three stages of Bhakti-yoga, first, dedication to an individual, then dedication to an institution, and, finally, dedication to the principle. The way to realize Truth is by becoming Truth, and never to be lost in admiration for personalities.

"*Indriyas* (senses) are help or hindrance according to our outlook. . . If men were to forget the evil and remember only the good, how delightful it would be! Forgetfulness is necessary and that is why the Lord has given us death." A golden rule is: "If we keep an account of every moment, laziness cannot break into our life."

In the interests of society and human welfare the *Gītā* teaches that man should not avoid three principal duties, *Yajna* (sacrifice), *Dāna* (gifts), and *Tapas* (penance). By the first we purify the things we use, making good the loss, the second is for discharging our debts to society, and the third will remove distortions and defects that arise in the body. It is Vinoba's conviction that "even if there is a single individual who obeys the discipline of the *Gītā*, the whole country will prosper because of that single man".

The *Gītā* is summed up thus: "The condition of spiritual life is

the resolve, 'I shall never give the slightest room to despair. I shall never, not even for a moment, sit still in despondency.' There is no other means of spiritual progress."

S. G. VENKATARAMANAN

Aku-Aku: the Secret of Easter Island, by Thor Heyerdahl; George Allen & Unwin, London, price 21s.

"Senor Kon-Tiki," as the Islanders called Thor Heyerdahl, led an expedition to Easter Island in 1956. It was the first expedition to attempt systematic excavation, and herein lies his "secret". His archeologists, working at different sites, discovered remains of three distinct civilizations. The first was of a people of highly specialized culture, with the typical Inca technique in masonry and statuary. In the second epoch, the masonry was of inferior quality and workmanship, all efforts being concentrated on multiplying the numbers and increasing the size of the statues, which reached a climax in the unfinished statues of 45 to 50 feet in height. All megalithic work stopped abruptly at the beginning of the third epoch, which marked a striking decadence in architecture; a wave of family feuds and cannibalism swept the Island, the "short ears" (Polynesians) killed off the "long ears" (Peruvians), and all cultural life ended. Only one Peruvian survived, and his skills in native craftsmanship have been passed

down through twelve generations to the present chief or mayor of the Island, who placed his inherited lore at the disposal of the Expedition. The Islanders demonstrated this by hewing a statue out of rock in the quarry, hauling a 30-ton statue overland, and erecting it on an *ahu*, or stone platform. This, Heyerdahl claims, disposes of the "superstition" that the statues were transported or raised by supernatural means.

Heyerdahl finds similarities between the masonry of Easter Island and of the Andes, between the fresh-water reeds of the crater lake on the Island and of Lake Titicaca, and links with other islands in the Pacific. But he fails to get down to their common origin. In two places he hints, somewhat sceptically, at a sunken continent, but he does not admit the theory of a sunken continent.

The solution of his problem is in *The Secret Doctrine*, which indicates (III 327) that after the destruction of Lemuria in the Archaic Ages, this island relic was suddenly uplifted by volcanic action "untouched, with its volcano and statues, during the Champlain epoch of north polar submersion, as a standing witness to the existence of Lemuria". According to H. P. Blavatsky the Fourth Race Atlanteans, escaping from the cataclysm which befell their own

land ages later, settled on various "Lemurian relics," Easter Island among them. This goes far to explain the identical glyphs common to the Island and to Peru and Mexico.

But whereas Inca and Aztec scripts have been deciphered by archaeologists, nobody has yet been able to read the Easter Island inscriptions on the rongo-rongo tablets, artistic symbols of a type not found among any other people. There are very few of these tablets in existence and the Islanders have always regarded them as a sacred possession.

What Heyerdahl has written in *Aku-Aku* supports, broadly, the esoteric tradition that Easter Island is a Lemurian relic, though, paradoxically, he reveals no acquaintance with it. Nevertheless modern science is slowly catching up with this Lemurian idea, which was accepted by the German biologist Haeckel, almost a century ago. Haeckel regarded Lemuria as the cradle of mankind and the Australian aborigines as "lineal descendants" of this "primitive human race".

Incidentally, "Aku-Aku" is the name of the familiar spirit which the Easter Islander consults for advice—we should call it conscience or intuition; they considered that Heyerdahl had a highly developed one.

J. L. DAVIDGE

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1958

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

Following his tour in the United States, the President, Mr. N. Sri Ram, accompanied by his secretary, Miss Elithe Nisewanger, arrived at "Olcott," the American Section headquarters, on 21st June. He was met at the Chicago airport by a large group including Mr. James S. Perkins, National President, and his wife, Mrs. Kathrine Perkins, Mr. Edwin N. Lord, the Society's Honorary Treasurer, several members of the Section headquarters staff, as well as his wife, Mrs. Bhagirathi Sri Ram, and their son and daughter-in-law, Dr. and Mrs. Vajra Shreeram.

During the interval between his arrival and the opening of the Summer Sessions (annual Convention and Summer School) at Olcott,

the President gave a number of talks at the headquarters in addition to lecturing in Chicago.

Among his talks during the Convention were a public lecture, "The Significance of the Present Time" and a talk to the members, "The Spiritual Consciousness". During the Summer School Mr. Sri Ram gave a series of talks: "The Path to Spiritual Reality"; "Freedom Within and Without"; "Imagination and Reality"; and "The Nature of Buddhi".

The President will leave the United States at the end of August, and after short periods in London, Karachi, Bhavnagar and Bombay, will return to Adyar about 21st September.

India

The Theosophical Society in India, which at the close of its last

official year had 7,051 members and 413 Lodges, has the distinction of having the highest membership of any of the National Sections.

The Lodge Intensification Plan inaugurated last year has been taken up seriously in some of the Lodges. The main purpose of the campaign is to create a certain number of Key Lodges in each of the Federations, to make them vital centres for Theosophy, and in turn vitalize the Lodges in their vicinity. The campaign is to cover a period of three years; it is a kind of pilot project and the development of the whole work of the Indian Section is considered to be largely dependent on the success of the plan.

The Indian Section, owing to a generous endowment for the furtherance of its work, now has two National Lecturers, Mr. Ramachandra Shukla of Banaras, and Mr. S. G. Venkataramanan of Madras. The former has toured almost continuously for three months during this year in the more northern Federations, and the latter has visited Lodges in the Andhra and Tamil Federations in the south.

In addition to the National Lecturers, the Section receives help from local and inter-State lecturers. Mr. D. M. Vaswani makes extensive tours each year, and Mr. M. Subramaniam of Adyar visited Lodges in the Andhra Circars Federation area early this year, and at Easter pre-

sided over the Bengal Federation session at Cuttack and lectured in Calcutta. Srimati Rukmini Devi presided over the 56th annual Session of the Rayalaseema Federation at Bellary and lectured at Patna and other places, and on a number of occasions at New Delhi. Miss Mary Graham of New Zealand visited Lodges in the West and East Godavari Districts in the Andhra State in March, and later Bangalore City and Cantonment in the Karnataka Federation, and recently in Bombay and New Delhi.

Several Lodges, chartered in the early days of the Society in India, have lately been celebrating important landmarks in the history of their existence. In March, the Hyderabad Lodge (Deccan) celebrated its Double Diamond Jubilee, inaugurated by the Governor of Andhra Pradesh. The 75th anniversary of the founding of the Indraprastha Lodge, Delhi, was commemorated on 1st March. In South India, the Parthasarathy Triplicane Lodge celebrated its Diamond Jubilee on 2nd March, presided over by the International President, Mr. N. Sri Ram. In January last, the Salem Lodge Diamond Jubilee function was presided over by Mr. S. G. Venkataramanan of Adyar.

The 35th South Indian Theosophical Conference was held at Adyar, 4th to 6th April, with Miss Emma Hunt presiding. There were group

discussions, short talks and devotional music.

Mr. Rohit Mehta, General Secretary of the Indian Section, accompanied by Srimati Shridevi Mehta, made a four months' tour of the main Lodges in Australia and New Zealand from 11th March to 11th July 1958.

England

The annual Convention of the Theosophical Society in England was held in London over Whitsuntide week-end, from 24th to 26th May 1958.

The Convention theme, "Life in Manifestation," was well covered, yet thoroughly varied, by the several speakers who participated. Dr. L. J. Bendit, recently elected General Secretary, introduced the subject in his remarks at the opening of Convention. In the annual Blavatsky Lecture, "Physical Forces and Spiritual Intelligences," Col. K. Chodkiewicz drew a picture of the universe animated by divine purpose. Dr. C. G. Trew presented in a masterly way the scientific Theosophical attitude in "Life, the Creator of Form," while Mrs. Phoebe Bendit similarly linked life and form in her address, "Deva and Man". Mrs. Josephine Ransom spoke on "Devotion and Discipleship," and Mrs. E. Marion Laverder on "Power, That Maketh All

Things New". On the last day of Convention, "Some Aspects of Psychical Research" were discussed by Mr. A. J. Ellison and Mr. V. Wallace Slater, and Mr. W. G. Edwards gave an address, "Present Challenge".

The "At Home" to meet the General Secretary, and a delightful dance recital organized by Mme. Cléo Nordi, were very pleasant social events. The session of the Theosophical Order of Service was devoted to an account of work, under the main heading, "The Place of the Order within the Theosophical Movement". Following Convention, an excursion was made to Tekels Park, Camberley.

In the annual Report of the English Section for 1957, the General Secretary stated that the work in the Section had been carried on with vigor and enthusiasm, in spite of a decline in membership. An outstanding event of the year was the visit of Miss Clara Codd from South Africa, who lectured extensively in the country. Dr. Hugh Shearman, Organizing Secretary of the Theosophical Society in Northern Ireland, was a popular touring lecturer in the Northern and North-Western Federations. Another notable event was the initiation by the National Council of a Section-wide Campaign on the Nature and Power of Thought. The Study and Training Committee prepared a Study

Course for use in conjunction with this Campaign, which has been in great demand by Lodges and individual members.

At headquarters in London, meetings were held on Adyar Day, White Lotus Day and Foundation Day, and two public lectures were given each week. The study class on *The Secret Doctrine* continued to meet regularly, as did the Healing Group, the Blavatsky, Herakles, Surya and West London Lodges, the Gnostic Centre and the Round Table.

The Publicity Department arranged 52 separate lecture tours, in addition to Miss Codd's visit, and published three new leaflets: *Thought: a Creative Energy in Nature* (Adelaide Gardner), *The Unclouded Image* (G. Nevin Drinkwater), and *The Three Truths*. The Theosophical Publishing House (London) Ltd. has published the following new books: *The Reign of the Spirit*, D. Gower (Blavatsky Lecture, 1957); *The Charmed Circle*, M. Baudot; *Man Incarnate*, Dr. and Mrs. L. J. Bendit; *Patanjali for Western Readers*, D. R. Stephen.

During the year the Theosophical Research Centre held conferences at Camberley, Manchester and Bristol. The Medical, Science and Arts Administrative Groups have continued their work, and the Science Group is publishing a mimeographed journal.

Three week-end camps were held at Tekels Park, Camberley, during 1957, with an average attendance of 40 at each, to provide an opportunity of service to and by young people, who are not necessarily members of the Society. One of the camps was attended by visitors from abroad of several nationalities.

The President, Mr. N. Sri Ram, when *en route* to U.S.A., was nine days in London; he addressed the members at the headquarters on 1st April, and also spent a day at Camberley.

Australia

The annual Convention of the Australian Section was held in Adelaide, South Australia, at Easter-time, April 1958, with Mr. Rohit Mehta, General Secretary of the Indian Section, and Mrs. Shridevi Mehta as guest speakers.

A feature of the opening of Convention was the playing of a recording of the Prayers of the Religions recited at the International Convention at Adyar. The members assembled in Adelaide joined in with the recitation of the invocation "O Hidden Life," led by the voice of the International President, Mr. N. Sri Ram, recorded on the tape.

Mr. Rohit Mehta's Convention lecture, "The Mystic Teachings of the Christ," was greatly appreciated and his various contributions

to the Convention programme helped to stimulate the discussions. Mrs. Shridevi Mehta also gave some valuable talks, and her singing with accompaniment on the *tānpura* was much enjoyed.

The General Secretary, Miss Helen V. Zahara, was re-elected for a further term of office. She outlined the work that had been attempted under the "Expansion Scheme" inaugurated the previous year, and the further plans ahead.

An interesting symposium was entitled "Integrating East and West," with two Australian members and the two Indian guests participating. The Young Theosophists also presented a symposium of a high standard with the theme "Youth's Approach to World Understanding".

Following Convention, an Easter School was held for three days at Mount Lofty, near Adelaide, where members lived as a community. A programme of discussion was followed with the theme "Brotherhood through Understanding," most of the gatherings being held outdoors amidst beautiful surroundings. Following a group meditation and music, Mr. Rohit Mehta gave several talks on "The Fundamentals of True Understanding". A forum with three speakers was conducted each day, followed by discussion. Other activities included a musical discourse by Mr. and Mrs. Mehta on

the Sufi mystic, Kabir, and his poems; a question-and-answer session with Rohit Mehta; and a talk on Indian music by Shridevi Mehta.

Miss Zahara reports that the tour of the Australian Section by Rohit and Shridevi Mehta was an unqualified success. Commencing in Perth in March, they visited Adelaide and Melbourne, and then spent a month touring in New Zealand. Returning to Australia on the 7th June, Mr. and Mrs. Mehta fulfilled an arduous programme in Sydney, after which they visited Brisbane and completed their Australian tour. In addition to appearing in radio and television programmes and being interviewed frequently by the press, Rohit and Shridevi Mehta addressed many outside organizations.

In expressing her appreciation of Mr. and Mrs. Mehta's visit, Miss Zahara writes: "Their warm and friendly personalities and their interest in people generally have endeared them to all who have met them. . . . They have been very fine ambassadors for their country and have helped the Theosophical work immeasurably." Mr. and Mrs. Mehta left Australia on 11th July to return to India via Indonesia and Malaya.

Miss Zahara visited Melbourne in April, on her way to Convention, where she gave a public lecture and

addressed a members' meeting; she also went to Ballarat Lodge on a first visit to meet the members. During May she flew to Brisbane for a series of lectures and while there visited the Lodge in Toowoomba.

The Australian Section continues to conduct a weekly broadcasting session from Station 2GB, Sydney. In order to vary the programme, a new monthly book-review feature was introduced, and proved very successful, and the General Secretary undertook a series of travel talks bringing in Theosophical ideas. Melbourne Lodge embarked on a broadcasting programme during the year, with a weekly morning session on Station 3TR, Sale.

Two new Lodges were chartered during the year—at Ballarat (Victoria) and Townsville (Queensland), bringing the total number of Lodges in Australia to 18. Perth Lodge, in West Australia, celebrated its 60th Anniversary.

The Young Theosophists steadily continue their activities; in December 1957, they organized a very successful camp in Melbourne, with approximately fifty members and sympathizers attending.

In October, Miss Florence Pulsford returned to Australia after six years at the International Headquarters at Adyar. On her way to Sydney, she lectured in Perth, Adelaide and Melbourne and in

each place her contributions were warmly appreciated.

Miss Shirley Macpherson returned to Adelaide in March 1958 after a period of eighteen months at the International Headquarters, Adyar.

In the June issue of *Theosophy in Australia*, Miss Helen Zahara, General Secretary, summarizing the main points in her Convention address under the heading, "The Storehouse of Wisdom," writes: "The unique function of our Society from the very beginning has been to be the custodian of this vast and precious esoteric teaching, not in any exclusive way, but available for all who thirst for truth. As we look both within our Society and without it, we can see that not only is its work not yet done, it is as yet hardly begun. It therefore devolves upon each one of us who is a member of the Society, to pursue with vigor the objects for which our movement exists, to delve more deeply into the treasure-house of teaching which we have in our hands; and through the deeper understanding which we can unfold from within ourselves—so that our learning becomes not only the doctrine of the eye but also of the heart—we will become wiser and more useful citizens in our homes and communities. Thus our contribution to world thought and understanding will grow in value from day to day."

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	Mrs. Eva Ostelius	Ostermalmsgatan 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 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	Madame Claire Wyss	17 Queen's Crescent, Glasgow, C.4	<i>Theosophical News and Notes.</i>
1910	Switzerland	Monsieur Th. Chapellier	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1911	Belgium	Mr. Soemardjo	334 Rue Vanderkindere, Uccle-Bruxelles	..
1912	Indonesia	U Po Lat	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	Dr. N. Lauppert	No. 102, 49th Street, Rangoon	..
1912	Austria	Mr. Ernst Nielsen	Maigasse 8, Graz	<i>Adyar.</i>
1913	Norway	Mr. Zaki Awad	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt *	Herr J. H. Möller	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Mrs. Evelyn O. Hornidge	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1919	Ireland	..	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.

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Edited by N. SRI RAM

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ADYAR, MADRAS 20, INDIA

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 Michell A.-P.	Casilla 3603, Santiago	..	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo..	..	<i>O Teosofista.</i>
1921	Bulgaria	..	..	..	..
1921	Iceland	Mr. Sigvaldi Hjalmarsen	Ingolstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..
1921	Portugal	Mr. Félix Bermudes	Rua Passos Manoel 20, Lisbon	..	<i>Osiris.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	..	<i>Theosophical News and Notes.</i>
1923	Poland	..	..	..	..
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, Green Path, Colpetty, Colombo 3	..	<i>The Plenoma.</i>
1928	Greece	Mr. Timos Vratsanos	Paisision 204, Athens (8)	..	<i>Theosophikon Deltion.</i>
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..	..
1929	Paraguay	..	..	..	..
1933	Philippines	Odor. Jose R. Zulueta	Corner Iba and P. Florentino Sis., Quezon City	..	<i>The Lotus.</i>
1937	Colombia	Señorita Corina Martínez	..	..	..
1947	East Africa	Sanders	Apartado Postal 539, Bogotá	..	<i>Revista Teosofica; Boletín.</i>
1948	Pakistan *	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1948	Malaya and Singapore †	Mrs. Gool K. Minwalla	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>Dao Hoc.</i>
1956	West Africa †	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	..	<i>Unidad.</i>
..	Presidential Agency.	† Federation.	..	..	..

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



ends, the flame being brighter than before. And, as well as these strongest and staunchest workers, there are others who draw nearer year by year to the standard of strength and stability that these have established.

The strength of a good Theosophical worker comes from the fact that he does not depend for encouragement or stimulus upon external results. The success of his activity is measured for him by its quality and its relevance to his inner experience and not primarily by its immediate overt fruitage of results.

The Tree and the Fruit

To be indifferent to external results would alone lead merely to carelessness and ineffectiveness. Results do not matter and are less important; but the best results in our work are not obtained by concentrating anxiously upon bringing them about solely by external means. They are the fruit and not the tree. If we keep thinking of the fruit and at the same time neglecting the tree, the fruit itself will presently deteriorate in quality. The tree in this case is our inner life and deeper purpose, and the fruits for our Society may be increased activity and useful influence. The inner life and the deeper purpose must be experienced and cultivated before outer activity and influence can be brought about in the best way and on sure foundations.

The member, whose work for the Society is grounded upon an experience of inner purpose, is not worried by a recession in membership or by various material difficulties. There may be much trouble and suffering through these things, but there does not have to be anxiety or disappointment if the worker is established in the true purpose of the work.

Certain fruits of action are likely for the present to be denied altogether to the Theosophical worker. He will not receive praise or recognition for what he does, or the recognition will obviously be of a kind that does not matter and

is of no value. Indeed the glow of personal admiration can at times be a chilling indication of failure. For example, if an earnest worker gives a lecture in which he tries to convey something that he has deeply felt and valued, and if at the close of the lecture everybody praises him and tells him how wonderful he is, he has obviously failed to some extent; for he has attracted attention to his own personality and not to the message which he had to give. The praise is neither good nor bad; it is simply irrelevant. The message of Theosophy and the work of the Theosophical Society are not personal matters, not yours or mine or anybody's. They belong to a whole that is vastly greater than any personality.

If personal approbation is irrelevant to our work, so is personal condemnation, whether of ourselves or of others. Our behavior springs from our condition and stage of psychological growth; and, while we may often have to draw other people's attention to their obligations, it is no more useful to be angry with them for their shortcomings than to be angry with a child for not being grown-up. A frequent inconvenience suffered by Theosophical workers is the failure of others to keep promises that they make. This usually arises, not from any malice, but from people's immaturity and their failure to be really in control of their own lives and impulses. Without condoning a default, it is more useful to seek out ways of helping the guilty party to avoid its repetition than to condemn it indignantly. And if we ourselves do things that are an annoyance to others, it is more useful to find out how we gave rise to disharmony than to try to defend ourselves and argue that we were right.

Sometimes a Theosophical worker is placed in a position of great isolation and has, as it were, to hold an outpost in the work. He may also be profoundly isolated in his own home and family and social background. If this happens,

it should be accepted that this is the role that the work requires of that worker. It is the quality of our acceptance

Isolation

of a situation that is important and not the transformation of that situation into something that may be personally more congenial. It is useless to think: "If only I had some understanding person to help me, or if only I had more time and money to devote to the work!" If that is our situation, it is obvious that what the work asks of us is that we should go on without a helper or without time and money. While the work of the Society is a prime duty to the Theosophical worker, it is equally important that for its sake he should himself grow into a good Theosophist; and he will do that best when drawing upon the resources of his own character rather than upon outer circumstances and other people.

Sometimes a devoted worker finds himself in a place where, in spite of his best efforts, the membership of the Society is declining and the work seems likely to die out altogether. Often, if he will keep right on to the end, a new group of people will appear and take up the work. But sometimes the work is actually going to die out for a while in a particular locality, probably because of the prevailing condition of the community there. In such a case it is the task of the worker at that place to conduct as prolonged and efficient a rearguard action as he can, recollecting that it is by the quality of our work now that we lay a claim upon the future. The Theosophical worker has to be one of whom it can be said: "Winning or losing, he played the game."

It has sometimes happened that a Theosophical worker has found himself to be the only person to attend a meeting that had been arranged. His obvious task then is not to lament the absence of others but to go on and hold the meeting alone, pursuing such studies and meditations as he feels to be suitable to the occasion. Whatever overt results may

ensue, he will know, if he is grounded upon the inner life and intention of our Society, that his thought is not wasted at such a time.

Looking away from the occasional difficulties and frustrations of individuals, it can be seen that our work as a whole has made great headway and exerted a great influence upon the world since the Society was founded. Something has already been achieved whose results no human calamities, vicissitudes or baseness can ultimately efface. To that growing success every hard or lonely struggle of an isolated worker is an effective contribution; and, in recognizing this fully, he can discover that he is not really alone at all. Loneliness arises only from measuring our lives and work by anxiously and competitively personal standards. If, by forgetting ourselves in the work, we lose sight of these personal standards, we can discover that we are members of a great company and can never be lonely.

Theosophical work also involves much drudgery and much outwardly unrewarding attention to innumerable small details. If the drudgery is approached with an attitude of openness, accepted and unremittingly dealt with, there comes through it a certain inexpressible experience of detachment and power and a gradually appreciable deepening of the inner nature.

It might be said that the purpose of the Theosophical Society is to change or transform human nature. This is, after all, the only effective way of changing the human world and bringing into outward and active manifestation that Universal Brotherhood of Humanity which we recognize as a reality but which for so many is still only a vague transcendental hope or not even that. And the one part of the totality of human nature which we are most directly responsible for changing is our own nature.

Changing Human Nature

As well as being many other things, the Theosophical Society is thus a training-ground for human character, and its service is a discipline through which the profoundest lessons may be learnt. Theosophical workers can discover this according to the measure of the sacrifice they make for it. That it should be a school for heroes and a means of educating true saints was the intention of its Founders. It is open to any member to take up the challenge which that intention offers. And a major part of the challenge may lie in the fact that all his fellow-members have a perfect and admitted right to be neither saintly nor heroic.

In changing his own character, the Theosophical worker may be wise to remember that one of the greatest sources of possible loss of balance is not his vices but his virtues. Any capacity which he may have—organizing ability, psychic capacity, knowledge of some special subject, some particular form of goodness or reliability—may, by asserting its great importance, obliterate a balanced appreciation of the wholeness of things. This can easily happen when a person has some form of psychic sensitiveness. The range of things which he perceives by means of that sensitiveness—usually a very much narrower range than he realizes—seems very important to him, and he can lose his sense of proportion very badly. Many other capacities—a clear, analytical mind, special experience of some subject, a special devotion to some aspect of truth—can equally cause him to make a fool of himself and betray the wisdom to which he professes to aspire, if he lets the personal importance of such a capacity run away with him. Safety lies only in self-effacement and the unremitting service of something greater than self.

One of the greatest difficulties of the Theosophical worker seems to be indecision. He often sees that he ought to work, feels that he has a duty to work, and yet does not do it gladly. He may therefore fall back upon repeating

platitudes and living to some extent in terms of platitudes; but this will not make him happy.

Indecision often takes the form of doing some good and worthy kind of work which is nevertheless not the work that most urgently requires to be done. It is good work and will bring some fruit of appreciation, commendation and good results, but it is not really the best work in the circumstances. It has been said that the good is the enemy of the best. In the Theosophical Society it is often the conventionally and respectably good rather than the actively bad which from time to time defeats and stultifies the best. Indecision causes people to evade the real heart of the matter, but they continue from habit and sense of duty to put up a very solid display of good work from which the high lights of more essential achievement are nevertheless absent.

These crises of indecision arise from failure to recognize and experiment honestly with that law of sacrifice which is the essence of Theosophical work. By that law the old pattern of personal values and preferences must be abandoned before a new is known and enjoyed. We have had the great good fortune through our studies in the Society to come to know that there is something beautiful, new and unknown awaiting us, that there are fresher fountains and wider spaces than are known to the narrow conventions and orthodoxies; but we have to move on and lay living claim to that unknown, abandoning the known that has kept it from us and us from it.

It is essentially fear of the unknown and dependence on the known that create that bleak and barren state of indecision. Fear, therefore, is to be sought out and brought to the surface in our lives and dissipated, and dependence is to be recognized and challenged as to its worth. It is not enough that our Theosophy should come to us on good authority. We shall never be happy until we bring it to the test of living

experience and find that sacrifice is a reliable way of life. Then we shall be happy and effective workers and not merely dutiful ones.

HUGH SHEARMAN

* * * *

Very many of our readers and members all over the Theosophical world will be sorry to hear of the passing of Brother Sidney Ransom in London on July 4th, this year. His Theosophical career began as long ago as November 1904, when he joined the Society and became the Secretary of the H. P. B. Lodge in London, formed just then. He came to Adyar at the call of Dr. Annie Besant in 1910 to erect the electrical plant on the Theosophical Society's estate, he being a qualified engineer. I was one of those who were privileged to know him even at that time. He went back to England to lecture there but visited Adyar in 1925, and was there again in 1937-1938, looking after the Engineering Department and assisting Mrs. Ransom in preparing the Adyar edition of *The Secret Doctrine*. Mr. Ransom has lectured widely in many countries, and was General Secretary for South Africa from 1929 to 1933. He was a loved figure in all of them.

Mr. Ransom was disabled by a stroke in 1955, but bore his illness up to the end with remarkable patience and cheerfulness. Even in that condition he used all the energy he could muster to write articles for THE THEOSOPHIST and other Theosophical journals, and for correspondence with members who looked to him for advice and guidance. He will be very much missed by all who knew him, most of all by Mrs. Ransom and their daughter Shila. To a person so completely devoted to the Theosophical work and to Theosophy, death can only be a step to renewed life, new opportunities and widened capacity in many directions.

N. SRI RAM

THE IDEAL SAINT

By SIDNEY RANSOM

IN listing what might be considered the characteristics and virtues of the Ideal Saint, and limiting ourselves to the phraseology of Christianity, we might certainly affirm that the first is "to love God," for that includes all other Christian virtues, and it is also clear that the proof that man loves God is first shown by his loving his fellow man.

A most concise list of virtues necessary for entry into the Kingdom of Heaven is the series of brief challenging sentences called "The Beatitudes". "Blessed are the poor" almost foretold the teaching of St. Francis. Later saints have proved the truth of that other beatitude: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. . . ." And the hope of some modern saints is to be found in that brief prophecy: "Blessed are the peacemakers."

The saints were generally very well educated and often reached a high standard of scholarship. As with all that they acquired there was a motive behind the acquiring, which was that their gifts might be used exclusively in the service of God. Their scholarship was given to translating and hand-printing the scriptures. Anxious that the Word should be transmitted pure and unsullied, freed of all unworthy accretions or inconsistencies, they mightily strove to apply their scholarship to ascertain what were the authentic original words that God had spoken to man. We owe much to their scholarship, and

also to their craftsmanship and works of art. Architecture, too, they developed to the glory of God, and for the service of mankind.

All abbots insisted upon the monks acquiring an attitude of being honest with themselves, and not, for example, to plunge into asceticism because of some personal tragedy, which again was found to be but the besetting sin of pride in a new form.

In the Mysteries there were many lists issued of stage after stage which emancipated (or saved) the disciple, until the full Gnosis was revealed. These early aspirants were a happy people, for they were told it was a weakness to be made happy by transitory things!

Apart from saints, both young and old, joining and residing in regular monasteries or abbeys, and there learning the many lessons of living together as a community, there have been many other communities, smaller in number, formed of a few congenial souls who held certain ideas in common—often some scheme of social reform. These people often circled round an individual who was the leader of the reform. Such a community was what was called "the Clapham sect". The group gathered around William Wilberforce was mostly responsible for the emancipation of slaves. The district of Clapham is a suburb of London, and there the "sect" lived in separate houses but were closely united by an Idea, were religious and mystically inclined, "practical mystics," banded together to promote some reform in social relationships. Saints have always been interested in improving government organizations, if not in actual politics.

When George Fox, the first ardent Quaker, languished in prison with his friends, it is reasonable to assume that they were mightily sustained by the unity and strength of their faith, and that they were well assured that the Truth

would make them free of the prison-bars, in spite of the wickedness that surrounded them in those days of civil war—but then, Fox was a saint, and his modern followers, the Friends or Quakers, have so convincingly proved the potency of combining social reform with spiritual vision.

Mystics have been anxious to *do* things, because of what they *were*. What one *is* determines what one does, and this is specially true when we are thinking of a man who is mystically inclined.

Another earlier set of people, known throughout the world, lived at Concord, near Boston, U.S.A. We remember Concord, not only because it was the place where the American war started in 1775, but because of that remarkable group of men which included Emerson, Thoreau and Hawthorne, who lived there in separate houses, but had frequent conferences and gave lectures to one another. When, as a tourist, I visited Emerson's old house in Concord, I was specially interested to look at the bookshelves in his old study. The books, which showed evidence of study and research, included the *Bhagavad Gītā* and other Eastern scriptures, which gave some indication of the thoughts that must often have filled the thinker's mind as he sat in his study.

In England, the whole Garden City movement, founded by the idealist (an F. T. S.) Sir Ebenezer Howard, had as its main motive, not the solving of housing problems (though it did help to do that), but rather the working out of the ideas which are behind all the many historical Utopias. At Letchworth, Herts, the first experiment in England, were gathered people representing a great variety of religious and political opinions, and they learned to live happily together in one town. Housing experiments, it is true, were carried out, but the chief charm of the place was that here could be experienced a brotherhood of many diverse good causes. Every denomination of the Christian Church was well represented.

There was a central hall where religious services of a general and common nature could be held, but there was no need for it really, for in every separate church there was a spirit of tolerance and goodwill for the other churches. Letchworth was always more than a town, for it stood for a view of life, encouraging experiments in education and in the art of living, and although no citizen would have thought of himself as in any way saintly, he was, nevertheless, a distinctly recognizable type. The color and the hand-woven materials of his clothes, his attitude to every subject, and his general helpfulness made him a distinctive type, though difficult to describe or to fit into any special classification.

There is little doubt that one of the required virtues of a saint is that he must learn to live together with his fellow-saints, learn to co-operate on all planes, to work and play together, and all "to the glory of God". An interesting list of the many groups scattered over the world might be made—groups that have been formed "to demonstrate the potency of practical mysticism". The science of community-living, even without any saintliness, is valuable, but no lasting Utopia will exist unless the two elements are present.

In the case of St. Augustine, his efforts, like those of other saints, were directed to the conquering of fleshly desires, but when this victory had in a large measure been reached, he quickly saw that the next enemies to be fought were pride and arrogance, and whether from personal experience, or from reading biographies, we know in how many subtle and unexpected ways pride rears its ugly head!

The opposite of pride is humility, but we need to be careful as to what kind of humility is being aimed at. The essence of true humility is that it is entirely natural, without any possible trace of pose—the humility which a young amateur astronomer would possibly have when surveying the majestic sky with a small boy's telescope. What has been called "false

modesty" is but a distressing social lapse, and is, of course, but a form of the old besetting sin of pride. Humility is often learnt by the hard way of experiencing what it feels like to be humiliated, even as the hard and quickest way of learning the meaning of justice may be to experience some treatment of injustice. So what the saints were striving after may sometimes be indicated in the very experiences they suffered—and sometimes rejoiced in.

An early form of humility is, of course, just ordinary, plain vanity!—being vain, for example as to one's appearance. It is well that a prospective saint should overcome his vanity. The holy St. Bernard, like most saints, happily retained a sense of humor. In one of his sermons, intended to describe the many different forms of humility, he describes, instead, the different degrees there are of pride, leading from mere idle curiosity to impenitent mortal sin. But the really important part of this sermon is where it shows that, having passed through the several degrees of humility, one comes to the rapturous experience that God is Love. "The supreme art that transcends all others is the art of love"—*ars artium ars amoris*.

If pride is the sin "by which angels fell," as Cardinal Wolsey found, we need not be unduly ashamed at owing to one or other of the innumerable and subtle ways in which it appears.

A certain cardinal, being asked whether he did not pray for humility on hearing of the high office to which he had been called, replied: "No, I began to pray for confidence."

The biographies of many cardinals suggest how great were the temptations arrogantly to love power, influence and social status, and how it was pride which brought about the fall; pride of one's own achievements, and sometimes pride in one's nation or Church.

Toleration also can take on an exaggerated form, and St. Paul has been criticized for having said that "all things

were lawful" for him, and it has been wrongly taken to mean that all conduct could be justified; but it may be remembered that he qualified his original statement by saying "all things are not expedient". What we consider expedient entirely depends on what kind of being we believe we are.

If we agree that we are essentially free and responsible and made in the image of our Maker, then that implies that our bodies are Temples of the Holy Spirit, and that the saint, of all men, knows that he cannot realize his full sonship with God unless his bodies are undefiled and under complete control. The reward of any virtue is not some earthly recompense, but—God. The full flowering of any virtue is—God. Holiness and saintliness are the same, however much the two words have been caricatured by the unholy. We are morally free to obey the laws which we believe to be Divine Laws, and which may have little relation to what is called conventional morality. But nevertheless, the true saint does recognize the value of any form of morality which may affect either himself or his neighbors; but there is a great difference between morality and *religion*; the latter being a statement of our relationship to God, whereas the former may merely represent a set of rules to enable human beings to get on together with the least degree of inconvenience. Therefore, a saint never has any real problems to solve in morality, for he has a standard "set in the heavens".

What a saint says in a sermon or prayer in an assembly may not always be in accord with what he is and how he acts in private life; but when the outer and the inner are in accord, then the sayings of such a saint may be accepted as true teaching indeed. Such a saint was St. Francis, so that the following simple prayer of his may be accepted as though it had scriptural sanction:

Lord, make me an instrument of your Peace—
Where there is hatred let me sow love;

Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

The personal life and belief of St. Francis were expressed in this prayer. It was because of this, that Brother Francis of Assisi could sing the praises of Brother Sun, Sister Moon, Brother Wind, Sister Water, Brother Fire, Sister Earth, and finally, Sister Death. He was at one with the earth, not only because it brought forth flowers and fruit, but because out of the very soil an artist could fashion a diversity of ornaments to the glory of God. As a Psalm has it, "the Lord giveth the earth to His people". St. Francis in his instructions to his community gave many hints that would be useful to the members of modern communities. For instance, he bade the members to maintain a spiritual cheerfulness and not to give way to mournfulness or melancholy, for, as he said in his medieval language, "the devils exult when they are able to hinder the disciple in any way".

The three great virtues, common to all religious communities, were Charity, Obedience and Poverty, to which may be added Chastity; and in what may be called their esoteric meaning, these fundamental virtues still hold.

Charity, which was very much connected with the practice of poverty, did not mean carelessly ignoring the needs of tomorrow but rather a discriminating giving to each part of us that which was due, and nothing in excess. The saint might appear to have gone to extremes, though he declared he was following his Master in giving his cloak to the man who had none, and when criticized for doing so by his brethren, said that the cloak had only been on loan to him and he was glad to have the opportunity to return it.

Chastity essentially meant a respect for the personality of one's neighbor; and Obedience was the obeying of

the inner voice and, of course, the ability to recognize it when that voice was being spoken through a recognized authority.

A prominent essential at which the saint aims is the destroying of selfishness; greed of any kind has to disappear; for the young saint is continually brought up against the need to distinguish between himself and his personality. This has been told in so many different ways, and even in diagrams, that the telling must sometimes appear wearisome to the flesh.

The idea of the kind of life that evidently had to be led may be gained by reading over the rules and practices obtaining in monasteries and other religious communities. The mere community-living itself brought out the weaknesses (all so very human) that had to be conquered. Few people today, whatever their declaration, would willingly adopt the asceticism and hard living as ordered by St. Francis and others. Indeed, we would probably evade it by saying it was unnatural to be so unworldly. His followers were not allowed to have anything ornate or even comfortable in their houses or churches. "Bare necessity" had to be the rule. One had to lose all sense of possession. Not even books were to be owned personally (especially if their binding was ornamental). All that might be regarded as good or consoling, such as warm clothing, had to be regarded as though it had been lent to the current user, so that when a needy beggar appeared, the article, which had only really been temporarily loaned to the monk by his heavenly Father, must be gladly returned. "When we seem to lose a possession, we should thank God for having lent us these things for so long."

Among the tests given for character was the use the monks made of money. They spoke much of wanting to do God's Will, but they were honest to say that if they wished

to receive God in the right way, they must accept Him in all things equally.

The rules of St. Francis were echoed by the Desert Fathers, and the attitude they had may be instanced by what a Superior told a novice who had complained of what he had been called upon to suffer. "Do you, my son," asked the Father, "wish that I ask God to take the suffering from you?" "No," said the well-instructed novice, "for I realize it is profitable for me. Rather ask God to give me His Grace that I may suffer willingly."

In the desert, on one occasion, a sick man declared: "If a man were good, he would will what God willed. It is profitable for me to know that God loves me while I am sick." All this may sound impracticable, and some would even say, morbid, but we are glancing at the efforts of those who were saints in the making, perfection in latency; and the far-off picture need never deter the novice who is in earnest, any more than the runner need stop training because he has heard of some world record that has just been made.

There are peaks in history which stand out amidst the mountainous disorder of ordinary national affairs, and of such peaks, the existence of certain of the saints may be noted—the few, and sometimes even a single man, has moved the human race one step forward to Utopia.

What a mystic or a saint does is his own unique ideal of behavior, and is his own authority. He acts because of what he is, or perhaps we could put it the other way round and say that, what he now is will appear and manifest in perhaps lives to come. "Herein," said St. John, "was the love of God manifested."

The law of compensation can be seen in operation when we note that, in some of the more dismal periods of Christian Church history, the gloom has usually been lightened by the

shining light of saintly personages, often engaged in some work of reform. We can well include Dante and Milton in our list of saints, as well as the English mystic Richard Rolle, who wrote *The Meaning of Life* at a time when people were doubting as to whether there could be any meaning in the life of those days. The spiritual fire indeed burned in Savonarola; like many others he learned to detach himself from the world, as is shown in his book, *On Contempt for the World*. But he made the mistake of contemporary cardinals, of using the pulpit for political purpose. He became the virtual ruler of Florence, and he formed there a band of militant young people to whom was given a discipline and code of conduct that has been likened to the Boy Scouts movement. He acquired great influence over the young; his strength lay in his "genius for religion". His sad and dramatic end can be briefly told; the pope caused him to be arrested for the heresy of "denouncing the corruption of the papal court". He was tortured, and after a wickedly unfair trial was sentenced to be burned. The full story of his life is told in George Eliot's novel, *Romola*. Italy and Europe owe much to the life he lived.

In Germany, during the fourteenth century, when that country was suffering cruel wars and plague, lived a typical saint, Henry Suso (1300-1366). He wrote an interesting autobiography covering several years of self-inflicted torture, but he was warned in a vision that he was adopting a perverted form of religion, and that he should, instead, develop that inward peace which would gladden simple and sinful hearts. And when we remember what should be the characteristic of the true mystic, we see how he would naturally be joyful and full of sunlight, seeing that a mystic is one who claims to enjoy communion with God, and therefore sees clearly, without the need of any authority to confirm what others, as yet, can only vaguely sense "as through a glass darkly". So, in

troubled times, the typical saint spreads happiness. He has always been urged by his superiors to keep his gloom to himself. The ideal saint is always one who is before his time; he heralds the new age, whether he is prophet, poet, artist or priest.

Whatever controversialists may say about Luther (1483-1546), he certainly had the virtues necessary to every ideal saint, of being honest and thorough. Luther had been brought up to be a pious Protestant, but disappointed his parents by becoming a monk in the Augustinian order. He was brilliant at school, but he began to doubt whether "he could fit himself for Heaven by a life in the world". Like Augustine he experienced a sudden conversion through reading one of the Epistles of St. Paul; the phrase that brought him revelation was: "The just shall live by faith." As some men have a gift for music, or a gift for writing, Luther had a "gift for religion". His strength lay in "understanding directly from experience". Because he knew, for example, what true repentance was, he could not agree that indulgences granted by the Church could remove the guilt of sin. His flood of inspired pamphlets, all the result of personal conviction, have been regarded by critics as founding German literature. The bull that excommunicated him had the strangely worded charge that Luther was a "fox wasting the Lord's vineyard," but as a later writer has said, this exactly described the fact that "Luther had spoilt the 'indulgence' market". Unfortunately, any appraisal of Luther must include the fact that he held—quite honestly—the terrible teaching called Predestination. Instead, however, of too readily condemning him for that, it should be possible for an esotericist to glean some aspect of truth in what seems, in the form he put it, such an unwholesome teaching; for we may agree, that all of us, however far we stray, are predestined for perfection; and we could agree that, from the beginning

of time, we were chosen for a certain work. Many virtues must Luther have had to have become the great reformer and liberator. Persistence, an unshakeable belief in his cause, an honesty and fairness in dealing with opponents, but, above all, *complete honesty with himself*. He was ready to lose the support of peasants and common folk when he felt it right to do so, and he never toadied to those who held rank and influence. Of course, he was branded as "heretic," as were Hus and Wycliffe, but how little did that condemnation mean to the ideal, honest saint.

After Luther's time, a small society of men was formed to devote themselves to the practice of Christianity. This society, under their leader, Loyola, became known as the Jesuits, and though their methods were very different from Luther's or Wycliffe's their essential aims were the same. They had an oratory in Rome, called the Oratory of Divine Love, and its very name makes one marvel at the many diverse expressions there were in those days of Divine Love. Through all the struggles of Reformation and Counter Reformation, the saints were all aiming at reform, both inner and outer, through a common devotion to Divine Love. Loyola, too, was a man whose teaching was based on experience and direct vision. He is best known to the present generation for his scheme of discipline, called *Spiritual Exercises*. Very drastic are those exercises; some have used even harsher words to describe them, but we must admit the earnestness and integrity of those who tried them out; and indeed, we have to admire the resulting work in the world that many of the successful devotees achieved.

SIDNEY RANSOM

(To be concluded)

CREATIVE PATTERNS OF THE LOGOS

CARRIED OUT BY THE CREATIVE HIERARCHIES
AND THE ANGELIC HOSTS

By M. BEDDOW BAYLY

IN an attempt to see to what extent one might find an answer to the question, how it is possible to visualize or apprehend in any degree these patterns, the following thoughts, based on sentences in *The Secret Doctrine*,¹ seem to offer guide-posts to further study and meditation.

First, one realizes clearly that such an achievement is far beyond our capacities as at present unfolded, for "Man, unable to form a single concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute" (*S.D.*, I 122).

Nevertheless, we are also assured that "every rational being—called Man on Earth—is of the same essence and possesses potentially all the attributes of the higher Æons, the primordial Seven. It is for him to develop, 'with the image before him of the highest,' by imitation *in actu*, the Potency with which the highest of his Parents, or Fathers, is endowed" (*S.D.*, V 448). Since, therefore, that which we are to attempt to understand may be regarded as one degree below the level of the Absolute, though still transcendent, there is reason to believe that our efforts may not be entirely fruitless.

¹ Adyar Edition.

It is because man, as we know him, and also as he exists as a Monad, has this correspondence with—indeed is made in the image of—Archetypal Man (the Adam Kadmon of *The Secret Doctrine*) that there is this possibility of some degree of appreciation, however little it may be, of this Archetypal World of the Mind of the Logos. We must constantly bear in mind, of course, the danger of projecting our own mental images and concepts in this attempt. The human mind, as at present constituted, is not the instrument fitted for our purpose, and our success lies in invoking within our consciousness some as yet more or less latent power—as we shall see presently, the power of Buddhi.

At the outset it may be helpful to consider some definitions to be found in *The Secret Doctrine* regarding the Logoic Mind or Mahat:

1. "The Cause of all things" (*S.D.*, I 301).
2. "The spiritual, omniscient and omnipotent Root of divine Intelligence" (*S.D.*, II 296).
3. "Mahat, the Universal Mind, is the first production of the Brahmā-Creator, but also of Pradhāna [another name for Ākāsha], undifferentiated matter" (*S.D.*, I 263).

From this we gather that, already, even at this lofty level, we are dealing with both Life and Form, though obviously not "form" as conceived by our concrete minds. There are really no "formless" planes; it would be a contradiction in terms. There is no manifested life without form, no Spirit without matter, though the material may be almost as difficult for us to comprehend as is the spiritual essence that ensouls it. Many kinds of "form" may be outside the range of our sense-perceptions or visualizing ability, but this does not entitle us to call them "formless". So, to speak of *arupa* (formless) levels, though convenient as a means of expressing a relative state or quality, is not strictly accurate as a statement of fact.

4. Mahat is also defined as "Cosmic Ideation . . . the basis of the intelligent operations in and of Nature, also called Mahā-Buddhi" (*S.D.*, I 82). This introduction of the term "Buddhi" into our conception of Mahat is striking and illuminating. In the next and final quotation it is still more significant.

5. "Mahat . . . 'whose *characteristic property* is Buddhi' —is . . . the Divine Mind in creative operation" (*S.D.*, I 301).

The words "characteristic property" are italicized in *The Secret Doctrine*, which thus emphasizes the fact that one should never dissociate Mahat from Buddhi in our minds; they are as indissoluble as form and life, so that all creative patterns of the Logos are ensouled by, are expressions of, Buddhi at a level which surpasses our consciousness of Buddhi, as the Divine Mind, Mahat, transcends our Manas.

This conception of Mahā-Buddhi must therefore govern all our future attempts to reach some perception of the Creative Process by which, under the direction of the Creative Hierarchies and Angelic Hosts, the Patterns become manifest and objective in the lower worlds of form.

Mahat, then, is the World of Archetypes from which our Logos, the Supreme Lord of our System, has selected, by and through His own principle of Buddhi, those which will become embodied in the universe of His building, and from this selection of all possibilities the Seven Logoi, the "primordial Seven," and their agents, select each His own appropriate part of the Design—according to His particular quality and function. The totality of these Archetypes is spoken of in *The Secret Doctrine* as the Archetypal Man, or Adam Kadmon—the "creative origin of all things" (*S.D.*, II 107).

One might suggest that, just as our thought-forms are ensouled by Elemental Essence, vivified by it, so, at a transcendently higher level, the Archetypal Forms or Patterns of the Logos are ensouled by the higher Orders of the Devic

Kingdom (the Angelic Hosts) who flow into the patterns, as it were, into moulds found ready to hand, and stage by stage carry these downwards and outwards at the various levels of manifestation. Here the innumerable hosts of serried ranks of Devas and nature-spirits take each their own appropriate smaller part of the Great Design as the process of evolution unfolds and the One becomes the Many.

Since man, even as we know him now, is a reflection of Archetypal Man, it follows that he can eventually contact and comprehend the nature of the Archetypes and the essential quality of the Divine Plan, becoming himself one of the great Creative Hierarchies which embody the Will, the Wisdom and the Activity of the Logos. Even at this present juncture, as he assumes the spear-point of the evolutionary process which is destined to carry all manifested life onwards to its goal, he can become more fully aware of "the glory of his heritage," and "with the image before him of the highest," can "by imitation *in actu*" become a conscious co-worker with his Lord, the Logos of the System.

M. BEDDOW BAYLY

You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice?

The Mahatma K. H. to A. O. Hume, *The Occult World*,
4th ed., by A. P. Sinnett.

SUFISM: THE MYSTICISM OF ISLAM

By M. N. TOLANI

THE word "Sufi" has had many roots ascribed to it by academicians, some giving as many as nine possible origins of the word. But the most commonly accepted derivation is from "Sūf"—a coarse woollen cloth worn by the disciples of Sufi saints. It should not be difficult to prove that Sufism is the esoteric teaching of the Prophet Mohammed, communicated by him to his son-in-law, Hazrat Ali, and a few select disciples. Maulana Jalāluddin Rūmī's *Masnavi* refers to a story in "Acts of the Adepts,"¹ showing how Ali was initiated in the esoteric doctrine by the Prophet himself. There is no doubt that the Holy Prophet had in him a good deal of the mystic, and a few passages in the Holy Koran bear testimony to this. Though such references are not many, it would be wrong to say that the Koran offers no basis for a mystical interpretation of Islam. The Sufis interpret the Koran allegorically, adopting the Shiite principle of allegorical interpretation, and prove to their satisfaction that every verse and text of the Koran hides treasures of meaning which God reveals to the elect.

Sykes² believes that Abu-Said-ibn-Abdul-Khayer of Khorassan (tenth century A.D.) was the true founder of Sufism.

¹ Translation by James W. Redhouse, p. 84.

² *A History of Persia*, by P. M. Sykes, Vol. II, p. 227.

This opinion is open to serious doubt, both from the mystical as well as the historical point of view. There is no doubt, however, that Sufism was first popularized and explained by Abu-Said-ibn-Abdul-Khayer, whose explanation of the essence of Sufism is still quoted as a classic in Sufi literature. The true Sufi, according to him, holds the following belief and lives it:

What thou hast in thy head, i.e., ambitions, resign,
What thou hast in thy hand, throw away,
Whatever cometh upon thee, turn not back.

To give all and expect nothing in return, to possess nothing and to be possessed by nothing, and to live a life of supreme resignation to the will of God—that is the essence of Sufism.

Sufis, like all mystics, hold a pantheistic faith and worship “the One Real Being who dwells and works everywhere, and whose throne is not less, but more, in the human heart . . .”¹ In Islam, however, there is the strong belief in the One Transcendent God; and it is not difficult to see why the Sufis have been persecuted by the fanatical priesthood and quite a few have had to face the scaffold for holding and preaching beliefs not commonly advocated or spoken of in the Koran. The difference between a transcendent and an immanent God is, however, only a philosophical distinction and is not so radical as not to melt one into the other in a really spiritual mind. The Sufis have, however, always seen the necessity for keeping their mystical theories in close touch with the religion they professed, namely, Islam; and hence the Koran and Sunna were proclaimed as standards to which speculation must conform. In A.D. 1045 Qushairi in his *Epistle on Sufism* recalls how, in the past, great Sufis spoke and behaved as good Muslims and set an example of piety which some of their unworthy successors had forgotten. Gradually, therefore,

¹ *The Mystics of Islam*, by Reynold A. Nicholson, p. 8.

Islam has come to accept Sufism, and “the austere monotheism of Mohammed” stands side by side with the Sufi’s Immanent Reality, which is the soul of the universe; and “the Sufis, instead of being excommunicated, are securely established in the Mohammaden Church. . . .”¹ Sufism has also influenced Islam deeply. By insisting on the basic kernel of religious life the Sufis have succeeded in enriching the lives of millions.

Sufism is essentially a practical way of life. Like all mysticism, it is not sectarian; though it has no dogmatic system of its own, it has a liberal acceptance of the dogmas of Islam. There is no uniform body of doctrines constituting Sufism. It is not a system of rules either, but a moral discipline, because the Sufi is concerned with the spiritual life which he speaks of as a journey or a pilgrimage. The disciple or aspirant (*sālik*) tries to walk along the Path (*salook* or *tarīqat*) to a goal of union with the Absolute, by a process of moral asceticism and discipline to absorption in God (*fanā-fi-l-Huq*) and extinction of his self. All this, however, implies a basic philosophy, which is almost alike in different forms of mysticism in different countries.

Briefly stated, the basic philosophy underlying Sufism, as taken from *Kitab-al-Tawāsīn* of Hallāj, is that Reality is one, and all apparent multiplicity is “a mode of unity,” and that the phenomenal is the outward manifestation of the Real. The essence of God is unknowable, because Pure Being has neither name nor attribute. Only when it gradually descends from its absoluteness and enters the realm of manifestation, do names and attributes appear imprinted on it. The distinction between the essence and attributes is apparent, and the two are ultimately one, as ice and water. The so-called phenomenal world or the world of attributes is no illusion—it

¹ *The Mystics of Islam*, p. 21.

exists as the self-revelation of the Absolute. It expresses God's idea of Himself. The universe is therefore essentially good, and even infidelity and sin are the effects of divine activity. Evil has no being. Hence all religious beliefs must be essentially true. "God," says Ibn-al-Arabi, "is not limited by any one creed."¹

The final end of Sufi philosophy and practice is the ultimate merging of the individual self in the Universal Self, for the Universal Self is found only when the individual self is lost. And this leads to ecstasy, *fanā*, which is "a divine mystery which God communicates to true believers who behold Him with the eye of certainty. . . ."² According to some Sufis this ecstasy of *fanā* is the end of their pilgrimage. Others, however, argue that the death of the phenomenal self is not enough unless the disciple enters the eternal life of God. It is, therefore, considered as essential that one must abide in God (*baqa*) after having passed away from self (*fanā*).

The Sufi describes his pilgrimage on the Spiritual Path as consisting of four stages—1. *Shariat*, or the strict observance of the exoteric law and the rigid and scrupulous observance of customary morality; 2. *Tariqat*, or the observance of the inner law on the Path; 3. *Mārifat*, or Illumination, the opening of the Inner Light; 4. *Haqīqat*, or Unification with Truth or Godhead. This is very much like the four stages of the Mystic Way described by Evelyn Underhill as Awakening, Purification, Illumination and Unification.

But the Sufi has always insisted on the prime necessity of a Guide on the Path. *Madāre tariqua bar Pīr ast* (the basis of the Path depends on the Guide). This is also a belief in many other mystic and occult schools, including the many Yoga schools in India. Different teachers may have different types of disciplines to impart. The rules, the methods and

¹ *Encyclopædia of Religion and Ethics*, "Sufism".

² *The Mystics of Islam*, p. 60.

the disciplines which constitute the Path may vary with the teacher and the disciple. But some form of control over bodily appetites, desires and thoughts is the gist of the discipline along with meditation in solitude and silence. Thus Hujwari prescribed three years' probation—one year for the service of the people, one year for the service of God, and the third year for watching over his own heart. Then was the disciple admitted to the Sufi brotherhood and given the *khirqa* or garment made of different pieces of cloth stitched together, which superseded the earlier woollen dress of the early Sufis. Dhu-'l-Nun said that the disciple should be more obedient to his Master than to God Himself. There is a case on record of Shibli, a one-time governor of a province, who, when he became the disciple of Junayad of Baghdad, was asked to beg for three years in the same province where he was governor, before he could be accepted as a disciple.

Shariat and Tariqat begin with repentance or *taubat*—turning away from evil to God. The moral ideal of the Sufis is unselfishness and the renouncing of worldly desires and possessions. Self-renunciation is the be-all and end-all of Sufism. But this must not be confused with renunciation of the world, for it does not call upon its disciples to leave the world. As a matter of fact most of the great Sufi saints have been ideal family men, living an outwardly worldly life. The sinner becomes aware, at this stage, of his evil ways and feels sorry for his past disobedience and tries to take himself in hand, by abstinence, renunciation, fasting, wakefulness at night, meditation and repetition of the name of God, or *zikr*. This system of asceticism and moral culture is based on the fact that there is in man a large inherited element of evil—the evil of the lower self, the *nafs*, which is a great obstacle to the attainment of union with God. Self-control, through mortification of this lower self, is thus the chief work of the aspirant, who tries to transmute this inner man—to die to self so that he

may live in God. The personality is the basis of all limitations and all sin and to forget self is to forget sin.

The aspirant so organizes and ordains his life as to base it on "trust in God"—*raza* or *tawwakul*; for that is the one sure way to eradicate self-will. Then can he say: "God's will be done." Self-surrender and love with meditation and the constant repetition of God's name thus constitute positive elements in the discipline. But the Sufi makes it a practice to repeat the name of Allah or some other religious formula, not with lips alone, but in his heart, day and night, till the Light of the Real shines in his heart. The first stage of *zikr* is to forget self in the act of the repetition of His Name and the last stage, when the worshipper is lost in the act of worship.

Music and song are to the Sufi an extremely important element of *zikr*, for singing or listening to music tends to stimulate religious emotion. Countless examples are available of Sufis thrown into ecstasy by merely listening to a few lines of verse or music. The musical element in these songs may not always be of a very high order. But the sweet melody coupled with soul-stirring and heart-wrenching references to love, the search of the Beloved, the pangs of separation and the joys of union, take the Sufi out of himself—forgetting self for the time being in the memory of his Beloved. Music and song are thus part of the discipline on the Path and help the aspirant to forget himself. These songs are apparently erotic, but the mystic symbolism runs through each verse and need not mislead a careful reader.

Sufi poetry is the glory of Sufi literature. The Sufi poet lets his heart be wholly filled with sublime conceptions of Unity, Love, God, Beauty, and the Eternal; and inspiration does the rest. Thus most of the poems of Sufism are not the products of conscious literary art. The odes of Ibn-Al-Arabi, Rūmī, Hāfiz and others, were often composed under the influence of

ecstasy or inspiration. Their powerful rhythm and melody combined with their symbolic form, give them a wonderful power and convey to the reader the rapture with which the composer was inspired. When chanted to the accompaniment of music, this effect is greatly enhanced.

The Sufi, like any esotericist, is extremely reticent about the details of his spiritual discipline and inner practices. It is, therefore, difficult to find any description of their inner spiritual practices in their writings. But there are whispers of a series of breathing exercises, practised by some historically prominent Sufis. Thus, it is said, that Bāyazīd knew the Indian practices of regulating breath, and described it as the "gnostics' worship of God". The Indian practice of inhaling and exhaling in a certain rhythm was known to the Sufis of the ninth century and was much practised afterwards. Abu-Bāhu-al-Shibli defined *Tassawuf* (Sufism) as "control of the faculties and observances of breaths".

In short, what *Shariat* and *Tariqat* stand for is not far different from the *yama* and *niyama* and *prāṇāyāma* of the Yoga system of Patanjali. And references to meditation on the navel and the heart, etc., point to the probability that the Sufis may not have been unaware of the Chakras referred to in certain systems of Yoga.

Mārifat, the next stage on the Path, according to the Sufi, is the mystical knowledge which is the Sufi's supreme experience—a supra-intellectual and God-given knowledge peculiar to those who see God with their hearts. Of these it can be said: "He who knows God is dumb," for "gnosis is nearer to silence than to speech." The disciple has tried to fix the image of his Master in his own heart and gradually begins to see it in all men and in all things. All the narrow sectarian and dogmatic boundaries seem to crumble down in his vision of the One. It is at this stage that the difference

between the "doctrine of the heart" and the "doctrine of the eye" is accentuated; and conflict with external authority becomes almost certain unless overpowered by a spirit of adaptation. Naffarī, an unknown Egyptian Sufi, has discussed the relation of gnosis to positive religion, and says that the "gnostic need not be dismayed, if his inner experience conflicts with the religious law". It is quite likely that the conflict may be only apparent, for religious appeal is largely for the ordinary people whose vision is limited by logic and tradition; "whereas gnosis belongs to the elect, whose bodies and spirits are bathed in the eternal Light."¹ That is why the Sufi is very often a free-thinker and in no case a bigoted sectarian. He is only nominally attached to the Muslim community and as his knowledge of God grows deeper his religious prejudices are completely wiped out. Many Sufis continue to observe the external forms of devotion as laid down by the Law (*Shariat*), even though they may give a new meaning and purpose to these rites and ceremonies. But there are many others who have made open declarations of war against the orthodoxy and fanaticism of the official priests of Islam. One such Sufi says:

Not until every mosque beneath the sun
Lies ruined, will our holy work be done;
And never will true Musalman appear
Till faith and infidelity are one.²

At this stage the problem of evil also begins to trouble the disciple. Good and evil exist in the empirical world, and evoke no comment from the lay mind. But when the Light of the One has been seen in his heart, evil begins to trouble the Sufi. Either evil is divine or it should not exist. The Sufi does not dismiss the problem of evil, but vindicates the

¹ *The Mystics of Islam*, p. 74.

² *Ibid.*, p. 90.

justice of God by saying that things are known through their opposites; and, therefore, evil is necessary for the manifestation of good.

Not-being and defect, wherever seen,
Are mirrors of the beauty of all that is.
The bone-setter, where should he try his skill
But on the patient lying with broken leg?
Were no base copper in the crucible,
How could the alchemist his craft display?

Gnosis and love are spiritually identical and teach the same truths in different language. With the light of gnosis in his heart, the disciple sees the One everywhere, and love for all so envelops him that he rightly loves all, for all are one with him. Bāyazīd al Bistami is reported to have said that "when God loves a man, He endows him with three qualities in token thereof: a bounty like that of the sea, a sympathy like that of the sun, and a humility like that of the earth". Love, like gnosis, is considered a divine gift, and not a thing that is acquired. And this supreme principle of Sufi ethics leads him to self-renunciation, self-sacrifice, giving up of all possessions, wealth, honor, will and life, and all that the world values. Rūmī calls love "the physician of all our infirmities". With love of God in his heart, the Sufi sees God in all His creatures, and goes forth to them in acts of charity. In fact, the importance of universal charity is well described by Rūmī:

Cheer one sad heart; thy loving deed will be
More than a thousand temples raised by thee.

Mārīfat, and its counterpart love, imply what in Theosophical language may be called the passing away of the personality—the narrow individual self—or *fanā*, as the Sufi calls it.

Haqīqat is the last stage of the Sufi's spiritual pilgrimage. It is the state of the mystic who has reached his journey's end.

Not much can be said about this state beyond what Rūmi expresses so aptly:

The story admits of being told up to this point,
But what follows is hidden, and inexpressible in words.

.....
You can ride on saddle and horse to the sea-coast,
But then you must use a horse of wood (i.e., a boat).
A horse of wood is useless on dry land,
It is the special vehicle of voyagers by sea.
Silence is this horse of wood,
Silence is the guide and support of men at sea.

This reminds one of a passage in the *Kena Upanishad*:¹

That which is unexpressed with speech,
That with which speech is expressed—
That indeed know as Brahma,
Not this that people worship as this.

The negative passing away of the human personality (*fanā*) leads to a positive state of abiding in God (*baqā*). For, when the individual is lost the Universal Self is found. An analysis of this state, if such an analysis is possible, shows that this "passing away" is almost like the Nirvāna of the Buddhists, and implies a moral transformation of the soul through the extinction of all its passions, desires, cravings. It may even imply a passing away of the mind from all concrete and discrete objects of perception, thought, action, and feelings, a state of mind known as *samādhi* in Yoga schools, and as unification and ecstasy in Sufism. The eventual cessation of all conscious thought is naturally presupposed in this state. In fact, the highest stage of *fanā* is really that when even the consciousness of having attained *fanā* disappears, i.e., "there is the passing away of passing away" (*fanā-al-fanā*).

A number of students of Sufism have tried to explain the states of *fanā* and *baqā*. Hujwari thinks it absurd that *fanā*,

¹ R. E. Hume's translation, p. 363.

or passing away, means loss of essence and distinction of corporeal substance, for the enraptured Sufi who has passed beyond the illusion of multiplicity into the state of Unity with the All can neither deny that he is anything nor affirm that he is all things. To some Sufis, absorption in ecstasy or *fanā*, is the end of their pilgrimage; as individuals they are dead and immersed in Unity and know neither law nor religion. And when the passing away is succeeded by *baqā*, the Sufi has reached the stage of his journey "in the Real by the Real to the Real" and he is Reality. No wonder we have the example of Husayan ibn Mansūr, more commonly known as Al Hallāj, who, early in the tenth century, said: "*Ana'l-Haq*," "I am Truth," "I am God"—a "sentence which Islam has, on the whole, forgiven but has never forgotten".¹ Al Hallāj said:

Thy Spirit is mingled in my Spirit even as wine is mingled with pure water.
When anything touches Thee, it touches me. Lo, in every case Thou art I!

Al Hallāj was executed at Baghdad for this worst of heresies. Sufis in general have repudiated this doctrine as vehemently as orthodox Muslims and great efforts have been made to clear Hallāj from the suspicion of having taught it. Some have even gone so far as to say that it was not Al Hallāj who cried, "*Ana'l-Haq*," but God Himself. In a magnificent ode Rūmi tells us how the One Light reveals itself in various forms and how the One Eternal Essence appears from age to age, now as Noah, then as Abraham, and again as Jesus and Mohammed, and ends by saying: "That one who mounted the scaffold was not Mansūr, though the foolish imagined it."²

Some, again, deny the possibility of deification, but tend to identify it with unification. If there is no existence apart

¹ *The Mystics of Islam*, p. 149.

² *Ibid.*, p. 153.

from God, man must be an emanation of the Absolute. Or as Ibn-al-Arabi says, the eternal and the phenomenal are two complementary aspects of the One, each of which is necessary to the other. Man is God's consciousness as revealed in creation and he is therefore not entitled to say "*Ana'l-Haq*". "He is a Reality, but not *the* Reality."¹ Naffarī uses the word *wāquif* in place of *fanā* and means by it one who after seeking has passed away into the Object Sought. According to him, a *wāquif* transcends time and place. "He enters every house and it contains him not; he drinks from every well but is not satisfied; then he reaches Me, and I am his home, and his abode is with Me."² Such a one does not pray, for prayer is from man to God, but in the *wāquif* there is nothing but God. As Rūmi in an ecstatic mood says:

If there be any lover in the world, O Moslems, 'tis I.
 If there be any believer, infidel, or Christian hermit, 'tis I.

 The two-and-seventy creeds and sects in the world
 Do not really exist; I swear by God that every creed and sect—
 'tis I.

The Sufi who has reached this fourth stage of *Haqīqat* or unification with Truth, becomes a Perfect Man and possesses all the divine attributes. He is a Divine Being and becomes "the mirror which displays God to Himself."³ And well may he ask with Ibn-al-Arabi:

When my Beloved appears,
 With what eye do I see Him?
 With His eye, not with mine,
 For none sees Him except Himself.⁴

¹ *The Mystics of Islam*, p. 155.

² *Ibid.*, p. 156.

³ *Ibid.*, p. 165.

⁴ *Ibid.*, pp. 165-6.

This is a state described by H. P. Blavatsky:

And now thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate. . . . Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the VOICE OF THE SILENCE.¹

Because of the atmosphere of fanaticism round him and the periodical persecutions, the average Sufi kept his own counsel and talked very little about his mystic experiences and beliefs. And yet some of the braver souls—the eternal irrepressibles—have periodically given out deep occult truths, and paid for it afterwards. Thus Mansūr al Hallāj was put to death in A.D. 922 in a most cruel way—scourged with a thousand stripes and his hands and feet cut off—all for the crime of saying "I am the Truth". Similarly we have it on record that one Muhammad-b-Ali al-Shalmaghānī taught the transmigration of the soul, and was considered to be an incarnation of the Divine by his followers, and was also persecuted and later beheaded for his heretical views. But a similar view expressed by the great Jalāluddīn Rūmi passed unnoticed. Rūmi said:

I died as mineral and became a plant.
 I died as plant and rose to animal,
 I died as animal and I was man.
 Why should I fear? When was I less by dying?
 Yet once more I shall die as man, to soar
 With angels blest; but even from angelhood
 I must pass on: all except God doth perish.²
 When I have sacrificed my angel soul,
 I shall become what no mind e'er conceived.
 Oh, let me not exist! for Non-existence
 Proclaims in organ tones, "To Him we shall return."³

¹ *The Voice of the Silence*, pp. 143, 145-6 (Golden Jubilee edition).

² The Koran, 28. 88.

³ *Ibid.*, 2. 51.

There is a universally accepted belief among the Sufis that there is an Invisible Hierarchy which constitutes the Inner Government of the world. The Supreme Head of this Occult Hierarchy is called by them Qutb—the Axis—who is supposed to be “the most eminent Sufi of his age, and presides over the meetings regularly held by this august parliament, whose members are not hampered in their attendance by the inconvenient fictions of time and space, but come together from all parts of the earth in the twinkling of an eye, traversing seas and mountains and deserts as easily as common mortals step across a road”.¹ There are various grades of adepts under the Qutb—who may well be called The King—who has under Him three Nuqabas or Overseers, four Awatāds, i.e., Supports, and seven Abrārs or Pious Beings. Every night, it is believed, the Awatāds go round the whole world to bless all mankind. But if perchance they miss a spot, a flaw appears in that place the next morning, and then the Qutb is informed who, by directing his attention to that spot, remedies the defect by his blessing.

Such, in short, is a brief story of Sufism, hardly able to do justice to the richness and vastness of the subject. But it is hoped that it justifies the truth of the statement that “all mystics speak the same language and come from the same country”.

M. N. TOLANI

¹ *The Mystics of Islam*, p. 123-4.

UNUSUAL HEALING METHODS

[Concluded from page 318 of our August issue, this article consists of extracts from a forthcoming book, *The Mystery of Healing*, by the Medical Group of the Theosophical Research Centre, England.]

Healing Localities and Centres

IT is a very ancient tradition that certain localities are places of healing. In many cases a spring or well exists which is the focal point of the tradition. We hear of the Pool of Bethesda, of the river Jordan, of Lourdes, Rapallo, the Virgin of the Angels in Costa Rica, and of many others, some of them being very minor springs, such as the Doone Well in Donegal. Originally the tradition may possibly have developed from the fact that the water itself possessed certain dissolved minerals or radioactive substances which impart curative properties. The enhanced reputation of such places often begins with a vision seen by a simple person like Bernadette, the shepherdess of Lourdes. The vision is frequently of a feminine figure, and in Christian lands is usually that of the Virgin Mary.

Once the attention of local people has been drawn to the spot, the idea of its being a place of special healing takes root and its reputation spreads. Whether or not the original vision was true, such is the power of suggestion that a tradition soon develops which, as time passes, makes the place a genuine centre of unusual healing power. This is because more and yet more thought and feeling accumulate around the original small nucleus, ultimately creating a powerful vortex of energy,

animated by the idea that here is a place where miracles can occur. This in itself is sufficient to invoke non-visible forces which strengthen and enhance the atmosphere already created by man.

The principles on which healing takes place in such localities are complex. There is in such spots a welling up of the vital forces in Nature. These can, and often do, flow strongly enough to cleanse the vital field as well as the consciousness of those who go there seeking help. Such cleansing and vitalizing of the bodies permits radical psychological readjustment, if such readjustment be at all possible at the stage the patient has reached.

Those who are familiar with the unseen activities of Nature will know that natural surroundings are always instinct with vital energy. This is personalized in folklore in terms of fairies, gnomes and local gods; and folklore is right to the extent that natural life expresses itself in and through entities of many grades. Where human thought is brought to bear on a beautiful or isolated place, this natural life tends to become more co-ordinated and shaped, filling the patterns laid down by the human mind. Thus there is a coincidence between man and Nature, so that they become linked and reinforce each other. . . .

Those who go to these places as pilgrims do so with the desire to be cured, and it is now acknowledged that there are sometimes quite unexpected and scientifically "impossible" results. At Lourdes, out of the millions who have been there, some hundreds of such startling cures have been fully examined and recorded, while there are many other successes less spectacular and convincing.¹ Where the trouble is functional—that is, largely psychological—and the patients are suggestible, physical conditions may indeed be relieved, if only for the

¹ *Modern Miraculous Cures*, Leurat and Bon; Peter Davies. *Eleven Lourdes Miracles*, D. G. West; Duckworth.

time. It is always possible that such cures have nothing to do with the nature of the specific centre where the healing occurred; any other propitious environment might at that moment and for that individual have worked just as well.

A different type of healing which is none the less genuine also occurs, the sufferer going away physically as sick as before, but with an inner change that is reflected in his attitude towards his illness and towards life in general. This in due time fosters improvement in the disease conditions, if only to a slight degree.

Against all this on the positive side, one must set off the millions who go away from Lourdes, as from other healing centres, unaltered in any respect.

Apart from cures by suggestion or total failures, there are thus two main classes of genuine healing at such centres—the unexpected "miracle" of full recovery, and a beneficent alteration of the interior consciousness. Such healing can, of course, take place anywhere, if the patient is inwardly ready for it.¹ But the conditions in a powerful centre appear more propitious for the occurrence of such changes because of the specialized atmosphere and its concentration in the locality.

Dangers and safeguards. Mass hysteria regarding so-called miraculous cures often leads to gross exaggeration of results and may also produce harmful nervous reactions after patients have left the centre. Over-confidence and misapprehensions as to the limitations of the forces concerned, as well as failure to realize the full implications of real and lasting cure, may under these conditions lead to frustrated hopes and profound depression. Credulity on the part of patients may also lead to the exploitation of valid healing power in the interests either of commercialism or of dogmatic theology.

In some very primitive communities, such localities are used for magical purposes and forms of worship along animistic

¹ *Vide infra*; also *The Living Touch*, by D. Kerin.

lines; these may even include blood-sacrifice. The healing forces so invoked at times involve the death of a selected victim, animal or human, or possibly the devitalizing of a child or relative. Fortunately, such unpleasant practices are dying out, even in primitive communities, but—though rare—they do persist.¹ On the other hand, commercial exploitation and sectarian opportunism, based on any unusual phenomena, are all too common.

In the type of place we have been studying, the healing quality of the atmosphere exists spontaneously, and is then enhanced and specially conditioned by human agency, on the one hand, and by angelic co-operation on the other.

The action of the healing energies which derive from devic or angelic influence will be better understood if it is remembered that the life and energy of such beings is never complicated by interior conflict: it is always simple and direct. Consequently the intensely charged conditions at healing centres, full of this simple and beneficent influence, greatly help the patient to harmonize and adapt himself to the truly healing forces that are there available. . . .

Healing Groups and Sacramental Aids

There are many forms of healing groups. Some are spiritualistic and claim to work under the guidance of discarnate human "guides". Some—usually connected with a church—consist of those who believe simply in the efficacy of prayer, while there are others which are independent of any special belief apart from that of the spiritual power of directed thought. In all, the purpose is that of trying to help the sick.

It is evident that people will not join in such work unless they have some genuine interest in the matter. Hence the common intention brings individuals together into a unified group, and, as is usual, the power generated is greater than

¹ See *African Traditional Religion*, by E. C. Parrindez.

the sum of the efforts of the individuals present. But the keynote sounded, and hence the efficacy of the contribution made, will depend upon the aggregate quality of the thought and feeling of the members.

A group may, for instance, consist of somewhat woolly-minded people, deeply emotional or sentimental, yet devoted. The atmosphere will then be warm and embracing, but lack clarity and sense of direction. On the other hand, where the minds of the members are clear, they may tend to be too critical and analytical. Assuming that a group entity can be formed under these conditions the atmosphere is likely to be cold and inhibiting. What is required is clear but open thinking, coupled with emotional warmth that is without sentimentality. Balance is achieved by impersonality, both as to oneself and as to the cases under consideration, and by a sense of the manifold nature of true healing.

Every group must have a leader. Here, again, important principles are involved. The leader who dominates his group, either by sheer force of personality, or because he feels himself to be a chosen vehicle, tends to draw the vital and mental-emotional energies of the group to himself, and to direct them into his own preconceived mould. Such leaders are often people with an unconscious sense of personal power and importance, although consciously they may believe that they are wholly dedicated to the special service of Christ, or of some far lesser guide.

Groups led by such strong personalities nevertheless often achieve good results. A fanatic is one who concentrates energy through the very narrowness of his outlook, and gives it force in much the same way that water, flowing through the narrow nozzle of a hose, acquires an intensity it does not possess when flowing through a wider channel. Hence spectacular and immediate results may be obtained, but they are not often permanent. Yet if—as at Lourdes or elsewhere—the patient is

inwardly ready, the impact of a strong current of fresh energy may release from within himself the genuine healing process.

The best leader is a person who has an innate sense of therapy, and who is aware that personal power and self-importance are dangerous. He sees himself merely as a channel through which impersonal healing forces flow, and his function to be that of acting as a focus for the group as a whole. A good leader will have also an inner sense of the personnel of his group, and will impersonally select individuals with differing qualities who naturally fuse into a psychically balanced pattern. A group of this type develops a stable yet potent vital field, through which thought and feeling flow smoothly, and readily form a suitable medium for the inflow of spiritual power that is the basis of all sound healing work.

Rituals. Many groups use some ritual in connection with their work. This may be in the form of simple prayer or directed meditation, or it may follow some old sacramental tradition. The value of such joint action is to help to weld the individual members into a group entity. People arrive individually, and feeling separate, but if the meditation proceeds successfully the consciousness of each member merges with all the others and creates a common psychic field, able to contain the healing energy that is later distributed to the patients concerned.

In the simpler rituals used in healing work, there is usually an offering of the group as a unit, a lifting up of the consciousness in thought or prayer or adoration to the Godhead; then a period of communion devoted to the healing of those who have asked for help; and a final distribution of healing power to all in need. This outline may be kept quite simple, or be considerably elaborated, but it is essentially present in all forms of group work. The object is to provide a channel of thought and aspiration that will be open to, attract, and distribute the healing forces

of Nature and of the invisible helpers and agents who are ever seeking opportunities for conveying healing and blessing to mankind. If the ritual form is hallowed by antiquity and rests on a powerful tradition, this facilitates the gathering together of the many requisite forms of energy. If, in addition, the group is led by a consecrated priest, of Christian or of other denomination, the inner link which gives him power to administer sacraments is a further factor in focusing and energizing the collective psychic field.

To be effective as a leader of a group a layman must have a real sense of dedication to his work. A priest brings with him a certain impersonal authority and power, derived from his office, which acts automatically as a channel between the visible and the invisible worlds. If the personal dedication and the priestly function are combined, the work is greatly enhanced. But a priest who has no sense of the reality of healing and who performs his office perfunctorily, may—in this matter, at least—be less efficient than a truly dedicated layman. For the efficacy of any healing group depends upon the ability of those present to invoke, and to channel without distortion, the specific agencies which can act for the purpose of healing the sick. The exact method by which this is done, whether by priest or layman, whether in an ancient shrine or a room in a modern house, is a secondary consideration. A combination of intelligent thinking with a strong tradition and sacramental power, in a place dedicated to the work, provides the best possible conditions.

Ritual forms vary from the use of consecrated elements of some sort—such as the bread and wine of the communion service, or the reserved Host, or sacramental oils, with at times elaborate ceremonies of purification preceding the administration—to the mere gathering of a group of people who sit in silence, willing to be used for healing purposes. Purification beforehand is usual in the primitive rites of healing. The

Indian medicine men, for instance, insist on a full confession of sins previously committed before any healing rite can take place. The healer then cleanses the body with long passes of his hands, and throws the "evil" so extracted away into fire, or into a bowl of water that is then cast into a river or the sea. He may then recharge the patient with healing energies. A ritual form that works well usually has these same elements in it: confession, purification, and a renewing of life through a sacrament or other religious act.

The question of the result of group-healing is hard to answer. Often the patients are receiving other treatment, which may or may not be beneficial. Although many patients declare that they have been profoundly helped by the psychic or spiritual influences received, no serious investigation has ever been made Ample testimony certainly exists that many patients have gained comfort and peace from the ministrations of the group, and such a change of attitude may make a return to health easier, or it may ease the transition to the life after death. . . .¹

Healing Angels

The word *angel*, as used in Christian writings, means messenger, and implies the function of bearing messages or commands from God to man. The Hindu term *deva*, literally "shining one," or "illuminated one," can be held to include the function of conveying knowledge or wisdom from a higher to a more material sphere. In Gnostic and Kabalistic literature the teachings about angels is very considerable, certain groups of angels being associated with various elements in Nature, or with special activities. Among these Raphael, a mighty angel, and his cohorts of attending servers, are recognized as ministers of healing.

¹ This subject has been treated by Adelaide Gardner in *Meditation*, Chapter VIII.

From the viewpoint of this book, angels or devas are recognized as agents for the concentration and distribution of psycho-spiritual energies. They are considered to be intelligent beings of a non-human order of Nature that runs parallel to the human kingdom. They work unseen in the subtle, and hence invisible, worlds. Angelic activity consists largely in carrying out the laws of Nature, without questioning their purpose or validity. It is an old axiom that while man may question, angels automatically, and with complete satisfaction, obey the One Will.¹

Angelic workers are of every grade of intelligence, some far more evolved than man, and having as their work the guarding of certain forces in Nature, even of great cosmic influences. Others are of minor capacity, carrying out tasks under direction from their superiors.

The densest types of these unseen workers are the nature-spirits, sometimes seen as flashing centres of light, and sometimes assuming the forms built for them by human thought—when they become comic or elegant or fantastic, according to the tradition of the area, their actual work in Nature, or the mind of those observing them. Other groups work with subtler matter, and appear to clairvoyants as flashing streams of color, associated with ritual, music, crowd activities, strong feeling and all forms of natural growth.

Individuality is not the chief characteristic of the angelic or devic kingdom. Only the higher orders of angels have individuality and power of choice comparable with that of human beings. Those in the higher ranks are immensely potent, and have charge of an extending hierarchy of the lesser orders. In healing work, the group associated with such

¹ Christian writers frequently place the Angelic Hosts as a higher order of evolution than man. The Ancient Wisdom sees the human and the angelic streams of evolution as running parallel to each other, with significant interchanges taking place from time to time.

activities is, as we have said, under a lofty Seraph traditionally called the Archangel Raphael. Rank on rank of workers receive the influences poured out through him, and distribute these as opportunity arises throughout the whole world.

The human mind can give clear and useful direction to these healing forces, supplied by angelic workers. Such co-operation is intended, and healing work gives a great opportunity for its expression.¹ Thus in psycho-spiritual healing there are two immediate sources of energy. The one is human, generated directly by the human mind. The other is non-human, and may come from any level of the unseen world around us.²

Healing groups and individual healers are likely to be in close, even if unconscious, touch with some non-human entity in the invisible worlds. It does not follow that such an entity is necessarily of a very high order. It may be, and often is, of a somewhat primitive and elemental nature, which is able to convey powerful but undifferentiated energy, derived from one of the elements—earth, air, fire or water. It is surprising how potent such energies can be, and hence how forcefully they augment the strength of the group or person to whom they become attached. At the other end of the scale of possible unseen helpers, there may be a glowing Being of great power and range, whose radiant life is of the spiritual rather than the psychic order, and to whom the term angel is certainly applicable.

When such entities are perceived by a human being, they are almost inevitably clothed in a form to which the observer is accustomed. . . . True interior perception, unconditioned by preconceptions, shows the members of the angelic hierarchy

¹ Those who seek to know more about the subject of the angels and nature-workers may read *Fairies at Work and at Play*, and *The Kingdom of the Gods*, by G. Hodson, and *Fairies* by E. L. Gardner. The last gives evidence for their existence.

² Obviously both these channels draw on the ultimate power of the One Life.

to be swiftly moving vortices of specialized energy, focused around a centre of intelligence. Their radiance varies with their tonal quality, with their nature and their work, but it cannot be truly represented by any known physical colors.

The exact function of angel helpers in relation to healing-groups and to individual healers is difficult to define. As far as has been observed, they appear to overshadow and enhance the healing atmosphere. The group aura is, as we have said, a vessel into which psycho-spiritual energies can be poured. The human members contribute their quota and the angelic helpers bring with them a further supply of healing life from their own interior sources.

The presiding angel is the executant of the group, and gathers up and distributes available energies according to the directions given by the group leader. That means that as each institution or ill person is named, a suitable measure of healing energy is directed to that person or place. The angel appears to act as a filter, so that no patient will receive more than he is able to take. Thus a patient may be highly receptive, or insensitive, or even inaccessible to help from the inner worlds—yet in each case the presiding angel adapts the available life-force and sends whatever is possible and appropriate to each patient. . . .

The keynote of the best type of co-operation between man and the angel kingdom depends, so far as human consciousness is concerned, upon holding the mind clear and open at the higher mental levels, those which register abstract truth and idealistic concepts. This, from the human viewpoint, means—once more—deep impersonality, a detached, though very kindly, point of view. In healing work, compassion and the will to help will obviously also be present. The human being thus brings all that he can and his collaboration with an angel helper may be roughly expressed as: "Do with this what you can, and what—in your wisdom—seems best."

TWO PERSPECTIVES FOR VIEWING THE COSMOS

By A. HERBERT PERON

Man is a spiritual being through and through and through. Matter itself is but one manifestation of Spirit. We live in a universe of Spirit, and although matter exists it exists as *māyā*, illusion; not as a mere illusioning nothing, but as something, as a modality, so to say, of Spirit.¹

BECAUSE language is so inadequate when we are discussing philosophy and metaphysics, we become accustomed to accepting certain forms of expression without criticism.

For example, if instead of writing the above passage, the author had contented himself with simply stating: "Man is a spiritual being, and matter is *māyā*," no criticism would have been made. But with the elaboration and emphasis given, we instinctively pause; and we feel that where there is that much emphasis there should be, correspondingly, more preciseness given to the meaning. In the abbreviated example we do not question what is meant. In the other, the author's own statement, we *do*.

Alerted, we now feel constrained to ask: What do you mean by Spirit? What does *māyā* encompass? The usage of words like spirit, matter and *māyā* can sometimes become "unthinking," with the result that a statement may often appear deceptively simple when, in reality, it has unlooked-for

implications. Let us take the statement and probe for the real meaning; and, in an attempt to disentangle ourselves from the web of words, let us experiment with the analogical method, and let us use two perspectives instead of one.

First, the phrase "Man is a spiritual being"; by Spirit, evidently, is meant the indwelling life, the essential man. In order to be more specific we shall substitute *Monad* for "spiritual being".

H.P.B. seems to favor describing the Monad as a *Ray*. Here are some quotations from *The Secret Doctrine* (Adyar ed.):

... the Spiritual Monad is One, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men . . . (I 230)

For the Monad, or Jiva, *per se*, cannot be called even Spirit: it is a Ray, a Breath of the ABSOLUTE, or the *Absoluteness* rather. (I 292)

The Monads are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. (III 174)

Let us then think of the Sun as the One Life, Reality; and the rays of the Sun as the Monads. Now let us construct a scene—manifestation. We are in the vast expanses of the Sahara Desert. Everywhere is sand, as far as the eye can see. Nothing to relieve the view except one solitary tent. Over this scene the Sun is shining brilliantly. How many rays are there? The answer is: one; the ray of sunshine that breaks through the opening of the one tent.

The scene is now shifted to another part of the desert. Here we see 10,000 tents pitched. How many rays of sunshine are there? The answer is: 10,000. A ray breaks its way into each of the tent openings. Observe that this statement is confusing. Do we mean that *one* ray breaks into all the 10,000 tents? Or that there is a different ray for each tent? Paradoxically, the ambiguity of the statement points to the correct answer. At the point of entrance there is only one ray (sunlight). *Within* the tents there is a total of 10,000 rays. The One has become the Many.

¹ *Fundamentals of Esoteric Philosophy*, by G. de Purucker, p. 87.

Note that there is no change, no diminution, in the energy or light of the Sun, regardless of the number of rays manifested, whether there is only one, or many billions. From this it may be concluded that the *supply* (rather than the number¹) of rays (Monads) is limitless.

We have been told that there is no atom in the universe that does not have an ensouling consciousness; nor a consciousness that does not have a vehicle. In the light of our analogy we can now formulate: every atom in the universe is automatically ensouled, no doubt from the moment of its coming into existence; nor is it possible to contemplate consciousness without a vehicle, any more than we can have a ray of sunshine without something through which it can become a ray. That which becomes a ray was sunlight before; is, of course, still sunlight, only now leading ostensibly an individual existence. That which becomes consciousness was the One Life before; is still the One Life, although appearing to lead an individual existence.

Is man then a "spiritual" being? And how do we define Spirit? From the Theosophical viewpoint, Spirit can be loosely defined as the way in which Reality appears in manifestation. Or, to put it more graphically, Spirit is the *appearance* of Reality on the screen of Life. If we are asked, then, whether Spirit is Reality or *māyā*, we have to be careful with our answer.

What answer we give depends upon which perspective we use. Certainly, from *our* standpoint, it is difficult to regard Spirit as *māyā*. Not so from the standpoint of the Absolute. H.P.B. tells us that "... it has been said of even Nirvāna that it is only *māyā* when compared with the Absolute".² From one perspective (ours), Buddhi is Wisdom. From the

¹ This differentiation might be the answer to the old problem of classical philosophy, especially the Greek, as to whether or not there are any *unmanifested* Essences.

² *Transactions of the Blavatsky Lodge*, p. 26.

other perspective, Buddhi is that which pulls *Ātman* into *māyā*; also into (what we understand as) consciousness.

For the general run of events, most of us use the mundane perspective, just as naturally as we say "the sun *rises*"; and this, no doubt, is right. But when a problem arises, quite often the switch to the cosmic perspective may throw an entirely new light on the question—the light that was needed for a simple solution.

* * * *

Since this article was written, there appeared in *Time*, (July 28, 1958), the report of a comment made by the Archbishop of Canterbury that was causing an uproar among his fellow-prelates. This draws attention, rather sharply, to the two perspectives for viewing the cosmos, and the wide gap separating them.

The English writer, Philip Toynbee had made the statement that, in his opinion, nuclear destruction is so terrible that the only solution is immediate disarmament and peace with the Russians on any terms, even surrender.

Dr. Geoffrey Fisher, Archbishop of Canterbury, offered in rebuttal: "I am convinced that it is never right to settle any policy simply out of fear of the consequences. . . . For all I know it is within the providence of God that the human race should destroy itself in this manner [nuclear war]. There is no evidence that the human race is to last forever and plenty in Scripture to the contrary effect. Though, as you say, the suffering entailed by nuclear war would be ghastly in its scale, one must remember that each person can only suffer so much; and I do not know that the men and women affected would suffer more than those do who day by day are involved in some appalling disaster. . . . So I repeat, I cannot establish any policy merely on whether or not it will save the human race from a period of suffering or from extinction."

Among those who expressed their strong disagreement with the latter views, was L. J. Collins, Canon of St. Paul's. He wrote: "There is no justification for anyone, even the Archbishop of Canterbury, to put himself in the place of God."

Were we merely creatures of a Creator, in accordance with the general orthodox Christian viewpoint, then the Canon's censure might carry weight. But we are more than that. We are an essential part of the cosmos. Therefore, we see no reason to follow the injunction of the Canon and remain grounded. For us Theosophists, especially, there is every reason why we should hitch the wagon of our questionings to the star of Reality.

A. HERBERT PERON

TO A WATER LILY

O star on the breast of the river,
Marvel of beauty and grace,
Did you fall right down out of heaven
Right out of that holiest place?

You are as pure as the thought of an angel
And your heart is steeped in the sun,
Did you grow in that beautiful city
By the side of the Beautiful One?

Nay, nay, I fell not down from heaven,
None gave me my saintly white,
Slowly it grew in the darkness
Down in the deep dreary night.

From the ooze and the slime of the river
I won my beauty and grace.
White souls never fall from heaven,
They rise to that holy place.

A MEMBER

THE LADY OF LIGHT

Star of the Day and the Night!
Star of the Dark that is dying;
Star of the Dawn that is nighing,
Lucifer, Lady of Light!

Still with the purest in white,
Still art thou Queen of the Seven;
Thou hast not fallen from Heaven
Lucifer, Lady of Light!

How large in thy lustre, how bright
The beauty of promise thou wearest!
The message of Morning thou bearest,
Lucifer, Lady of Light!

Aid us in putting to flight
The Shadows that darken about us,
Illumine within, as without, us,
Lucifer, Lady of Light!

Shine through the thick of our fight;
Open the eyes of the sleeping;
Dry up the tears of the weeping,
Lucifer, Lady of Light!

Purge with thy pureness our sight,
Thou light of the lost ones who love us,
Thou lamp of the Leader above us,
Lucifer, Lady of Light!

Shine with transfiguring might,
Till earth shall reflect back as human
Thy Likeness, Celestial Woman,
Lucifer, Lady of Light!

With the flame of thy radiance smite
The clouds that are veiling the vision
Of Woman's millennial mission,
Lucifer, Lady of Light!

Shine in the Depth and the Height,
And show us the treasures olden
Of wisdom, the hidden, the golden,
Lucifer, Lady of Light!

GERALD MASSEY

From *Lucifer*, October 15, 1887

REVIEWS

Man and Time: Papers from the Eranos Yearbooks, Vol. 3; Routledge and Kegan Paul, pp. 414.

The third English translation in the Eranos series selects most of its material from the papers delivered in 1951 on the general subject of Time. St. Augustine in his *Confessions* asks, "What then is Time? If no one asks me, I know; if I want to explain it to a questioner, I do not know."

Space and time have been eternal problems in all theological and philosophical schools of thought. They do, of course, go to the very foundations of our waking consciousness. The various contributors to this fascinating volume deal with the subject from different aspects. These include time and its relationship to Art, to Islamic Thought, Early Christianity, Indian Philosophy; and the scientific interpretation of the problem.

Jung again makes his invaluable offering, this time on Synchronicity, in which he praises the work of Dr. J. B. Rhine. The paper on "Transformations of Science in Our Age," by Max Knoll, will appeal to those who have a scientific back-

ground. However, Adolf Partmann's contribution on "Time in the Life of the Organism" will make excellent reading for those who are not so specialized in their studies. His account of the migratory habits of birds is enthralling. But it is the concluding thought that so ably sums up the purpose of living and the coming together of men and women in such gatherings as Eranos and our own School of the Wisdom:

"We want the experience that comes to us from all sides to continue working within us, weaving the fabric of self-fulfillment that is our inward and outward life. We are not all of us scientists or artists, but we are all human beings, hence creative. Our aim is not to know as much as possible, but by wise love to transform as much knowledge as possible into creative life. 'Wise love'—that is what I should like to call the driving force which moves us here in our common effort. All of us together are working on a tapestry, a meaningful fabric in which the powers of the imagination and those of the intellect, like warp and woof, serve to realize the whole."

L. P. HARDY

The Anatomy of Nature, by Andreas Feininger; Crown Publishers, Inc., New York, pp. ix, 168, price \$5.95.

This is a volume of beautiful and inspiring photographs by Mr. Andreas Feininger who has been on the staff of *Life* magazine for many years and was formerly an architect and an engineer. He says: "It is the purpose of this book to document the unity of natural things, their interdependence, and their similarity; to show the beauty of the living functional form; perhaps to foreshadow the ultimate findings of science—a simple universal plan; and to make you feel related to the rocks and the plants and the animals—you, an integral part of nature, a part of the universe."

The pictures are on varied subjects—the morning sun bursting through the heavy foliage of a wood, stars and nebulae, water rushing in torrents, water in the form of clouds, caught in a spider's web, vaporized into steam over geysers; the wings of insects, tendrils of plants, fish bones, little patches of mud, footprints on sand, and so on. Many of these would not strike the layman as photogenic but Mr. Feininger, with the eye of the architect and engineer, shows through each one of them, a vision of the plan and the beauty of Nature. He has tried everywhere not merely to bring to us the superficial beauty that other Nature photo-

graphers have found, but the deep "elemental beauty that is inherent in any truly functional form". He says: "In Nature, all forms, all designs, are functional and have a purpose." The arrangement of a group of leaves in Nature might give us a sense of marvellous beauty. But Nature has not arranged them thus in order to create beauty and pleasure but only to fulfil a certain purpose, in the case of the leaves perhaps to catch the maximum sunlight. This very purpose creates the beauty, "the beauty that is clarity of organization, economy of material, symmetry of shape, perfection of execution—qualities inherent in every form of nature".

The author also shows in his pictures how "entirely unrelated objects of Nature were constructed according to the same basic principles" which are in fact the principles of perfect architecture and engineering. There are striking similarities in the growth rings of trees and in the layers of water-deposited sediments, the patterns in an insect's wings and in a leaf, in the ice feathers on a window pane and the feathers of a bird; in the last case so much so that the author "wonders where the division may be between the living and the inanimate; whether in reality such a division exists; or if everything nature-created is to some degree alive." As function dictates the

forms in Nature and as the design of the forms is perfectly conceived, there is necessarily similarity of forms where there is similarity of function. Yet, "Nature's inventiveness is limitless. . . . Each form differs from all others solely because it is adapted most perfectly to a set of given conditions and plays one specific part in the whole of life."

In addition to the photographs and the fine introduction to the book, Mr. Feininger gives to the reader, in an appendix, advice with regard to the techniques to be used in Nature photography. It is part of the technique to wait patiently for the right moment, for the sun to be in the right position, for the wind to stop, etc. In this appendix he also gives some examples of Nature's wonderful engineering: the tensile strength of a spider's thread, he calculates, is greater than that of structural steel; an oriole's delicate nest, which he has tested, bears a weight of thirty-three pounds and can resist winds of hurricane velocity.

Mr. Feininger has accomplished his task with "feeling and sympathy," with patience and a sense of the great mystery of Nature. In watching one of his subjects, a spider weaving a web, he remarks: "It occurs to me as I watch this deft operation that, although I can clearly see the spider, the spider cannot see me. . . . And the disquieting idea occurs to me that, perhaps,

there are levels still higher than mine, and that I, too, am watched by something so immensely big that it is forever outside my ken." Continuing this line of thought he further remarks:

"Against the background of his universe, man appears smaller than the smallest virus in relation to man. I can no more fathom the true nature of the universe than a virus swimming in the stream of my blood or living in a cell of my body can gauge the nature of its world. . . . Actually the more we learn about the true nature of matter and space, the more do we realize how little we really know because almost each new discovery raises more questions than it answers, opening vistas into new unimaginable realms. Today the universe appears more mysterious than ever before and our understanding of Nature has reached a point where it is no longer possible to interpret scientific findings in common-sense terms. . . . And slowly the realization begins to dawn that, just as even the most intelligent animals will never be able to understand (except, perhaps, on the most superficial level) the functioning of man's creations, so also man himself, despite his marvellous brain, may be congenitally unable ever fully to comprehend the functioning of the work of a superior Creator—the universe."

R. S. BURNIER

Zen Buddhism, by Christmas Humphreys; G. Allen and Unwin, London, 1957, pp. 241, price 16s.

Christmas Humphreys is an Englishman who has studied Zen Buddhism for thirty years. In 1924 he founded the Buddhist Society and has served as its President. The volume in hand is a second edition of the original published in 1949.

The word *Zen* is a corruption of the Chinese word *Ch'an*, which is in turn a corruption of the Sanskrit word *Dhyāna*. The author says it is a Japanese word for that Wisdom-Power-Compassion which lies beyond all words. This is the goal of all religions, but Zen takes an immediate, "sudden" path to awareness. In this it resembles the teachings of J. Krishnamurti. It can only be understood, if at all, on the intuitive level. Those who have not developed the intuition to the point where it may be used for the understanding of Zen are urged not to try to read about it nor to bring it down to the intellectual level.

Zen is a sect of Mahāyāna Buddhism which was brought to China early in the sixth century A.D. by Bodhidharma, "the bearded barbarian" from India. By the thirteenth century it had lost its initial impulse in China. But it had already been introduced into Japan and it was at that time or a little later that, under the powerful

influence of the Hojo family of Kamakura, it took root and flourished in Japan. It was introduced into England early in this century, largely through the writings of Dr. Suzuki. The Buddhist Society in London have been publishing Zen texts in English. Books on Zen have also appeared in other European languages.

Satori, or enlightenment, is the goal of Zen and the devices used by teachers to help their pupils to this goal are numerous and varied. Two such ones often spoken of are the *koan* and the *mondo*. The latter is a series of rapid questions and answers, and a compressed form of it may be a *koan*. They are often senseless to the ordinary mind but tend to arouse the intuition. A famous one is that of the goose in a bottle. How is it to be taken out without injuring it or breaking the bottle? The answer is: "See, it is out!" A famous *koan* is: "The sound of one hand clapping." Sometimes the teacher may use what seem to us brutal means to arouse the pupil from his traditional mode of thought. He who has achieved *satori* becomes the Zen Master and tries to help others to achieve it. Yet, another cannot do it for you; it requires individual effort and the goal is absolutely individual. Zen may be sought in the monastery or in one's ordinary life in the world.

Mr. Humphreys gives some lovely examples of Zen poetry including his own. He concludes with two chapters, "Zen for the West" and "Let's Try It," the latter giving some concrete suggestions on how to begin. It could therefore be called a missionary book, but there is a very happy, slightly humorous atmosphere throughout, and the book is thoroughly enjoyable.

DOROTHY ROOD

Mankind's Survival: The Way of Harmony, by James S. Perkins; T. P. H., Adyar, 1958, pp. 34, price 60 nP.

This pamphlet is a reprint from THE THEOSOPHIST of a lecture given at the 82nd International Convention of the Society in December 1957. In a cogent, carefully worked out address, and in language that is precise and inspiring, a large picture of the world of our time and the role of Theosophy is offered.

As the author sees it, the present situation of mankind is one of survival in a seriously threatened world. He believes that there exists a key concept in Theosophy that, individually realized and acted

upon, will take man out of the present era, fraught as it is with the possibilities of all that man has accomplished being negated, into an age wherein he will himself display the reality of that key concept. Mr. Perkins identifies this concept as the one stated in *The Secret Doctrine*: that life emerges from within. He believes this to be the great idea of the twentieth century, and observes that the activities of the sciences since the turn of the century all point in that direction. He goes on to amplify this thesis and show its implications for the world and for the individual. For the individual, it means the discovery of the "Source Being", within himself. This is the deeper meaning of the idea of the pursuit of happiness instinctive in every man. The "pursuit" is one of "creative self-change, the changing of the self without violence . . . the way of harmony". Mr. Perkins develops what he means by creative self-change in an interesting and horizon-extending manner. One experiences breadth and depth in this very fine lecture.

S. D. BALLARD

SUPPLEMENT TO THE THEOSOPHIST

SEPTEMBER 1958

FINANCIAL STATEMENT

The following receipts from 1st April 1958 to 31st July 1958 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs.	nP.
The T.S. in England	1957-58	£ 188-12- 6	...	2,504	29
„ Finland	1957	£ 27- 7-11	...	364	63
„ Greece		£ 2- 0- 0	...	26	12
„ Norway	1956		...	268	64
„ East Africa	1957		...	203	00
„ Australia		A£ 57-10-11	...	608	87
„ Sweden	1957		...	213	18
„ France			...	2,821	60
„ Malaya and Singapore			...	181	83
Canadian Federation, T.S.		\$ 43.25	...	209	54
Dr. Gustavo Martinez, Ecuador	1957-58	£ 1- 0- 0	...	12	35
Mr. K. S. Fung, Hong Kong	1957-58	£ 1- 0- 0	...	13	13
Mrs. I. I. Hurd, U.S.A.	1957-58	\$ 10.00	...	43	20
	1958-59				
	1959-60				
Mr. T. V. Zung, Hong Kong	1957-58	£ 2- 0- 0	...	26	40
	1958-59				
				7,496	78

DONATIONS (GENERAL)

			Rs.	nP.
The T.S. in Sweden		...	136	20
Minneapolis Lodge, U.S.A.	\$ 11.00	...	51	64
Annapurni Lodge, Alleppey, India		...	3	00
The Estate of J. C. Walker, Vic., Australia		...	518	04
„ H. J. W. Beale, Christchurch, New Zealand	£ 909- 3- 1	...	12,079	97
Mr. Herbert A. Kern, U.S.A.	\$ 1,000.00	...	4,695	00
Miss Caryl Annear, U.S.A.	\$ 20.00	...	93	90
Miss M. W. Morrison, England	£ 5- 5- 0	...	69	10
Miss M. Riddel, England	£ 2- 2- 0	...	27	64
Mr. S. M. Desai, Indore, India		...	25	00
Mr. K. N. Ramanathan, England		...	50	00
Sri Bepin Behari, Delhi, India		...	105	00
Through Mr. M. Subramaniam, Adyar, India		...	200	00
Sri Pandya Vallabhram Veniram, Kadali, India		...	7	00
Mr. G. M. Kolhatkar, Bombay, India, in memory of Mr. M. B. Kolhatkar		...	11	00
Anonymous		...	500	00
			18,572	49

DONATIONS (ADYAR DAY)

The T.S. in England	£ 19-11- 2	...	259	45
„ Wales	£ 2-13- 6	...	35	53
„ Scotland		...	107	64
„ Australia	A£ 25-15- 0	...	272	76
„ Venezuela	\$ 150.00	...	704	25
„ America	\$ 3655.52	...	17,158	68
Canadian Federation, T.S.	\$ 80.00	...	376	30
Ahmedabad Lodge and Rohit Lodge, India		...	10	00
K. T. S. Lodge, Varanasi, India		...	63	00
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Rs. nP.

Mombasa Lodge, Mombasa, East Africa	£ 1-15- 0	...	22	92
Olcott Lodge, Rangoon		...	216	00
Poona Lodge, Poona, India		...	36	50
Nairobi Lodge, Nairobi, East Africa		...	184	00
D. R. D., Adyar		...	25	00
			19,692	03

ADYAR BESANT COMMEMORATIVE FUND

The T.S. in England	£ 29-10- 9	...	392	46
„ Wales	£ 4-10- 0	...	59	80
„ Scotland		...	266	20
„ America	\$ 72.00	...	338	04
Mr. V. W. Samudra, Wardha, India		...	20	00
Mr. Hermeregildo Munoz, San Juan, Puerto Rico		...	234	54
Mr. A. V. Greenslade, through the T.S. in England	£ 10- 0- 0	...	132	87
Mr. S. T. Kaliappan, Sellappanpalayam, India		...	20	00
Mr. David Halfou Farache, Buenos Aires, Argentina	\$ 4.00	...	15	84
Mr. Philip Brocklesby, Doncaster, England		...	26	52
Anonymous		...	500	00
			2,006	27

RAJA COMMEMORATIVE FUND

The T.S. in Wales	£ 4-10- 0	...	59	80
„ America	\$ 10.00	...	46	95
„ Puerto Rico	\$ 100.00	...	467	75
Mr. A. V. Greenslade, through the T.S. in England	£ 10- 0- 0	...	132	87
Mr. S. T. Kaliappan, Sellappanpalayam, India		...	10	00

			Rs. nP.
Mrs. Elsie Shukla, Lucknow, India	...		25 00
Dr. C. V. Agarwal, Varanasi, India	...		50 00
Mr. Jeremy G. Beattie, Cape Town, South Africa	£ 2- 2- 0	...	26 82
			819 19
FAITHFUL SERVICE FUND			
The T.S. in England	£ 75-10- 0	...	1,002 26
PRESIDENT'S TRAVELLING FUND			
Mr. S. T. Kaliappan, Sellappanpalayam, India		...	10 00
Mr. Russell M. Bailey, U.S.A.	\$ 78.00	...	365 35
The T.S. in Scotland		...	132 10
Mr. S. H. Vaswani, Adyar, India		...	1 00
			508 45
THE T.S. DISPENSARY			
Mr. K. N. Ramanathan, England		...	9 25
ADYAR LIBRARY (DONATIONS)			
Mrs. R. Burnier, Adyar, India		...	1,300 00
ADYAR LIBRARY BUILDING FUND			
Mr. Stanley Parker, Berkeley, California, U.S.A.	\$ 2.00	...	9 39

For the Theosophical Society,
EDWIN N. LORD,
Hony. Treasurer.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Canadian Federation

The Hermes Lodge of the Theosophical Society in Vancouver has been active during the last year in the erection of a fine new building in place of the earlier premises on Broadway which it had occupied for many years. The new building, which is in a central area, has a lecture hall with seating capacity for 125 persons; there is also a large library, an office, private study room and caretaker's quarters.

In an editorial in the Canadian Federation journal, the editor, writing of the construction of the new building says: "It has been an object-lesson in determination, and in co-operation in many ways, to witness the manner in which the members have devoted their thoughts and emptied their pockets to provide a building of which they can be proud. It could be larger, it could be grander, but it is what could be reasonably afforded and it is new, bright and spacious for its size."

The Canadian Federation has moved its headquarters to the new building and has been given accommodation for its library.

The principal event in the work of the Federation during the year has been their second annual Convention, which was held at Victoria, the capital city of British Columbia, which was celebrating its 100th

anniversary. Lodges of the Federation were represented at the Convention from as far east as Calgary, Alberta; a number of members attended from the American Lodges in Seattle and Portland. The Convention lecture was delivered by Mr. B. Eldridge of Seattle Lodge. Discussion groups were well conducted and enthusiastically supported by all present.

Miss Joan Morris, the Federation Secretary, and a number of members, attended the Convention and Summer School of the American Section in July and were happy to meet the President, Mr. N. Sri Ram. On her return to Canada, Miss Morris visited the members in Montreal, Ottawa and Winnipeg, and was making a call at Regina, Moose Jaw, Edmonton and Calgary to help the work in those places and, in the latter city, to commence the plans for next year's Convention.

The Federation has a total membership of 230 with eight Lodges—four in British Columbia, two in Alberta, and one each in Ontario and Manitoba. It is to be congratulated on its excellent *Federation Quarterly*.

West Africa

Mr. K. Brakatu Ateko, Organizing Secretary for the Theosophical Society in West Africa, reports that their third annual Convention was held at Accra during April, with

delegates attending from the provincial Lodges and Centres.

A special feature of the Convention was the broadcasting for the first time over the national radio of a talk by the publicity secretary on "What Theosophy Is".

A stimulating and informative lecture was delivered at the close of Convention by Mr. M. de N. Ensor, an officer of the Ministry of Local Government who is a sympathizer of Theosophy. In his subject, "Man in Relation to Other Forms of Life," Mr. Ensor dealt with investigations into other realms of the kingdoms of Nature, and man's responsibilities to the lesser ones.

Ireland

Mrs. Evelyn O. Hornidge, General Secretary for the Theosophical Society in Ireland, reports a year of active work in the Section. Members' meetings, study groups and public lectures have been held regularly; programmes have been varied with symposia, question-and-discussion and social and cultural evenings. Tape-recorded lectures have proved most successful and have enabled audiences to hear good speakers who would not otherwise be available. Many of the members are active workers in welfare and other organizations in the city and country.

The annual Convention of the Irish Section was held on the 20th to 22nd June, with the keynote, "From the Unreal Lead Us to the Real". Among the many greetings

received was the following message from the President, Mr. N. Sri Ram:

"This is just to send a very loving greeting to the Convention in Eire. I am sure that it will prove to be a very happy event and that you will find in Mrs. Stevenson Howell an excellent person to speak on the keynote you have adopted, namely, 'From the Unreal Lead Us to the Real'. Dr. Annie Besant was always glad to feel that she was Irish more than anything else, at least on the physical side, and when she met the Truth of Theosophy she gave herself to it with the wholeheartedness which characterized all her activities. Let us hope that there will be many in Eire in the days to come who will be able to recognize the Truth in a flash, as she did, and respond to it with equal eagerness and intensity."

On the opening night of the Convention, Mrs. Olive Stevenson Howell, from England, who was the guest speaker, gave an interesting talk on her recent visit to the International Headquarters at Adyar. She also delivered three lectures entitled: "The Life of a Lodge," "Discipleship in the Modern World," and "The Place of Death in Evolution".

In closing her report, Mrs. Hornidge writes: "Here in Ireland we continue to work for the Brotherhood of Humanity as we have been called to do, keeping in mind and working for the fulfilment of those words of Annie Besant, that Ireland will one day be the spiritual heart of Europe".

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	Mrs. Eva Ostelius	Ostermalmsgatan 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>Teosofia.</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 Teosófica Cubana.</i>
1907	Hungary	..	..	..
1907	Finland	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	..
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, G.4	<i>The Link.</i>
1910	Switzerland	Madame Claire Wysz	Bruderholzstrasse 88, Basle	<i>Theosophical News and Notes.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>Clarité.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>P. T. T. I.</i>
1912	Austria	Dr. N. Lauppert	Maigasse 8, Graz	..
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>Norsk Teosofisk Tidskrift.</i>
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	..
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophia.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Theosophy in Ireland.</i>
				<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 Michell A.-P.	Casilla 3603, Santiago	..	<i>Fraternidad.</i>
1920	Bulgaria	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo...	..	<i>O Teosofista.</i>
1921	Iceland	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	Mr. Félix Bermudes	Rua Passos Manoel 20, Lisbon	..	<i>Osiris.</i>
1922	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	..	<i>Theosophical News and Notes.</i>
1923	Wales	Señor Anibal Lissardy	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Revista Teosofica Uruguayana.</i>
1923	Poland	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	..	<i>Heraldo Teosofico.</i>
1925	Uruguay	..	..	..	..
1925	Puerto Rico	..	..	..	..
1925	Rumania	..	..	..	..
1925	Yugoslavia	..	..	..	..
1926	Ceylon	Mr. N. K. Choksy, Q.C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	<i>The Plenoma.</i>
1928	Greece	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..	<i>Theosophikon Deltion.</i>
1929	Central America	..	..	..	..
1929	Paraguay	Cdr. Jose R. Zulueta	Corner Iba and P. Florentino Sis., Quezon City	..	<i>The Lotus.</i>
1929	Peru	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	..	<i>Revista Teosofica; Boletin.</i>
1933	Philippines	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1937	Colombia	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	..	<i>Theosophy in Pakistan.</i>
1947	East Africa	Dr. C. H. Yeang	88 China St., Penang	..	<i>Theosophical News.</i>
1948	Pakistan *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	..	<i>Theosophical News and Notes.</i>
1948	Malaya and Singapore †	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	..	<i>Theosophie in Israel.</i>
1949	Northern Ireland †	Mrs. Nguyen-Thi-Hai	72, 6 Nguyen-dinh-Chieu, Saigon	..	..
1950	State of Israel *	Señor Pablo Bonilla T.	Sud Viet-Nam	..	..
1951	Japan	..	..	..	..
1952	Viet-Nam	..	..	..	..
1953	Venezuela	..	..	..	..
1956	West Africa †	Mr. K. Brakatu Ateko	Apartado 2907, Caracas	..	<i>Dao Hoc.</i>
	Presidential Agency.	† Federation.	P.O. Box 720, Accra, Ghana	..	<i>Unidad.</i>

* Presidential Agency.

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

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