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THE THEOSOPHIST

EDITED BY N. SRI RAM



THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true THEOSOPHIST.

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CONTENTS

	PAGE
On the Watch-Tower	1
Zoroaster in "History" and Zaratushta in the Secret Records H. P. BLAVATSKY	10
The Theosophical Society. ANNIE BESANT	19
Promise (<i>Poem</i>). C. THOMPSON	22
Man's Coming of Age in Health and Healing. H. TUDOR EDMUNDS, M.B., B.S.	23
The Ideal Saint (<i>Concluded</i>). SIDNEY RANSOM	30
A Practical Theosophist. V. C. RAJAGOPALACHARI	43
"Lift Not Thy Hands. . .". FRED MORGAN	53
Reviews	58
Supplement :	
Convention Notice	63
Theosophists at Work around the World	64
International Directory	69

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST

ON THE WATCH-TOWER

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

I AM writing these Watch-Tower notes again from Adyar, to which place I returned on September 22nd after an absence of very nearly six months. I left Adyar on March 27th along with Srimati Bhagirathi Sri Ram and proceeding via Bombay and London where we stayed for ten days, March 30th to April 9th, arrived in New York on April 10th. There we were joined by Miss Elithe Nisewanger, who came by boat from Bombay to help me on the American tour. Srimati Bhagirathi went on from New York to "Olcott," the Headquarters of the Society in the United States, where she stayed during my tour in America as the guest of the American Section but visiting a number of places in the south at the invitation of friends, and also speaking as opportunity offered. My tour took me from New York to Washington, from there to the south, Miami Beach (Florida), New Orleans (Louisiana), San Antonio (Texas), then on the West Coast to Los Angeles, Ojai and San Francisco in California, Portland (Oregon), Seattle and

Bellingham in Washington State, and then via Minneapolis (Minnesota) and Toronto in Canada, to Wheaton, (Illinois). In most of these places there were Conferences either of the local Federation or jointly of several Federations. The important event of the tour was, of course, "the sessions" at Olcott, consisting of the Annual Convention during the first week, this time from July 12th to 19th, and a Summer School, attended by members from all over the country, during the following week. After the sessions, Srimati Bhagirathi and myself were at Ann Arbor (Michigan), for another Federation Conference, and Pumpkin Hollow, a Theosophical summer camp in New York State, open also to the public, before leaving the United States on August 28th. We were in London again from August 29th to September 7th, out of which one day was devoted to Camberley, Surrey, where we met a number of friends, including Mr. and Mrs. E. L. Gardner and Dr. and Mrs. Bendit, Dr. Bendit being the new General Secretary for England. I had some engagements in Paris for which purpose I went over from London on September 1st and was there for three days, which cut a good slice off the very short stay in London. After London our programme was Karachi in Pakistan, September 8th to 12th; Bhavnagar in Gujerat for the Gujerati Federation meeting, September 13th to 16th, and Bombay for another Federation Conference, September 18th to 21st.

It is not possible for me to mention here the names of the very many workers and friends whom I met on this trip. But perhaps I might mention Mr. Perkins, the National President of the Society in the United States, Mrs. Perkins and our Vice-President, Mr. Sidney Cook, with all of whom I was able to discuss various matters concerning our work; Mrs. Josephine Ransom in London, whom I met under the shadow of Brother Sidney Ransom's passing; Mr. Brunel, the General Secretary for France, who came to Paris from

Geneva specially to see me; and Mr. van Dissel, who was on his way from Huizen, where there had been a meeting of the Council of the European Federation, to Ordino in the Pyrennees on the Spanish border where he was to preside over the French-speaking Summer School. I want to thank all those mentioned above and the very many whom I cannot mention at all for their warmth, their kindness and all the help I have received from them in one way or another, not the least part of the help from the members in general being their own good will and sympathy.

* * * *

As this issue of THE THEOSOPHIST witnesses the completion of almost exactly twenty-five years after the passing of our late President, Dr. Annie Besant, I would like to print here what I said over the All India Radio, in response to a request from them for a speech to be broadcast on October 1st:

It seems to me an honor even to say a few words in acknowledgment of the great work and example which Dr. Annie

Dr. Annie Besant
and India

Besant has left to us in India as a legacy. Her services to India were of a nature that few today can really evaluate at their proper worth, because she affected so many aspects of the Indian life—religious, educational, social and political—beginning with the keynote of what India is in her ageless and essential self.

She gave the impression to some people outside India that she idealized everything Indian, including sometimes even the ordinary customs and practices of the people. Perhaps she did. India had passed through so many vicissitudes and been subjected to so many strains in various ways that the average Indian of her time had lost all sense of what it is to be an Indian in the best and truest meaning of the word. Colonel H. S. Olcott, the President-Founder of the Theosophical Society, had said before that the soul of India was not dead, it was only asleep. It was Dr. Besant's unique

mission, which she discharged in the most brilliant manner possible, to awaken that soul and to make the Indians of her generation conscious of its presence.

In the course of her travels up and down the length and breadth of India, she spoke on all the religions of India, Hinduism, Zoroastrianism, Buddhism, Islam and others, and expounded the truths in them in a manner that won the gratitude of their own ardent adherents. Her political work for India, which followed all the time a well-considered constructive plan, was the culmination of what she had been doing to rebuild and raise the structure of Indian nationhood. What she foresaw has in many ways come true since her time. While it would have torn her heart to see India in such a pass as she is in at present, with students' strikes and agitations of different sorts, uncertain as to how she should achieve the things she ought to achieve, let me record here and emphasize the fact that she had a profound faith in India's destiny, which could be postponed but not altogether prevented or denied. She believed that India has been preserved so long, while her ancient contemporaries were long dead and gone, in order that what she has regarded as her own exclusive spiritual heritage may be shared with every people in the world.

So let us not forget on October 1st, which is generally celebrated in India as the birthday of Dr. Annie Besant, that we owe her a debt of gratitude which can never be adequately discharged. So much of what she said is still available to us for our guidance, and it is not too much to hope that the note which she struck, the note of the ancient Indian philosophy and the values that belong to it, will always find some hearts susceptible to its influence.

* * * *

I reproduce here also the following message sent by me to the Secretary of the Delhi Theosophical Federation; because at least in India the Society has a standing in the

estimation of governmental authorities which it does not have in many other countries:

I am delighted to learn that the Library and Reading Room of the Delhi Theosophical Federation, named after our

Brother Krishna Jos, is to be opened by
Library Opened Dr. Sir S. Radhakrishnan on October 1st.

No one better could have been found to inaugurate a Library, the main purpose of which is to disseminate Theosophical thought, Theosophy being an unlabelled and unrestricted Wisdom, including all that is lofty, deep, illuminating and beautiful. Not the least of those whose works answer to this description are those of Sri Radhakrishnan. It is well that Dr. Besant's memory should be kept alive in a Lodge which represents the ageless Wisdom in the modern capital of self-governing India, the India for which she gave all the years of her life since 1893 when she first set foot on this, to her, sacred soil. Not only are we honored by the fact that our building in Delhi was opened by no less a person than the President of India, and the Library located in the building is to have the friendly blessing of the Vice-President of the Republic, but if I may respectfully say so, it augurs well for India that her highest political authorities thus recognize the endeavors of a world-wide Society which has as its aim the highest that the human mind can conceive and carries on its activities on the basis of a Universal Brotherhood among all sections of mankind.

* * * *

It is with deep regret that I record here the passing of two eminent Theosophists, Dr. Bhagavan Das at Vārānasi and Mr. B. P. Wadia at Bangalore. Both were close "Sons" of Dr. Besant co-workers with Dr. Annie Besant at different times. Dr. Bhagavan Das was one of her earliest friends in India, and his son, Sri Sri Prakāsa (formerly Governor of Madras and now Governor of Bombay), in his book, *Annie*

Besant as Woman and as Leader, gives us a glimpse of the touching friendship and close personal relations which existed between Dr. Besant, who had made her home in Vārānasi, and Dr. Bhagavan Das's family. It is in collaboration with him that she made her translation of the *Bhagavad-Gītā*, a translation which bears the mark of his deep scholarship in Sanskrit and her understanding of its teachings. Dr. Bhagavan Das was General Secretary of the Indian Section in the year 1911-1912, but it is by his works, covering a wide range of subjects, that he is known to the world at large. His *Science of the Emotions* was the book which first introduced him to Theosophists in the West. The book that has had the most appreciation because of its great practical value is that entitled the *Essential Unity of All Religions*. Dr. Bhagavan Das took some part in Mr. Gandhi's political movement and was later a member of the Indian Legislature. The affectionate thoughts of many of our members will be with his son, Sri Sri Prakāsa, also a devoted Theosophist. Mr. B. P. Wadia was for a number of years Assistant Editor of this journal. Dr. Annie Besant relied greatly on him for much of her work in connection with the Publishing House at Adyar, as well as later her newspaper *New India*. Her feelings towards him, as towards many other young men and women who worked with her in her later years, was as towards a son. Mr. Wadia's leaving the Society in 1922 to form the United Lodge of Theosophists evoked no comment from her except a kindly wish that he should find light and happiness on his own pathway. I came to know him in the earlier years when he was living at Adyar, and we have always had very friendly feelings towards each other.

* * * *

Because of the extraordinary achievements of modern science and the extent to which it influences our lives, we tend these days to set a diminished value on those aspects of human development which are not important for scientific

advance. But in assessing the developments of a particular time one has to take note of all aspects of its culture, its various activities and failures. Man as a complete being has aspects other than that which finds expression in Science, especially if we limit its range to physical Nature. There is art, for instance, and all that it symbolizes and expresses, which in many epochs of the past have constituted the most significant expression of that time. It has been carried to heights that are still marvels to us, unequalled by our achievements in that field in recent times. We have, of course, craftsmanship of different sorts precariously holding its own against increasing mass-production by machinery, but also making use of the immensely varied material and technical possibilities created by the new knowledge of science. But when we come to the field of art proper, which in the past has so often expressed the deeper and more vital stirrings in the nature of the peoples, we find today a strange condition which, as much as any other aspect of modern life, is indicative of the malaise that seems to have come upon it.

A writer in *The Saturday Evening Post*, the late Mr. Francis Henry Taylor, for many years Director of the Metropolitan Museum of Art, discusses under the title "Art and Human Dignity" what he calls "the crisis in the arts," which in his view is nothing more or less than the crisis of the human race. He reads this significance into the modern movement in art, because he thinks it represents not so much a theory as a general condition. Mr. Taylor finds support in Mr. Arnold Toynbee's pronouncement that "the abandonment of the traditional artistic technique is the consequence of some kind of spiritual breakdown in our Western civilization". It is a breakdown brought about by the severance of interest from things spiritual, which are all fundamentally ideals built into our own real being, and the absorption of the mind in things which it

can create and use for its advantage. From a psychological standpoint one might call the present condition one of increasing self-involution which in the social sphere makes the self-interest, of the individual or of a group, the pivot of its activities, and in the realm of art makes for a strange unintelligibility and lack of communication which are notable characteristics of modern art.

One has to recognize the fact that a painting or statue may be meaningless to persons who have not the necessary capacity to appreciate them but their meaning may be clear to others. Even granting this, Mr. Taylor thinks that the failure of contemporary art to communicate its meaning to the spectator is due to the fact that the man who goes in for modern art in the technical sense does not himself as a rule comprehend the meaning of forms and techniques which he has borrowed from the few outstanding leaders of the movement who probably knew their own minds in departing from earlier traditions. Mr. Taylor remarks:

The history of art is a visual record of the philosophical concepts which have engrossed creative thinkers of each age. In their works the artists leave behind them both the history of their personal reactions and an accurate barometric reading of their intellectual climate. What will the art of today tell the spectator of tomorrow? In the past—Mr. Taylor refers to Assyria, Babylonia, Chaldea, Cyprus, Crete and the Aegean Islands, besides, of course, other civilizations nearer to our times—art had always some message to the ordinary man, which it attempted to communicate. In the old days the concept or idea was as important as the form in which it was expressed. Mr. Taylor regards as significant the fact that a smile appears on the faces of so many of the archaic religious figures expressing a happiness transcending our normal human experience. This characteristic is also to be seen in Negro sculpture, wherein the smile upon the face of the statue is a

“translation into stone or wood of his reconciliation with the infinite”. Modern art, in addition to its unintelligibility, seems to have no particular regard for “the ineffable thing called beauty,” and according to Mr. Taylor, “the reality of the mind has been substituted for the time-honored absolute of the reality of the eyes”.

Often Indian art of the past has been criticized on the ground that unlike Greek art, which idealized “the human form divine,” it does not have the attribute of truth to Nature which every student in a modern school of art has to learn as he begins his training. Art of every period shows its own influences. If modern art is dominated by the psychological upheaval of the present time, the art of the past, whether in India or in other countries, had its own overshadowing influences. The mind of the Indian artist was much more oriented to the idea behind the form, only imperfectly expressed even in Nature, a proposition which is understandable if we think of the forms in Nature as removed by almost infinite gradations from the ideal forms of the Divine Mind. To comprehend the meaning of form, which is as often a feeling or emotion as it is a thought, and make it explicit or suggest it even by an exaggeration, has been the attempt not only of Indian but of Oriental artists in general. In China they seem to have developed the method of suggesting this meaning by disencumbering the picture as we find it in, say, a landscape, and expressing the pure feeling to be discovered in it by a few simple but delicate strokes or lines making an almost etherialized version of the concrete physical reality.

It is said that Shri Krishna played the flute enchantingly and played on it the song of life—obviously the same symbolism as in the story of Orpheus. But then life was the theme, and life is not an abstraction.

N. SRI RAM

ZOROASTER IN "HISTORY" AND ZARATUSHTA IN THE SECRET RECORDS

BY H. P. BLAVATSKY

[The original manuscript of this incomplete essay in H.P.B.'s own handwriting exists in the Adyar Archives. It is transcribed and published now for the first time. By consulting Colonel Henry S. Olcott's remarkable lecture on "The Spirit of the Zoroastrian Religion," which he delivered at the Town Hall in Bombay on the 14th of February 1882, it will be seen that portions of it are identical with H.P.B.'s manuscript. It is most likely that Colonel Olcott was given special help with his lecture, and H.P.B.'s text itself, though fragmentary and obviously unfinished, bears in more than one place the characteristics of a higher authority. This is perhaps especially the case in regard to a long footnote concerning Zoroaster which was appended to Colonel Olcott's lecture when it was published in book form, together with other lectures, under the title of *Theosophy, Religion and Occult Science* (London: George Redway, 1885). On the authority of several of the early members, this footnote was supplied at the time by H.P.B. It is reprinted herewith also.

The facts outlined above date H.P.B.'s manuscript as of the early part of 1882, or possibly even earlier. It is evident that it represents but a rough draft of an essay in preparation. Rather than make any changes, we have left unaltered a number of peculiarities in style, uncertainties in the use of quotation marks, and occasional grammatical errors, which, however, are only of minor importance.—BORIS DE ZIRKOFF]

WELL-MEANING blunders in history are often no better than wilful misrepresentations in their effect, for they leave a false impression on the mind of the student difficult to efface. Thus some of our European philologists are unable to find a more philosophical meaning for *Zend-A-Vesta*, than that "it signifies a *tinder box*".

Speaking of the religion of the great Aryan Reformer, in *Nineteenth Century*, Professor Monier Williams, after making the just observation that "few more remarkable facts have been revealed by the critical examination of non-Christian systems than the highly spiritual character of the ancient creed . . . the religion of Zoroaster," makes it follow by some remarks, which, when analysed . . .¹ false . . .¹; as usual—with Christian professors—the *whole* truth is cleverly screened, and the spirit of partisanship—ever on the watch to make the best of the few meagre facts on hand—attempts, were it but inferentially, to glorify the Jewish Bible at the expense of all the other religions. So, for instance, he says:

Only within the last few years has the progress of Iranian studies made it possible to gain an insight into the true meaning of the text of the Avesta—popularly known as the *Zend Avesta*—which is to Zoroastrianism what the Veda is to Brahminism. The knowledge thus obtained has made it clear that contemporaneously with Judaism an unidolalous and monotheistic form of religion, containing a high moral code and many points of resemblance to Judaism itself, was developed by, at least, one branch of the Aryan race. Nor does the certainty of this fact rest on the testimony of the Zoroastrian scriptures only. It is attested by numerous allusions in the writings of Greek and Latin authors. We know that the father of history himself, writing about 450 years before the Christian era, said of the Persians that "it is not customary among them to make idols, to build temples, and erect altars: they even upbraid with folly those who do". The reason of this Herodotus declares to be that the Persians do not believe the gods to be like men, as the Hellenes do, but that they identify the whole celestial circle with the

¹ [Manuscript damaged.]

Supreme Being. We know, too, that Cyrus the Great, who must have been a Zoroastrian, evinced great sympathy with the Jews; and was styled by Isaiah "the righteous one" (xli, 2), "the Shepherd of the Lord" (xliv, 28), "the Lord's Anointed" (xlv, 1) who was commissioned to "perform all God's pleasure" and carry out His decrees in regard to the rebuilding of the temple and the restoration of the chosen people to their native land.

Hundreds of students may read the above and yet not one of them notice the spirit of the inferences contained in those few lines. The Oxford Professor would make his reader believe that the "unidolatrous and monotheistic" Zoroastrianism was developed "*contemporaneously* with Judaism"; that is to say, if we understand the value of words at all, that the former system developed at the same period of history as the latter—than which statement nothing could be more erroneous or misleading. The religion of Zaratushta is most undoubtedly attested by more than one well-known Greek and Latin author, in whose writings, by the way, one would vainly search for like reference to Judaism or the "chosen people," so little were they known before the *return* (?) from the Babylonian captivity. Aristotle affirms that Zoroaster lived 6,000 years B.C. Hermippus of Alexandria who claims to have read the genuine books of the Zoroastrians shows the great Reformer as a pupil of Azonak (Azon-ach or the Azon god) and having flourished 5,000 years before the fall of Troy, his statement thus corroborating that of Aristotle, as Troy fell 1184 before our era and, on the testimony of Clement, some think that the Er or *Erus*, the son of Armenius, whose vision is related by Plato in his *Republic*, Book X, means no other than Zordusht. On the other hand, we find Alexander Polyhistor saying of Pythagoras (who lived about 600 y. B.C.) that he was a disciple of the Assyrian *Nazaret*;¹ Diogenes

¹ Zoroaster is often called by the Greek writers the Assyrian Nazaret. The term comes from the word *Nazar* and *Nazir* (set apart, separated). A sect of adepts very ancient and which existed ages before Christ.

Laërtius affirming that the philosopher of Samos was initiated into the mysteries "by the Chaldeans and Magi"; and finally Apuleius maintaining that it was Zoroaster who instructed Pythagoras. All these contradictions put together prove (1) that "Zoroaster" was a generic title and (2) that there were several prophets of that name. There was the primitive and pure Magianism, and one degraded later by priesthood, as is the case with every religion whose spirit is lost and the dead letter of it alone remains. Again we find the proof of it in Darius Hystaspes. Shown in history to have crushed the Magi and introduced the pure religion of Zoroaster, that of Hormazd—he had, nevertheless, an inscription cut out on his tomb (recently found) stating that he, Darius, was "teacher and hierophant of *Magianism*." But the greatest proof is found in the *Zend-Avesta* itself. Although *not the oldest* Zoroastrian Scripture yet like the Vedas in the case of the Deluge upon which they are completely silent,¹—these ancient writings do not show the slightest sign of its author *having ever been acquainted with any of the nations that subsequently adopted his mode of worship*, although there are several historical Zarathustras: he who instituted sun-worship among the Parsis; that other who appeared at the court of Gushtasp; and he, who was the instructor of Pythagoras. . . .

Nor does the appellation bestowed by Isaiah upon Cyrus—"the Righteous one" and "the Shepherd of the Lord"

"They were physicians, healers of the sick by the imposition of hands, and initiated into the Mysteries"—See treatise *Nazir* in the Talmud, which has 9 chapters and gives statutes concerning *Nazarenes*.—*Israelite Indeed*, II, 238. They let their hair and beards grow long, drank no wine and pronounced vows of chastity. John the Baptist was a Nazarene, and Elijah of whom it is said in *II Kings* (i, 8) that "*He was an hairy man*."

¹ A fact going to well prove that the Vedas were in existence before the deluge, or that cataclysm which changed the face of Central Asia about 10,000 years B.C. Baron Bunsen places Zoroaster at Baktra and the emigration of Bactrians to the Indus 3784 B.C. and the historical and geological Deluge at the date first mentioned, about 10,555 y. before our era (*Egypt's Place in History*).

prove much to any but those who believe in the divinity of Biblical prophecies; for Isaiah lived 200 years earlier than Cyrus (from 760 to 710 B.C.) while the great Persian flourished and began his reign in 559. If Cyrus protected them after conquering Babylon, it is because they had long before become converted to his own religious system; and if he sent them *back* (and many a learned archeologist strongly doubts today whether the Jews were ever in Palestine before the days of Cyrus) it was for the same reason. The Jews then upon their return, were simply a *Persian colony* imbued with all the ideas of Magianism and Zoroastrianism. Most of their forefathers had once agreed with the Sabeans, in the Bacchic-worship, the adoration of the Sun, Moon and Five Planets, the SABAOTH of the realm of light. In Babylon they had learned the worship of the Seven-Rayed god—hence the *Septenary* system running throughout the Bible and the *Hep-taktis* of the Book of Revelation; and the sect of the Pharisees (150 B.C.)—whose name might with far more reason be derived from “Pharsi” or Parsi than from the Aramaic *Perushim* (separated)—whose greatest rabbi was Hillel the Babylonian, and whose “beliefs and observances by succession from their fathers . . . are not written in the law of Moses” says Josephus, a Pharisee himself (*Antiquities*, XIII, x, 5 and 6). By these the whole Angelology and Symbolism of the Persians or rather the Zoroastrians was adopted. And the Chaldean *Kabala* extensively read and studied by them as their secret Lodge, whose members were called the Kabirim from the Babylonian and Assyrian *Kabeirii*—the great mystery-gods are good proofs of the above.¹ The present Jews are *Talmudists* holding to the later interpretations of the Mosaic Law,² and the few learned

¹ The *Kabeirii* were worshipped at Hebron, the city of Beri-Anak or *anakim*.

² No Hebrew MS. is known to be older than Kennicott's No. 154, which belongs to A.D. 1106 (Donaldson). “The Massorah was committed to writing in A.D. 506” (*Elias Leviton*).

Rabbis-Kabalists remain alone to give the student an inkling into the true religion of the Jews of the two centuries preceding and the first century subsequent of Christ.

The true history of Zoroaster and his religion was yet never written. The Parsees themselves have lost the keys to their faith and it is not to their learned men that they are to look for any information upon the subject. Whether we accept the time when Zarathustra lived on the authority of Aristotle—6,000 y. B.C., or on the more modern ones of Mr. Nourozjee Furdoonjee of Bombay who fixes it in the 6th century B.C. (*Tareekh-i-Zurtoshtee* or “Discussion on the Era of Zoroaster”)—all is darkness and contradiction and every statement conflicts with insurmountable facts. Nor was the *Rahnumai Mazdiasna*, the Society organized in 1852 for the restoration of the creed of Zoroaster to its original purity—any happier in its investigations. Can we wonder then at the discrepancies, often nonsense, given by our modern scholars, when these have no other authority to base their researches upon, than a few classical but for all that unreliable writers, who are found to have mentioned what they had heard in their days, about that grand prehistoric figure.

Aristotle, Diogenes Laërtius, Strabo, Philo Judaeus, Tertullian and finally Clemens Alexandrinus with a few others are the only guides that our European scholars have at hand. And how trustworthy are the latter patristic fathers may be inferred from what the Rev. Dr. Prideaux, treating of the “Sad-der” says of the teachings of Zoroaster. The prophet—he tells us—preached incest! “Zaratusht who teaches that nothing of this nature is unlawful, but that a man may not only marry his sister or his daughter but even his mother”!! (*Ancient Universal History*, IV, 296.) The “Sage of remote Antiquity”—as Plato calls Zoroaster is transformed by Christian bigots into a “slave of Daniel” the very existence of the latter being now regarded by the men of Science as a myth, and accuses the

"Prophet of the Persians" of having been "a false Prophet" and teaching "a doctrine stolen from the Jews"! (Dr. Prideaux.) Truly remarks Warburton in his *Divine Legation* that "the whole is a pure fable and contradicts all learned antiquity," one Christian writer making Zoroaster "contemporary with Darius Hystaspes and servant to one of the Jewish Prophets—yet in another fit of lying, they place him as early as Moses, they even say he was Abraham, nay stick not to make him one of the builders of Babel". The Zoroaster of Dr. Prideaux, says Faber, "seems to have been a totally different character from the most ancient Zoroaster." (*On the Cabiri*, II, 154.)

In this jungle of contradictions the point at issue is whether (1) there remains any possibility of obtaining anything like a correct information on the *last*, if not on the original Zarathustra;¹ and (2) by what means is the true religion preached in the *Avesta* (with the older *Gāthās* included in it) to be interpreted from the allegorical dialogues of the *Vendidad*. We know beforehand the answer: "The most learned Orientalists—Haug, Müller, etc.—having failed, there is no help for it. The *Avesta* has become and must remain a sealed book to the Parsees and the teachings of Zoroaster—a dead letter to the future generations.

We believe the notion is a mistaken one—at least as regards question the 2nd. If, everything regarding the personality of the Founder himself however well authenticated by identical traditions and material proofs in the shape of his statues in various parts of the world and especially in Central Asia has to be regarded as simple tradition (and what

¹ It is said of Zaratushta that he had a *renewal of life* ("I am he who lives and dies" is the inscription in the Avestan or old Bactrian language running around the waist of his gigantic statue which remains for ages in the circular cave in one of the mountains of Bokhara. The cave is in a rock and consecrated to Mithr-Az—the invisible Deity produced from a cave hewn out of a rock. . .

else is *History*?) his religion at least could be restored as faultlessly as exact Science restores the shapes of the antediluvian animals from bits of fossil bones collected in hundred different places. *Time*, *Patience* and especially *sincere Zeal*, are the only requisites. Our Orientalists have never bethought themselves of the only sediment of genuine Zoroastrianism now left among the old records. Nay—till very lately they despised it and laughed to scorn its very name. Hardly half a century ago it was not yet translated, and up to this day is understood but by the very very few true Occultists. We speak of the Chaldean KABALA, whose very name is unknown to hundreds of educated men. Notwithstanding every denial of the ignorant we say and repeat that the key to the right understanding of the *Avesta* and its subdivisions lies concealed at the bottom of the rightly interpreted books of the Kabala,¹ composed of the *Zohar* (Splendour) by Rabbi Simeon Ben Yochai; of *Sepher Yetzirah* or *Book of the Creation*² (attributed to the patriarch Abraham but written by a Chaldean priest); and of the *Commentary of the Sephiroth*—the latter being the creative Principles or powers identical with the *Ameshashpands*. The whole of the *Avesta* is incorporated with the ethics and philosophy of Babylonia—hence must be sought for in the Chaldean Kabalistic lore, as the doctrines of Zoroaster,

¹ The Hebrew word *Kabbalah* comes from the root "to receive". It is then the record of doctrines received by the Chaldean Magi, and the initiated Jews (Daniel was chief of the Magi) from Zarathustra whose teachings on account of their profound philosophy were meant but for the few while the exoteric rites of Magianism dwindled down to popular vulgar magic, Judaism, and other degraded anthropomorphic and ritualistic systems.

² Rather Evolution. The book is the demonstration of a system whereby the universe is mathematically viewed showing from the systematic development of "creation" and from the harmony reigning in all its laws that it must have proceeded from One Cause—EN-SOPH—the Endless NO-THING. That it never had a beginning nor will it ever have an end; from which dead letter rendering in *Genesis*—incomprehensible without the help of the *Kabalistic*. . . [Manuscript cut off.—B. DE Z.]

“spread through Zarathustra the *fifth Messenger* (5,400 B.C.) from Bactria to Media and thence under the name of Magism (the Magavas or the “Mighty Ones”) became at one time the universal Religion of the whole Central Asia. It is now called “monotheistic” on the same principle that vulgarized Magianism became the monotheism of the later Israelites. If the attributes of Ahuramazda or Ormazd are said to strongly resemble those of the Jewish Jehovah (albeit far more practical), it is not because either of the two was the true “Mystery Deity”—the INCOMPREHENSIBLE ALL but simply because both are human ideals evolved from the same stock. As Ormazd springing from Primordial Light, which itself emanated from a Supreme incomprehensible essence called “Zeruane-Akerene” the Eternal or Boundless Time, comes but *third* in the deistic evolution; so Jehovah is shown in the *Zohar* as the *third* Sephiroth (moreover a *feminine* passive potency) “denominated ‘Intelligence’ (Binah) and represented by the divine name Jehovah and Aralim.” Hence none of the two ever were the ONE “Supreme” God. With Jehovah it is EN-SOPH the *Boundless*, the ONE from which emanates AUR—“Primordial Light” or the “Primordial Point” which containing the all of the *Sephiroth* emanates them one after the other, the totality representing the Archetypal man, Adam Kadmon. Jehovah then is but the tenth portion (*seventh* Kabbalistically, for the first three are ONE) of Adam or the Intellectual world, whereas Ormazd is at the head of the seven Ameshaspands or their Spiritual totality—hence higher than Jehovah, yet—not the SUPREME.

H. P. BLAVATSKY

(*To be concluded*)

THE THEOSOPHICAL SOCIETY¹

By ANNIE BESANT

COLONEL OLCOTT, the Life-President of the Theosophical Society, with Madame H. P. Blavatsky, founded the Theosophical Society in New York, fifty years ago, completing the founding on November 17, 1875. They stated that they founded it at the command of an Indian Rishi, whom both acknowledged as their Guru, to whose service they were absolutely devoted. He is the same to whom I personally owe allegiance, and “H.P.B.”—as we always called her—sent me, ere she passed away, the message to “keep the link unbroken”. I have done so.

It was on these two that fell the burden of facing the ridicule, the scoffing, the bitter opposition of a world which had forgotten its true Guardians, its true Guides. They faced these with splendid courage, and unflinching devotion to their great task. H.P.B. was the teacher; H. S. Olcott was the propagandist and the organizer. She passed away on May 8, 1891; he followed her on February 17, 1907. On his death-bed, by his Guru’s order, he said, he nominated me as his successor, and his choice was endorsed by the vote of the Society. The term of the Presidential office is seven years, and I was re-elected in 1914 and 1921.

When these gallant pioneers came to India, they left behind them in New York a little band of faithful supporters, among whom a brilliant Irishman, William Quan Judge, took

¹ From *New India*, of January 16, 1926.

the lead and built up the Society in the United States. Arriving in India, the two Founders began their heavy task; they gave great offence and roused much suspicion in the narrow-minded then Government of India, because they associated freely with Indians, and loved India as—in H.P.B.'s phrase—"the Motherland of my Master". The policy of whole-hearted friendship with Indians on absolutely equal terms has been steadily followed by the Fellows of the Theosophical Society, in all countries wherein Indian residents are found, with very happy effect; the Jubilee Convention and its accompanying celebrations closed yesterday evening with a Garden Party under the well-known Banyan Tree, to which Indian and Australian guests were specially invited by myself, "to share with her the pleasure of congratulating and thanking the Rt. Hon. V. S. Srinivasa Sastri, P. C., and Senator Matthew Reid for winning for Indians in Australia civic equality as citizens with all other citizens".

In the very early days of the Society, one of the two Indian Rishis, who were its real Founders, pointed out, as part of its work, the effort to establish "friendly relations between the white and colored races". Only thus can be avoided that terrible clash of colors which hangs over us as a menace to the present Western civilization, and may yet hurl the world into a whirlpool of ruin, from which it will take many centuries to emerge. I thought of that recommendation yesterday and rejoiced at its partial fulfilment, as we sat at tea at the long table at which Indians and Australians with a few British Islanders sat side by side alternately, chatting with complete ease and friendliness with each other, two members of the present Executive Government of Madras being among them. The Indian guests were thoroughly representative of our capital city; one, Mr. T. V. Seshagiri Aiyar, whom we missed in consequence of a slight attack of fever, sent the following charmingly expressed regret that he has to deny

himself "the pleasure of joining you in congratulating and thanking the Rt. Hon. V. S. Sastri and Senator Matthew Reid. The latter has laid India under deep obligations, and the former, as a true son, has served his mother lovingly and beautifully."

How great a difference has been worked in India by the Theosophical Society by its steady following out of the principle embodied in its first Object, "Brotherhood without distinction of . . . color". It stands now just over the threshold of its second half-century. Who can say, save those who are its Guardians and once more its Guides, how it will be at its close?

A remarkable new departure has been made by the Society in consequence of a decision of its General Council; the Council consists of the General Secretaries of 41 National Societies—that is, there are 41 countries in which the Society is fully organized—4 officers of the whole Society, and 7 additional members co-opted by the Council—52 in all. Out of these 1 General Secretary voted against, and 3 omitted to vote. The rest of the members voted in favor of entering "The Fellowship of the World Religion". Very appropriately, the foundation-stones were laid, during the Convention, of buildings to be raised representing Zoroastrianism, Hebraism, Buddhism and Christianity; Hinduism has been building its temple during the last three years, and it is regularly used daily; Islam does not lay a foundation-stone, but part of the wall of a mosque was built, and a memorial tablet built into it. Jainism and Sikhism have so far made no sign, though a Jaina and a Sikh, residents in Adyar, have recited respectively a prayer of each Faith in the daily Common Act of Worship. The neutrality of the Theosophical Society towards religions is not the negative neutrality of indifference to all, but the active neutrality of loving service rendered to each wherever possible. This has been shown by the attendance of Fellows of the Society,

belonging to one or other of the eight living Faiths above-mentioned, attending at each function of stone-laying. There was something very pathetic in the chanting round the foundation-stone of the Hebrew synagogue by the Hebrews present, exiles in foreign lands of their ancient Nation; one seems to hear in their music the echo of their weeping by the waters of Babylon as they sat, remembering "Thee, O Zion". It is a joy to us to know that the various children of the One Father will worship Him, each in his own way, within the grounds of the Headquarters of the Theosophical Society. "So shall His blessing rest on us, and Peace for evermore."

ANNIE BESANT

PROMISE

(To a bird shot at sunset)

Little grey bird, who has known the sweet promise of early
morn in spring,
Who has clung with fierce exultation to the tossing bough
When winter held the land in bitter thrall;
Who has climbed the blue arc of the heavens
When summer's drowsy heat lay heavy on the land;
And has sung the soft, sad song of autumn—
Autumn, russet, golden-brown and dreaming of the rest to come.
Little bird, here you will sing no more,
For, with the sinking of the sun,
Blood-red, swift and sure,
The hunter's gun did rob you of the life you found so sweet.

But, as with the rising of tomorrow's sun,
Warm, and full of promised life renewed,
Will you, dear bird, rise to a new existence,
Once more to swing upon a bough,
Or in some other guise to sing the joyous song,
That only Nature sings,
Within your breast, that one eternal life
That knows no end and no beginning,
But only a great, divine, persistence?

C. THOMPSON

MAN'S COMING OF AGE IN HEALTH AND HEALING

BY H. TUDOR EDMUNDS

IT is customary to divide the growth of a human being into three main periods, those of childhood, adolescence and adulthood, and it is an interesting fact that people can also be divided into three main groups in their attitude to healing and health, depending on whether their approach is made from the point of view of a child, a youth or an adult.

In the early days of childhood we are under the complete care and control of parents or their substitutes. They take full responsibility for our welfare and our actions, and we know we can always turn to them for protection when unpleasantness approaches us from the outside world; moreover, we fully accept their word as law.

Those who approach medical matters in this frame of mind usually have a sense of insecurity and a feeling of complete dependence on others. When they are ill their mental attitude is: "Someone must do something about this," and any sense of their own responsibility is usually completely lacking. They put great trust in authority, or any well-advertised remedy, the dogmatism of the advertisement replacing that of the parent for, in effect, they are saying: "Mummy knows best," or "Daddy says so."

The wealthy man who does not want to give up any of his indulgences, and who says: "Doctor, I will pay you

any fee you ask if *you will give me something* to make my liver healthy once more," belongs to this group.

The British Ministry of Health advisers are great offenders in this way, for they imply by their continuous propaganda in schools and clinics that if mothers want to keep their children healthy, the laws of hygiene can be regarded as of secondary importance so long as their children are injected in the first year of their lives with the protein poisons of diphtheria, whooping-cough, smallpox, tuberculosis, poliomyelitis and tetanus! This is *par excellence* the materialistic attitude of the Witch Doctor, who explains nothing, but gives mysterious potions, and dogmatic orders.

When the child reaches adolescence he begins to break away from parental authority, and rebels against the established customs of the home. He develops a tendency to disagree with anything and everything parental, merely to be able to express a different point of view, not necessarily because it is better, but simply because it is different.

And so we find in this psychological group those who are always rebelling against orthodoxy, the latter taking the place of the parent. Whatever is established and customary in medicine must be opposed or belittled. Hence their willingness to follow any new system that has an emotional appeal, such as the Hay Diet, or the Molasses Cure, even when it is easy to demonstrate that much that is claimed for such systems is quite erroneous. Their main attractiveness is that they are *unorthodox*, and that their advocates are opposed to generally accepted schools of medical thought.

Just as a youth, having tackled a problem in a totally different way from his father, and having got himself into a mess, reluctantly accepts his father's help, so we find those who approach medical problems from the adolescent point of view, and having failed to disperse, say, an abdominal tumor, with some unorthodox treatment, reluctantly go to an

orthodox hospital, have an orthodox operation and are made well, but continue to give most credit for their cure to their unorthodox remedy!

When at last we reach the full stature of adulthood, we are held to be fully responsible for our actions and way of life generally. No longer can we hold someone else answerable for our own mistakes, whether they are made deliberately or in ignorance. And so it is that when man comes of age in his medical outlook, he realizes at last that he is responsible for his own health in the long run, and that when he gets ill he must look for the cause within himself. This is not always easy, for it may be very deeply hidden, nevertheless, the wise man realizes it is there.

Such a change of mental attitude from his childhood and adolescent ways of thought necessitates a deeper understanding of what he is, a fuller knowledge of his inner self and constitution, if he is to help himself.

He needs, therefore, to know he is an eternal Spirit, using his mind, emotions and physical body as instruments of self-expression, and as a means of gaining experience from his environment.

Later he will discover that *when he is not at peace with himself at all levels of consciousness, and also not in harmony with his environment*, ill-health of some kind will arise. This is because his life, which comes from the Universal Source, wells up deeply within him in his spiritual nature and passes outwards through his mind, feelings and physical body, and if there is a lack of harmony at any of these levels, an impediment arises to this vital flow, which, in its turn, causes pathological changes in the vehicles beyond the obstruction.

This explains why a man may sometimes be perfectly well though he smokes, drinks spirits, and eats rather injudiciously, provided he is *completely at peace with himself, his fellows and the world around*; whereas a non-smoking vegetarian who

worries about his vitamins and calories at every meal is likely to have bad health, because his unnatural worry causes tension and conflict in the mento-emotional level, and thus impedes the flow of life from within.

Similarly, we must adapt ourselves to our environment and bring about a harmonious relationship with it. Failure to do this brings inner conflict and resistance, once more interfering with the flow of vitality from within. Obvious examples of lack of environmental harmony can be seen in those who are always querulous, or over-critical of others, but there are more subtle cases also, such as those who live in a dream-world of theory, 'speculating mentally on various theologies and philosophies and mistaking this for life. They are often afraid of their emotions, and their astral bodies shrivel into wizened, anaemic entities! They have forgotten how to live, how to go out and contact their fellow-men and learn from them, and learn to love them.

It is only by bringing our spiritual consciousness into *all* we do and feel, realizing the unity of ourselves with our environment at all times, that we really live. This entails developing a feeling of sympathy with everything, and realizing that the universal life is in all things, outside us as well as within.

We can then regard a stone, a spider, a primrose, or a thunderstorm, as something kindred to ourselves, and sharing our own life with us. Things in Nature that before seemed ugly or frightening will be seen with the same state of mind in which we watch a kitten playing, or a swan taking its cygnets for an outing. Something of Nature's maternal feeling is evoked in us, and we look at our environment with affection and understanding. No longer is the snake or the beetle repulsive, nor are the human beings who represent these creatures in our minds regarded with antagonism any more, for the whole universe around us becomes a thing of great

interest, and our very being goes out towards it in friendliness. When we can do this we get not only increased health and vitality, but an inner sense of spiritual happiness which nothing can destroy, and which will carry us through all difficulties.

That we are ultimately responsible for our health means that we must *ourselves* remove the impediments which we have ourselves placed in the way, and then have faith in the infinite power of the Universal Life to heal, when it is allowed to flow freely.

It is of considerable interest that when the Great Healer of the New Testament cured people of their sickness, He often referred to their own responsibility by saying: "Go and sin no more," that is, go and make no more mistakes if you wish to remain healthy; and the need for the patient to recognize the power of the inner life to heal was often expressed in the words: "Thy faith hath made thee whole." In another context He showed again the importance of the sick person's own actions in healing when He said: "I stand at the door and knock," implying that, although the healing forces of Nature are always ready to heal, we have ourselves to open the door to them, in fact, *we* are ultimately responsible for our health.

Now, although we may have reached the stage of realizing our responsibility for our health, there is often a tendency to concentrate too much attention on the physical body, forgetting that man is much more than his body, and that prolonging its life is not necessarily wise, or always a sign of good health. This attitude of mind was described by Hilaire Belloc in one of his nonsense rhymes:

Of old, when folk were sick, and sorely tried,
The doctors gave them physic—and they died.
But here's a happier age, for now we know,
Both how to make them sick, and keep them so!

But this tendency to think only of the physical body when seeking the causes of disease is not sufficient, and it is usually necessary to look deeper. Fortunately, there are already many signs that the adult outlook in medicine is growing steadily, so that we find Psychosomatic Medicine—which deals with physical illnesses known to have a psychological origin—is rapidly extending its activities into ever-widening realms.

The influence of environment is also getting increasing attention, and it has been found, amongst other things, that children brought up in an institution do not grow so well as those brought up in happy family surroundings, even when their diet, exercise and medical care are of a high order; the need for the normal environment of a personal home being of greater importance.

Similarly, many nervous and physical ailments can be traced to unhappy conditions at work, or emotional tensions between relatives at home. As one doctor rather facetiously expressed it, when considering the importance of altering the family environment in certain diseases: "Don't shake the medicine-bottle—shake your mother-in-law!"

The English *Sunday Times* had a series of articles recently on the importance of correct adaptability in illness, showing that the correct adaptation to one's circumstances, both within and without, often brings about a return to health. Still further progress along these lines has been shown in recent times by the publication in the *British Medical Journal* of two main articles, not only dealing with the relationship of psychological causes to physical ill-health, but also pointing out that sometimes there are deeper *spiritual* causes as well, thus recognizing the complete man as being not only body and soul, but Spirit also.

These are all happy signs of modern trends showing that in health matters man is at last beginning to develop an adult outlook. When this happens, a patient no longer asks

his physician to do something, but asks for advice as to what he himself must do to get well.

This does not mean that he will be left to work things out alone, for a sick man is a man in distress, who has usually lost some of his sense of judgment and discrimination. It is, therefore, the doctor's duty, with his knowledge and sympathy, to help the sick to recover their insight, and learn something of the inner workings of their psyche. He will also, of course, make use of any medicine or other remedy which in his wisdom he thinks will help. And if, in addition, he can help a patient to develop his sense of humor and learn to laugh at himself, it will greatly assist in relieving tension and bringing back balance and a truer sense of values.

So the patient of the future, having come of age, will work together with his physician to find the inner causes of his ailments, and the means by which he can open the doors of his soul to the universal healing forces, that they may flow through him unimpeded, and thus bring in their wake health, inner harmony, and peace.

H. TUDOR EDMUNDS

Among artists, some strive for elaborate effect and others prefer the simple. Neither complexity nor simplicity in itself is enough. Some aim to be deft, others to be laboriously careful. Neither dexterity nor conscientiousness is enough. Some set great value on method, while others pride themselves for having dispensed with method. To be without method is deplorable, but to depend entirely on method is worse.

One must first learn to observe the rules faithfully, afterwards modify them according to one's intelligence and capacity. The end of all method is to seem to have no method.

If you aim to dispense with method, learn method. If you aim at facility, work hard. If you aim for simplicity, master complexity.

A CHINESE ARTIST

THE IDEAL SAINT

By SIDNEY RANSOM

(Concluded from page 370 of September 1958)

SAINTS never labored only for themselves, though it is undoubtedly easier to recognize that fact in some cases than in others. Such people, as John Bunyan and George Fox, hastened the coming of religious toleration and liberty, not only for themselves but for all citizens of their country. Even the protests of saints in some controversy have often brought a gain in religious depth, when saints were honest. When the current orthodox Bishops in England contended that truth could only be accepted when it was backed by some Bible text, there were some equally honest religious leaders who pointed out that "God's law is operative" not only in the Bible, but also in man's reason and conscience. The original honest statement, as well as the honest protest, were valuable contributions to the religious life of the country. If nothing else, the statements made people think, and decide. So, too, when the auricular confession to a priest gave place to the practice of disciplined self-examination, it developed an independence and a sense of individual responsibility; and in the story of some of the geniuses of religion, much later than Luther and nearer to our own day, we can trace that love of independence for which they stood, and this was a factor that gave us stability in parliamentary practice, which can be especially seen in the spread of Nonconformity in Church life, and in the liberalism of politics.

The archives kept by some monasteries give interesting records of medieval community life, and from the list of misdemeanors and offences of which the brethren were reported as guilty, we gain some idea of the perfection at which they were aiming. The various offences are reminiscent of what may take place at any summer school or conference today, and they are examples of lack of consideration for others. Here is a list of some that were recorded at the Collegiate Cathedral of Southwell:

1. Unpunctuality at meals.
2. Omitting to inform the kitchen staff that one expected to be absent at dinner.
3. Quarrelling with a brother.
4. Retaliating for a supposed wrong that one had suffered.
5. Complaining of the food, or saying that the Abbot received better food than the brethren.
6. The novices took turns to read aloud the daily portion of scripture appointed, and it was an offence if the reader mumbled, or read indistinctly or in a slovenly way; a preacher was never again asked to preach if he used bad grammar.

Of course, it was a serious sin to show excessive friendliness to the cook or laundress, and these ladies, rather unfairly, received the greater reprimand for their share of the friendliness! Singing out of tune at any of the services was fined. Naturally, the frequenting of taverns, or too much attention to shopping in the village, called for severe fines or other punishment. The heaviest sentence was expulsion from the community.

The cultivation of flowers and herbs was greatly encouraged, partly for a religious reason, for in the mere existence of beautiful flowers around the cloister, novices felt to be the sure proof of God's existence and care.

What sort of effect did a saint have on his surroundings? A description of a certain ordinary man, said to be a modern saint, may well serve as a description of better known saints. "There is a fragrance of the very air near the man: all unknowing he creates a recognizable beatitude around himself, and those who approach him know it." Of some personages it has been said: "There is an immediate instinctive recognition which belongs to a rare order of light and joy which only the word 'saint' describes." Of the supremely great Saints, such as the Lord Buddha, whom one mentions in all reverence, tradition says that His holy aura extends for miles, and that at the full moon in May, the whole world is enclosed within His embrace. "To follow in His train" would mean that wherever we were and whatever we were doing we would be spreading light, joy and helpfulness.

"Prophecy" may hardly be named as a virtue, but it is a characteristic of some saints that vision was given to them (whether from outside or from within, we need not discuss), which was called Prophecy; and it is interesting to note that the meaning of the word is not "forecasting," but much more the vision of a Mystery which cannot normally be reached by the intellect. Literally, it is an utterance of "Truth," and this truth is not necessarily some material or historical fact, but far more the revealing of a Mystery. These men of vision were the chief factors in history; or sometimes just a single individual has moved the human race a step forward. Lucky the nation wherein such a one has already disciplined himself in the ways of behavior and action, and has cast aside the fetters that bind the uncontrolled man or woman. Then it is that a true statesman has been born.

A virtue which certainly appeals to me was attributed to a saintly theologian of the sixth century, Dionysius. He was described as "one who had a fine capacity for silence". Truly he is the man whose speech is most likely to be silvery and effective.

Not only is there a graded scale in which any particular set of virtues has to be acquired, but the separate virtues themselves have been graded, and this was specially shown by St. Bernard of Clairvaux, in his two books, *On the Degrees of Humility* and *On the Love of God*; in the latter four degrees of Love are described: the first is "loving God," leading to "the loving of other men," and "loving God for His own sake," and, finally, "loving ourselves for His own sake". This last degree meant that one was lost in God, as "the dew-drop is lost in the shining sea". Man is made "to love God," but this attainment is only possible through what is called "Grace"—a theological term that has meant different things in different ages, but is essentially the Divine Life in man which is aiding him in his struggle. The Psalmist sang: "How *gracious* is the Lord," and it has been claimed by most of the saints that there is a gift freely offered to all without distinction of class or personal merit. It represents a personal relationship of the soul to God—which had its beginnings in the personal relationship between two human beings. The mysticism of many saints was also their theology; they had experienced a Grace which at first they hardly dared to believe they deserved—and then they proceeded to dogmatize on the experience! Calvin, for example, denied that this Grace could be given to all men; he limited its working to himself and the others whom he called "the elect". Even psychologists have attempted an explanation of Grace, and they speak of it as an influence from the superconscious, which follows a state of unusual unselfishness, repentance or humility. It might be thought that with the persistent efforts of saints to gain this knowledge of the Love of God, there would scarcely ever be a refusal of the gift, when it was offered; but emphasis is often laid on the fact that one is not compelled to accept the gift, but rather, that the acceptance is an act of free will, surely the supremest form of true

liberty! We cannot all at once "talk with God"—training is essential first, the heavenly language has to be learned, for the young inexperienced saint cannot but be limited to words and phrases on which his previous life has been built, and because of that much must have often been left poorly expressed. For a long time, until the saint has grown the spiritual ear and the spiritual eye, there will be much to which he cannot but be deaf and blind; but ultimately, through Grace, the saint stands in the presence of revelation.

In some stated periods of history where there has been struggle and turmoil, the contemporaneous saints have sometimes had their own inner struggles made to appear as corresponding to the historical conflicts. These conflicts have seemed to be the background of the saint's inner experiences. This has had the effect of causing historians to give an untrue picture; to suggest analogies and parables which really do not apply. When historians or theologians have fixed ideas, the Gods, it has been said, "make sport with us".

Saints being lovers of Nature and often good gardeners, some of their visions were directly due to the scenes that the seasons showed. Boehme is said to have gained his enlightenment by contemplating even a bare tree and in remembering the inner life that would in due season bring forth blossom. To watch the geometry of the leafless branches was a daily joy.

A stairway, each step of which is a virtue, provides the usual picture of a saint's progress. Most disciplines and religious trainings give a list or catalogue, providing a useful guide to memory, as does a rosary to the devout Catholic. Although there is always a regular sequence in these lists of qualities to be acquired, it does not follow that they had to be acquired precisely in that order, for often it was discovered that gaining some one virtue, high on the list, implied that the saint had also acquired the earlier ones. There are exceptions to this,

however, and one recalls H.P.B.'s "Golden Stairs," in which priority is given to "a clean life". It is made abundantly clear that until utter purity, through and through, has been achieved, no further progress is possible.

Other well-known lists are the six Buddhist Pāramitās, and the Lord Buddha's Eightfold Path. The latest list given to mankind, a little different in form, but essentially based on all other lists of antiquity, is the clear, sequential one found in J. Krishnamurti's *At the Feet of the Master*.

In the fourteenth discourse of the *Bhagavad Gītā* we are given the full complement of virtues needed for the pursuit of Wisdom, and this list must have been known to Plato when he wrote on the ideal state of Perfected Souls.

What the saintliness of the saint proclaims is unique and requires no confirmation, for being the result of intuition, it is its own authority. In this respect the saint becomes sometimes a prophet. Whether or not he explains his teaching by saying "God spoke to him" does not alter the validity or authority of the proclamation. So, Isaiah could honestly declare: "My ways are higher than your ways, and my thoughts than your thoughts." This was not conceit, but unique knowledge.

Although the differences in the saints are great as regards education and mental development, yet there is a remarkable unanimity in their approach to conduct and religious attitude. They all claimed to have had some intimate experience of God. William James commented: "About mystical utterances there is an eternal unanimity which ought to make a critic stop and think." All saints were distinguished by honor and truthfulness, though all found difficulty in describing their experiences. We are bound to admit that all saints could not have been deluded in what they witnessed as truth. We may regard saints as witnesses. Two different aspects of truth may sometimes be given the same name, though used in two different

contexts; and again, there are different senses which man uses and he has, because of his limitations, to use the same phrase to describe, say, a religious emotion at one time, and a musical experience at another. A Wesleyan writer has pointed out that sacred and secular music may use the same notes, but achieve such different results. We have too few words to define all the subtle aims and purposes of man. As T. S. Eliot puts it: "Words strain, crack and sometimes break under the burden." How such a man as Luther strained and brooded over the old problems of sin and Grace; and how Calvin struggled to resolve his problem in "a creed of Election".

Saints, when living out their lives on earth, have like everyone else chosen some specialized form of service, some activity or department of work which they have made particularly their own. In the Medieval Age we had such different types of saints as Abelard, Aquinas, Dominic and Bernard, and it is a tradition in the Christian Church that these same activities are carried on with a sustained interest by the saints who have now ascended to superphysical planes. The tradition goes further, saying that those who are still on earth, working in this or that department of human service, may appeal to or pray for help in that work by directing their thoughts to the particular saint who is specially associated with that cause or activity. So that, supposing someone here was devoting himself to the welfare of blind people, or to the welfare of animals, then, it seems to be established that a worker in any such good cause can confidently appeal to one who in his recent earth-life had devoted himself to that same cause. Our true communion with the saints will consist in our now carrying on the work they did while on earth. It is conceivable that the work begun by them on earth was not completed, and that therefore the great opportunities for the disciples of those saints is to carry on and complete what they had begun.

A saint in his heavenly life may be caring for a whole nation, or a whole religious movement, and we give to such the name of Patron Saint, and all who are true patriots may receive inspiration and guidance from the Patron Saint of his country. We are familiar in the British Isles with the names of Saints Andrew, David, Patrick and George. We should not confuse such Patron Saints with the mythical figures called "tribal gods," who were regarded by the tribes as their champions in war and guardians in peace, and whose actions have often aroused critical comment. A study of tribal gods could lead to a study of Old Testament religions. Even the history of some of their gods is but conjectural, but that does not take away from their value to us in showing us something of God's plan for humanity.

The Bible story shows the evolution of religion. Its value is not in the history of a certain group of people but in that it teaches what were then considered to be the fundamentals of religion. After all that doctrinal and literary critics may say, the chief need of man is religion. Art, poetry, science, all necessarily have their importance to man, primarily because through them we obtain peeps into man's relationship to God—which is religion.

There have been men who owned to a strong personal link with some saint or tribal god, and have even presumed that they were the representatives on earth of such a superphysical being. Such men who conscientiously feel this will naturally wish to carry out the intentions of their chosen saint, but they will do that best not by the propaganda of some particular form of religion, but by continuing in the spirit of the inner mind of the saint. A small book of the last century that had an enormous circulation and influence was entitled *What Would Jesus Do?* That was the right idea, I believe, not in merely seeking converts to some denomination, but in seeking an answer to every economic, social and moral

problem by testing it with the question: "What, had Jesus been in London, do I think He would have done?" As one faithful endeavorer said: "There were many evil practices prevalent at the time of Jesus, but few of them did He condemn. Three years were too short a time for Him to have taken up the many grievances that then needed reform, but if we try to understand the *mind* of the Master, and consider His universal attitude of gentleness and mercy, what would He say today, for instance, on such a subject as hunting wild stags for sport, or as regards any of the blood-sports now so current?" To obtain the true answer to his problem, the devotee or disciple may appeal for guidance to his Teacher; but such Teachers, I believe, are far more concerned in having their inner work continued than in having any propaganda pursued for some temporary expression of that inner work. So, the Mighty One who achieved Buddhahood would wish men to free themselves from their fetters and to become a blessing to all; and *this* would be more important than, say, increasing the number of Buddhist temples in the world. So, too, the spreading of the Wisdom of Islam is of greater value than increasing the number of Mohammedans in the world.

It is true that legend is interwoven with historical fact, and it is sometimes difficult to separate one from the other, nevertheless, however many layers of legend may seem to cloak the Reality, there is something very authentic and potent which penetrates through the layers. It would appear that behind these layers is a spiritual reservoir which can be tapped, and which can be appealed to, which acts as both Guardian and Giver of Life.

A word may be spoken of that wonderful group of saints, of which there were many thousands, called the Desert Fathers. One tradition is that St. Paul was among the first of them. All that the historian Gibbon could see in them was that they practised fantastic austerities. He quite failed to see their

"heroic gentleness," and "their almost divine humanity towards one's neighbor". The first account of these Desert Fathers was written by the famous Archbishop Athanasius of Alexandria. The Fathers found in the desert a "rich solitude". St. Augustine was not himself one of the Fathers, but was a friend of many of them and understood the lives they led. He was himself engaged at the time in writing his *City of God*, and said: "The City of God hath its foundation in every seat of human habitation." "The goodness that is in us doth ask but the human mind." In the early centuries when men flocked to Paris for philosophy, and to Bologna for law, others with equal enthusiasm went to the desert for religion.

There are innumerable textbooks, which while deprecating any excessive asceticism, yet agree that proper dieting and care of the body must be included in any system of spiritual exercises. The admirable principles implied in the self-denying ordinances of the Lenten season, as well as the Salvation Army's periods of self-denial, are recognized as applicable to any season. Those who seriously aim at any degree of saintliness will readily relinquish the few trivial physical luxuries that are recommended, and yet, even some most earnest novices have been unwilling to forego their accustomed quota of alcohol or tobacco, or to give up some sport which involved cruelty or even death to some creature.

We cannot now literally fly to the desert beyond the seas, or retire from all human activities, but it does appeal to many seekers to "retire within," to seek for that City of God where peace and wisdom may be found. As one of the Fathers said of his fellows at the time: "Their eyes are turned to the high stars; the very depth of Truth. Freedom they seek—an emptiness apart from worthless hopes. They follow after God."

The epigrams current at different times of history often give some indication of not only what many people were thinking, but show what was the virtue that some of the wiser

men of the times were aiming at. In the days of old Greece many philosophers tried to wean the populace to a more intensive way of living and to taking a more serious view of their citizenship. The Stoics, the Epicureans and others proposed their various ways of life, but their arguments could not withstand the searching logic of Socrates. There was one current epigram which said: "If you wish to become rich do not add to your money, but rather subtract from your wants."

The Ideal Saint ever leads us forward and pulls us out of the sloughs of despondency. We might say indeed that he or she is always the *supreme optimist*. Each day the saint gives us the urge "to lift up our hearts," not because we are miserable sinners, but because of his certainty that good must finally triumph over all evil, and because of his knowledge of the true Gnosis, which is that God is good, and God is Love. No wonder that the Ideal Saint has always been optimistic.

We can hardly write on this subject without somewhere bringing in the word "karma". There must be karma all along the long journey the saint has travelled, but when he has crossed to the other side of the dividing river, it is said that no new karma is being produced. On that "other shore" there will be a grand reunion, and communion with all the many saints long ago perfected; for the saint, in this totally strange future, the divine activities will be exercised in ways quite incomprehensible to those who have not yet crossed the river.

The Ideal Saint is necessarily a co-worker with God for aye. With clear eyes he can see quite clearly now what is God's Will, and should he return to earth it will be to express and manifest the Will which he already partially has known and seen. In all the many departments of this world's activities, the newly arrived saint will see precisely the work he will be called upon to do, and should he recognize some of his fellow-saints, there may well be formed centres of enormous

potency through which blessing will come to every good movement and to each individual member of those movements.

Every person in all religions who has visualized what, in his view, might be the Ideal Saint, knows that at the place where now he stands, he is enslaved with a heavy chain, and that each link of that chain is an error which has to be put right, an evil state of mind which has to be changed. But the most understandable of all names for it has been given in Buddhism, "fetter," of which there are ten: delusion of self, doubt, dependence on works, sensuality, anger and ill-feeling, desire for life in a form, desire for formless life, pride, self-righteousness, ignorance. When all these fetters have been completely worn away, the disciple is at last free, no longer enslaved by anything, a state which has been included in one phrase: "This is Nirvāna." We have already met with all these fetters in this article before, under other names, but here we pause to emphasize and reiterate that as we free ourselves of fetter after fetter we approach the Ideal Saint. And correspondingly, the opposite of each fetter is a virtue to be acquired, in whatever order the circumstances of the aspirant may decide.

The Ideal Saint has reached a majestic height, and him, it has been declared, "even the Gods envy," but that will not be the "envy" of these lower planes. Each virtue achieved becomes as a jewel in the crown of the coming saint.

What in most systems are called "virtues" or "spiritual gifts" are named as "qualifications" in J. Krishnamurti's *At the Feet of the Master*. The use of the word "qualification" is made particularly illuminating by the accompanying commentaries, for each achievement is seen as an academic requirement, for which definite effort has to be made, and concerning which there can never be any element of "chance". Eternal standards are set, which are unchanging. He who wins to sainthood cannot do so by favor, but by a process that

is as natural and predictable as the flowering of a well-prepared tree.

And so, an attempt has here been made to compile a list of qualities which would seem to be attached to the Ideal Saint. Perhaps some reader will make the attempt to make a list of virtues required for the workers in some of the many activities that make up this world in which we are growing. But no one will succeed in making up such a complete and entirely satisfying list as was made by Dr. Besant for the ideal knight.

It would be especially rewardable to determine what are the essential characteristics of the ideal teacher, for such would lead us to an understanding of the Divine Teacher—He who encourages the pupil, and draws out of him a measure of that creativeness which is manifested already in such fullness in the Teacher Himself. Shri Krishna plays out the immortal drama of eighteen acts, so that ultimately the pupilage of the pupil is lost, being absorbed into the glory of the teacher—Krishna and Arjuna are then indistinguishable. Arjuna, as such, disappears, for now it is Krishna “who worketh in me”. “I and my Father are one.” And all this wonder had its beginning in an ordinary earthly teacher who had first to learn and practise the elements of true education: that system which treats each child as a potential creative artist, so that child and teacher are united on a discovery. As Rukmini Devi has pointed out: “The purpose of education has three aspects, the development of self-control, the appreciation of beauty, and the unfolding of love with its accompaniment of service.”

We may fittingly conclude by quoting from Bernard Shaw's famous play *St. Joan*:

O God, that madest this beautiful earth, when will it be ready to receive Thy saints? How long, O Lord, how long?

SIDNEY RANSOM

A PRACTICAL THEOSOPHIST

By V. C. RAJAGOPALACHARI

IT was Madame H. P. Blavatsky who called W. T. Stead “a true Theosophist”.¹ We see the truth of this statement if we study Stead's life—we see that he certainly was a great *practical* Theosophist. The aim of this article is to give, as before, some idea of Theosophy as expressed and practised by W. T. Stead in some of his many activities; also in what high esteem Stead was held by Dr. Annie Besant.

In an interview with the Prince of Wales (later King Edward VII), Stead referred to the position of the Prince in the Empire and said that he thought it was the best position anyone could have with all its difficulties, excepting his own, and he would not exchange places with him for anything. The Prince laughed and said: “I suppose you like your independence.” Stead replied: “I think I have the best position in the Empire, but I think that after me, you come.”

This sentiment is elaborated and published under the title, “A Journalist on Journalism”. There he says: “The very conception of journalism as an instrument of the Government is foreign to the mind of most journalists. Yet, if they could but think of it, the editorial pen is a sceptre of power compared with which the sceptre of many a monarch is but a gilded lath. In a democratic age, in the midst of a population

¹ See my article in *THE THEOSOPHIST*, June 1958.

which is able to read, no position is comparable for permanent influence and far-reaching power to that of an editor who understands his vocation. In him are vested almost all the attributes of real sovereignty. He has almost exclusive rights of initiative; he retains a permanent right of direction; and, above all, he better than any man is able to generate that steam, known as public opinion, which is the greatest force of politics."

A few articles which he contributed to *The Northern Echo*, founded at Darlington in January 1870, attracted the attention of the proprietor of the paper who appointed him Editor of *The Northern Echo* in July 1871, when he was but 22, the youngest editor in all England. The historian Freeman called it the best paper in Europe.

Stead's journalistic genius drew him to London, and in 1880 at the instance of Gladstone he joined the famous *Pall Mall Gazette* of which John Morley was the Editor, Stead becoming the Assistant Editor. On Morley's entering Parliament in August 1883, Stead became the Chief Editor of the paper. True to his conception that a journalist should "get things done," he made *The Pall Mall Gazette* so powerful that it was often said that it ran the British Government. A series of articles during September-December 1884, entitled "The Truth about the Navy," forced a reluctant Parliament to vote some millions to the rebuilding of the Navy to make it adequate to the defence of a far-flung Empire. An enthusiastic officer of the first rank in the Navy introduced him to Admiral Hornby, the Commander-in-Chief, saying: "I wish to present to you a man who has done more for the British Navy than any Englishman since the days of Lord Nelson." Then followed in 1885 the fiery articles on "The Maiden Tribute of Modern Babylon" which led Lord Shaftesbury to say that Stead was the noblest man in England. The interviews and the personal element he introduced into journalism, such as

his part in sending General Gordon to Egypt, the interviews with Tsar Alexander III and Tolstoy, his visit to Rome, etc., were all characteristic of what Matthew Arnold called "The New Journalism". Stead's "redoubtable journalistic career," to use Morley's phrase, is thus amplified by Morley in his *Recollections*: "We were lucky enough to induce to join us as assistant a man from the north of England, who by and by, sailing under his own flag, became for a season the most powerful journalist in the Island. . . He was invaluable; abounding in journalistic resource, eager in convictions, infinitely bold, candid, laborious in sure-footed mastery of all the facts, and bright with a cheerfulness and geniality that no difference of opinion between us and none of the passing embarrassments of the day could ever for a moment damp. His extraordinary vigor and spirit made other people seem wet blankets, sluggish, creatures of moral *defaillance*."

It was in January 1890 that Stead founded the unique *Review of Reviews*. Greetings were sent by many eminent persons, among them his friend Annie Besant, who wrote: "I cordially wish success to your venture. If it be carried out on the lines proposed, it will be invaluable to busy people like myself." The distinguishing features of the new magazine were the monthly survey of events entitled "The Progress of the World," character-sketches of the leading persons in contemporary history, reviews of articles and books, and treatment of current topics. His aim was to speak to his thousands of readers all over the world as a personal friend talking over affairs in an intimate way; this he accomplished with an elevation of mind and vigor of style which distinguished the *Review* throughout the period of twenty-two years until on 15th April 1912, the *Titanic* sank and Stead's earthly career was abruptly cut short.

He concluded his address, in the first issue of the *Review*, "To All English-speaking Folk," with these words: "To

establish a periodical circulating throughout the English-speaking world, with its affiliates or associates in every town, and its correspondents in every village, read as men used to read their Bibles, not to waste an idle hour, but to discover the will of God and their duty to man, whose staff and readers alike are bound together by a common faith, and a readiness to do common service for a common end, that, indeed, is an object for which it is worth while to make some sacrifice. Such a publication so supported would be at once an education and an inspiration." No reader who perused the pages of the *Review* could deny that the anticipation so confidently made had been amply fulfilled.

In January 1911, Stead made a retrospect and celebrated the coming of age of the *Review*. Many friends sent their good wishes and among them the following:

"Dear old friend,

It is long since you and I clasped hands in friendship, while you were still Editor of *The Pall Mall Gazette*. Times have been stormy since, but they have never shaken our friendship nor my admiration for your courage and outspokenness when 'policy' would have dictated silence. Your *Review of Reviews* is a power all the world over, and long may it live: May God bless and keep you. Your affectionate friend,

Annie Besant."

The distinguishing note of the *Review* was its high moral purpose and the deep conviction that "Righteousness exalteth a Nation."

To us who are removed by half a century from the days of *The Review of Reviews*, the feature that seems of vivid and permanent interest is the monthly character-sketch—of the notables who played an eminent part on the world's stage from 1870 to 1912. There are about two hundred and fifty of these brilliant pen-pictures dealing with monarchs and

statesmen, churchmen and reformers, soldiers and philanthropists, men of letters and artists. Special mention may be made of the character-sketch of Queen Victoria appearing in six issues of the *Review* in 1897, which commended itself to the Queen and which her successor desired should be brought out in a special edition. To Theosophists, the character-sketch of Annie Besant in 1891, and of Madame Blavatsky in the same year, wherein he refers to her as "the Great Original" and in which also appears in facsimile her letter to him quoted in my earlier article, are of special interest.¹

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During the session of the Peace Conference at The Hague in 1899, Stead was despatching letters giving a summary of the proceedings to the Tsar whose rescript initiated the conference, and the ninth of these letters dated 16th July commences thus:

"I begin my ninth letter with an expression of sincere sympathy. Death levels all distinctions of caste or of class, and before the open grave Emperor and serf are the same. I read with deep feeling the touching and simple words in which you announced your brother's death, words which reminded all who, like you, have mourned such a loss, of the unity of our common humanity.

"But we sorrow not as those who are without hope. I am taking the liberty of forwarding you this week in addition to the file of the *Dagblad*,² which I have posted you regularly and which I hope you have received in due course, a copy of a little book which, under the circumstances, I venture to think you will read with peculiar interest."

The little book was *Letters from Julia, or Light from the Borderland* (1897), later enlarged by his daughter and

¹ These sketches were reproduced by C. Jinarājadāsa, of H.P.B. in part in *THE THEOSOPHIST*, June 1948, and of Annie Besant in book-form, in 1946 (published by T. P. H., Adyar).

² A Dutch newspaper.

published under the title *After Death* (1914). How Stead was led to write this book is briefly as follows. During a visit to Lady Henry Somerset in 1892 at Eastnor Castle in Somerset, Stead met a young American lady, Miss Ellen, who had had a great friend, also an American, named Julia Ames, whom Stead himself had met in London in 1890, (the year in which his *Real Ghost Stories* was published). Miss Ellen and Julia Ames had been like sisters and they had promised that whichever died first would return to show herself to the other in order to demonstrate the reality of the world beyond the grave. Shortly after this compact, Julia Ames died. Within a few weeks she aroused her friend from her sleep in Chicago, and showed herself by her bedside looking radiantly happy. After remaining silent for a few minutes she slowly dissolved into a light mist which remained in the room for half an hour. It was some months later that Miss Ellen came back to England and was at Eastnor Castle. Here Julia reappeared for a second time to her, one evening. She was wide awake, and again she saw Julia as distinct and as real as in life. Miss Ellen told Stead the strange story and asked him, knowing his intense interest in all such things, whether he could get her a message from Julia. Stead offered to try, and thus began the series of messages from Julia written with Stead's hand, who had the gift of automatic handwriting.¹

These letters appeared in *Borderland*, a quarterly which Stead edited from 1894 to 1897. It was a magazine devoted to a discussion of supernormal phenomena as described by Theosophists, psychical researchers and Spiritualists. In a prefatory article, entitled "Taking Counsel with the Wise," in the first issue of *Borderland*, Stead expresses his satisfaction at securing the collaboration of Mrs. Besant for the newly started periodical. Again, in the introduction to *Letters from Julia*, he refers to her approbation of the message conveyed in

¹ *The Life of W. T. Stead*, by Frederic Whyte.

them: "Mrs. Besant told me that Julia must have been employed by one of the Masters to teach me the truths of Theosophy which I would not receive through any other channel."

Stead started in 1909 "Julia's Bureau" to which came earnest inquirers eager to communicate with their dead relations and friends. Some six hundred cases of such communications from the other side of death are reported during the one year of the existence of the Bureau. Stead declares that he had long been convinced of the possibility of intercourse with the departed, but had always said: "I will wait until someone in my own family has passed beyond the grave before I finally declare my conviction on the subject." In December 1908, Stead suddenly lost his eldest son Willie, and in the succeeding January issue of *The Review of Reviews* we have touching memoirs of "Father and Son". A year later, he writes: "Twelve months ago this December I saw my eldest son, whom I had trained in the fond hope that he would be my successor, die at the early age of thirty-three. The tie between us was of the closest. No one could deceive me by fabricated spurious messages from my beloved son. Twelve months have now passed, in almost every week of which I have been cheered and comforted by messages from my boy, who is nearer and dearer to me than ever before. . . . After this, I can doubt no more. For me the problem is solved, the truth is established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible."

Stead's views on the personality of man were thus expressed in an interview with an American journalist in 1893: "The more I study the subject, the more I am convinced that the segment of man's personality which manifests itself through the body is but a very small fraction of his real personality. You, for instance, are writing or talking with your body, but another part of you, identical with yourself, may be

appearing in double a thousand miles off, while yet another fraction of you may be using someone else's hand to communicate the intelligence or to give advice. I am quite sure that these two manifestations of the personality are possible without any consciousness on the part of yourself, or what you call yourself, which is only your conscious self. I have more and more come to regard the human body as a kind of two-legged telephone which a fraction of you takes up and uses at birth and which is rung off when the change occurs which we call death."¹

Stead's interest in the supernormal and in the unseen was not that of a journalist who publishes second-hand reports of things heard and read, but of one who was in dead earnest to wipe away the tears of those who mourn the loss of dear ones by an assurance born not of belief but of experimental certainty.

* * * *

Greater than the journalist, greater than the explorer into bright regions beyond the grave, was Stead the friend of the poor and the outcast. All his ceaseless activity for over forty years was impelled by his great love of mankind, not in the lump or in the abstract, but of individuals, thousands of men and women, whom he befriended and assisted. The oppressed nations, whether of Ireland or Finland, the Transvaal or India, had an intrepid champion in him. When he passed away Indians mourned his loss as that of a personal friend; for Indian publicists had drawn their inspiration for freedom from his writings. Stead was among the closest friends of Annie Besant, and we may well conclude this sketch with her tribute to him, entitled "A Memory"²:

"The privilege has been offered to me of saying a few words on one whom all his friends loved, that many-sided

¹ *The Life of W. T. Stead*, Vol. II, Appendix.

² *Ibid.*, Vol. I.

personality known as William T. Stead. If I wanted one word to characterize him, I should call him the ideal Friend. His heart was as big as his brain was alert, and it never seemed to be crowded, for there was always room for another. As you entered his room, he sprang to his feet, face beaming, hands outstretched: 'Oh, my dear, how glad I am to see you!' The welcome never failed, fair weather or foul, and there was always time. The motto we gave to *The Link*, 'The union of those who love in the service of all who suffer,' expressed his life; he always loved, and he always served. His sympathy was quick, ever upspringing, but never blind nor foolish. A veritable knight-errant was he, riding forth against tyranny, against injustice, against falsehood, against any enthroned wrong. And how dauntless was his courage, how quick to see the way to save. Who but W. T. Stead would have 'procured' a young girl, to prove beyond doubt how helpless, piteous children were sold and bought, and then have turned the dock into a pulpit, and the gaol into a recruiting-ground for crusaders against vice and the degradation of womanhood? How joyously he paid the penalty which was to be the price of the safety of the girl-child! How red-hot was his fury against the dissolute triflers whose trail was marked by broken hearts and outraged lives!

"And it was done in the day's work, as what had to be done, and no fuss needed in the doing. With the highest as with the lowest he was himself, always at his ease. He told me how he met the Tsar: 'I went in, and he came a step forward and held out his hand. I shook it. He seemed rather surprised.' 'Well,' I said, 'Tsars are not accustomed to have their hands shaken.' 'Oh,' murmured Stead, quaintly.

"Of England he had the highest ideal—'God's Englishman' was a favorite phrase. 'God's Englishman' was to be the righter of all earth's wrongs, the champion of the weak, the liberator of the oppressed. When this ideal was

tarnished, his wrath knew no bounds. He, like Cromwell, felt himself to be God's weapon, sure that he was right and doing 'God's work'. His God was no idler in a far-off heaven, but a mighty living Spirit, working through men and women for the improvement of His world.

"Stead cared nothing whether a cause was popular or unpopular. If Modern Babylon cut down the advertisement income of his paper, what did it matter? If championship of the unemployed alienated the clubmen of Pall Mall, the more reason why he and I should trudge on foot, from Soho to Mile End, beside the body of the workless man struck down in Trafalgar Square. Did the underpaid match-girls of Bryant and May come raging up Fleet Street to my office, with demand for help, who so ready as Stead to take up their cause? No wonder that timid proprietors of high-class journals cold-shouldered the ablest journalist that England had produced, the man with that strange *flair* for tomorrow's events and opinions which is the essence of journalistic genius. He was a man of fire, but cool and self-possessed in action; of faultless courage, but not reckless; optimistic because he believed in the triumph of the Right; with unshakable faith in God, but working as though the issue depended on himself alone.

"His cast-off body sank in the icy Atlantic, and left a gap which has not yet been filled. His freed spirit sprang aloft rejoicing, dauntless in death as in life. For him death had no terrors, for he knew so many of the 'living dead'. He knew that Death had no power over man, since God created him 'in the image of His own Eternity'. In that faith he lived and worked; in that faith he passed on into other fields of service; in that faith he shall come again, to use his ripened powers in the service of the world, which needs such as he was, and is, and shall be."

V. C. RAJAGOPALACHARI

"LIFT NOT THY HANDS . . ."

By FRED MORGAN

THOSE who understand the nature of evolution throughout our solar system, as revealed through clairvoyant investigation and other sources, know that Mother Earth is not the only planet to be plagued with the human species or a reasonable facsimile. We are told by Annie Besant and C. W. Leadbeater that during the early stages of human evolution on this planet the Lords of the Flame came to earth from Venus to give a "tremendous impulse" to the Lemurian race. In *Man: Whence, How and Whither*, these two great occultists and clairvoyant historians give a brilliant description of this epic arrival which follows in part:

"Then, with a mighty roar of swift descent from incalculable heights, surrounded by blazing masses of fire which filled the sky with shooting tongues of flame, flashed through the aerial spaces the chariot of the Sons of the Fire, the Lords of the Flame, from Venus; it halted, hovering over the 'White Island,' which lay smiling in the bosom of the Gobi Sea; green was it, and radiant with masses of fragrant many-colored blossoms, Earth offering her best and fairest to welcome her coming King. . ."

Many persons coming by chance across the above description would quickly mark it as fantastic fiction. But they will keep in their hearts the faint hope that out of the sky's mysterious depths some strange thing of light and power, faster than the speed of sound, or hovering still, will at last

land within their range of vision and bring help to a confused and sorrowful humanity.

It is so very human to look for help from mysterious sources. So human, too, to have another solve our problems for us, and in so seeking miss the help at hand while alien aid proves unsubstantial. Half of us feel that if some other political party were in power a bright new world would gradually, if not suddenly, appear. History proves this to be an illusion. The actors on the stage have changed but the plot and scenery of this tragi-comedy here on earth remain the same.

Help we have had in the course of our long history—in the kindergarten, elementary and high-school grades, and in the university. But humanity has graduated, and, thrown upon its own resources, turns its eyes to heaven for help and to those with smooth tongues and incredible authority. The days have long since passed when Gods ruled human races and with their wisdom built fair Utopias in far-away Atlantis. Gone, too, are the days of wise and all-powerful kings. We have reached our maturity, and, theoretically, the people rule. The early results of democracy in action are nothing to be proud of, but the wind bids fair to carry us forward.

With the help of swift and wide travel and communication we are getting to know the human race as such. Empires have gone the way of kings, and policies and pursuits that once seemed the god-given right of "superior" races are challenged by "inferior" masses who are distressingly blunt in their approach. Although the effectiveness of the United Nations has been weakened by the obstructionist policies of powers sprung from tyranny and oppression, and prompted now by ambition and hate, it seems to have established a beach-head on the shores of international prejudice and isolation from which it will not be easily dislodged. In half a century the world has moved forward with amazing speed out of rigid periods of tight little islands and isolated continents

into an era of fantastic discovery, miraculous achievement, and a sense of integration created for the most part by the desire for security in union. For the first time in recorded history the world is becoming aware of its basic unity, and pays lip service at least to the fact of Universal Brotherhood. In our hands is the power to destroy civilization, and only the fear of retaliation prevents its use. In the matter of a hot war we have reached a cul-de-sac. It will give us time to think things over and realize that nothing is gained by violence, while true peace can bring us immeasurable gain.

But we do not yet have peace. The eruption into the physical plane has ceased, but in the mental and emotional spheres war is still being fought and the cause of it is the major problem of mankind. Many vaguely think that nothing more than a disputed border, or the management of a canal, or ambition for world-power is the cause of war, and that statesmen and politicians around a conference table hold the key to war or peace. And there are some who hope that visitors from Mars or Venus will set us straight and ring in the day of Utopian rapture.

It is a forlorn hope. The evolutionary cosmic scheme is balanced by the Law of Karma. Whether or not a beneficent interference by wiser beings from other planets comes within the operation of this law is a question that finds no ready answer, but few will seriously debate the point that we reap what we sow, although our actions belie our belief in that ancient proverb. War is the terrifying bursting of the dam. Fed by the waters of our ceaseless violence in lesser things, as countless streams raise the water of a lake, the pressure proves too great when the crisis comes and we find ourselves the victims of a flood. About this we need no advice from other worlds. Our own world has not lacked great Teachers who, with patient repetition over long centuries, have tried to impress our heavy hearts and frigid minds with simple truths.

As we move into the atomic age, man finds himself confronted with the appalling task of solving problems that have assumed universal proportions. In earlier days areas of dispute could be circumscribed and the issue decided by force of arms without the fear that the world would be set ablaze or even civilization wiped out. Contemporary history is a more complicated drama, for all the forces of the world have meshed, bearing in their intimate relationships the most unlikely implications. Now, what happens to a remote peninsula in Asia, or a canal in Egypt, is of vital importance to all the nations of the world. It must be left to international diplomacy and intrigue. But the people as a whole, though apathetic, are not entirely ignorant of what goes on. Through all the modern means of communication, and despite invidious propaganda, men are becoming informed, and they hold the power of the franchise. Potentially, at least, they are not still the dupes of kings or tyrants.

But the solution still lies with the individual. That man is his own worst enemy is an antique cliché which is as true as it is ancient. And to complement his slow and clumsy strides toward democracy he cannot do better than get to know the true nature of this most intimate enemy. Without such knowledge he will find no peace within himself or throw more light upon the problems of the world. It would seem wise first to know the personality for what it is, a transient vehicle of consciousness, a means to an end.

Man's greatest hindrance to the discovery of himself is his outward search for security in countless movements erected and sustained for his ultimate "salvation". As blind as those who follow them, the self-styled votaries of personified gods burden the world with imposing monuments to frozen thought and impotent emotion. Unquestioning devotion to systems of belief stifle the spirit and dull the mind, yet no area is missed where the human instinct for self-preservation can

be exploited in the name of God or mammon. It takes a brave and independent spirit to escape the pressure of conformity. To be different is to be suspect—a security risk—a menace to the *status quo* of Church or State. The difference that is significant is not readily observed. It is an inner process, for the secret of creativeness is to be inwardly unattached while alert and ready to reflect the impulses of truth and beauty.

Mysterious and intriguing are the stars at night. They have fired the imagination and soul of man since the first night he glanced aloft and was silent in wonder at their awe-inspiring beauty. And the mystery of it all keeps pace with the power of telescopes and man's ability to reckon distance in terms beyond his comprehension. Our earth becomes a speck of dust in a sunbeam and its inhabitants some microscopic dust upon the speck. But what is size, or time, or space, against the Spirit that gives life to countless stars and the globes that encircle them in ageless flight? This Spirit is the source of microcosmic man who shall in widening states of consciousness, through the cycles of birth and death, embrace not only the tiny realm of our own solar system but all the far-flung galaxies of outer space.

FRED MORGAN

It is a wonderful thing to be free, to live and be active to the fullest extent in the quality of one's own individuality, yet to take one's place in a larger plan, which calls forth from oneself both the capacity for complete surrender and the richness of a harmony developed through perfect co-operation with one's co-workers.

N. SRI RAM

REVIEWS

The Technique of the Spiritual Life, by Clara M. Codd; T.P.H., Adyar, 1958, pp. 125, price Rs. 3.00 (wrapper), Rs. 4.50 (cloth). This is Volume II, superseding the author's booklet on *The Technique of the Spiritual Life*, out of print for some years.

In this short book Miss Codd has packed the experience of a lifetime of occultism. In the first part of the book she outlines her view regarding the nature of man, which she believes to be essential for the world that is now at the threshold of a new age, which will see co-operation between all nations and all classes and the abolition of war and poverty. This can only be brought about by the changing consciousness of man, and there is evidence of a mounting tide of seekers after Reality, which the author seeks to guide into wise channels of occultism and mysticism.

Miss Codd begins, therefore, with the understanding of ourselves, the relation of our human side, the personality, with our divine side, the Ego, and the bridge between the two. All this is preparation for the Way, which the author shows is the

same in every kind of mysticism, the purificatory way which leads on to enlightenment and to final realization. The significance of the will is stressed, and then follow hints on the training of the physical body, the emotions and the mind, which will prove useful to even the most advanced student of mysticism or occultism.

In the second part of the book, we are given an outline of a procedure for the practice of meditation, for meditation is the "first and most essential point in the treading of the ancient and eternal Way," and "without patient, persistent meditation the Way can never be found". The author draws on the accumulated mystical experience of all ages and climes to illustrate her method, showing the gradual change in attitude so that "the inner world grows increasingly more vivid and real, while the outer one loses much of its hold and reality," until one "finally reaches a point where the *Antahkarana*, the bridge between the lower and the higher consciousness, is built". This "bridge," once formed, "allows the intelligence

1958

REVIEWS

59

to transfer from the ordinary concrete thinking mind to the plane of the higher, diviner mind. Beyond lies the plane of the eternal, universal Divine Consciousness, but the consciousness of our own immortal Ego must first be achieved," for "it is through him we reach God, the Divine Life". Then comes a description of the four states of consciousness, and a meditation on the steps of the Way: control of mind; development of character; surrender to God; experience as the Higher Self; realization of the Divine Teacher; and the last step, radiating to the whole world the peace and joy one has found. One returns then to normal life gently. The author points out the need for study, for "none can tread the path without a clear and spiritualized intelligence". Man, too, must have self-knowledge. But the author warns us that thought and meditation alone are not sufficient; they must be balanced by love and service to all life around us. A useful list is given of "some special books," calculated to help one who is seeking to find Reality, and as a final chapter the classic meditation of the Lord Buddha is quoted.

For over fifty years Miss Clara Codd has been lecturing and writing of her experiences in living the spiritual life, and especially along the line of "sainthood," and readers will be grateful

for this book in which so much practical wisdom has been condensed. Mr. C. Jinarājādāsa once said that little books were harder to write than big volumes; this one is the distillation of a long life of effort and achievement.

K. A. BEECHY

The Serpent Power, by Arthur Avalon (Sir John Woodroffe); Ganesh & Co. (Madras) Private Ltd., Madras, pp. 530 (English) + 184 (Sanskrit), price Rs. 25.00 (cloth).

The Serpent Power contains translations of two works on Laya Yoga from the Sanskrit, the text and commentary of each verse in Sanskrit, English translation of each verse and copious commentaries thereon with footnotes. In this sixth edition of the book, published in 1958, transliteration of all the Sanskrit verses, and indexes—in English—for half-verses, authors, citations and words have been added. A special feature of the book is the Introduction in 315 pages by the author, Sir John Woodroffe, a former High Court Judge. The subjects of Consciousness (bodiless and embodied), Mantra, the Centres (Chakras), and Theory and Practice of Yoga (Laya Yoga Krama) have been dealt with at length, in this Introduction.

Laya Yoga considers all as real, both changeless and changeful, and that *Māyā* is not illusion but is the form of the Formless.

"Man is as to his essence the static power holder, or Shiva who is pure Consciousness, and as mind and body he is the manifestation of Shiva's power or Shakti or Mother. He is as he stands an expression of Power. The object of Sādhana or worship and Yoga is to raise this power to its perfect expression which is perfect in the sense of unlimited experience." Shiva is said to have declared that *Māyā* by which the world is bewildered was dear to him. An encouraging idea in Tāntric Yoga is that there is nothing in the universe which is not in the human body, and so there is no need to lift one's eyes to heaven to find God, for He is within every one of us—our Inner Self. One may attain the supreme state of Bliss here and now by the practice of Yoga. On the subject of fetters considered generally as obstructions on the Path, the revealing idea of Arthur Avalon is: "As a man who falls on the ground raises himself by means of the same ground, so to break worldly bonds the first and easiest method is to use those bonds as the means of their own undoing." Laya Yoga consists in the control of *Chitta vritti* (modification of the mind) by merging the individual Shakti in the Cosmic Shakti, thereby gaining liberation. A union of one's consciousness with the Real is the goal of the aspirant. The bases of Kundalini Yoga have been traced

to the Upanishads and the Purānas. This system claims to give both enjoyment in this and the next world and liberation from all worlds. Emphasis is laid on right understanding of life here and on keeping the body in efficient condition. Otherwise we would be denying the Greater Life of which ours is a part, the Unity of all, and the ultimate identity of matter and Spirit.

Kundalini Shakti is a mighty manifestation of creative power in the human body, by the arousing of which eternal knowledge is achieved. Purification of the elements of the body then takes place. Shakti, the great Devi, the Mother of the Universe, as the life-force resides in man's body in its lowest centre. The whole world of the five elements is the manifestation of Shakti which creates and sustains the universe. To say that it is coiled means that it is at rest, in the form of static potential energy. Chakras are subtle centres of operation in the body by the *shaktis*, or powers, of the various *tattvas*, or principles, which constitute the bodily sheaths.

According to the Tantras, the chief sources of consciousness are to be found in the Chakras of the cerebro-spinal system and in the upper brain; the heart is also recognized as the seat of the Jivāt-mā. *Prāna* in the body of individuals is a part of the Universal Breath (also *Prāna*). An attempt,

therefore, is first made to harmonize the individual breath with the cosmic or collective breath. This is *Prāṇāyāma*. The author points out that the word is not derived from *prāna* (breath) and *yama* (control), but from *prāna* and *ayama* which latter term means length, expansion, and therefore the appropriate term for *prāṇāyāma* is "breath control and development". It awakens Shakti, frees one from disease, produces detachment, and bliss. The technique of kindling the Serpent Power is not entirely mechanical. Even in the repetition of mantras used to arouse the power a warning is given: "Words in themselves seem lifeless, but the mantra-power which they embody is *Siddha*, that is, the truth and capable of teaching it because it is a manifestation of *Chaitanya* which is Satya itself." Will and mind power go a long way in arousing this force. In verse 9 of *Shat Chakra Nirupana*, the main basis of *The Serpent Power*, is a declaration: "He (The Self-existent) is revealed by Knowledge (*Jñāna*) and meditation (*Dhyāna*)." Stress is laid on our concentration and vitalization of thought and will-power. "Creative thought ensouls the uttered sound which works now in man's small 'magic' just as it first worked in the grand magical display of the World-Creation. Each man is Shiva, and can attain His power to the degree of his ability to

consciously realize himself as such."

This system insists "the aspirant must learn directly of a Guru who has himself been through it (*Siddha*). His experiences alone will say whether the aspirant is capable of success." A high standard of moral and intellectual attainment are also demanded as a preparatory step. "The aspirant must be intelligent with senses controlled, abstaining from injury to all beings, ever doing good to all, pure, a believer in Veda, whose faith and refuge is in Brahman and who is a non-dualist."

Sir John Woodroffe has done signal service by his lucid exposition of an important but difficult subject. The get-up of the book leaves nothing to be desired. There are eight colored plates relating to the Chakras, and nine illustrations of Yoga postures.

S. G. VENKATARAMANAN

Communication, Organization, and Science, by Jerome Rothstein; The Falcon's Wing Press, pp. 110, price \$3.50.

Mr. Rothstein writes on the philosophy of science in terms which are mainly mathematical and somewhat beyond the general reader. Nearly half of the book is taken up by the Foreword by C. A. Muses. This is also in abstruse language, but of interest to those who are students of metaphysics. He takes up the

subject of Order, accepts a connection between religion and science and includes a discussion of chronotopology.

The last chapters, "On the Possibility of Constructing a Universal Language" and "Towards a Unified World Outlook," will be the most interesting to our readers. Theosophists will remember that C. W. Leadbeater, in *Man: Whence, How and Whither*, describes a universal language which is a form of English, written in a kind of shorthand.

In conclusion, Mr. Rothstein gives a theoretical basis for co-operation, and suggests a compromise in the world between freedom and organization. He feels that the elimination of hunger and disease is well within the possibilities of man, so long as he learns to be "a conserving symbiote, a good citizen of a world ecology rather than a predatory destroyer".

"The act of creation is the heart of a new synthesis. . . . It is a deep insight that the very first sentence of the Old Testament sets forth the power of creation as a divine attribute. Love also partakes of this nature, and religion has long known this too. May not this progress to ever higher levels reach what religious insight might call the coming of a Messianic age or the establishment of God's kingdom on earth?"

E. W. PRESTON

Little Talks on Great Subjects (Part One), pp. 36, price 50 nP; *Little Flowers*, pp. 60, price Re. 1.00; Number 44 and 34 respectively of East and West Series. Both books by T. L. Vaswani, pub. by East and West Series, Poona, India.

Three talks, with the *Bhagavad Gītā* as their principal inspiration, make up the first of these two booklets. The talks are on The *Gītā* and the New Age; The Great-Souled Gandhi; Yoga for the Layman. They are prefaced by an introduction. In the third talk on Yoga, the author recommends three books to those who are interested in studying Yoga: the *Bhagavad Gītā*, the *Yoga Sutras of Patanjali*, and the *New Testament*.

The few pages of *Little Flowers* offer short quotations from several score of the great spiritually-minded men and women of the East and West. The theme of the anthology, which is sub-titled, "An Anthology of Ātmavidyā or Life in the Spirit," governing the choice of the selections is that "Man is a pilgrim moving on to his long-lost Home. It is the Home of Light". The author says one of the first steps in that direction is to learn to be silent. In silence we begin to perceive three things: "That the flower of *Ātman* blooms in us; the beauty of the religion of the heart; and the beauty of the life of self-abnegation."

S. D. BALLARD

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1958

CONVENTION NOTICE

83RD INTERNATIONAL CONVENTION:
VARANASI (BANARAS), 1958

The 83rd International Convention of the Theosophical Society will be held at Varanasi (Banaras) from 26th to 31st December 1958. All members of the Theosophical Society, in good standing, are welcome to attend as delegates. Relatives and friends of members may also attend by obtaining previous permission from the General Secretary, Indian Section, Theosophical Society, Kamachha, Varanasi. Requests for such permission should be sent before 30th November 1958 with the recommendation of an officer of the local Lodge, or the Federation Secretary.

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

T. S. Members:	Rs. 4/- each
Youth Members: Below 25 years of age:	Rs. 2/- „
Relatives and Friends of Members: Adults:	Rs. 6/- „
Children below 18 years:	Rs. 3/- „

Accommodation Charges will be as follows:

Special: Rs. 5/- per person; General: Rs. 3/- per person.

Rooms cannot be allotted for the use of single individuals except in very special cases. Children below 18 years of age will be charged half-rate for accommodation.

The *Meal Charges* will be as follows:

Indian Style:	Re. 1/- per meal
Western Style:	Rs. 5/- per day (two meals a day)

The *Furniture Charges* will be as follows:

Cot:	Rs. 3/-
Chowki:	Rs. 2/-
Table and Chair:	Re. 1.50

Tea and Refreshments will be available at the Convention Restaurant.

Delegates are requested to register their names as early as possible. It is necessary to send accommodation charges in advance, i.e., along with the registration fees.

All inquiries regarding the Convention should be addressed to the General Secretary, Indian Section, Theosophical Society, Kama-chha, Varanasi.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

Mr. Edwin N. Lord

The President, Mr. N. Sri Ram, accompanied by Mrs. Bhagirathi Sri Ram, returned to Adyar on the 22nd September.

On their arrival at the Madras airport they were welcomed by members and friends, and at Adyar by residents gathered in the Headquarters Hall.

On the return journey from the States the President made a short stay in London, Karachi, Bhavnagar and Bombay, and presided over the Gujerat Federation at Bhavnagar and the Bombay Federation in Bombay.

Mr. Edwin N. Lord, International Treasurer of the Theosophical Society, who left Adyar last March on a trip to the United States, returned to our Headquarters on 30th August. On his arrival he was welcomed at the airport by members of the staff of his office and of other Adyar departments.

When *en route* to America, Mr. Lord visited the following European Sections: Greece, Italy, France, Switzerland, and Holland where he made a short stay at

St. Michael's Centre, Huizen, and addressed the members.

On his return journey he called at Manila in the Philippines where he received a very warm welcome from the members of that Section. Other places visited were: Japan, Hong Kong, Bangkok, Cambodia and Singapore.

During his stay in the United States Mr. Lord attended the Convention and Summer School of the American Section and, on 30th July, was married to Miss Marcella Schmitt of the headquarters staff. Mrs. Lord continues at Olcott as Secretary to the National President until arrangements can be made for her to join her husband at Adyar early in the new year.

Scotland

The Theosophical Society in Scotland held its 48th annual Convention in Glasgow on 14th-15th June.

Mrs. Jean Allan, General Secretary, who presided, welcomed the members who had gathered from the various parts of the Section, and read greetings received.

In her annual Report, Mrs. Allan showed a year of steady work and study in the various Lodges. Though the membership had not increased, there was definitely a spirit of inquiry and interest on the part of the public. The Besant Memorial Library

in Edinburgh and the Library in Glasgow, carried on by devoted members, were valuable assets in spreading Theosophical truths. A decision was made by the National Council of the Section to make alterations to the ground-floor of the fine headquarters building in Edinburgh with a view to letting that part of the building. This has become necessary owing to the financial position of the Section.

Mrs. Alice Berry, who came from England as guest of honor, was very warmly welcomed by the members. She gave addresses on "Man's Spiritual Powers" and "Leaders into the New Age," and, on the second day of the Convention, spoke to the public on the subject, "The Unfolding of Man's Hidden Powers". At the closing, special thanks were given to Mrs. Berry for her help and inspiration.

The Section has a membership of 213, with 18 Lodges. "Though small in number," Mrs. Allan writes, "we work with hope and the knowledge that no effort is lost and that if each member offers a dedicated life to this service all will be well."

"Clarté"

The European Federation is to be congratulated on its April-September 1958 issue of *Clarté*, the organ of the French-speaking Sections of the Federation. It is

an illustrated number specially published in connection with the International Exhibition being held at Brussels this year; it is in the form of a brochure of thirty-six pages, giving an account of "The Theosophical Society and Theosophy". The book has been compiled under the direction of Monsieur Georges Tripet, a former General Secretary of the Swiss Section.

The brochure is attractively printed on art paper, and is handsomely illustrated. The opening pages are devoted to a brief history of the Theosophical Society, with mention of its Objects, Motto and Seal. Short biographies follow, with photographs of the President-Founder, Colonel H. S. Olcott, Madame H. P. Blavatsky, Dr. Annie Besant, Mr. C. W. Leadbeater, Dr. G. S. Arundale, Mr. C. Jinarajadāsa and our present President, Mr. N. Sri Ram. There is also a most attractive page of photographs of the covers of THE THEOSOPHIST and the principal Section Journals, published in various languages.

The history of the European Federation appropriately finds its place in the brochure, with a photograph of its General Secretary, Mr. J. E. van Dissel. Under the heading, "Headquarters and Centres," there are brief descriptions with some photographs of Adyar, "The Manor," Sydney, Huizen, Camberley, and "Olcott," U.S.A. Some special pages are

devoted to a description of the work of the Besant Cultural Centre, Adyar, with illustrations.

The latter portion of the brochure is devoted to an explanation of the main teachings of Theosophy. The fundamental Unity of all Religions is depicted with photographs of the emblems of the principal religions in the Headquarters Hall at Adyar, and of the temples on its Estate.

Monsieur Tripet, in his concluding remarks, regrets his inability in the short brochure to include other aspects of the work and teachings of the Society, but draws the attention of the readers to the book-list at the end. The publication does credit, not only to the European Federation but also to the Theosophical Society throughout the world; a copy will certainly find a place in the Archives at Adyar.

The United States of America

The 72nd annual Convention of the American Section was held at Olcott, the national headquarters in Wheaton, July 12th-16th 1958.

Mr. James S. Perkins, National President, welcomed our International President, Mr. N. Sri Ram, and other distinguished guests among whom were Mr. Sidney A. Cook, International Vice-President, Mr. Edwin N. Lord, Honorary Treasurer, the General Secretaries of the Canadian and Puerto Rican Sections,

Miss Clara M. Codd and Mrs. Bhagirathi Sri Ram.

The President, Mr. N. Sri Ram, in his opening remarks, said: "We cannot give the beauty and wisdom of Theosophy to the world until we have experienced it in our own hearts. We can help the world only by expressing in our lives the spirit of that Brotherhood for which the Society stands. . . . Therefore, let Convention become a deep spiritual experience that we may better know the real significance of Brotherhood." In this simple and direct way the President gave the keynote which was to mark this Convention as distinct, a *special* occasion which will be remembered, an experience shared which struck deeper in value than words could probe.

In his annual Report, Mr. Perkins made a comprehensive survey of the work of his Section during the year. The membership of 4,565 was the highest since 1933. The number of new members was the largest in nine years. There are 151 Lodges in the Section, 5 of which were chartered in the past year.

In addition to its regular lecture programmes, the Section was fortunate in having a number of people to lecture from overseas. Several months prior to the Convention the President, Mr. N. Sri Ram commenced a tour of the country and spoke in cities throughout the Section. This year

the Section has welcomed back Miss Clara Codd who will make a stay of some twelve months.

Three of the new Lodges formed in 1957-58 were due to the Spotlight programme. This programme, which has been functioning with considerable success in recent years, presents a special series of lectures and class-work in Theosophy in an attempt to establish a Lodge in an area that has been selected after a survey of possibilities has been made. When available, radio broadcasting of talks on Theosophy are commenced before the Spotlight workers begin the lectures and classes. The programme includes the strengthening of smaller and weaker Lodges, and to that end the Spotlight workers visited a number of Lodges in different parts of the country.

An interesting development in the Department of Education, at Olcott, has been its international contacts. Materials from the Research Centres in England and New Zealand have been received. The department has sent materials to Australia, Ireland, Sections in South America and a Lodge in East Africa. It has added to its slide collections a new series of pictures of "The Manor," Sydney, Huizen and Camberley; these slides are available for Lodge use. Twenty new tape-recorded lectures are also available to the Lodges and are the most popular of the

audio-visual aids for Lodge use. A major project has been the completion by the Research Division of a study programme, *The Life Process*, a correlation of Theosophy and modern biology. This year has also seen the issuing of a new Lodge Handbook to all Lodges, after several years of preparation.

An important work supported by interested members is the placing of Theosophical books in different types of libraries. This is the function of the Theosophical Book Gift Institute. Books from a selected list of standard Theosophical works were placed in 394 libraries during the year, and *THE THEOSOPHIST* was supplied to 26 libraries.

Another activity is that of the Theosophical Book Association for the Blind. That its work is of importance is evidenced by the fact that this past year when the *Braille Star Theosophist*, was changed from a quarterly to a bi-monthly, the circulation rose from 518 to 800. The Association maintains a free lending library and the use without charge of its collection of tapes and books on gramophone records.

The broadcasting of Theosophical talks continues to grow. Through the work of the Foundation for Radio Theosophy, weekly broadcasting has been maintained in 18 cities. A series of broadcasts for university use were put on by three such institutions. The Foundation received

a further large donation from Mr. Herbert A. Kern who instituted the National Radio Fund.

With the continuing growth of the Section, it has become apparent that the headquarters estate will need additional facilities. To the end that the development of Olcott follow a plan, Mr. Perkins said that architects had been engaged to prepare a master-plan visualizing future expansion. Mr. Perkins said: "We are in a position to present at this time a suggested plan for adding an extension to the National Library, an extension to the west wing of the building, a loading dock and a much needed car-port. These together will solve many of the immediate problems we are faced with."

Commenting on the year's work, Mr. Perkins said: "The year 1957-58 has been surrounding us with evidences of an increasing need for the universal employment of principles which Theosophy so fully supports. And it must be with deep gratitude that we find our lives so richly blessed with opportunities to labor together toward spreading the realization of these principles, particularly that of Universal Brotherhood which includes the Elder Brethren of Humanity. We can look forward to the coming year encouraged . . . and inspired to pursue with increased effort and one-pointedness our great cause."

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.1	<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 Teosofica Cubana.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>Theosophical News and Notes.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Clarté.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté.</i>
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1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
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* No Section; Lodge only.

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* Presidential Agency.

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THE THEOSOPHIST

EDITED BY N. SRI RAM

CONTENTS

Address to the School of the Wisdom, Opening of 1958-59	..	71
Session. N. SRI RAM	..	71
Zoroaster in "History" and Zaratushta in the Secret Records	..	79
(Concluded). H. P. BLAVATSKY	..	79
Human Relationships. C. R. GROVES	..	90
The Spiral, the Cross, the Serpent and the Tree. HERMINE	..	93
SABETAY	..	93
Towards the Eternal. ROBERTO HACK	..	105
"One Hundred Years of Evolution". D. JEFFREY WILLIAMS	..	115
An Era of Challenge. E. NORMAN PEARSON	..	119
Prjevalsky and Wild Horses. JOSEPHINE RANSOM	..	127
Reviews	..	130
Supplement :		
Theosophists at Work around the World	..	133
International Directory	..	138

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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

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



ADDRESS TO THE SCHOOL OF THE WISDOM

OPENING OF 1958-59 SESSION

I WELCOME most cordially all those who have come to attend the School of the Wisdom this year. Although I am called Director and Principal, I consider myself to be just a student along with all the other students. The School assumes its character not only from those who direct its work but also from the students who attend it, the thoughts they think, the emotions that mingle with their thoughts, their inner aspirations and outer actions. In all our studies and discussions, let us approach all questions with a completely open mind and let each one feel free to express what is in his own mind for consideration by all. If we can consider everything afresh, as if with new minds, with no unalterable background, we might achieve an understanding which we ourselves feel to be of value.

The question has sometimes been asked: "Is it a School of Wisdom, or School of the Wisdom?" It is designated School of the Wisdom, because Wisdom has to come from within oneself. It is impossible to make others wise, even if one be wise himself. But there is a certain wisdom in Nature, shown in the whole evolutionary process, which it is possible for us

to study. When we say "the Wisdom" we mean this wisdom; it points to something specific which exists. As man and Nature—or man and God—are inwardly not separate, the wisdom that is latent in man may not be essentially different from the wisdom which we can gain to some little extent by studying the purpose of Nature and her ways, not merely what is on the surface, but also the profounder aspects thereof.

There have always been great Teachers, who have known something of this Wisdom, which is both in man and in Nature. We have some of their teachings, not the fullness thereof. The Lord Buddha is spoken of as "the supremely Enlightened One" and He is reported to have made the statement that by Himself, that is without any aid from external teachers or writings, He discovered the Truth. This truth is with regard to all things, and particularly life and all its phenomena. He proclaimed the possibility of attaining a certain enlightenment within oneself, which, when found, would enlighten all other things.

The highest truth we can find must be a truth which is identical with the inmost nature of ourselves. It must be discovered by each one for himself. But as this truth or nature must be related to other aspects of one's being, and apparently enters increasingly into them as that is made possible by changes in the latter, there must be a new vision all the time of this process and of the significance of each thing in relation to it.

But, as H.P.B. shows in *The Secret Doctrine*, there are certain fundamental truths about man and the universe, their origin and destiny, which under various guises are to be found in the traditions and philosophies of many people. When we say "man" or "universe," they both have a meaning larger perhaps than what appears. There is in man something vaster than the limited mentality that is active in

us. The universe may be a universe not of dead matter but of life and intelligence, and according to all the religions, it is a divine will or divine thought which from within or from without brought the universe into being.

The word "Theosophy" has been used for a long time even before the founding of the Theosophical Society. It was adopted by the Founders to indicate that the Wisdom for which we stand has a very long lineage. Thus "Theosophy" is not only what is in the Theosophical books but also what may be true in any other teaching, such as that of the Buddha, Plato, Pythagoras, Shri Shankarāchārya and others. It requires, however, a discriminative mind to know the truth in any thesis or statement and separate it from other elements which often get mixed up with it.

Ultimately what we attain is really an understanding of ourselves and our relation to all things that are around us. This understanding becomes large enough to include in a natural sequence the origins of things as well as their deep underlying nature. It is only by discovering that deep underlying nature that we can know anything of the origin.

It is possible to know for ourselves something of our own natures by developing an awareness of all that goes on in ourselves, a state in which there can be a tranquil seeing of ourselves as we are. We can thus gradually find out what our own individual nature is like, how our mind works, in what ways it is affected—all knowledge of immense value to the practical conduct of our lives.

When we say "ourselves," does that include the physical body? Obviously not, even though we are dependent on the body and its condition. The very expression,

Ourselves and the
World

"my body," indicates that what we regard as "self" is distinct from the body, which is an instrument with its own limitations, like every other instrument, or to use the simile in *At the Feet of the Master*, the

horse on which we ride. The horse is an animal that can be trained, and man is an animal in one part of his nature, as we all know too well.

But because of this distinction between oneself and one's body it cannot be said that a knowledge of the physical body, its tendencies and ways, its influence upon us, or its organization and processes is without value. The body is a part of the world in which we live and is our link with it. Just as we do well to gain a knowledge of the body, so it is useful and necessary to know the nature of the world of which in mind and body we are a part.

It is natural to be interested in the things around us, as is a child for instance, apart from the utility of knowing the processes in which we are involved. To see with the eye of the mind the nature of matter even as modern science reveals it, to know the nature of the physical universe, the planetary movements, the stars, galaxies, and so on, is to have an outlook which is both all-embracing and modulated and is of value in the shaping of our thoughts and the way in which we feel related to things. Sometimes one comes across people who say: "Why do we want to know anything about the cosmos or the cosmic process; all that is necessary is integrity of heart and mind." This integrity and the capacity to live richly from the inner standpoint even amidst simple surroundings is of course of primary importance. There have been wonderful people in the past who have lived beautiful lives, but presumably did not know that the earth is round, that it spins on an axis, that it moves round the sun, that life has evolved from the simplest beginnings, that evolution is a process of increasing organization, that matter is electrical, and so on. But all this is meant to be known by man and must have a bearing on him. It gives him an understanding of the natural order and where he stands, what man actually is in relation to other things, and the true or full significance of the events

in the phenomenal world from which he cannot escape. All knowledge can be of value to one who opens himself to it without making it a means of self-aggrandisement.

If this is so, the same is true of what is called occult knowledge, which is only a deeper penetration into Nature and which in a strange way shows that a knowledge of oneself, the conscious living entity that one is, and a knowledge of all other things in their essence become qualitatively the same.

H.P.B. outlines for us a cosmos the nature of which is not purely material, in whose processes man is vitally involved.

Nature of the Cosmos

This teaching is also in the ancient philosophy of India. We learn from the picture put before us (and our own intuition can corroborate the essential parts of the teaching) that in us and in all things there is a material, a mental or a psychic, and a spiritual nature, all in evolution. It is possible for a man to bring himself inwardly into a condition in which the depths of his own nature are clearly reflected. There is in him the intellect and a nature or consciousness which goes far beyond the intellect, to which the word "spiritual" really applies. It is possible to realize this in a state of pure awareness or yoga. When we know what is spiritual in ourselves we will know it also in others, in all beings and things. In fact, the one thing that the modern world needs to know is the meaning of spirituality, which is not to be identified with any doctrine that calls only for a mental understanding or a discipline that saps one's inner initiative and freedom. It is a certain nature which exists in all of us potentially. The word "spiritual" therefore refers only to the manifestation of that nature.

This knowledge of what is deepest in ourselves makes all the difference to our lives, because we then realize that we are not just what is on the surface of our natures, the complex

working of our minds, but something much deeper and more wonderful which exists in the uncorrupted depth of our being. In the Sanskrit philosophy *Sat* and *Chit*—Being and knowing—are two aspects of the same reality. Knowing is comprised in Being. The mind is only a specialized instrument for knowing differences. But behind this instrument is a wholeness different from the mind.

Wisdom is something that is very, very deep. It lies not in knowing things superficially but knowing them as a whole and knowing in their inwardness, which knowledge removes all inhibitions from spontaneous action. Such action is from the centre or wholeness of one's being and not merely from that nature which is formed by superficial reactions of pleasure and pain.

The deeper we go into ourselves the closer we come to all things, to Nature, to human beings, to various creatures which exist in Nature. It is an inner feeling of being related to everything. This sense of an inner unity with everything completely dissipates that sense of isolation which is really a product of self-centredness. To be, as Krishnaji often says, is to be related. But we have to perceive the truth of our being, as well as the truth of our relationships.

In our Theosophical books we read about Chains, Rounds, the sequence of Races, and so on. All that is but the outer pattern; things take place in that order. Just as in a man's life there is the cycle of infancy, youth, maturity and old age ending in death, so Nature has other grander cycles involving groups of individual lives, humanity and even the whole of the universe in its manifested state. But what is most important for us to know is what it is that evolves. The process is but a sequential change and complicated. But what is being achieved or brought to view? That which evolves, or rather is brought into manifestation, has been

designated in ancient India as the Self, and they used the word "Self" to denote the One Self of the universe, not something which feels separate from other things. It is also the truth or beauty in each individuality which is fully made manifest in the end, beauty of soul, of which all other beauty is but a reflection or manifestation.

Whatever beauty there may be in the external world, whether beauty of form or color or sound or movement, if it is true beauty which is experienced with the wholeness of our being, it passes into the soul, is assimilated therewith—which seems to show that the soul which is in a state of unfoldment has in it potentially all that beauty; for after all, beauty is something that belongs to the realm of experience, and the completeness of experience must lie essentially in the deepest aspect of ourselves which we call the soul. Perhaps the most surpassing beauty lies in that action, using the word action to include thought and feeling, which starts from the centre of our being and moulds the whole being or draws all aspects of it into the movement of that action. Thus there is beauty in spontaneous virtue, in compassion and in other such movements from within, all to be referred to the soul or that deepest divine nature which is in ourselves.

Because of the conception that there is this One Self of the universe, One without a second, the Wisdom we call

Theosophy was called the Science of the Self. It is a science in so far as we can study the manifestation of the One Self—and what is contained in it—in the evolutionary forms and stages. The word "science" is proper here, for there are a number of facts that assume a definite order, all related to one another.

Even some knowledge of this science turns one to Wisdom, because it changes one's orientation in regard to all things in life; it rectifies that state of disorientation which obtains when we are ignorant. The ordinary man has desires which

he seeks to satisfy, he has his self-interest to which his activities are tied. These are the ruling factors of his life; for the rest he is tossed about by circumstances. Thus there is disorientation, which is turning the face away from the light within. The house in which we live is dark when it does not face the sun.

What is this light? No one can say, but we can see something of its colors in all that is beautiful. The poet Shelley said: "The One remains, the many change and pass." But the beauty of the One is reflected in the movement of the many. To know this beauty, which is beauty of soul, virtue, truth, brotherhood and many other things, is Wisdom. It lies in how we think and feel and act, how we face the problems of life.

In the Noble Eightfold Path of the Buddha the first step is Right Vision, which is to see things rightly, see them as they are. Then there are other steps, but seeing rightly and acting rightly are inseparable from each other. Therefore, all metaphysics which is based on facts must result in action, which all the time characterizes life. It must have a bearing on how we live here and now. The universe is not removed from man, as we might think. It is related to us intimately in many ways. There are depths of being, of consciousness, possibilities that we do not understand. It is only when we realize the fullness of ourselves and act from that fullness that we can be truly spiritual or wise.

N. SRI RAM

ZOROASTER IN "HISTORY" AND ZARATUSHTA IN THE SECRET RECORDS

By H. P. BLAVATSKY

(Concluded from page 18)

LET us confess at once that, gross and material in our conceptions, we have anthropomorphized and, so to say, animalized every grand religious idea which has descended to us from the antiquity. Physically and intellectually we progress and grow in strength and wisdom, but lose daily in Spirituality. We may "wax in strength"—never in Spirit. It is but by studying the relics of old, by comparing, free from every sectarian bias and personal prejudice the religious ideals of all nations, that we finally acquire the conviction that they are all streams from one and the same source. Many and various are the lights and shadows which our dazzled eye can hardly follow on a sunlit valley. The fool will exclaim: "That shadow is *mine*—it is cast by my house! . . ." The sage will lift his eyes heavenward, and calmly remark: "it is but an effect and temporary!"—will rivet his attention to the One Cause—the Great "Spiritual Sun".

[The following is an unfinished note in a handwriting different from H.P.B.'s, and obviously having to do with one of her footnotes in the above article.—B. DE Z.]

"I am he who lives and dies" is the inscription that runs around the waist-belt of his statue in the circular rock-temple

of Bokhara. It was the old belief that Z *renewed his life* from time to time but whether or not in the same way as the Lamaists claim to return in the reincarnation of Buddha I cannot say. The brother who visited Armenia as I have told you, found near the Lake Van and the great mountain-chain South of Bayazid, "a whole library of cylinders"—similar to the precious clay-cylinders exhumed by George Smith at Nineveh. And he says that these cylinders "may serve one day to strongly damage the wild theories and interpretation of the Anquetil-Duperrons, the Spiegels and Haugs."

As the Hindu pilgrims affirm that on approaching the temple at Badrinath one sometimes sees far up amid the snow, etc., so in Armenia is there a similar tradition. The rumour is that daily at sunset there appears, etc.

[The second portion of H.P.B.'s manuscript is as follows.—B. DE Z.]

Parsees justly complain that the Mobeds themselves have forgotten truth about their religion, and there are some learned scholars among them who try to unravel the mysteries of Zoroastrianism, but how? Not by reading and studying Zend MSS or exercising their own brain, but by giving forth to what the Western scholars tell them. How misrepresented is the religion of Zaratushta can be inferred by a few instances. The Rev. Dr. Prideaux, for instance, commenting upon Sadder assures his readers that Zaratusht taught his people *incest*! "Zaratusht," he says, "*teaches that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother.*" Only in support of his argument he quotes no Zend work, nothing written by a Parsee, but such Jewish and Christian authorities as Philo Judaeus, Tertullian, Clemens Alexandrinus (See *Ancient Universal History*, IV, 296). Euty chius, a priest and archimandrite of the 5th century, of a cloister at Constantinople, writes on Zoroastrianism as follows: "Nimrod beheld a fire rising out of the earth, and he

worshipped it, and from that time forth the Magi worshipped fire. And he appointed a man named Ardeshan to be the priest and servant of the Fire. The Devil shortly after that spoke out of the midst of the fire [as Jehovah to Moses out of the *burning bush*?]—saying, no man can serve the Fire, or learn Truth in my religion, unless first he shall commit *incest with his mother, sister and daughter* as he was commanded, and from that time the priests of the Magians practised incest, but Ardeshan was the first inventor of that doctrine."

Now what does that mean? Simply a dead letter misconstruction. In the secret doctrine portions of which are committed to writing in old Armenian MSS or so-called Mesrobian MSS (until the year 319 the Armenians were Parsees) preserved to this day at Etchmiadzine, the oldest monastery in Russian Armenia, it is said of the Initiate or Magi:—"He who would penetrate the secrets of (sacred) Fire, and unite with it (as the Yogi unites his soul to the Universal Soul) must first unite himself soul and body to Earth, his mother, Humanity, his sister, and Science, his daughter." No need of explaining the symbolic meaning of this. Everyone knows in what respect Zaratushta held Earth, how he taught kindness to *all*; and Knowledge or Science will never become the daughter or progeny of man, never evolve out of his brain in its purity unless he studies the secrets of Nature, and man which beget Science or Knowledge on the "Tree of Life". As *Yggdrasil* is the Tree of Life of the Scandinavian *Edda*, so *Homa*, is the sacred Tree of Life of Zaratusht, which we may see represented in the Assyrian monuments (see Layard, *Nineveh*, p. 72). The Deity or God is Fire. The Rosicrucians understood it well and took it from the Magi, the successors of Zaratusht. There were several Zaratushts (a generic name). This is proved by himself in saying: "I am he who lives and dies"; but the Zoroaster of the Parsees appeared 5,400 B.C. and Persepolis (the City of Splendour) was founded according

to the tradition of the secret records 5,000 B.C. by a Gian Jin, a priest of Oannes or Dagon (see Illarion's letter in *Theosophist*).¹ Its ancient name was Ista-char, the place sacred to *Ista*, or *Ashtar*, or *Esta*, who finally became *Vesta* to whom the Romans burnt inextinguishable fire. *Vesta* was the divine anthropomorphic Divine Fire or Holy Spirit. *Char* means on the Assyrian monuments the *Sun* and *Istar* or *Ista-Char* the *Vesta* of the *Sun* and throne of the *Sun* translated by the Greeks *Persepolis*. "Char-is" is the *City of Fire*. *Ceres* was also the Deity of Fire, of Heat fecundating Nature, and at *Cnidus* she was called *Kúpa*, a title of the *Sun*, her Roman name *Keres*, not *Ceres* (as Cicero—*Kikero*) originally the name of a city *Xaris*. In Arabic the meaning of the radical word *Char-is* is to preserve, and of *haris* "guardian," "preserver" (of the fire). Hence the name of *Cyrus* which is the male name of *Ceres* the female. But the name is Indian (for *Heres* is the same as *Char-is*) and *Hara* or *Hari* is a name of *Hara-Deva*, *Hari* meaning Saviour, I think. *Koros* is a name of *Bacchus* the son of *Keres* or *Ceres*, and *Koros* is Divine Wisdom or the Holy Spirit. In the first vol. of Montfaucon's *Antiquity Explained* on a plate representing the Mother of

¹ [This has reference to THE THEOSOPHIST, Vol. II, July 1881, pp. 213-15, where was published the greater part of a letter signed X F. T. S. It was entitled "A Letter from Soorb Ovaness," this being the name of the oldest Christian monastery in Armenia. H. P. B. appended a few brief footnotes to this letter. The manuscript of H. P. B. published herewith is the only place where the real author of this letter is positively identified as being the Adept known as Hillarion (or Illarion), also as Hillarion Smerdis, who at one time resided on the island of Cyprus. He collaborated with H. P. B. in the writing of her occult stories, such, for instance, as "The Ensouled Violin" which is actually signed with his name in THE THEOSOPHIST (Vol. I, January 1880). It would appear from Colonel Olcott's *Diaries* (entry of February 19, 1881), and from H. P. B.'s own statement in *Light* (London, August 9, 1884), that this Brother has "gone for his final initiation, passing through and visiting us [the Founders] in his physical body on his way, at Bombay". To the same Adept is attributed the authorship of *Light on the Path*, the well-known little classic of the early Theosophical Movement.—B. DE Z.]

Gods, one of her names is *Suria*, the Hindu name for *Sun*. On another plate she is called *Mater Suriae*, black with long hair (hence *Syria* the land). The red dress of the Roman Cardinals has the same origin as the bronze-red yellow dress of the Sannyasi and Buddhists, from Divine Fire—knowledge. As *Zerah* in Hebrew means rising of Light, so *Surya* means *Sun* and the name of *Zaratushta* is a combination of the Indian and Hebrew appellations. Sir William Drummond shows that Hyde has most erroneously placed Zoroaster as contemporary with Darius. Suidas fixes his era at 500 years before the Trojan war; Plutarch at 5,000 before that time and Pliny many thousands before Moses. All these contradictions show that there were several Zoroasters one of which, he of the Parsees, was an historical personage, an Initiate, and Drummond in his *Oedipus Judaicus* places Zoroaster many centuries before Moses. After calling him the greatest mathematician and the greatest philosopher of the age, Rev. Prideaux forthwith calls Zoroaster an "impostor and juggler" as the Christian newspapers call us.

Abul-Pharaj in the *Book of Dynasties* (p. 54) states that Zaratusht taught the Persians the manifestations of the *Wisdom* (the Lord's anointed Son or *Logos*), "Honover" (the living manifested Word, of Deific Wisdom), and predicted that a Virgin should conceive (*Sosiosh*) immaculately and that at the birth of that Messenger a six-pointed star would appear which should shine in the noonday, in the centre of which would appear the figure of a Virgin. In the *Kabala* the Virgin is *Astral Light* or *Akasha* and the Six-pointed Star the emblem of the *Macrocosm*. The *Logos* or *Sosiosh* born means the Secret Knowledge or Science which divulges the Wisdom of God. The prophecy of the Epiphany is in the *Zend Avesta*.

Into the hand of the Messenger Prophet Zaratusht were delivered many gifts when filling the censer with fire from the sacred altar as the Parsee Mobed did in ancient times (and the

Roman Catholic does now only getting his burning coals and fire for his censer out of the kitchen grate)—the fire meant heavenly truth, and the smoke of incense waved into the faces of the worshippers—*imparting them the knowledge thereof*: the everlasting *Fire-Word* of Zaratusht. “The mortal who approaches Fire will receive a light from Divinity.” Krishna informs Arjuna in the *Gita* that God is in the fire of the altar. “*I am the Fire; I am the Victim.*” The *Flamens* (priests of the Etruscans) were so named because they were supposed to be illuminated by the *tongues of Fire* (Holy Ghost) and the Christians took the hat, the scarlet robes of the Cardinals symbolizing this Fire of Esoteric Divine Knowledge. “Pure and happy are they,” says Ferdausi, the Persian poet, “who while worshipping One Supreme Wisdom, contemplate in sacred flame the symbol of Divine Light”—the *Hyrania garbha* (ask Damodar for Sanskrit name) of the *Vedas*. “A magus,” says Pausanias, “when entering the temple performs an incantation and when finished, all the wood on the altar becomes *enkindled without fire and emits a very splendid flame* (*Elis* I, xxvii, 6). Prometheus, or “Pra-Ma-Tha-Issa,” the divine Son of Issa in Sanskrit brought fire from heaven. In an ancient Irish MSS Zaratusht is called *Airgiud-Lamh*, or the “Golden Hand,” the hand which received and scattered celestial fire (Ouseley’s *Oriental Collections*, I, p. 303). He is also called *Mogh Nuedhat*, the Magus of the New Ordinance or Dispensation. Zaratusht was one of the first reformers who revealed what he had obtained at his initiation, the *six periods*, or *gâhambârs*, or the periodical evolution of the world. The 1st is *Midyuzeram* in which the heavens or canopy were formed; the 2nd *Midyirshâm* in which the moisture from the clouds became the origin of the waters; the 3rd *Piti-shahim* when the earth became consolidated out of primeval cosmic atoms; the 4th *Iyaserâm*, in which earth gave birth to vegetation; the 5th *Midiyârim* when the latter slowly evolved into animal life; the 6th *hamespitamidim*, when

lower animals culminated in man, the *seventh* period comes after the end of a certain cycle, after which will appear the Persian Messiah, *seated on a Horse—i.e.*, the Sun of our Solar System will be snuffed out—PRALAYA.

He who would unravel the mysteries of the Sacred Parsee books has to study alike the Scriptures of other people and especially of the Hindus. Then he will find the mystery of the *Sun, Fire and Horse*. As his own *Sosiosh*, the Saviour of mankind has to appear seated upon a white horse and followed by an army of good genii mounting milk-white steeds, so John in *Revelation* beholds a *white horse* with the “faithful and true” upon it and the armies that follow him are seated upon white horses, so Vishnu in the *Kalki Avatara* will appear as a warrior seated upon a white horse, etc., etc. The *white horse* is the horse of the Sun. “*And I saw an angel standing on the Sun,*” says John (*Rev.*, xix, 17). “And he took away the horses that the kings of Judah had given to the Sun” (*2 Kings*, xxiii, 11)—“the fiery source of Spirit-Life.” The sacrifice of the Horses and the Sun *Ashmadeva*. The horses of the Sun are famous in all religions (Phaeton the Greek, driving the Chariot). The high priest or Mobed riding every morning to meet and salute the rising Sun is typical as the Chariot represents the *body*, the Horse the animating Principle and the 4 legs of the Horse—the four races of the world—the Black, the Russet, the Yellow and white, or Negro, Indian, the Mongolian and Caucasian (the four castes of Manu come from that); and the Chinese show it in their four orders of priests clothed in black, red, yellow and white; John saw these very colours in the symbolic horses of the *Revelation*.

There exists among the Persian Parsis a volume older than the Zoroastrian *present* writings. The title is *Gyavidân Chrad*, or Eternal Wisdom, a work on practical philosophy of magic with natural explanations. Hyde speaks of it in his Preface to the *Historia Religionis Veterum Persarum*. The four

Zoroastrian *ages* are the four races. Speaking of Zoroaster of whom he speaks as one *possessed of an extensive knowledge of all the Science and philosophy then known in the world*, Rev. Oliver gives an account of the Cave-Temples of which so much is said in the Zor. doctrines. "Zoroaster retired to a *circular cave* or grotto in the mountains of Bokhara which he ornamented with a profusion of symbolical and astronomical decorations consecrating it to Methr-Az. Here the Sun was represented by a splendid gem in a conspicuous part of the roof; and the four ages of the world were represented by so many globes of gold, silver, brass, and iron" (*History of Initiation*, p. 9). These "ages" were taught to the disciples as the 4 Races of men—the gold being the Mongolian, the silver the white or Caucasian; the brass—the Red Indian, and the iron the *Negro*. Minos received the laws from heaven in a Cavern on the Mount; Egeria gave her statutes to Numa in a grotto or cave on a hill; Moses receives on Sinai, etc., etc.

Daghdai is the name of Zaratushta's mother and Vallancey shows it with this spelling to mean Holy Spirit (or Wisdom); and Faber who writes it *Day-dae* says it is *Divine Fish*—so the Parsees accept it, I think. Ask why did Zor. consecrate during the sacred rites—wine (*truth*) extracted from wine, (parable of Jesus?) a rose (a phallus) an exp— (the womb) and the kernel of a pomegranate (the Messenger). The rose was sacred to the Sun. Zoroaster retired to a mountain of Armenia (Ariman) to speak with Hormuzd, and when the mountain burnt with fire he was unhurt. Then on the *Gordian* mountain he wrote the first Zend-a vesta.

[The following is H. P. B.'s long footnote appended to the printed text of Colonel Olcott's lecture on "The Spirit of the Zoroastrian Religion".—B. DE Z.]

In the oldest Iranian book called the "Desatir"—a collection of the teachings of the fourteen oldest Iranian prophets (to make the number fifteen and include, among them, Simkendesh,

or "Secander," is a grave error, as may be proved on the authority of Zaratusht himself in that book)—Zaratusht stands thirteenth in the list. The fact is significant. Respecting the period of Zoroaster the *First*, or his personality, there is no trustworthy information given by Western scholars; their authorities conflict in the most perplexing manner. Indeed among the many discordant notices I find the earliest Greek classic writers, who tell us that Zaratusht lived from 600 to 5,000 years before the Trojan war, or 6,000 years before Plato. Again it is declared by Berosus, the Chaldean priest, that Zoroaster was the founder of an Indian dynasty in Babylon 2,200 B.C.; while the later native traditions inform us that he was the son of Purushaspa, and a contemporary of Gustaspa, the father of Darius, which would bring him within 600 B.C. Lastly, it is asserted by Bunsen that he was born at Bactria before the emigration of the Bactrians to the Indus, which took place, as the learned Egyptologist shows us, 3,784 B.C. Among this host of contradictions, what conclusion can one come to? Evidently, there is but one hypothesis left: and that is that they are all wrong, the reason for it being the one I find in the secret traditions of the esoteric doctrine—namely, that there were several teachers of that name. Neither Plato nor Aristotle, so accurate in their statements, is likely to have transformed 200 years into 6,000. As to the generally accepted native tradition, which makes the great prophet a contemporary of Darius' father, it is absurd on the very face of it. Though the error is too palpable to need any elaborate confutation, I may say a few words in regard to it. The latest researches show that the Persian inscriptions point to Vistasp as the last of the line of Kaianian princes who ruled in Bactria, while the Assyrian conquest of that country took place in 1,200 B.C. Now this alone would prove that Zoroaster lived twelve or thirteen hundred years B.C., instead of the 600 assigned to him; and

thus that he could not have been a contemporary of Darius Hystaspes, whose father was so carelessly and for such a length of time confounded in this connection with the Vistasp who flourished six centuries earlier. If we add to this the historical discrepancy between the statement of Ammianus Marcellinus—which makes Darius crush the Magi and introduce the worship of Ahurmazda—and the inscription on the tomb of that king which states that he was “teacher and hierophant of Magianism”; and that other no less significant and very important fact that the Zoroastrian *Avesta* shows no signs of the knowledge of its writer or writers with either the Medes, the Persians, or the Assyrians, the ancient books of the Parsis remaining silent upon and showing no acquaintance with any of the nations that are known to have dwelt in or near the Western parts of Iran—the date, 600 B.C.—accepted as the period in which the prophet is alleged to have flourished, becomes absolutely impossible.

It is therefore safe to come to the following conclusions: (1) That there were several (in all *seven*, say the Secret Records) *Ahuru-asters*, or spiritual teachers, of Ahurmazda, an office corrupted later into *Guru-asters* and *Zuru-asters* from “Zera-Ishtar,” the title of the Chaldean or Magian priests; and (2) that the last of them was Zaratushta of the *Desatir*, the thirteenth of the prophets, and the seventh of that name. It was he who was the contemporary of Vistasp, the last of the Kaianian princes, and the compiler of *Vendidad*, the Commentaries upon which are lost, there remaining now but the dead letter. Some of the facts given in the Secret Records, though to the exact scholar merely traditional, are very interesting. They are to the effect that there exists a certain hollow rock, full of tablets, in a gigantic cave bearing the name of the first Zaratushta under his Magian appellation, and that the tablets may yet be rescued some day. This cave, with its rock and tablets and its many inscriptions on the

walls, is situated at the summit of one of the peaks of the Thian Shan mountains far beyond their junction with the Belor Tagh, somewhere along their Eastern course. One of the half-pictorial and half-written prophecies and teachings attributed to Zaratusht himself, relates to that deluge which has transformed an inland sea into the dreary desert called Shamo or Gobi Desert. The esoteric key to the mysterious creeds flippantly called, at one time, the Sabian or Planetary Religion, at another, the Solar or Fire Worship, “hangs in that cave,” says the legend. In it the great Prophet is represented with a golden star on his heart and as belonging to that race of Ante-diluvian giants mentioned in the sacred books of both the Chaldeans and the Jews. It matters little whether this hypothesis be accepted or rejected. Since the rejection of it would not make the other more trustworthy, it was as well to mention it.

Whatever words and deeds are noblest and best, teach me,
O Mazdā. Make my life express through Love of fellow man, through
search for Truth, the yearnings and the prayers of my heart. Renew,
Ahurā, through the strength to serve, my life and make it as Thou
wishest, True.

The Highest and the Best shall come to him who, learning
Wisdom, shall spread my message, the word of Truth, the Holy Word
which leads to Perfection and Eternal Life. Thus Mazdā's own
might shall come to him and grow through Vohu Mano from strength
to strength.

From the *Ahunavaiti Gāthā*

HUMAN RELATIONSHIPS

By C. R. GROVES

MAN is most fully human in relationship with his fellows. This is glimpsed in the modern scientists' definition of the human species as the psycho-social level of the evolutionary hierarchy. Those who remember with gratitude the lectures of Prof. J. E. Marcault will recall that he always spoke of the higher mind—which is the typically human principle—as the social sense mind, giving consciousness of the individual in relation to his social group.

Man is condemned by his very nature to an inner loneliness which can only end when the sense of personal separation shall have been transcended. This has truly been called "The flight of the alone to the Alone". The full realization of the isolation in which each human being lives could be a very terrible experience. Normally it is kept hidden from full consciousness and gives rise to a constant sense of unease and dissatisfaction and guilt. Thus arise the fear of solitude; the over-gregariousness and need for company; the idle chatter and futile pastimes; the increasing sexual promiscuity; all of which are to be seen in modern society. To say this is obviously not intended to suggest that human companionship and communal activity are without value. They are indeed essential, but in relationships as in so much else, man is ambivalent. He is constantly driven to human intercourse by his inner loneliness and as constantly held back from a free and uninhibited reciprocity by his own fears and desires.

If some of the motives which inhibit freedom in relationship are examined honestly and fearlessly they will be found

to be incredibly childish. The desire to exploit and the fear of being exploited—of "giving oneself away"; the wish to be impressive and to boost one's own ego, sometimes by denigrating others; the tangled and confused motives; all these build a mask, a false personality behind which to hide, and all increase the sense of separateness. Some people indeed have several masks which are assumed according to circumstances, and some see themselves throughout life as playing a part like an actor on a stage. Feelings of superiority and inferiority also—both of which are rooted in egotism—add to the complications and tensions between individuals. There are innate differences in faculty and development, but each has value in the human hierarchy and each is necessary to the complete whole.

If humanity is to continue to exist it is evident that in the course of time the barriers of mistrust and egotism and suspicion must be transcended. A society of individualists of increasing mental and technological ability carries within it the seeds of its own disruption.

The practical question arises of what can be done to help to dissolve the barriers around oneself. It is suggested that the first step is self-examination. This needs a certain ability to dissociate oneself from personal thoughts and desires and motives, and to examine them objectively. One of the best aids to this is some simple form of meditation. Self-examination, however, does not imply a constant introspection which itself can cause constraint and hesitancy. The next step is self-forgetfulness or self-disinterestedness. As the President has written in *Thoughts for Aspirants* (4th ed., p. 70) "The true character of an individual should be apparent to others and not to himself; it is only as we forget ourselves that we shine forth with our true beauty." This self-forgetfulness can be helped into being by deliberately cultivating an affectionate interest in one's fellows; by devotion to a cause or to God; by anything in short which "takes one out of oneself".

It is sometimes possible even now to catch a fleeting awareness of a deep unity in which there is no possibility of loneliness, but the vision soon fades. One of the results of living with Theosophy, of studying and pondering on its truths should be to increase the ease and spontaneity and freedom of human relationships. How simple and uncomplicated and free from tension and strain living would be if human beings could only meet without masks, with nothing to hide, and without desire for any personal gratification. Only then will the fully human state be reached.

Every man is a being of two worlds: of the incorporeal world and of the material world . . . and it will be proved, I don't know where or when, that the human soul also in this life forms an indissoluble communion with all immaterial natures of the spiritual world, that, alternately, it acts upon and receives impressions from that world, of which nevertheless it is not conscious while it is still man and as long as everything is in perfect condition. . . Birth, life, death are the states of the soul only. . . Consequently, our body only is perishable, the essence of us is not perishable, and must have been existent during that time when our body had no existence.

KANT, *Dream of a Ghost-seer*

THE SPIRAL, THE CROSS, THE SERPENT AND THE TREE

By HERMINE SABETAY

THE Cross is one of the most ancient and universal symbols and can be traced back to the remotest ages of humanity. Long before it was adopted as a religious emblem of Christianity, it had been an occult sign for Initiates of all traditions. It assumed various shapes: in ancient Egypt, it was the Tau and the ansated cross; the Greek cross was used as a secret mark of recognition in the Mystery schools; the Latin or Christian cross is of Hindu origin and has also been found in Egypt; the Eastern cross, the Swastika, was honored all over the world. All these symbols have deep mystical meanings.

We saw that the whole of manifestation can be symbolized by a Spiral winding round the Cross of the Four Elements and that this diagram is representative of the scheme of creation.¹ This last word implies the entire process of involution and evolution, a cyclic-spiral progression, whether it be that of human unfoldment or of greater cycles such as those of Races, Globes, Rounds and Chains.

The figure of the spiral circuit of Life is drawn on a plane surface, whereas manifestation extends, for our physical vision, in a three-dimensional space, in the six directions called the cardinal points—East, West, North, South, the Zenith and the Nadir. It is quoted in *The Secret Doctrine* that "Nature does

¹ "The Spiral as a Symbol of the Universe and Man," *THE THEOSOPHIST*, October 1957.

not act on a flat plane; she demands space for her cosmogonic operations. . ." (II 273). The symbol corresponding to this spatial expanse is the six-armed cross, formed by two horizontal lines joining in a right angle and a perpendicular one passing through the centre of intersection.¹

Such a spatial cross is an exact representation of the interplay of Spirit and Matter. The vertical axis may be considered as the Divine Life or the string of consciousness, while the horizontal expansion, determined by the four branches, typifies matter or manifestation. According to the plurality of levels of existence or gradations of matter, there can be a series of horizontal planes at different heights of the central column. The Spiral on the flat plane assumes in this case a vertical direction in the form of a helix winding round the upright axis and symbolizing the golden stairway of perfection leading to the heights of pure Spirit. The vertical ray, which corresponds to the line of force of the element Fire, may be taken as the geometrical locus of the different bases of manifestation; its fiery light grows ever brighter as the helicoidal flow of creative energy winds upwards to ever higher ranges, while in the opposite direction of downward streaming life the dark shadows of matter become more and more evident.

The horizontal branches, in each ramification of this "tree," may represent the three other elements: Water, the Life-principle extending in the two directions of one axis, while the other, symbolizing the Form-side, stretching between the two poles of Air and Earth. This picture is in conformity with the fact that each vehicle or vesture of consciousness (*upādhi*) is composed of one whole Life-plane and the upper and lower halves of two Form-planes. The Higher Self or Ego is principally Buddhic life combined with higher Manas

¹ René Guénon, *Le Symbolisme de la Croix*.

and lower Ātmā. The two branches of the life-axis are in conformity with the dual nature of Buddhi in its aspects of Love and Wisdom. The personality includes the entire astral plane as well as the lower mental and higher physical (etheric) sub-planes. The lowest step of this ladder characterizes the dense physical body with its solid, liquid and gaseous composition.

Each horizontal crossing is also representative of the three *gunas* or qualities of matter: *tamas* or stability, corresponding to Earth, the solid state; *rajas* or mobility to Air; and *sattva*, the harmonizing principle, to the liquid element. *Sattva*, being also the law, is the essential aspect of the manifested worlds; in the psychical realm, it keeps the balance between the *rājasic* and *tāmasic* tendencies of the mind. It is said in the *Bhagavad-Gītā* (XIV 18) that those established in *sattva* move upwards, those whose quality is *tamas* downwards, while those in whom *rajas*, the centrifugal force, is predominant, are in the middle; so that we can think of the *gunas* as being the spokes of a wheel revolving round the central axis, or the Sacred Cross, the Swastika, turning round the immovable spindle of the Spirit. *Sattva* is, in a positive way, the aspiration towards higher levels of living, and in its negative aspect, the reflection of the Self. When the equilibrium between *rajas* and *tamas* is achieved, then *sattva* becomes the ascending fire of the vertical pillar; the soul rises on the wings of *sattva* to ever higher levels of Self-realization.

Though the image adopted here stretches from "higher" to "lower" principles, we have to remind ourselves that in reality there is "no *above*, as no *below*, but an eternal *within*, *within two other within*s, or the planes of subjectivity merging gradually into that of terrestrial objectivity. . ." (S.D., II 396).

The Cross is generally considered as a symbol of Nature, or of the Spirit crucified on the quaternary of manifestation; yet five elements are often spoken of. This can have a double

meaning. In one sense, the fifth element is the origin and the synthesis of the four, the "quintessence" residing in the point of intersection; it is the Centre from which all proceeds, the primordial point or the seed of the universe, containing all potentialities and expanding into space.

In another sense, the five elements are the same as the human principles: physical, astral, mental, buddhic and ātmic. As is shown in a verse of the *Bhagavad-Gītā* (VII 4): "Earth, water, fire, air, ether, manas, buddhi and ahamkāra—this is the eightfold division of My Nature." The first five designate the field of human manifestation, the three latter the aspects of consciousness. And Shri Krishna pursues: "All this is threaded on Me as rows of gems on a string." We recognize in the string the thread-soul or *suṭrātmā* which is no other than the luminous pillar in our spatial symbol, penetrating all ranges of existence. It is also the Life-current of the Monad, the imperishable thread of radiance, "the golden thread" on which, like beads, the various Personalities of this Higher Ego are strung" (*S.D.*, III 89). The "beads" correspond to the ramifications of the Life-stream, from whose pure and subtle Light emanate the planes of differentiated existence. The vertical axis with its crossing branches is therefore an expression of the relation between the Spiritual Self and its vestures or sheaths, Purusha and Prakriti, Jīva and Prāṇa, force and matter. The intersections mark the points where the Monadic Light traverses its manifestations, and these are the centres of man: the heart, where the Inner Ruler Immortal dwells; *antahkarana*, the meeting-place of Ego and personality; and the Nirvāṇic bridge, leading over from the human to the divine planes of evolution.

The simple spatial cross formed of three lines or six branches may also be interpreted as a symbol of the seven human principles and the seven Rays. In this scheme, the upward pointing branch stands for Ātmic will-power and the

First Ray; it is reflected in the downward going part reaching the physical plane and expressing itself in the beauty of the Seventh Ray. The horizontal Life-axis is symbolically connected on the one side with the comprehending love of Buddhi or the Second Ray and on the other with the devotional feeling of the Sixth Ray man. The radius ascribed to the element Air stands for the creative power of the higher mind and the Third Ray and is reflected in the opposite segment by the Fifth Ray, which is that of the lower mind interested in the things of the Earth. The central point of intersection is the focus of *antahkarana*, whence the fourth Ray radiates out its harmony in all directions. The Rays being emanations of the Divine Trinity, the sevenfold cross is likewise an expression of the three aspects: the vertical beam standing for the First Logos, while the two horizontal chords crossing in the centre represent the conjunction of the Second and Third Logoi, both coming forth from the Primordial Father.

The seven Rays or tendencies in the case of an unequally developed man may be represented by the same figure with branches of different lengths.

In a six-armed cross, the rays of which are all at right angles to each other and of equal length, the scheme is that of the crystallographic axes of reference of the cubic system and especially of the octahedron, which is obtained by drawing straight lines between the extremities of the axes. The octahedron, which represents the highest possible degree of symmetry in crystals (gold and diamond occur in natural octahedral forms), consists of two pyramids placed base to base; the upper one is an image of the spiritual Ego, the lower characterizes the personality. Among the Platonic solids, the octahedron stands for the Fourth Ray, because its central square is comparable to a double-sided mirror which can reflect the intimations of the higher or the lower mind,

represented by the two pyramids. The mirror receiving either the intuitions of Buddhi or the desires of Kāma-Manas is an exact image of *antahkarana*, the middle Manas.

The symbol of the Cross is related to another figure which is perhaps even more ancient and fundamental: the Tree. "The Cross and the Tree are identical and synonymous in symbolism" (*S.D.*, IV 160, footnote). It is especially the spatial six-branched cross which presents much the same appearance as a tree, the perpendicular axis being the trunk and the horizontal ramifications the boughs. The Hebrew Bible tells us of the "Tree of Life" and the "Tree of Knowledge of Good and Evil," both placed in the Garden of Eden. The tempter Serpent was coiled up round the trunk of the Tree of Knowledge. This winding Serpent is exactly the same figure as the helicoidal spiral running round the vertical shaft, as said before. The picture of the Serpent and the Tree has been found in the traditions of many peoples in all parts of the world. *The Secret Doctrine* very often refers to that image.

As a symbol, the Serpent had as many aspects and occult meanings as the Tree itself; the "Tree of Life" with which it was emblematically and almost indissolubly connected (II 121).

The Serpent of the Garden of Eden has been interpreted by the official Christian religion as a personification of the maleficent power, the Evil or the Devil (d-evil). But rightly understood, the symbol reveals a different sense; for the Serpent of the Biblical narrative was in reality Lucifer, "the Harbinger of Light," the Initiator who opened the way to the intellectual evolution of mankind by means of the Knowledge of Good and Evil. It was by moving between these opposites that the human mind could begin to develop. Out of the sensations of pleasure and pain, man rose to the higher conception of a moral problem. But what is good and what is evil? An eternal question which is still perplexing many

people, and yet the ultimate answer is simple: that which serves the Divine Plan or the purpose of the spiritual Self is good; while "evil is coeval with Matter rent asunder from Spirit" (*S.D.*, V 501); it is the life-force "coalescing with Satan, the lower self" (V 503).

But there is also another occult application of the snake symbol; for "Serpent" and "Dragon" were names given to the Wise Men, the Adepts or *Nāgas* (serpents). We read in *The Secret Doctrine*:

The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and has always stood for psychical Regeneration and Immortality (I 140).

If Jesus had considered the reptile as an emblem of evil, he would not have said to his disciples: "Be ye as wise as serpents." In ancient Egypt, high Initiates were represented as serpents on human legs.

The origin of this curious denomination is given in *Isis Unveiled* (II 293) as follows:

The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India . . . the banyan tree, so sacred with the Hindus . . . is called the Tree of Knowledge and the Tree of Life. Under the protecting umbrage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death.

The Serpent was revered by the Gnostic sect of the Ophites (from the Greek: *ophis*, snake) as a symbol of Christ and the divine Sophia (Wisdom). The same emblem of Christ was honored by the Templars, and a great number of other instances of Serpent-worship are known.

The emblem of the Theosophical Society shows the Serpent in a circular form holding its tail in its mouth; in this shape it is a symbol of the cyclic movement of eternity. It is also evocative of regeneration, renewal and reincarnation, because "The Universe, as also the Earth and Man, serpent-like, periodically cast off their old skins, to assume new ones

after a time of rest" (*S.D.*, I 141). The serpent is here likened to the reincarnating entity, casting off the outer sheaths like worn-out garments. But in our future evolution our physical bodies are to become more and more serpent-like: "In the Seventh Race of the Fourth Round, men will change their skins every year and will have new toe and finger-nails" (*S.D.*, V 563).

The Serpent as a cosmogonic emblem is found in the Hindu religion connected with Vishnu, the Second Aspect of the Divine Trimurti, who is depicted as resting, during the night of Pralaya, on the coiled-up body of the Great Cosmic Serpent Sesha-Ananta, a symbol of eternity. It is represented with seven or a thousand heads, suggesting the septenary rhythm of manifestation or its infinite multiplicity; sometimes it is described as wearing a Swastika, the sign of the continuous movement of creation, on its front.

In Eastern and Western mythologies the snake is frequently found associated with healing divinities. The Brazen Serpent of Moses cured those who looked up to it, from the bites of the "fiery serpents" of the wilderness. In Greece, the reptile was a constant attribute of Asclepius (Aesculapius), the god of medical art, who was represented with a rod encircled by a snake, a reminiscence of the tree-and-serpent symbol. In Egypt, Serapis, considered as a healing deity, had also his sacred serpent. Isis, goddess of life and health, wore a crown formed of an asp.

In Greek religion, the serpent was honored in connection with Pallas Athene, the goddess of Wisdom, and protecting divinity of Athens, who wore in the midst of her aegis the head of Medusa surrounded by snakes; she was also revered as a healing deity and her sacred serpents were kept in the Erechtheum and fed with honey-cakes. The famous oracle of Delphi was said to owe its origin to Python, a divining Serpent, who was defeated by the solar god Apollon.

A most important emblem was the Caduceus of Hermes (Mercury) which was formed by a rod entwined by two serpents; it was the magic wand of the messenger of the gods and had wonderful powers. It was very similar to the attribute of Asclepius. The caduceus is one of the most significant illustrations of the tree-and-serpent symbol. The two serpents joined together in the shape of the number eight (8) or the mathematical sign for infinity (∞) signify "the eternal and spiral motion of cycles" (*S.D.*, IV 152). They embody the descending and ascending flow of Life, involution and evolution, or "good" and "evil". Moreover, the caduceus is a representation of the spinal cord, through whose central channel passes the etheric current of Sushumnā, while the positive and negative energies of Idā and Pingala are the two serpents winding round the stick. The caduceus is also related to the Serpent-fire of Kundalinī, which lies coiled up and sleeping at the base of the spine and which, when aroused, ascends in a serpentine path round the spinal cord towards the Solar Centre at the top of the head.

In another connection the Serpent was considered as the embodiment of Evil. Various mythologies and scriptures refer to saviors and heroes who were victorious over reptiles, as Krishna overcame Kāliya, the black serpent, and danced upon its hood. In the Egyptian Book of the Dead appears the dragon Typhon or Apophis, who was worsted by Horus. The Greeks honored Apollon, Heracles, Perseus and Cadmos as victors over monsters. These pagan characters are the same as the Christian saints, St. Michael and St. George, who slew the dragon by transpiercing it with a spear (the shaft of heavenly Light). The killing of the dragon by the German hero Sigurd or Siegfried is another example of this allegory. The reptiles are meant to illustrate the pernicious influence of the physical personality; the slayers of dragons typify the soul triumphing over the passions of the lower nature.

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passing thus through the gate of Initiation. These heroic adventures remind us of the words of the *Bhagavad-Gītā* (III 43): "Restraining the self by the SELF, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome."

The victory over the shadowy self is the sense of 'evolution,' a word that means disentanglement or uncoiling. An emblem of the reverse process of involution may be seen in the well-known group of Laocoön and his two sons encircled by the monstrous marine serpent, interpreted as the Divine Triangle, the Monad, painfully entangled in the spiral coils of materiality.

In some ancient legends the serpent or dragon is associated with the tree and appears as the guardian of hidden treasures. The marvellous garden of the Hesperides was famous for a tree bearing golden apples (a striking analogy to the Tree of Eden), the access to which was defended by a huge dragon; the monster was killed and the precious fruits conquered by Heracles. Similar is the story of the Golden Fleece, which was suspended on a beech in the forest of Colchis and was guarded by a terrifying dragon; it was Jason who, with the magic help of Medea, won the treasure. The invaluable prize in these allegories is no other than the secret of the Tree of Life or the conquest of immortality after the complete triumph over the dark forces which man bears within himself; the terrestrial attractions personified by "Satan" (a name which means adversary), must be defeated by him who would gain the golden fruit of the Tree of Life. The key that opens the gate to immortality is the "Knowledge of Good and Evil".

In some religions of the past, "Tree of Life" or "Tree of Righteousness" were names given to Initiates. In the Hebrew Bible, those ahead of humanity are compared to mighty trees, as in the ninety-second Psalm: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon."

In the Sephirotical Tree of the Kabbalah we can recognize the Life-Tree in the middle of the two side columns standing for the opposites, the two pillars Boaz and Jachin of King Solomon's Temple.

The Celestial Tree was a common emblem with all Aryan peoples. In Scandinavian mythology we find the gigantic ash tree Yggdrasil sustaining the whole world. An enormous snake called Midgard is continually gnawing its roots, while the three Norns, goddesses of destiny, maintain its vitality by watering it with a sacred fountain. Between these balancing forces of regeneration and dissolution, the world-tree preserves its existence and extends its branches over the universe. The whole picture presents the Tree of Life and Good and Evil, symbolized by the fountain and the serpent.

The Greek Tree of Life is connected with the myth of the nymph Melia (the Greek name for ash tree) and her son Phoroneus, who is said to have brought the heavenly fire from the top of the tree down to humanity, very much like Prometheus. The Druids worshipped their Divinity under the form of an oak tree, shaped into a cross.

In Masonry, the Tree of Life Eternal is the Acacia, the wood of which is said to be incorruptible.

The Eastern tradition conveys to us still another image. The *Bhagavad-Gītā* (XV 1-2) describes the Ashvattha, the indestructible tree, having its roots above and its branches below. *The Secret Doctrine* (II 123) says with regard to it:

The Tree was reversed, and its roots were generated in Heaven and grew out of the Rootless Root of All-Being. Its trunk grew and developed . . . it shot out crossways its luxuriant branches . . . till they touched the terrestrial plane.

The trunk of this heavenly Tree of Life is identical with the radiant pillar of the spatial cross, spreading out the co-ordinates of the planes of existence. The branches and the foliage at the bottom symbolize the terrestrial region of

the unreal, of darkness and of death, while the higher part of the stem and the roots, planted in the celestial soil, radiate the Light of immortal Life.

In the following quotations from *The Secret Doctrine*, the Ashvattha is likened to the divine Ray of the Monad:

For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of knowledge, the Knowledge of Good and Evil, or of GNOSIS, Divine Wisdom (V 493). [It is] that eternal trunk whose sap throws out millions of personalities, like leaves from its branches, leaves which wither, die and fall at the end of their season. These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem (V 496).

We read further in the *Bhagavad-Gītā* (XV 3-4): "This strongly rooted Ashvattha having been cut down by the unswerving weapon of non-attachment, that path beyond may be sought, treading which there is no return." When a man is climbing heavenwards in search of the Self, he is leaving behind him, by progressive detachment from the not-Self, the shadowy lower branches of material existence which he cuts down with the sword of discrimination. This is also the destruction of *antahkarana* which should occur only "when we are indissolubly linked with the essence of the Divine Mind" (*S. D.*, V 498). The pilgrim ascends higher and higher, the self retreating ever within, until he reaches the roots of the mystical Tree, growing out of the One Unmanifested Life; and then the luminous pillar is reabsorbed in its source and ultimate Being.

TOWARDS THE ETERNAL

By ROBERTO HACK

THE desire to penetrate into the wherefore of Life with its formidable and wonderful mysteries has served at all times as a strong stimulus for a continuous search after Truth.

The thirst for truth is a holy aspiration of each soul, a fundamental characteristic of the human being who is awakening to self-consciousness. Freeing himself from his primitive unconsciousness, he attains gradually to self-consciousness—painfully tries to ascend the steep side of the mountain in order to reach the top so that he may be able to command a more spacious horizon.

If we contemplate the splendid view of universal evolution as it appears in the light of the knowledge attained by modern science in its different branches, it becomes clearer and clearer to us, through a strict examination of the facts, that the essential factor of evolution is a kind of mysterious, interior, creative impulse, an original and indefinite "*vital rush*".

This "vital rush," this "spiritual energy," belongs to an inherent principle, which is life, intelligence and matter, but transcends life, intelligence and matter, in the past, in the present, and in the future; which contains, presupposes and procreates them, so to speak, at the same time that they are realizing and objectifying themselves.

The necessity for this essential factor, this "vital rush," has been admirably brought into evidence in the work of Henri Bergson, *Creative Evolution*, through a very scrupulous

and analytical examination of facts and through precise, logical and brilliant reasoning.

In his conception of the creative process, *consciousness* is everywhere present as the original and fundamental reality, in a thousand different degrees of tension and under an infinite variety of rhythms. For Bergson, the "vital rush" consists of an unceasing and perpetual *creative necessity*; Life, even in its humblest stage, already constitutes a spiritual activity; and its effort throws off a current of ascending realization, which, in its turn, determines the opposite current of matter. Thus reality resolves itself into a double movement of ascent and descent. Only the former, which translates and expresses an inner work of creative growth, lasts eternally; the latter would be almost instantaneous, like a spring, but the one imposes its rhythm on the other. Thus, from this point of view, Spirit and matter no longer appear as two opposite things, static terms of an immovable antithesis, but rather as two opposite directions of movement: tension and release, so that under certain conditions, instead of Spirit and matter, we ought to use the words, spiritualization and materialization.

On this subject, it is interesting to notice the great resemblance that exists between the ideas of this philosopher, Bergson, and the Theosophical teachings contained in *The Secret Doctrine* of H. P. Blavatsky. In this work it is said that the history of the universe, or what we call a whole, cyclic evolution, is developed in two phases: first, a descending phase, during which Spirit materializes itself, then an ascending phase, during which matter spiritualizes itself.

The unknown! What a mysterious fascination the unknown has for the human being, and what a universal impulse of research and investigation proceeds from it! It may be said that our present epoch is characterized by the discovery of most subtle and mysterious forces of Nature, by a bold advance into the mysterious and occult recesses of the

universe. Science borders, as it were, on the edge of the kingdom of the invisible and is striving, step by step, to penetrate into it. The most eminent men in the world, scientists and philosophers—physicians, mathematicians, astronomers, physiologists and psychologists—are intensifying their efforts and research, and are developing a conception which is increasingly removed from the mechanistic and materialistic interpretation of the universe that predominated years ago, giving a transcendental vision of the fundamental Reality as a *unique* Reality underlying the phenomenal world.

The misconceptions of scientists that were widespread in the past, which considered philosophical and metaphysical views as useless speculation, have now been overcome. The progress of philosophy has been as remarkable and continuous as that of science. The history of philosophy may appear as a succession of systems without meaning only to those who have not tried to penetrate its inmost essence. The *meaning* of the apparent physical realities of the phenomenal world has been a continuous object of investigation for the philosophers.

Philosophy has rightly pointed out that it cannot accept as truth the concept of the visible and tangible world presented by the physical sciences; for it is not enough that it be proved by laboratory researches, nor that it be partly approved by practical experience; but that it must be intelligible and true to our *entire* experience and above all to our conscious relationship with it.

The wonderful and rapid progress attained in the field of scientific discoveries during the first half of our century has resulted in a realization of the *unity in diversity of the physical world*, ascertained in an experimental manner, clear and scientific; it has led our greatest physicians, mathematicians and astronomers, as well as physiologists and psychologists, to look for an inner meaning of things, to understand that without a philosophy which takes into consideration

experience as a whole in an effort to penetrate the inmost and essential wherefore of life, one could never reach the fundamental ultimate reality.

Contemporary physics has almost overcome the eternal problem of the duality of energy and matter by experimentally proving how matter can convert itself into radiant energy, while modifications of the prodigious velocity of ether constitute protons and electrons, and thus matter. This leads us to realize that the physical world, visible, tangible and objective as it generally appears to us, is only the appearance of a more profound essential reality. The universe known to us is simply the universe as it appears to us in our consciousness, as we perceive it, and thus is only a human interpretation, one-sided and imperfect, of a reality; and there does not exist in the final analysis any real *separate* existence for any of us, person or thing, as our physical senses illusorily lead us to believe, for we are only parts of an indivisible whole.

But will man ever be able to penetrate the last, fundamental Reality, will he be able really to know the mystery of Life which is, as outlined in our visions, inexpressibly grand and imposing? Who can guide us towards that spiritual Reality which is the only Reality?

In order to answer these questions which arise spontaneously from the depths of our consciousness when faced with the growing wonders which the universe gradually reveals to us, it is necessary to understand the particular position of science and philosophy and their respective fields. Undoubtedly, the task of science is to observe and study the objective facts and phenomena as they appear to our sense-perceptions, to make a careful and methodical analysis and co-ordination of the infinite multiplicities of forms in the exterior world, by studying their behavior, their functions and their mutual inter-relations. The work of the scientist does not consist in discovering the

reason for the existence of things, but rather the manner in which these things appear to us and how they function. He begins his research by starting from a working hypothesis, which is useful since it gives a logical and coherent explanation of facts experimentally observed, and also foretells up to a certain point other facts to be verified. When a new order of facts is observed which the existent hypothesis is not able to explain, a new hypothesis or theory is formulated and takes the place of the preceding one which has now proved inadequate. Thus each new theory represents an advancement, since it is larger and more comprehensive than the former, and consequently throws more light on the explanations given as to the way in which the phenomena observed are unfolding.

The aim of philosophy, on the other hand, is to seek and discover the reason for the existence of things; it speaks of the "principles" and of the "ultimate Realities," which are the cause and the eternal basis of our world. Philosophy is research into Life, a research into the ultimate Reality; it tries to penetrate the real and essential nature of being, as well as that of the relationship existing between our consciousness and the world around us, between our consciousness and Absolute Reality.

The most eminent scientists and thinkers of today are in agreement with this idea. They recognize that no exterior realities exist for our consciousness, whether in relation to the knowledge of Nature or in relation to the problem of the Absolute. They admit explicitly or implicitly that it is the "task of philosophy to guide us towards that spiritual Reality which is the *only* Reality" (J. B. S. Haldane). Since philosophy is the search for Life, if we wish to penetrate the principle of Life itself, it can be done only through our consciousness, by putting ourselves—through an attitude of profound intuition—in harmony and sympathy with the universal current of life; then only it will be realized that our individual "vital rush"

is, as Bergson says, only an individualization of the "universal vital rush," a self-conscious fragment of Universal Life.

Thus, whereas the scientific method consists of an observation of external phenomena, the philosophical method consists of a deep introspection of our consciousness. The scientist will always be obliged to turn to philosophy in order to attain some knowledge of the ultimate and supreme Reality, whereas the philosopher will be forced to turn to science in order to know the infinite and changing aspects of the world of forms, the marvels of the living mechanisms which Nature presents to us and the marvellous manner in which they function, and also for a practical application of the forces of Nature to the material benefit of humanity.

Hence, no antagonism should exist between the two; we need rather the right evaluation of their respective fields of action, the understanding that each integrates and complements the other and that both are equally necessary in order to understand the world and to learn to behave wisely both in individual and collective life.

Now, bearing in mind this clear and definite tendency of modern thought, what is the position of Theosophy and what is its contribution to the spiritual evolution of humanity?

The essential meaning of the word "Theosophy" is "Divine Wisdom" or "Supreme Knowledge," which is experience or inner realization of the Divine, of the ultimate reality of Life, of Truth. It is a realization of the Divine Spirit, the Self in man, it is the knowledge of the Eternal One, the Supreme, and a conscious realization of the Unity of Life.

Theosophy is also presented as a complex of fundamental truths regarding the material and spiritual worlds, the nature of their inhabitants, and the spiritual evolution of man and of Nature. Ever since the beginning of human life on this planet, investigations have been undertaken

into the nature and origin of natural forces in action in the world of phenomena. There has been a continuous succession of investigators, and the results of their work have been conserved and transmitted from one generation to another. Thus there is a vast accumulation of precious knowledge which has been made gradually accessible whether through the illumination of the mind and the flashes of intuition of our great scientists and thinkers, or through Theosophical works. There is no doubt that Theosophical science can contribute greatly to the sciences by rendering accessible its knowledge of worlds beyond the physical.

Theosophical science maintains that this physical world is not the only one which can be scientifically examined, but that other worlds exist, consisting of matter subtler than the physical, which can also be investigated by means of certain faculties of perception, usually called occult or supernormal senses, such as clairvoyance, clairaudience, psychometry, and so on. It affirms the possibility of consciously directing one's emotional and mental forces, and of developing new faculties through which one can scientifically study those worlds, thereby opening to mankind unlimited fields for research.

Several Theosophical works describing the results of investigations made into those invisible worlds have already been published, not so much in the hope that scientists might accept at once the facts seen and confirmed by these investigators of the invisible planes, but with the purpose of setting forth these discoveries in order that when, in a more or less near future, scientists begin to discover what the above-mentioned investigators have already seen, they may be convinced of the scientific basis of their similar search and recognize its reality.

From these sources each one can draw that part of Divine Knowledge which it is possible for him to grasp and interpret. In studying Theosophy, each of us must be his own interpreter;

each one must reach his own illumination. Truth cannot be imposed on anyone; to believe or not that a truth is a truth depends solely on whether one sees it as real or not, depends upon personal experience; and one can only reach it through the judgment of reason, through an ardent study of the subject and, above all, through intuition.

If we ask the scientists themselves how they arrived at their discoveries, or at their most ingenious inventions, the reply is that, generally, in a "flash of intuition" they perceived the solution of their problems, and this would be later confirmed by experiment.

Intuition is the vision, the immediate perception, of truth, which suddenly illumines the darkness of our intellect and gives us the immovable certitude of truth.

We might, then, consider the two aspects which Theosophy presents to us—the knowledge of the invisible side of man and Nature and the inner, intuitive realization of the Divine—respectively as the continuation of science and philosophy on higher planes.

Investigation or research through supernormal senses takes science to the subtler worlds of matter, and so gives us valuable information regarding the nature of those worlds and their inhabitants, and about the wonderful functioning of the visible and invisible universe, through the eternal concatenation of cause and effect in the physical as well as in the emotional and mental worlds. It presents to us an imposing picture of cyclic evolution in its different phases and subsequent changes since the origin of matter, bringing us, as it were, face to face with the mystery of creation.

But the more we feel that Nature is only "the garment of God," and that the phenomena of Nature are "His language," as Giordano Bruno has said, the more our souls are filled with a profound emotion and admiration before the

wonders and mysteries of the universe, the more imperiously there arises in our consciousness the necessity of an answer, of an understanding of the *why* of things, the desire to attain to the Source of Life, the Eternal Supreme Reality!

We then feel certain that to attain to the ultimate living Truth, it is not enough to question the changeable world of objects and phenomena, but rather is it necessary to delve into the inmost sanctuary of our consciousness, to penetrate into the depths of our being.

The words of the Christ, "the Kingdom of God is within you," are now immediately illumined by a new shining light; we begin to understand the true value of Theosophy, which essentially signifies an *inner realization of the Divine*, of the Self in man, essentially one with the Eternal Supreme Reality.

To reach this supreme realization the intellect is no longer sufficient: God is beyond and above reason. The only way to know Him and commune with Him is to go within—as mentioned above. To this purpose we must employ the new faculty of knowledge which is now emerging in the human consciousness, namely, intuition. Intuition is the immediate knowledge of the spiritual current which constitutes our real Self, the complete Self, by which we recognize and feel ourselves really as "self-conscious" fragments of the Universal Life, fragments that can never be separated from it. The fundamental concept of Theosophy, the Unity of Life, and the principle of Universal Brotherhood deriving from it, are the direct results of this realization.

Theosophy goes beyond simple, intellectual speculation, since it is the intuition of the Universal Self, and leads us to a knowledge of the world of Reality; therefore, it can rightly be called a real philosophy of life, capable of resolving fundamental problems in the light of living truth, guiding us "from the unreal to the Real, from darkness to Light, from death to Immortality".

In Theosophy we find the synthesis of all the particular intuitions; we find in it the realization of that union and co-operation of science, religion and philosophy which is desired and considered a necessity by the greatest modern thinkers. Theosophy is capable of guiding us rightly along the difficult path of our daily life, because it is rooted in the depths of our consciousness in the form of living experience and realization of truth. Theosophy brings us, through our effort of intense concentration and introspection, into contact with the only Whole that we can know and conceive of, the Whole of our being, the powerful stream of the life of our Spirit, indivisibly one, in essence, with the Universal Spirit or Life!

The manifested world then appears to us simply as one of the aspects of the Absolute; the Absolute appears to us to be, at the same time, the One and the Manifold; in It, all is contained, and even the most infinitesimal portion of matter is an indivisible part of this living Unity.

Life, the breath of the entire universe, manifests itself, then, as an Eternal Becoming, an eternal creative rhythm, as the song of Life, the song of the Eternal. "Every creature, every object, every event, is for us a particular note in the wonderful symphony of the Universe."

In the light of the Eternal, of the comprehension of the Reality, the entire meaning of the outer world and of our humble daily life becomes completely transformed; our soul assumes a new attitude, which will lead us gradually to peace and liberation. According to Annie Besant:

Once you have placed your feet upon the rock of Eternity, the waves of time shall break themselves against the rock, but they shall not succeed in overturning you from the place where you stand. To live in the Eternal means to be above the stream of time, so that nothing may shake that calm serenity of him in whose heart the Eternal ever abides.

"ONE HUNDRED YEARS OF EVOLUTION"

By D. JEFFREY WILLIAMS

BOOKS are being published, and at least one exhibition is being arranged this year in London in order to "commemorate the centenary of the first publication" on the subject of evolution by Charles Darwin and Alfred Russel Wallace. One such book, somewhat curiously, is apparently issued by the British Museum (Natural History) and may be purchased at Her Majesty's Stationery Office in Oxford Street, London, which is also given the name of "Government Publications". The series of exhibits "illustrating evolution" at the British Museum, we are told, "will remain on permanent exhibition to assist visitors to the Museum and students to acquire a grasp of the main principles involved in this epoch-making contribution to science".

On the tenth page of the British Museum's book, *Evolution*, it is stated that Darwin was able to formulate a complete theory "providing a rational explanation of the causes as well as the fact of evolution in plants and animals," and that that is "formally based on four propositions which he knew to be true, and three deductions which are now also known to be true".

These are: "(1) Organisms produce a far greater number of reproductive cells than ever give rise to mature individuals. (2) The numbers of individuals in species remain more or less constant. (3) Therefore there must be a high rate of mortality. (4) The individuals as a species are not all identical, but show

variations in all characters. (5) Therefore some variants will succeed better and others less well in the competition for survival, and the parent of the next generation will be naturally selected from among those members of the species that show variation in the direction of more effective adaptation to the conditions of their environment. (6) Hereditary resemblance between parent and offspring is a fact. (7) Therefore subsequent generations will maintain and improve on the degree of adaptation realized by their parents by gradual change."

The paragraph which immediately follows the enumeration of the above propositions claims that "this is the formal theory of evolution by natural selection, first announced jointly on 1 July, 1858, by Darwin and Alfred Russel Wallace who had, again independently, come to the identical conclusion. It represents a step in knowledge comparable to Newton's discovery of the law of gravitation."

The Secret Doctrine (IV 218) says:

Natural Selection . . . is merely a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms are brought about by the struggle for existence. Every group of organisms tends to multiply beyond the means of subsistence . . . [and] the "struggle to obtain enough to eat and to escape being eaten" added to the environmental conditions—necessitates a perpetual weeding out of the unfit.

So far, so good. However, a further and much bigger claim is made on page 31 of the book. It is to the effect that "so soundly was the theory of evolution by natural selection grounded [by Darwin and Wallace, apparently] that research does nothing but confirm the links in its chain of evidence and the inferences to be drawn from them. Its field has extended from the explanation of the production of plants and animals to every aspect of the intellectual life of man, and it would be imprudent to doubt that its greatest triumph may yet lie in the highest aspects of that life."

On that claim perhaps we may adduce the statement in *The Secret Doctrine* (II 46) which claims that the "ancients . . . were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now". The spiritual aspects of evolution are not yet above our present horizons.

If we espouse a theory of evolution worthy of the name should we not include the world of the minerals, as well as those of the plants and animals, as *The Secret Doctrine* more than once points out? And do not the Stanzas upon which *The Secret Doctrine* is based "give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny Earth, to that of the Chain of Planets of which that Earth forms one, to the Solar Universe to which that Chain belongs and so on, in an ascending scale, till the mind reels and is exhausted in the effort"? (I 85)

Not much was known, it is said in *Evolution*, "about the laws of heredity" at the time when Darwin wrote. Mendelian genetics apparently have altered things in that respect. We find that Natural Selectionists have in the course of time rejected Mendelian genetics as the source of variation, and on the other hand, the Mendelian geneticists, "knowing that their mutations were the only source of heritable variation, thought that as they showed wide discontinuous steps and arose suddenly and apparently without long-continued selection, (that) selection was inoperative in evolution and they rejected it". A way out of the two points of views is rather arbitrarily given in the following quotations given on page 16, or it would seem as if they are so given:

"Mutations are chemical changes in the gene-molecule, and since chemical stability is not absolute, the puzzle about mutations is not so much that they occur as that they occur so infrequently. This ignorance of the causes which determine the directions in which mutations take place, if such causes

indeed exist, is, strange to relate, no handicap to the understanding of the mechanism of evolution, because *it is selection, not mutation, that determines the direction of evolution*. . . . It is natural selection, not mutation, that has governed the direction as well as the amount of evolution. . . . From the evidence provided by genetics, natural selection is the only mechanism capable of explaining evolution."

To knock this particular nail more firmly on the head we are told that "the effects of natural selection are the reverse of chance when considered *ex post facto*; they are rigorously determined and what they have done is to channel random variation into adaptive directions and thereby simulate the appearance of purposive change. This is why natural selection has been paradoxically defined as 'a mechanism for generating an exceedingly high degree of improbability'." After that firm and uncompromising assertion it is not surprising to be given Ray Lankester's romantic view that "all beauty of living things, it seems, is due to Nature's selection, and not only all beauty of color and form, but that beauty of behavior and excellence of inner quality which we call 'goodness'".

To the writer of this article there is as much justification for the view of Manley Hopkins who in *Pied Beauty* sang:

Glory be to God for dappled things—
For skies of couple-color as a brindled cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches' wings;
Landscape plotted and pieced—fold, fallow, and plough;
And all trades, their gear and tackle and trim.

That view at least is not presented to us in the guise of a scientific dogma.

AN ERA OF CHALLENGE

By E. NORMAN PEARSON

THOSE whose physical life span has stretched across the unfolding picture of the twentieth century, from its beginning until now, have probably seen more outstanding historical events engraved upon the records of time than have any who lived before them. They have had to make many adjustments to the changing conditions of life, to discard the old and take on the new, and to accomplish these adaptations with an urgency that has never been necessary before. From whatever point of view we look at the modern world, it must be admitted that we are living in a wonderful age. Life has become filled with perpetual challenge and, therefore, with perpetual opportunity.

But, to the Theosophist, perhaps above all others, these should be really thrilling days, for amid the verbal thunders of the "cold-war," the threats of world-conflagration, hydrogen bombs, guided missiles and man-made moons, through the whole gamut of human follies and dangers which seem to face him on every hand, he should be able to perceive, in vivid contrast, evidence that the Plan is going forward, step by step, regardless of the obvious fact that the whole of mankind is literally walking "in the valley of the shadow of death".

For years science has been building a mechanical world in the minds of men; but science now has utterly destroyed that world and has itself dealt a death-blow to materialism from which materialism can never recover. For, from these

advances, there is arising a rapidly increasing knowledge of the invisible, which rests upon demonstrable facts and logic that cannot be confounded. The reality of invisible things is now readily accepted and such grave doubts have been thrown upon the reliability of purely sensory evidence, once the final criterion of truth for every form of knowledge, that the gate which leads to the beyond has been thrown wide open and deeper penetrations into the hitherto unknown territories which lie outside sense-perception continue with unabated speed. So it should not be difficult for anyone who is familiar with Theosophical ideas to realize that such advances in knowledge are a definite preparation of men's minds for still deeper things to come and are doing nothing less than paving the way for a world-wide reception of the truths of the Ancient Wisdom, so that its teachings will eventually become universally known and understood, and more deeply and solidly established than ever before. Here, then, is convincing evidence to show that advancing knowledge of material things has a valuable place in the furtherance of the Great Plan.

But, there is more.

In spite of these significant facts, it is still believed by many that the great advances in knowledge that we are now witnessing can contribute little or nothing to man's spiritual development, since they are all along the lines of material progress. In fact, it is even suggested that they are barriers in the way of his spiritual progress. It must be conceded that there is an element of truth in these statements, for they may have such an effect if they are considered to be an end rather than the means towards an end. Even a virtue may change into a vice if it becomes our master. However, it is hard to believe that the Great Ones who guide our evolution would permit material advances to take place in such lavish profusion unless, somewhere hidden within them,

there was not a deep spiritual purpose. Let us look a little below the surface of these events. Spirit and Matter, we are told in the ancient records, are co-equal though opposite polarities in manifestation of the One Reality which lies behind them both. Then, does it not follow, as a natural corollary to this that religion and science, similarly, must be equally necessary to the progress of humanity, though their activities seem to lie in exactly opposite directions? Grave errors have been committed in the name of both of these branches of thought. Religions have waged cruel wars and sciences have made wars more deadly. But these facts do not change the value of pure religion and pure science to mankind. It is their abuse and not their use which has caused so much suffering. It is generally conceded that a world-brotherhood, to form a nucleus of which the Theosophical Society was founded, is the greatest need of our times. Undoubtedly it is the only alternative to world chaos, the only effective defence against the modern weapons of mass destruction. We must learn to live together or we shall die together. How then can the Society's first Object be implemented by action and mankind be brought together to pursue together the right objectives of physical existence? One of the most important laws of Nature, one which is applicable to every realm of effort, is given in *Light on the Path*: "Seek out the way by retreating within," and "Seek out the way by advancing boldly without." Do not these words point out once more that we must seek out the way by applying both religious precepts and scientific laws? With this thought in mind, let us examine a few well-known facts to see if we can observe indications of the Plan in action, where superficial observation might make an opposite impression.

Two or three centuries ago, few men knew, except on hearsay, what was happening a hundred miles from their homes and then only long after the events had taken place.

Knowledge of other lands was fragmentary and distorted and other people were thought of as strange; even mysterious. The mass of humanity had no contact with other men, except those who dwelt in their immediate vicinity. Travel was arduous, extremely dangerous and only a few hardy souls ventured far afield, usually for purposes of trade, in pursuit of knowledge or mere adventure. Under such conditions we can readily see that a world-brotherhood was an impossibility. How could such a union be consummated with men so completely separated from each other? Oceans, mountains and great open spaces of land formed an almost impassable barrier, and only the most sporadic contacts took place between nations which were isolated in this manner.

Moving forward now a little in time, we find the picture is beginning to change. At the time of the founding of the Theosophical Society, eighty-two years ago, men and freight were being transported for considerable distances across land areas by the railways of some countries. A few steamships had begun to plough their way across the seas and oceans. Some imaginative minds were speculating upon the possibilities of human flight. Electric lights were beginning to appear in the cities. Telescopes and microscopes were supplementing man's vision and disclosing things larger and smaller and further away than the eye could see. And, let it be noted, *because of these advances* barriers of isolation were being broken down, men were mixing with each other more and learning to know each other better, and the world in which each individual lived was growing larger as the years passed by.

Coming now to the world of today, we are confronted with such fundamental and spectacular advances in knowledge that we are almost overwhelmed by it all. For this we can see: physically, the plan for One World has advanced so far that it almost seems to be complete! Most of the nations of

the world have been tied together with well-nigh inseparable bonds through commercial enterprises. Their products are widely distributed and in many ways they have become dependent upon each other, the specialities of each nation enriching the living standards of many other nations. Mighty ocean liners are transporting men and materials across the wide oceans by the thousands every day. Travel now is cheap, comfortable and safe. Aeroplanes fly through the air at terrific speeds, bearing travellers onward to distant destinations. Trains and automobiles are moving their human burdens from place to place, bringing people together into constant and close contact for an infinitude of purposes which demand action and reaction of every conceivable kind. World news agencies are gathering information in every land and transmitting it rapidly to all others. Radio brings news from the ends of the earth almost as it is happening. Motion pictures and television are enabling the nations to see and hear the great men and women of their own and distant lands, and the cultures, customs, activities and even the voices of our brothers across the seas can be seen and heard in the comfortable precincts of the theatre or the home. All these great achievements are rapidly breaking down the last vestiges of national barriers, distance is being annihilated and time is no longer the tyrant that it used to be. And who can say what tomorrow will reveal?

Can we not see that, little though those by whom these things were brought about may have realized what was really taking place, science has now provided the *physical* conditions by means of which a brotherhood of men may be brought into being. How could there be such a brotherhood until some means had been discovered by which they could be brought together to work together and come to know and understand each other? Isolation and practical brotherhood are incompatible within the social structure of mankind.

So, we have sought the way "by advancing boldly without" and have almost found it. Now, with an equal determination and fearlessness we must seek out the way "by retreating within".

Here the unique role that the Theosophical Society can play in the immediate future clearly reveals itself. Was it by chance that the Society was founded at the very time when the new concepts of matter which led to the conditions of today were in their early formative stages? Or was it by design? Is there any connection between the two outstanding facts: (1) that scientific development was designed to liberate for mankind the most powerful *physical* force that has ever been known, and (2) that the revival of the Ancient Wisdom, which was planned to take place synchronously, was by its very nature designed to place before mankind the greatest *spiritual* force ever known, a recognition of the Divinity of Man and the fact of his spiritual evolution? The manner in which these two facts complement each other makes it difficult to think of their relationship as being merely coincidental.

The Theosophical Society, we know, offers a common meeting-ground for both religion and science and, through its world-wide organization and the nature of the Objects for which it was founded, it is equipped to make a powerful contribution to the spiritual development that is now vitally needed to balance the material accomplishments already made. Physical science will never make men brotherly; but it has brought them together so that they may learn from each other how to become brotherly. Physical science will never make men spiritual; but it has enriched and diversified the circumstances under which every man must live so that they will call forth the sleeping God dwelling within his heart. Physical science will never show men Truth; but those who seek for Truth in such fields of investigation have given us a noble example of how to seek. Their tenacity, one-pointedness and

readiness to discard all previous concepts when confronted with new facts, are worthy of emulation.

A great Teacher has written: "It is not physical phenomena, however wonderful, that can explain to man his origin, let alone his ultimate destiny, or the relation of the mortal to the immortal, of the temporary to the eternal. New ideas have to be planted in clean places, for these ideas touch upon the most momentous subjects—the relation of the phenomenal to the noumenal and to comprehend the latter we must understand the former." So, in the phenomenal world we can gain glimpses which point to us greater things; but we must not stay with the phenomenal, thinking it to be the Real.

Today we know that the issue of peace or war hangs precariously in the balance, and the scales could be turned irrevocably in either direction by even the smallest thought or act. While the advances in material knowledge have been taking place, the Theosophical Society has been developing its strength and clarifying its vision. More than ever before the value of Theosophy, as a practical aid to the solution of the problems before mankind, is being recognized and stressed. Theosophy, with its religious idealism founded upon the basic truths that underlie the esoteric teachings of all religions, its appreciation of the value of a knowledge of material laws to the Spiritual Man while in the physical world, and its balanced synthesis of them both into a practical philosophy of life, stands before the world with a body of teachings perfectly patterned to the needs of this newer age. Mankind must now change from within and the needs of the present call for this internal change to be as drastic and complete as that already accomplished in the outer world. Attempts to measure success by material standards must be forever discarded. Spiritual values must be recognized as the only true values that life can offer, and the Divine Life that shows forth from a man's heart and finds its expression in intelligent service to

his fellow man, as his real worth to society. The centre of man's living must be transferred from the material to the spiritual.

The common people of every nation are weary of wars and conflicts, and they are becoming increasingly vocal in their longing for peace. They have no lust for conquest. They are willing to live in harmony with all mankind providing that they have food and clothing and the essentials of a normal life. Here and there a few outstanding statesmen, responding to the ideals that stir within them and are struggling to find expression, are lifting up their voices bravely against the madness which has come upon a few political leaders because of fear or a craving for power. But in the midst of an almost universal desire for peace, there are poised, ready for instant action, two great opposing aggregations of weapons for mass destruction of such proportions that they could actually wipe out the major portions of civilization within a few hours.

In such a situation, the value of a group of clear-thinking people, calm and confident, who understand the power of thought and use it, and who also realize the greater power of thought supplemented by action, must be evident. The issue is war or peace; world-destruction or world-brotherhood. But, to Theosophists, something further is involved; something very close and real. The devastation of an atomic war would undoubtedly turn back the march of civilization for hundreds of years, bringing suffering and destruction beyond measure or imagination and, so far as we can see, would inevitably bring defeat of the Plan to re-establish the Ancient Wisdom teachings in the world. Conversely, it would appear with an equal degree of certainty that peace would ensure its success.

Thus, opportunity knocks incessantly at every door. But especially does it call to those who have gained some vision of the inner side of things that a knowledge of Theosophy brings.

PRJEVALSKY AND WILD HORSES

By JOSEPHINE RANSOM

IN *The Secret Doctrine*¹ Mme. Blavatsky mentions a great Russian traveller and explorer, Colonel (later General) Nicholas Prjevalsky,² as one who had travelled in Central Asia and whose experiences corroborated her statements about the treasures still existing there. Presumably H.P.B. had access to his lectures not then published.

As it has always been of deep interest to me to try to trace the sources she drew upon to make or emphasize a point, slowly over many years I have put together the various items I have come across about General Prjevalsky, which may be of interest to others.

The General was born in 1839 and died about 1888 at Karakol in West Turkestan. When it became possible he set about satisfying his desire to be an explorer. His first explorations were in the country south of the Amur river; then in 1871-2 he travelled through South Mongolia from Peking to the Yang-tse-kiang region. He tried to explore Tibet and made repeated and unsuccessful attempts to reach Lhasa between 1872-79, exploring by way of the dread Gobi Desert, and the upper Hoang-ho river. In 1879 he was the first to enlighten the world on the orography (description of mountains) of the northern fringe of Tibet.³ On these journeys, in addition to discovering the wild horse and the wild camel,

¹ Adyar Edition, Vol. 1, pp. 55-6.

² Spelt also—Prejevalsky, Przewalski and Przhevalsky.

³ Tsung-Lien Shen and Shen-Chi Lin, *Tibet and the Tibetans*, Stanford University Press, California, 1952-3; also Oxford University Press.

he brought back valuable zoological and botanical collections which were housed in St. Petersburg (now Leningrad).

General Prjevalsky had found the ruins of two enormous cities close to the Cherchen¹ Oasis some 4,000 feet above the Cherchen river. H.P.B. quotes, from a lecture given by him, a description of some of the things he found in these ruined cities, which were later visited by Sir Aurel Stein, another famous explorer, who also found these ancient ruins and described the fine Buddhist remains and wonderful frescoes in them,² thus confirming the earlier discoveries of General Prjevalsky.

The General's books about his discoveries were translated and shortened into one volume by the Swedish explorer, Sven Hedin, in about 1886-8. They have not been translated into English, so far as I know.

In August 1955 I came across an article entitled "The Wild Horses from Mongolia" in the magazine *Country Life*. In this article the author relates that towards the end of the last century General Prjevalsky discovered on the then remote and almost inaccessible Mongolian steppes the only genuine wild horse still in existence which is known as "Prjevalsky's Wild Horse". True, wild and untameable horses once roamed the plains of Europe and Asia. From these the domestic horse with its many varieties, big and small, was derived, by repeated crossing and selection over many thousands of years. It is emphatically said that they were not the descendants of domestic horses gone wild.

It had been accepted that the original wild horse had become extinct somewhere in prehistoric times. Prjevalsky brought back with him from one of his journeys, about 1881, the skin of a wild horse, but zoologists remained unconvinced that it was a true specimen. It was not until twenty years

¹ Spelt Tchertchen in *The Secret Doctrine*. This was or is a French spelling; in English it is either Cherchen or Charchan.

² Published in 1933 in his valuable book *Ancient Central Asian Tracts*. Macmillan & Co.

later that living specimens were obtained and brought to Europe to be studied at first hand.

The Duke of Bedford was anxious to build up a herd of these wild horses at his place, Woburn Park, in Bedfordshire. He wanted to preserve them from complete extinction. He commissioned the great German collector, Carl Hagenbeck, to send out an expedition to bring back for him six foals of the wild elusive creatures. The journey was long and arduous across the bleak intensely cold and then almost uninhabited desert. With the help of enthusiastic Mongol chiefs and tribesmen they managed to capture fifty-two foals. In spite of great care many of them died on the way, but there were twenty-eight survivors. The Duke received his nucleus herd and the others were sold to various European zoos, and small herds established. There were already two mares and one stallion in the hands of a Crimean naturalist.

Then for some unknown reason the Mongolian herds began to die out and within twenty years had become practically extinct. The few survivors are descended from Hagenbeck's original collection, with a few from the Crimea. The only two breeding herds at present are at the Prague and Munich zoos, for the Woburn herd died out. In 1953 the London Zoological Society decided to try to build up a breeding herd at Whipsnade, in England. As the "Prjevalsky horses" are very valuable, £3,600 worth of animals were given in return for a two-year old mare and a stallion from Prague. These two have settled at Whipsnade and it is hoped to build up a small herd.

These horses are described as quite attractive—dun colored, large headed and about the size of a large pony.

These brief notes, about the discoveries by General Prjevalsky in the archeology and natural history of the Asian interior which H.P.B. used to illustrate her statements, will perhaps interest all students.

REVIEWS

Concerning Human Understanding, by Nikunja Vihari Banerjee. George Allen and Unwin Ltd., London, 1958, pp. 333, price 30s.

This seriously written book discusses the chief problems of philosophy on the basis of common sense and "with due regard for the standpoint of the layman". The author's intention is to separate "philosophic thought from the effects of sophistication and intellectual pride to which philosophical enquiry is usually prone," and "to suggest the need of a fresh enquiry into some of the problems of philosophy and to stimulate doubt about some of the old beliefs which still hold sway in philosophical circles". Thus he finds it difficult to accept the views of the idealists and the recent realists regarding perception, and advocates a return to that common-sense view which regards the immediate objects of sense-experience as non-mental and independently existing physical things, *i.e.*, they are not so-called sense data. He is also led to the conclusion that the solution of the problem of our knowledge of the external world is not the business of philosophy, but rests with common sense as aided by science.

With Descartes and Kant, Prof. Banerjee holds that the method of philosophical enquiry is the method of "criticism". He, however, points out that the former philosophers have failed to carry out this method in their own investigations. This method of criticism "consists in accepting scepticism as the first step, then granting that which is just sufficient to remove the initial doubt, and afterwards proceeding gradually to make affirmations, each succeeding affirmation being tested in the light of that which immediately precedes, and the affirmation immediately following the initial doubt being the first and the most fundamental in the chain of such affirmations". This method leads to the consideration that philosophy cannot be treated either as a metaphysical enquiry or as an empirical enquiry. It may rather be considered as axiology or an enquiry into values both theoretical and applied.

In the fourth part of the book entitled "Religion within the Bounds of Practical Reason," the author elaborately discusses the doctrine of Karma, Transmigration and Re-birth, so vital to Hinduism and Buddhism, and finds that its merit,

1958

REVIEWS

131

from the strictly religious point of view, is not real but spurious. He foresees a change-over from the religion of God to the religion of Man that declares "Man is the greatest truth and highest value and above him there is none".

The book does not lay claim to drawing any final conclusions or establishing any systematic theories. Yet it stimulates the serious reader to go into the depths of philosophical problems and re-examine his views with much profit.

SREEKRISHNA SARMA

The Immense Journey, by Dr. Loren Eiseley. Victor Gollancz Ltd., London, 1958, price 16s.

It is always refreshing to find accuracy of observation combined with imaginative insight. They are to be seen in this book by the Head of the Department of Anthropology at the University of Pennsylvania. Professor Eiseley himself writes of "the most enormous extension of vision of which life is capable" as being "the projection of itself into other lives". This capacity is the keynote of his work. He devotes more than one chapter to the controversies in evolutionary theory; but, in the end, he concludes that more than one line of relatives leads to man: "It is as though we stood at the heart of a maze, and no longer remembered how we have come there." Dr. Eiseley looks

upon "organization" as a mysterious principle not in itself strictly the product of life nor of selection. The observed differences between living forms were achieved "only by the elaboration of devices for the maintenance of that inner nourishing liquidity in which cells can live and grow within a certain narrow range of tolerance".

In a fascinating chapter about the influence of flowers on the living world, the author tells the story of how, just before the close of the Age of Reptiles, there occurred a soundless, violent explosion:

"It lasted millions of years, but it was an explosion nevertheless. It marked the emergence of the angiosperms—the flowering plants. . . . The agile brain of the warm-blooded birds and mammals demands a high oxygen consumption and food in concentrated forms. . . . It was the rise of the flowering plants that provided the energy and changed the nature of the living world."

In a useful survey of the theory of evolution, Dr. Eiseley mentions how Alfred Russel Wallace committed the Darwinian heresy of holding that the mental powers of the natives of tropical archipelagoes were greatly in excess of what they needed to carry on the simple food-gathering techniques necessary for survival. "How then," Wallace insisted, "was an organ developed so far

beyond the needs of its possessor? Natural selection could only have endowed the savage with a brain a little superior to that of an ape, whereas he actually possesses one but little inferior to that of the average member of our learned societies." For this and other reasons, Wallace contended that some spiritual principle must have been at work in the elaboration of the human brain. Eighty years later, two modern scientists, M. R. A. Chance and A. P. Mead, bluntly state: "No adequate explanation has been put forward to account for so large a cerebrum as that found in man" (*Symposium of the Society for Experimental Biology*, VII, Evolution. New York, Academic Press, 1953, p. 395). Further, comparisons of man with the anthropoids are based today on the assumption that they and we had ancestors in common.

The real history of man's evolutionary development will some day be found to have been written in esoteric tradition. H. P. Blavatsky put it succinctly in these words:

"Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is so only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the

'Eternal Pilgrim,' the Protean differentiation in space and time of the One Absolute unknowable" (*S.D.*, II 728, Original Ed.).

On one point we have to disagree with Prof. Eiseley. He considers that there is little statistical probability of there being anything approaching human life on other planets—"nowhere in all space or on a thousand worlds will there be men to share our loneliness". Perhaps this belief or unbelief will also vanish with an extension of vision. Dr. Eiseley has penetrated the consciousness of many living creatures. Why should he suppose, if no single atom is without consciousness, that there are planets without that same life and consciousness expressing themselves in appropriate forms? However that may be, we shall all echo in our hearts and minds the concluding words of his memorable work:

"I would say that if 'dead' matter has reared up this curious landscape of fiddling crickets, song sparrows, and wondering men, it must be plain even to the most devoted materialist that the matter of which he speaks contains amazing, if not dreadful powers, and may not impossibly be (as Thomas Hardy has suggested) 'but one mask of many worn by the Great Face behind'."

BASIL P. HOWELL

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1958

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Dr. Besant's Birthday

Adyar residents and members in the vicinity met in the Headquarters Hall on the morning of 1st October to commemorate on her birthday the life and work of our late President, Dr. Annie Besant.

After the Prayers of the Religions, the President, Mr. N. Sri Ram, in opening the meeting, reminded us that in many Lodges in India and in other parts of the world similar meetings would be taking place and that through such gatherings her memory is kept fresh and fragrant. As there were a number of people present who had only recently come to India, he explained that the offering of flowers before a statue or portrait is an ancient Indian way of showing one's gratitude, reverence or homage, and the opportunity is given on such occasions of remem-

brance at Adyar for those who wish to follow the ancient custom.

Addresses were given by Srimati Rukmini Devi, Mr. B. Wouters and Miss Emma Hunt.

In his closing remarks, Mr. Sri Ram said: "Dr. Annie Besant has been spoken of as a diamond with many facets; she had a certain inner strength, which fits that description perfectly. It was a strength of endurance, not of mere self-assertion. She could put up with many difficulties and carry a cause through to the end, as her writings and speeches indicate. Yet at the same time she had a deeply loving heart. To know her true nature you must read her *Autobiography*, because there you are given a glimpse of the struggles of her early life, her inner aims and feelings, her reactions to the events of that time. It is a thrilling story, full of emotion, written with a

sincerity which was one of her marked characteristics. Her nature was essentially religious; even in the days of her atheism she wrote and spoke in words that betrayed her deeply religious spirit.

"She was a wonderful leader, but she was also a teacher and an exemplar. Her link with the Theosophical Society cannot cease because her activities were so closely interwoven with the activities of the Theosophical movement for which she felt a deep responsibility.

"We celebrate the birthday, the 1st of October, rather than the passing of Dr. Besant. Birth and death are not really important from the occult standpoint, they are merely passing events; and all such leaders as Dr. Besant assume their different parts according to the needs of the times. So let us think of her in our own hearts with gratitude and appreciation of all that she stood for, of all that we owe to her in the Theosophical Society.

"I need not speak of her work for the Indian people. It was a tremendous piece of work for her to undertake and carry through. Not many people now recognize its importance. It is not usually the source of the stream that is noticed but the wider waters which flow into the sea. But it is in its early career that the stream assumes its real course and character. The turning point of the movement for

India's freedom was really at the time when Dr. Besant was interned for preaching Home Rule and the British Government made the pronouncement that self-government for India was the goal of its policy.

"Those who were here at Adyar when she was living and working here knew and appreciated her. It was for many a deeply spiritual experience to come into touch with her. No one could help being struck by her personality, her purity, her one-pointed devotion to the cause she made her own."

The School of the Wisdom

The tenth session of the School of the Wisdom, 1958-59, was opened by the President, Mr. N. Sri Ram, in the reception room of the School at Blavatsky Bungalow on 2nd October. As is usual on the opening day, Adyar residents in addition to the students were present and there was a gathering of 70 people. A very fine influence pervaded the proceedings.

In his inaugural address the President, cordially welcoming all those who had come to Adyar to attend the School this year, said: "Everyone has something in him of value and which he can bring to the work of the School. The School assumes its character from the students who attend it, the thoughts they think, their emotions,

their inner aspirations and what they do outwardly".

This session the School has 25 registered students representing the following countries: India (9), Holland (4), England (4), South Africa (1), Rhodesia (1), U.S.A. (1), Australia (2), New Zealand (2), Vietnam (1).

Mr. N. Sri Ram, who is the Director of Studies this year, gave a talk to the students next day on the subject "Objects and Methods of Study".

Mr. M. Subramaniam, who, with Miss Emma Hunt, is assisting the President with the work of the School, gave an afternoon address to the students on "The Spirit of India".

A series of Public Lectures under the auspices of the School, has been arranged weekly. The opening lecture of the series was delivered by Mrs. Mavis Hardy of New Zealand on "The Maori—a Study in Comparative Religion".

The first term of the School closes on 12th December and during the recess some of the students will attend the Society's 83rd International Convention to be held this year in Banaras.

Norway

The Annual Convention of the Theosophical Society in Norway was held 31st May and 1st June 1958.

In his Annual Report the General Secretary, Mr. Ernst Nielsen, writes: "The last year, though without great and stirring events, may be considered a good and harmonious year."

Special evenings called "magazine evenings" have been held regularly each month. Important articles and news items are translated from Theosophical magazines of other Sections, and are taken for consideration and study. The members in this way are kept in touch with the work of the Theosophical Society as a whole. On one of the evenings a translation was read of Madame H. P. Blavatsky's Open Letter to the Rt. Rev. Archbishop of Canterbury, from *Lucifer*. This and other articles were later published in the Section journal *Norsk Teosofisk Tidsskrift*.

In order to assist the Lodges in their public platform activities the Headquarters has made a good collection of lectures which are available to Lodges on request.

The Section has 165 members and nine Lodges.

Switzerland

Mme. Claire Wyss, General Secretary, reporting the Section's activities for 1957-58, reviews a year of steady work with an increase in vitality and enthusiasm as well as a small increase in the total membership which now stands at 237, in

12 Lodges and 5 Centres. In April the Section lost one of its faithful workers of more than 50 years membership by the death of Mlle. Marguerite Gros.

The Annual Convention, held in Zurich in March, was a deep experience of fraternity and harmony, which prompted the General Secretary to write in her summer *Newsletter* to the members: "A Convention is something great and beautiful. It can become a highlight in the year of a member of the Society. It offers him the possibility of meeting those who think as he does and making contact with them. We can speak about the work which we do together and which we all have at heart, we can learn to know that work from different angles and although time is too short, meetings can be more valuable and fruitful than long discussions where we often talk simply for the sake of talking."

After concluding the business of the Convention, which included a unanimous decision to increase the annual membership subscription, the members enjoyed a lecture by Miss Clara Codd on "The Magical Power of Thought". The lecture in English was translated fluently into German and French.

Mme. Wyss attributes much of the increased vitality in the Lodge work to the introduction of the discussion method, and she notes

also that in the Lodges emphasis is given to public lectures rather than to lectures to members. This seems to fill a present need in the Section and has revealed much hidden lecturing ability among the members.

The Section has welcomed a number of lecturers from abroad, including Mr. and Mrs. James S. Perkins from America, Mr. F. Brunel from France, Miss Clara Codd and Mr. John Coats from England, and Mr. Edwin N. Lord from Adyar. Public lectures are held regularly at the Section Headquarters in Geneva. Mr. A. Sassi and Mr. G. Tripet gave lectures in France and Belgium and Mr. Hanspeter Wyss at the German Section summer school in Rendsburg.

The Netherlands

Mr. B. Wouters, General Secretary for the Theosophical Society in the Netherlands, who came to Adyar in early September with Mrs. Wouters to attend the 10th session of the School of the Wisdom, has written the following interesting report of the work of his Section for the Supplement:

"During the past months activities in the Lodges have been steadily continued. Instead of the usual lectures, more and more efforts were made in some of the Lodges to form discussion groups

for a better exchange of ideas about certain chosen subjects.

"The Section was privileged to welcome in January Mr. and Mrs. James S. Perkins, and some months later Mr. Edwin N. Lord, Hon. International Treasurer of the Society, on their way from Adyar to the United States. They stayed at St. Michaels Centre and Mr. Perkins gave a public lecture in Amsterdam. At St. Michaels Centre our guests gave addresses to the members.

"A plan to improve the value of the national headquarters at Amsterdam by building a lecture hall in it, had to be abandoned because of the large amount of money required and there being not sufficient enthusiasm for this plan.

"Two meetings of a federation of Lodges, one in the Northern and one in the Southern part of the country, proved a great success. A study week, followed by the annual meeting of the Section, once more took place at Amersfoort in the International School of Philosophy, from July 8-13, the general theme being "Theosophy in the Light of Modern Psychology". Several lecturers, amongst whom were Dr. H. v. Praag, a psychologist by profession, Dr. D. H. Prins and Prof. J. J. Poortman, gave very interesting views on the subject. All who at-

tended the study week felt their growing inner unity and formed a real brotherhood during these days.

"The Section lost one of its most prominent members, Prof. J. E. van der Stok, on May 23. Although he was chiefly working in St. Michaels Centre, yet many members of the Section are well aware of the great loss we have sustained. His place cannot be easily filled. He was an independent and original thinker and seems to have been fully conscious of the realities of the higher worlds. It is to be hoped that his ideas which have been written down carefully, may gradually be more appreciated in larger circles.

"The Librarian of our Section, Dr. J. J. Poortman, well known in Holland for his studies on philosophy and para-psychology, was much honored by his election, in June last, to a Professorate at Leiden University. He will teach on "Philosophy in the Spirit of Theosophy" beginning a series of lectures in October.

"Mrs. W. Top-Christensen, at The Hague, elected to the membership of the Executive Committee of the Section, this year gave a radio talk on Theosophy. As broadcasting of Theosophy in Holland is a prerogative only occasionally awarded, such an opportunity is therefore much appreciated by us."

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

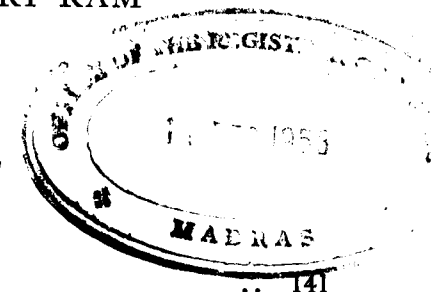
The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive 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

EDITED BY N. SRI RAM

CONTENTS



On the Watch-Tower.	.. 141
Theosophy and Spiritism (<i>to be concluded</i>). H. P. BLAVATSKY	.. 147
Dr. Annie Besant. BEEREND WOUTERS	.. 165
The Ancient Wisdom from the Modern Standpoint. N. SRI RAM	.. 170
The Ancient Incas. HELEN V. ZAHARA	.. 185
Some Notes on Karma. IANTHE HOSKINS	.. 193
Reviews	.. 199
Supplement :	
Programme of the 83rd Convention	.. 203
Theosophists at Work around the World	.. 205
International Directory	.. 208

December 1958

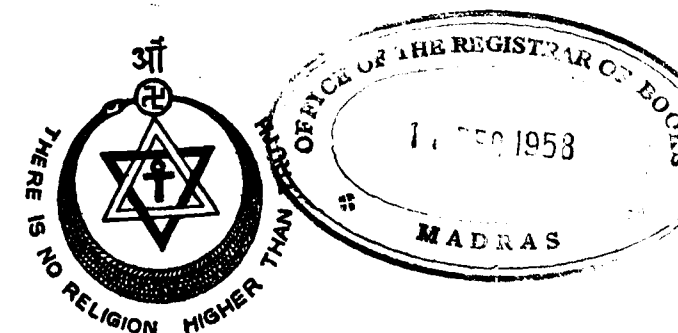
Vol. 80, No. 3

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS 20

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.



ON THE WATCH-TOWER

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

IN one of the Mahatma Letters, the Master K.H. makes this remark to his correspondent, Miss Francesca Arundale:
Civilization Skin-
Deep
 "The very society whose hypocritical rules of propriety you stand for so vehemently is a festering mass of brutishness within a shell of decency." This remark, uttered in 1883, when studied in conjunction with the later events, the eruption of mass brutishness and violence barbed with every modern refinement, which have marked this particular century, along with jet planes, missiles, nuclear fission and the like, must cause us deeply to search our own hearts. The ready resort to force and the threat of force for accomplishing our aims, whether these be grand or petty, which characterizes the mentality of the times, the callousness to the pain and suffering which we inflict on our fellow human beings if they belong to an opposite camp and on all animals as suits our convenience, the ambitions and self-pampering of the well-placed and dominant sections, all taken together do not make the remark above-quoted in the least exaggerated.

There have been also notable advances in the direction of freedom, though one hesitates to say even this, considering the millions of human beings who live under dictatorships of one sort or another; but freedom of the sort we enjoy does not necessarily mean the spread of good taste, good judgment, humanitarianism or right principle. Our freedom, developed out of the struggle of opposite forces, as for instance between capital and labor, the dominant powers and the peoples dominated by them, suffers heavily from the very motivation of these forces; and in so far as the masses of the people come into play in the determination of things, there has been only a fall in the standards, reflected most of all in the absence of any moral considerations governing our actions. In all our activities carried on, whether with State approval or under State direction, the standards, judged by the nature of the motives that determine them, seem to have fallen rather than risen, as we might imagine to be the case under the glamor of our technical advance.

The brutalities of the concentration camps, police interrogations, and experimentation on animals, both for purported increase of knowledge, and the invention of medicines and methods of surgery betray the appalling lengths to which the present direction of the human mind is carrying it, showing an insensitivity far worse than that of any animal, and perversions from which no animal ever suffers. We dismiss the atrocities committed on the Jews in Germany as the perpetration of a psychopathic man. But then, he had many associates and an enormous amount of support in his own country. Perhaps, the brutalities of the Stalin era, as it is called sometimes, are also regarded by the masses of the Russian people as an abnormality which has been repudiated and done with. But the question has been asked: Have the conditions which produced such misdeeds really passed, or do they still exist under the surface?

The brutality displayed in the treatment of fellow human beings, when these happen to offend us or frustrate our desires and plans, cannot be dismissed as mere incidents, because the same brutality is evidenced in other ways. Look at the extent to which we are prepared to go in our treatment of animals. Despite all the efforts of the Anti-Vivisection and Animal Protection Societies, the numbers of animals used in medical studies and research has been increasing year by year in leaps and bounds. "Research" sounds an innocent and even nice word. But in the case of medical research, and such research as the tobacco firms have been carrying out to determine how the use of tobacco affects the lung, eyes, etc., one has to find out the facts of the case, which one can do from the many reliable reports that have been published.

A recent article by Mr. Paul W. Kearney, himself not an anti-vivisectionist, entitled "The Case for Humane Vivisection," points out that a typical large research laboratory in the United States uses annually "around 80,000 chickens, 1,000 dogs, 1,000 rabbits, 500 cats, 40,000 rats, 500 pigs, 500 guinea-pigs, 280,000 mice." Multiply this by the total number of laboratories that exist all over the world; one gets an idea of the enormous number of animals which are being used—subjected to every possible kind of suffering—in the name of Science and for the supposed benefit of humanity. The list of animals given above does not include the monkeys, which are also being used, and which India exports in increasing numbers, for polio and other research. The number, according to a leaflet issued by the Scottish Society for the Prevention of Vivisection, has been increasing year by year and is now about 250,000 in a year.

It is not only the increasing number of animals experimented upon which is a cause of deep concern, but also, according to the above article, the inhumanity displayed in

the research; hence the plea of the article. This inhumanity has reached such a degree, it is stated, that it has revolted even some medical men who have been performing animal experiments and teaching techniques for them. Mr. Kearney mentions among them the late Professor Robert Gesell, Chairman of the Department of Physiology at the University of Michigan, who ran into a heated argument with the National Society for Medical Research in the U.S.A. for criticizing some flagrantly cruel examples, such as, unbelievable as it may be, the burning of live pigs to death in a Boston laboratory, while studying the causes of human deaths by fire! Obviously there is no limitation to what a man may do, if he is a medical man, in the name of research. Dr. Gesell said, after describing certain experiments:

These ominous experiments make us search our souls and wonder what the future has in store for us.

Mr. Kearney points out that even the restrictions which obtain in England, where a licence has to be obtained for experiments on animals and there is a system of inspection (for what it is worth), do not exist in the U.S.A. In England they pay some attention, he says, to the factor called "pain conditions," and "no painful experiment may be made in England to demonstrate something already proven". But in the U.S.A. there is no such mandatory legislation.

A recent development in that country is the practice of animal experimentation by High School students, which is being widely introduced and encouraged. It seems that in some schools there are demonstration experiments such as the implanting of cancer cells in healthy mice, so that the children may see the condition of the creatures, and watch them die by stages. In the United States animals are used in all medical schools for demonstration and practice of surgery. Not only do the animals suffer under these experiments, but

**The Hardening
of Children**

the conditions in which they are kept are more often than not sickening to a degree. Mr. Kearney gives instances which I need not quote here. The callousness that is produced and fostered in the young mind by such "education" is bound gradually to brutalize the whole nation, by implanting in it a strain of cruelty that will not be confined to the treatment of animals but will show itself in all relationships in life. It is to be earnestly hoped that steps will be taken by those who have the eyes to see and the conscience to feel, to check and stop such vicious practices.

Mr. Kearney's endeavor is to draw the attention of "open-minded" people—which means in this context those who are not in total opposition to vivisection—"to the very real and urgent issue of Humanity versus Inhumanity in the use of animals for experimental purposes". From the standpoint of Occultism, so far as I understand it, no gain can ever come either to humanity or to any individual man by the infliction of pain and suffering on any living thing, whether man or animal. On the contrary it only paves the way for further suffering by themselves. From the standpoint of humaneness, to do so is out of the question.

What the view of the Mahatmas is on this matter is in no doubt whatever. As long ago as 1883, when the practice of vivisection was still on a limited scale compared to what it is nowadays, They made known Their views in unequivocal terms and gave Their support to the stand which Dr. Anna Kingsford was making against it.

* * *

I have been busy ever since I came back to Adyar on September 22nd, with work of various sorts, including the School of the Wisdom. But I had to make a short visit to Ceylon in November, in order to attend the National Convention of the Section, which was held on November 22nd and 23rd at Colombo. The Section

Visit to Ceylon

is still small and struggling to make headway amidst conditions which have been latterly unsettled and difficult. Srimati Bhagirathi, who accompanied me, and myself had the pleasure of meeting again, among many good friends and members, Mr. N. K. Choksy who is the National President of the Section, and the International Society's Legal Adviser. While in Colombo I accepted an invitation by Bhikku Narada Thero, who is the head of the Vajirarama monastery, to address a gathering of lay Buddhists who had come there for a day of religious discipline, called *Sila* by the Buddhists, as that particular day was a full moon day which is sacred to Buddhists.

* * * *

Another very good worker and a member of long standing, who has been most faithful, steady and devoted, has passed away in the person of Señor Adolfo de la Peña Gil of Mexico. Señor Peña Gil has been the General Secretary of the Mexican Section for a long number of years, elected to that office by the members year after year because of his steadfast and unreserved dedication to the Theosophical cause. Señor Peña Gil was at Adyar for some years as a student of the Brahma Vidyā Āshrama, under the direction of Dr. James H. Cousins. The Mexican Section will miss him very much, but the inspiration he has given to the members will remain to help them in the work.

* * * *

I regret that, due to a mistake in copying, Dr. Hugh Shearman was made to say in the Watch-Tower of September that "Results do not matter and are less important." The sentence should have been: "Results do matter and are important."

A Correction

N. SRI RAM

THEOSOPHY AND SPIRITISM

By H. P. BLAVATSKY

[This article was originally published in French in the *Bulletin Mensuel de la Société Scientifique d'Études Psychologiques* in July 1883. It is a reply by H. P. B. to certain statements by Mr. Tremeschini and others in the *Bulletin*. The English translation of the article was printed by Mr. Boris de Zirkoff in *H. P. Blavatsky Collected Writings 1883*. It is now reprinted in *THE THEOSOPHIST* with his permission.]

IN the April issue of the *Bulletin Mensuel* of the Scientific Society for Psychological Studies, we find in the "Editorial Note" which follows the *annihilation* of Theosophy in India—a veritable "massacre of the innocents"—the generous offer to open the pages of the *Bulletin* to the answer of the Theosophists who do not share the views of Mr. T. . . . A generous offer, no doubt, but a very dangerous one—for the Editor. Aside from some Spiritists who have been pleased to associate themselves with an organization of which they evidently know neither the program nor the statutes—not even the simple rules—"the Theosophists who do not share his views" being reckoned by thousands, the Editor of this esteemed journal may perhaps find himself embarrassed in keeping his word. Fortunately for the interested parties, our Hindû Theosophists know no more French than our Parisian Theosophists know English. It is to this blessed ignorance of their reciprocal languages—which has prevented the former from reading the *Bulletin* and the latter, *The Theosophist*—that we owe, undoubtedly, the highly fraternal harmony and touching accord that have reigned for five years until now, between the Parent Society, established in India,

and its well-beloved daughter in Paris. That this was really conducive to mutual understanding, the following will indeed prove.

I ask permission to say a few words on the subject of the lectures and at the same time to correct the very serious errors I have discovered therein. These errors—easily shown by quoting thousands of passages in confirmation from *The Theosophist* as well as from other publications of our Society—are quite natural in the cases of Madame and Monsieur Rosen, Mr. Waroquier and others, who perhaps do not speak English, and have not read *The Theosophist*, but who judge *Occultism* by relying on some pages translated from one of the *Fragments*. They become more serious when we find them accepted and vigorously emphasized by Mr. T , “Fellow of The Theosophical Society of Paris.” Dr. Thurman was quite right not to undertake the thankless task of defending and especially of explaining a system “to an audience which had not been prepared for it by preliminary study of the subject.” We thank our brother for his discretion.

As to the lectures delivered at meetings on the 6th and 21st of March, it must be confessed that they were unique. A debate in fact, where nothing was disputed but everything admitted in advance, where no one defended, but everyone attacked, where both sides, friends and enemies, Theosophists and Spiritists, tore to pieces a system of which they did not know the first word, bumping against each other—pardon my language—in utter blindness, and where, finally, the only so-called representative of the system under attack, attacked it himself with more heat and vigor than all the others—is indeed an extremely original debate, and one of an entirely new variety!

It is only necessary to read sentences like the following, which I quote from the speech of Mr. T , to see that this “Fellow of the Theosophical Society of Paris” has not the

faintest idea of what the Parent-Society is: “This doctrine of *nothingness* professed by *The Theosophist* . . .” “Theosophists preach annihilation . . . the doctrine that the spiritual Ego [! ?] can fall back . . . into the world of primal cosmic matter” [!!] . . . “the authors of *The Theosophist*,” etc., all which proves to us without the shadow of a doubt that our esteemed brother in Theosophy, “astronomer, orientalist, scholar and author of numerous discoveries” though he may be, has not yet discovered either what the Theosophical Society in general is, or that particular occultism, which a small group of its chosen members study.

We will go further; and now declare, proof in hand, that Mr. T who sees no difference between the Theosophical Society, Occultism, and the magazine *The Theosophist*, who appears to be unaware that 90 out of 100 of the Fellows of the Society take hardly any interest in, and deny the existence of, Occultism as well as Spiritism; that *The Theosophist* is not a special organ for the occult sciences, any more than it is the journal of exoteric Christianity, Buddhism, or Hinduism; and who confuses—perhaps because he has never heard of it—the doctrine of the *Arhats*, the sole representatives of the oldest esotericism of the ancient Âryans, with the Theosophy of Paracelsus and Henry Khunrath of the Middle Ages—has acted neither like a Theosophist nor a scientist in regard to us. In short, he condemns what he knows nothing about; and one letter from him which we have just received is a striking proof of it. Reserving until later what we are told therein about “Gôtômô,” the author of the *Nyâya*, we will take note of only one error now. “*Magnetism*,” he tells us, “has no place in the series of definitions of Occultism.” That may be so, in the occultism that he believes he has found in the “Hieratic Code of Gôtômô”.

In regard to the Occultism of the initiated Brâhmaṇas, the Rishis and the Arhats, magnetism and mesmerism are its

foundation stones. The Oriental initiates believe in no "miracles," and the "ceremonial magic" of the Theosophists and hermetic philosophers of the Middle Ages is repudiated by them with as much vehemence as the *imaginary* Occultism of the Oriental Theosophists is repudiated by Mr. T....

Aside from the extraordinary attitude of Mr. T...., a Fellow of our Society, may we be allowed to protest against the perverted interpretations which are found in the Refutations of the Spiritists, and to contradict them *seriatim*. I will commence with the "Explanatory Note," presented by the translator of the first *Fragment* of the occult doctrine "On the constitution of man." This *Fragment* has been perfectly translated, but less perfectly understood, which is not at all the translator's fault, but the author's. Who is this author? Has he ever been heard of in Paris? First of all, I will deal with a remark of Mr. Rosen, who already thinks he sees us following the example "of the current political practice of denying tomorrow what was asserted yesterday." We deny nothing, since we (occultists) have written nothing, and it is just what I have had the honor of telling both the translator and the honorable President, Monsieur Fauvety, for the last month or so. I regret that Monsieur D.A.C.¹ chose for his first translation a *Frägment* written in answer to the objections of an Australian Spiritualist (a Fellow of our Society, the editor of *The Harbinger of Light*)² by another Fellow. The

¹ [D.A.C. stands for Commandant D. A. Courmes, of the French Navy, who had joined the Theosophical Society November 8, 1876, and was a staunch friend of H. P. Blavatsky and Col. Olcott. Later on, he translated large portions of *The Secret Doctrine*, and other writings of H.P.B.'s, into French, for publication in *Le Lotus Bleu*.—B. DE ZIRKOFF.]

² [Reference here is to William H. Terry, founder and for many years editor of the famous Spiritualistic journal *The Harbinger of Light*, still being published at Melbourne, Australia. He joined the Theosophical Society early in 1880, and evinced great interest in *The Theosophist*, then only a few months old as a publication. He gave valuable support to Theosophy in Australia. His name is closely associated with another early Theosophist in Australia, Professor John Smith of Sidney University, Member of

latter, although actually, as Mr. Michel Rosen says, "one of the most prominent members of Theosophism," was however, when he wrote that article, neither an adept nor even a pupil in Occultism. Therefore he did not distort "the truth knowingly"; he simply was not aware of it, since it was the first time he had heard of it. It was indeed a *fragment* in every sense of the word, that is to say, *incomplete* and quite likely for that reason to lead into error those who were themselves, at that period (1881), as little proficient in the occult sciences as he was, having but recently joined the Society. However, apart from some mistakes which were not actually errors, but which arose from his incomplete explanations, the teaching of the occultists about spirits will be found correctly outlined therein; and I am not the least surprised to see it spurned by the Spiritists. Some incorrect expressions, however, found therein, were immediately denied and explained by other pupils

the Legislative Council, and President of the Royal Society in N.S.W. H. P. B. in one of her letters to Mr. Terry, dated from Dehra Dun, November 5, 1881, asks him to find the address of Prof. Smith which had been mislaid. This letter was received December 12, 1881. At the foot of it a brief message from Master M. to Mr. Terry had been precipitated in transit. The message said:

"For very good reasons I beg leave to ask you the favor to first ascertain the whereabouts of the Professor. I have some business with him and a promise to redeem.

Yours,
M . . .

(mis)named the 'Illustrious' by Mr. Sinnett, tho' I be but a poor Tibetan *Fakir*.

Private and confidential."

The original of this Letter is in the Archives of the Theosophical Society, Adyar, Madras, India.

See *Letters from the Masters of the Wisdom*, Second Series, Transcribed and Annotated by C. Jinarājadāsa, 1926, Letters 80 and 81, pp. 164-165. Also Mary K. Neff's *How Theosophy Came to Australia and New Zealand*, 1943, pp. 1-13, where interesting details are to be found.

It is in answer to three letters from William H. Terry to the Editor of *The Theosophist* that the first three "Fragments of Occult Truth" were written by Alan O. Hume and published in that Journal (Vol. III, October, 1881, March and September, 1882).—B. DE ZIRKOFF.]

in further *Fragments* as well as in *The Theosophist*, and our brother, Mr. T. Subba Row, the most learned occultist in India at this time, a disciple of the Himâlayan Hierophants, analyzed, corrected, and explained it in a long and admirable article "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man."¹ Has Mr. T.... read that article? Let him hasten to do so, then, before he makes the accusation that we believe in *nothingness*. We shall say more about this later on, and we shall prove that this distinguished civil engineer, who may have knowledge of the architectural monuments of ancient Egypt and of Baalbec at his fingers' ends, and for whom the aqueducts of archaic Peru have few secrets, knows far less—if he knows anything at all—of the Sanskrit "Jīvâtman" or of the genealogy of the Gautama clan. Really, what does he know of the "Jīvâtman," he who speaks of "the pretended translation which follows" the Sanskrit terms, and who does not know that the *Jīva* or the "life" of the Occultists and the *Jīva* or *Jīvâtman* (the *only* life or living soul) of the Vedântins are two ideas quite distinct one from the other, and who does not know that the Occultists call the second principle—*Life*—while the Vedântins, who do not recognize the Universal Life as the only Reality, and consider all the other Jīvas (or lives) as illusory, give that name only to the seventh principle—the divine monad in man—whose identity with the *Parabrahm*, they maintain, in opposition to the Dwaita Vedântins who regard the human soul as distinct from the universal soul. One would have to be more than a Max Müller or a Burnouf to be permitted to invalidate in such a magisterial and dogmatic tone the translations of the Sanskrit terms made by the best Sanskritists of Benares (a *Pandit* Bala Śāstrī, a Ram Mīśra Śāstrī, and lastly, a Doctor Rājendralâla Mitra, the most celebrated Sanskritist in India) as "pretended translations"! Finally, when Mr. T.... brings us in support of his

¹ THE THEOSOPHIST, Vol. III, No. 4 (28), January 1882, pp. 93-99.

assertions about his "Hieratic Code of Gôtômô," the corroboration of a Hindû scholar like Doctor R. L. Mitra, author of *Buddha Gayâ*, translator of the *Lalitavistara*, honorary Fellow of the Royal Asiatic Society of Great Britain and of the Imperial Academy of Sciences at Vienna, corresponding Fellow of all the Oriental Societies in Europe, well known to nearly all the Academies, friend and correspondent of Max Müller and other Orientalists, and when this Doctor, this celebrated Sanskritist and greatest expert in Indian hierograms, tells us that the author of the work on logic, Gautama of the *Nyâya*¹—HAS EVER WRITTEN ONE WORD—ONE SINGLE WORD—on Occultism, "divine" or human, then we shall recognize the right of Mr. T.... to settle the question of Occultism in the way he does. Till then, we shall assume the right to analyze and to judge at their proper value all the fine tirades which he offers us about his apocryphal author. We shall now proceed *seriatim*.

Following are the errors to be found in the conclusions of our brother "D.A.C."—the translator:

(Page 68, April *Bulletin*)

1. "The very good ones: these are prepared to pass with their four constituent elements to a reincarnation on a planet in a superior world."—Here are two capital errors in four lines; four principles or constituent elements can never be found together in the *gestation state* which precedes the *Devachan* (the paradise of the Buddhist Occultists). They are separated

¹ The *Nyâya-Sûtras*, which consist of five books, is an analytical work—the term *Nyâya* being opposed to that of *Sâmkhya* or "synthesis"—which gives its readers a correct method for discussing philosophical questions. Generally speaking, it is a combination of enthymemes and syllogisms—a system very inferior in its method to that of Aristotle. The style of the work is heavy and somewhat obscure and it treats of metaphysics in only one of its books, and with doubtful success, at that. The ten treatises of the *Vaiśeṣika-Sûtras* of Kaṇāda on the physical constitution of our earth, and the *Kuṣumāñjali*, on the existence of a superior God or of God, are included also.

at the entrance into *gestation*. The seventh and the sixth, that is to say the immortal *spirit* and its vehicle, the immortal or spiritual soul, enter therein *alone* (an exceptional case) or, which nearly always takes place, the soul carries in the case of very good people (and even the indifferent and sometimes the very wicked), the essence, so to speak, of the fifth principle which has been withdrawn from the *personal* EGO (the material soul). It is the latter *only*, in the case of the *irredeemably wicked* and when the spiritual and impersonal soul has nothing to withdraw from its individuality (terrestrial personality), because the latter had nothing to offer but the purely material and sensual—that becomes *annihilated*. Only the individuality, which possesses the most spiritual feelings, can *survive* by uniting with the immortal principle. The “Kâma-rûpa,” the vehicle, and the *manas*, the soul in which the personal and animal intelligence inheres, after having been denuded of their essence, as described, remain alone in *Kâma-loka*, the intermediate sphere between our earth and the *Devachan* (the *Kâma-loka* being the *hades* of the Greeks, the region of the shades) to be extinguished and to disappear from it after a while. This unfortunate duad forms the cast-off “tatters” of the “spiritual ego” and of the personal EGO, superior principles which, purified of all terrestrial uncleanness, united henceforth with the divine monad in eternity, pass into regions where the mire of the purely terrestrial *ego* cannot follow, to glean therein their reward—the effects of the causes generated—and from which they do not emerge until the next incarnation. If we maintain that the *shell*, the reflexion of the person who was, survives in the land of shades for a certain time proportionate to its constitution and then disappears, we offer nothing but the logical and philosophical. Is that annihilation? Are we *annihilationists* without knowing it because we keep insisting that the human shadow disappears from the wall when the person to whom

it belongs leaves the room? And even in the case of the most depraved, when dissociated from its divine and immortal double principle, and unable to give anything to the *spiritual* EGO, the material soul is annihilated without leaving anything behind of its personal individuality, is that annihilation for the *spiritual* EGO? Is it the reincarnationist-Spiritists who protest? Is it these *believers* who teach that Mr. X becomes after his death Mr. T. . . . , and Mrs. A—Mrs. B, etc., who refuse to believe in the losing of all recollection by the spiritual soul of *one* of its thousands of personalities, annihilated because there was nothing in it spiritual enough to survive? Let us clearly understand each other once and for all. It is not the divine soul, the immortal individuality, that perishes, but only the animal *soul* with its consciousness of a personality too gross, too terrestrial, for the former to assimilate. Millions of people who have never heard of reincarnation and even those who believe in it, live and die in absolute ignorance of who they were in their former incarnations—and they are not a bit the worse for that. Those whose spirit is open to the great truths, those who understand *absolute* justice and reject every doctrine based on favoritism or personal grace will fully understand what we mean. For the immortal soul this is nothing but justice. That cast-off existence is for it but a page torn out of the great book of life before the pages are numbered, and the SOUL suffers no more from it than a saint in ecstasy would suffer because he had lost all recollection of one wretched day among the 20,000 days that he has passed on earth. On the contrary, had he retained that recollection, it would have been enough to prevent him from ever feeling happy. Only one drop of gall is enough to make the water bitter in the largest vessel. And after all, the doctrine teaches us that these cases of total annihilation of a personality are extremely rare (See *Fragment VI, The Theosophist*, Vol. IV, March 1883, p. 134).

2. "Reincarnation on a planet of a superior world."—That sentence contains two errors (p. 68). The Monad is going to incarnate on the planet *superior to ours*, in *our* chain of worlds, but only when its incarnations on *our* globe are completed—and not "on a planet of a superior world";¹ and before it reaches that superior planet, E—ours being D—which it has already visited three times and which it must visit four times more before reaching the end of its great cycle—each monad must incarnate in every one of the seven great human races as well as in their ramifications into collateral races. It is therefore an error to say:

"According to the Theosophists no one reincarnates on earth except children who die young and congenital idiots," for the sentence being incomplete, does not tell everything. The difference between the souls mentioned above and those of people in general is that the former *incarnate immediately*, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature—they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs. X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are mathematically correct. Should we be thoroughly ostracized

¹ According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4th of its chain and being found exactly in the middle. It is after passing through all the races as well as all the *sub-races* and having reached the planetary *Pralaya* (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

if we were to say that the souls of idiots and extremely young children (dying before the age of personal consciousness) are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual Ego which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but not the possibility to accomplish that union in the case of the *totally* depraved person. Now it is not that the "spiritual Ego *is dissipated and ceases to exist*," as it seems to say, but really does not, in *Fragment No. I*. This was immediately elucidated in *The Theosophist*. It would be absurd to say that something which is immortal in its essence can be *dissipated* or cease to be. The spiritual Ego is *dissociated* from the lower elements and, following its divine monad—the seventh element, disappears in the case of the utterly vicious man and ceases to exist *for him*, for the personal and physical man as well as for the astral man. As for the latter, once being depraved, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne's thread which must lead it through the labyrinth of matter into the regions of eternal light—it *must* disappear.

Thus this *personal* astral man (or the fourth and fifth principles) whether it disappears into an immediate reincarnation, or is *annihilated*, drops from the number of the individual existences which are to the monad equivalent to days passed by an individual—a series of recollections, some fresh and eternal in our memory, others forgotten and dead, never to revive. To say of the Occultists, as Mr. Rosen does, that they are selfishly occupied in their own salvation, that they condemn

"the majority of mankind to destruction" like the Christians "who doom them to the flames of hell"—is unjust and untrue, since with the Occultists, forgetfulness of one's *self* is the very greatest virtue. It is rather the Spiritists who would doom the divine monad to a terrible torment, to the perpetual recollection of one or more shameful or criminal existences, filled with earthly and gross experiences, without the smallest ray of spirituality to enlighten them. Moreover would it not be a horrible punishment to bedeck it with all the personalities that it had to endure, during its long terrestrial journey, instead of merely preserving the acquisitions which enriched it during those previous existences and which have made of it a complete being, a glorious and spiritual unity!

3. "It is not logical to say that all the entities that manifest themselves are essentially bad." We have never said it. We do not say that these are *devils*, but that they are unfortunate vampires, generally unconscious—mere *shells*, according to Mr. de Waroquier's correct expression. That is why we do not consent to degrade the sublime word Spirit by applying it to the Elementaries whose *spirit* is in *Devachan*, from whence it *never descends*, although the *spirit of the medium can ascend thereto*; and while we have nothing to say against *subjective* communication with the spirits, nevertheless we would consider ourselves practising necromancy were we to encourage the *larvae* to play the part of the latter in material and physical manifestations (see the same *Fragment*, p. 133). The "non-incarnation on this earth" falsely attributed to Theosophists, being proved an error, I now pass to other objections.

We have little to say to Madame Sophie Rosen, having met her refutations when explaining the errors in the translator's deductions—very logical and accurate deductions—but drawn from misunderstood premises. But we would ask Mr. de Waroquier where he got the strange notion that our

Fragment No. I is "nothing less than an inoculation offered" to the Spiritists?

Like all the Spiritists, he too, "already endowed with a doctrine based on the affirmation and the control of facts," is doubtless right in refusing to learn the doctrine of the Occultists, as long as he holds to his own belief. But it is another error to say that this doctrine is forced on anyone. For our adversaries should learn once for all, that it is against our rules and regulations to make the Occult Sciences an object of propaganda. Furthermore, we have doctrines therein which have not yet been mentioned in the *Fragments*, and which are as diametrically opposed to the Spiritistic doctrines as they are to those of the Christians and even of the orthodox Hindûs. Although our Society, including many French and Russian Spiritists, English and American Spiritualists and Hindûs from the banks of the Ganges, refuses to accept their respective beliefs, we, the Occultists of the Oriental School, are forced by our very statutes to RESPECT ALL OF THEM; never to discuss them in the presence of Fellows who may hold them; likewise never to criticize anyone's religion in our journals, even that of individuals who have nothing to do with our Society—*unless we are forced to do so by a direct attack on our beliefs*—as in the present case, or by some preposterous act of intolerance. Allowing none the right to attack us with impunity, we never attack anyone, and it would be difficult to find a word against Spiritism in our magazine, however far we may be from accepting its doctrines. As to the accusation that we wish to inoculate others with the doctrines said to be ours, just because one of our *Fragments* has been translated—is as if we were to accuse our friend Mr. Leymarie of conspiring against Occultism because one of his articles on his beliefs should be found translated in the *Revue Spirite* by one of our Occultists! Spiritism is as opposed to our teachings as is Occultism to those of the late

Allan Kardec. That is no reason, however, for us to start lecturing against and ridiculing the latter, making fulminating speeches against the Psychological Society, the Western Spiritists and their predecessors, and extolling Oriental Theosophy and Occultism as the only beliefs fit to exist. Let those who do not accept our beliefs leave them alone and hold to their own. Since we never criticize their doctrines, and they have never been offered ours, why should they criticize them? Replying to Madame S. Rosen, we say: "You are deceiving yourself, dear Madame." Theosophy (Occultism would be more correct) in dividing the human being into entities called: *Animal intelligence*, *higher intelligence*, *Spirit*, etc., does not assert, nor even imply "the disintegration and consequently the destruction of the *conscious*, *individual Ego*." On the contrary, Occultism protects it from every kind of profanation, from the sacrilegious outrage of making it bear the heavy burden of absurdities, lies and impostures, of the goblins and larvae which have been adorned with that divine name, that does not belong to them nor does it suit them in many cases. Do the Spiritists wish us to believe that all their "Spirits" are Angels of Light, that they always show themselves true and honest, that they have never lied or deceived anyone? Really! We Occultists say that in our estimation it is a horrible blasphemy to give these impermanent beings the holy name of "Spirit" and *Soul*! Why should we not give to everything its proper name? Where is the chaos and the destruction of the "*conscious ego*" in that most necessary division? Can one doubt that the intelligence and the soul are two different things; that the first can be destroyed by just a blow on the head with a hammer without the soul feeling it at all? The aggregations which the Spiritists call memory, intelligence, etc., are only the transitory attributes of the fifth principle, which itself is also temporary. To render the *conscious ego* eternal, in short to

assure its immortality, it is absolutely necessary that it be transferred (not in its terrestrial entirety, but in the essence of its spirituality) to the 6th and 7th Principles, to the monad, in fact. We appeal to the philosophy of the whole world to inform us if we can accept, while remaining within the bounds of rigid logic, the absolute immortality of the divine soul, while firmly believing that the five principles which clothe it during its earthly existences, continue with the divine essence, attached to it like barnacles to the sides of a ship! What are these principles or "Entities"?

1st Principle: the physical body which decomposes and disappears.

2nd Principle: *LIFE* or rather the vital ray which animates us and which is borrowed from the inexhaustible reservoir of the Universal Life. 3rd Principle: the astral body, the *double* or *doppelgänger*, the shadow of, or emanation from, the physical body, which disappears when the latter ceases to exist. Every living being has one, even the beasts; and it is called illusory because it has no material consistence, properly speaking, and cannot last. "Illusory!" exclaims Mr. Rosen. "Then it does not exist at all. How, in that case, can it vanish at death?" Does not a shadow exist as long as it is there—and does it not vanish with the cause that produced it? 4th Principle: the will which directs Principles 1 and 2. 5th Principle: the *human* or animal intelligence, or the instinct of the brute. 6th Principle: the spiritual or divine soul, and the 7th Principle: the *SPIRIT*. The last is what the Christians call *Logos*, and we—our personal God. We know no other; because *the absolute* and the *One*—that is the All—*Parabrahm*, is an impersonal principle beyond all human speculation.

To Mr. de Waroquier, who asks from whom we have received our facts, and who says: "As throughout the earth there is only one and the same kind of communicating beings

[how does he know?] these can be nothing but the périsprit-remains of the deceased persons, and their shells, etc.," we would reply: you are deceiving yourself, you who never read *The Theosophist* and do not know the whole truth about us. We have received our doctrines from those who do not need, in order to explore and learn the mysteries of the Universe, to avail themselves of either the disincarnate spirits or their "shells," and what an enormous advantage that is! The Spiritists, on the other hand, who, like the blind, have to employ the eyes of others to cognize objects too far away to be touched, are only able to learn *what those "spirits" are willing to tell them*. The more fortunate among them, having had to trust to somnambulists *who are not able to guide at will their temporarily liberated souls*, cannot always receive correct impressions because their soul (the fifth principle) *is itself guided by the magnetizer, whose preconceived and often fixed ideas dominate the subject and make him speak* in the direction in which they tend more or less themselves, while the adepts do not suffer from these unavoidable limitations. For them, the evidence is not second-hand, nor *post-mortem*, but really the evidence of their own faculties, purified and prepared through long years to receive it correctly and without any foreign influence that would make them deviate from the straight road. For thousands of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the inter-planetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the "Great Brotherhood of the Himâlayas," who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of *Śaṃkarâchârya*, of Gautama Buddha, of Zoroaster, as well as in those of the Rishis.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the *observations* of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or *communications* of the *mediums*, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later—the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science is just as good as that which relies on the accounts of one or even of several somnambulists.

We cannot, therefore, refrain from smiling when we see Mr. Rosen pointing out to us the truism "that the physical body is not entirely composed of solid matter," and that it "contains a large proportion of gases and liquids. The Oriental Gentlemen who would give us instruction, ought to consult the physiologists," he tells us. I am really afraid that the European physiologists may find it necessary before long to consult the Oriental Gentlemen—of the year 8,000 before the vulgar era. He who wrote the sentence that has been quoted from the *Fragment* knew as well as any other physiologist that the human body contains as much gas and liquid as it does solid matter, and even more so. But the Occultists recognize but *One* Element which they divide into seven parts, which include the five exoteric elements and the two esoteric ones of the ancients. As to that Element, they call it, indifferently, matter or spirit, claiming that as matter

is infinite and indestructible and Spirit likewise, and as there cannot exist in the infinite Universe two *omnipresent* Eternal elements, any more than two Indestructibles or Infinities can exist—hence Matter and Spirit must be one. “All is Spirit and all is Matter,” they say: *Purusha Prakriti* are inseparable and the one cannot exist without the other. So it is not the Oriental Gentlemen who have forgotten to consult the physiologists, but rather Mr. Rosen who has forgotten to consult the Occultists upon their method of expression; rather, in order not to displease the modern scientific gentlemen, let us say that the liquid, gaseous and solid states are the three qualities or conditions of matter, which amounts to the same thing. If we add to these three the radiant matter of Mr. Crookes we shall have four—three other states of matter being held in the keeping of Occultists until the Gentlemen of the Academy discover them for themselves. Matter then, is but a state of Spirit, and *vice-versa*.

(To be concluded)

All things are in a recurring process of appearing and disappearing only to return to their original state. . . . The original state is eternal. To understand this eternality of emptiness is enlightenment.

Tao-Teh-King

DR. ANNIE BESANT

By BEEREND WOUTERS

I FEEL greatly honored in having been asked to speak a few words about Dr. Besant, our great leader and second President, on the occasion of the commemoration of her birthday. I am one of those who had the privilege of seeing and listening to her many times. The first time that I attended a lecture given by her was in Rotterdam in 1903. Since that time, up to 1930, I have been fortunate enough to hear her on various occasions in Holland and elsewhere in Europe. I was always deeply impressed by the large vision of the Theosophical teachings she gave and, still more, by the life-stream of the Great Ones for whom she was such a wonderful channel.

In those far-off days there seemed to be no end to the revelations, which proceeded from clairvoyant research, carried on for many years by Mrs. Besant and her great colleague, Bishop Leadbeater. New books and articles were published in great profusion clarifying many details about *The Secret Doctrine* and giving an insight into the great Plan to be worked out, which we had never before so clearly realized. Small wonder that many of us Theosophists, in those years, were inclined to think that now we had a complete insight into the how and the why of this manifested world and that a solution could be found easily for every difficulty which arose. Of course, it was not the fault of our leaders that we came to such rather silly, unripe conclusions. We still had to see and put those new teachings in their rightful place and understand

A talk given at Adyar on 1st October 1958.

that, however much had been given, yet only a small corner of the veil over truth had been lifted and very much more would have to be added by future investigators and independent thinkers.

Yet it cannot be denied that the great contribution made by Dr. Besant to a clearer understanding of Theosophy and to its practical application in everyday life, has been of the greatest value to members who, like myself, came to the Society in the first quarter of this century.

But, apart from this personal tribute, I should like to try to see Dr. Besant in a wider and more impersonal perspective. It has been mentioned somewhere in the records of the Society, that when the time came for the great effort to enlighten Europe in the nineteenth century and the Elder Brethren, the Masters Morya and Koothumi, undertook the responsibility for that step, there were two great souls, whom we now know as Madame Blavatsky and Dr. Annie Besant, ready to assist the Great Ones in the carrying out of Their Plan on the physical plane. Both of them had the wonderful qualities which characterize the great warrior who faces fearlessly the coming battle, but each of them had also special individual gifts which could evoke a different response from the world in which each was going to labor once more.

The Masters chose H. P. Blavatsky as the first pioneer in the field because she was judged especially useful for the work at the time of its commencement in the midst of a world steeped in materialism and superstition. And in the future, Annie Besant was to become her successor, reaping the results of Madame Blavatsky's and Col. Olcott's work, and possessing the marvellous qualities needed to continue the building of the Society into a world-wide movement and to spread the Theosophical teachings and ideals in a more comprehensible manner so that they could be more easily assimilated by the Western world.

It is quite certain that the great Adepts kept a vigilant eye on Annie Besant as she passed through that period of darkness which preceded her entrance into the Theosophical Society. She has said in her *Autobiography* that more than once, at very critical times in her life, she heard the warning or encouraging voice from within which gave her the strength to carry on and which at a later date she recognized to be the voice of her Master.

Two years after the passing away of Madame Blavatsky, Mrs. Besant came to India and began an important part of her work, the re-awakening of the peoples of India. Col. Olcott had received a clairaudient message to the effect that a messenger from the Master would come to him. After a year of waiting, the same voice told him in Trichinopoly where he was accompanying Annie Besant: "This is the messenger whom I told you to be ready to go and meet: now do your duty."

The Colonel fulfilled that duty to the very end of his life and no better testimony of it can be found than in his summing up in *Old Diary Leaves* (V 156) of her character and work at the end of her first lecturing tour in India:

Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series of discourses I ever listened to in my life, and of intimate companionship during these sunny months with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history.

Unlike as H.P.B. and I were in many respects, we were akin in more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervor and devotion personified, the ideal female devotee who in time evolves into the saint and martyr. . . . Her Hinduism is the lofty spiritual concept of the *Bhagavad-Gītā*; a splendid, perhaps unattainable, ideal. . . . She passed out of Christianity with bleeding heart and agony of regret; she stayed Secularist because that was the normal reaction to be expected in a mind so great as hers. Yet all those years she was but in a state, one might say, of spiritual suspended animation, existing as a flower may under the stone which presses it into the ground. Like the flower burgeoning out

when the pressure is removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber, H.P.B.

And at the end he writes: "A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes." Col. Olcott was no longer a witness to the still larger work Mrs. Besant did for India in her later years.

Let us not forget what she did for our Headquarters after being elected to the Presidency of the Society. In pursuance of her Master's directions to improve Adyar as a spiritual centre, she added, with the help of Mr. Schwarz and others, more property to the original estate so that it soon expanded to the extent which we now know to be our real, exquisite home.

But I would especially stress the time, just before and during the first world-war, when she re-entered the political field. This may be considered as the climax of a vast task of reform of Indian life which began along religious, educational and social lines. Mrs. Besant herself expressed the joy with which she now took the opportunity "to let my tongue speak freely that which had been burning in my heart, and to which all led up—the Freedom of the Motherland, and the dignity of an Eastern nation self-ruled". I cannot go into details, but we all know how great was the success she gained in the beginning, till Mr. Gandhi and others led the Indian people along other ways and took over the leadership of the Home Rule movement.

In modern Western literature which describes the struggle for India's independence, Dr. Besant's pioneer work for this political freedom is not mentioned; the magnificent work she did to guide the Indian people and the National Congress along right lines to achieve Home Rule is not recognized at all. It is to be hoped that in future years impartial historians

will see the political development of India in its right perspective and recognize the wisdom of the great woman who gave the first impulse to India on its way to liberation.

I have spoken of the work of our great President as of the past. But let us try to realize that she is with us now, in the present, ever guiding and inspiring us from the higher worlds. It may be that she is already reincarnated in some Indian body as was her fervent desire. Perhaps her future work may lie outside that of our Society, but even then, I hope many of us will recognize her greatness when she once more takes the lead to proclaim India's place and Dharma among the nations of the world.

Religion is essential to patriotism, because nothing else destroys the separative tendency in men, and prevents the disintegration of bodies of workers by continual subdivisions. Religion alone teaches man to feel his unity with his fellows, and leads him to sacrifice the smaller to the larger Self. Unless the isolation brought about by antagonistic self-interests can be destroyed by religion, nationality will ever remain a dream.

ANNIE BESANT, *Religion and Patriotism*

THE ANCIENT WISDOM FROM THE MODERN STANDPOINT

By N. SRI RAM

THIS very title contains in it something of a paradox, comparing the ancient with the modern, and seeking to bring within the standpoint of the modern mind, so concerned with particulars, the comprehensive wisdom of the ancients, attained by radically different methods. The fundamental difference between the mentality of old and the modern mind lies in the fact that our approach to everything is objective in the almost literal signification of that word. Modern Science has grown out of the observations of matter and the world of matter, and we are being increasingly influenced in our thinking by Science, its technology and methods. Scientific thought is precise and logical; these are its distinguishing qualities. But the same qualities are to be found also in the thought of the ancients in their own fields, philosophy, logic, literature and crafts of various sorts. The difference is in the fact that we base our faith exclusively on the data of our physical observations and experience.

There were great minds in the past whose subtlety and brilliance still evoke our wonder, Plato for instance, but their thinking did not proceed altogether from objective data. It proceeded equally from certain truths or premises realized within themselves. The Greek maxim "Man know thyself" impelled them to know themselves first, and from that

first-hand knowledge, to proceed to a true comprehension of life and consciousness and the universe in general.

Modern Science had at first to make its way slowly; it had to accumulate and organize sufficient facts on which to base its theories. But now we possess a considerable body of knowledge with regard to the facts of the external world embracing many different departments. Our minds, while expanding along with the expansion of Science, have been drawn more and more to the facts and events that have crowded into our horizon. It is with this external world and the things in it—not only the world of science but also the human world which has been shaped by scientific technology—that we are mainly occupied. The whole tendency of the times is to keep the mind moving outwards. It is not only with regard to matters of Science that we are objective in the sense of being outward-turned, but that is the whole bent of our living.

What does this objectivity actually consist in when we examine the condition? We see that there is the object before us, whether a thing or a phenomenon, and it holds the attention; it draws us and the whole movement of our thought or consciousness towards itself. The objective mind is a mind that either reflects or moves towards the object which is perceived. This in itself is in the nature of things, but when there is a movement of the mind towards an objective caused by certain reactions such as the desire to enjoy or possess, these reactions constitute a subjective condition of which the mind that is involved in the movement is unaware. Thus it proceeds from one thing to another, unaware of the forces that cause the movement. The conditions that have come into existence as a result of science and technology have greatly intensified both this movement of the mind and its unawareness. Because of the speed and extent of our communications, the whole pace that is imposed on us by them, the thousand and one

attractions to which we are exposed, and the multiplication of our interests, there is abroad a mentality which is constantly moving outwards to this or that, with very little break in the continuity of that movement to collect itself and consider whither it is going or why. Thus we are caught in a whirl of activity, whether for business or pleasure, a round that is kept up largely by the momentum of a mechanical mind.

The objectivity of the mind is, on the one hand, reflected in the superb structure of scientific knowledge. By the observation of things as they are and as they take place with undeflected attention, both in Nature and in experiments of man's devising, seeking no explanation outside the phenomenon and its own proper field—although this field has latterly extended to cover the whole of space and time—man has been able to arrive at his knowledge of matter and the forces that operate in matter. Thus our objectivity has been of enormous value, because it has given us the truth or something of the truth with regard to the world around us.

But on the other hand, in the field of our daily living what we find is a condition of unawareness of the reactions and motives that determine our thinking and action. The tendency of the modern man is to act without questioning the end that starts up as a pre-fixed goal for which he has only to devise the means, his motivation being the satisfaction of his urge. He is occupied with the things he possesses or seeks to possess, with the sensations he enjoys or can enjoy, without considering how he himself is being affected by them. He has his vocation, of course, but it touches him only superficially, and then with the effect of narrowing his interests and thought.

Man's nature today is much as it used to be, except for some outstanding personalities; he has always been largely a product of his environment, because his nature is so mouldable, though the mould becomes after a time rigid and unalterable. But in the old days the environment was simple

and the influences that played were not so exciting or varied as at present. People lived a physically circumscribed life which did not press upon them very much, because life was not organized to the same degree as at present, nor was there the ceaseless pressure of propaganda. Today we have organizations of increasing magnitude for innumerable purposes and propaganda for the interests they represent. The organizations, though existing for co-operation and for streamlining activities for the ends to be attained, actually reduce the individual to a unit in the organization.

When life was simple there was plenty of time which could be used, not so much for amusements, because the amusements of those days amounted to nothing compared to what we have, but for friendly conversation, getting acquainted with neighbors, for an unhurried stroll and reflecting upon the beauties of Nature; it was a different kind of life altogether. The whole effect of such a restricted life, as we would call it, lived in consonance with Nature and her rhythms, was to throw man back upon himself, to induce him to make use of such resources as he possessed in himself. It developed concentration on a few worthwhile aims and, generally, a mood of philosophy, verging on stagnation in perhaps certain sections of the people.

Thus the achievements of those times were along quite other lines than what is prominent today. Our special interests lie in science and technology, divided and sub-divided in various ways. The interest then flowed along quite different channels—arts and crafts of various kinds, the truths of religion and philosophy, literature, religious worship, social contacts, and so forth. Of course we also have such interests, art, for instance; but few would contend that our art of today can stand comparison with the art of the past, whether in music, sculpture, painting or any other. Art today is a very special interest, in spite of all the galleries that are maintained.

There are people who think that modern art is wonderful in its own way, intrigued by its abstractions and ingenuity, but those who have not become votaries of mere technique would agree that our technology has advanced at the expense of certain aspects which need equally to be developed. We need not only science and technology, but also the arts and humanities; above all, a broader, calmer, more comprehensive and deeper approach to the fundamental problems of life.

It is this deeper and more comprehensive approach which characterized the best thought of the ancient times. Because the world did not press upon them so much and opportunities were limited, humanity as a whole, the masses of the people, did not have the sort of challenge that we have, and perhaps were not so active mentally as we are compelled to be. But on the other hand, the best minds, helped by the climate of the time, went much deeper into the problems of existence, into the significance of such life phenomena as birth, growth, death and sorrow, as well as the nature of the human mind and what it can discover by itself and in itself.

It may seem a surprising statement to the modern man that there is a whole universe inside himself, which perhaps exceeds in its wonderfulness, its vastness and splendour the physical universe with which we are acquainted to some extent. But may not such a universe exist, not only in the world of poetry, music and imagination, but also in inner experiences which are indescribable—a luminous vastness underlying or crowning the physical universe? This is a question which cannot be answered offhand; it has to be considered very deeply and intelligently, and there is no way of considering it except by exploring the possibilities of the human mind or consciousness. We cannot know whether there is a universe within ourselves of truth and beauty, of tremendous depths, unless we can sink the line of our thought

into those depths, unless we are able to enter into ourselves profoundly.

How can one enter into oneself? Do these words make any sense at all? It was the ancient view, and stands to reason, that one cannot gauge the human mind or consciousness and know its possibilities unless he develops the necessary degree of sensitivity, unless the consciousness becomes so calm and clear as to reveal its latent depths and capacities.

We have a mind which is sharp, agile and can manipulate things; it can master a variety of details and use them to construct machines, theories and various other things. But is there anything beyond this mind, either a nature or faculties which can be unfolded in freedom from the present limitations? When we closely examine it, we can see that the mind of each of us is made up in a certain specific way. It is made up of ideas it has absorbed, of certain established habits of thought and feeling; it has become set in a particular manner. If we can go behind this mind, so moulded by various factors and influences, if we can resolve the conditioning to which we have become subject, then we will come to consciousness pure and simple. In that consciousness we may perceive many things which are now completely shut off as by a veil, this veil being the moulding or the conditioning to which the mind has become subject.

I think in a certain way because of the ideas which are embedded in me, and I think mechanically according to habits formed in the past, reproducing the old thoughts over and over again like a gramophone needle going in its grooves. I have a settled standpoint which will not be disturbed, and if anybody tries to disturb it I become fearful, resentful, self-defensive and aggressive; I seek to put down the ideas which the other man presents to me. Thus we have developed a front with which we face the world, but it is a front which veils from us our own true inner nature.

It is only when the mind ceases from its movements, is not agitated by any thought, emotion or feeling, when there is no motive or hidden end working to determine the thinking, that in that clear state one can discover the true nature of oneself. A comparison which has been used is a mountain lake that is shut off from every disturbing wind. It is possible for man to come to that state of tranquillity or stillness in which he will see himself as he truly is, see reflected in the calm waters of his consciousness the depths or heights that exist in him.

This sounds poetical and beautiful, but each one can find out for himself whether he can attain this state, let alone what he may discover in it. To be in that state is in itself desirable. If we can come to this condition of freedom from every distraction and turmoil, no matter what happens from outside, what the impacts, then perhaps we will know whether there is something deeper than that state, whether there are degrees of depth and sensitivity in those clear waters. We cannot see those depths or the bed under the waters, whatever that bed might be, because there is so much mud on the surface, so many things that darken it, whirlpools which prevent our seeing anything clearly or deeply.

According to all the great Teachers, those who have spoken of this state, what is reflected in it is of a nature which is altogether different from the mind as we know it, vaster, fresher, more subtle and beautiful. It is a nature which belongs to the central point of our being, which stands aloft like a mountain-peak. We can only call it Spirit, a word often used with a vague connotation. Spirit, according to the old concepts, underlies all forms of being and all individual things, and the truth of it is infinitely more real to the consciousness that unites itself with it than anything which touches that consciousness from outside, modifies it partially or changes its natural condition. The word "reality" has obviously a

subjective meaning. If something does not feel real, if we do not experience it as a reality, then it is not real to us. On the other hand there can be a condition of consciousness arising from within which is real. So one can imagine that there can be a state of consciousness, an experience or comprehension, that expresses the fullness of oneself and therefore becomes a thousand times more real than anything that falls short of that fullness or has in it some kind of a void.

According to the ancient teaching, there is this primordial Principle, uncreate and universal, which is purely spiritual—a word the meaning of which has to be discovered—experienceable in the depths of the human consciousness, a Principle to which man and everything else that exists is equally related. But in man there is a capacity of consciousness through which he can realize the truth which is in that Spirit, or its true nature. That truth can manifest itself only in a consciousness that is prepared for it. It unfolds itself from within. Thus it follows that there is this possibility for man, an unfoldment from within, from that centre which exists in him as also in all others. This was perhaps the most important truth in the philosophy which we call the Ancient Wisdom.

It is ancient, not in the sense that it is antiquated; the implication rather is that it is a Wisdom which has come down from the most ancient times, being based upon an eternal Truth that is unaffected by time. Therefore it has as much validity and value now as it had ever before. It is not a Wisdom conceived by someone, but existing in Nature and awaiting discovery by each individual man. This Ancient Wisdom concerned itself with the nature of life, of man, of the universe as a whole, and how man is related inwardly to all things around him.

The distinction between the modern and the ancient approaches lies in this: we are concerned mainly with details,

particulars, and with these elements we seek to build an edifice in which the various parts will be in proper relation to one another. We take hold of the particulars and use them to construct something that is useful, meaningful or significant.

But in the old approach they were concerned more with the whole that is realizable in oneself and appraised the various elements that enter into the human consciousness in relation to that whole, the whole being more than the sum of the parts. Life is always a whole; it functions through a form which is a thing of parts. Every form of life, even the simplest, is an organization, and there are all kinds of processes taking place in the smallest cell as well as the extraordinarily complex human system; but all these are perfectly co-ordinated and life uses the form as a whole. Life means action and sensitivity, response to the subtlest impact in one manner or another. But life is different from the form, although based upon the form. Merely by examining the details of the organization and its processes we cannot know the nature of the indwelling life or the consciousness inherent in that life. We can examine the human body as much as we like, dissect it, study its organization, tissues and cells, but in doing so we let the individuality out; we cannot arrive at a knowledge of the individual, which is the soul, merely by studying the body and its functioning.

Surely, each of us regards himself as a whole and not as a thing of parts. Man uses a physical body and other organizations connected with the body, but he is a completeness in himself; he feels himself as one and the same amidst the flux of his experiences. This whole, which is the life indwelling in the form, and its nature, which is the nature of the consciousness in it, cannot be known by any observation from without. It can only be a matter of first-hand discovery by entering into ourselves and finding out what we are and how we are constituted.

In man's constitution there is matter, there is life, there is consciousness, and there is this something beyond the mind, the one universal Spirit, or the spiritual Principle. If man has in him these four categories and if they are all closely related to one another, making a whole, may it not be the case also with the whole universe? Perhaps in everything that exists there is matter, life, consciousness, and this subtle spiritual Principle, even though the consciousness involved in the so-called inanimate thing may not be capable of being active, because it has yet to unfold itself.

This idea that mind or consciousness underlies each and every thing that exists in the universe was one of the fundamental thoughts or truths of the ancient philosophy. It is not really so fantastic, even from our modern scientific standpoint. When we consider the nature of matter as we understand it now—composed of atoms, each of which is a system of electrical energies—and also the nature of life—functioning through an organization at every point of which there is electrical action—it does not seem a far-fetched idea that life may be present everywhere, that it is possibly present even in the most insignificant thing which we consider to be inanimate. If one can see the truth or plausibility of this idea, then matter and life are not separate and opposed categories, but life is involved in matter, and there is evolution wherever there is life.

Consciousness or mind is identical from the outset with life, because wherever there is life there is sensation and action, a kind of electronic intelligence at work. Life means the capacity to thrill and to act, interaction with the world outside the individual living form; it has also a capacity for initiating action from within. These characteristics are surely of the nature of consciousness. So when we consider the nature of life and consciousness, we come to the view that life is just a stream of conscious energy flowing through the

limitations of a material organization. This view has the authority of a modern scientific thinker, Henri Bergson, who regarded life as a non-material flow through the living form, and as he points out, consciousness is co-extensive with life.

If matter, life and consciousness, which seem to be separate categories, are in each individual form, intimately bound up with one another, then the universe is really a wholeness to a much greater extent inwardly and potentially than we might have imagined. To us it seems a universe of diverse categories, of numerous things not in harmony with one another; there is such a lot of chaos and conflict. But then may it not be that what we call evolution is not merely of the living species, but also and fundamentally the evolution of an order including each consciousness in it, that perhaps it is a process in which all things participate in some manner, to the end of a greater harmony? If we can even contemplate as a possible view such a universal process in which matter, life, consciousness, and that which lies beyond consciousness as we know it, are in one orderly and connected sequence, then it is a universe in which the objective and the subjective are not so completely apart, but in some way are related to each other through this extraordinary thing which is consciousness.

Through my mind, in which everything is registered, I perceive the differences of the external world. When I speak of Spirit or something spiritual, that also refers to something experienced in my consciousness. So consciousness is the one thing which belongs to me or is me, and the world of matter is reflected in it on the one side, and it realizes the nature of the Spirit on the other. This gives us at once a different idea about man.

What is man? What am I? I am just a state of consciousness which has a pivot or mooring, by which I know myself. It is a state which has been changing and is changing and is under various limitations at the present moment, these being

of body and mind. But when the body drops, the consciousness must continue to change and modify itself according to its contents and tendencies, retaining—this is part of the ancient teaching—a certain individuality. Consciousness is the central thing; it is through it and by means of the effects in it that we experience the different material conditions. It is this same consciousness, or rather, the principle of *Manas*, as it is called in Samskrit, from which arises imagination and thought, which experiences love, bliss and all kinds of extraordinary feelings which are indescribable. It is the truth of this consciousness, which seems to exist from the smallest to the greatest, which is the central truth for us to understand. And it is a truth which the great spiritual Teachers of the past tried to help people to understand more than anything else.

I may know myself superficially, but really to know myself, the potentialities in me, how my mind is made up, what it conceals, what is the true nature of myself behind the conditioning I have undergone, is quite another matter. All this is of profound interest and value, because it brings about a different attitude towards all things. Also it has in it the assurance of a complete change or transformation in ourselves.

If man is really a being compounded of consciousness affected in various ways, then surely he can change, because it is actually changing all the time. The mind is not in one state for very long, it is constantly changing its direction and ideas. If it can change automatically, can it not be changed by understanding and a wise control? If, starting from the condition of an infant, it can become a child, a youth, an old man, can it not regain even in the waking state, the innocence, freshness, sensitivity and vitality which it has lost, these being apparently inherent in the original, natural, pure consciousness? It may be that we can regain our original condition, and this possibility makes sense, becomes plausible and understandable, if we think of man not as a limited, made-up entity imprisoned in a

physical body with various thoughts and experiences stored up in him making a hardened mentality, but as an individual whose real being is quite outside what he has become.

If there is under the changing surface the clear pure water of life, of a pure consciousness, it can be caused to overflow and there is the possibility for each man of a complete regeneration, which means only the regaining of his original state, freedom from the limitations he has undergone. The life in him is always fresh and vital; it is only the body, the organization, and that part of the consciousness which is moulded by the organization, which deteriorates, grows old and stale.

One can see that this view of life shows Nature as uniform throughout and absolutely logical and complete in her arrangements; it shows that everything is progressing towards an order in which whatever is deepest, most spiritual in every individual and thing, which is an aspect of the one Spirit, will be revealed and finally prevail. This, stated broadly, is the Ancient Wisdom. It is called Wisdom because of its ethical implications, not only because it is an intelligent philosophy. If life is of the nature of a progression from the one centre, all of us are sharers in that movement; we are all bound to one another in the bonds of an inescapable brotherhood. Man is not just the mental entity he considers himself to be; he is essentially a spiritual being and has potentialities in that being waiting to be released. There is in him a fountain yet to be opened, and when it is, there will rush forth the waters of life and immortality, possessing a quality different from what is experienced in one's ordinary way of living.

Although this philosophy seems to start from a subjective conception or truth, it is not opposed to the facts of modern Science or any other facts, howsoever derived. Science starts from below, the ground level of the physical world;

it observes facts and builds up an edifice into which all these facts are fitted. But in this other approach one starts from a certain truth which is within oneself, and that is the truth of the life that he is. From there one proceeds to establish everything else in its proper place. The approaches are different, but surely the one must exactly harmonize and fit in with the other. An understanding of the whole can never be contrary to a knowledge of the parts.

Because we have now an enlarged view of the material universe, there must be a corresponding understanding from the side of life which will match this view. The larger the expanse we can survey, the greater should be our insight, the depth into which we are able to enter to balance the enlarged understanding. The mere knowledge of the material world must necessarily be superficial because it touches only the surface of the mind, it does not touch us vitally, it cannot become a profound experience. Einstein has said somewhere that what he studied was to him a matter of profound experience. The profundity came not from the mind which worked out the equations, but from the depths of his own heart, the way he responded to the facts, theories or laws which he was contemplating.

There is in man a consciousness which goes beyond the mind that deals with differences. It is much more related to what we call the heart, his capacity for deep emotional experiences and to the wholeness of his being. The mind is an instrument which man uses to devise innumerable other instruments, but an instrument is different from the being. The mind sees only the appearance, but the appearance has always a meaning. Everything in life, whether human being, tree or flower and every phenomenon has a significance, a beauty which we pass by, because we do not pay sufficient attention to it. We live in an ocean of beauty, unaware of the significance that belongs to life in all its aspects, we miss it

because we are concerned only with the details, the superficialities.

Life has to become for us a matter of discovery, of learning for oneself rather than learning from others. It is this capacity for discovery which most of us have lost. We have taken things second-hand, because there is not a fresh mind with a deep and original approach. Ours is a mind which has settled into so many grooves of thought. So each of us has to change himself, that is, his nature, which is really an acquired nature, before life can become what it can be with all its possibilities and the riches around us.

The statement that man is fundamentally spiritual, in the sense that his destiny is to merge himself in the Spirit, raises the question: What do Spirit and spiritual mean? That is something that cannot be conveyed in words. When we say "Spirit," we are referring to something unconditioned, therefore eternally fresh and free. Being unconditioned, it must have a transcendent nature which can only be realized in the wholeness of ourselves, in a consciousness which has been purged of every impurity, every impediment, and being free from all complications, has come to that state of a little child to which the Christ referred when He said: "Except ye become as little children, ye can in no wise enter the kingdom of heaven."

As light belongs to the sun, coldness to water, and heat to fire, so do existence, consciousness, bliss, eternity, immutable purity, belong, by nature, to the Self.

SHAMKARĀCHĀRYA, *Ātmabodha*

THE ANCIENT INCAS

By HELEN V. ZAHARA

ONE of the most fascinating stories of mankind, about which so little is known, is surely that of the Incas and the peoples who preceded them, who came to be included in a highly developed empire stretching for 2,000 miles along the length of the South American continent, in deserts and jungles, and high up in the tablelands and forbidding mountain regions of the Andes.

There are many theories as to how ancient this race may be, its origins being lost in antiquity. Occult tradition takes these peoples back thousands of years, and for those who are interested in the subject of Atlantis the Inca civilization suggests a valuable possible link. According to present-day archeological views, there were certainly earlier civilizations going back at least 5,000 years, and there were separately developing tribes and races which were welded into one powerful empire by the Inca kings some hundreds of years before the coming of the Spanish conquerors in 1532.

It has been pointed out that the agricultural achievements of Andean man, as well as the domestication of the llama and alpaca, are evidence of the vast antiquity of the race. Also, the ruins of the ancient city of Tiahuanaco at Lake Titicaca, some 12,000 feet high in the Andes, indicate that there must have been an organized government with great administrative ability. There are various theories concerning these mysterious people meant to explain their achievements, and it has been suggested that there must have

been a dense population for working the quarries, moving the cyclopean monoliths over distances and placing them in position, and also for the cultivation and provision of supplies.

In his book *Incas of Peru* Sir Clement Markham asks: "How could a region 12,000 ft. above sea-level, where corn cannot ripen, sustain the population of a great city? Could the elevation have been less? Evidence for this is that the bones of a mastodon have been discovered at Ullomu, in Bolivia, which is now 13,000 ft. high. Such an animal could not have existed at such an elevation. Then in the deserts of Tarapaca, embedded in the sides of ravines, are numerous skeletons of gigantic ant-eaters whose habitat is a dense forest. When they lived the deserts must have been covered with dense trees at a lower elevation."

Madame H. P. Blavatsky tells us in *Isis Unveiled* that ruins which cover both Americas are attributed to the submerged Atlanteans. There would presumably have been more recent additions made in the centuries before the coming of the Spanish conquerors. It is extremely difficult to trace the legends and stories of these people very far back, for they seem to have had no system of writing or hieroglyphics. They used for their records bundles of knotted cords of various sizes and colors called *quipus*, which formed a remarkable system of storing knowledge and were efficient mathematical and statistical instruments, considered to be on a par with the abacus and almost equivalent to the modern slide rule.

So far as the last line of rulers is concerned, it seems fairly clear that there were thirteen Inca emperors, the first being Manco Capac, who ruled at the end of the eleventh or beginning of the twelfth century and is credited with having founded the city of Cuzco, the great Inca capital. This city had a central plaza on to which the streets converged and around which the principal buildings were erected, including the famous sun temple pyramid. The system of government

which the Incas developed has been described as a kind of socialism under the rule of an absolute but beneficent monarch. They are credited with having governed well both the people at home and those whom they conquered and brought within their empire. There was no poverty; apparently an efficient organization existed for the distribution of products and for looking after the needs of all.

Remarkable as were the conquests and the organization of their far-flung empire, even more amazing were some of their other achievements—the building and construction of walls, temples, palaces, fortifications, tombs, roads, aqueducts, canals, bridges, observatories, and irrigation channels. They had developed mining to a high degree and smelted and refined silver, lead, copper and gold in blast furnaces. Their technique of working metal has been compared with that used by the Egyptians and is depicted on an ancient tomb at Saqqara, where the goldsmiths can be seen blowing into a fire to produce the heat needed to melt gold.

When in Peru, I spent many hours wandering around the museums in Lima, the present capital, marvelling at the exquisite handicrafts of the Incas and earlier civilizations. They had developed the art of weaving and the dyeing of fine fabrics and there can be seen some beautiful examples of funeral wrappings, mats, cloths, and garments, with lovely designs, patterns and colors. Their pottery, covering various epochs, is most interesting and much of it shows an advanced state of craftsmanship. When the Spaniards came they found many beautifully sculptured objects made of gold and silver. Unfortunately they were melted down by the conquerors in their mad rush for the precious metal, and these artistic creations were thus lost to mankind.

The works for which the Incas are most famous are their structures of which some splendid examples still stand to remind us of the greatness of this past civilization.

These have been constructed with gigantic stones, and the task of shaping, transporting and putting them into place—the edges so chamfered as to join perfectly without mortar or cement, so that not even a penknife may be fitted between them—has roused the wonder of many, especially as the work was done without the aid of modern tools and methods. One of the grandest works of the megalithic builders was the fortress of Sacsahuaman near Cuzco, which has been described as “an exhibition of engineering skill and daring ranking with the pyramids of Gizeh”. The building of this fortress, the remains of which still stand today, is calculated to have employed at least 30,000 people for 70 years. The cyclopean wall was composed of three massive tiers, with parapets, buttresses, doorways and towers. There were underground passages, an enormous water reservoir and stone-laid conduits, a palace, storage places and habitations for the occupants. I remember wandering near one of the enormous walls wondering what was the story behind this tremendous structure. Now the bare walls, with their huge stones, stand against the sky, and quaint native children entertain tourists or watch over llamas on the tablelands nearby.

Victor W. von Hagen, a recent explorer in Peru, records in his book *Realm of the Incas* that a study of the different stone styles displays that the Incas had “an aesthetic feeling for the *quality* of stone.” Stone-work differed in accordance with its importance. “The stones of the Temple of the Sun were squared and set with precision and made as smooth as marble; larger stones, on the temple of Inca Roca, were polygonal in style, showing a knowledge of thrust and strength by interlocking.” Von Hagen says that the methods by which the Inca masons obtained minute precision, since the enormous stones had to be lifted and set down a hundred times before each massive piece fitted perfectly on all sides, still cannot be satisfactorily explained.

One of the most interesting places for the visitor is the ancient city of Machu Picchu, some distance from Cuzco, which was discovered only in 1911 by Hiram Bingham, the American explorer. Perched on the saddle of a mountain, 10,000 feet high in the Andes, it contains a complex of gabled stone houses, temples and sacred places, all giving a wonderful impression of harmony. The city rises in terraces and is linked together by fifty staircases with 3,000 steps. On the highest part is the stone Inca sundial. When I visited Machu Picchu I was astonished that such a city could have been built in this remote spot and wondered greatly about its history and how it came to be abandoned to stand unknown for centuries after the coming of the Spaniards to Peru.

To the student of Theosophy, the legends, rites and religious beliefs of the Incas are of particular interest. These people—along with so many of other cultures—were sun worshippers and believed themselves to be children of the sun. According to one myth, Viracocha, the Supreme God, rose from the bosom of Lake Titicaca and journeying westwards overcame all the foes that opposed him and disappeared at length into the Western sea, thus portraying his true solar character. One can see the likeness here to the solar drama of Egyptian mythology: Ra, the Sun God, in his boat, sailing across the ocean of heaven, and the daily battle between light and darkness. As Diodorus Siculus wrote: “Men in earlier times, struck with the beauty of the Universe, with the splendour and regularity which everywhere were in evidence, made no doubt that there was some Divinity who therein presided, and they adored the sun as expressing the likeness of the Deity.”

Peruvian sun temples are said to have been magnificent. They faced the East to catch the rays of the rising sun and columns were erected upon which golden thrones were

placed at the equinoxes and solstices. Even the villages were laid out to slope eastwards, so that people as they rose each day could behold first the sun, as representing the deity.

The famous sun temple at Cuzco was, according to legend, a magnificent building facing the East, with a representation of the Creator in the form of a large flat plate of fine gold, of an oval or elliptical form. This was placed to receive the rays of the rising sun and reflected its light throughout the temple. The religion of the Incas has been described as a pure and chaste one, with no savage rites. Whilst they adored and offered sacrifices to the sun as a visible god, they nevertheless sought for and imagined a Supreme Being, an all-pervading power or influence which could have no visible or tangible form, and whom they enshrined in their hearts and temples as an "unknown god" under the name of Pachacamac, a word which signifies "He who gives animation to the universe".

Because of their mode of worship, the Incas naturally paid particular attention to the daily meridian passage of the sun. Sixteen stone pillars were erected at Cuzco to observe the solstices—eight on the east and eight on the west side. At the head of the pillars were discs for the sun's rays to enter, and lines were drawn to mark the movements of the sun when its rays entered the holes in the pillars. To ascertain the time of the equinoxes, there was a stone column in the open space before the temple in the centre of a large circle. A line was drawn across this from East to West, and the observers watched where the shadow of the column fell on the line from sunrise to sunset. In addition the stars were observed and many were named, and the year was divided into twelve moons of thirty days, five days being added at the end and a correction made every fourth year to keep the calendar correct.

Among the many legends prevalent in Peru was one relating to the belief that the first Inca was a child of the sun. According to one account, a wise woman, Mama Huaco, is said to have conceived by the sun and given birth to a beautiful boy, whom she hid in a cave on the island of Tiahuanaco in Lake Titicaca. When the child was a few years old, the mother, with her daughter, worshipped him as king and lord. The Indians hearing of his birth and origin acclaimed him as the Inca and their ruler. The child was called Manco Capac, meaning Almighty Child, and is said to have grown up marvellously wise and prudent. It is interesting to see here the allegory of the virgin birth, which appears in so many ancient cultures of widely diverse periods and places.

In the last century Madame Blavatsky visited Peru and in *Isis Unveiled* she recounts a story told to her concerning the legendary treasure of the last of the Incas, hidden in secret caves in the Andes, the entrance to which was said to have been closed by the unhappy queen whose husband, the last of the Inca kings, was in the hands of the Spanish conqueror Pizzaro and was later executed. In the archives at Adyar there is a curious map drawn by Madame Blavatsky showing the Inca tunnels, which she stated, lead from Cuzco to Lima and then, turning southwards, extend into Bolivia. Along the entire length of the corridor there are supposed to be hiding-places filled with treasures of gold and precious stone. It is certainly a story that arouses one's curiosity and imagination.

In *The Secret Doctrine* Madame Blavatsky refers to the monolithic ruins which exist in various parts of the world, including Peru, and states that it was from "divine Teachers and Instructors of Mankind . . . 'Sons of God' that infant Humanity learned its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is They who laid the first foundation-stone of those ancient civilizations that so

sorely puzzle our modern generation of students and scholars." (S.D., I 256) She continues:

It is the pupils of those incarnated Rishis and Devas of the Third Root Race who handed on their knowledge, from one generation to another, to Egypt and to Greece with her now lost *canon of proportion*; just as the disciples of the Initiates of the Fourth, the Atlanteans, handed it over to their Cyclopes, the 'Sons of Cycles' or of the 'Infinite,' from whom the name passed to the still later generations of Gnostic priests.

The cyclopean structures, which still cause so much speculation among present-day scholars as to their origin and the method of their construction, were the work of initiated priest-architects, according to *The Secret Doctrine*, the descendants of those first taught by the "Sons of God," and according to Madame Blavatsky justly termed "the Builders".

There are some interesting similarities between the megalithic ruins of the Incas and those of the early civilizations of Europe and Egypt. For the student of Theosophy it is not difficult to observe that there may have been some relation between them, which is explained by the occult tradition of the derivation of the stocks which created these structures from a common centre during an earlier racial period such as that of Atlantis. Through the legends of the great flood which appear in so many of the ancient traditions one can see that the great upheavals which have occurred may have broken up the continents and the links which joined these various civilizations of the past. It is in any case a fascinating study, and the information given to us in Theosophical literature can be a source for much interesting research, filling in many of the gaps which exist in everyday knowledge concerning man, his origins and his cultural development.

SOME NOTES ON KARMA

By IANTHE HOSKINS

THE idea of Karma as the law which explains present effects in terms of past causes is familiar to students of Theosophy, and its operations are amply described in Theosophical literature. The frequent reminder that the word Karma means Action should prevent the crude interpretation of karmic law as a system of nicely adjusted rewards and punishments. The description of Karma as the Law of Cause and Effect should not obscure the fact that an effect inheres in its cause and that the two are inseparable from each other, are indeed not two but one, Action.

It will be recognized, however, that this view of Karma is associated with our usual experience of time as succession, a reality to our normal consciousness but an illusion when the consciousness is emancipated from its habitual restrictions. We grope after the idea of the Eternal Now, the timeless moment in which past, present and future are resolved into one, and although our groping may be far from successful, it leads us to reflect that a different perception of time must inevitably result in a change in our understanding of karmic law.

We may perhaps help ourselves to deepen that understanding by trying to hold together simultaneously in thought the beginning and the end of an evolutionary cycle. We may choose the greater cycle of the Monad from its primordial state of unconsciousness to the fulfilment of its evolutionary task in Universal Self-consciousness, or the lesser cycle of the

An introductory talk given at the School of the Wisdom on 3rd November 1958.

individual in his journey from the child-state of the savage to the attainment of full adult stature in the Perfect Man. The goal of the cycle, the Archetype, exists from the beginning and is therefore present at every moment of time as humanly conceived. Karma may then be understood as the totality of forces by which the Archetype is realized, that is, is *made real* in the objective world of experience as it is ever real in the subjective planes of existence. The "Plan of God, which is Evolution," the expression of the Divine Wisdom in activity, "mightily and sweetly . . . presses upon all things animate and inanimate, till they conform to the Divine Pattern or Archetype on high." This pressure of the Plan, which causes all things to "become what they are," that is, to become on the time-plane what they are in eternity, is Karma. Stated again in the language of our time-bound consciousness, it is the future ever seeking to become the present. Professor Marcault once epitomized this fact when he stated, "*c'est l'avenir qui est causal*," the future is causative, a paradox only to minds involved in the illusion of time as succession.

In our discussion of karmic problems in everyday life, we may find it convenient to adhere to the fiction of temporal succession; but the only experience of consciousness is of a moment compacted of both past and future. *The Secret Doctrine* (III 444) quoting the words of a nameless Sage, speaks thus of "the course of Nature under the sway of Karmic Law; of Ever-present and Ever-becoming Nature":

THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, BEGOTTEN OF THE PRESENT, AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVER BEGUN TO SAY "I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST," THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT AND THE FUTURE THE EVER-LIVING TRINITY IN ONE—THE MAHĀMĀYĀ OF THE ABSOLUTE "IS".

While H. P. B. repeatedly refers to Karma as the Law of Retribution, we should keep our minds free from the merely punitive or narrowly legalistic associations of the word, and recognize in Karma the great principle of Balance which operates alike in the material and the spiritual levels of the Universe. Wherever the play of energy disturbs a condition of harmony, an equilibrating principle is evoked which seeks to restore the primitive condition. This conception of Karma as the balancing or harmonizing power in Nature will be found to illuminate our understanding of both organic and spiritual evolution and to provide the rationale of the universal ethic of Love.

A recent attempt to find a more adequate interpretation of evolutionary processes than the ones associated with the names of Darwin and Mendel centres attention on the power of self-adjustment discerned in the behavior of organisms. By this power, to which the name of homeostasis has been given, a whole organism is kept in dynamic equilibrium with its environment. At each evolutionary step, it is suggested, a homeostatic reaction occurs in the organism which not only causes it to make the right reaction to changes in the environment, so that a new harmony is established, but, what is more, assists the organism to achieve a greater and greater emancipation from its environment. This process, it is suggested, may be referred to as Balanced Evolution. In his thought-provoking book, Professor Cannon has tried "to show that evolution, that gradual unfolding, is dependent on something else than the playthings of the Neo-Mendelians. It has taken place not by virtue of a succession of lucky chances but as the result of something central, which is inherent in all living things—an expression of an inexorable physico-chemical law."¹

¹ *The Evolution of Living Things*, by Professor H. Graham Cannon, F.R.S.; Manchester University Press, 1958.

May it not be that this "something central," this equilibrating factor which appears to be operative throughout the biological sphere is a manifestation of Karma, is indeed Karma at work in the pre-human kingdoms? In reading this account of evolutionary processes, one recalls the operations of "the Power divine that moves to good," inexorable, unerring, whose activities in Nature and in man are described in the concluding verses of *The Light of Asia*. To see such a correspondence does not seem to add any unwarranted inferences to the theory outlined. For, concluding on a brief personal note that is striking for its truly scientific humility and reverence, Professor Cannon writes, "I realize that in putting forward these views I am laying myself open to a charge of gross materialism. To some this will even imply an atheistic conception of things. But to me it is, in fact, far otherwise. As I see it, this law of evolution is something of sheer beauty because of its omnipotence, and what power there must be behind it is something very wonderful but something also perhaps beyond the feeble machinery of the human intellect and certainly beyond the scope of this book."

Another pertinent fact observed by Professor Cannon is that whereas the pre-human organisms invariably make the right adaptation to changes in their environment, man, endowed with intelligence, is prone to make, and often does make, wrong adaptations. May we not see here, in the emergence of the free, super-instinctual mind, the condition of existence which calls into play those operations of Karma which are peculiar to humanity? Man, intent on the building of the I-centre, resists adaptive changes which appear damaging to his feeling of selfhood, and suffers accordingly. Only in the later stages of his human career does he win to the wisdom which, by establishing him in harmony, puts an end to pain.

We may now appropriately pass to a consideration of Karma in spiritual evolution. In *The Gospel of Rightness*, a book far too little known and studied, Charlotte Woods elaborates with theological erudition and Theosophical insight the great cosmic principle of Balance. She suggests that in the symbolism of the Cross the upright represents the unchanging spiritual reality behind phenomena whereas the transverse beam stands for the temporal or material order. The Perfect Man, the realized Christ, is then shown to be the one in whom the two orders of reality are brought into a new and harmonious relationship. In such an one, who has reached the state of perfect equipoise, the Pauline warfare is over. The "twofold and opposite evolution in man, a parallel and contrary movement of the New Man towards his goal in spirit, and of the Old Man towards his goal in flesh," is at an end, not, be it noted, by the destruction of the much-maligned lower nature, but by the triumphant reconciliation of the two orders in a new equilibrium.

Immediately we pass in thought to the principles of Yoga. "Yoga is equilibrium," we are taught, and as kârmic law operates only in disequilibrium, we see at once that the attainment of the goal of Yoga must result in the cessation of individual Karma. Whether that goal be described as Union or as Liberation matters little, for union with the Universal Consciousness implies emancipation from conditioned existence, which is the field of kârmic operations. Liberation is attained by the perfect equilibration of all the currents of force which play through the individual and are normally thrown into disequilibrium by him. Therefore is Yoga "skill in action," for only that action which offers no resistance to the purposes of the Universal Self can remove the basis of disharmony.

Lastly, it seems that Karma as Balance offers a rationale of the universal ethic of Love. Where conduct is based on

the doctrine of "an eye for an eye, a tooth for a tooth," a see-saw state of disequilibrium is perpetuated. "Were no man to hurt his brother," writes H.P.B., "Karma-Nemesis would have neither cause to work for, nor weapons to act through."¹ The Christian world is familiar with the teaching that "Love is the fulfilling of the law," but one is apt to overlook the fact that this is a statement of scientific truth. The great law of the Universe is Karma, called into existence simultaneously with the original disturbance of the Cosmic Rest by which a manifested Universe arises. The law operates as long as manifoldness persists. But, the purpose of manifoldness being the realization of Unity, the fulfilment of that purpose renders the law inoperative. Love, the principle of unification, brings about that condition of harmony which Karma ever seeks to establish. In Love, therefore, the Law is fulfilled.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

¹ *The Secret Doctrine*, II 368.

REVIEWS

Theosophists: Reunite, by F. Pierce Spinks. The Christopher Publishing House, Boston, 1958, pp. 387, price \$ 4.85.

Beyond any doubt this book, published at the author's own expense, is a very sincere work. Educated at Point Loma, having spent his whole life as a Theosophical student and his later years in travel among members of the Theosophical societies in various areas abroad, the author urges upon the several splinter groups, the rediscovery of their essential unity.

To give impetus to an acknowledged trend towards such unity he has written well, logically organized his material, ranged widely in the literature and records of the societies and clearly documented his numerous references.

The book is a well-authenticated collection of historical material and an appeal for re-examination of the causes leading to separation and a reassessment of the values placed upon the various elements entering into separation at the time. Over sixty years have passed since the first of such occurrences. The author believes that time and experience can clarify the mind, and like

a third party called in to mediate honest differences, can sometimes cause their disintegration. He presents the data of history that the present may look upon the past and consider again whether the effects of that past should continue into the future.

In doing this the statements of the founders, of the principal protagonists in the events and of later participants in counter movements and healing efforts have been set forth, so that the appraisal in the present may be made with knowledge. For this is the clear purpose of the author, that all may now, in the distance of time, consider without bias.

No one who is thoughtful about the purpose of the book or considerate of all the points of view thus brought together, can find fault with the publication of this work. It sets forth clearly and in sequential accuracy the factors underlying the incidents, and similarly the causes for the failure of such serious attempts as have been made, to draw together the fractured groups.

The author is frankly appealing for a new understanding of the episodes involved and therefore does

not hesitate to indicate where a different interpretation or a truer action might have led. He suggests, for instance, that there is a bit of naïveté and lack of knowledge of the world, in the proposal in 1930, that in these modern times a world-wide society of many thousands of members could be brought into being without organization and be subject only to a personal authoritarian control.

In fact this question of authoritarianism or democracy of organization seems to have been the principal cause of the maintenance of separation through the years. The inclusion in the appendix of the articles of association, the constitutions and governing rules of the several societies, adds measurably to the value of the book and patently establishes their wide divergence on this fundamental and operative question.

The book is not meant to be merely a history of certain aspects of the Theosophical movement, but the author's arguments for unity are so generously supported by documentary material that it is in fact a work of history as well as an appeal. The appeal is for reunion through understanding and is cogently sustained through the use of historical data.

There is apparently some room for doubt as to whether the original fission of 1895 was due in some

degree to misunderstanding. As the author states, a study of the documentary material "confirms the assertion of some commentators on the secession, that *the secessionists did not intend to make a complete break with the Parent Society*, and wanted at all costs to maintain cordial and sympathetic relations with it".

However, their declaration that all of the Society outside their party was irregular and unconstitutional, made the chasm too broad and deep to be bridged at the time. The author argues that now it should not be impossible; the evidence can be interpreted as to what was really intended by men who, in their differences, yet honored the same founders, including W. Q. Judge who led the group apart, and who are still basically in unison in their statements of objectives and purposes.

They differ, however, in the breadth of thought and freedom accorded their members under their respective constitutions. While one would limit students to the writings of author-founders and ban the publication of later writers, another abhors the resulting orthodoxy.

Among other things accomplished by this volume is a clear presentation of the evidence of the continuity of the Theosophical Society from the founding to the present day. No unbiassed reader, willing to examine all the facts, can doubt that the

Parent Society has an unbroken existence since the founding in 1875. This Society is many times larger in membership than all the others combined, as the author indicates. It is scarcely to be considered as merely incidental that it is under a democratic constitution of over eighty years duration, that this continuity and growth have occurred.

Pierce Spink's volume will be primarily of interest to the members of the Theosophical societies and students of the movement. The ideal on which that movement is based is a difficult one to attain. Mutual respect for divergent viewpoints, a brotherhood of diverse elements, require an understanding and a tolerance not yet fully achieved.

No super-society or organization can accomplish this goal. The brotherly qualities can arise and be given effect only in and by individuals. Mutual interest in such efforts bring them together.

That the world needs nothing so badly as it needs man's understanding and appreciation of other and different men, is evidence of the value of Theosophical ideals and the effort to attain them.

SIDNEY A. COOK

Buddhist Wisdom Books, containing the *Diamond Sutra* and the *Heart Sutra*, translated and explained by Edward Conze. George

Allen and Unwin, London, 1958, pp. 110, price 13s. 6d.

Out of thirty-eight different books in the *Prajñāpāramitā* literature composed in India between 100 B.C. and A.D. 600, thirty generations of Buddhists in China, Japan, Tibet and Mongolia have "singled out two of these as the holiest of the holy—the *Diamond Sutra* and the *Heart Sutra*, both perhaps of about the fourth century of our era. The first is known in Sanskrit as the *Vajracchedikā Prajñāpāramitā*, the 'Perfection of Wisdom which cuts like a thunderbolt'. The second sets out to formulate the 'heart,' 'core' or 'essence' of perfect wisdom, and is as diligently studied in the Zen monasteries of Japan as in the lamaseries of Tibet."

Professor Conze, who is a well-known scholar and a teacher of modern psychology, has written a number of books on Buddhism. His *Buddhist Meditation* presenting selections from Buddhist works, especially from Buddhaghosa's *Visuddhimagga* or "Path of Purity," was reviewed in the May 1956 issue of THE THEOSOPHIST.

In the present work, Prof. Conze gives a translation of the *Diamond Sutra* on the basis of his Rome edition of the work, and also the text and translation of the *Heart Sutra*. In addition to the translations, he gives explanations, which aim at carrying on the tradition of exegetical works

by Asanga, Vasubandhu, Kamalasila and others, in non-technical terms helpful to the occidental reader. He says, "What I have left unexplained, seems to me either obvious or unintelligible."

The latter word may well be used since one of the most difficult doctrines in the whole of the Buddhist philosophy, whether of the South or the North, is here set forth: Is there a continuing Self? Ego? Soul? If one treads the Path to Perfection, does it ultimately lead to annihilation? Here we have such paradoxical statements as "Although innumerable beings have thus been led [by the Buddha] to Nirvana, no being at all has been led to Nirvana. And why? If in a Bodhisattva the notion of a 'being' should take place, he could not be called a 'Bodhi-being'. And why? He is not to be called a Bodhi-being, in whom the notion of a self or of being should take place, or the notion of a living soul or of a person." Does all this seem to point to the idea of a No-Self doctrine? No more than do repeated passages in the Hindu scriptures which stress the great delusion that anyone is under who imagines that he himself is the separated self, actor, or doer. The

very idea of the separated self has been called the "great heresy," by mystics of all ages.

The goal is set forth to reach the Absolute Unconditioned, the Void or Emptiness that is at the heart of all this outward show. The theme of Spiritual Emptiness or Poverty has likewise been sung by writers of the East and West. As stated in the *Diamond Sutra*:

"As stars, a fault of vision, as a lamp,
A mock show, dew-drops, or a bubble,
A dream, a lightning flash, or cloud,
So should one view what is conditioned."

The great value of this *Diamond Sutra* is that it seems to sum up the doctrine of the No-Self held both in Northern and Southern Buddhism.

The *Heart Sutra* contains a potent *mantra* which has been set in the form of a *yantra* (mystical diagram). Undoubtedly meditation on the transcendental wisdom contained in the *Hridaya Sutra* will bring one beyond the transitory illusions of the Mâyavic world into the clear sunshine of true Wisdom.

ADELTHA P. SITTAA DEVII

SUPPLEMENT TO THE THEOSOPHIST

DECEMBER 1958

THE EIGHTY-THIRD INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Varanasi (Banaras), 25th to 31st December 1958

TENTATIVE PROGRAMME

Thursday, 25th December

2.00 p.m. General Council

Friday, 26th December

8.00 a.m. Prayers of the Religions

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

2.00 p.m. Indian Section Council—I

5.00 p.m. CONVENTION LECTURE—I: "REQUIREMENTS OF
TRUE EDUCATION"

Miss Ianthe H. Hoskins

7.30 p.m. Art Programme

Saturday, 27th December

8.00 a.m. Prayers of the Religions

8.30 a.m. Indian Section Convention—I

10.00 a.m. Education Conference

3.30 p.m. Group Conferences—Plenary Session

5.00 p.m. CONVENTION LECTURE—II: "AHIMSA IN PRACTICE"
Srimati Rukmini Devi

7.30 p.m. Art Programme

Sunday, 28th December

- 8.00 a.m. Prayers of the Religions
 10.00 a.m. Theosophical Order of Service
 5.00 p.m. BESANT LECTURE (Indian Section):
 "EDUCATION—THE TRANSFORMATION OF MAN"
 Mr. B. Sanjiva Rao
 7.30 p.m. Art Programme

Monday, 29th December

- 8.00 a.m. Prayers of the Religions
 8.30 a.m. Symposium: "Theosophy Reveals a Wider Horizon"
 10.00 a.m. World Federation of Young Theosophists
 2.00 p.m. Indian Section Council—II
 5.00 p.m. CONVENTION LECTURE—III: "THE DISCOVERY
 OF THE SELF"
 Mr. Rohit Mehta, General Secretary, The Theosophical
 Society in India
 7.30 p.m. Art Programme

Tuesday, 30th December

- 8.00 a.m. Prayers of the Religions
 8.30 a.m. Symposium: "What Is Right Action?"
 10.00 a.m. Questions and Answers
 3.30 p.m. Group Conferences—Plenary Session
 5.00 p.m. CONVENTION LECTURE—IV: "FREEDOM WITHIN
 AND WITHOUT"
 Mr. N. Sri Ram, President
 7.30 p.m. Music Concert

Wednesday, 31st December

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

Additional Activities:

- Bhārata Samāja Pujā—every morning at 6.30
 Ritual of the Mystic Star—December 25th at 5.00 p.m.
 Order of the Round Table—December 28th at 3.30 p.m.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Foundation Day

Members and residents met in the Headquarters Hall on the morning of 17th November to celebrate the 83rd anniversary of the founding of the Theosophical Society. The commemoration programme opened with the Prayers of the Religions. The President, Mr. N. Sri Ram, read the cabled greetings which had been received and presented the speakers, Mr. John B. S. Coats of England and Srimati Rukmini Devi.

Mr. Coats said that on anniversaries it is natural to look to the past and think how wonderful it was, but if we would honor those who brought the Society to birth we must look forward to a great future. It is important to try to understand what was the spirit which caused the Founders to live such noble lives and work so one-pointedly against tremendous odds to bring this Society into the world.

Srimati Rukmini Devi said that the two ideas presented by H. P. B. which were to her the most important are the unreality of our everyday lives and the reality of the existence of the Great Teachers. Only when one becomes aware of the unrealities can one become truly

independent and free within oneself, and fill one's heart with love for all, which is the very foundation of the spiritual life.

In the President's closing address he stated that the world is at a fateful point and the future must necessarily be different from the past. It is well that we should consider what is really the whole object of the existence of our Society, what it is intended to do, and whether we are helping it to fulfil its real purpose. There has to be a new relationship between individuals and a new way of looking at all problems and situations. This can be summed up in the word "brotherhood"—potent, practical and regenerating. In the present crisis the best we can do as Theosophists is to sound the note of what is pure, genuine, deep and uncorrupt in us more truly and in all possible ways, in our lives and in the way we carry on all our activities.

At 4.30 in the afternoon, a garden party under the Banyan Tree provided a very happy conclusion to the day's celebration.

On November 15th, in connection with Foundation Day, the President distributed a gift of clothing to workers on the estate.

Israel

In his annual Report, Mr. Hans Zeuger, Presidential Agent for Israel, writes: "It appears as if the slow process of 'breaking the ground,' until recently the distinguishing mark of our Theosophical work in Israel since its inception in 1953, started to turn rather suddenly into a period of quickened growth and promising development. Just a few days before the expiration of the year under review, on 21st September 1958, the Presidential Agent gave an introductory lecture on "The Theosophical Society and its Aims" at Haifa, our large Mediterranean port, the first talk of its kind ever delivered there, resulting not only in the admission of 9 enthusiastic new members but also in the forming of a new Lodge—Emmanuel—the fifth Lodge in this country. Our total membership thus reached 54, an increase of 14.

"Regular meetings for members at Covenant Lodge in Tel-Aviv and for both members and visitors at Moriah Lodge in Jerusalem and Harmony Lodge in Tel-Aviv were held monthly as heretofore. Galilea Lodge at Safad, owing to the particular circumstances prevailing there, maintained contact with the majority of its members living in out of the way districts by means of correspondence only.

"White Lotus Day was celebrated in the traditional manner, and

members met informally on various occasions in Tel-Aviv during the summer recess, thus cultivating the bond which links us all together in a very brotherly spirit.

"A further consignment of Theosophical literature in English and German was obtained from England in the course of the year adding a number of valuable volumes to our still modest library, and Theosophical periodicals were received from many different countries and gladly exchanged for our own *Mitteilungsblatt* issued now, as before, in German, English, French and Hebrew, which seems to be increasingly sought after in Israel and abroad."

Colombia

The General Secretary, Señorita Corina Martínez S., reporting on the year's activities in the Section, states that attendance at the Lodges has increased and that programmes of study are carried on regularly, attracting many visitors. There were 24 new members and 8 readmissions which, after deducting deaths and lapsings, resulted in an increase of 8 in the total membership.

A work of major importance in the Section is the publication of pamphlets on Theosophy for wide distribution. Of this project, Señorita Martínez writes: "This year

we were able to publish four pamphlets of our *Colección Teosófica*, (nos. 18-21), 1,000 copies of each being issued. These are sold to the members at less than cost in order that they may distribute them freely to their friends. Also some copies are distributed free direct to enquirers. The pamphlets issued this year are as follows, giving the English titles although the pamphlets, as you know, are printed in Spanish: *God and Man*, by Annie Besant, *Good and Evil*, and *What is Brotherhood?*, by Annie Besant, *The Experimental Study of Creative Altruism* (translated from THE THEOSOPHIST), *The Supreme Knowledge and How to Obtain It*, by Annie Besant.

"Brother M. A. Medina has issued at his own expense two books for beginners, which have been distributed freely."

Denmark

At the annual Convention of the Theosophical Society in Denmark, held in May at Rudkobing, Mr. J. H. Möller, the General Secretary, was re-elected to that office. The General Secretary said that the Section membership was steady and that good work was being done specially in Copenhagen to promote greater co-operation between the Lodges by arranging meetings of all the Lodges together. The Convention programme includ-

ed lectures by the General Secretary on "Our Special Work" and by Mr. Otto Viking on "The New Era". A Symposium on Freedom, in which many members participated, was particularly appreciated.

Two Summer Schools were held this year as in previous years. At Gammel Praestegaard about 70 members from Denmark, Sweden, Norway, Finland, Italy, Iceland, Germany, Switzerland, Holland and England gathered in a warm and constructive atmosphere. The speakers were Mr. Axel von Fielitz-Coniar, Mr. John Coats, Miss Florence Kenderdine, Mr. Jorgen Winde, Mrs. Birgitte Valvanne, Mr. Norlund and the General Secretary. The beautiful country setting of Gammel Praestegaard lent its special charm to a fine occasion.

At Besantgaarden, Mr. Otto Viking spoke daily on the theme: "Can one pass from the mere intellectual understanding of the 'world of life' to its actual realization?" Mr. John Coats also contributed to the discussion of this problem during a few days' visit.

In the passing of Mr. Sidney Ransom, the Danish Section has lost a much loved friend. Mr. Ransom had done very much for Denmark and was greatly loved throughout the Section. He will be missed, as he will be remembered, by every member in Denmark.

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	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosofia</i> .
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Filipponio	Via della Brianza 8, Rome	<i>Alba Spirituale</i> .
1905	Cuba	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar</i> .
1907	Germany	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	<i>The Link</i> .
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, C.4	<i>Theosophical News and Notes</i> .
1910	Switzerland	Madame Claire Wysz	Bruderholzstrasse 88, Basle	<i>Clarté</i> .
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarté</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Dr. N. Lauppert	Maigasse 8, Graz	<i>Adyar</i> .
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