

The Theosophist

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THE THEOSOPHIST



EDITED BY N. SRI RAM

January 1939

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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January 1959

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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.



PRESIDENTIAL ADDRESS TO THE 83RD INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Vārānasi, 26 December 1958

BY N. SRI RAM

SISTERS AND BROTHERS,

Extending to all of you present here at the 83rd Annual Convention of the International Theosophical Society the warmest welcome, I declare the Convention duly open. We have listened to messages of greeting from far and near, which show that the thoughts of many Theosophists all over the world are with us on this occasion. While we rejoice at meeting here so many whom we meet only occasionally at such gatherings as this, let us send our good-will, affection and good thoughts to members all over the world, wherever they might be; and let us also, as was Dr. Annie Besant's custom at these Conventions, lift our thoughts in reverence to those great Beings whom we regard as the Elder Brethren:

May Those who are the embodiments of Love Immortal bless with Their continued help and guidance the Society founded to further Their plans and work. May They inspire it with Their wisdom, sustain it by Their power and energize it with Their activity.

According to reports we have received from the various countries in which the Society is functioning—reports which I have read with some care—there are today 42 active National Societies or Sections, three Federations of Lodges not yet amounting to Sections, two Presidential Agencies for areas that are still uncultivated from the standpoint of the Society's work, 1,364 Lodges and 33,749 members. Compared with the populations of the countries in which the Society carries on its work, the numbers are obviously small. But they are not, in my judgment, a true measure of its value. For it is not a very large membership, nor that kind of respectability which consists in large buildings and resources, nor even the approval of persons holding important positions in the intellectual or political world, which can be regarded as proof or guarantee of the success of the Society. None of these characterized it in H.P.B.'s time. Most of those eminent men who associated themselves with it at the beginning, some drawn by her remarkable powers, others curious as to her personality, did not stay long in it.

No one who reads *The Mahatma Letters to Mr. A. P. Sinnett* can be in any doubt as to what They wanted. It was "a Brotherhood of Humanity, a real universal Fraternity." When the Society was started, those present defined its object as only "to collect and diffuse a knowledge of the laws which govern the universe". Colonel Olcott, the President-Founder, says in his *Old Diary Leaves* that the Brotherhood plank was not then thought of. It was only later that the First Object, as it stands now, came into prominence and became "the corner-stone of the edifice".

One can see now how far-seeing were Those who insisted on Universal Brotherhood, which was to be no lip declaration but a practical regenerating Brotherhood. The success of the Society, from Their standpoint, would depend on the measure in which this spirit is present in its members. It might be

asked, What about Theosophy or Occultism? The answer to this lies in the fact that Truth in its highest meaning, the truth which is spiritual and belongs to the fundamental nature of things, is discoverable only by one who is open to it, whose inner state is reflected in his outer life in relations that show the qualities of understanding, co-operation and brotherhood. These are obviously also the conditions for a real peace throughout the world, fruitful of manifold blessings for all. Again to quote from the aforesaid Letters: "He alone who has the love of humanity at heart . . . is entitled to the possession of our secrets. . . A man who places not the good of mankind above his own good is not worthy of becoming our chela, becoming higher in knowledge than his neighbor." These words clearly express the spirit which should animate a body of students, for the gaining of true occult knowledge.

We have in Theosophy an explanation of the nature of man and the universe, showing how alike they are in constitution and how closely related one to the other. But the truth with regard to the most vital aspect of either, the truth as to their spiritual nature, is a truth to be experienced in oneself rather than learnt or communicated in words. To know Theosophy as a living wisdom, not merely through such concepts as we may form from our experiences at levels where we are disconnected from the source and the true nature of things, we have to become open to the truth and bring about in ourselves a certain polarity between what might be called the spiritual part of ourselves and the rest of our nature, resulting in a relation towards all beings and things very different from what it is now. To see life as one in its purity and that we are all fundamentally alike in our natures, in our basic capacity to feel and experience, despite the conditioning by outer influences and the ideas we absorb, is more important for human progress, especially at

the present juncture, than any accretion of knowledge in the material field or advance in technology.

If there is to be a new era, which is the alternative to the destruction with which the whole world is threatened, it cannot be an era merely of abundance of physical goods, although everyone must have a proper physical basis for his life, but there must be a new relation between man and man, between man and all other forms of life, and a new standpoint freer, more open and more alive to the spiritual values in matters of individual living as well as relationship with others. Brother Jinarājādāsa has spoken glowingly of a new humanity of intuition. Instead of postponing it to the future, can we not find a way to become that humanity now? Man is so constituted that he cannot change fundamentally except from within himself, which means a change born out of his understanding. It is such a change that is needed at present.

The Theosophical Society is now so widely spread that the conditions in which its work is carried on and the lines of its activities vary from one Section to another. It is not possible for me to mention here the work in all the Sections, though each Section should be interested in the progress of all the others and at the International Headquarters we feel equally linked with all of them.

One of the Sections which has been for many years rather outside the orbit of inter-Sectional activities and comparatively little visited by lecturers or members from abroad is Iceland. It is all the more pleasing to learn from the Report of its new General Secretary, Mr. Sigvaldi Hjálmarsson, that the Society is not less vital there than anywhere else. The membership of the Section, now 416, has increased considerably during the past few years, and the trend is expected to continue. Few organizations, if any, says Mr. Hjálmarsson, have as active a programme in Iceland as the Theosophical Lodges.

The Finnish Section, which has now a membership of 505, celebrated during this year the completion of fifty years of its work. The General Secretary, Miss Signe Rosvall, writes that, in spite of many difficulties, the work goes on in an atmosphere of peace and optimism. In the Section's summer home at Kreivilä members from all parts of the country have an opportunity of meeting during the summer and getting better acquainted with one another. As it is open also to non-members, there is an opportunity for members to contact and interest non-Theosophists.

Mr. A. J. H. van Leeuwen, Acting President of the Netherlands Section (in the absence of the National President, Mr. B. Wouters who with his wife has been at Adyar attending the School of the Wisdom), records as a notable event the approval of the Dutch Government for the creation by the Theosophical Foundation "Proclos" of a special Chair in the University of Leyden for the study of "Metaphysics in the spirit of Theosophy". Our Brother Dr. J. J. Poortman has been appointed the first professor in this Chair. That such a well-known and long-established University as that of Leyden and the Dutch Government should consider the metaphysics of Theosophy as a subject to be included in University studies is certainly an encouraging sign. Mr. van Leeuwen observes in his Report: "We need a deeper interest in real Theosophy as a philosophy of life, and not so much an increase in pseudo and semi-occult knowledge." He points out that there are various bodies interested in the study of phenomena of different sorts, attracting large numbers of people. But it should be the special duty of Theosophists to enquire into "the eternal spiritual problems of the soul, its deeper psychological and mystical aims".

Belgium has always been a country where there has been much resistance to Theosophy, because of the Roman Catholic influence. But the Section has had, says the General Secretary,

Mr. Chapellier, "the happiness of receiving into the Theosophical family thirty-five new members". In the circumstances this addition cannot be regarded as inconsiderable. The General Secretary has sent a detailed account of the work of the Lodges in Belgium and the subjects studied and discussed, giving an indication of the variety of subjects and the increased liveliness of the Section.

Switzerland is another Section in Europe with a comparatively small membership, 234 at present. Mme. Claire Wyss, the General Secretary, mentions as particularly promising the enthusiasm of the Young Theosophists group there. The country, being centrally situated, the members there have the opportunity of attending the Regional Summer Schools for the German-speaking and French-speaking members. These were held this year in Pichl (Austria) and in Ordino (Andorra) respectively. At the summer school at Ordino there were a large number of members from Latin countries who are not in a position ordinarily to take much part in Theosophical activities.

Mr. J. E. van Dissel, the General Secretary of the Federation of European Sections, mentions these Regional Summer Schools, as well as one held at Swanwick in England for the English-speaking members, as notable features of the work in Europe, giving opportunity for close contacts between members and workers in different countries. These summer schools are part of the activities of the regional committees of the Federation. Mr. van Dissel mentions as the most important event of all the meeting of the Council of the Federation, which was held in August at Rendsburg, during the first three days of the German Section's summer school. There were represented at this meeting, besides Germany, seven other Sections—Austria, Denmark, England, France, Holland, Sweden and Switzerland—each by its General Secretary or by an official delegate. There was thus a very

representative gathering, with a varied programme of talks and discussions on Theosophical topics, in addition to the transaction of business.

The work in the English Section has gone on much as usual, says Dr. Laurence Bendit, who has succeeded Mrs. Alice Lavender Berry as General Secretary. Dr. Bendit mentions the Tekels Park estate in Camberley as a centre of increasing activity, with many week-end conferences for different purposes. The Research Centre in England carries on its work through groups, lecture courses and publications, and has held conferences at different places during the year, all well attended.

One of the Sections where there has been a decrease in membership is Sweden, whose General Secretary now is Mrs. Eva Ostelius. There too there is the difficulty of keeping in touch from Stockholm with the distant Lodges. A number of members in Sweden, who have been only nominally on the rolls, have been dropped during the year.

Mr. James S. Perkins, National President of the United States Section writes that the membership of that Section is now 4,328, the largest since 1938. There has been an increase of 448 during the year. The work at "Olcott" is so organized, with different departments for correspondence courses, supplying material for Lodge programmes, answering enquiries and so on, that there is constant contact between the headquarters and the Lodges and members in all parts of the country. The Section now comprises 149 Lodges divided into fifteen Federations, in addition to three summer Camps which are in the States of Washington, New York and California. These Camps, which are all situated in beautiful natural surroundings, attract many members during the summer months, and also some non-members who are sympathetic. As the United States is a land of long distances many members do not find it possible to come to the Annual Convention and

Summer School held at "Olcott". Therefore, in addition to the Annual Sessions, there has been held annually during the last four years a National Conference at some large centre, such as New York, San Francisco, New Orleans, and this year Los Angeles, in the peripheral parts of the country.

The Department of Education of this Section (which is not concerned with the education of boys and girls but with educative material and programmes for use by members and Lodges) has an increasing correspondence with other Sections and shares its material with them. It is constantly adding to its number of tape-recorded lectures (some of these obtained from other Sections) and its slide library which has a number of sets with script which could be read out by a Lodge. A recent study course which has been prepared, correlating Theosophy with modern biological researches, and entitled "The Life Process," has been used by many Lodges. This particular study course includes six programmes, each with appended topics for discussion, and several supplementary papers. The Lodges can always turn to this Department for help.

I have in previous Addresses mentioned the increasing use of the radio in the American Section. At present twenty-four radio stations in different parts of the country are regularly being used for Theosophical broadcasts. The Spotlight work, which is a feature of the Section's activities, has been extended during the year to areas not previously touched at all. The enthusiastic response met with in these areas shows that there must be many people not only in America but throughout the world who are waiting for the truth which the Society exists to propagate.

Seeing the success of the Spotlight activity in the United States, which in the words of Mr. Perkins is meant to be "a concentrated employment of the Section's talent and financial

and spiritual resources," one cannot but wish that it could be extended widely to many other parts of the world. For example, in Canada, which is a huge country, there are very many little towns where Theosophy is not known at all. Also in the countries of South America there is an immense field for Theosophical work, which has so far been only a little cultivated. No doubt other fields will open up some day in Russia and the countries where now it is not possible to speak of Theosophy freely or establish Theosophical centres.

The Indian Section continues to be numerically the largest of all. Mr. Rohit Mehta, the General Secretary, reports that the membership now stands at 7,090, the numbers of Lodges and Centres being 408 and 47 respectively. The All-India Federation of Young Theosophists was dissolved during the year, as there was not a sufficient number of Youth Lodges to keep up a separate Youth Federation. There are still four Youth Lodges, but these are now part of the Federations in their areas. There are fourteen of these Federations making up the Section. Study Camps have been held in a number of these Federations, besides the Regional Study Camp which is held each year at Adyar, following the Conference which is generally held there at Easter. The General Secretary is planning to have four such Regional Camps every year at different places.

East Africa is a Section where in past years there has been a fairly rapid increase of members, but it now records a drop by about 350 members, due to non-payment of dues. The General Secretary, Mr. Kapadia, thinks that many of them are likely to revive their membership.

Madame Nguyen-thi-Hai, who is now the General Secretary for Viet-Nam, outlines a programme of work for making that Section much more vital than it has been. She mentions, interestingly enough, a Lodge of women members whose "programme of action is the study of Theosophy

and the practice of qualities that are specifically feminine such as compassion, gentleness and devotion". There is also a Lodge of Young Theosophists whose meetings, we are told, attract many sympathizers. Besides propaganda through the Section journal, a Lodge in Saigon has distributed about 7,000 booklets on Theosophy free of charge.

In spite of the unsettled conditions in Indonesia, the membership there has been constantly increasing, and now stands at 1,050.

The work in Australia and New Zealand goes on very steadily. Because of long distances it has not been for very many years possible for the General Secretary in Australia to tour the country and make personal contacts with the members and Lodges, but Miss Helen Zahara has been able this last year to do extensive touring in different States of the country.

Mrs. Mary G. Patterson, who has been for some time a worker at Adyar, is now in South Africa, having been elected National President of that Section, which includes the Rhodesias. South Africa is a difficult country for Theosophical work because of the racial attitudes and tensions. Also it is a large country in which it is difficult for the General Secretary, unless he is able to devote a good deal of time to travelling, to give the help needed by the Lodges. Mrs. Patterson reports the holding of a National Congress in Salisbury especially to strengthen the work in the Rhodesias.

Central America is another Section where, because of lack of sufficient communications and also the fact that it includes a number of different Republics, the Lodges are not much in contact with one another or with the headquarters. In Costa Rica the General Secretary, Señor José Joaquín Ulloa, writes that an attempt is now being made to organize a Convention of the Lodges to be held in February or March 1959 in the city of San Salvador. This Convention would enable the members of the Section to know one another better. The General

Secretary speaks of the Young Theosophists in Costa Rica as "enthusiastic and ardent students preparing themselves" for Theosophical work.

In many Sections the need is felt for an annual gathering of members from different parts devoted entirely to study and talks. Thus, study camps and summer schools which are usually held for a week in some pleasant and secluded place, are becoming increasingly popular. Besides the camps and summer schools already mentioned, there was a study camp at Dar-es-Salaam in East Africa, which was attended by members from all parts of that Section. There were summer schools in Belgium, Sweden, Iceland, Finland, Denmark (two in that country) and Australia, following its Convention. The Young Theosophists of Melbourne held a summer school for themselves at Easter.

It is always a great advantage to a Theosophical Lodge or a Section to have premises of its own where there can be developed an atmosphere favorable to Theosophical work, unmixed with other influences. In Pakistan the Karachi Lodge has now a fine new building with several floors, which has been raised as a memorial to our late Brother Jamshed Nusserwanjee. The building was opened by myself on 17th November 1957. The Presidential Agent, Mrs. Gool Minwalla, refers in her Report to the difficulties of presenting Theosophy in Islamic countries, due partly to paucity of workers versed in Islamic books. The Hermes Lodge of the Canadian Federation also has been able to raise a fine building for Theosophical work in Vancouver which was dedicated this year by Miss Clara Codd. The Icelandic Section has secured a plot of ground on which it hopes to build premises which can accommodate the Section headquarters and serve as a suitable centre for Theosophical lectures. The General Secretary for Brazil, Mr. Armando Sales, says in his Report that Lodge "Bhagavat Gautama" at Belo Horizonte in the State of Minas

Gervais has now acquired a building for itself; also Lodge "Jesus de Nazareth" at Mahaus in the State of Amazonas has now premises of its own. In Cuba, where conditions are very unsettled, the General Secretary Mr. Ledón reports that Lodge "Rafael de Albear" at Morón has now a small but beautiful home for its headquarters, which the members hope to make a centre of peace, harmony and friendliness. Mexico is another Section where a big effort has been started under the direction of Brother de la Peña Gil—unfortunately no more with us—to construct a building which will worthily house the activities of the Section and the different Lodges established in Mexico City.

I was in the United States this year from April 10th to August 27th, along with Srimati Bhagirathi Sri Ram and Miss Elithe Nisewanger, who helps me as Secretary. My itinerary there covered most of the Federation areas, and we took part in the Annual Convention and Summer School held at "Olcott" in July. During the time spent at "Olcott" I had the pleasure of meeting the Vice-President, Mr. Sidney A. Cook, and discussing with him and Mr. Perkins various matters concerning our work. In the course of my tour I was also at Ojai, California, for a week, during which there were talks and lectures, as in all the other places. This time I could visit only Toronto in Canada. On the way to and from the United States we were for a few weeks in London, and during my stay there in September I made a brief visit to Paris, where I had the pleasure of meeting Mr. Brunel and other workers of the French Section. Before returning to Adyar towards the end of September, Srimati Bhagirathi and I also visited Karachi (Pakistan), Bhavnagar and Bombay.

Miss Clara Codd has been in the United States since May this year, travelling and lecturing in different areas. She was present at the Annual Sessions at "Olcott," where her presence and talks were much appreciated. She is now

continuing her touring and lecturing in that country, which will keep her there until August next year.

Mr. and Mrs. James S. Perkins, who do considerable travelling and lecturing in the United States itself, were able to come to Adyar for the 1957 International Convention, and on the way back they visited and lectured in Ceylon and Pakistan, as well as in a number of Sections in Europe.

Mr. Rohit Mehta was requested by the Australian and New Zealand Sections to tour in their countries, and he was able to do so by relieving himself of his duties as General Secretary for India for five months. He was accompanied by Srimati Shridevi Mehta, and their talks were received with much enthusiasm in all the places they visited. They made a special point, while in these countries, of contacting many outside organizations and telling them something of the conditions and culture of India. They also visited Indonesia and Malaya on their way back.

Dr. and Mrs. Laurence Bendit also made a tour of the United States in the latter part of 1957, and they were present at the National Conference which was held in New Orleans in November 1957.

Mr. J. E. van Dissel's work as General Secretary of the European Federation has taken him, during this year to very many Sections and places, including Iceland. A number of European Sections, including Italy, Iceland and Greece, were also visited by Mr. John Coats. It is not possible for me to give an account of all the touring for Theosophical work which takes place or to mention all those who have contributed to that work. As I have pointed out in other Addresses, the work of lecturers within their own Sections is not of less importance than visits by people from overseas.

I referred last year to the need for organizing the work of translating Theosophical books into Spanish and publishing them in a systematic manner. Mrs. Edith Carroll, a member

in the United States, who has been translating for Brother Rímini of Argentina certain books which have since been published in that country, suggested to me while I was in the United States that a Council consisting of all the General Secretaries of the Spanish-speaking Sections should be constituted, together with one or two others who might be especially qualified, to take charge of this work. The translation work will be done by a small committee of translators chosen by the Council. I have circulated this scheme amongst the General Secretaries of those Sections and most of their replies have been favorable. It now remains to work out a number of practical problems in order to achieve the launching of this important work for our Spanish-speaking brothers.

I have mentioned in previous years the activities of the Theosophical Order of Service. They are referred to in a number of Reports from the Sections. An important activity I might mention here, which has been recently increased considerably, is the production of Theosophical books and booklets in Braille by the Theosophical Book Association for the Blind at Ojai, California. I understand that there are no less than 800 blind readers of its Braille bi-monthly magazine, which is circulated in the United States and a number of other countries. There is also now issued a Spanish Braille bi-monthly, named "Sabiduria Eterna," (Eternal Wisdom), which brings Theosophy to many blind Spanish readers in different Sections.

As in other years, I place on record my heart-felt thanks to Miss Emma Hunt, the Recording Secretary, Miss Ann Kerr, the Assistant Recording Secretary, Mr. Edwin Lord, the Treasurer, all the Departmental Heads at Adyar, their Assistants and all the workers. I fully realize the importance of the work of each and all of them. Miss Ann Kerr, who has been the Assistant Recording Secretary for more than five years, as well as Director of the Adyar Library for three years,

is returning in January to the United States, where she will again take up work at the Section's headquarters. She goes with the good wishes of all at Adyar.

During the year Dr. E. Sundaresan, who had been in charge of the Dispensary, passed away, much to the regret of his friends at Adyar and elsewhere. His place has recently been taken by Dr. S. V. Joseph, whom all residents are very glad to have as the Medical Officer for the estate.

I give here the names of the principal workers in the various Departments at Adyar: *Archives*, Miss Katherine Beechey; *Adyar Library*, Miss Ann Kerr, Mrs. Seetha Neelakantan; *Bhojanasala*, Mr. S. Krishnamurti; *Dispensary*, Dr. S. V. Joseph, Mr. S. Krishnamurti; *Engineering Department*, Mr. M. D. Subramaniam; *Gardens*, Mr. N. Y. Sastry, Mr. V. Manickam; *Custody of Movable Properties*, Mr. Narainji K. Kevat; *Laundry*, Mr. M. V. Gopalakrishna Iyer; *Leadbeater Chambers*, Miss Dorothy Rood; *Recording Secretary's Office*, Miss Emma Hunt, Miss Ann Kerr; *Sanitation and Hygiene*, Madame P. Cazin; *Theosophical Publishing House*, Mr. K. S. Krishnamurti, Mr. K. Ramanathan; *The Theosophist*, Mrs. D. R. Dinshaw, Mr. Seymour Ballard; *Treasurer's Office*, Mr. Edwin N. Lord, Mr. K. S. Rajagopalan; *Vasanta Press*, Mr. M. Subramaniam, Mr. D. V. Syamala Rau; *Watch and Ward*, Mr. K. S. Krishnamurti.

The tenth session of the School of the Wisdom commenced on October 2nd this year, with a larger number of registered students than in previous years, namely 26, representing the following countries: India, England, South Africa, Rhodesia, United States, Australia, New Zealand, Viet-Nam, Netherlands, Hungary, and Rumania. Although I am nominally Director of Studies, doing what I can, the main burden has rested on Miss Emma Hunt, assisted by Mr. M. Subramaniam and also by some of the students themselves.

I referred in my Address three years ago to the fact that the Theosophical Publishing House at Adyar has taken up the work of bringing out the remaining volumes of the *H. P. B. Collected Writings*, prepared and edited by Mr. Boris de Zirkoff in Los Angeles, California. Volume VII has just been printed by the Vasanta Press and the manuscript for volume VIII is already in our hands, and it will be put through the press as quickly as possible. I am sure that all who prize H. P. B.'s works—they are an increasing number throughout the world—will feel grateful to Mr. de Zirkoff for the work he has undertaken and is carrying out with such devotion and care.

I have to record with deep regret the passing away of a number of most devoted and eminent brethren during this last year: Professor J. E. van der Stok in the Netherlands; Mr. Sidney Ransom in England; Señor Adolfo de la Peña Gil in Mexico; and Dr. Bhagavan Das in India, among others. Professor van der Stok, who has been living at St. Michael's, Huizen, for a number of years, was a deeply erudite man, with an extraordinary devotion to the work of the Society, and an inspirer and counsellor to many workers and members throughout Europe. Mr. Sidney Ransom has worked in many Sections and also at Adyar at different times. He was known and loved by members very widely, and his passing away is a great loss to the work in England in particular and the Scandinavian countries, of which he was a special friend. Dr. Bhagavan Das was known by his numerous works read and appreciated not only throughout the Theosophical world, but by many other people in India and outside. He was a friend of Dr. Annie Besant and a close co-worker with her for some years. Señor de la Peña Gil was a pillar of the Society in Mexico, who had a strong link with Adyar, where he had been a student in Brahma Vidyā Āshrama. There are others whom I shall not name here, not so well known generally. We honor all these brethren and tender them our gratitude,

I feel it my duty to bring again to the notice of all members the fact that *The Adyar Besant Commemorative Fund* (A.B.C. Fund), which was established in February 1947 in order to cover with its income the large difference that already existed between the annual income and expenditure at Adyar, at present stands not very much above half the original target of Rs. 2,000,000 (£150,000; \$427,328). The cost of almost everything in India, including of course the wages of employees on the Estate, has gone up very considerably since 1947, due partly to the economic efforts of the Indian Government, and partly to world conditions. We have accordingly to revise our target, and I myself would consider Rs. 4,000,000 (£300,000; \$854,656) not too high a figure for the Fund's original purpose.

Our deficit year by year has been covered by generous donations from members all over the world. While we are deeply grateful to them all, among whom I must make special mention of the United States Section for its Adyar Day collections, we can count only on a certain amount from members, when their own Sections and Lodges equally need funds for carrying on the work. The fact that donations have been forthcoming is a matter for great thankfulness, not merely because of the fact that they have enabled us to carry on our work on a certain scale, but also and even more, as indicating the degree of devotion and interest which animates members everywhere. To very many Theosophists, even in remote parts of the Theosophical world, Adyar is a spiritual Home to which they feel linked, even without having been physically present there.

We need, too, help for the *Raja Commemorative Fund*, which we take care to use with discretion, when both the Sections concerned and the International Headquarters feel that help might be given in particular cases in which the Sections are unable to meet the travel expenses of lecturers

whom they wish to invite as likely to help their work very decidedly.

During the year we have received some donations for the proposed new Adyar Library Building, showing that our members have not forgotten this important project, which has been on the anvil for more years than I can remember. We have now an excellent architect's plan for the building, originally sent by Señor Armando Sales, the General Secretary for Brazil, and since revised by a number of interested friends, among whom I must mention Mr. Tahilramani of Karachi. It is to be hoped that it will not be long before the new building makes its handsome appearance on its appointed site.

The Theosophical Society as it has spread over the world, has drawn into itself men and women of different temperaments, different backgrounds and cultures. But all are united in a common purpose which is to do all we can in brotherliness of heart to convey such enlightenment as we have to a world in darkness under many illusions. The pursuit of this purpose, its fulfilment, not in the future but to our capacity here and now, demands and permits many lines of activity. In our Society all members and groups of members are free to follow their particular lines of interest, the work for which they have aptitude or which they consider to be most urgently needed. Each can make his own contribution in his own way, and it can be vital and valuable to all. So long as these efforts and activities are basically and essentially Theosophical, it should be possible to find room for them all, harmonize and blend them. The Society is like a river into which flow the currents and activities set going by its members. To enable it to fulfil its mission which it brings from its own sacred source, we should try to keep its waters flowing as fresh and clear and pure as possible. If we do this, we will have done our duty at a time when the world needs these healing and life-giving waters more than ever before.

THEOSOPHY AND SPIRITISM

By H. P. BLAVATSKY

(Concluded from page 164)

NOW, for the lecture of Mr. T. . . . , "Fellow of the Theosophical Society of Paris". Of all the lecturers at the famous meetings of the 6th and 21st March, he it is who gives his brothers of Oriental Theosophy the hardest knocks. Entrenched behind his Hieratic Code of Gôtômô or "*divine Institutes*," the divine science which has revealed to him all the secrets of past, present, and future Theosophy, Mr. T. . . . speaks of the Theosophy of our Society—which he continually confuses with *Occultism*—as being "in brief, a doctrine without proof, without authority and without prestige in its origin," and to render it still more odious in the eyes of the Spiritists, he *asserts* that:

1st. "The Theosophists proclaim the belief in the *immortality of the conscious Ego* absolutely false."

2nd. They say "that the *spiritual ego* . . . disappears without carrying with it one single particle of the individual consciousness, and proceeds to fall back into the region of primeval cosmic matter."

3rd. "The Theosophists wrongly appeal to the authority of ancient Hindû Sanskrit documents from which the origin of that doctrine can hardly be traced."

4th. "The doctrine of the Theosophists [*Occultists*, if you please] which insists on calling itself *divine Science* but which only the teaching of a particular kind of Occultism wit

curious ideas . . . resting on no serious foundation, a style which affects to be magisterial . . . in short a great profession of assertions, *nothing but assertions, always and everywhere assertions* . . . a doctrine which has annihilation as an end can have nothing but emptiness for a foundation."

5th. "The assertions of the Theosophists not being supported by serious argument, by demonstration, or by proof . . . as is the customary procedure in scientific matters . . . *so much the worse for a doctrine which sets out to pass off fantasies as realities.*"

Pray take note of the sentences we have italicized. They are extremely important, and the first and second affirmations of Mr. T. . . . having already been proved *false* and baseless, are considered by us as. . . *Fragment No. I*, which is said to incriminate us, appeared in *The Theosophist*, in October, 1881. Two months later (*The Theosophist*, Vol. III, January, 1882) the incomplete and vague expressions were explained by Subba Row, a Brâhmana of the highest class and a distinguished occultist. Several other occultists sent refutations explaining the phrases of the *Fragment*, as we have done in the preceding pages. In *The Theosophist* of August of the same year, pp. 288-89, in the article "*Isis Unveiled and The Theosophist on Reincarnation*" by the Editor of the magazine—your humble servant—in the classification of the groups of human principles, it is said:

GROUP I.		SPIRIT
7. <i>Âtman</i> —"Pure Spirit."	}	<i>Spiritual Monad</i> or
6. <i>Buddhi</i> —"Spiritual Soul or Intelligence."		"Individuality"—and its vehicle. Eternal and indestructible.

So much for ANNIHILATION! ¹

¹ See THE THEOSOPHIST, Vol. III, March, 1882, page 151, first column, a note by a *chela*, disciple, of the Initiates, "D.M.," who says: "There can be no annihilation for the 'Spiritual Ego—as an INDIVIDUALITY'—though often as a PERSONALITY." (i.e., for the fifth Principle).

Now, the Spiritists generally, who, not being able to read English, are dependent upon Mr. T. . . ., who does read it, to give them a just idea of our Theosophical doctrines, are requested to judge of the fidelity with which he has explained them. Thus we have no complaint against any other Spiritists but Mr. T. . . ., "Fellow of the Theosophical Society". Has he or has he not read *The Theosophist*? That is the principal question. If he has read it, he must know that our teachings were perverted by him, which does not speak in his favor; if he has not read it or if he was not sure of his facts, even after having read it, the conclusion is still less to his advantage. Repeating his own words, we say: these assertions would have to be supported by demonstration, by proof. "Who is being deceived now?" he asks his audience. "No one, sir—at least on the side of Oriental Theosophists," we reply, "on the Spiritistic side, it is only you who have been deceived, and, consequently, though without intending it, you have deceived others."

But we are not only accused of *preaching annihilation*, but we are charged with teaching a pseudo-Theosophy, a collection of incongruous things: Spiritualism, mysticism, science, nihilism, astrology, magic, divination, etc. Our Theosophy with "its unwholesome and unclean concept of *Elementaries* and *Elementals*," is a hybrid doctrine originating with the Chaldeans, which, having persisted throughout the darkness of the Middle Ages, is once again in the land of its birth, *making dupes of us*.

How does Mr. T. . . . know all this? Ah! here we have his GRAND EVIDENCE! Evidence so irrefutable, that it is on the ground of *history* that the Spiritists are invited to follow him, and to be regaled by the *historical* origin of his brand of Theosophy, his divine science. Let us listen with confidence and thoughtful consideration to our learned brother *Theosophist*!

This is what he says. Attention, ladies and gentlemen! "Toward the end of the TRETA YUGO. [yuga, if you please]

the third [!!] age, according to Hindû chronology [?] there lived in India . . . Gôtômô. As the sacred books of India declare [?], Gôtômô was descended from a line of sages which goes back to Vedic times and reckons among its direct descendants the celebrated Gôtômô Śâkyamuni, the Buddha, who has often been wrongly confused with him. Among the works which this personage of the TRETÂ YUGO left to posterity, the two most remarkable ones are the NYÂYAS, which is a treatise on logic, [and] the Hieratic Code . . . divine science which represents the synthesis of human knowledge, a collection of all the truths amassed during a long series of ages by the contemplative sages (Moharshy) . . ."

Enough! These few lines are sufficient to prove to any elementary Sanskrit student that Mr. T. . . . knows nothing about the Yugas (written "yougo" by him) nor does he understand the meaning of the Sanskrit terms. I appeal to the whole army of great European Sanskritists and to the best modern Brâhmaṇa *pandits* in India.

Modestly enough, he abstains from "supplying the exact number of ages which separate us from the Treta yougo," but he does not hesitate to challenge "the smiles of the officially learned scholars" (and the laughter of the Brâhmaṇas—astronomers and scholars indeed!) and courageously places "the age called Treta yougo . . . 28,000 years before our vulgar era". "Thus," he tells us, "we are WELL INFORMED regarding the origin of genuine Theosophy, the real Theosophy of life, of comfort, of happiness, the scientific Theosophy of Gôtômô, outside of which there is only Pseudo-Theosophy. . . ."

While going entirely against official science, and the calculations according to the zodiac (mathematically precise calculations if ever there were any) of the Brâhmaṇas, past, present and future; against those of Manu and of Gautama Rishi himself, the latter, according to him, being the author of the Nyâya, Mr. T. . . . does not hesitate to declare himself

ready to prove "by the method of proceedings employed in parallel cases by science" that everything he tells us now is—history!

Indeed! We declare ourselves also ready to knock over this fine edifice, this house of cards, with one blow, and we maintain that his Hieratic Code is an apocryphal manuscript. Mr. T. . . . assures us that the age of Tretâ yuga goes back 28,000 years! We tell him that according to all the calculations of the Vedic period and of the sacred books of the Brâhmaṇas, not excluding a single one, the age of the Tretâ yuga, that is to say the period elapsed between our vulgar era and the Tretâ yuga (the second age, if you please, "according to the Hindû chronology," and not the third), is just 867,000 years; which is only a trifle of 839,000 years more than his 28,000 years, a little error, a *lapsus linguae* or a *lapsus calami* (we do not know which) of Mr. T.'s, but repeated rather too frequently however to be simply a mistake. We shall presently sustain this point by some figures. Truly, Gautama Buddha, the "direct descendant of Gôtômô of the Treta yougo," by that reckoning must have a genealogical tree reaching from here to the moon. Only the former never was the descendant, direct or indirect, of the Rishi "Gôtômô" nor of Gautama, the well known author of the Nyâya. That has been fully proved to us by the Brâhmaṇas of that philosophical school, and to all those who know something of the history of the Rishis and of Buddhism, first, because Gautama Rishi was a Brâhmaṇa, contemporary with Râma, while Buddha (Gautama Śâkyamuni) was a Kshatriya (warrior caste), and the Gautama of the Nyâya is far more modern than the other; and, second, because Gautama-Rishi was a Sûryavamśa, of "the Solar Race," and Gautama Buddha, a Chandra or Induvamśa, of the "Lunar Race".¹

¹ The Vamśâvali or genealogies of the Races—Sûrya and Chandra two distinct races into which the ancient Hindûs were divided—the Brâhmaṇas and the Kshatriyas are generally traced to them—the first from Ikshvâku

In order to prove what we put forward about the *Yugas*, we give here the two calculations, the one that is adopted by the Northern Brâhmanas and which is exoteric, and that of the Southern Brâhmanas which has hitherto been an esoteric calculation, and whose key is in the hands of the initiates. There are no others. Both are correct, because the totals are in agreement. The first can be found in *Isis Unveiled*, Vol. I, p. 32.

The ages are divided in the following manner:

1st Age—Kṛita or Satya Yuga, lasting	1,728,000 years
2nd Age—Tretâ Yuga, lasting ...	1,296,000 years
3rd Age—Dvâpara Yuga, lasting ...	864,000 years
4th Age—Kali Yuga, which began 3,000 years before the Christian era and will last ...	432,000 years
Total ...	4,320,000 years

(See "Astronomical Essay," founded on this calculation, in the *Asiatic Researches*; its accuracy is proved by comparison with the zodiacs.)

The other—esoteric—according to the division of the Southern Brâhmanas:

1st Age—Kṛita or Satya Yuga ...	$4 \times 432,000 = 1,728,000$ yrs.
2nd Age—Tretâ Yuga ...	$3 \times 432,000 = 1,296,000$ yrs.
3rd Age—Dvâpara Yuga ...	$2 \times 432,000 = 864,000$ yrs.
4th Age—Kali Yuga ...	$1 \times 432,000 = 432,000$ yrs.
Total ...	4,320,000 yrs.

to Râma, and the second from the first Buddha to Kṛishṇa (see the *Vaṁśâvali* of the Râjput princes, the house of Oodeypore). Kṛishṇa belonged to the Lunar Race.

From these numbers we observe that the number 432,000 serves as the basis of the calculation, since it must be multiplied by 1, 2, 3 and 4, respectively, to obtain the duration of the Kali, Dvâpara, Tretâ and Kṛita or Satya Yugas; hence we see that the period of Dvâpara is double that of Kali Yuga, and that the period of Tretâ is three times that of Kali Yuga. Now the present Kali Yuga (the age in which we are) having begun on the 18th of February 3,102 years before the Christian era, at midnight, on the meridian of Ujjainî at the death of Kṛishṇa, the figures, which are undesirable witnesses against assertions, convince us that Mr. T. . . . talks about the Yugas like a blind man about colors. If his "Gôtomô" had lived during the *Tretâ yuga* even in the year 1,296,000 of that age, his Hieratic Code would then be just 868,985 years old because that is the figure we obtain by adding to his 864,000 years the 3,102 before our era and the 1,883 of our present era. And yet Mr. T. . . . says he is ready to prove his 28,000 years by scientific procedures! Certainly that is a highly respectable age for his Theosophy, "the real . . . the scientific Theosophy".¹

Kṛita yuga is another name (or term) for *Satya yuga*. The Brâhmanical books generally show the mythological bull, by which they represent *Dharma* or the esoteric religion, as standing firmly on its *four* feet in Satya Yuga, on *three* feet only in Tretâ Yuga, on *two* in Dvâpara Yuga and on *one* foot only in Kali Yuga (therefore tottering and on the point of falling).

SATYA OR KṚITA YUGA IS THEN THE PERFECT SQUARE. Can Mr. T. . . . tell us the meaning of this? Till then, we shall continue to maintain that his 28,000 years (since his "Gôtomô" lived) are only fiction.

The name of Gautama Rishi, occultist of Vedic times, is mentioned in the *Upanishads*. As to Gautama of the *Nyâyas*,

¹ See the *Laws of Manu* (I, 64, 73) and the latest book of Monier-Williams, *Indian Wisdom*, pp. 188 and 229; Sir W. Jones, Colebrooke, etc.

who is the one mentioned by Mr. T. . . ., he lived much later than Kapila (of the *Sāṃkhya*), who himself was contemporary with and a little later than Gautama Buddha, since the system of our great Master Śākyamuni is discussed by Kapila whose teachings are ridiculed by the author of the *Nyāyas*. Ergo, having shown Mr. T.'s error and also his imperfect knowledge of Sanskrit, he who criticizes us so vigorously (apparently deceived by the phonetic sound of *Tretā* which he must have taken for "trois," and of *Dvāpara* which has a certain resemblance to "deux") has imagined that his "TRETAYUGO" represents "the third age," and this, to be sure, according to the Hindū Chronology. With his ignorance established regarding the point in question, how is it possible to believe the rest? Let him hasten to produce his *proof* "according to the procedures employed by science"! If his "Hieratic Code" is some ancient apocryphal manuscript one or two hundred years old, extant at a time when no one in Europe had any idea even of the chronological calculations of the Brāhmaṇas, then it would not astonish us at all to learn that this is the marvellous manuscript from which Mr. T. . . . has drawn his historical, chronological and theosophical data. Indeed, we are now "well informed regarding the origin of genuine *Theosophy*"! As to the "*Homeric laughter*" which he may rightly expect from European Orientalists, it has been even more uncontrollable and genuine among our Brāhmaṇical *Śāstrīs*¹ to whom we submitted a translation of the lecture of our "Fellow of the Theosophical Society of Paris".

Moreover, the history of the Rishis who left philosophical and religious writings—we refer to the "six great Philosophical Schools" of the Brāhmaṇas—is too well known for anyone to

¹ A *Śāstrī* is one who gives a life-long study to the *Śāstras*, the sacred books of the Brāhmaṇas, an enormous literature.

construct a romance from any hiatus in it. Jaimini, the author of *Mīmāṃsā*; Bādarāyaṇa, of the *Vedānta*; Gautama of the *Nyāya*; Kaṇāda, of the *Vaiśeṣika*, which is the complement of the *Nyāya*; Kapila, of the *Sāṃkhya*; and Patañjali, of the *Yoga*, are perhaps among the best known historically. What they have bequeathed to posterity, and what they could never have written, are both well known. Thus to attribute to Gautama, whose writings consist of only one work *on logic*, a work from which every allusion to occult and theosophical matters is eliminated; to attribute to that strict logician, we say, a "Hieratic Code," is indeed to rely too confidently on the ignorance of the Spiritists in all that relates to Sanskrit literature. The choice is indeed unfortunate. Had he presented us Patañjali or Śaṅkarāchārya, in short one of the older mystics, as the author of that unknown book, we would have taken the trouble to verify the claim. It is equivalent to being asked to believe that Baron d'Holbach, author of *Le Système de la Nature*, and the greatest atheist of his time, had bequeathed us a *Dogme et Rituel de la Haute Magie* under the pseudonym of Éliphas Lévi. Really, Mr. T. . . ., we are in India and we have among our Fellows the most renowned Sanskritists, as well as the greatest scholars of Indian literature in the world.

We will not tarry over trifles such as, for example, the free translation which he offers us of the compound word *Maharshi* which Mr. T. . . . translates as "contemplative sages" and writes *Moharshy*—which is not even phonetically correct. *Mahā* means "great" in the moral sense, and *Rishi*, literally translated, means "bard," singer, and also *walker* or *guide*, one who leads others; the word *Rishi* being a derivative from *Riś* (those who march ahead), since the latter were always at the head of their clans. The Vedic Gautama was an occultist, that is to say a Brāhmaṇa, as of course all the Rishis were; but while many of the others left great poems,

philosophies, and books treating of Brahman and of Yoga Vidyâ (secret science), he has left only one *code*, not *hieratic* at all but *civil*, which is less poetical perhaps but more true. Yājñavalkya (*Dharma-Śāstra*, I, 3-5) mentioned it as the eighteenth in merit of the twenty codes enumerated by him, of which the first is that of Manu and the last that of Vasishṭha. The author of the *Parāśara Code* said (in Stenzler's Sanskrit Preface, where he cites Yājñavalkya): "The laws of the various yugas differ among themselves." The books of the laws of Manu belong to the Kṛita Yuga, those of Gautama to the Tretâ, those of Śaṅkha and Likhita to the Dvâpara and those of Parāśara to the Kali-yuga. The code of Gautama's *Dharma-śāstra* is known, and, with some variations, is but a repetition of the other codes of which forty-seven were written, each by a different author, but of which only twenty remain. Finally, those who left writings on the *Vidyâ*, *Secret science* or knowledge of the universal soul, are also known, and the name of Gautama is not found among them. As soon as Mr. T. . . 's claims about his hieratic code reached us in India, we questioned in vain the most learned Brâhmaṇas, the most celebrated Yoga-Śāstris, those who know by heart all the literature of the initiates from Vedic times to the present day, and had from each and all, verbally or by letter, denials that can all be summed up in these words: "No, Gautama Ṛishi wrote nothing but his *Dharma-śāstra*, a civil and criminal code, and Gautama Ṛishi is not the Gautama of the *Nyâyas*. Their systems contradict each other; the first puts the efficacy of everything pertaining to this life and to the next in the *Vedas*, while the *Nyâyas* only recognize the omnipotence of ADRISHTA (the invisible principle), 'Paramâtman' or supreme soul, and of 'Jīvâtman' (the 7th principle), *the eternal atom*; and only mentions the *Vedas* to avoid being called atheistical (*nâstika*)."

Despairing for Mr. T. . . 's cause, we addressed ourselves to the great "Śaṅkarâchârya." He is the Pope of India, a hierarchy which spiritually reigns by succession from the first Śaṅkarâchârya of the Vedânta, one of the greatest initiated adepts among the Brâhmaṇas. Here is the letter received by T. Subba Row, from Mysore. Let us remember that the former is an initiated adept, the only man in India who now possesses the key to all the Brâhmaṇical mysteries and has spiritual authority from Cape Comorin to the Himâlayas and whose library is the accumulation of long centuries. Moreover, he is recognized, even by the English, as the greatest authority on the value of archaic manuscripts. Here is what he says: "If the manuscript [the 'Hieratic Code' in question] is written in *Senzar Brahma-bhâshya* [secret sacerdotal language], it can only be read or understood by initiated Brâhmaṇas, who have already received the revelation of *Atharvan* and *Angiras* [the last and supreme initiation]. Now, none of these manuscripts, not even a copy, can possibly be in the possession of a *Mlechchha* [impure foreigner] because to begin with, the list of the books [codes] was carved on the column of the *Āśrama* [a sacred place, a temple] at the time when the Great and Holy ÂCHÂRYA, 'Master' [in this case, Śaṅkarâchârya of the Vedânta himself, who founded the hierarchy, and built and lived in that temple of Mysore] traced the names thereof with his own hand, and they are all still there; and again, because in that list the name of Gautama Ṛishi is not found. *That Ṛishi never wrote anything on BRAHMA VIDYÂ* (Occult science). Gautama—the *Aksha-pâda* [having eyes in his feet, cognomen of the author of the *Nyâya*] was neither of the caste nor of the blood of Gautama Ṛishi, and a whole Yuga [the Dvâpara yuga of 864,000 years] separates them. If the above-mentioned *Sûtra* which is in France [Mr. T. . . 's 'code'] treats of and encourages *intercourse* with the *pitris* [the deceased ancestors, *spirits*] and if it be an authentic copy of one of the

existing *Sûtras*, the original must be merely one of the *Sûtras* of the *Sâma-Veda*¹ treating of Pitris [*Manu*, IV, 124] whose sound alone is impure [*asûchi*] because of its association and communication with the *Pisâchas* [the 'Elementaries' that Mr. T. . . . attributes to the Middle Ages]; for, as Kullûka [a great Commentator and historian] proves, the *Sâma-Veda* is only impure because of those *ślokas* [verses] which treat of intercourse with the dead, and contain ritual for the repetition of *asauha* and of *Savam asauham* [necromancy and rites concerning the bodies of the dead, whether physical or astral, which are considered most polluting]."

The following therefore is what is fully established. The two Gautamas are entirely different personages, and hieratic manuscripts which treat of evocations of the dead are and have been from time immemorial (see the *Laws of Manu*, IV, 23, etc.) considered of a degrading, polluting and sacrilegious nature. We have only to read this sentence in Mr. T. . . .'s lecture: "the reality of our communications with the spirits of the ancestors, taught by the 'divine Science' of Gôtomô . . ." to know what to think of his Hieratic Code. If the evidence provided by the Brâhmanas as well as by the European Sanskritists, and the authority on hieratic codes in general, and Occultism and Theosophy in particular, of a scholar and an initiate such as His Holiness Śrī Śaṃkarâchârya, are of no value and are rejected by Mr. T. . . ., let him substitute his own authority in place of that of Śaṃkarâchârya and of Manu, and let the Spiritists accept it. It will be all the same to us; but in order to discredit Oriental Theosophy he should not invent apocryphal Codes, for, with the exception of himself and some credulous Spiritists, the rest of the world will laugh at them and will not accept them any more than we do.

¹ The *Sâma-Veda* is far inferior to the *Rig* and to the *Yajur-Veda*. The *Rig* treats of the Gods, the *Yajur* of religious rites, and the *Sâma-Veda* [of] Pitris (Spirits) and is consequently greatly discredited.

Henceforth the respective doctrines of our two Theosophies will have to be judged by their intrinsic value, and by judges of recognized impartiality.

Neither sectarians, nor partisans ought to have a voice in this subject; because, carried away by enthusiasm for their respective causes and preconceived notions, neither the one nor the other, are in a condition to judge rationally of things contrary to their beliefs. Mr. T. . . . promises proofs by means of the methods employed by science; as for us—we give them! And if we are obliged to support what we now assert or deny, by means of quotations from the books composing the sacred literature of the Brâhmanas and the Buddhists as well as the written evidence by witnesses who are recognized in India as authorities on the subject—we are quite ready to do so. Can Mr. T. . . . "possessor of authentic documents," do as much? If so, let him make haste! In the name of all our Oriental Occultists, as in the name of truth, we propose that he settle this dispute in the pages of the *Bulletin*. Does our antagonist maintain that the only true Theosophy, the divine science, is that which he believes he has discovered in a hieratic (unknown) code? We maintain that there is only one Theosophy—that of the Rishis, of the Magi, and of the Buddhist Hierophants, and that we receive it from its very source.

Let him bring his proof, we will bring ours.

THE EARLY TEACHINGS OF THE MASTERS

By J. E. VAN DER STOK

I

[In the last months before his passing Prof. van der Stok delivered several addresses on the early teachings the Masters gave to A. P. Sinnett and A. O. Hume. The contents of these addresses have been put into the form of an article by A. G. Vreede. The first part of the article follows.]

ONE of the most beautiful ways of coming to a better understanding of man's position in the serious and difficult circumstances of the present time is to go back to the early teachings of the Masters.¹ Then we shall see the true backgrounds of the cosmos. These teachings give the universal principles which rule the cosmos and the backgrounds which stand behind even the universal principles; after them come the cosmic principles and finally the microcosm, man.

The crucial question which A. P. Sinnett and A. O. Hume put to the two great Masters was: "What is the One eternal thing in the universe independent of every other thing?" The answer that came contained only one word: "Space".

Perhaps you know that the great scientist Newton when trying to find the elements of the structure of the world also started with the concept of Space. According to his system there were four concepts: 1. Space, 2. Time, 3. Force, and 4. Matter. None of these four concepts has been able to

¹ *The Early Teachings of the Masters 1881-1883*, edited by C. Jinā-rājadāsa.

stand against the investigations of modern science. The concept of Space as an independent category has been given up. The same is true of the concept of Time. They are no longer considered to be independent categories having an absolute value. Now there is the relation Space-Time; but therein Space is always the first mentioned. It is always the major factor of the two.

Space involves Eternity but is primary to Eternity. We must not think too much of Eternity as a term of Time in the older sense. The two are linked up in the concept of the Master. Space is the eternal thing. So we have here the concept of Space-Time, but then Time as Eternity. That is then the beginning.

Of the other Newtonian concepts Force has also been almost totally abolished and Matter has been replaced by Energy. About half a century ago the great scientist Einstein found a formula for transforming energy into matter, into mass. A multitude of units go into a very small quantity or weight of mass. Mass we have to see nowadays in terms of energy. Also the old conception of Cause and Effect, which were more or less considered as one by Newton, has been changed in many ways. There is *not* an always indefinitely working Cause which makes of the Universe a concept of determinism—a cause that is always followed by an effect. The conception of the Law of Cause and Effect has been changed in many respects and a factor of Uncertainty has been introduced as being fundamental. The element of chance has been introduced, and also the conception of spontaneous creation, especially of hydrogen atoms. I am not going into all this, but you see how much more fundamental the outlook on the world by the physicist now is, compared with the world of the philosopher Kant and the great scientist Newton.

Now we go back to the conception of the Masters. They said: there is Space and there is Eternity. Eternity cannot

hold itself in Space. Space is the all-absorbing Absorbent, so we cannot measure it. This is very different from the concept of Newton, where Space could be measured. That is the broken space we know. The unbroken Space we can call the Deep of the Wisdom and we must think of something that is beyond it, the foundation of foundation. Elsewhere, the Master K. H., when speaking about the development of a universe, said: "The one reality is *Mulaprakriti*."¹ In Their sense that means: *Mulaprakriti* stands *behind* matter, therefore not matter as we have it in its concept in natural science, in physics, but a conception of Matter (*Mulaprakriti*) that comes very near to Space. So we have Space and we have Eternity, both containing an endless but not yet manifested potency.

Then the question was put to the Master: "What things are co-existent with Space?" And the first thing the Master named was Duration. Now Duration is different from Eternity. Duration is a line that can be drawn from eternity to eternity, so it is a factor dependent on the concept of Eternity. We might call it a derivation of the concept of Eternity. But do not think of Duration as merely a factor of Time. It is far more than that, because there is the background of the Deep of the Wisdom, and Eternity and Duration are the first two confinements of that infinite Wisdom which is Space, the Mother of All. Duration then is the first thing that is co-existent with Space and Eternity.

Then comes Matter. But we must think of Matter *not* in the conception we have now of the atoms of physical science, where we have a nucleus and protons and neutrons, encircled by the whirling electrons. The electrons are whirling around the nucleus just as the planets are whirling around the sun. All that is called an atom, but it is not in accordance with the original meaning of the word Atom. Atom means a thing

¹ *The Mahatma Letters*, p. 347.

that cannot be divided, something ultimate. But the system of these atoms is very complicated, and therefore cannot be compared with the true, the ultimate Atom.

Now, what is the true Atom in Aryan philosophy? Just think of Duration as not merely Time but as having in itself also the concept of Substance, though not a substance so real and so dense as it is in Space. Space is the substance of substance, the quality of quality. Think now of Duration becoming *Time*. You will then see Duration suddenly pulverized into Points. These Points are ultimates. This is Ultimate Matter, *Prakriti*.

So there is Space-Eternity, there is Duration, and now there is Time; there is Time-Matter, and it is all concealed and potential Energy, not yet manifested. This Energy is the second attribute of Space-Eternity the Master mentions. First we have Duration, then *Prakriti*, Matter in that ultimate sense, true Atoms and therefore Points. Then Duration falls asunder into Moments; it is pulverized into Atoms, but Atoms which are at the same time Points of Time, true Atoms which cannot be divided. You can only have a conception of it when you think of all the former backgrounds of Duration, Eternity and Space, the Mother, the *fons et origo* of everything.

We now have had Duration, we have had Matter. What else is there that is an attribute of Space? The Master says: "Motion" which He calls "the imperishable life"—Universal Life, which is also movement. So then the vision becomes fuller. Here we have the Sea, the mighty sea of Life, and within it living and working those material Moments, *Prakriti*, which are pulverized Duration, whereas Duration is the manifestation of Eternity, and Eternity as it were vanishes into its background, in Space.

Because there is not yet the confinement of Form, there now comes the first Form. This is the last attribute of

Space. The Master called it "cosmic atmosphere," that is Cosmic Form; it contains the Aether of Light, magnetic essence.

What do you see next? That all the Points of *Prakriti*, those Moments materialized out of Duration, will now take Form. They will become the Bubbles spoken of by C. W. Leadbeater, and these are being compressed into whirls, into coils, and so form the system of ultimate atoms as is beautifully described by our great Brother Charles Leadbeater; but this is not the Atom. This bubble is a Form. We have now the Great Form, we could call it the fifth attribute of Space, or the sixth if we take Eternity apart from Space as a special attribute or factor.

Recapitulating, we have therefore the functional series of Space-Eternity and Duration; then Time and Matter, then Life and Movement and finally Form. All this belongs to the Deep of the Wisdom which is brought into action by the first impetus, the first impulse, the first incentive, the first instigation, the first initiative to make a World of Perfection. This world comes forth spontaneously and therefore *must* finally work out for perfection, be sublimated into perfection, which then, as perfection cannot last, is perfectly solved, dissolved into an absolutely Absolving Power.

These two powers, the power of the beginning, of the Divine First Initiative, this spontaneous initiative, and the power of Space, of Eternity and of Duration and what comes afterwards merge into one another. Then there emerges the world of manifestation. This is the world of the Divine Mind and of Energies. *Potency* is now transformed into Energy, and the first prime instigation, impulse, initiative has now become the Divine Mind (sometimes called the Logos, better perhaps the Demiourgos), working in a world of Time as *we* know it, of broken time, of broken space, and a world of Matter as *we* know it, and of which the scientists have tried to form some

concepts, the world of mind, matter, movement, the world of suffering, of birth and death.

With the Divine Mind—the Compassionate Mind we can also call it—begins a new series. We have now come to the full power of the Solar Deity with all the structures and materials of the solar system as we know it. We think of Him as seated in the Sun, but He, this aspect of the Sun, has also His abode in the heart of every man. We think of Him, of the Solar Deity, in terms of Light and of Fire, more the light and fire of which we know, and of *Fullness*, the full plenum, the pleroma not transcendental but a fullness that we can conceive. This fullness is full of love and life. Love is true charity and Life is true enlightenment; so there is charity and light, where in the first series there was compassion and mercy.

In this second series, of course, we also have form but now we think of the form of the solar system and the form of the earth, the forms of atoms and molecules and so on.

Now, with the first divine initiative—therefore the Virginal Perfect Divine Beginning—the Spiritual Soul descends from on high, now indicated by the term triple *Ātmā*, but in the older works of Theosophy called the Spiritual Soul, a beautiful expression, sometimes also called the feminine aspect of the Holy Spirit.

Then also are surging from beneath the Waters of Life, a new tide coming to flood the new manifestation. In a sense it is always coming anew because the first incentive is constantly repeated. It comes to renew and to refresh Substance, to renew and to refresh Form and therefore Structure, and thereby the substance and structure of all the three worlds; even part of the etheric world is constantly refreshed and renewed.

To summarize: the Divine Power from above, the Divine Blood or Wine, and the Divine Waters, the Divine Substance, mingle and at that moment they create a perfect condition for

manifestation to blossom out in forms of perfection, in forms that are sublime, giving a perfect answer to the first initiative.

It may be asked: Of what use are such cosmological teachings? The answer is that they are, so to say, the only way to come out of the grip of the great illusion wherein we live, the illusion of subject-object, of man severed into several parts, cut in different pieces, just as Osiris was cut into different pieces by the Great Shadow, Typhon or Set.

Chained by the elemental "I" and by the subtle delusion of "self" man lives in a world full of elemental powers, full of shadows, as is the Occult term. It is quite true what the psychologists declare—that the shadow in man is playing a vital part in his present existence. The trouble is that he has severed himself from the vital backgrounds. In this world of object-subject he stands opposite his alter ego—that is an object; so he is severed, cut off from a part of himself. Then look at his attitude to Space and Time, those vital functions, which belong to the life of man; but we have the time in our waistcoat pocket, on our watch, which is to a great extent regulating our life; it is the clock in the factory, a tyrant who compels man to cause his existence, his life, to be cut into many pieces, into splinters of time, while time comes from Duration. In the philosophy of Bergson, Duration is connected with intuition, that vital part in man, which is able to break through the world of partition and so can lead to a true solution, to a religious experience, the experience of the true unity of all the different parts, and which is connected with what he calls the "*élan vital*". Now what is it with us, where Life is cut into pieces of time? True time is not there any more; it has become a terrible rhythm, the rhythm of *La Danse Macabre*, that beautiful composition of Saint-Saëns, where he gives that terrible destroying rhythm of the dry bones; also in *L'Apprenti Sorcier* of Dukas still more pregnant than *La Danse Macabre*, which is

taken from the great poem of Goethe, *Der Zauberlehrling*, where we find the same terrible destroying and sterilizing rhythm. So, beautiful Time and Duration which are a vital part of man have become tyrants, standing outside him; also beautiful Space, the Mother, is broken up into fragments everywhere. It is prostituted. Everywhere there is usurping of space by individuals, usurping of the air, the earth, of all elements, usurping by individuals, by personalities, by nations. It is prostitution of Life itself, which causes the separation, the great estrangement, as it is called by the theologians, which now prevails in the world of man. By the tensions thereby created, the terrible elemental destroying powers, the Dark Powers, the powers of the Shadow, grow in force. Man has become the cleft one, the victim of what now in some English works on politics is called the Great Divide—the division between East and West, the Iron Curtain, the tension between the communistic policy and that of the so-called free nations. The shadow of death hangs between the two, but also between every man and Nature, between every man and his surroundings.

Only true metaphysics can bring relief; sacrificial love and a right conception of Space and Time can release the Powers of Absolution, the Transcendental Powers. Intelligence has become Mind and it is Mind that has to solve the Great Problem, has to become the forerunner, the precursor and pioneer for the release of these transcendental Powers of Absolution. We are in reality living here on earth in a world pregnant with the powers of the great mystery, leading man to his true destination, namely, to become a sacrificer, the representative of sacrificial love, which brings the true solution, bringing the world of differentiation wherein we live to transcendence; which transforms, transmutes, trans-substantiates all shadows into transcendence, into Absolving Powers. For even the Deep of the Wisdom, even Space-Time, in their

loftiest and deepest aspects, must be transcended and for a moment absolved. Then there will be the sensation of the absolutely new, of spontaneous creation, which gives true happiness everywhere to the whole system, the universal world, and last but not least, to the world of existence, this world of broken space, this world of deep suffering. When we take to heart this vision of the Masters at the beginning of the Theosophical Society we shall be able to adopt an attitude of deep serenity, of deep sympathy and of compassion. Then only can we encounter difficulties, all those threatening shadowy forms. We shall do this from the standpoint of the happiness of the whole world, not excluding anything, and then we shall do our part in the very trying conditions wherein humanity, and therefore also we ourselves, are now placed.

Space has no real existence to Spirit. It is merely an order in which Spirit, when bound in the fetters of the intellect, shut up in the cell of the soul, and barred and bolted in securely within the prison of the body, is compelled to look out piecemeal on True Being, which is essentially one, in a broken, multitudinous, and successive way. Space is a mere How. It is not a WHAT. It is a method of analysis, an intervalling or ruling off, to enable the multitudinous figures by which the intellect is compelled to express diffusively the totality which is one, but which, from its own now fractional nature, it cannot contemplate in unity, to be severally set down.

Time, too, is a How, and not a WHAT, a method of analysis, intervalling, or ruling off, which intellect employs to enable it to contemplate in successive parts the one eternal, divine Thought, when broken into fractional, successive intellections; and the one eternal, divine Sentiment, when revealed to limited natures in history, or a succession of broken events.

The Dream of Ravan

MATTER, GATEWAY TO SPIRIT

By GEOFFREY HODSON

ONE pathway to Self-discovery begins with the investigation of physical matter. Proceeding from substance to *substans*, from crystallized light to primordial light, from atom to propellant power, one may attain to knowledge of the Self of both Universe and man. Occult physics can take one into the Solar Presence and reveal the operations of Universal Mind as it directs the mathematically ordered manifestations of cosmic electricity.

Experience of reality may be sought in two ways. In one, consciousness is freed from material vehicles, and in the other matter itself is investigated. Atoms, molecules, cells, their source, component forces and mutual relationships then become the centre of interest, matter being regarded as co-eternal and co-active with Spirit. Either method can lead to the discovery of reality, the choice depending partly upon temperament. Research by both methods is doubtless the ideal. It is important, however, that neither should be ignored and still less denounced as means of enlightenment.

Two Pathways to Reality

Meditation and contemplation leading to absorption in the Eternal Principle are possible to all men by virtue of their possession of the necessary instrument, which is the human mind. Penetration through molecule, atom and *anu*¹ to the

¹ Ultimate, indivisible concentrations of Energy.

hidden Omnipresence and the Light of the Logos within them is not possible to all men; for it depends upon the possession of both mental power and the necessary positive clairvoyant faculty. In occult physics comprehension is sought of the various manifestations of the essence of cosmic electricity. Visual investigation leads to the discovery of underlying principles and laws, and thence to Universal Mind. Union with that Mind results in understanding of the ineffable and hitherto unknown Cause. By studying the effects produced by the motion of forces, the occult physicist may enter those profound and sacred depths wherein "perpetual motion" is "the Eternal Law, the ceaseless Breath of the Absolute".¹

The Mystery of Matter

Modern physics is an advanced branch of science. The physicist seeking truth about the Universe is probing into the nature of matter and finding many facts. As yet, however, matter remains a mystery the solution of which represents extraordinary difficulties. Professor J. Robert Oppenheimer, amongst others, describes the present position in atomic physics somewhat as follows: Atoms are found not to be atoms in the Greek sense of the word; they are both divisible and mutable. Even the relatively recent concept of the atom as consisting of a central nucleus with orbital electrons—a miniature solar system—has had to be modified since the discovery of the wave-properties of sub-atomic particles. The extraordinary observation was made that the path of an electron through a particular hole in a screen was influenced by the presence or absence of another hole it could have gone through but did not! Interference and diffraction patterns obtained for beams of sub-atomic particles virtually confirmed the view that in certain respects all such particles behave as

¹ *The Secret Doctrine*, V 387.

waves. At present physicists are unable to visualize a satisfactory model of the atom; instead they use the statistical interpretation of wave-particle duality to predict its probable behavior.

The contribution of a clairvoyant investigator is a complementary one. If as yet he cannot adequately measure the forces of which the atom is composed, he can see the super-physical and etheric effects they produce. He offers methods and an instrument of research not yet within the reach of the physicist. These are the unification of the consciousness of the observer with the force and the life within the object and the faculty of positive clairvoyance, which includes magnification by means of the etheric microscope within the force centre at the brow. This article does not deal with the existence, practicability and reliability of clairvoyance. Research which proves accurate when carried out alone, or when no one present knows possible results, supports belief in the existence of such an instrument.

Occult Research

What does the clairvoyant investigator find when the etheric tube is inserted into the mass of "atoms" of which substance consists? Does he find molecules resembling a solar system, with wavicles encircling central nuclei? No, so far as I know, he does not receive the impression of forces, parted or otherwise, moving orbitally in spherical or elliptical paths. Component forms are seen, and found to consist, amongst others, of transparent octahedral, tetrahedral, tulip bud, funnel, dumb-bell, cubic and cork-screw shaped molecules. Up to a certain degree of enlargement these forms appear real. Higher magnification, however, shows them to be illusions produced by swift motion. Spinning propellers can deceive the eye, but not the mind, by presenting the illusion of an almost transparent disc, which is dispelled by high speed

photography. Somewhat similarly, magnification of occult chemical atoms dispels the illusion of fixed forms, swift motion again being found to be its cause.

Swiftly moving, minute, lighted points are also seen in their turn proving to be susceptible of enlargement. Clairvoyant examination of their structure shows them to be heart-shaped and to have corrugated surfaces. The appearance of corrugation is produced by well-defined lines of force flowing spirally round, as also within, them and forming part of their structure. These products of moving energy are omnipresent, are referred to as *anu* in occult physics, and are regarded as the true ultimate physical atoms. *Anu* are found to be both free and confined within molecules.

How are *anu* themselves formed? They appear to be produced by the compression of energy, also particed, originating from a superior dimension or plane and coming from all directions. Three-dimensional necessities are overridden in such a view, this being frequently observed when one is studying processes occurring at the edge of the physical world. Superphysical phenomena supervene, and at times the demands of physically-conditioned mind for conformity with Euclidean and three-dimensional rules have to be ignored.

One general idea, amongst others, which has so far begun to emerge is that physical matter is atomic, its atoms (*anu*) being the product of a process of the compression or hardening of particed energy. Although perpetually in motion, *anu* become confined in different numbers, relationships and patterns to constitute the etheric molecules of the chemical elements. The force itself which is presumably responsible for both the formation and the movements of these particles does not appear to be any more visible by means of the brow centres in the etheric, astral and mental bodies, than wind is visible by means of the physical eyes. A mental impression is received, however, of a wind-like, invisible force in

rapid motion intimately associated with the movements of particles.

Whilst subjective experience must not be allowed to intrude upon observation and description of objective phenomena, it nevertheless occurs whilst such research is being carried out. The presence and directive action of Universal Mind as the Agent producing the phenomena are intuitively recognized, even whilst the attention is concentrated upon observation of the atoms and molecules of occult chemistry. The number and arrangement of *anu* in a chemical atom is inwardly known to be decided upon and brought about by Creative Mind.

Thus far the published views of the physical and the occult scientists concerning the structure of matter do not coincide. Fortunately, scientifically qualified Theosophists are investigating this question, and their work might well be regarded as amongst the most important contemporary activities of the Theosophical Society. This research cannot justly be regarded as duplication of work being done by non-Theosophists. On the contrary, only those well acquainted with the teachings of Theosophy can effectively carry out this particular task. In addition, only those possessed of the necessary occult faculties can assist in such investigations.

Available Theosophical teaching is of incalculable importance. Without valid occult research and the addition of the results to existent information, I do not believe that the Society can progress, win attention and bring about the consequent study and application of its teachings to the betterment of the lot of man upon earth—the *all important motive*. Theosophical Research Groups are, I am therefore convinced, of vital importance to the Society and may well receive all possible support.

THE LAW OF UNITY AND EVOLUTION

By JAL B. DORAB

THE vindication of the ideas on Evolution and Unity stated by H. P. Blavatsky in *The Secret Doctrine* is becoming more definite as modern science is passing out into the realms of higher thought. She herself has written (*S.D.*, III 439):

No great truth has ever been accepted *a priori*, and generally a century or two has passed before it has begun to glimmer in the human consciousness as a possible verity. . . . The truths of today are the falsehoods and errors of yesterday, and *vice versa*. It is only in the twentieth century that portions, if not the whole, of the present work will be vindicated.

Through symbol, allegory, fable and myth, the ideas on Evolution and Unity have come down to us from the obscure past of ancient civilizations. Step by step new meanings and interpretations have developed round them; they have been recognized and accepted in succeeding ages. We notice the development and application of these ideas in the advance of modern scientific knowledge and in human relationship, in both of which, the leading idea of the day is to discover the thread of unity that runs through its different manifestations.

The Ancient Wisdom or Theosophy, as we understand it today, gives such a wide and panoramic vision of Life that it verges on the awesome. To a Theosophist the word 'Evolution' does not merely imply a process of material manifestation,

Summary of an introductory talk given at the School of the Wisdom on 6th November 1958.

but includes within its scope the growth and efflorescence of the Spirit and Consciousness. We are ready to consider Evolution not merely in the animal and human kingdoms, but also to comprehend it in terms of evolution of the Elemental Life, of the Devas and Angels, of matter and force, of Life and Consciousness—to the extent that we are able to lift a corner of the veil of the mystery of Life and discover a fragment of "God's Plan which is Evolution".

Whereas modern science recognizes Evolution as a process of growth and development through a force that is working blindly, in a mechanical manner, by a method of trial and error, while it is ever searching for the 'missing links' in the chain of evolution, Theosophy recognizes the working of the Divine Consciousness which veils itself as Life and Matter, discovering that the form disintegrates in order to release Life which returns more enriched, ever climbing upwards to the completeness of the perfected type. The whole process is a method of building to an Archetype held within the Divine Mind. Theosophy discovers in this the Divine Life permeating all things—not in a quantitative measure but in its utter fullness—urging towards perfection. Evolution, from this angle, is a process in which the latent divine potentialities are made to become active powers.

Through all stages of Evolution it is the One Life which is at work—building, breaking, and rebuilding—through recurrent phases of Differentiation and Unification.

It is said in the *Tao Teh Ching*:

All men know the existence of beauty.

Beauty, cleft asunder, is ugliness.

All men know the existence of love.

Love, cleft asunder, is hatred.

To this we may logically add the ancient idea that 'All men know the existence of the One. The One, cleft asunder, is the many'—which is differentiation, dismemberment.

splitting up. Having thus experienced the process of cleavage which leads to ugliness, hatred and the differentiated, we begin to ascend the upward arc in order to regain that which we have lost, namely, Beauty, Love and One-ness or Unity.

The implication of this realization is that it affects and influences all human relationship. "The consciousness of this inner Unity, the recognition of the One Self dwelling equally in all, is the one sure foundation of Brotherhood." A true orientation to human morals is given by this sense of Beauty, Love and Unity. So that everything that is in harmony with the Laws of Evolution leads to happiness; and anything that is at variance, in disharmony with the Laws of Evolution causes misery and suffering.

The essence of the Brotherhood of Humanity (nay, of all things) has its foundation in the Spiritual planes, the Buddhic and Ātmic, for it is only here that we have the experience of perfect Union and Unity. It is then that, illuminated by the Spirit, we see Nature as an expression of the Divine Thought; Evolution as an expression of the Divine Will; and Unity as an expression of the Divine Bliss. Ultimately, it is a state of consciousness in which everything is eternally present, with no beginning and no ending. It is at such moments that we live in what Krishnaji calls the "timeless second" with an "awareness" that is perfect Bliss.

A fine example of this state of consciousness is illustrated in the story of the ill-fated Sufi mystic, Mansur, who was martyred for what was considered a blasphemy when he proclaimed "*An al Haq*," which literally means "I am God"—"*al Haq*" (The Truth, the Is) being one of the ninety-nine names of God in Islam. What he meant was much deeper, '*An*' being the self-created Logos manifesting Himself as 'I am'—which to the mystic was "the only truth". He had realized that which we are all seeking to discover in the Cosmic Creation, the all-pervading and self-existing Creator.

DEVA AND MAN

By PHOEBE D. BENDIT

IN the Theosophical Society there are many members who are thinking along the same lines of self-discovery. We ask ourselves: "How can we, in this moment of time, live our lives in the deepest way and to the fullest extent, so that we can help in solving the manifold problems of the world?" There is also the perennial question: "What next in human evolution?"

Of our three Objects, it is the third which has been least studied. This is partly because many of us have either shied away from the subject, or because we have had a very limited conception of "the powers latent in man". The last part of the third Object is an open field of discovery, and is one of the least recognized ways. It is of that that I wish to write. 'The powers latent in man' does not necessarily mean psychic powers; they are incidental. But there are realms of deep interior mystical experience, the outer fringes of which have scarcely been touched.

It is particularly in this direction that there is a wealth of discovery to be made. There is nothing spectacular about it, but there is a most wonderful and unending unveiling of a great Mystery which leads to new vision, greater spiritual security, and above all an increasing power to use the will in the right way. Thus we not only transform our own character, but also the nature of the world around us. Surely, the discovery of how to begin to use the human will is the inner equivalent in man to discovering how to use atomic

energy safely, for the benefit of mankind, not for its destruction. There is always a correspondence between the spiritual growth of man and the developments in discovery of the outer world in which he lives.

To many of us it is a familiar thought that men and angels belong to a composite body, that they work together to fulfil the purposes of natural law and human evolution. But to many of us it is quite a different matter to begin to realize that each man is not only human but is also devic in the most profound aspects of his nature. He is indeed *man and deva* in his own right, and these two inseparable parts of himself constitute the whole individual, one part totally unable to function without the other.

To convey this mysterious fact in words is a most difficult task. One must over-simplify or be over-elaborate. At the best one can only try to convey the idea, at the worst one confuses the whole issue.

Difficult though it be, we have to try and think right back to the emergence of the Monad from the vast sea of primordial life, the Breath of God, and to imagine a picture of the thrust of the Monadic life or ray outward, always helped by the vast hosts of angelic beings of whom we know little or nothing. The Monad, from the first moment of emergence, depends upon a tenuous thread of Fohat, that neutral power which animates all forms and modes of evolution for the Monad's existence. This thread of Fohat is manipulated for the Monad, in the most intricate and subtle ways, by those beings known as Lucifer and his Angels of Light. The complicated story of the coming of man into incarnation, aided by devic co-operation, his gradual acquirement of vestures which enable him to incarnate, and his eventual emergence on the physical plane, is all to be found in the volumes of *The Secret Doctrine*. There is also a great deal of scattered material, and many isolated facts which can be pieced together, that give an

overall picture of man incarnate. This points out that many orders of devas are engaged both in helping man to reach the earth safely, and in the care and attention they give to the world of Nature about him.

The intention of this article is to try to pull out one clear thread indicating the man-deva relationship, and how much the great angel Lucifer has to do with the guiding of the two into a working partnership. The human Monad has from his first movement outward, two principles which are, in fact, devas, and these are his inseparable and everlasting companions on his long journey. We are accustomed to think of the Dhyāni Buddhas and the Dhyān Chohans as two great orders of devas, but many of us have never realized that each of us is a Dhyāni Buddha and a Dhyān Chohan in his own right. These are reflected in us as Buddhi and Manas. Every individual is thus basically a triune being: Monad, Dhyāni Buddha with the power to love and the ability to carry the Light, and Dhyān Chohan with the power to think and the capacity to focus the Light. But a fourth power is necessary to bring these into manifestation. This is Lucifer, who guides the human Trinity into incarnation. Without him no human Monad would be able to reach the physical level. Lucifer is in effect identical with the *Universal Will*, but in man he represents the *human will* (Ātmā II). Thus, there is in the higher worlds a quaternary which is reflected down into the lower personal quaternary of the etheric field and the dense physical body, the whole being balanced between Manas, the thinking principle and Kāma, the feeling principle. So that man, guided and helped by Lucifer, is working in evolution from above downward, as well as from below upward—a two-way path, one always reflecting into the other, whichever way one views it; the man-deva relationship growing into an equilibrated power, able to hold man's forces in balance. This is his task and his goal.

To epitomize this: There are three great orders of Devas concerned with the growth and development of man, both on the life and form side. These are:

1. Lucifer and his Angels of Light.
2. Dhyāni Buddhas of the Buddhic plane.
3. Dhyān Chohans of the Higher Mental plane.

They form a devic trinity equivalent to the human trinity, Ātmā, Buddhi, Manas. From the beginning, Lucifer and Ātmā are entirely one. The Dhyānis are equally one with their corresponding human principles Buddhi and Manas, but are only at the inception of their evolution when man incarnates. They are still *implicit* and *subjective*, whereas the moment man incarnates the union of Ātmā and Lucifer becomes *explicit* and *objective*, both in the relationship between deva and man, and the relationship of man to the external world.

Lucifer, the Angel of Light is also looked upon as the spirit of Darkness, and hence of evil. In fact, light and darkness are inseparable. In the absence of shadow or darkness, *light* remains unmanifest, *i.e.*, invisible; but equally, in the absence of light, there is no manifestation; *darkness* remains invisible.

The devic "Luminous Sons of the Dawn" have it as their task to create the seven steps or planes of Jacob's Ladder, stretched between Heaven and Earth. Lucifer, bringing with him the human Monad, descends this ladder—whence the mystery of his "fall" (*S.D.*, IV 43). He "entices" man into physical incarnation on the path of outgoing or involution into matter. But on the path of return or evolution, his influence as an external force is gradually replaced by Ātmā within the individual man, so that he eventually reaches his perfection (or "salvation") by his own unaided effort.

Thus human evolution concerns not only the human Monad itself. It is also the field for the evolution of a human-devic trinity: human Monad, Dhyāni Buddha and Dhyān

Chohan. The devic element shares in and is part of the consciousness attained by man. Each one is as important in this as the other. But the great need is that it should be achieved in a balanced manner. This depends upon the power of the Ātmic centre derived from Lucifer—the Dhyānis focussing the Buddhic and Mānasic centres which they create in the human Ego.

Consciousness arises only as a result of interplay between the Self and the not-self. *Self-awareness* is a further step, taking place within the individual, as the higher and lower quaternaries enter into a polarized relationship. Ultimately, one principle in each becomes integrated, the fourth point in one quaternary becoming also the fourth point in the other, thus making perfect man a *sevenfold* and not an eightfold being. The principles which fuse are the two halves of the mind, which, becoming one, reflects the Monad in its aspect of will.

During the process of developing self-awareness the Dhyānis have much to learn. They are sometimes said to be "going to school," *i.e.*, through experience developing their own latent powers *pari passu* with the human Monad. To many people this dual and interdependent development is a new and arresting idea. They are accustomed to thinking of the human way of development and also the devic line of development, but have never seriously considered the fusion of experience. This fact is quite easily understood by remembering that in the first stages of developing personal consciousness the individual man loses touch with his devic side. He is on the Path of Outgoing. He is busy acquiring and possessing material for himself, and is dominated by his own interests. He has no insight or consciousness of potentiality of spiritual qualities, and no awareness of angelic principles. This is entirely good and right for this stage of his development, but eventually new values emerge. Little by little he begins to

tread the Path of Return, and at the same time the possibility of increasing powers awaken within him. At some point the dawning consciousness which includes his devic potentialities reaches a sudden realization that he is more than merely human man. It is as though an age-old chord is sounded, which he recognizes, and the resonance is familiar. He instinctively responds, until in the end there is a full and ultimate awakening within him which is shared to the full by his Dhyānic companions.

Today, in the universal confusion of thought and feeling, while egoic man wrestles with his personality, he tends to lose touch with his devic life, and is shut off from it. But there is a sixth root-race slowly emerging, which has as one of its capacities the power of consciously renewing its contact with both the devic life within the individual and in the world about him. This sense of direction will gradually lead man to choose aright, and so gain a new measure of spiritual equilibrium. This equilibrium is gained by the perception that all real experience is dual. On the descending arc, the spiritual life (monadic and angelic) has to be gradually transformed into the material life. On the middle line of the base, spirit and matter are equilibrated in man. On the ascending arc, spirit, by being made conscious, slowly asserts itself, until eventually there is a unified life.

On the purely practical side the realization that our Dhyānis are our spiritual inspirers *within* human consciousness creates an entirely new quality of daily life. They light up experience from within, they give us an added power of understanding, and they endow us especially with the ability to see other persons without personal prejudice, unbiased by distortions, with an appreciation of their true value.

From conscious co-operation with our own devic self, we also learn to be aware of the unlimited vital resources within, which may be drawn upon and used at our own discretion.

This does not mean that fatigue is eliminated; it means that life is full and free at the devic level of consciousness, and as we learn to trust our own Dhyānis they will work with us to an extent which at the moment we do not even faintly recognize.

This flow of vital energy is at our disposal, but we must begin to make conscious use of it. Within it lies the key to many of the complex problems of healing, and also to the many baffling questions which arise in modern psychism and psychology. We have everything to learn in this rich field of potential discovery, but we must first learn that there are dangers and penalties to be dealt with. The chief difficulties are purely personal ones of self-aggrandizement, of realizing deeply that potent forces lead easily to personal distortion. The love of power is a subtle problem for every one of us, and devic life is *powerful*. There is a curious glamour that can easily arise from using devic energy the wrong way. To claim any authority from it is to open wide the door to personal disaster. It must be used with no selfish end in view, and that is asking a lot of the average individual.

Another source of difficulty is that in the early stages of increasing devic awareness hyper-sensitivity is likely to arise. That is a danger signal; for, sensitivity should be so integrated within the egoic self that the balance is good and true, and does not swing over to the hypersensitive side without control and adjustment by the mind.

So, in view of the power of this devic life, it is essential that the Will should be firmly established as an active power in the individual. For it is the balancing point not only between Dhyāni Buddha and Dhyān Chohan, but also between the higher and lower quaternaries. Failing this, not only might the Dhyānic aspects fall out of balance, but equally the spiritual principles and the personal might become damaged. The Kāmic (astral) aspect of personality might

be overwhelmed by too much unintegrated Buddhi and result in uncontrollable emotion; while too much Chohanian power might inflate the intellect (Kāma-Manas or Lower Mind) with disastrous results.

Safety depends on a growing sense of self-awareness. This leads to detachment from the not-I, but at the same time makes the mind more clearly aware of this not-I than ever before. Once more the point of balance of Ātmā is to be seen as poised between the internal and external worlds, holding both in its view and equilibrizing perception of both.

As fire, of fuel destitute,
Becomes extinct in its own source,
So thought by loss of activeness
Becomes extinct in its own source.

Becomes extinct in its own source,
Because the mind the Real seeks!
For one confused by things of sense,
There follow action's false controls.

Samsāra is just one's own thought;
With effort he should cleanse it, then.
What is one's thought, that he becomes;
This is the eternal mystery.

Maitri Upanishad

REVIEWS

Occult Cosmogony, A Modern Commentary to *The Stanzas of Dzyan*; Part II: Evolution of Matter, by K. Chodkiewicz; London, 1958, pp. 115.

This second part of *Occult Cosmogony*, which is duplicated for members of the Theosophical Society, is a study of Stanza 4 which deals largely with the stage of evolution called in Hindu mythology "The Creation of the Gods," i.e., the chemical elements.

This study takes the Stanzas sentence by sentence and not only interprets their inner meaning so that cryptic phrases reveal vistas of hidden truths and the creation of the universe is shown to us down to the smallest atom but, also, it links with the interpretation of symbols many of the findings of modern science, showing how it is coming ever closer to agreement with occult teachings, and the one corroborates the other.

The two sacred numbers 1065 and 3.1415, or π , are interpreted and some interesting practical experiments and mathematical calculations described, showing the fundamental importance and even the mystery of π .

Further effects of vibrations are dealt with such as the vibrations of vowels and consonants and their inner significance and the vibrations of sound, music and *mantras*. This is followed by a description of the Platonic solids showing them to be the basis of physical forms, the structural pattern in Nature.

Particularly interesting is the section in which the analogy, given in the form of a table by H.P.B. in *The Secret Doctrine*, between the four lower principles in man and the four chemical elements, hydrogen, oxygen, nitrogen and carbon (the Gods of the Elements) is shown to be corroborated both by the clairvoyant investigations of C. W. Leadbeater and Annie Besant as given in *Occult Chemistry* and by the findings of physical science. All the chemical elements are shown to be evolved from hydrogen, the primordial "God".

Much interesting material on the formation of the planetary schemes, including reasoning about the inclusion of Mars and Mercury in the Earth scheme, and concerning the probability of life on other planets brings Part 2 of *Occult Cosmogony* to an end.

The numerous diagrams help the understanding of what is really a very deep study and the many examples and quotations from occult and scientific sources make this treatise a most interesting and fascinating one for the true student.

G. BOYD

The Lantern Procession and Other Chinese Stories, by Peng An; Madras, The Theosophical Publishing House, 1958, pp. 185, price Rs. 4.

This is a beautiful little book containing a fund of mature wisdom and thought in the form of allegories and parables. The author says in his Preface: "May Peng An (Peace Spiritual) be your guide while you sit reading in the garden of your fancy and may a million petals of the cherry blossom tree of Truth silently descend upon you while you are thus reading." Such petals of truth do indeed fall upon us as we read these stories and fill our hearts with serenity and beauty. The name of the author, Peng An, has so far not been familiar to us; but it is clear that Peng An has deeply absorbed and understood Theosophical truths, has so pondered over them and made them his own, that he is able to convey to the reader in a simple manner through these charming little stories what is deep within him. With Peng An to guide us, we are able to sit at the feet of Hu, the old

sage, and share with his pupils the wisdom of his teachings. In these days when "the demon of haste" is so apt to take possession of us as it did Ta O Tong, the road maker, it is well for us to stop as he did and "converse" with our hearts. These twenty-five pieces of fiction, behind which "smiles Truth," help us to do so.

The Theosophical Publishing House and the Vasanta Press are to be congratulated for making the appearance of the book a fitting tribute to the work of the author.

RADHA BURNIER

Kena Upanisad, with translation and notes by Professor T. M. P. Mahadevan; Ganesh & Co., Madras, 1958, pp. 40, price Re. 0.50.

The *Kena Upanishad*, which is published as the third volume in the Jayanti Series, is on the same model as the *Isa Upanishad* published in the same series in 1957. It contains the text in Devanāgarī and Roman scripts, a short introduction, an English translation and notes by Professor Mahadevan based on the commentary of Sri Shankarāchārya.

This Upanishad is a short but very important one belonging to the Talavakāra branch of the *Sāma Veda*. It is divided into four sections; the first two are in verse and the other two in prose. As in the case of the *Isa (Isāvāsya) Upanishad*, here also the name of the work is

based on the first word of the text. The name is an appropriate one since the Upanishad describes God as the *causa efficiens*, the Prime Mover of all things, the inspirer of the functions of both man and the universe, thus giving the answer to the question posed by the first word *kena*, which means "by whom?" This Prime Mover is the Self which is "the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, the eye of the eye," is beyond the reach of speech and mind and cannot be comprehended by perception or inference. "It is not understood by those who say they understand it; but it is understood by those who say they understand it not," for he verily knows it who knows it to be incomprehensible.

The last two sections recount the story of the Yaksha and the gods to illustrate the teaching of the Upanishad. In his introduction, Dr. Mahadevan gives a succinct account of the main teachings of the Upanishad and also points out the various interpretations of this charming episode.

DR. K. K. RAJA

Man's Potent Force, by Geoffrey A. Barborka; Greenwich Book Publishers, New York, 1956, pp. 82, price \$2.50.

This book, written by a member of the Theosophical Society in America, is in non-technical language

for the ordinary person, and is concerned chiefly with the endocrine glandular system of the body and the "miracle medicines" which act upon it.

Anyone making first acquaintance with the many modern discoveries about the human body and the drugs which affect it would find this little book interesting reading. One cannot help wishing that the author had put in a little more of his profound Theosophical knowledge to assist in leading the interested reader to the source of further enlightenment.

DOROTHY ROOD

The Call of the Jagadguru—Sri Śaṅkarācārya of Kāñcī, compiled by P. Sankaranarayanan; Ganesh and Co., 1958, pp. 244, price Rs. 4.

Sparks from a Divine Anvil—Sri Śaṅkarācārya of Śringeri, by R. Krishnaswami Aiyar; Ganesh and Co., 1958, pp. 103, price Rs. 2.

These two books are from a series giving the life and teachings of the Heads of Mutts founded by the first or Ādi Shankarāchārya. *The Call of the Jagadguru* contains the substance in English of discourses with two exceptions delivered by the Shankarāchārya of Kāñcī during his present stay in Madras since September 1957. "The Sparks from a Divine Anvil" are a free rendering of conversations of the Shankarāchārya of

Sringeri with disciples; the book also contains homely incidents which illumine his teachings.

It is of interest to note how these two Āchāryas (preceptors) show the utmost devotion to the Guru, both their own predecessors, and Ādi Shankarāchārya Himself. One can heartily concur with the emphasis laid in these two works on the Unity of Religions. The Shankarāchārya of Kānchī says: "There need be no enmity among the religions of the world. . . . The Veda alone teaches that whatsoever path a person takes, he is led to the same goal ultimately." Again: "The religion of a child is the most universal in the sense that there are no religious differences to a child's mind which is transparently sincere. . . . Like a child, a truly religious man sees no difference between the God of one religion or religious sect and that of another. . . . The God of all religions and all religious denominations is the same. . . . It is not necessary that we should try to bring about uniformity in religions. Unity is what is important, not uniformity. There can be unity in diversity."

The same Āchārya shows that there is no contradiction between belief in One Divine God and in the "many gods" idea of Hinduism, so misunderstood in the West.

"All deities are manifestations in particular ways of the One God. It is the One that became the three and then thirty-three and then thirty-three crores and then infinity according to the numberless varieties of functions of Divinity. The forms may be different; the names may be different; but the ultimate Truth, that is Divinity, is One."

The Āchārya also says: "The 'rigidity' of our religious observances is a marked feature of our religion." He himself advocates pre-puberty marriages for girls and, where the law does not permit it, recommends that girls should be kept at home to read moral and religious literature instead of being allowed to have higher education or take up a profession. "A girl should be married before she begins to entertain amorous thoughts on any man, that is, before she attains puberty." He also speaks approvingly of the 'code' for widows, and of *sati*; "When a woman has dedicated her body completely to her husband or God, she finds no use for it after the death of her husband". These and other practices and beliefs are far from acceptable to Theosophists and the large majority of Hindus who have legislated against them and rejected them in other ways.

S. S.

SUPPLEMENT TO THE THEOSOPHIST

JANUARY 1959

FINANCIAL STATEMENT

The following receipts from 1st August 1958 to 30th November 1958 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs. nP.	
The T.S. in England	1957-58	£ 62-16- 0	...	834	42
" Ireland		£ 1-10- 0	...	19	93
" Canada	1957-58	£ 32-14- 6	...	434	16
" Wales		£ 10-11-10	...	140	72
" Southern Africa	1957	£ 38-12- 9	...	513	36
" Uruguay		£ 10- 0- 0	...	132	87
" America	1957-58	\$ 2077.30	...	9,810	05
" Central America		\$ 27.00	...	127	72
" Colombia		\$ 28.60	...	134	70
" Venezuela			...	201	78
" France	1958		...	101	93
Lodge Paz Y Amor, Lima, Peru	1958-59	\$ 10.00	...	46	22
Lodge Paz, La Paz, Bolivia	1958	\$ 8.50	...	40	07
Lodge Armonia, Lima, Peru		£ 1-15- 0	...	23	24
Group Cristus, Jauja, Peru	1958-59	£ 2-10- 0	...	33	15
Madame Suzanne Bock, Paris	1957-58	£ 1- 0- 0	...	13	17
Sir Paul Dukes, Sydney	1957-58	£ 1- 0- 0	...	13	29
Mrs. D. Fitzgerald, Sydney	1958	£ 0-10- 0	...	6	64
Mr. D. G. Appan, Japan	1958-59		...	13	00
Non-Sectionalized			...	625	00
				13,265	42

DONATIONS (GENERAL)

		Rs.	nP.
The T.S. in France		...	39 37
Cuttack Lodge, India		...	2 00
Mr. Herbert A. Kern, U.S.A.	\$ 2000.00	...	9,445 00
Mrs. Kuk, U.S.A.	\$ 5.50	...	25 98
A Resident at Adyar	\$ 20.00	...	94 35
Mrs. Grace Moore, Adyar	\$ 30.00	...	141 52
Mrs. Lotta H. Prehn, U.S.A.	\$ 5.00	...	23 57
Mr. & Mrs. E. S. Schultz, U.S.A.	\$ 1.00	...	4 72
Mr. B. B. Suryavanshi, India		...	5 00
Mr. P. L. Bhargava, Delhi		...	25 00
Mr. Ramniklal Shah in memory of Mr. Narsidas Narbheram, Zanzibar		...	1,000 00
Prof. R. Srinivasan, Adyar		...	10 00
Mrs. Gopi Thadhani, Madras		...	100 00
Mr. Rajnikant Patel, Mombasa		...	100 00
Mr. N. N. Dotiwala, Bombay		...	7 37
Mr. & Mrs. B. Wouters, Adyar		...	200 00
The Estate of Theodore George Queree, Wellington, New Zealand	£ 990- 1-10	...	13,155 54
Anonymous	£ 100- 0- 0	...	1,328 72
			25,708 14

DONATIONS (ADYAR DAY)

The T.S. in America	\$ 426.59	...	2,014 57
„ Cuba	\$ 123.55	...	584 38
„ Argentina	\$ 38.00	...	178 17
			2,777 12

ADYAR BESANT COMMEMORATIVE FUND

The T.S. in America	\$ 251.00	...	1,184 40
Estate of Maud Otis Kimball through Mr. G. H. Hall, U.S.A.	\$ 250.00	...	1,178 75
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Rs. nP.

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„ Dr. J. H. Cousins, Adyar	...	500 00
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Prof. R. Srinivasan, Adyar	...	10 00
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Mr. Hermeregildo Munoz, Puerto Rico	...	218 92
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Anonymous		...	25 00
			1,508 11

FAITHFUL SERVICE FUND

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

Regional Council for British Isles	£ 25- 0- 0	...	332 17
Mrs. Rose C. Blakey, U.S.A.	\$ 10.00	...	47 22
Col. Juan Cruz Bustillo, Cuba	\$ 10.00	...	46 72
South California Federation	\$ 30.00	...	141 45
Mr. Russell M. Bailey, U.S.A.	\$ 79.00	...	372 09
Estate of Francis Mulliner Lee		...	238 85
			1,178 50

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	Rs.	nP.
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Mr. C. H. Hunter, Adyar	...	10 00
		510 00

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Dr. Chesrow, U.S.A.		...	237 50
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Mrs. Eula Carson, U.S.A.		...	975 00
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Miss Gladys Newberry, England	£50- 0- 0	...	664 36
Mr. & Mrs. George Williamson, U.S.A.	\$ 15.00	...	70 84
Mrs. Kathryn M. Evans, U.S.A.	\$ 5.00	...	23 58
Anonymous	\$ 1000.00	...	4,711 62
Anonymous		...	2,000 00
			13,920 40

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Mrs. Rose C. Blakey, U.S.A.	\$ 10.00	...	47 22
			108 61

For the Theosophical Society,
EDWIN N. LORD,
Hony. Treasurer.

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

*Commemoration of
Birthday of Dr. G. S. Arundale*

trait of Dr. Arundale which stood upon the dais in the Hall.

The birthday of Dr. G. S. Arundale was commemorated by Adyar residents at a gathering in the Headquarters Hall on December 1st when the President, Mr. N. Sri Ram, presided.

After a short introduction by the President addresses were given by Mr. K. Sankara Menon, Bishop Charles Shores and Miss Emma Hunt, all of whom spoke from their personal experience of the life and work of Dr. Arundale and his contribution to the Society.

The President said in his closing remarks that Dr. Arundale always gave himself generously, whether to a person or to a cause, that he was not merely generous with his hands, which many people are, but with his heart, which was something very rare. He often idealized people and would see the fineness that lay behind the exterior. "I knew him very well," the President said, "and knew how extraordinarily lovable a person he was; just to be with him was to feel affection towards him".

After the close of the meeting, members laid flowers before a por-

The School of the Wisdom

The School of the Wisdom closed its first term of the present session on 12th December at a gathering of the students and Adyar residents at Blavatsky Bungalow.

Short addresses on their impressions of the School were given by the following students: Professor J. L. Dorab (India); Mrs. Dulcia Mason (New Zealand); Mrs. Audye Tuttle (U.S.A.); Mr. Zoltan de Algya-Pap (Hungary) and Mr. Charles Shores (representing England). A very fine influence pervaded the gathering.

In closing the School the President, who is the Director of Studies this year, said: "I do not propose to make any lengthy speech. You have listened to the remarks of a number of students coming from different countries, so that will have given you some idea of how the School is conducted and how it affects the people who join in its labors.

"I hope that the School of the Wisdom will grow much more than it has done already, and that there

will be many more members coming to it from different countries. It is such work as goes on in the School of the Wisdom and in the Adyar Theosophical Lodge, that should predominate at Adyar, not so much the purely administrative work, though that has to be carried on. Adyar should be an abode of peace where one can receive the illumination he desires, can steep himself in the atmosphere which exists here and nowhere else. Dr. Annie Besant spoke of her hope that Adyar will become a 'Flaming Centre'. She called it 'the Home of the Masters'.

"I know that many people come here and speak of the peace they find here; not only the peace, but also the stimulating atmosphere. I know from my own experience in the School of the Wisdom that the same atmosphere is there, only more intensified and deeper. I feel that the School of the Wisdom is accomplishing a work of great importance and that it is a work which must grow in the years to come. We must develop it in such a way that it attracts earnest and devoted members from all parts of the world, so that the contacts to which reference has been made in previous speeches become greatly multiplied.

"I am very glad that this year we have a rather large number of students. I know, having been present at all the sessions since the inception of the School in 1949,

that those who have come here have greatly benefited by their participation in the work of the School and their stay at Adyar. They go back to their homes carrying something of the influence of this place, and they are able to speak of it. They form a link between Adyar and their national societies.

"We shall meet again in January and go on with our studies."

A number of the students are attending the International Convention of the Society which is being held this year in Banaras. Several left Adyar immediately on the closing of the School to make short tours in India before the Convention.

The School re-opens for its second term on the 12th January with a study of the main Religions.

Brazil

Señor Armando Sales, General Secretary of the Theosophical Society in Brazil, reports that there are at present 25 active Lodges and 925 members in Brazil.

The official journal of the Section, *O Teosofista*, continues to appear bi-monthly, and there is increasing interest on the part of the recipients who often express their appreciation of the articles published.

Theosophical articles by various authors are contributed to the Sunday newspaper of the capital,

which has a circulation of about 130,000. These articles are much appreciated and also go to the large populated areas of the country.

Two of the Lodges, Bhagavad Gautama and Jesus de Nazareth, have acquired their own premises, which greatly facilitates the activities and progress of the Lodges.

Señor Armando Sales writes that a "major obstacle to the development of Theosophy in this part of the world is the lack of Theosophical books, which makes a greater expansion difficult".

Belgium

In the annual Report of the Belgian Section for 1957-58, a year of steady work is indicated. Mr. Th. Chapellier, General Secretary, writes that activities have been carried on in all the Lodges and public lectures held regularly in Brussels. During the year, 35 new members joined the Society, bringing the total membership to 400.

On the occasion of the meeting of the Regional Committee of the French-speaking Sections, which is held annually in Brussels, the Section welcomed Mr. J. E. van Dissel, General Secretary of the European Federation, and Mrs. van Dissel, Mrs. Claire Wyss, General Secretary of the Swiss Section, and Mr. Albert Sassi of Switzerland. Mr. Sassi gave a lecture on "Will, the Power to Destroy or to Regenerate," and also

presided over a discussion group on "The Ideal Theosophist".

Among other meetings of a general character were a commemoration meeting for Dr. Annie Besant, a theatrical presentation at Christmas by a group of young people, and two cinematograph sessions arranged by the French Embassy.

Sympathizers are admitted to many of the working groups in the Lodges at which the following courses were studied: "A Course in Theosophy," "The Study of the Human Personality," and "The Social Role of Art". In addition, some group studies are reserved for members only, namely, "Secret Doctrine Study," "Course for Lecturers" and "Course in Esoteric Astrology". Other group meetings were held: "The eve of Adyar Day," "The Flower Fête on 'Lotus Day'," two Question and Answer meetings, a conducted visit to the Palace of Science at the Brussels Exhibition, another conducted visit to the U.N. organization for the protection of Nature, and also to the Mexican Pavilion.

The Belgian Section organized the Summer Schools of the French-speaking Sections at Louette St. Pierre and in the high mountains of the French-Spanish Pyrenees in the Republic of Andorra. Many members from several of the European Sections were present and the Summer Schools proved to be very successful.

THE THEOSOPHICAL SOCIETY

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

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THE THEOSOPHIST

EDITED BY N. SRI RAM

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THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Dr. L. J. Bendit	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Varanasi 1	<i>The Theosophical Review.</i>
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Mrs. Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amstelijk 76, Amsterdam Z.	<i>Theosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filipponio	Via della Brianza 8, Rome	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	<i>Adyar.</i>
1905	Cuba	Señor Armando Alfonso Ledon	P.O. Box 365, Habana	<i>Revista Teosofica 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 Wyss	Bruderholzstrasse 88, Basle	<i>Clarité.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Clarité.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Dr. N. Lauppert	Maigasse 8, Graz	<i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Enad El Din Street, Cairo	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Vado Lopez (acting)	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>

* No Section; Lodge only.

1919	Canada	..	..	..	<i>The Canadian Theosophist.</i>
1920	Argentina	..	..	..	<i>Teosofia en Argentina.</i>
1920	Chile	..	..	..	<i>Fraternidad.</i>
1920	Brazil	..	..	..	<i>O Teosofista.</i>
1920	Bulgaria	..	..	..	..
1921	Iceland	..	..	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..
1921	Portugal	..	..	..	<i>Ostiris.</i>
1922	Wales	..	..	..	<i>Theosophical News and Notes.</i>
1922	Poland	..	..	..	..
1923	Uruguay	..	..	..	<i>Revista Teosofica Uruguayana.</i>
1925	Puerto Rico	..	..	..	<i>Heraldo Teosofico.</i>
1925	Rumania	..	..	..	..
1925	Yugoslavia	..	..	..	..
1926	Ceylon	..	..	..	..
1928	Greece	..	..	..	<i>The Plenoma.</i>
1929	Central America	..	..	..	<i>Theosophikon Deltion.</i>
1929	Paraguay	..	..	..	..
1929	Peru	..	..	..	..
1933	Philippines	..	..	..	..
1937	Colombia	..	..	..	<i>The Lotus.</i>
1947	East Africa	..	..	..	<i>Revista Teosofica; Boletín.</i>
1948	Pakistan *	..	..	..	<i>Saurabh.</i>
1948	Malaya and Singapore †	..	..	..	<i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	..	..	..	<i>Theosophical News.</i>
1950	State of Israel *	..	..	..	<i>Theosophie in Israel.</i>
1951	Japan	..	..	..	..
1952	Viet-Nam	..	..	..	..
1953	Venezuela	..	..	..	<i>Dao Hoc.</i>
1956	West Africa †	..	..	..	<i>Unidad.</i>
..	Presidential Agency.	..	..	..	..

* Presidential Agency.

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

Canadian Federation

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

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".

THE Convention at Vārānasi, International cum Indian as usual, held during the last week of the year 1958, flowed smoothly and harmoniously. There were about 525 delegates, most of them from various parts of northern India. The Conventions at Vārānasi are usually a little smaller in number than those at Adyar, because the cold of northern India just at that time puts off many members who would otherwise wish to be present. Miss Emma Hunt, the Recording Secretary—I do not know why we continue to use the adjective when the work is no longer mere recording—was unable to be present this time. Miss Ann Kerr officiated for her both at the meetings of the General Council and the Convention itself.

After Vārānasi, I had the pleasure of opening the new Federation building at New Delhi which has had the honor of having its foundation stone laid by no less a person than the President of the Indian Republic, Sri Rājendra Prasād. It had been arranged that along with the opening of the building, the Double Diamond Jubilee of the local Indraprastha Theosophical Lodge should be celebrated. Sri Rājendra Prasād had been requested to inaugurate it and he came graciously

to the place where he had laid the foundation stone to find a handsome building and to give his blessing again to the work of the Theosophical Society and Theosophists in general. As I said in a short speech welcoming him, there was a peculiar appropriateness in the Head of the Indian State thus honoring a Society which exists for the study and propagation of a doctrine which in the old days in India was known as *Brahma Vidyā*, also as *Ātma Vidyā*, Brahman being that ultimate Reality which is both Matter and Spirit, and *Ātman* the self that ultimately knows itself as the Spirit detached from all its material vestures. *Vidyā* means of course learning or knowledge.

From Delhi Srimati Bhagirathi and myself returned to Adyar, halting for some days at Agra, Bhopal and Bombay on the way. There were meetings at Agra and Bhopal, including a public lecture at Bhopal on "A World in Transition," presided over by the Governor of Madhya Pradesh, Sri Pātaskar.

* * * *

Every Theosophical Convention and almost every gathering dedicated to Theosophical purposes not merely in name but in reality brings home to me, and I am sure also to many others, the fact that much of the most important work of the Society is accomplished through these meetings, perhaps more than we may imagine. I think it is the simple truth that each is at his best when he is in harmony with others, which harmony comes into existence only because each is different from others; it comes not out of a weak accord but through a toning up and an electrification of our pure natures and a grouping of the forces inherent in them to produce one single effect. That effect in our case is to radiate the influence of the one yet all-comprehending truth to which we attempt or should attempt to lay

Importance of
Listening

ourselves open when we meet. How to do this? Of course by friendliness. But along with this friendliness which when genuine is deep, not superficial, there should be a certain interest and respect which holds back any tendency to show off or assert oneself. As Mr. J. Krishnamurti often points out in his talks, we gain most by our contacts (these are not his words), whether in our private lives or at a gathering, only when we listen, which we do but rarely, except half-heartedly and in a superficial spirit. What prevents our listening with a full heart is the current or currents of our habitual reactions and judgments. This does not mean that we should not judge nor that we should accept whatever is said, in the sense of swallowing without understanding. But if we are inwardly stiff and do not take in the statement or problem, there is no possibility of knowing what it really is or why the person says so. One has to be negative, which means sensitive and receptive, to understand, out of which understanding the right action will ensue if the understanding be deep enough and complete.

Right seeing, right thought or imagination, right speech and right action are the first four requisites of Lord Buddha's noble eight-fold path. Right seeing, not right belief, as the Pāli words are usually interpreted, is obviously the very first requisite. To see things clearly as they are is also to understand them rightly, whereas a mere interpretation is apt to be prejudiced or imperfect. To gain such understanding there has to be that quiet which always characterizes real respect, along with the interested attention which is needed to select a particular note or voice amidst a crowd of noises. The process of listening is the correlative of the very idea of the Voice of the Silence. If there is a voice or note that comes out of the silent nature of things—each thing in Nature is said to have its intrinsic note—it is possible to hear or record it in our consciousness only if we listen to it intently, that is, with interest. This

attitude of listening or giving one's interest and attention to understand especially people with their varying mentalities and problems is not too common in the present age, because of its excited and over-active mind. But the new age which is to follow this, as is the hope and belief of many of us, must be characterized, at least among some, by a new quality or level of consciousness, in which there would be a better apprehension of things. For such apprehension or understanding it is necessary to have a mind that is open and poised, like unto the ear that is inclined to hear, and not a mind so full of its own ebullitions that it can judge anything only by the measure of its preconceived notions. Perhaps at our Theosophical gatherings, there can be more of the spirit of listening which implies silence and seeking to understand rather than that of talking and asserting one's ideas. It is the attitude of an interest in others, a certain respect for them and friendliness towards them which will make a Theosophical gathering a real and not just a superficial success.

* * * *

I wonder how many Theosophists there are throughout the world who, instead of merely seeking something from the Society, something of value to themselves or the importance that one feels from having a position, are really concerned to do their individual best to make the Theosophical movement a success, feeling a personal responsibility for it and not put off by the shortcomings of fellow-members nor discouraged by their own. Of course, this is assuming that they see some shortcomings in themselves.

Only too often people imagine that the only way to be responsible or to serve the movement is by holding an office whether in a Lodge, a Section or the Society. All offices are of course important, the lowest as well as the

highest. But whatever work is done in them should have, apart from the formal and superficial action, a spiritual content which comes from the heart, the dedication and the thoughts of the doer. But then this spiritual complement which is not something static, but a radiation, a fragrance or potency, can be imparted to anything we do out of pure goodness as an expression of the Universal Brotherhood or our Theosophical understanding. It is because we ignore the spiritual significance of the little things we may do, whether of set purpose or by a spontaneous impulse, that we attach so much importance to position, formalization, notice or acknowledgment by others and tokens of that sort. A man's word produces its truest effect, I feel, when it goes with no authority other than its own intrinsic truth. Our responsibilities arise not from assignment by any one, except outwardly and superficially, but out of our purpose, our kinship and contacts, the need of the situation and our ability to supply it. If we can abolish from our Society all seeking of office and position, by whatever methods, and let each be willing only to serve in any capacity that supplies a need, it would become immediately a distinguished body and a channel for potent influences.

In so many instances, the way a Lodge is run is no different from that of any other Association that is professedly and plainly of the world worldly. I have heard occasionally of even falsification of ballots, which was once explained to me as being "human"! There are at least in India, Lodge properties which are regarded as existing mainly for the use or convenience of the Lodge President, Secretary or some relative of theirs. Such instances are rare; nevertheless they exist. If all such practices and even the conventionally approved methods of pushing oneself were completely given up, our Society would gain greatly in strength and become the instrument that it is meant to be, at the

hands of Those at whose instance it was first formed and came to be, who according to tokens still available continue to help it and use it to its capacity, which is the capacity of its members individually and in groups. Every Lodge ought to be like a Temple, a place where there is a fresh breeze from the heavens, through which flow those waters of life that come from the unpolluted heights.

* * * *

It has been suggested recently from some quarters in South Africa that I should take steps to promote co-operation between the Theosophical Society and other bodies "with the same broad goals," and for this purpose create some permanent form of liaison such as Committees on which they are all represented, which Committees would arrange common meetings, the issue of common declarations, and so forth. This proposal is made not with a view merely to bring together the Theosophical Society and the other bodies such as the United Lodge of Theosophists, which may be said to have branched off from the parent body, but so far as I can judge from the context, is meant to create a kind of omnibus platform which could be used by any body such as the many varieties of Spiritualists, Aquarians and Rosicrucians. Although "co-operation" sounds a nice word, one can easily see how much confusion can be caused by the pell-mell joining up and mixtures of diverse bodies at different places, all under the blanket term of "same broad goals".

The goal or aim, especially in spiritual matters, is a very subtle thing. It would be defined more by the kind of appeal that is made, the methods employed, the character of the beliefs that are induced by the body in question than the blanket formula to which it is willing to subscribe. A broad goal, without particularization of its approaches

and content would be very much like the peace and the democracy which in the political sphere are used as slogans by all contestants alike. To pave the way for Theosophy, the pure Wisdom, to be identified with appeals to success-mongering, pseudo-occultism and prophecies of an exciting nature would be a certain way of putting out the light that must ever shine in the soul of the Society if it is to justify its existence.

This is not to take up a self-righteous, superior attitude, keeping oneself at a distance from other organizations assumed to be not possessing that light. In our Society as much as elsewhere there is mixture of truth and error, Wisdom and ignorance. All the more necessary it is for us to pursue our own course carefully, with friendliness and understanding all round, but not mixing up Theosophy with a lot of other creeds and doctrines in which there may be some truth but a truth which we can sift only when we ourselves have a clear uncrowded vision. Therefore it was wise on the part of our General Council to have laid down our policy as follows in the resolution which is printed in every issue of THE THEOSOPHIST:

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. . . . The Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.

We have here the clearest and most carefully worded statement of the policy we should pursue, the compass and charter that we need for our guidance.

N. SRI RAM

A LETTER FROM THE MASTER K.H.

[The letter printed below comprises what is described by Mr. A. P. Sinnett as "the greater part" of what is probably the first letter which Mr. A. O. Hume received from the Master Koot Hoomi, early in November 1880. It appeared in Mr. Sinnett's *The Occult World* which was first published in London in 1881. As the letter does not appear either in the book *The Mahatma Letters to A. P. Sinnett*, edited by Mr. A. Trevor Barker, or in either of the Series of *Letters from the Masters of the Wisdom*, edited by Mr. C. Jinarājadāsa, it has been thought useful to reprint it here.

Early in October 1880, Mme. H. P. Blavatsky and the two English gentlemen, Mr. A. P. Sinnett, Editor of *The Pioneer*, and Mr. A. O. Hume, a former important official of the Indian Government, were staying at Simla, a hill station in North India. Mme. Blavatsky had produced a variety of phenomena, including the precipitation of a cup and saucer at a picnic and a brooch at Mrs. Hume's request, to the great puzzlement of her friends. Mr. Sinnett understood that all this was done with the assistance of Madame Blavatsky's Adept friends, but he wanted certain phenomena produced under his own test conditions. He therefore asked Mme. Blavatsky: If I wrote a letter to one of the Brothers explaining my views could you get it delivered for me? She said that at any rate she would try, and Sinnett therefore wrote a letter which he addressed "to the Unknown Brother". A few days later Mme. Blavatsky informed him that he was to have an answer. Apparently she had great difficulty in finding an Adept who would agree to correspond with the Englishman, but finally the Mahātmā Koot Hoomi, with the permission of His "Chief," agreed to take the letter and reply. Mr. Sinnett immediately on hearing this wrote another long letter further explaining his views. The Master's reply, received on 15th October 1880, appears as the first letter in *The Mahatma Letters*. Mr. Hume was allowed to see the reply of the Master K.H., and thereupon he himself "opened up a correspondence with Him in reference to the idea which he (Hume) contemplated, under certain conditions, of devoting himself entirely to the pursuit of occultism," his letter being dated the 17th October 1880.

The Master K.H., in another letter to Mr. Sinnett dated the 19th October 1880 refers to both His correspondents, carefully analyzing their motives in the matter. He says: "... your motives and aspirations being of diametrically opposite character, and hence leading to different results, I must reply to each of you separately." Mr. Sinnett's motives were considered to be more or less unselfish, and therefore the correspondence was carried on for some five years, during which period much teaching regarding the occult world was furnished. Mr. Hume, however, desired to be personally instructed in magic, and this the Masters refused. However, contained in Mr. Hume's letter was a proposal to found an Anglo-Indian Branch of the Theosophical Society at Simla, and this the Master K.H. considered so important that He says He personally took it to his Chief, the Mahāchohan, and received permission from Him to correspond with both the Englishmen. The Simla Eclectic Society of the Theosophical Society, as it was called, was actually formed in August 1881, though not as an independent body as Mr. Hume had wished. The Master insisted that it must be a Branch of the Parent Society. Mr. Hume was its first president. Its objects were twofold: to demonstrate that educated Englishmen were supporting the Theosophical Society and secondly to receive from the Adept Brothers such teaching as They might be willing to give concerning Their metaphysical system. Mr. Hume very soon lost interest in the Simla Eclectic Society, for he could not accept the Master's insistence that Universal Brotherhood was the basis on which the Theosophical Society was founded, and on the other hand the Master refused to make it "a hot-bed of magic" as Mr. Hume would have liked. The final letter of the Master K.H. to Mr. Hume, dated late in 1882 or early 1883, explains the reasons why the Masters ceased Their correspondence with him. This final letter is published in the First Series (Letter No. 30) of *Letters from the Masters of the Wisdom*.—K. A. BEECHY]

DEAR SIR,

Availing of the first moments of leisure to formally answer your letter of the 17th ultimo, I will now report the result of my conference with our chiefs upon the proposition therein contained, trying at the same time to answer all your questions.

I am first to thank you on behalf of the whole section of our fraternity that is especially interested in the welfare of India for an offer of help whose importance and sincerity no

one can doubt. Tracing our lineage through the vicissitudes of Indian civilization from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing (pardon me if that is not an English word) effect of our studies in the laws of Nature. And so I, and every other Indian patriot, feel the strongest gratitude for every kind word or deed that is given in her behalf.

Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals, must be a regenerating national force, every one of us would naturally and without urging, be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science, and tendency to rehabilitate our country in the world's estimation. Take this for granted without further asseverations. But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would either as to general affairs or this particular one. And with the readiness, but not the right to meet your advances more than half way, we are forced to say that the idea entertained by Mr. Sinnett and yourself is impracticable in part. It is, in a word, impossible for myself or any Brother, or even an advanced neophyte, to be specially assigned and set apart as the guiding spirit or chief of the

Anglo-Indian branch. We know it would be a good thing to have you and a few of your colleagues regularly instructed and shown the phenomena and their rationale. For though none but you few would be convinced, still it would be a decided gain to have even a few Englishmen, of first-class ability, enlisted as students of Asiatic Psychology. We are aware of all this, and much more; hence we do not refuse to correspond with, and otherwise help you in various ways. But what we do refuse is, to take any other responsibility upon ourselves than this periodical correspondence and assistance with our advice, and, as occasion favours, such tangible, possibly visible, proofs, as would satisfy you of our presence and interest. To "guide" you we will not consent. However much we may be able to do, yet we can promise only to give you the full measure of your deserts. Deserve much, and we will prove honest debtors; little, and you need only expect a compensating return. This is not a mere text taken from a schoolboy's copybook, though it sounds so, but only the clumsy statement of the law of our order, and we cannot transcend it. Utterly unacquainted with Western, especially English, modes of thought and action, were we to meddle in an organization of such a kind, you would find all your fixed habits and traditions incessantly clashing, if not with the new aspirations themselves, at least with their modes of realization as suggested by us. You could not get unanimous consent to go even the length you might yourself. I have asked Mr. Sinnett to draft a plan embodying your joint ideas for submission to our chiefs, this seeming the shortest way to a mutual agreement. Under our "guidance" your branch could not live, you not being men to be guided at all in that sense. Hence the society would be a premature birth and a failure, looking as incongruous as a Paris Daumont drawn by a team of Indian yaks or camels. You ask us to teach you true science—the occult aspect of the known side

of Nature; and this you think can be as easily done as asked. You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of yours. You do not see that the more you have of the one the less capable you are of instinctively comprehending the other, for a man can only think in his worn grooves, and unless he has the courage to fill up these, and make new ones for himself, he must perforce travel on the old lines. Allow me a few instances. In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. Please do not consider me vaguely metaphysical. The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through *Æons* of time to

come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new, but only utilizes and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms. He has but to choose the one he wants, and recall it into objective existence. Would not this sound to one of your "learned" biologists like a madman's dream?

You say there are few branches of science with which you do not possess more or less acquaintance, and that you believe you are doing a certain amount of good, having acquired the position to do this by long years of study. Doubtless you do; but will you permit me to sketch for you still more clearly the difference between the modes of physical (called exact often out of mere compliment) and metaphysical sciences. The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask then . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for *Man* as an isolated atom of this great and harmonious whole, even though they may sometimes be of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the

scientific facts. Doubt them, and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories—an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. Hence, their ignorance about the scattering and concretion of cosmic energy in its metaphysical aspects, their division about Darwin's theories, their uncertainty about the degree of conscious life in separate elements, and, as a necessity, the scornful rejection of every phenomenon outside their own stated conditions, and the very idea of worlds of semi-intelligent if not intellectual forces at work in hidden corners of Nature. To give you another practical illustration—we see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow-creature at the police-station, while the men of science see none; and we—not they—see a specific difference between the energy in the motion of the wind and that of a revolving wheel. And why? Because every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies,

desires, impulses, and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandha"; the Hindu gives it the name of "Karma". The adept evolves these shapes consciously; other men throw them off unconsciously. The adept, to be successful and preserve his power, must dwell in solitude, and more or less within his own soul. Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit, or the positivist who applies his intellect to proving that $+ \times + = -$, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob Nature instead of enriching her, and will all, in the degree of their intelligence, find themselves accountable.

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction. Heat is but a mode of motion to her, and motion develops heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover. The philosophical and transcendental (hence absurd) notion of the mediaeval Theosophists that the

final progress of human labour, aided by the incessant discoveries of man, must one day culminate in a process which, in imitation of the Sun's energy—in its capacity as a direct motor—shall result in the evolution of nutritious food out of inorganic matter, is unthinkable for men of science. Were the sun, the great nourishing father of our planetary system, to hatch granite chickens out of a boulder "under test conditions" tomorrow, they (the men of science) would accept it as a scientific fact without wasting a regret that the fowls were not alive so as to feed the hungry and the starving. But let a *shaberon* cross the Himalayas in a time of famine and multiply sacks of rice for the perishing multitudes—as he could—and your magistrates and collectors would probably lodge him in jail to make him confess what granary he had robbed. This is exact science and your realistic world. And though, as you say, you are impressed by the vast extent of the world's ignorance on every subject, which you pertinently describe as a "few palpable facts collected and roughly generalized, and a technical jargon invented to hide man's ignorance of all that lies behind these facts," and though you speak of your faith in the infinite possibilities of Nature, yet you are content to spend your life in a work which aids only that same exact science. . . .

Of your several questions we will first discuss, if you please, the one relating to the presumed failure of the "Fraternity" to "leave any mark upon the history of the world". They ought, you think, to have been able, with their extraordinary advantages, to have "gathered into their schools a considerable portion of the more enlightened minds of every race". How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of

approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influence of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history," the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then, indeed, might we have created conditions that would have turned this earth into an arcadia for lofty souls. But having to deal with an immutable law, being ourselves its creatures, we have had to do what we could, and rest thankful. There have been times when "a considerable portion of enlightened minds" were taught in our schools. Such times there were in India, Persia, Egypt, Greece, and Rome. But, as I remarked in a letter to Mr. Sinnett,¹ the adept is the efflorescence of his age, and comparatively few ever appear

¹ [Received by A. P. Sinnett, 19th October 1880.]

in a single century. Earth is the battle-ground of moral no less than of physical forces, and the boisterousness of animal passion, under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality. What else could one expect of men so nearly related to the lower kingdom from which they evolved? True also, our numbers are just now diminishing, but this is because, as I have said, we are of the human race, subject to its cyclic impulse, and powerless to turn that back upon itself. Can you turn the Gunga or the Brahmaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks? No; but you may draw the stream partly into canals, and utilize its hydraulic power for the good of mankind. So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels. Think of us as demi-gods, and my explanation will not satisfy you; view us as simple men—perhaps a little wiser as the result of special study—and it ought to answer your objection.

“What good,” you say, “is to be attained for my fellows and myself (the two are inseparable) by these occult sciences?” When the natives see that an interest is taken by the English, and even by some high officials in India, in their ancestral science and philosophies, they will themselves take openly to their study. And when they come to realize that the old “divine” phenomena were not miracles, but scientific effects, superstition will abate. Thus, the greatest evil that now oppresses and retards the revival of Indian civilization will in time disappear. The present tendency of education is to make them materialistic and root out spirituality. With a proper understanding of what their ancestors meant by their writings and teachings, education would become a blessing, whereas now it is often a curse. At present the non-educated, as much as the learned natives, regard the English as too

prejudiced, because of their Christian religion and modern science, to care to understand them or their traditions. They mutually hate and mistrust each other. This charged attitude towards the older philosophy, would influence the native princes and wealthy men to endow normal schools for the education of pundits; and old MSS, hitherto buried out of the reach of the Europeans, would again come to light, and with them the key to much of that which was hidden for ages from the popular understanding, for which your skeptical Sanscritists do not care, which your religious missionaries do not *dare*, to understand. Science would gain much, humanity everything. Under the stimulus of the Anglo-Indian Theosophical Society, we might in time see another golden age of Sanscrit literature. . . .

If we look at Ceylon we shall see the most scholarly priests combining, under the lead of the Theosophical Society, in a new exegesis of Buddhistic philosophy; and at Galle, on the 15th of September, a secular Theosophical School for the teaching of Sinhalese youth, opened with an attendance of over three hundred scholars; an example about to be imitated at three other points in that island. If the Theosophical Society, “as at present constituted,” has indeed no “real vitality,” and yet in its modest way has done so much practical good, how much greater results might not be anticipated from a body organized upon the better plan you could suggest?

The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering

anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. He who observes what is going on today, on the one hand among the Catholics, who are breeding miracles as fast as the white ants do their young, on the other among the free thinkers, who are converting, by masses, into Agnostics—will see the drift of things. The age is revelling at a debauch of phenomena. The same marvels that the spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the Catholics swarm to witness as proof of their faith in miracles. The skeptics make game of both. All are blind, and there is no one to lead them. You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice? And if, after reflection, you should decide to enter this new career, let it be known that your society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all "phenomena" are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.

THE 83RD INTERNATIONAL CONVENTION

By ANN KERR

Assistant Recording Secretary, The Theosophical Society

THE 83rd International Convention of the Theosophical Society was held at the Indian Section Headquarters, Vārānasi (Banaras), from 26th to 31st December 1958. The registrations totalled 532. At the public lectures and evening art programmes the number was tripled or quadrupled, straining the facilities of the amphitheatre in which most of the Convention meetings were held.

The President, Mr. N. Sri Ram, accompanied by Srimati Bhagirathi Sri Ram, the Treasurer, Mr. Edwin N. Lord, the Assistant Recording Secretary, Miss Ann Kerr, and other delegates from Adyar, including Mr. B. Wouters, General Secretary of the Netherlands Section, and Mrs. Wouters, reached Vārānasi on the morning of 23rd December when they were given an affectionate welcome. Even at that early date the Indian Section Headquarters was in readiness for the Convention; the gardens were in beautiful order, buildings freshly painted, Convention offices functioning. The weather too seemed to be in a welcoming mood.

The Convention was opened by the President on the morning of 26th December in the amphitheatre, which was decorated outside with a handsome gateway and inside with the flags of our National Societies and festoons of flowers and leaves. The programme began with the Prayers of the Religions, followed by a devotional song sung

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by Srimati Shridevi Mehta. The General Secretary of the Indian Section, Sri Rohit Mehta, welcomed the President and delegates and expressed joy that the International Convention was once again being held at Vārānasi after an interval of four years. Representatives from a number of Sections brought the greetings of their Sections. Among those represented were the United States of America (Mrs. Audye Reynolds Tuttle), England (Miss Katherine A. Beechey), Australia (Mr. C. D. T. Shores), New Zealand (Miss Georgina Boyd), the Netherlands (Mr. B. Wouters), Hungary and Austria (Mr. Zoltán de Álgya-Pap), the Philippines (Mr. E. Orara), East Africa (Mr. Patel), Pakistan (Mrs. Gool K. Minwalla) and the Young Theosophists (Srimati Rukmini Devi).

Cabled and written greetings from Sections, Lodges and individual members, including a message from the Vice-President, Mr. Sidney A. Cook, were read by Miss Ann Kerr and Sri Rohit Mehta. The Vice-President, in his message, said that the annual coming together in International Convention is a symbol of our world-wide unity. It is necessary that we meet to consider and discuss, to transact essential business and to study. But much more important than attendance at Convention, the symbol of our unity, is the fact of the unity. We have learned that there is a unity of the human spirit that transcends our friendships, our efforts, our common interests and our differences. At no time in man's history has the knowledge and assertion of this truth been more crucially needed. But the assertion must arise from knowledge, the knowledge from study and contemplation, its effectiveness from example.

Mr. N. Sri Ram then delivered his Presidential Address in which he gave a brief summary of the activities of the Society throughout the world based on the annual reports received from the General Secretaries of the various Sections.¹

¹ See THE THEOSOPHIST, January 1959.

The Convention programme included symposia, group discussions, a questions and answers meeting and five public lectures. The Group Conferences followed the plan used in recent Conventions. A plenary session was held on 27th December at which three questions for discussion were announced and a group leader or chairman appointed for each. The questions were: (1) "What is the distinctive work of the Theosophical Society?" Mrs. Gool K. Minwalla, chairman; (2) "How can the Third Object of the Theosophical Society be made operative in Lodge work?" Dr. G. R. Phansalkar, chairman; and (3) "What is the Theosophical approach to life?" Dr. C. R. Kamath, chairman. The delegates divided themselves into three groups according to the subject they wished to discuss. On the morning of the 31st a plenary session was again held to receive the reports of the chairmen of the different groups. Mrs. Gool Minwalla reported that the conclusion of the two sessions of her group of 32 delegates was that the Theosophical Society is not one more international organization like many others. Its existence is vital to the world because it helps to formulate a philosophy of life which is all-embracing and universally applicable. The recognition of the unity of all life indicates a widely embracing sense of Brotherhood, and also reveals the Plan of Evolution. It keeps alive the knowledge of the spiritual nature of man and is essentially something which helps to change man from a self-seeking individual into a consciously co-operating partaker of all life. In the second group report, Dr. Phansalkar said that they considered that the laws of the invisible worlds are as much to be studied and investigated as physical laws and a knowledge of life after death could bring comfort to many; but some members objected to Lodges becoming centres of psychic phenomena, stating that the latent powers of man will become patent as the mind becomes free. Presenting his report, Dr. Kamath said that the opinion arrived at

was that there can be no dogmatic interpretation of a "Theosophical Approach"; a knowledge of the basic truths of life has to be gained, which will widen our outlook and indicate the goal of Perfection before us. There should be constant awareness as to how we can help the world, since this is necessary for maintaining a Theosophical attitude to life. Theosophy makes us sensible of our responsibility for every thought, word and deed.

A symposium, "Theosophy Reveals a Wider Horizon," was held on December 29th; the speakers were Mr. Edwin N. Lord, Sri S. N. Choudhary and Mr. C. D. T. Shores, with Sri M. Subramaniam as chairman. Mr. Lord defined the horizon as the limit of the range of perception or experience, the field of perception widening as we rise higher. Theosophy provides a perfect instrument for removing our limitations of understanding until finally the horizon disappears altogether. Sri S. N. Choudhary said that Theosophy reveals the unity of life and man as a fragment of divinity and master of his destiny. As the maker of his own future he has a power of thought more potent than atomic power and he can advance the course of evolution, as well as determine his own future. Mr. C. D. T. Shores pointed out that Theosophy has been given not merely to a group but to the whole world. Unity and universality are revealed by the Theosophical view; we are all units in the all-pervading greater life that is the whole world. Such is the wider horizon that Theosophy reveals. The chairman, Sri M. Subramaniam, also contributed to the symposium and said that just as the horizon recedes as we try to reach it, so Truth recedes as we endeavor to find it. There are vast regions beyond our horizon remaining to be explored. The great Plan of Evolution opens up a limitless horizon, but Theosophy reveals the Truth only when the life is lived, with Universal Brotherhood as the only secure foundation for universal morality.

This symposium was followed on the same morning by a symposium on "The Problems of Youth" in which the Young Theosophists participated. Sri Shriraman, after welcoming the delegates on behalf of the youth members of Vārānasi, requested Srimati Rukmini Devi to preside over the symposium. Mr. E. Orara of the Philippines, Sri Ashok Davar, Srimati Mukta Moghe, Sri Virendra Khanna, Sri Ramesh Bhargava and Sri S. Krishnamurti brought forward many pertinent points regarding the problems and frustrations of young people. In summarizing the various contributions Srimati Rukmini Devi pleaded for more love, interest and understanding on the part of the elders for the young so that youth may have no fear of older people and may grow freely and beautifully into adulthood. She also read a report on behalf of the Secretary of the World Federation of Young Theosophists covering the activities of the various groups during the past year.

"What is Right Action?" was the subject of the third symposium. Miss Georgina Boyd, Mr. Zoltán de Álgya-Pap and Sri Ramjivan Sinha participated with Srimati Shridevi Mehta acting as chairman. Miss Boyd said that in order to know what is right action one must first understand what action itself is in its innermost sense, and suggested that all action is the functioning of the third aspect of the Logos which is present on all planes, though expressing itself differently through different types of matter. In itself it may be expressed in the modes of Love, Beauty and Truth. The action of the average man is not true action but reaction. Right action is not concerned with results but is a creative expression of the Ego. She suggested that for the Theosophical Society right action might be to harmonize its work with the New Age influences which are coming into operation, namely, intuition and ceremonial activity. Mr. Zoltán de Álgya-Pap referred to the primary action of the Logos in the whole field of

manifestation, which is supremely and uniquely right action; to arrive at right action in this world of strife and discord what is needed is a complete change of heart to reach a state of love in which all sense of separateness vanishes and altruism becomes the source of action. Sri Ramjivan Sinha said that right action is that action which is in accordance with the One Will. What stands in the way of our knowing what the One Will is, is the false sense of I-ness. True action appears when the "I," the doer, disappears. Srimati Shridevi Mehta in closing the proceedings said that the three different approaches presented revealed that all the speakers were in agreement that right action consisted in harmonizing ourselves with our environment.

The Convention lectures began with a very informative lecture on "The Problem of Europe," by Mr. B. Wouters. European history has been full of conflicts and changes in political relationships, yet out of it is growing slowly a greater mutual understanding between the peoples of the different nations and a dream of a United Europe. Wielding world-dominion from the sixteenth century, European influence has gradually waned since the two world wars, giving place to the United States and the Soviet Union as the two dominating world-powers. The unification of Europe is no longer a problem limited to the European nations but has become part of a far greater problem—the unification of the whole world.

The second Convention lecture was delivered by Srimati Rukmini Devi. She made an eloquent appeal on behalf of the animal kingdom in her address entitled "Ahimsā in Practice". The Indian ideal of *Ahimsā* has come from every great Teacher, and therefore the idea of vegetarianism is natural to its people; but in the great changes that have come with the freedom of India the idea of the unity of life has been lost sight of. The young people of India must be taught to live rightly, for too much science and education of the mind,

without art and heart education, makes us insensitive to the feelings of others. *Ahimsā*, compassion, and brotherhood are the source of happiness and peace. To treat animals cruelly, torture them and kill them for food and in the name of medical science is action unworthy of this hallowed country, the home of great spiritual Teachers.

The third public lecture was the Besant Lecture of the Indian Section Convention, delivered by Sri B. Sanjiva Rao, who had for his subject "Education—the Transformation of Man". Sri Sanjiva Rao began by paying tribute to Dr. Annie Besant, whose Diamond Jubilee of educational work in India is being celebrated this year. She was a great inspiration to all who worked in the field of education and continues to be so. Speaking of his fifty years of experience in educational work, Sri Sanjiva Rao referred to the challenge of modern technology and industry in India and said that education was no less important an industry than any other, for if rightly directed it can produce the right type of citizens. In his opinion there was no difference between religion and education, since both deal with the transformation of man. The Laws of Manu divide mankind into four great divisions: the Brāhmana, whose duty is to impart knowledge and wisdom; the Kshatriya, with the duty of fighting evil and injustice everywhere; the Vaishya, whose duty is to produce and distribute wealth and goods; the Shudra, who is the server of them all. That vocational division of mankind still prevails, and can be seen in the different nations. What is to be aimed at is "perfection," not the idea of outstripping others. If each student does his best, that should be sufficient. The fire of ambition, which is at the root of all conflict and strife and which is now being continually fed and kept alive, must go. Right education strives at perfection, which is the absence of imperfection. Obviously the first step is to see the imperfections without any kind of justification or condemnation. By following one's

own Dharma and by a right understanding of one's own nature the beginning of the transformation of man takes place.

The next Convention lecture was delivered by Sri Rohit Mehta, who spoke on "The Discovery of the Self". Starting with the idea that man is the maker of his own destiny, Sri Rohit Mehta said that it was first necessary for man, in the face of the present-day frustrations and increasing sense of helplessness, to find security before he can fashion his destiny. He must regain his free and unfettered individuality and this is only possible through a process of self-knowledge, not only of the conscious mind but of the unconscious mind as well. Referring to the concepts in modern psychology of a Universal Unconscious and a personal unconscious, he said that the call of the Universal Unconscious, which is the call of Transcendence, can only be heard when the personal unconscious is dissolved, and to do this one must inquire into the resistances of the conscious mind which arise out of ambitions, aspirations, ideals, etc., built into a facade for its own security. By this inquiry the illusion of the personal unconscious will be broken and the Voice of the Universal Unconscious, which tells us of our true nature, will be heard.

The final Convention lecture was given by the President, Mr. N. Sri Ram, who spoke on "Freedom Within and Without". Referring to the advances in individual and group freedom over the past few centuries, and particularly this century, the President asked: "Yet with all this are we really free? Is there a feeling or an experience of freedom in ourselves?" Generally when we use the word freedom there is a thought of some condition from which one wants to be free, and there is a reaction to that condition by seeking the opposite, which does not satisfy. So we have to think of freedom within ourselves, in our hearts and minds. There are many ideas and beliefs which are held because they are gratifying; it is the wax of attachment which fixes these ideas.

When the attachment is gone, then the consciousness assumes the character of pure waters with a flowing quality, subtle like *ākāsha*, mobile, yet at rest except when moved from within, and translucent to the light from within. Such a consciousness is negative for understanding, positive for action. Such freedom means a state of ease and happiness which is non-dependent, of the very nature of life when it flows uncramped. From freedom within will come the right condition without. It is the individual who is the centre of variation and progress; without individual freedom there can be no progress, but only petrification, mechanism and spiritual death.

Two meetings held in the more intimate atmosphere of the Headquarters Hall had the effect of bringing the delegates into a less formal and somewhat closer touch with the President and with one another. These were the Questions and Answers session, and the admission of new members. A number of interesting questions had been presented in writing and the President read out and answered as many as time permitted. In respect of some he called upon Sri Rohit Mehta for reply.

About twenty-five applications for membership of the Society had been received during the Convention. The new members still in Vārānasi on the morning of the 31st December were presented to the President who welcomed them warmly, saying that he hoped that they had already studied some of the Theosophical literature and were familiar with the Society's Objects. He explained that we are not trying to create a Universal Brotherhood of humanity. It exists in Nature. Theosophy means Divine Wisdom. What is Divine Wisdom every member is left free to discover for himself. Truth is to be found and discovered by each for himself, while maintaining a spirit of mutual co-operation and harmony among all, the fundamental truth being the spiritual unity

that binds all. In the light of Theosophy the world can be transformed.

On 31st December there was a tea-party for the delegates on the lawn south of the Headquarters building, where on the previous day the Convention photograph had been taken. This was a happy occasion when the President could meet many delegates, and all enjoyed the opportunity to be together informally. From this party the delegates moved to the amphitheatre for the formal closing of the Convention.

Greetings received since the opening of the Convention were read by Miss Ann Kerr and Sri Rohit Mehta. It was proposed that a special greeting be sent to Dr. G. Srinivasa Murthi, a former Recording Secretary of the Society and Director of the Adyar Library, who was unable to attend the Convention due to continued illness, and this was unanimously agreed to by the delegates. The President then called on Mr. B. Wouters who said that the success of a Convention should be measured not by the happy moments we have had or the new friendships formed and knowledge obtained, but by the inspiration gained to live a more dedicated Theosophical life which is to be derived from the blessing which the Elder Brothers give at such gatherings.

Miss Ann Kerr, who was next requested to say a few words, said that she had been much impressed by the smoothness of the Convention arrangements, and the orderly and beautiful way in which everything had been managed. Each had made a unique contribution; each one there had received something unique. Mr. Edwin N. Lord added that each receives as he gives; if anyone feels he has not received a blessing, let him delve within himself, and see how far he has lacked in giving. Sri Rohit Mehta said that the smooth working was possible because of the co-operation of the residents of the Indian Section Headquarters and the many workers, to all of whom he offered affectionate and grateful thanks.

The President thanked all who had contributed to the success of the Convention and especially Sri Rohit Mehta. He said that we had come to the Convention as to a place of pilgrimage. We have come closer together and everyone feels strengthened as a Theosophist, to be a centre of blessing and beauty, being where he is, just by living in the light of the Wisdom simply and naturally. The way we think, the way we behave, our relationships—all can be a means of diffusing the influence of the Masters. It is Their association that gives the strength which we have. The President concluded by wishing everyone "the very best that you may find in yourself" and declared the Convention closed.

The Indian Section Convention was held as usual during the International Convention. The President, Mr. N. Sri Ram, inaugurated it. The General Secretary then thanked the President and read out the more important portions of his Annual Report. At the second session, there was a discussion on the work in the Indian Section.

During the Convention, a series of art programmes took place in the amphitheatre. This included three performances by the students of the various educational institutions at Vārānasi; a delegates' evening which is now a popular feature of our Conventions; and a North Indian music concert given by a famous artist of Vārānasi, Siddheshwari Bai. The delegates also enjoyed seeing colored slides taken by Mr. C. D. T. Shores during his stay in Australia, New Zealand, South Africa and other places.

Among the additional activities during the Convention were the Bhārata Samāj, the Liberal Catholic Church and the Mystic Star ceremonies and an Education Conference.

The Education Conference was arranged by the Besant Education Fellowship, which was formed a few years ago, and celebrated the Diamond Jubilee of the commencement of Dr. Besant's work for education in India. The conference

opened on 27th December when Sri N. V. Tampi, the secretary of the Fellowship, explained the objects of the conference and requested Mr. N. Sri Ram to deliver the inaugural address. Mr. Sri Ram said that at present the whole problem of education is being approached in a crude and rough manner and that considerable light could be shed on it by Theosophy. Education should be a growth along natural lines with just that external aid which will bring out all that is delicate and beautiful in the child's nature. The problem of freedom and order involved can only be dealt with by the harmonization of these opposites by a teacher with a deep understanding of human nature. Education should be completely free of any political control. A strong body of educational thought could be established by the conference to guide educationists everywhere. After a short address by Sri Rohit Mehta, the conference divided into four groups to consider in detail some outstanding educational problems.

The Convention Bulletin was published daily from 26th to 31st December and contained items of news, summaries of lectures and talks, reports of interviews with some of the overseas delegates, and the daily programmes. In the first issue was the following message of the President:

Each Theosophical Convention is a landmark in the lives of those earnest Theosophists who attend it. May this Convention, held in Kashi, flow like the Gangā, purifying the hearts of all who attend it and giving them a touch of that eternal peace that ever dwells on the unpolluted heights.

SPECULATIONS

By HARRY VAN GELDER

IN physics, Einstein's Unified Field Theory is the culmination of a number of field theories. Heisenberg claims to have equated it. It would be interesting to speculate how such a theory would apply to metaphysics. *The Stanzas of Dzyan* state: "Father-Mother spin a web. . . ." This "Father-Mother" recalls to our mind the polarity of the first field, the unified field, from which all other fields are derived. The cause of the manifestation of such a field must lie outside it—*Parabrahman*, the Absolute and Eternal Reality. This unified field can be regarded as a projection of That, the Upanishads stating that it consists of the union of the Positive Polarity and the Negative, the Absolute clothed in *Māyā* which constitutes Brahman.

This problem brings with it one of semantics. There have been concepts of "Energy Levels," "Planes," neither being satisfactory either as understandable expressions or as conveying an approximation without being conducive to erroneous impressions. These projections are perhaps better understood if we use the word "dimensions," which are a mathematical concept and have the advantage of being both precise and logical.

We can conceive then of some dimension, which we shall call the n -th dimension, where there is only One Unity, the reflection of the Absolute Reality. In this dimension there is yet no question of a field. It must manifest Itself in a lower dimension, and it is in this dimension that the

First Polarization must take place. This is the unified field, consisting as it does of the two primal factors of the universe: Father—essence of Spirit; Mother—essence of matter. There must be three qualities which are inherent in all manifestation, which are contained within that field:

1. The Will to expression, the principle of growth or expansion;
2. The Wisdom to contrive, the principle of conception and regeneration;
3. The Activity and power to create (Fohat), both the creative and unifying principle.

Although the universe, spiritual and material, contains these principles, it is neither necessary nor even probable that it contains these in equal proportions. We can arrive mathematically at the number of possible combinations by permutation, and we obtain the number 7. Thus the First Field in the $n-1$ dimension probably manifests itself in the $n-2$ dimension as at least seven Primary Fields, which possibly may each be subdivided into seven more. It is these Seven Fields which are undoubtedly the origin of the Seven Rays cosmically. It is probable that each of these fields manifests itself in the next lower dimension again as a multiple of seven, each being derived from the higher dimensional fields. This process of manifestation cosmically probably occurs at least seven times and it would be possible to speculate on the probable number of fields in the lowest cosmic dimension. These should not exceed 14×10^9 . Logically, each dimensional field is a manifestation of the One Life in the First Field, and acts in its own dimension as a focal point of consciousness. Such a focal point can be conceived as an Intelligence, which from the lower cosmic dimensions must manifest itself in something comparable to our own terrestrial dimensions, and which can be conceived thus as a Being of such grandeur as to be beyond our mental powers to

comprehend. Yet there must be a very large number of such Intelligences. We have then a dazzling view, and possibly a dizzying one, of the vastness both of the universe and of the innumerable variations of manifestation which are possible in such a concept—billions possibly of solar systems, each a specific variation of the One Life in its mathematically conceived manifestation. Truly, Plato's statement, "God Geometrizes," comes to our minds as an inconceivable vastness of design. We can now see that the dimensional approach gives us such an improved and logical view. Each dimension can only manifest itself in a lower one in a large series of aspects.

We can approach the problem of our solar system in the same way, and we may arrive, possibly, at some better understanding of its implications. We, as physical beings, live in possibly the densest medium in our solar system, physical matter, which is three-dimensional in properties. According to the above reasoning it must be a manifestation of a four-dimensional world, possibly not complete in all its aspects, but nevertheless a projection of it in three dimensions. We can deduce some of the qualities of this four-dimensional world. Our normal senses cannot apprehend them. It is a world of "space-time continuum," a changeable, plastic world which we cannot visualize easily, any more than we can visualize a four-dimensional "cube," except perhaps as a projection of it in our more familiar three dimensions. It is the cause of the physical world in the sense that it projects it. In our physical world we act, and action is preceded by emotion and thought, and it is reasonable then to assume that this mysterious world is one in which emotions and thoughts play the principal parts. Perhaps it is due to the greater freedom of four dimensions that our emotions and thoughts present such changing patterns. Although emotions and thoughts are the causes of physical phenomena, their own causes must of

necessity lie in another dimensional field. The four-dimensional fields are obviously still a world of phenomena, of results and effects. There must be some unifying principle which lies behind both emotion and thought. Concepts may be the answer, and thus we have a five-dimensional world, which could be called a world of concepts. Concepts are the cause of both thoughts and emotions and finally of actions. We can see that this five-dimensional world must be a causal or noumenal field. In Theosophical terms the four-dimensional fields would correspond to the Kāmic, comprising both the Astral and the Lower Mental worlds. Form, however plastic, plays the principal part in these. In the five-dimensional world this is no longer the case. It is the world of Ideas, in Plato's sense of the word. A concept may give rise to series of forms or expressions of the same in the four and three-dimensional worlds. Nevertheless, this five-dimensional world cannot form the final one of causes in our solar system, as concepts must in turn be derived from some other fields. We have to assume then that the noumenal or causal dimensions are more than one, although one can also see that this last-mentioned field must of necessity be the only relatively active field.

The five-dimensional world must be derived from a six-dimensional one, and we can try and deduce its qualities. Concepts must be present in a large number, and we can expect then that the field from which they derive must be one of synthesis and unity, as the synthesis of spiritual knowledge must necessarily be connected with a unifying principle. This synthesis may be called transcendental wisdom, as it traverses the whole field of knowledge and its origins. The Sanskrit term is *Buddhi*. Although this dimension embraces the sense of unity, it is not the Unity itself; hence it, in its turn, must be derived from another dimension, the seven-dimensional universe. This would be the Unity, the

One Essence, indivisible, called *Ātmā* in Sanskrit. Viewed from the lower dimensions, It may appear to each man as something of a separate entity belonging to him, being his very essence. An analogy to this duality would be a great Light radiating in all directions, which is veiled, and in this screen (dimensional) there are innumerable slits through which this radiance passes to the lower dimensions, thus appearing as separate rays of light. Any description of such a conception must necessarily be contradictory and it is to this as well as to its projections into four dimensions that Schrödinger's Principle of Indeterminacy applies most. One may ask oneself: Is this then the final terrestrial dimension? If the principles of cosmic manifestation hold true through all gradations, it is not. The One Life of our solar system, its origin and basis, its essence, cannot be directly associated with this dimension which is the Essence of Man, and all that exists in it. Therefore, in this Divine Essence of *Ātmā*, there may be gradations or dimensions similar to the ones already described. However, the method of analysis must now be changed, as the principles of analysis used for the lower dimensions are no longer valid. Let us then start with that Great Being, the Solar Logos. Let Him represent the Source of being. Again, we have the differentiation in the seven fields, manifesting themselves in the n -th dimension of the solar system, its first field, the origin and basis of the Seven Terrestrial Rays. This field of origin is called in Sanskrit the *Ādi*. The first field or Seven Rays ($n-1$ dimension) is *Anupādaka*. This last has been called by some Theosophical writers the Monadic field but in my opinion this would be one of eight dimensions, as that of *Ādi* would be of nine dimensions. So, we can conceive of our solar system as a universe which manifests itself in nine dimensions.

There are a few more speculations possible about this subject. We can speculate that this *Ādi* dimension may be

in one sense the lowest cosmic dimension in one of its fields. Also we may conceive of the consciousness of the Solar Logos in Ādi to be of the same nature (dimensionally) as ours in the Causal or five-dimensional world, and that what corresponds to our Ātmic consciousness lies three cosmic dimensions higher; that would correspond to what is stated in *The Secret Doctrine*.

The application of the Field Theory to these metaphysical and philosophical concepts may lead us to an interesting series of speculations and may give us a clearer picture or image of the possibilities and probabilities of the manifestation of That, the One Absolute Reality.

What springs up in the Logos at first is simply an image, a conception of what it is to be in the cosmos. This light or energy catches the image and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems

Conceive this manifested solar system in all its principles and in its totality to constitute the *sthula sharira* of the whole cosmos. Look on this light which emanates from the Logos as corresponding to the *sukshma sharira* of the cosmos. Conceive further that this Logos which is the one germ from which the whole cosmos springs—which contains the image of the universe—stands in the position of the *kāraṇa sharira* of the cosmos, existing as it does before the cosmos comes into existence. And lastly conceive that *Parabrahman* bears the same relation to the Logos as our *ātmā* does to our *kāraṇa sharira*.

T. SUBBA ROW, *Philosophy of the Bhagavad-Gita*.

THE PROBLEM OF EUROPE

By BEEREND WOUTERS

THE reconstruction and integration of Europe has, since the second world war, become part of a still vaster problem, that of the reconstruction of the whole world, which challenges every one of us and imperatively demands a solution in the near future. But one cannot think of laying the foundations of a United States of Europe without realizing that first of all the tragic antagonism existing between the combined Powers of the West and the Soviet bloc must be removed.

This reconstruction has been a long process, with numerous ups and downs, failures and successes, gradually raising Europe from its unsettled and barbaric condition after the fall of the Roman Empire in the fifth century to the present state of affairs.

The Roman Empire fell a victim to a wave of migrations from the East of half-civilized peoples belonging to the fifth sub-race of the great Aryan Race who had begun their "march to world-dominion". Gradually the newcomers established small communities, held loosely together, but four centuries of anarchy had to elapse before they were combined into a new empire by Charlemagne. This empire, however, had a short life. In the meantime a new authority arose, having won its way either by preaching and persuasion, or by force among the new inhabitants of Europe. This was the Roman Catholic Church.

Summary of a Convention Lecture given at the 83rd International Convention, Vārānasi, 1958.

Towards the twelfth century the power of the Church reached its zenith, entering all departments of life, including the political affairs of states. In spite of internal national struggles all Europe was at that time a single Christian kingdom, with the Pope as its spiritual ruler.

Notwithstanding the supremacy of the Church which should have given stability to the continent, progress took place in a dynamic, turbulent way. The little towns, which grew up outside the monasteries and the stately castles, became in course of time revolutionary centres, inhabited by free citizens, claiming municipal rights and succeeding in many cases in getting to power. Tension and unrest were caused partly by new invasions from the East, and later by the attacks of Mohammedans from the South and of Norsemen and Danes from Scandinavia. But inner driving forces also led to constant changes, most probably to be ascribed to contrasting traditions and cultures: Christian, Arabic, Greco-Roman and Indo-Germanic.

Then a new movement arose, known as the Renaissance. New ways of expression were sought, by an awakening spirit of freedom; the thirst for more knowledge through independent thinking and experiment made itself felt, while the invention of printing gave a new impulse to the spread of knowledge. The study of an important branch of science, astronomy, was greatly stimulated by the needs of navigators such as Columbus. Geographical expansion took place with the most signal results. The coast of Africa was explored, the Cape rounded, India reached, the islands and mainland of America discovered and partly appropriated.

Meanwhile other great changes were taking place in Europe. The Roman Catholic Church gradually fell into decay. The heaviest blow it had to deal with was the Reformation in the sixteenth century which divided Europe into two religious camps. The unity of the Church was henceforth

ended and the religious wars which followed destroyed what remained of European solidarity.

No wonder that such a period of general disorder and strife gave rise to the consolidation of individual nations, which were intent upon maintaining the place they had acquired and strengthening their influence and power. The discovery and exploration of new countries outside Europe became a stimulus for England, the Netherlands, France, Portugal and Spain to take advantage of the new possibilities. Colonies were founded in America, Africa and Asia. Europe, though disunited in itself, began to wield world domination because there was no serious rival in any quarter.

This world domination which dated from the sixteenth century came to an end in the first world war. The great changes in this century caused by two world wars have considerably reduced the power of what remains of free Europe.

Let us consider the efforts made for the unification of Europe. The dream of European unity was alive in numerous thinkers of the continent throughout the centuries, including, interestingly enough, Napoleon Bonaparte. In a bequest to his son, written when in exile in St. Helena, occurs the following: "One of my principal ideas was the effective unification of geographical national groups which have been dissolved and broken up by revolutions and political developments. . . . The nations of Europe have every reason to put an end to wars and to bind themselves together in a union. Europe is only a province of the world and every war between Europeans is a civil war."

After the fall of Napoleon the so-called Holy Alliance sought to bind together the European nations. It was an attempt inspired by the religious idealism of the Emperor Alexander I of Russia, a natural reaction after the Napoleonic wars, but it did not last many years, as it was only a league of kings and rulers in Europe, not of the peoples concerned.

At the end of the first half of the nineteenth century, the idea of democracy, meaning literally "government by the people," began to dominate minds in Western Europe. A long conflict between the common people and the privileged classes had been going on since the sixteenth century marked by the war of the Low Countries against Spain, the rise of the Dutch Republic, the English revolutions in the seventeenth century, the War of American Independence in 1776 and the French Revolution in 1789. In this last conflict the first national constitution came into being on the European continent. Through the revolutions in Europe in 1848, the absolute power of emperors and kings was replaced by constitutional forms of government, but the hoped-for union of European nations was not realized. Nationalism still predominated and led in some countries such as Germany to extreme forms of chauvinism which ended in conflicts with neighboring nations and finally in the world wars.

After the first world war a new movement for realizing European unity sprang up under the leadership of Count Coudenhove-Kalergi. Although no governmental or other help was given, this Pan-Europe movement, started in 1922, met with much response. Numerous leaders in political, cultural and economic life joined the movement. Aristide Briand, then Foreign Minister of France, became the honorary president of the Pan-Europe movement and thus it was able to have an immediate influence on the political development of Europe. In 1929 Briand began his attempt to realize the Pan-European programme with the help of other governments of Europe. Briand's initiative, the scene of which was the Assembly of the League of Nations, was welcomed by the governments and by public opinion in most European nations. The governments entrusted Briand with the task of preparing a memorandum which would form the basis of their decisions.

This memorandum was published in 1930. It proceeded on the principle that European unity would be created within the framework of the League of Nations and would not be directed against any other continent, that politics would take precedence over economics, that the sovereignty of the constituent states would be respected and that any possibility of the establishment of a hegemony would be excluded. These statements of principles were followed by a series of technical proposals for the gradual extension of European collaboration in the spheres of economics, public works, communications, credit, currency, social questions, hygiene, intellectual co-operation and inter-parliamentary union, as well as for the creation of European sections of certain international organizations and institutions.

The replies to this memorandum from most governments were favorable in principle. Great Britain which was at the time developing its economic relations with the Dominions was, however, unwilling to be hampered by continental ties. Great Britain's attitude, supported by the bureaucracy of Geneva, which saw in European union a dangerous rival to the League of Nations, contributed in no small measure to the failure of Briand's initiative. In place of the European Federation as Briand conceived it, there was set up only a Commission of Enquiry for European Union within the framework of the League of Nations, without power or initiative. Then came Briand's defeat and fall and shortly afterwards the victory of the German National Socialists in the Reichstag elections which rendered dubious the continuation of Germany's policy in Europe. With Aristide Briand's death in 1932, there died the first governmental initiative designed to create a United States of Europe.

What remains of the old Continent, cut into two by the world wars? There are in Europe today, outside the zone of Soviet influence, twenty countries, divided not only by national

conflicts but also by wars of religion and of ideologies. Yet, in spite of all, there is the longing to come together and to unite. It is, however, not to be denied that there are still many political, psychological and economic stumbling blocks to a possible union of these twenty nations. For instance, Finland, neighbor of the Soviet-Union, must necessarily maintain a cautious attitude. Yugoslavia, in spite of a spectacular break with the Cominform, has been careful so far not to become closely linked with the West. The traditional neutrals, Sweden and Switzerland, will probably not easily enter a political union. Spain and Portugal are still dictatorially ruled and, for the time being, will remain outside the European family of countries where freedom is respected. France, under General de Gaulle, is in a state of transition and it is impossible to say whether the General will take a leading part in the integration of Europe and whether he will retain the support of the French nation.

The economic union of Belgium, the Netherlands and Luxembourg, together called Benelux, has at last become a fact after many years of struggle. The Franco-Italian customs union never developed beyond the blue-print stage because of vested interests on both sides. Psychological and historical factors are also often an impediment to unification.

Despite the difficulties, strong forces are at work tending towards union. First and foremost among them is certainly *fear*. The first positive steps towards European integration were taken after the complete breakdown of four-power co-operation regarding Germany in 1947. Until then there had been hope that the world was not fatally divided. As time went on and the cold war became more intense, fear of Soviet aggression became a very important factor of union.

After the second world war, technological developments on the one hand and the need to increase productivity on the other have more than ever brought home the fact that

a common market and a consequent rationalization of production are vital if Europe wishes to survive. Here we have the second major factor tending towards union. United States' aid and pressure have also been indispensable stimulants.

One more factor, the importance of which should neither be over-rated nor underestimated, is a deep feeling of something in common among Europeans, however divided they may be, something which stems from the teachings of Socrates and Christ, from the humanists of the Renaissance and from the philosophers in Europe. Among its components are freedom of thought and expression, and respect for the individual. But do they constitute a sufficient basis for a federation of the nations?

It should be noted that people want a united Europe sometimes for contradictory reasons. Some see in it purely a means of defence against the expansion of communism; others the building up of strength to attack communism; still others a possibility of creating a third force to bridge the gap between the East and the West. Whereas the Germans see in their participation in Western union a return to equality, Frenchmen see in it an indirect means of controlling Germany.

An important role in mustering public support for European union has been played by private organizations to which many leading statesmen have given their time and energy. In 1947 an international committee for the co-ordination of the movements for a united Europe was created. This committee organized a congress at The Hague in 1948, attended by 800 persons from nearly every European country, including many prominent personalities. Resolutions were passed demanding the creation of a European Assembly composed of members of the national parliaments, and proclaiming that the only solution to the German problem lay in the integration of Germany in a united Europe. The

committee also expressed itself in favor of the elimination of customs barriers among the European nations.

Another private organization, which unobtrusively but effectively works for the integration of Europe, is the Federation of the European Sections of the Theosophical Society, which is performing an important task by stimulating friendship between the members of different nations and spreading Theosophical conceptions of real brotherhood and unselfish co-operation among the peoples of Europe.

Apart from the work done by private organizations, several efforts have been made after the war by governments to promote European union. I have already mentioned the economic union of Benelux. There is also the Brussels Treaty Organization, which is essentially an instrument of collective security against the danger of Soviet expansion. The military importance of the Brussels Treaty passed into the background with the signing of the North Atlantic Treaty, but in the social and cultural fields it has accomplished an extremely useful task.

The resolution passed by The Hague European Congress was handed over from the private to the official level through the co-operation of the Brussels Treaty Organization. Denmark, Italy, Norway, Sweden and Iceland joined this plan, and the statutes of the Council of Europe came into force on 3rd August 1949. Greece, Turkey and West Germany joined the Council somewhat later. The aim of this Council is to achieve greater unity between its members for safeguarding the ideals and principles which are their common heritage and facilitating their economic and social progress. This Council has two organs: the Committee of Ministers and the Consultative Assembly. It has its seat in Strasbourg and meets annually. On the whole the success of this Council has not yet been great, the Assembly lacking power to execute, while the Committee of Ministers may veto the resolutions of

the Assembly. The fundamental reason for its relative failure seems to be that the governments are not yet prepared to accept more binding obligations.

Another governmental organization, which has met with much greater success, is the unified market for coal and steel which permits products to circulate unhampered by tariff or other restrictions. Belgium, W. Germany, Italy, Luxembourg and the Netherlands almost without hesitation responded favorably to the plan. The organization has now been in operation for seven years and increases the production of coal and steel year by year.

Two other organizations have come into being this year, sponsored by so-called "Little Europe," W. Germany, France, Italy and Benelux. They are called "Euromarket" and "Euratom," and aim at the economic integration of Western Europe as regards products in general, and preparation for the application of atomic energy. A third organization aiming at the political union of Western Europe is on the anvil.

Thus the Western European countries are gradually coming nearer to each other; they are learning to co-operate and to understand each other through these new organizations. It is a good start but the end in view seems still far away. But, as I already pointed out, Europe cannot be considered any longer as a separate entity but has to be regarded as part of a greater whole, humanity. The nations of the world are at present so closely connected through political, economic, social and cultural relations, let alone their fundamental spiritual unity, that a real solution of the world problem will affect each single nation in every continent. Therefore, the final reconstruction and integration of Europe can only be realized when the danger of a devastating new world war is once for all past and a federation of the nations of the world has come within measurable distance of realization.

WHAT IS RIGHT ACTION ?

By ZOLTÁN DE ÁLGYA-PAP

IN trying to answer this question let us take as the starting point the Most High, the Supreme, that most holy Principle from which all emerges. Some might think it irreverent to start with that highest Principle which we regard as the origin, the root-cause of our existence. As He is the innermost Life within us, and in every being, as He is present at every point of His universe, as everything is included in His Plan, I think it is reasonable to approach every question from its very origin.

So, to me it seems, there is only one action in the whole universe which has the real, the legitimate claim to be called Right Action in the highest sense of the word. And this is that unique and supreme Right Action by which the Logos manifests Himself, by which He is creating, sustaining and even dissolving His universe, the whole field of manifestation.

This supreme primary action of His contains, as it were, all other actions which follow, which are taking place in the whole universe, so-called good, bad, right, wrong, or indifferent actions, equally, without any exception. Emerging from the Most High is obviously the most perfect, all-including Right Action, embracing all life, all existence, all beings, every consciousness, the whole of manifestation.

A short talk given at the 83rd International Convention, Vārānasi, 1958.

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Now I feel the following question will arise in some of you: These are all well-known Theosophical teachings; but in plain and simple terms, what is meant by right action here and now?

May I repeat to you the same simple answer which I gave a few years ago in captivity to some of my suffering fellow prisoners who put the same question to me?

Right or good actions are such as promote your approach to God, your spiritual progress. Wrong or bad actions are such as tend to turn you away from God, which hinder your spiritual progress. Then came the next question: Are the cruelties and sufferings, wilfully inflicted upon us, here in captivity, right or wrong actions? My answer was: If these cruelties and sufferings make you turn to God (as happened in some cases), then they definitely help you in your approach to Him. Therefore, try to be grateful to Him, and pray, if you can, for those who made you suffer. If you succeed in doing so, you will help them to turn their hate into love. They need perhaps more help than you. So it happened in captivity.

But what do we consider as right action in this world of strife, discord, cold war, misery and suffering? What shall we do in order to render our actions right actions?

Trying to answer, I cannot do better than quote a few passages out of some works which, to my mind, are highly illuminating in our approach to right action. Bro. N. Sri Ram, in his book *A Theosophist Looks at the World*, says: "The root-cause of wrong action is lack of love" — not love "with feelings of possession and enjoyment," which all "result in exploitation and misery. . . . When the mind is captive to sensation, caught in the net of pleasure, it is indifferent to what happens to others. The self-indulgent man gradually loses awareness of the needs of others. . . . But love is ideally the state in which the distinction between self and other has vanished," and we

have learned "to regard the happiness, the progress, the interests of another as our own. We may regard love as the first pure relationship." He also says: "It is we individually who have to be the centres of change; and the change most needed is a change in the heart of the individual towards his fellow human being."

This change in the heart will open our minds to full awareness of the needs of others. And so, gradually, the distinction between self and other vanishes. We arrive at an attitude of free giving, dedicating ourselves completely to the welfare of our fellow men, forgetting all separateness, forgetting even the notion of the "I" in ourselves. This is the attitude of *dāna*, the virtue of giving, spoken of in the Buddhist discipline.

This new, pure relationship is the first step to a new awareness, to a calm, spiritual insight into the real state of mind of our suffering brethren. It is a new state of consciousness which reacts, and acts, immediately, spontaneously, creatively, with perfect clarity, sensitive to the real needs of our fellow men. And this is the *starting point* to real, creative right action, as Prof. van der Stok so often emphasized.

"Only a direct response to life can be called Right Action," says Bro. Rohit Mehta in his work *The Negative Approach*. He compares the man who has lost the notion of the "self" to a fine musical instrument and says: "To surrender a well-tuned instrument to the unknown singer [to our innermost Divinity], this indeed is the Ground in which Right Action can emerge."

Summarizing we might conclude:

To arrive at right action what is needed is a complete change of heart, a complete change of our attitude towards our fellow men, which leads us to a state of love in which all sense of separateness, of distinction between ourselves and our brethren vanishes; to arrive at a new, fresh awareness, a new

spiritual insight into the real needs of our brethren, responding immediately to every appeal and being ever ready to help.

Deep reverence for the Divine Life in all our fellow men, in all beings, entire harmlessness and a tender care for all, combined with effective helpfulness—all these put into practice in our everyday life, here and now, seem to be a firm and fertile ground in which right action can emerge for every one of us.

This is that principle of *altruism*, both in thought and life, which Madame Blavatsky emphasized over and over again. This seems to be the true solution of all the crucial problems of humanity today, while being the first and indispensable right action for those who want to tread the path of real practical occultism.

Above all, always let action be unselfish; let it never be actuated in the least by personal considerations. . . . We must all think only what is best for the work and what we can do to help others. . . . We must not think what part in the work we should like to bear, but we must try to do the best that we possibly can with the part that is assigned to us.

In these days few people live by themselves as monks or hermits used to do. We live among others, so that whatever we think or say or do will necessarily affect a great many people. We should always bear in mind that our thought, our speech and our action are not merely qualities, but powers—powers given to us to use, for the use of which we are directly responsible.

C. W. LEADBEATER, *The Masters and the Path*

THE EARLY TEACHINGS OF THE MASTERS

By J. E. VAN DER STOK

II

[This is the second part of an article compiled by A. G. Vreede from addresses given by Professor van der Stok explaining the early teachings given by the Masters to A. P. Sinnett and A. O. Hume. This second part repeats in some respects, though in a different way, part of the first one but enters into more details about the backgrounds of the cosmic and microcosmic worlds.]

AS was pointed out in the first part of this article, the Masters intended in Their early teachings to distinguish the universal, the cosmic and the microcosmic aspects and then to give an impression of the backgrounds of these three regions. For this purpose They drew up two, or perhaps three, tables and gave an enumeration of the backgrounds.

The Universal Realm or Region was represented by the Master by three principles as He called them; then follow four principles of the Cosmos, the Cosmic Realm, and then seven principles of the microcosm, the world of man. Out of the two or three tables we can make up the correspondences in order to obtain a conception of the whole. He started with Space, and used this word and not *Ākāsha* which has a different meaning. He called Space the One Eternal Thing; therefore, we must think of Space as being connected with the highest aspect of Time: Eternity. As we have seen, this relation, Space-Time, is also the basic concept of present-day physical science.

In His enumeration, the Master does not give Space and Eternity a special number.

1. The first to be numbered is *Duration*. Eternity is symbolized by one of the greatest of symbols, the Serpent, the mystical or mythical serpent which is swallowing itself. Duration is something very different; it is symbolized, as I stated before, by a line running from Eternity to Eternity. In this connection we must not forget that the Duration wherewith the Master begins His enumeration is very different from the Duration of which *we* often speak, which is something abstract. Duration is not an abstraction for the Masters, because They speak of things, of realities. They are not philosophers in that sense at all; They do not waste Their time with theories and speculations or mental abstractions. Therefore, Duration, as He might have it in His mind, is not Time as such, but always Time connected with Eternity and with Space, therefore, something very substantial, a substantial aspect of Time.

2. Then comes the second background which is called *Matter*, a very strange word used by the Master. He does not here use the word *Prakriti* but He might have given that name. I think the best way to enter into His thought is to think of Duration, that line stretching from Eternity to Eternity, as pulverized into Points. Duration is then, as it were, materialized into Points, and these Points He calls Matter. But this Matter is also very different from the conception *we* have of matter in physical science. It has nothing to do with it. It is a background and a more or less distant background of what we call matter, of what we call, according to the nomenclature which is now generally followed in Theosophical works, the Ultimate Atom. It has nothing to do with the ultimate atom; it has nothing to do even with the bubbles of which the ultimate atoms are built—these are strings, spiral strings—but that is not what the Master means

by Matter. It is Pulverized Duration; not the Duration in our minds which is a more or less abstract concept.

These Points have not yet dimension; we may still call them a materialization of Duration, a heap of Points. But then, if we have the conception of a heap of Points, of Time-Moments, we must not think of materialization in our sense, nor, as yet, of any conception of Form; Duration is much too near to the concept of Space to have the concept of Form. Form cannot stand so near to Space.

3. In the third place there comes what He calls Movement, but also Universal Life. He says we must call it Universal Life, because it survives *Pralaya*. When the Cosmos goes back to a state of sleep, this Life, this Movement of the Points of Matter—it is movement and not energy—goes on.

These are the three universal backgrounds, working through the Universe, the Cosmos and the microcosmic world.

4. The fourth principle or background is Form; the Master calls it Cosmic Atmosphere. As the Cosmos comes in here we can say that it belongs both to the Universal and to the Cosmic Regions. In one aspect it comes very near to the universal concept of Eternity, but there also comes in the limiting form, so the Form of Wisdom of a Cosmos.

5 & 6. Here the Cosmos comes in, the two complementary powers of *Cosmic Ideation* and *Cosmic Energies*, the Cosmic Plan: the Cosmic Will on the one side, the masculine aspect and then Fohat containing both the physical and the psychic energies. There is not yet the idea of Force, but only Cosmic Energy and Cosmic Ideation. They stand more or less outside the series of five with which we are occupied at present.

7. The fifth the Master gives (in the full series it comes as seven) as *Purusha*, but here *Purusha* in a very special sense. In Indian literature the word is used for very different

principles. As I understand it here, it falls asunder into three parts.

This is the first vision He gives us. Then comes the Cosmic World, as it were outside these seven or five principles, and only after that world comes the Atmosphere, here taken in the sense of the canopy of heaven, so the Form that envelops a Cosmos, but yet precedes it. It therefore has the dual aspect of being partly still in the world of the Eternal, and partly coming into the world of Time as we know it, so Time as present, past and future.

In the second vision—of the Cosmic World—the Masters consider the principles of Universal and Cosmic worlds combined and They enumerate them in reverse order. The three universal principles are now called the seventh, sixth and fifth in Their series of functions. The seventh and highest the Master M. calls *Ain-Soph*; the Master K. H. speaks of *Para-brahman* as Madame Blavatsky also did when speaking about *Ain-Soph*; there is a very beautiful correspondence between the two concepts. The Master M. also uses a beautiful Sanskrit word, *Svāyambhuva*. The Master K. H. also speaks of *Father-Mother*, trying to include a conception of Christian theology, but thereby laying stress on the absolutely impersonal aspect of these universal principles. As soon as we take these principles in a personal aspect, thinking of an individual or a personal Deity, the whole system falls into nothingness, into a great delusion. So this is the first aspect; we can call it the Form of the Absolute, *Para-brahman*, or by the Kabalist term, *Ain-Soph*; also by the Sanskrit word, *Svāyambhuva*.

Then comes the sixth principle. This is called by the Master K. H. "*the first Avalokiteshvara*". The seventh is then for Him also *Ādi Buddha*, which is the Buddhist nomenclature. Then the sixth principle (or the second in the order when you count the other way round) is *Avalokiteshvara*, the Divine that can be seen, the first Prime Light as it were. The Master

K. H. speaks of "the Son of the Father and the Mother". The Master M. uses for this sixth principle a very beautiful Sanskrit term; He speaks of *Nārāyana*, the Highest Spirit, resting on the Deep Waters. It, therefore, has a dual aspect. Also the concept of the Master K. H. is a dual power; the Son has the powers of both the Mother and of the Father. Then comes the third principle counting from above with the Master K. H., or the fifth with the Master M. The latter calls it the *Great Illusion*. When the dual power of the Son, or Avalokiteshvara, or the First Light that might be seen, wants to manifest Itself, It becomes a triangle, or two interlaced triangles. Only then have we the Triple Divine but not at all yet as an individual aspect of the Deity. These three aspects are universal aspects, so there must be no idea or conception of a personal Deity. Thus we have *Shiva* and *Vishnu* and *Brahmā* in that highest aspect, and then with Their Shaktis, with "Their Paths in the Deep," as the Master K. H. expresses it. It is also the case in the conception of *Nārāyana*. *Nārāyana* comes down as a trinity but in two parts, therefore in two triangles, the triangles of the three Spiritual aspects and the three aspects of Power, as it were. The Master K. H. speaks of the Powers of Substance, of Color and of Form, and the Master M. speaks not only of the Great Illusion but also of the Power of *Yajna*, a word very difficult to explain.

These then are the three universal principles; and we come now to the four cosmic principles and therefore for the first time in the world of time and space as we know it, the world of Cosmic Ideation and Cosmic Energies.

Here there is first *Cosmic Will* and the Master makes it correspond with *Vāch*. *Vāch* is Brahma split into two parts, a masculine and a feminine part. According to H. P. B., *Vāch* stands for Cosmic Ideation and it is more feminine in that way than masculine, but it has a more masculine aspect than the other aspect which comes afterwards, that of the Soul.

Thinking of the four cosmic principles we can now imagine Cosmic Ideation split up into *Cosmic Mind* and *Cosmic Form* or *Cosmic Soul*. The Energies are also split up into two parts: the *Psychic Energies*, corresponding with the Cosmic Soul, and the *Physical Energies*, especially corresponding with the Mind.

1. This is called *Organized Matter* by the Master, also *Brahmā*, because here already the idea of corporeality comes in. So this is the first principle (counting from below).

2. Then comes what He called *Purusha*, a very special meaning of *Purusha*, namely, Universal Life. It is *Prāna* in a very high sense, but in His nomenclature *Prāna* belongs to our physical microcosm. Thus, after the physical energies in matter we get the psychic energies caused in that Universal Vivifying Spirit.

3. *Ākāsha* as *Form* is the third principle (counting from below). I have called it the Cosmic Soul or Cosmic Atmosphere as *Form*.

4. Then there is the *Cosmic Mind*, the *Cosmic Will*.

This may give us an idea of the seven principles in the Cosmos, three universal and four cosmic ones.

Now we come to the seven principles of the microcosmos of man. The three higher correspond again with the three universal principles:

1. The first principle the Master now calls *Mahā-Ātmā* or *Mahātmā*.

2. For the second principle He clearly thinks of *Buddhi* in man.

3. The third principle He very curiously calls the *Animal Soul*.

If we go into the whole working of the functions you will see what He means: Man in the Causal Body; and later on it has also been translated like that. You see, as long as the Ego of man is bound to the wheel of birth

and death, he is still desiring, he is still an animal and has not yet come to the full human status. So the third principle (counted from above) *Ātma-Buddhi-Manas* in the Causal Body—I like to call it the Intelligence in man—is called by Him, very curiously the Animal Soul, an expression which may be easily misunderstood.

Then come the four lower principles in man (now counted from below): 4-7.

1. The first of course is the *Body*. In the body, the physical body, the *Sthula Sharira*, the physical forces, the physical energies are working primarily.

2. Then He speaks of the life-aspect. He calls it here *Jīvātmā*, also a word easily misunderstood, but He means what later is called *Prāna*, *Prāna* as life, but life as psychic energy. The etheric body is full of this psychic energy which abides also very prominently in the astral world.

3. The third principle is the *Astral Form*; again we have here the Soul of man.

4. Then we have the Mind, *Chitta*. He calls it: *Will-form*, that is the Moon-Mind residing especially on the lower mental plane. This Moon-Mind is very much subjected to the dualism of object-subject; it works in form. The Master calls it *Will-form*.

The astral form is the soul, the emotions as we say, for the emotions are very much the soul of man, much connected with *Prāna*, with the psychic energies, just as the mind is very much connected with the physical energies, but all the four are functionally connected, as they are also functionally connected with the three Universal Principles, the Universal aspect in the microcosm, that of *Ātma-Buddhi-Manas* in the sense of the Intellect, therefore, more in the feminine than in the masculine sense.

What we finally have to do is to try to have a vision of these three realms: the Universal, the Cosmic and the

Microcosmic; to try to see these against the backgrounds of the Deepest (which has no number), Space-Eternity, after which comes Duration and Matter and Motion-Life, and the Cosmic Atmosphere, Cosmic Form. Within this there is the Aether, the One Element, pregnant with the Energies to come forth as soon as Cosmic Ideation and the Energies are inserted, as it were, between the first four and Purusha, which then is the fifth. When these two, Cosmic Ideation and the Energies, are put in, we have here again a series of seven. Then we can see the very beautiful play of functions which gives us a deep insight into the totality of the system and ultimately into the forces of Absolution.

I think it is a pity that more attention has not been given to these early teachings in later times. With the popularization of Theosophy the great backgrounds were lost sight of, which now has caused a lack of inspiration. It is as though the roots of the Tree of Wisdom have not grown deep enough so that there is not always the fresh water of Life to give it full growth, full flowering and full fruition.

Truth is not only the realization of our own being; it is that by which things outside of us have an existence. The realization of our being is moral sense. The realization of things outside of us is intellect. These, moral sense and intellect, are the powers or faculties of our being. They combine the inner or subjective and outer or objective use of the power of the mind. Therefore with truth everything done is right.

From the Confucian Books

REVIEWS

Twenty Trillion Light-Years through Space, by Leo Virg; Vantage Press, New York, 1958, pp. 126, price \$ 2.75.

This is an interesting and thought-provoking book, trying to give a new interpretation of religion to a sick humanity. The achievements of Science in the fields of outer-space, A-bombs and H-bombs, have been tremendous, and scientists are seriously anticipating the possibility of interplanetary travel in the near future. But man's moral and spiritual development has not kept pace with his technical achievements. Man is nowhere near the solution of the riddle of life. A fresh approach to the problems of life is, therefore, essential. This obviously is what Leo Virg sets out to do—with a fair amount of success—using scientific phraseology and examples.

The first part of the book deals with the author's exciting imaginary flight in a "flying saucer" to a far-off planet in the company of a highly evolved being of that planet. Then by "tele-visualization," which is the only mode of communication in those regions, he is shown the tiny place of the earth, its humanity and of the whole solar system in the Cosmos. Then his conscious-

ness is carried further into space, at a terrific speed, and he sees the sun with its planets shrink into an atom, and finally the Cosmic Man, with body built of luminous galaxies and eyes illumined by kindness, charity and understanding. Man, he realizes, is only an Impulse, a spark of this Infinite Cosmic Plan. The Cosmic Brain is the broadcasting station from which Cosmic Impulses are sent. Human beings are all receiving-sets, receiving well or ill depending on our capacity to overcome interferences from local stations, i.e., our senses, appetites, desires, etc. In explaining this, the author advocates fasting, vegetarian diet, abstinence from smoking, etc.

The second part of the book deals with the commission the author received from his host on the far-off planet to try to extend the consciousness of humanity with the teachings of the Christ as the foundation.

The low moral and spiritual standard of the people of the earth is largely ascribed by the author to the Church, which has emphasized commercial forgiveness of sins and ignored the true teachings of the Christ, which are based on a full understanding and acceptance of

the facts of reincarnation, compensation and retribution. The Christ taught the world the necessity for the unity of mankind, in order to fulfil the task of the Cosmic Impulse. The way to such unity and to the knowledge of the Cosmic Goal lies "through the temple of our hearts". This he calls a proper tuning in to the Divine Cosmic Broadcasting Station.

A large variety of subjects, familiar to every student of the Ancient Wisdom, is dealt with here, though not much is added to the information already available. But the whole treatment reveals a balanced judgment.

The author's complaint against the "heresy of separateness" from which humanity suffers is none too severe, for racial, natural and religious divisions have caused untold misery in the world. He visualizes an ideal state of affairs with one great federation of the human race, with an elected Senate of the World.

The author summarizes the essential teachings of the Christ in the chapter on the "Beatitudes" and further reduces them to the two Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." These alone make co-operation, brotherliness and co-ordination among the sparks of the Impulse possible. So can man

transmute patriotic love into love for mankind as a whole—nay for the Cosmos. Then can the sparks of the Cosmic Impulse join the Impulse consciously in the service of the Most High.

M. N. TOLANI

Tibet's Great Yogi Milarepa, edited by W. Y. Evans-Wentz; Oxford University Press, London, 1958, pp. 315, price 30s.

The first edition of this English translation of a Tibetan classic, was reviewed in *THE THEOSOPHIST*, July 1929. It was the first occidental translation of the *Jetsün-Kahbum*, a work that has the rare distinction of being prized by the literary and learned classes and the unlearned folk alike. It is the life-story of one esteemed by Tibetans of every sect and school as the ideal ascetic or Yogi, a singer whose songs are as popular "among the common people" as are the songs of Burns in Scotland.

The ordeals endured by Milarepa first in his early childhood, then as he trod the dark path to avenge the wrongs done to his family, finally as he sought for the light from the great Lama Marpa the Translator, are heart-rending. His perseverance in the face of all obstacles—suffering and death alike—to gain illumination that he might enlighten a dark world, shows clearly the path that all must finally tread.

Rechung, beloved disciple of Milarepa, importuned the Master to recite the story of his life and then took it down word for word as a series of discourses. The final story of the miraculous happenings attending the passing of the Illumined One is told by the various disciples. Many were the signs of marvel that attended the life and death of Milarepa, for Devas as well as men were his disciples. He was the ideal Bhakta who yet trod the path of *Jñāna* or Wisdom. But the path of Wisdom was an inner one. He himself has sung:

"Accustomed long to contemplating Love and Pity,
I have forgot all difference between myself and others."

"Accustomed long to meditating on the Whispered Chosen Truths,
I have forgot all that is said in written and in printed books."

"Accustomed, as I've been, to meditating on this life and the future life as one,
I have forgot the dread of birth and death."

"Accustomed long to application of each new experience to mine own growth spiritual,

I have forgot all creeds and dogmas.

"Accustomed long to meditating on the Unborn, the Indestructible, and the Unabiding,
I have forgot all definitions of this or that particular Goal."

This English rendering is indeed a spiritual gift given by the late Lama Kazi Dawa-Samdup. The Tibetan scholar, W. Y. Evans-Wentz, after the passing of the Lama, edited, annotated and published it, so that this treasure might not be lost to the occidental world. Many of the editor's comments are significant to Theosophists. Especially so are the following words: "Milarepa's rules for Right Living are . . . in essentials, the same as those enunciated by saints of all epochs, in ancient China, or India, or Babylonia, or Egypt, or Rome, or in our own epoch. It is only those very few individuals in any age or nation who, in virtue of having had the evolutionary fitness, and the willingness, to apply the rules and become in at-oneness with the Brotherhood of Compassion and Peace, have aided in the transmission of the Torch of Wisdom from one generation to another."

A. P. SHITAA DEVII

SUPPLEMENT TO THE THEOSOPHIST

FEBRUARY 1959

By the Recording Secretary

LODGES FORMED

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>City</i>
Austria	Leadbeater	Graz
England	Yeovil	Yeovil
Finland	Keminmaa	Kemi
Greece	Alithia	Alexandroupolis
	Elefthera Skepsis	Athens
	Purulia	Purulia
India	Devli	Devli
	Narasannapet	Narasannapet
	Sharada	Rewa
	Sri Rama	Adipur
	Pragadaputtuga	Pragadaputtuga
	Vasant Mahila (Ladies)	Kozhikode
	Bhawanishanker	Vibhutpur
	Annie Besant (Ladies)	Chapra
	Vasanta	Kurnool
	Sri Rama	Himatpur
	Alwar	Alwar
	Koilpatti (<i>Revived</i>)	Koilpatti
Indonesia	Ponorogo	Ponorogo
Mexico	Amanecer	Merida, Yuc.
	Luz del Istmo	Matias Romero, Oax.
Norway	Losje Dharma	Oslo
Pakistan	Lahore	Lahore
Puerto Rico	C. Jinarajadasa	Miramar
Southern Africa	Algoa	Port Elizabeth
	Que Que	Que Que, S. Rhodesia

Name of Section	Name of Lodge	City
United States of America	Corpus Christi	Corpus Christi, Texas
	Phoenix	Phoenix, Arizona
	Tucson	Tucson, Arizona
	Delaware	Delaware, Ohio
Venezuela	Apolonio de Tyana	Valencia, Edo. Carabobo
Viet-Nam	Dung Hanh	Saigon

LODGES DISSOLVED

Name of Section	Name of Lodge	City
Argentina	Armonia	La Plata
	Acción	Buenos Aires
	Lumén de Lumine	" "
	Paz y Armonia	" "
	Libertad	Tucumán
Belgium	Krishna	Brussels
	Olcott	Antwerp
Cuba	Luz Maria Durand	Guayos (Las Villas Province)
England	Manningham	Manningham
	Wigan	Wigan
	Scarborough	Scarborough
	Burnley	Burnley
Germany	Platon	Krefeld
Greece	Blavatsky-Olcott	Athens
	Socratis	"
India	Erevna	Patras
	Jagadhari	Jagadhari
	Tattva Vidya Samiti	Kodarma
	Dehri	Dehri
	Devgadh-Baria	Devgadh-Baria
	Morar	Morar
	Piddathippasundram	Piddathippasundram
	Natchiyar	Srivilliputtur
	Mayavaram	Mayuram
	Krishnagiri	Krishnagiri

Name of Section	Name of Lodge	City
	Tinnevelly	Tirunelveli
	Anand (Youth Federation)	Ahmedabad
	Jyoti " "	Bombay
	Youth " "	"
	Navyuga " "	Godhara
	Gautam " "	Kakinada
	Prakash " "	Patna
	Dadhich " "	Sitapur
	Liberacion	Mexico City
	Victoria de Margarita	Valparaiso, Zac.
Mexico	Kut-Humi	Mexico, D. F.
Puerto Rico	Nivritti Marga	Aguadilla
Southern Africa	Mazoe	Mazoe, S. Rhodesia
Sweden	Jönköpingslogen	Jönköping
	Linköpingslogen	Linköping
	Motalalogen	Motala
	Härnösandslogen	Härnösand
	Östersundslogen	Östersund
United States of America	Omaha	Omaha, Nebraska
	Evansville	Evansville, Indiana
	Louisville	Louisville, Kentucky
Venezuela	Vargas	Caracas

THEOSOPHISTS AT WORK AROUND THE WORLD

Farewell Party to Miss Ann Kerr

Adyar residents gathered at a farewell lunch given to Miss Ann Kerr at the Bhojanasālā on 18th December on the occasion of her leaving Adyar to return to the United States.

Following the lunch, the President and Miss Emma Hunt spoke a

few words, to which Ann responded in reminiscent mood and with some humor. She was then garlanded, according to Indian custom, together with Mr. Seymour Ballard who also was returning to the States.

Arriving at Adyar in May 1953, Ann was for five and a half years one of the foremost workers at Headquarters. She gave her services as

Assistant Recording Secretary, Administrator of the Estate, and Director of the Adyar Library. She will be greatly missed by all Adyar workers.

On the staff at Olcott there will be many friends who will welcome Ann home; the work there will undoubtedly be strengthened by her presence and contribution. She will also be a strong link between her Section and Adyar.

Central America

The Central American Section founded in 1929 includes Lodges in the countries of Costa Rica, Nicaragua, El Salvador, Panama, Honduras and Guatemala.

The General Secretary, Señor José Joaquín Ulloa, in reviewing the work during the last year writes as follows:

"The Lodges in Central America have continued to work normally and with much enthusiasm, chiefly in the Republic of Nicaragua, where a group of Theosophists is desirous of forming a new Lodge with the name of Blavatsky.

"It is about the Lodges in Costa Rica that I can give more detailed information. There are two in the country, Lodge Shakti and Lodge Virya, Shakti being the Young Theosophists' Lodge. I wish to emphasize the importance of the work of these young people, all of

whom are enthusiastic and ardent students who are preparing themselves and will be the future of our Society in Costa Rica.

"Lodge Virya, the oldest in this Section, continued its work this year, directed by Sister Pilar Madrigal Nieto, whose devotion and spirit of service I wish to record in this report. She has organized study groups, with questions and answers on Theosophical teachings. At the weekly meetings we have a very good attendance and the flame of Theosophy is kept burning brightly.

"This year three numbers of our Theosophical bulletin were published under the auspices of the General Secretary and Brother Miguel Monge Echandi who selects the articles and often translates and edits them.

"We receive from the Braille Institute at Ojai their Bulletins on Theosophy for blind readers, intended for those who belong to the Society of Friends of the Blind which functions in this country and of which I am an active member. In this way the Theosophical Society is able to give comfort to those who are deprived of physical sight and to guide them in their study of the Divine Wisdom. This is a work which I consider to be of great importance.

"Our Secretariat is working actively towards the organization of a Convention of the Lodges of our

Section, to be held in February or March 1959. It is probable that the Convention will be celebrated in the city of San Salvador, El Salvador."

Pakistan

The year 1958 saw the completion of the tenth year of the Theosophical Society in Pakistan since its division from India.

Reporting on the work during the last twelve months Mrs. Gool Minwalla, the Presidential Agent, writes that there are now seven active Lodges in Pakistan, two in Karachi, two in Hyderabad, one in Quetta, one in Lahore and one in Comila (East Pakistan). The total number of members on 30th September 1958 was estimated at 260. Forty-four new members joined the Society during the past year. The Karachi Lodge continues to be the largest and most active in the area; it holds weekly public lectures, study classes, forums and members' meetings, all of them in its fine building known as the Jamshed Memorial Hall. Since its opening by the President, Mr. N. Sri Ram, the building has become a strong centre of Theosophical and social work. The Lodges in Quetta, Hyderabad and Comila also have their own buildings.

Among the visitors to Karachi during the year was the President, Mr. N. Sri Ram, whose visit of three days was a source of inspiration to the members, many of whom met him for the first time. Srimati Rukmini Devi went to Karachi early in 1958 with a party of Kalakshetra artists who gave several performances in aid of the Karachi Lodge Building Fund. During her stay Rukmini Devi lectured on art and addressed members and youth meetings. Miss Serge Brisby went later to Karachi and made a stay of five weeks during which she gave a series of talks and initiated a study class on *Light on the Path*. Mr. M. Subramaniam from Adyar was another welcome visitor who gave public lectures and addressed members during his stay. Mrs. Gool Minwalla, as Presidential Agent, publishes a small monthly bulletin, *Theosophy in Pakistan*; it is valued by the Lodges as a means of drawing members together and keeping all informed of the activities in the area.

In closing her report, Mrs. Minwalla writes: "If difficulties exist, they can also be surmounted. The knowledge that Pakistan, as indeed the whole world, needs Theosophy at present more than anything else, must encourage us to face our difficulties with a joyful challenge."

THE THEOSOPHICAL SOCIETY

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

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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.



ON THE WATCH-TOWER

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

ANYONE who is at all alive to the fateful issues that seem to hang in the balance for humanity at present must realize that its future, whatever may be its nature, must be very different from the past.

If we are not approaching "the end of all things," or something very like it, for the peoples of this globe—a fate which no one seriously contemplates—we must be approaching a turning-point where there has to be some decision of a far-reaching nature capable of resolving the present difficulties. But to make this decision we must have a sense of what is needed, the way to go, and not be content with half measures and quarter measures that merely keep the issue in suspense and result in no progress at all.

We may broadly envisage the goal for all the peoples as unity, peace and co-operation; but then we think we have only to persuade others to accept this goal. But is it not necessary to spell out the implications of these phrases to ourselves and others, so that our practical action may convert these vague ideals into positive reality? Nothing great, it has been said, has ever been achieved except at a sacrifice. There has to be the sacrifice of whatever impedes that accomplishment.

To adhere to the status quo in our thinking and talk of peace is merely to toy with it as an idea. There is no one who will not have co-operation on his own terms. If we want peace, there must first be established the conditions for peace. If there is to be unity, then we must demolish the walls or demarcations over which there is conflict.

As Pandit Nehru often points out in his speeches, while the conditions today demand a certain type of thinking, so many in India think in terms which do not apply to them at all. The same is true fundamentally of peoples in all other countries. The situation in which the world stands at present, the race in armaments of the most deadly sort, the danger to all concerned of their very existence, the problems of defence and so on, all demand an approach much more comprehensive and radical than what is being attempted at all the conferences, where each of the Governments participating takes the existing conflict of interests as basic and irremovable, and only seeks a temporary adjustment; jealous of its powers and its advantages, each unalterably takes its stand on the rights of its national sovereignty.

But is there any reason why the peoples who would be destroyed by any global war that may break out of this tension, and are concerned mainly with the problems of their daily life and not with power politics, should not discard the whole basis of such sectional thinking, and call for action along new lines that will spell a world unity and compel their Governments to accept that idea as the goal of their efforts? So long as we think of Russia versus America, India versus Pakistan, and so on, we are creating, or rather, assuming a conflict of interests, whereas in reality their *real* interests may be, in fact must be, complementary. If we can bring all the States, now bargaining, arguing and sparring for position, into a single World Federation in which the interests of each will be submerged in the interests of the whole, then the problem will

have been solved at its roots. Is it not obvious that there is going to be no real disarmament, but only talk and make-believe with a view to outwit each other, until that fateful step is taken which would place all important arms under one single representative authority, that will then be able to scrap them for the most part because, except for a small force to preserve peace, it will have need for none at all? Without this drastic step, in this epoch of constant scientific surprises, there will always be some new line of attack for which any balance that might have been laboriously reached will not have provided.

Of course there will be difficulties in this as in other undertakings and all kinds of fears might be felt and expressed. But they can be met and faced if it is realized that there is no alternative. Whenever in the past there has been a Federation or Union of States, previously separate and independent, there has been opposition from those who saw various risks and dangers in it to one or another set of interests; yet either these have not materialized or whatever sacrifices were inevitable have been more than made up by the gains enjoyed by all. When there is such a world authority, there will be a one world in the real sense, and ever so many problems that now vex the brains of Governments with regard to security, monitoring, inspection, control, and so on, will vanish into thin air. All human beings everywhere would be delivered from the nightmare of an ever-present danger to their continued existence on this planet. Not only this, but with practically no expenditure on defence, all the resources of every State could be used to promote the well-being of its people, who could then apply themselves wholly to the pursuits of peace.

The change that has to come about cannot of course be only in the external set-up. It cannot concern only the organization; for the organization has to be sustained by a spirit which fully reflects its purpose. There has to be a

change in the outlook of people everywhere, the change that will accept all men and women everywhere as "brothers," not "foreigners" whose interests are opposed to ours and who have to present their credentials before we give them the consideration they seek.

* * * *

In a recent talk broadcast by the British Broadcasting Corporation, and printed in *The Listener*, Viscount Samuel (the elder statesman in England who more than any one else represents its philosophic Liberal tradition), surveys the situation in the world and in the cosmos, so far as it relates to man, and expresses the view that though there are many features in it to cause pessimism and doubt as to the prevalence of good over evil, there are also reasons for confidence and hope. He refers to the two world wars, the cold war still in process, the nuclear bombs "threatening to poison the whole atmosphere of our planet," the weakening of religious faith, the lowering of moral standards, the crimes of brutal violence, and other dark shadows that make the picture of our civilization murky in spite of its boasted advances. As against all this, Viscount Samuel thinks that there is reason for pride and exaltation in the fact that though this planet is but a speck of dust and our bodies infinitesimal in relation to the cosmos, yet we have a mind that can comprehend and transcend all this, and according to modern Science, though the energy may be running down in particular quarters, there may be "a countervailing process" elsewhere. In other words, even if everything on this planet comes to an end through a nuclear war or by some natural cause or cataclysm, that will not be the end of everything; life will arise somewhere else, as it has arisen here, and evolution will go on in spite of the seeming setback that it might suffer. Moreover, "if we can suppose that the time may come when we may be able to survey the human situation

relieved from that obsession [war], then no ground would be left for pessimism."

I wonder if there could have been many among those who heard Viscount Samuel—it was on Christmas Day last—or who have read the article in *The Listener* able to respond to these thoughts with the hope and gladness they were intended to convey. To each man what he experiences in his own life is the reality and he cannot but regard the distant countervailing process somewhere out in space as somewhat cold comfort. The suppositious hope of a world released from the fear of war must also seem a little dubious. However, Viscount Samuel's words are thought-provoking. For they suggest the possibility of a point of view different from our own which is necessarily limited by the events and prospects of our particular environment. Without going so far as to contemplate the possibility of the complete extinction of life on this planet, or of a worse demoralization in humanity's life than has come to pass, we can imagine the standpoint of those great Intelligences or Powers in whose hands lie the cyclic destinies of humanity and its races. What may seem to us an awful cataclysm, like the sinking of Atlantis, may be in Their far-reaching view just a preparation for a fresh start, a renewal of effort along new and better lines. One who is able to accept the occult view as propounded, say by H.P.B., has the advantage of being able to look upon all things in a perspective which does not overwhelm the mind with the difficulties of the immediate present.

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What follows was spoken by me at the meeting held at Adyar on February 17th and may interest our readers:

We think often of H.P.B. and realize how extraordinary is the knowledge she displays in her writings drawn, as she repeatedly affirmed, from sources of which the modern world knows next to nothing.

Colonel H. S. Olcott

She is gaining increasing recognition these days even amongst people who are quite outside the Theosophical Society. Those who have branched off from the parent body, as the United Lodge of Theosophists, accept her equally with ourselves as the founder of the modern Theosophical movement; so far as H.P.B. is concerned, there is common-ground amongst Theosophists of all persuasions.

But we ought also to remember with gratitude the work of Colonel Olcott, who was the Co-Founder of this movement. Dr. Besant, wrote once on a slip of paper, when she was very old and practically confined to her rooms at Adyar: "H.P.B. gave to the world Theosophy; H.S.O. gave to the world the Theosophical Society. Each was chosen by the Masters. Which brought the greater gift?" The Theosophical Society is what it is, organized in its present form with so many autonomous Sections and Lodges, with freedom for every individual member to think along his own lines, because of Colonel Olcott. It is easy to imagine a constitution very different from what we have whether for better or for worse. All this part, the organization of the Society, was left entirely in his hands, both by H.P.B. and the Masters of the Wisdom who stood behind them.

H.P.B. was of course a brilliant and most remarkable personality, but she was not by temperament an organizer at all. She did not even give out her occult knowledge, that which is found in *The Secret Doctrine* and *Isis Unveiled*, in an organized and easily assimilable form, but just threw out everything as it came into her mind. Therefore another agent was needed to launch the Theosophical movement and steer it in its early course, and this role was assigned to Colonel Olcott. It was his task to bring together those who responded to the message of H.P.B., and who would make it their responsibility to study this doctrine of Theosophy and disseminate it as widely as possible. Without

the organization, the response evoked by H.P.B.'s message would have been scattered and flowed into sands. He was chosen as much as H.P.B., for his particular task, by the Masters, and to some extent was trained and helped for the purpose.

It was also his life's mission to stand by H.P.B., protect her and make it possible for her to give out what she had to give. It is he who to a considerable extent Englished *Isis Unveiled* as it came out from H.P.B. whose acquaintance with the English language was then very imperfect. The work had to be put into English by somebody who understood her thought, at that time so strange and unintelligible.

H.P.B. and Colonel Olcott stood together, but not without friction and difficulty. There were many difficulties, due not only to the people who came into contact with them, but also to the differences in their own capacities and temperaments. But in spite of all the difficulties, which were much greater than perhaps we realize at the present day, they persevered to the end.

Although Colonel Olcott could not always understand H.P.B.'s occult motives, nor she his worldly and practical point of view, and although H.P.B., as was her wont, often criticized him openly, in the face of other people, yet she deeply appreciated his self-sacrificing work and his noble qualities. Colonel Olcott had, like many great people, the defects of his virtues. Sometimes some of his actions were criticized with a little justification, but at other times with no justification at all by members who were ignorant of his purposes and difficulties, and far from sharing his utter and one-pointed devotion to Theosophy. There are some remarkable letters of H.P.B. in which she justifies the Colonel, answering his critics, and sets forth his great qualities, his sacrifices and achievements in a very just perspective. In one of them, written in London just two years before she passed away, while

Colonel Olcott was living and working at Adyar, she said this which is very striking, as was everything she said:

Bound together by the unbreakable ties of a common work—the Masters' work—having mutual confidence and loyalty and one aim in view, we stand or fall together. We have our work to do and shall do it at all hazards.

This work was explained to Colonel Olcott by his Master, who appeared phenomenally and physically before him in the New York apartment, which Colonel Olcott had closed for the night. This happened before the Society was founded, and we can imagine Colonel Olcott's extraordinary surprise at seeing before him a tall and majestic Oriental figure, one he had not imagined, much less expected to see. He gives a thrilling account of this incident, which stands out as a peak among the recorded events of that time. That was the beginning of his conscious association with the Master the end of which in that life was at his death bed in February 1907. Here is what one of the Masters, the Master K. H., says of him:

Colonel Olcott is doubtless "out of tune with the feelings of English people" of both classes; but nevertheless more in tune *with us* than either. Him we can trust under *all* circumstances, and his faithful service is pledged to us come well, come ill . . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause.

Can there be a greater tribute than this from one of those great Beings, who can see into the human soul as none of us can see, and can make a just appraisal of each individual, with his defects and virtues?

N. SRI RAM

SCIENCE AND THE SELF

By B. G. HARRIS

BY our second Object, we are encouraged to study science, which is defined as knowledge systematized, acknowledged truths and laws, especially as demonstrated by induction, experiment and observation; any branch of knowledge considered as a distinct field for the investigation of facts concerning it. The scientist is one skilled in or devoted to science, who investigates, analyzes and classifies facts and manifestations, particularly in the field of Natural Science.

Science, basically stated, is co-ordinated and inter-related knowledge, and it is from the study of that knowledge and by induction from it that principles are discovered. The whole range of natural science is based upon the study of phenomena perceivable by the physical senses and mechanical extensions of them, or it is derived by logical inference from the observation of such phenomena. Three things are, therefore, necessary: observation of the facts by the senses; discovery of the relations between them, partly by observation and partly by reasoning; and then the final exercise of the reason on the mass of related phenomena. The formation of hypotheses and the verification of them by experiment, are details in the establishment of principles.

Science has dealt with matter, with forms, and all material phenomena of nature that can be seen, heard and touched; and from the study of these phenomena, science was led to believe in the existence of certain things that could not be seen, or heard, or touched. To all these invisible, inaudible and

intangible things which caused movements in matter that were not otherwise intelligible, the name of "force" was given. Matter, it was stated, was inert, could not move of its own volition, and it was pointed out in dealing with this inertia of matter that it was made to move by what was called a force—which is defined as the power which causes movement in matter. From the number of examples that could be quoted from physics, science is seen to control forces and formulate principles, and so remove human thought from the region of arbitrary happenings to the realm of law.

The fundamental basis on which all right thinking rests, is that nothing exists outside the ambit of natural law. The acceptance of law—eternal, changeless, invariable, as existing in the nature of things and governing all life—results in an entirely new conception being placed on life and the universe. Rightly understood, a law of nature is not a command, but a statement of conditions; comply with the conditions and you can bring about a definite result. Ignorant of the law, you are helpless; wise, you can manipulate forces.

The discovery of events occurring in a definite order—such as when one appeared, to expect the appearance of the other that had invariably followed—led man to forecast, to draw inferences and to initiate action on the basis of this relationship. For example, the succession of day and night is caused by the relation of the earth to the sun, and so long as this relation exists unchanged, day and night will be its effect.

The scientist observes sequences, and eliminates all that is casual, collateral and irrelevant. He reasons accurately and dispassionately from verified premises, and checks his results by every device of experimentation. He is always ready to welcome correction, seeking nothing but truth. Can it be said that "the man in the street" reasons in this way? It must be sorrowfully admitted that, so far from reasoning scientifically, he is too often at the mercy of emotional

"urges," and clings with desperate tenacity to his ingrained prejudices and prepossessions. He holds fast to antiquated and traditional notions, refusing to see that scientific progress has rendered them obsolete. In short, he carries over to the new world of modern science a mentality which belongs to a pre-scientific age, and fails to adjust his thinking to meet the new conditions.

Science has now come to the forefront, and cleared away many obstacles from the path of man which have hitherto restricted his freedom of thought and liberty of action, thus releasing him from the thralldom of the beliefs of his forefathers; and by fathoming and expounding the laws of nature, refuting the false teachings of the ancients, and exposing the fables, legends and myths that have survived from the dark ages as divine revelation, has paved the way for the reception of truth. The authenticity of the knowledge so advanced, is capable of proof by demonstration; its acceptance is therefore considered justified.

The tremendous leap forward in science during the last century was accompanied by the dawning knowledge of the laws of mechanics which underlie the physical phenomena of the universe, which has since shaken all recognized thought, and left a large majority of the people still confused between the relative values of the "ancient way," as we might term it, and the new, as our education in this field lags behind our scientific advancement. Our religious and philosophical training has failed to equip us for a life in this new era, and for living under conditions far removed from those of any preceding age.

For at long last, it would seem, man has acquired a sound knowledge of the kind of universe in which he lives, moves and has his being, which differs so radically from the theories advanced by past philosophers and theologians, as to revolutionize all thought. Science has now revealed the existence

of powers that were unknown to our ancestors, which offer us a vista of possibilities that leaves one gasping. The truth is that the day of blind belief is past, the era of scientific knowledge is with us, and we can no longer accept ideas unsustained by reason and evidence. It now behoves us to adjust ourselves to this world of new powers and possibilities, which is not an easy task.

In perceiving more clearly the objective world, man has increased his degree of awareness of himself as the observer, become conscious of himself as participating in the activities of physical existence, and as the receiver of knowledge obtained through sense experience. More recently, man has become aware of himself as the object of his own scientific investigation; and what he now needs to do is to develop the scientific instrument of human thought to a higher level, along the line of its own evolution, and clothe it with the spiritual understanding which former ages possessed. Then it will become an instrument of scientific research that will pass the self-imposed limits of sense perception, and arrive at that state of consciousness which enables him to perceive the spiritual nature of his being, by direct spirit-perception.

This is the ascent to spirit-awareness, the discovering for oneself of the relationship existing between scientific thinking and spiritual knowledge. It is man's task to disentangle himself from his physical existence in such a way that the spirit-self within becomes a spectator of the drama of his own experience; and when he achieves this, he sees himself as he really is—a spiritual being.

Theosophy restores to the world the Science of the Spirit, teaching man to know himself as spirit, and the mind and body as his servants. Then it claims that the descent of spirit into matter formed the earth, and that all life thereon consists of this essence. The essence of Theosophy lies in the fact that man being himself divine, can know the divinity whose life he

shares; and the divine life is the spirit in everything that exists, from the atom to the archangel.

Whereas the material scientist seeks ever to improve the instruments of his research, we aim rather at the development of the observer. Since man, the investigator, is himself an evolving being, it naturally follows that the manner of his research will change in the course of his own unfoldment. For man observes and perceives only what his limited development permits, and then only along lines of previous tuition. If he would improve on his present performance, he must develop in himself "powers which are latent," to enable him to explore the higher reaches of the mind and the world of spiritual experience.

To achieve this, we must study one of the newest and most popularly-exploited sciences of today, which is Psychology, stated as being the science that analyzes and classifies the phenomena or varying states of the human mind, including the scientific discovery of unquestionable, but hitherto unperceived psychic phenomena in man's being and experience. And while psychology observes and analyzes the operations of sensory perceptions, Parapsychology is the study of "extra-sensory perceptions," which is knowledge received by the mind through other than the normal channels of sense perception, and includes telepathy, clairvoyance, precognition, psychometry and other related phenomena.

What may be termed "spiritual science" is a systematic account of the phenomena which lie beyond sense perception, the reality of the spiritual universe around us, and the spiritual existence of man. Spiritual science collects its data from actually perceiving the inner working of natural phenomena, and not solely from the observation of their external behavior, as is done by so many physical scientists. It is thus seen to be an attempt to reconcile the conclusions of modern science in the realms of biology, physics and psychology, with a

spiritual interpretation of the universe, which can be extended to include the spiritual nature of man's origin and destiny. So it is to a new way of thinking that spiritual science challenges modern thought, and we recommend an independent investigation into its claims of the presence of new fields of knowledge, wherewith to bring spiritual experience within the scope of clear thinking and understanding, the value and significance of which have yet to be recognized by the masses.

In expounding its teaching, Theosophy is restating the Science of Life, which is undoubtedly the most important and the most neglected of all sciences, drawing attention, as it does, to the study of man and the spiritual nature of his being. For the life of man consists of far more than mere physical existence. He has always existed, as spirit life, and he takes on the external form that he needs to gain particular experience, while his environment is such as to provide him with full opportunities for its reception. The events of birth and death are therefore but recurring incidents in this eternal life, which has seen countless incarnations in all kingdoms of manifestation.

Death will thus be seen as a matter of far less importance than is generally supposed, since it is by no means the end of life, but merely the transition from one state of existence to another. Man's earthly sojourn can be regarded as a period of absence from home for the express purpose of fulfilling his obligations, developing faculty and evolving his consciousness. The purpose of incarnating on earth will be readily seen as the means of ensuring his evolution, as from knowledge gained through experience.

When we observe the process of evolution, tracing how forms have evolved through the ages, and the corresponding way in which the life animating this form has accompanied its progress until the stage of man is reached, we begin to see

the scheme of things and the plan for the universe opening up before us, and at last observe our place and purpose in this plan.

Theosophy is thus seen to widen the frontiers of knowledge, teaching us that the phenomena perceivable through the physical senses do not constitute the whole range of the actual realities of our universe, but that behind the physical realities which we perceive—yet integrally related to them and as objectively real—are the supersensible realities. The claim of occultism is that the physical world is not the only world which can be investigated scientifically, but that there are other worlds of subtler matter remaining to be explored by those who have developed in themselves the necessary faculty of spiritual perception.

Physical science can thus be considered as an introduction to what Sinnett has called "super-physical science," which is that branch of science which deals with unexplained laws of nature and the powers latent in man, referring more particularly perhaps to man's perceptive powers of discerning truth. Referring to our earlier definition of science—as acknowledged truths and laws—Theosophy proudly presents "The Three Great Truths" and their corollaries, as a scientific basis on which to build one's philosophy; claiming that such truths render life intelligible, and demonstrate the justice which guides the evolution of man. Of the "acknowledged laws" referred to, those of Karma and Reincarnation hold first place with us, as being indispensable to the study of the self.

As the result of modern education and the popularization of science, mankind as a whole has come to accept the scientific point of view, and we cater for those who approach the seeking of truth and spiritual knowledge from this angle. It is not sufficient today to reveal the facts of spirit-reality by recounting the great spiritual teachings of the past, for the

time has come when man is advancing to direct knowledge, by developing in himself his latent faculty of spiritual perception, in full rational consciousness; and he regards it as fundamental that spiritual knowledge should be justified before the scientific way of thought, before acceptance.

The present development of logical thinking and the evolvement of the faculty of observation along scientific lines has been a necessary step in human evolution towards man's re-discovery, at a higher level, of the spiritual background of the universe, which is considered as a step towards that level of consciousness which gives him access to a knowledge of supersensible reality as verifiable to reason as any other branch of science.

From these observations, it becomes evident that the study of science is intended to make man the master of himself, his physical body and the working of his mind. And when in control, he can direct his activities and tap the inner resources of the self, and so establish the relation between his observance of the laws of health and his physical well-being, the law of evolution and his progress, the law relating to character building and his advancement in this direction. When he sees and grasps the relationship between the laws of nature as applied to material science, and their corresponding application to himself and his life, it is usually sufficient inducement for him to seek the path of spiritual attainment.

(To be concluded)

THE DISCOVERY OF THE SELF

By ROHIT MEHTA

ONE of the most inspiring postulates of Theosophy describes man as the maker of his own destiny. This has been beautifully expressed in *The Idyll of the White Lotus* as follows:

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

But the question arises: Does our daily experience bear witness to this fact? Is man really free to shape his own destiny? As we look at the world today, we find the human individual experiencing an ever-increasing sense of helplessness, of frustration. The technological society we live in, with its vast and complicated organization, has reduced man to a mere statistical average, a unit of social structure. The annihilation of man, the atomization of the human individual, has been one of the main features of this age. The great psychologist, Carl Jung, says¹:

Under the influence of scientific assumptions, not only the psyche but the individual man and, indeed, all individual events whatsoever suffer a levelling down and a process of blurring that distorts the picture of reality into a conceptual average. We ought not to underestimate the psychological effect of the statistical world picture; it displaces the individual in favor of anonymous units that pile up into mass formations.

In this age, man seems to be making frantic efforts to stop this annihilation of himself. But, feeling helpless to do anything individually, he takes part in mass action to save

Summary of a Convention Lecture delivered at the 83rd International Convention, Vārānasi, December 1958.

¹ *The Undiscovered Self*, Routledge and Kegan Paul, 1958, p. 13.

himself; but the more he depends upon mass action, the more is he swallowed up by the mass. He is rendered more and more helpless to stand on his own feet and is, therefore, more and more insecure. How can such a man, whose security is all the time being threatened, become the maker of his own destiny? Can this be achieved unless he regains a sense of security?

Where shall man go in search of security? It is obvious that he cannot find it unless he regains his own free and unfettered individuality, for it is only the self-contained individual who can be truly free. The *Bhagavad Gītā* describes the self-contained individual as "one who is satisfied in the Self by the Self".

To come to the experience of self-contained individuality is indeed to come to the discovery of the Self. Thus, the subject of the discovery of the Self is of deep practical import in the present context of scientific and technological development, and it is obvious that only a process of self-knowledge can bring us to this discovery.

It may be asked: What is this process of self-knowledge? Do we not know ourselves? The following words of Carl Jung may help us to understand what is meant by self-knowledge:

Most people confuse "self-knowledge" with knowledge of their conscious ego personalities. Anyone who has any ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents (*The Undiscovered Self*, p. 6).

So, according to Jung, self-knowledge must imply not only the knowledge of the contents of the conscious mind, but of the unconscious as well. The material existing in the conscious mind is insufficient and inadequate for the purposes of self-knowledge. It is no exaggeration to say that the mystery of the Self is hidden in the unconscious.

But is it possible for the conscious mind to know the unconscious? There is a considerable misconception in the mind

of the average individual regarding the nature of the unconscious. It is commonly considered to be a tyrant, a villain, a totally undesirable creature. To quote Carl Jung once again:

The unconscious, if not regarded outright as a sort of refuse bin underneath the conscious mind, is at any rate supposed to be of "merely animal nature". In reality, however, and by definition it is of uncertain extent and constitution, so that overvaluation or undervaluation of it is groundless and can be dismissed as mere prejudice (*The Undiscovered Self*, p. 91).

This concept of the unconscious has made modern man feel helpless, unable to regard himself as the maker of his own destiny. The unconscious plays an important part in the psychological life of man. Our distractions, pulls and cravings emanate from the unconscious, rendering our responses to life incomplete. Every response to the present is conditioned by the distractions and the pulls of the past. In its turn, every incomplete experience adds to the pulls and distractions of the unconscious which make the completion of experiences well-nigh impossible. How is this vicious circle to be broken, so that man may step into the open, breathing the fresh air of psychological life? Needless to say, the pulls and distractions create conflicts in the psyche preventing the inner integration of man. So, unless man deals with the unconscious, he cannot be free from inner conflicts.

A very interesting question arises here: Can the conscious mind deal with the unconscious? If not, how can one deal with the unconscious? Modern Depth Psychology, through the study and interpretation of dreams, has thrown some light on this question. Among the great psychologists of our age, Freud, Adler and Jung stand foremost because of their remarkable contributions on the subject. Freud and Adler have given us what is known as the reductive technique where all urges of the unconscious are reduced either to the Oedipus complex or to the power complex. This technique

oversimplifies the problem, its entire approach being one of condemnation or disapproval of the unconscious which is indeed made out to be a refuse bin underneath the conscious mind. Carl Jung fundamentally differs from this approach and has propounded a constructive technique for dealing with the unconscious. This technique suggests that the conscious mind co-operate with and not condemn the unconscious. Jung regards the unconscious as of uncertain extent and constitution, and so to condemn it would be false. But how is one to co-operate with the unconscious?

A scrutiny of both these techniques, the reductive as well as the constructive, convinces us that they do not take us far, for they fail to take cognizance of the fact that the unconscious is the creation of the conscious mind. The conscious mind suppresses certain psychological factors for the sake of maintaining its own dignity and respectability. Naturally, it suppresses those factors it wants to indulge in, but cannot do so overtly without endangering its own dignity. The unconscious thus enables the conscious mind to do secretly and in a veiled manner what it cannot do openly. The conscious and the unconscious are all the time in collusion with each other, although seemingly in conflict with each other. The conscious mind has a vested interest in the continuance of the unconscious with its pulls and distractions. How can the constructive technique then help us to dissolve the unconscious? To talk of establishing co-operation between the conscious and the unconscious is meaningless as such co-operation already exists in the form of an "unholy alliance" between the two.

How then can the unconscious be dissolved, and how will its dissolution help in the discovery of the Self? It is obvious that the dissolution of the unconscious will leave the conscious mind with its own content. How can this content be changed? It is hardly necessary to point out that discovery implies the

perception of the new. How will this perception come to the conscious mind? Will the dissolution of the unconscious by itself bring to the conscious a vision of the new?

It is here that Jung's idea of the Universal Unconscious throws a great light. There is a personal unconscious built by the conscious mind for its own purposes. But there is a Universal Unconscious—call it Nature, Divine Mind, Reality, the Unmanifest, the Unknown, the Transcendent, or what you will—which is the very ground in which all things live, move and have their being. Whatever emanates from the Universal Unconscious passes through the personal unconscious before reaching the conscious mind. This passage through the personal unconscious distorts all that emanates from the Universal Unconscious. The intimations of the Universal Unconscious, which could be called symbols, thus reach the conscious mind in a changed and mutilated condition. So, unless these symbols are transformed, the conscious mind cannot comprehend what the Universal Unconscious indicates.

If we could hear the voice of the Universal Unconscious without any distortion, if we could see the symbol in its pure form, we should then have a true perception of the Self. The call of the Unmanifest, of the Universal Unconscious, comes to us all the time. It may come through Nature or through a human face, through the creations of art or through great ideas or through any other channel. But this call of the Unmanifest becomes a craving as it passes through the personal unconscious. The call of the Universal Unconscious is the call of the Transcendence reminding the Immanence of its true nature. But this call can be heard only if its transformation into a craving is prevented. Thus, the dissolution of the personal unconscious is essential if man is to discover his true nature.

The personal unconscious is built out of the resistances of the conscious mind. From where do these resistances arise? They

arise in the ambitions, the aspirations or the ideals of the conscious mind. The conscious mind builds up a facade of ideals for its own protection and security behind which lie the urges and the impulses in which it secretly indulges. It is, therefore, necessary to inquire as to what are the ideals and the aspirations of the conscious mind, why the conscious mind accepts them as ideals and aspirations, and how, by what process, it has arrived at them. It is this inquiry which will break the spell of the unconscious created by the conscious mind, and thus dissolve the personal unconscious. In the very awareness of the fact that the conscious mind is sustaining the unconscious there shall be brought into operation the process leading to the dissolution of the personal unconscious and then will the Voice of the Universal Unconscious be heard telling us of our true nature.

It is of interest to examine here the two seemingly opposed approaches to the Self found in the Hindu and the Buddhist philosophies. Their apparent divergence has led to much misunderstanding in philosophical thinking both in the East and the West. Hindu thought has laid great stress on the discovery of the Self. The entire teaching of the Upanishads is based on that. But in Buddhist philosophy, there is the doctrine of *Anatta*, the doctrine of no-Self, the main emphasis being on the dissolution of the self. The discovery of the Self and the dissolution of the self are seemingly at variance with each other, but this divergence is only superficial. The two views represent two sides of the medallion. It may seem paradoxical, but it is true that the Self can be discovered only when the self is dissolved, the process being simultaneous. The one speaks of the dew-drop slipping into the sea, while the other speaks of the sea merging with the dew-drop. There is no interval between the two; the dissolution and the discovery are not separated by time and space, but occur in the Timeless Moment.

The dissolution of the self which is at the root of the *Anatta* doctrine is in truth the dissolving of the personal unconscious. When this is done the true Being of Man is discovered, and in the discovery of the Being, the entire process of Becoming assumes a new significance. Every step on the pathway of Becoming is full of indescribable joy, for it is no longer the becoming of something but the becoming of what one truly is.

Let us now, if ever, remove from ourselves multiform knowledge, exterminate all the variety of life, and in perfect quiet approach near to the cause of all things. For this purpose, let not only opinion and phantasy be at rest, nor the passions alone which impede our anagogic impulse to the first be at peace; but let the air be still, and the universe itself be still. And let all things extend us with a tranquil power to communion with the ineffable. Let us also, standing there, having transcended the intelligible (if we contain any thing of this kind), and with nearly closed eyes adoring as it were the rising sun since it is not lawful for any being whatever intently to behold him—let us survey the sun whence the light of the intelligible gods proceeds, emerging, as the poets say, from the bosom of the ocean; and again, from this divine tranquillity descending into intellect, and from intellect, employing the reasonings of the soul, let us relate to ourselves what the natures are, from which, in this progression, we shall consider the first god as exempt. And let us as it were celebrate him, not as establishing the earth and the heavens, nor as giving subsistence to souls, and the generations of all animals; for he produced these indeed, but among the last of things. But, prior to these, let us celebrate him, as unfolding into light the whole intelligible and intellectual genus of gods, together with all the supermundane and mundane divinities—as the god of all gods, the unity of all unities, and beyond the first adyta—as more ineffable than all silence, and more unknown than all essence—as holy among the holies, and concealed in the intelligible gods.

Proclus, *On the Theology of Plato*



Rangan Maistry,
Head Gardener.



N. Yagneshvara Sastri,
Adviser, Garden Department.

which are now aging, it now abounds with fruit trees of every description, indigenous and imported. One is told that there are at least a hundred varieties of mango trees. There is an abundance of citrus trees, limes of every conceivable size and shape, Malta lemons, which are round or long or nipped, sweet-limes, oranges, pomeloes (the white and the sweet ruby-red), etc. There are several varieties of jack-fruit, which are broadly classified into dessert-jacks and curry-jacks. Some of the fruits are so big as to require two men to carry each one. It is amusing to hear the gardeners in the orchard, affectionately refer to particular trees as the "Sastri-jack" or the "Rājā-jack" (after the late Mr. Jinarājadāsa), as a tribute to those who introduced them into this garden. Among papayas, there is the "honey-dew" and the variety from Ranchi with the reddish pulp referred to, again, as the "Radha Amma tree" (after the present President's daughter). There are plantain trees of every description, from the humble "bangala" to the aristocratic "rasthali," and there is the delightful "chakrakeli" from Andhra. Golden-yellow pineapples point their prickly fronds towards the sky.

Among the exotic fruit trees, pride of place must go to the avocado pear, in the cultivation of which pomologists the world over are now evincing a keen interest. There are two trees, each roughly about twenty feet tall, with beautiful dark green cordate-shaped leaves, rather like teak leaves. During the yielding season they are laden with lush green fruit which are eagerly sought after in the market as "a pearl of great price". Besides, there are such rare trees as the African sapota, the velvet-apple, rose-apple, etc.

These—and there are other varieties of trees, too numerous to mention.

Many pairs of hands nurture these beautiful trees. Among them I shall mention just one, Ranga Maistry's. He has been on the orchard for over twenty-five years and can

POMOLOGY AT ADYAR

By DR. S. V. JOSEPH

“BY THEIR FRUITS YE SHALL KNOW THEM”

THAT pomology, the science of fruit-growing, is practised on a large scale at the International Headquarters of the Theosophical Society at Adyar, is a fact that is not generally well known. The visitor will find at a most unlikely corner of an estate of two hundred and sixty-six acres, a veritable “Garden of Eden”. All that the average city resident knows about this aspect of Adyar is the street vendor’s cry of “Adyar Sapotas,” although their growers affirm that they are spurious.

The makers of modern Adyar have always been enthusiastic amateur horticulturists. Notable among them was Mr. Jinarājādāsa who, on his world tours, always made it a point to bring back to Adyar several exotic varieties of fruit trees, among other trees and shrubs. His efforts are now literally bearing fruit. Also of this line of enthusiasts is Mr. Yagneshvara Sastri, the present Director of the gardens, who avers that he is among those fortunate ones “whose work is their hobby and their hobby is their work”. He is assisted by Mr. Manickam, a practical horticulturist of wide experience.

As the visitor walks through the orchards and beholds the somewhat undulating terrain with its fruit-laden trees amid the ploughed furrows treated with green-manure and super-phosphate, he is tempted to remark: “It is good for us to be here”. Although primarily an orchard of sapota trees



The avocado tree with Mr. Manickam next to it.

recount with pride the history and the day-to-day growth of every tree, for, has he not tended them all these years? He is reminiscent as his eyes grow dim, for his is a life-span lesser than that of the trees he helps to grow. It is a question of the trees living to tell his tale.

It was not without a pang of regret we left the gardens. There was a gentle breeze from the sea, followed by a rustle among the leaves as the trees swayed towards one another—to use the words of Charles Dickens, “like giants whispering secrets”. What then might have been this secret? Surely, that these trees, coming as they do from various parts of the world, constitute a brotherhood in the plant kingdom, symbolic of the Universal Brotherhood which is the basic tenet of the Society to which they belong.

THE PALM-GROVE AT ADYAR

I do not quite know when it is the most beautiful. During the day, we see the lofty stems soaring up to the brilliant blue sky, each crowned with an exquisite arrangement of leaves, the lowest layer drooping towards the ground, the later growth rising, tier above tier, at different angles, till the young leaves point to the zenith; nestling at the base of the leaves one sees the cocoanuts in all stages of growth. If we glance below there are the shadows, clearly cut and black, against the yellow background of sand—and we exclaim: “How beautiful it is!” But return at night, and then the scene has changed. Above, the brilliant tropical moon and the bright stars; below, a shimmer of sword-shaped leaves which catch the light and dancingly reflect it as they sway gently in the evening breeze. The stems are now transformed into the pillars of a temple, and mystery blends with natural beauty, while the soft-winged bat flits noiselessly to and fro.

KATE BROWNING, *The Adyar Bulletin* 1909

WHAT IS RIGHT ACTION?

By GEORGINA BOYD

LET us first consider what is Action itself, and then we may see what is Right Action. Action at any level of consciousness is the functioning of the Third Aspect of the Logos, the aspect of creative activity, or Brahmā. This Third Aspect is present in every plane of Nature. In man it is present, together with the First and Second Aspects in the spark of Divinity which is the Monad, and in the triple Ātmā, the reflection of the Monad on the next lower plane. It is also present in the duad of Buddhi and forms the essence of Manas.

The aspect of creative activity is also present in the personality, since the ray from the Ego which ensouls the personality is threefold and contains a little of each of the three aspects. Thus energy for action is provided on the planes of personality.

This creative energy is expressed differently as it functions through the different densities of matter on the various planes of Nature. For example, in the principle of Ātmā it provides the power within the undeviating and directive purpose of Will. On the Buddhic plane of union it shows as the love and compassion inseparable from the twofold Buddhi which is itself spiritual perception, the two aspects together forming Wisdom. Functioning through the higher mental matter of the causal body this principle of activity becomes Intelligence and the power of creative, philosophic and synthetic thinking.

A short talk given at the 83rd International Convention, Vārānasi, December 1958.

In the personality at the lower mental level the ray from the activity principle gives the power of formal, analytical thought about things, at the astral level the energy of emotion and passion, and at the physical level it shows as physical energy, virility, sex power and physical creation.

It is suggested that this Third Aspect itself as distinct from the matter in which it is functioning is threefold, showing in the three modes of Love, Beauty and Truth. These qualities may be expressed, appropriately modified by the matter through which they are functioning, on any plane due to the presence there of the third principle.

It is in the third principle that action originates. We are acting when we experience and radiate spiritual Love, when we express divine Beauty and Truth, when we think creatively, when we meditate. Such is action in its innermost meaning. Vibrations of this action pass along the ray from the Ego to the personality and are expressed as appropriate thought, emotion and physical activity.

Much that people think, feel, say and do is not really action as thus described. The average man's stimulus to action is not from the Ego within but from outer things. He desires to possess, or to experience some gratification from something attractive to him; he is moved by greed, jealousy, sensuality, pride, hatred, ambition, etc. Activity resulting from such motives is not true action but re-action. One reacts to outer circumstances moved by every whim, without stability.

On the other hand, when one acts from the Higher Manas, as an Ego, one's actions are in accord with the Great Law of the Universe and are motivated by Love, the essence of the creative principle. Therefore, there is no kârmic reaction, which is the return of the energy of the action to the doer and comes only from actions with a selfish, personal motive. When the action is based on unselfish love and

service, not looking for any reward, the energy of the action is returned to the Logos to be used for the benefit of all. This mode of functioning of the Great Law is called "the Law of Sacrifice". The word "sacrifice" is derived from two Latin words, "*sacer*," meaning "whole" or "holy," and "*facere*," meaning "to do" or "to make". It is usually translated as "to make holy" but could just as well, and perhaps with more of its original meaning, be translated "to do as the whole," *i.e.*, act as a whole man, an integrated man, whose personality is united to his higher Self and who acts as an Ego from the principle of creative activity.

The Law of Sacrifice may be regarded as the functioning of the Great Law of Love and Harmony when the individual is re-oriented and his motive is reversed from selfish acquisition and indulgence to unselfish service.

Such action is Right Action.

Let us now consider what are some of the characteristics of right action.

1. In right action there is no concern with the fruits of action. Right action is a creative expression of the Ego and is its own reward.

2. The performance of duty is right action. It has been said that duty is the highest motive for action.

3. Right action is acting truly—thinking, feeling and doing what is true. It is being true to one's higher Self, a true expression of one's higher Self. It is Truth in action.

4. Right action has the quality of beauty—it is gracious, loving, considerate, wise and appropriate.

5. Right action results in freedom because: (a) the man acting from the Ego is no longer limited by personal desires, prejudices, habitual thoughts and conventional beliefs. When the mind is free from such restrictions, it acts freely, rightly, spontaneously and creatively; (b) since right action is in accord with the Law, there are no frustrating reactions of

karma to contend with. The man is then working with all the forces of Nature like a ship sailing with the wind.

6. For right action the mind must be open, receptive, eager to learn and adaptable.

7. Right action is always service. "The highest ideal of life is to serve."

Is there any other type of action that could be termed right action? When a savage, at the risk of his own life, courageously fights and kills an enemy in defence of his family or village, is he acting rightly? Perhaps he is. Perhaps right action could be defined as "that which is in accord with the Will of the Logos for the man at the stage of evolution at which he stands".

Sometimes there is difficulty in knowing what is right action in special circumstances, such as:

1. There might be two paths one might take, each seeming right, each a duty. How shall one decide which to take? Though both may be kind and unselfish, are they equally wise, equally reasonable, equally appropriate? Discrimination has to be used at all times.

2. Right action is sometimes unconventional and so not understood by others. The aspirant must learn to stand alone and endure criticism or slander for the sake of what is to him the right action.

3. The lower mind will frequently rationalize actions motivated by personal desire and ambition to make them appear right and virtuous. One should try to understand one's true motives for action.

A major difficulty is to be able to raise the consciousness to that centre of creative activity in the higher manas and to act therefrom. At the end of a recent series of talks given in Madras, Krishnaji said: "I have now led you right to the door," (and he referred to just this same door leading to what he called the "creative mind" or "mind-out-of-time")

"All you have to do now is to open it." The key to this door may be will, decision, action at the level of Ātmā—such might be right action in this case. But each must open the door for himself in his own way. Different temperaments probably require different ways of approach; for example, the devotee is helped to act rightly by Sri Krishna's injunction: "Do it unto Me". Right action may vary slightly for different Ray temperaments, more emphasis being placed on the special quality of the Ray. For example, the action for the several Rays would emphasize the following qualities respectively:

- 1st Ray—Simple, direct, undeviating
- 2nd „ —Wise, compassionate
- 3rd „ —True, beautiful, understanding
- 4th „ —Balanced, artistic
- 5th „ —Reasonable, scientific
- 6th „ —Devotional, sacrificial
- 7th „ —Graceful, appropriate, economical of effort.

What might be considered to be right action for the Theosophical Society at the present time? It may be to work along the paths appropriate to the circumstances of the time in which we live. This is a new age in several ways. First, the world is beginning to be influenced by the astrological sign of Aquarius, bringing an influence of co-operation, brotherhood and intuition. Another new influence is that of the Third Aspect of the Logos, Brahmā, which we have just been considering, stimulating the creative activity of Love, Beauty and Truth. Finally, there is a new Ray, the Seventh, beginning to influence humanity along the lines of beauty in action, ceremony and co-operation with the Deva evolution.

The qualities of these three major influences reinforce each other. Brotherhood, Love and Truth are already being emphasized by the Theosophical Society, though much has

yet to be done in their application, propagation and realization. This leaves Co-operation, Ceremony and Beauty. These three together are to be found in various ceremonial orders in which many members of the Society are interested, and this might be taken to indicate that ceremony is an appropriate activity at present. It is sometimes said by those who do not understand these inner influences that ceremony is out of date, but this is a mistake. The need for ceremony and its value to humanity is beginning to increase, and will continue to do so for hundreds of years. In ceremony may be found co-operation between those taking part and also with the Deva evolution, and in the ceremonial working there is beauty in action.

Also the people of this New Age respond to co-operation and beauty in methods of presenting Theosophy and, consequently, prefer the discussion method to lectures and instruction, and catch glimpses of Truth when presented along lines of beauty, art and intuition, such as music, drama, dance, poetry. The Theosophical Society would therefore do well to adopt methods suitable to the New Age and the new people. Right action for the Society at present may be to work along the paths of Beauty, Co-operation and Intuition.

Beyond the curtain of duality and the pairs of opposites, It remains alone in Its blessedness.

If It is counted as "One," It becomes other than the one who counts. So It is One, absolutely though not numerically.

That which remains outside the bliss can enjoy the bliss. Being bliss itself how can It enjoy Itself?

JNĀNADEVA, *Amritānubhava*

THE PARADOX OF INDIVIDUALITY AND THE MERGING SELF

By SHIRLEY J. NICHOLSON

THEOSOPHY teaches that each person becomes a distinct, separated self through involution and evolution and that his task at the threshold of the Path is to overcome the sense of selfhood and achieve unification with all life. The literature stresses the importance of transcending the self and merging with the All.

Modern psychology suggests that the experience of being a separate, individual self is not so common as one might expect. The existential therapists especially discuss a basic lack of feeling of selfhood in their patients. Rollo May, for instance, in his book *Existence* reports the experience of an intelligent, gifted woman patient who suffered from severe anxiety spells and self-doubts. At the age of twenty-eight, while in therapy for the first time, she had the experience of "I am," of being an individual. She seems to be a well-evolved soul in the Theosophical sense, not in the early stages when one would expect non-differentiation of self. In describing the experience she writes: "It is like when a very young child I once reached the core of a peach and cracked the pit, not knowing what I would find and then feeling the wonder of finding the inner seed, good to eat in its bitter sweetness." The experience gave her the feeling, "Since I Am, I have the right to be". It had a profound effect on her feelings of self-worth and self-esteem, and was the beginning of movement towards a more healthy psychological development in her.

Extreme self-doubts and dissatisfaction with oneself are very common among those who go for psychological help, and the patients who suffer from such doubts are not necessarily at a low stage of evolution. Such feelings express themselves in a denial of one's being, of one's right to be the individual as he is, in feelings of self-destruction and inability to accept oneself. True, it is the extreme cases that are found in therapy. But the extreme is only an intensification of what is at least mildly present in the majority of people. Only the very disturbed finally seek help. No one knows how many others suffer in a less degree from the same maladies.

The well-known theologian, Paul Tillich, and socially minded psychologists such as Erich Fromm, Riesman and others, perceive this lack of identity as a trend of the modern times, especially in the United States. Tillich in his book *The Courage to Be* speaks of the importance to all people of "the affirmation of the self as a self; that is of a separated, self-centred, individualized, incomparable, free, self-determining self". To him "separation is not estrangement, self-centredness is not selfishness, self-determination is not sinfulness. . . . It is time to end the bad theological usage of jumping with moral indignation on every word in which the syllable 'self' appears".

Fromm in *Man for Himself* writes of the tendency in modern society for the individual to depend on his ability to "sell himself" to others for his self-esteem and sense of worth. He states: "The mature and productive individual derives his feeling of identity from the experience of himself as the agent who is one with his powers." By contrast, in what Fromm calls "the marketing orientation" of American culture in particular, the individual has no sense of his own self-worth, but measures this value by whether or not he can sell himself, as one sells a product on the market. He feels that his own value is not constituted primarily by the human

qualities he possesses, but by his success on a competitive market. This results in an extreme degree of insecurity and constant need of confirmation by others that he has value. It is the opposite pole to the "I am" experience, which lends a feeling of self-worth through realization that one is an individual, a self within. The marketing orientation tends to make for an unhealthy kind of conformity to society, to the opinions of others, to social moulds and patterns at the expense of expressing oneself creatively and originally. Such an orientation to life has been termed by Riesman "other-directed," in contrast to "self-directed". "Self-centred" here means being centred in oneself, self-directed. To really be a self and a healthy personality, a person must have a deep-seated sense of self-worth in his own individuality. Otherwise, he can become all too easily an automaton, over-influenced by outer forces and unable to mobilize his own distinctive powers as expressions of his uniqueness.

Perhaps this is less true of the Theosophist than of the average member of society; he is perhaps less in danger of being submerged by social forces. Theosophists have certainly not followed blindly the patterns of life in their culture and have not identified themselves with those things which are saleable. However, a person lacking the ability to be self-directed rather than other-directed can easily fall into a Theosophical mould, a Theosophical way of life which is not his own and be overcome by the pressure to conformity of the in-group to which he belongs. Even though in a sense apart from the main line of modern society, we are not free from the danger of loss of self-identity.

Theosophy indicates that one must have a sense of selfhood, of individuality, before being able to lose the self in All-self. The whole trend of involution and much of evolution is to produce a sense of separation, of self-consciousness in man. He cannot emerge and become the inner God until

he has become the distinct and individual human being. He must become "self-directing" rather than "other-directed" before he can come into his own spiritually.

Paradoxically, the sense of extreme individuality is not necessarily apart from the sense of merging. C. W. Leadbeater says that in the Buddhist experience of union there is no loss of the sense of individuality, of being a distinct, unique individual, even though the person feels simultaneously to be all that exists. Madame Blavatsky in *The Secret Doctrine* (V 550) says, "a drop of water, though it fall into the ocean retains its individuality. It has become a drop with a life of its own, like a man, and cannot be annihilated." Eckhart, the great mystic, states that "in the state of union the faculties of the soul will act in a new and higher way, so that the personality is restored, not destroyed". We find a strong expression of individuality among those who have the mystical experience strongly and often. H. P. Blavatsky was decidedly individual, even eccentric in her individuality. Dr. Besant and C. W. Leadbeater had strong individual personalities. Emerson in particular showed a high degree of individuality. He experienced and lived with the oneness of life—"One blood rolls uninterruptedly an endless circulation through all men as water of the globe is all one sea." At the same time he stressed the importance of not being conventional, of being true to one's inner individuality and expressing what is truly oneself—"The great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."¹ Even the Masters Themselves show highly individual characteristics, as easily seen in Their letters.

The psychologist, A. H. Maslow, has made a most interesting study of people whom he describes as "self-actualizing". These people are unusually healthy psychologically. They have the full use of their talents, capacities and

¹ Essay on "Self-Reliance".

potentialities, and seem to be fulfilling themselves and to be doing the best they are capable of doing. His subjects include such historical figures as Lincoln, William James, Einstein, Walt Whitman, as well as contemporaries such as Schweitzer and others not well known to the public. He found that with such people mystical experiences are fairly common—they experience loss of self and transcendence of it. At the same time they are "ruled by the laws of their own character rather than by the rules of society," not flagrantly unconventional in an offensive sense, yet not bound or moulded by outer influences. They live by the inner laws of their own growth and are both highly individualistic and able to lose self in a mystical transcendence.

Studies in creativity are also revealing with regard to this seeming paradox. At the creative moment, the person is deeply absorbed in the scene he is painting or whatever materials he is working with. He has no sense of self-consciousness or focus on himself. There is no split between subject and object at such a moment—he is at one with the object, or in the case of an idea, "the thinker is one with the thought". Yet, at such moments, that which is truly individual and original emerges. He is beyond outer influences, outer thoughts and pressures to conform. True, he uses that which he has learned from culture and outer sources and it goes into the creative production. But if he is truly creating he uses it in an individual and distinctive way, not in conformity with any technique or convention. He expresses that inner vision which is uniquely his own and creates something new. That which is produced creatively by definition is something which is new and original. Here again we have a loss of self combined with a high expression of individuality.

This type of experience is characterized by the absence of an unhealthy kind of self-consciousness. It is free from

egocentricity in the sense of intuned self-interest, of selfishness, grasping to fulfil one's own needs and desires, free of narcissism or self-love, and strivings for self-importance. In this sense one must "lose himself to find himself". But conversely, he must also apparently "find himself to lose himself".

Theosophy supplies the explanation to this paradox. The Buddhic experience with its characteristic sense of union is of the soul or Ego in the Theosophical usage of the word. The soul has three aspects, Ātmā, Buddhi, Manas, yet is one, just as the personality has body, feeling and concrete thought, yet is one. An integrated person tends to experience action, feeling and thought simultaneously. His personality works as a whole, rather than in a divided way in which thought is disconnected from emotion, and action or emotion out of kilter with thought. In the same way, apparently, experience of the soul can come in a whole with the principles of Ātmā, Buddhi and Manas merged. When this happens one feels the charge of abstract thought, of unification in feeling, and of direction in will simultaneously.

But another striking characteristic of the soul or Ego is a strong sense of individuality or selfhood. The Ego is the seat of one's individuality; that, in man, which is truly unique and characterizes one individual alone. In *The Mahatma Letters* the Masters term Ātmā-Buddhi-Manas as man's Individuality. C. W. Leadbeater and Annie Besant describe how individuality is built into the Ego through æons of evolution. With this in view, it stands to reason that the experience of the soul as a whole would convey distinct individuality and be expressed in highly individual and original terms. The soul combines the sense of selfhood in a non-selfish way with a sense of union with the All that is characteristic of the Buddhic consciousness. Ira Progoff, a psychologist who has written a commentary on the powerful mystical work *The Cloud of Unknowing*, describes it as "an experience in which man seems to be transcending

himself, but is in fact discovering himself *as he is*. He is coming into contact with his own 'naked' being."

As a man grows spiritually, two things happen simultaneously. He experiences union with all life, a sense of the merging self, and he feels an increasing sense of individuation and selfhood. Here is a paradox, as so often encountered on the Path. Theosophical literature has emphasized the aspect of unity. It may be helpful to remember this other side of the growth process. One must affirm those things which give him a sense of being a self, a unique individual, with his own purpose for being, his own goals. He need not feel guilty about feelings of this sort or feel they should be destroyed. The things to be destroyed are of the nature of selfishness, narcissism, pride, superiority. Perhaps in meditation it might be useful to search for one's own creative individuality as well as to seek the merging self. High moments of contact with the soul might be used to actualize in the personality the deeper creative capacities of the soul. Who knows what creative potentials lie buried within untapped? As Emerson says, (Essay on "Self-Reliance"), "That which each can do best none . . . can teach him. No man yet knows what it is, nor can, till that person has exhibited it"; also "The power which resides in him is new in nature, and none but he knows what that is which he can do nor does he know until he has tried."

The crown of wealth is one's compassion;
all other wealth is found even among meanest
of men.

Tirukkural.

ASPECTS OF WESTERN MYSTICISM

By D. JEFFREY WILLIAMS

THE mystical writer today is decidedly unembarrassed. Aldous Huxley's *Perennial Philosophy*, despite an absence of an evolutionary standpoint, fits in with much in modern thought and feeling as idiom does in a language. Mysticism, some would say, is "having a run". Like Molière's character, who had been talking prose for forty years without knowing it, many people nowadays will admit to "moving about in worlds not realized," and to finding that they have been mystics for a long time without knowing it.

In a review of Aldous Huxley's *Grey Eminence* in *The Sunday Times* of 4 January 1942, Mr. Desmond MacCarthy said:

Mankind is divided—and for the present irreconcilably—on the view of the universe which mystics hold to be true. Every orthodoxy had its mystics—Christianity, Judaism, Islam, and the philosophies of ancient Greece. It inspires, but conflicts with every one of them. Only Brahminism accepts it. It is difficult for the mystic to stop short of the assertion that God and man are identical. This is most dangerous heresy to the churches. . . . There is a very complete expression of it in the *Mantik-ut-tair*, a Persian poem translated by FitzGerald, which he called 'Bird Parliament'. The Ultimate Reality speaks:

I was the Sin that from Myself rebelled:
I the Remorse that tow'rd Myself compelled:
I was the Tajidar, who led the Track,
I was the little Briar that pulled you back:

Sin and Contrition—Retribution owed,
And cancell'd—Pilgrim, Pilgrimage, and Road,
Was but Myself toward Myself: and your
Arrival but *Myself* at my own Door.

Many will agree with Mr. MacCarthy that mysticism is an intuition of a unity more real than any diversity, that man can become conscious he is himself identical with that Reality, and that for the mystic that is the only experience worth having. Such mysticism, however, is confined to the few great people. For most people, diversity is still a much more real experience than unity.

The mystic may be said, as a rule, to be more a man of feeling than of intellect, but that is not the equivalent of saying that the mystic may not also be a man of strong intellect. Very often deep and significant feeling and a powerful intellect may go together. Nor are mystics often found to be impractical persons. Sometimes, the mystic is more practical, on both a long and a short view, than his critic. Mysticism, of course, is not yoga. Yoga is a science, and for practical purposes considers man as a duality—mind and body—or a unit of consciousness in a set of envelopes. The whole of human evolution is, in one sense, a form of unconscious yoga and the laws of that evolution self-applied in a rational manner from stage to stage, and from plane to plane of consciousness, in a particular case, would constitute what we call yoga. The mind must be under full control, but first of all there must apparently be a mind that is worth while controlling for the purposes of yoga!

The practice of yoga may be said to be an anticipation of the process of evolution by taking advantage of its general laws and applying them for the purposes of swifter growth in the individual who is on that path. Mysticism also is an anticipation of the evolutionary process, along a different path. Mysticism, says Dean Inge, may be described as an

extension of the frontier of consciousness, an attempt to realize, in thought and feeling, the immanence of the eternal in the temporal, or to realize the presence of the living God in the soul and in Nature. One test is infallible, says Dean Inge: "Whatever view of reality deepens our sense of the tremendous issues of life in the world wherein we move, is, *for us*, nearer the truth than any view which diminishes that sense."

Use is made of thought in the mystic life and experience, and use is made of feeling in the practice of yoga. The use of feeling and devotion, even devotion to God, in the practice of yoga is a means to an end, and not an end in itself. In the mystic life the use of thought may also be incidental to the mystic's main purpose. Action also may be a means to the mystic's end, even though he may not primarily be a man of action. In selfless service his area of conscious or unconscious awareness of others *as himself*, or of the divine life in everything, may be extended or deepened.

Dean Inge has also expressed the view that the historical function of mysticism "appears as an independent active principle, the spirit of reformations and revivals". He saw in the great German mystics of the thirteenth and fourteenth centuries the precursors and forerunners of the Reformation. A similar thing might be said of some of the writers who preceded that great movement that we associate with the French Revolution. Rousseau is said to have sent an electric shock throughout Europe. Shelley remarked that it was impossible to read the most celebrated writers of his day "without being startled with the electric fire which burn in their words". He added that poets "are the hierophants of an unapprehended inspiration, the mirrors of the gigantic shadows which futurity casts upon the present". Mystics sometimes are important people because they are in living touch with the future.

Mystics are of two main classes, perhaps three main classes. First, there are those who find God by sinking into

the depths of their own inner consciousness and aspiring after direct communion with Him; secondly, there are those who in the higher stages seek to learn of the nature of the Divine by close, sympathetic and reverent observation of the world around them; thirdly, those who seek to find a unity in their understanding of and love for (or identification with) their fellowmen. The majority of the earlier mystics were on the side of the inner rather than on the side of the outer. To them God was "nearer than hands and feet". These movements of the mystic experience—the way within and the way without—are both natural and complementary, and should not be regarded as in any way opposed to each other. They should also not be regarded as in any way outside of or apart from each other.

The special aspect of modern mysticism that I wish to deal with here, however, is the one going outward to embrace or subsume, as it were, the life of men and Nature. In *Christian Mysticism*, Dean Inge writes: "... if there is any accusation which may justly be brought against the higher order of mystics (as opposed to representatives of aberrant types), I think it is this: that they have sought and found God in their own souls and in Nature, but not so often in the souls of other men and women. . . ."¹

Even this rather arbitrary division of our field will prevent anything like a full discussion of the merits of those great mystics of thirteenth and fourteenth century Europe. Much has been written in appreciation of the profundity and originality of Eckhart who laid the foundations of philosophic and speculative mysticism in the West. Here are two striking sayings of Eckhart: "Material things are outside each other, spiritual things in each other." "Nature is the lowest part of Godhead." Eckhart speaks of the human soul as "a microcosm, which in a manner contains all things in itself". But though

¹ *Christian Mysticism*, Methuen, London, 1899, p. 316.

Eckhart was a bold thinker, he did not seem to attach much importance to the external world and did not seem to have much use for history, even "including the earthly life of Christ". Another pioneer in this sense was the German mystic, Weigel (1533-88), who attempted a new objective mysticism. The senses, he said, perceive material things, reason gives us natural science and art, and the "understanding" sees the invisible and Divine. Weigel said that "natural knowledge is not conveyed by the object," but that it is "the percipient subject which creates the knowledge out of itself". He does say, however, that the object "provokes the consciousness into activity," and in that statement allows for an objective world outside himself. But in the case of "supernatural knowledge, the opposite is the case". In the latter kind of cognition, "the subject must be absolutely passive; its thoughts must be as still as if it were dead. . . . Supernatural knowledge flows from within outwards, and in this way resembles natural knowledge. But since God (in the soul) is both the eye that sees and the object which it sees, it is not we who know God, so much as God who knows Himself in us."

The significance of Weigel's remark concerning the perception of material things by the senses and the part played by reason in giving us natural knowledge may be judged when we remember that during the Christian centuries "nature" had, in a quite special sense, been consigned to the Satanic order. Depraved since the "Fall," men and women were included in that order, though one theologian is reputed to have called woman "a desirable calamity". The study of Nature was, in effect, "to repeat the original sin of Adam; it meant a compact with the devil". These ideas may sound utterly strange to us in these days, but even in Milton's great "Hymn on the Morning of Christ's Nativity," Nature is said to woo

. . . the gentle Air
To hide her guilty front with innocent Snow.

The poets of the seventeenth century were not all tinged with the gloom of Milton about the natural world. Henry Vaughan, a contemporary, in *The Retreat*, sang (in anticipation of Wordsworth in more than one sense) in a different strain:

When on some gilded cloud or flower,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity;
.....
But felt through all this fleshly dress
Bright shoots of everlastingness.

It has been said of Wordsworth that he saw things in a new way, and that he has helped others to see things in a new way. Wordsworth is sometimes classed among the Nature Mystics, and there seems to be no reason to object to that classification as long as we think of him as a poet who saw and felt things in perhaps two ways. He said that the meanest flower that blows could give rise to thoughts that "often lie too deep for tears". His Wanderer could read in the silent faces of the clouds unutterable love, and among the mountains all things for him breathed immortality. It was his function to "open out the soul of little and familiar things" alike in Nature and in human life. The gulf that Shelley and Byron felt to be between the real and the ideal had no existence for Wordsworth. For him the ideal was almost always realized, and Utopia a country which he saw every day.

On the other hand, he was quite as much what some people would call a mystic of a spiritual or "transcendent" vision. He saw things in the light of what he called "the visionary power," and felt himself to be

The transitory being that beheld
This vision.

He grieved Coleridge by refusing to interest himself in the Somersetshire fairies, but he apprehended things as the expression of something which, while manifest in them, immeasurably transcended them:

To every natural form, rocks, fruits, or flower,
Even the loose stones that cover the high way,
I give a moral life: I saw them feel,
Or linked them to some feeling: the great mass
Lay bedded in a quickening soul, and all
That I beheld respired with inward meaning.

In those unforgettable lines from "The Prelude"—among the greatest perhaps in the English language—he enters into a unity that seems absolute and unshakable; his very being becomes one with eternity:

The immeasurable height
Of woods decaying, never to be decayed,
The stationary blast of waterfalls,
And in the narrow rent at every turn
Winds thwarting winds, bewildered and forlorn,
The torrents shooting from the clear blue sky,
The rocks that muttered close upon our ears,
Black drizzling crags that spake by the wayside
As if a voice were in them, the sick sight
And giddy prospect of the raving stream,
The unfettered clouds and region of the Heavens,
Tumult and peace, the darkness and the light—
Were all like workings of one mind, the features
Of the same face, blossoms upon one tree;
Characters of the great Apocalypse,
The types and symbols of Eternity,
Of first, and last, and midst, and without end.

Of Wordsworth it may be said, in one sense, that the transition from the material to the spiritual was not a passage from one world to another, but a miraculous substitution in the soul of a change of attitude towards the same thing.

I think that we must turn to Shakespeare in order to obtain a view of man as he appears outside the "Satanic

order" to which contemporary theology had condemned him. He was one of the first creators of character in the literature of the West. "Although we may find earlier traces of the Promethean power of creating human beings," says Logan Pearsall Smith,¹ "and note in Chaucer its earliest appearance in our [English] literature, yet its development in Shakespeare is so amazing and incredible that it seems a great innovation, as something original and almost unknown before. . . . He created a world of his own, and filled it with inhabitants of his own creation; with such a variety indeed, and multitude of living beings that he has been reproached with making the real world seem almost empty in comparison."

Where any sort of religious or metaphysical views are concerned, Shakespeare's world is a completely neutral one, and so far as his men and women are concerned he is so much inside them all that he does not mind what differences they present on the outside. It has been said that Shakespeare's habit of falling in love with his characters is one of the things which gives him the power of identifying himself with them, of placing himself, as it were, in their skins, and participating in all their thoughts and feelings. Shakespeare not only leaps into the skins of the most unlikely characters, but he makes us take the same leap with him. Shakespeare does not feel that Dogberry and like people are of a different breed from himself. He towers above them in every sense, but he is not apart from them. "Common people," as Bagehot happily said, "could have been cut out of him. . . ." It was Shakespeare's prerogative, in Coleridge's view, to have "the universal, which is potential in each . . . opened to him"; Coleridge implied that Shakespeare was able to reproduce all the varied human characters of his plays, because he was one with them all in the world within.

¹ *On Reading Shakespeare* by L. Pearsall Smith.

Of the true mystic Dr. Besant wrote:

He is strong, our practical Mystic, and he not only feels the strength of deity in him and the content with all outer circumstances, but he is full of that tolerance and that sympathy which grow out of his seeing God in every one around him, and therefore not wanting to control, but, respecting the divine spark in all, he leaves it to flame out in its own way without any attempt at compulsion from himself. He is equal under all conditions, because to him they are all manifestations, pure and beautiful, of their indwelling life. And he is calm because he lives in the Eternal and to him who lives in the Eternal how can there be shaking from the changes of time? . . . He wants nothing, and all things come to him; he asks for nothing, and all is there for him to use; he desires nothing, for all the riches of the world are his. He is a steward not an owner, and all the Gods pour into his hands their wealth, because his hands are always emptied out for the helping of his fellowmen. (*Mysticism*, T.P.H., London, 1914, pp. 27-8).

A few weeks ago, I was passing an undertaker's place, and thinking what an unhappy affair it was for his customers; and then tried to send kind thoughts to those who had lost someone they loved. I turned my head, and instead of seeing the asphalt road, I seemed for a moment to be standing on a beautiful shore, limpid waves lapping the beach, and over the whole beautiful scene of long winding bay with pale green and gold headlands, was a lovely mystic blue shade. Such a feeling of peace came over me. A youth was there, standing on the deck of a little sailing boat, and he seemed to be waiting for someone to take over that wonderfully beautiful pale blue sea. "Oh!" I thought, "I could sail over that sea for ever and ever!" Then I turned my head, and there was the long street and asphalt road as usual, but I feel quite different about passing an undertaker's now. Peace and beauty lie beyond death for us all in time, and for some at once. It seemed so natural. I never noticed the vision come, nor did I realize it as vanishing. I had such a heavenly feeling.

A MEMBER

THE GREAT MYSTERY OF THE EGG

By HERMINE SABETAY

The Egg was incorporated as a sacred sign in the Cosmogony of every people on the earth, and was revered both on account of its form and of its inner mystery (*The Secret Doctrine*, II 74). . . . The belief that the Universe existed in the beginning in the shape of an Egg was general (*Ibid.*, p. 75).

* In *The Secret Doctrine* very great importance is conferred on the Egg-symbol. The Proem opens by presenting a white disk within a black ground, in the centre of which appears a point. "It is the Point in the Mundane Egg, the Germ within it which will become the Universe . . ." (*S.D.*, I 69). The occult meaning of the "Mundane Egg" is called one of the greatest secrets of the Universe (II 280); and referring to it, H.P.B. speaks of "that mystery of mysteries—the MUNDANE EGG" (II 72).

It cannot of course be our aim to elucidate that cosmic riddle; but we can try to grasp some simple ideas related to this most abstruse subject and consider some aspects of it.

We are taught that above or beyond all manifestation is *Parabrahman*, the Absolute All, "One and Changeless," inconceivable to the human mind, to which IT appears under the veil of *Mulaprakriti* or infinite Space. Yet *Parabrahman* and *Mulaprakriti* are one. At the dawn of a new universe, when there is "a state of *nascent* activity and energy as the first aspect of the eternal immutable Quiescence" (IV 56), there

comes forth out of the Oneness the first idea of a duality, the prototype of that universal complementarity of Life and Form, Energy and Matter. The abstract noumenon of Form and Matter condenses into a Sphere, the primordial appearance, and the most perfect representation of Boundless Space. The sphere is the only shape which is isotropic or undifferentiated in its inner directions, while all other forms which we know as solids have directing axes which make them anisotropic. The homogeneity in the inner configuration of a sphere corresponds to the undifferentiated state of precosmic matter within the original nucleus or World Egg.

In the symbolic language the sphere is likened to an egg, though the oviform shape is rather to be called spheroidal or even more exactly ellipsoidal. It seems that the perfect sphere is an ideal figure, only approximately realized in natural manifestation.

In fact there is no form more universal than that of a spheroid or "egg" and it is highly significant as the origin of all manifested life, because just as the whole cosmos proceeds from an Egg, so does each living being—"as above so below"; there is a "perfect correspondence between the birth of Kosmos, a World, a Planetary Being, or a Child of Sin and Earth . . ." (V 421). Whereas the Spiral illustrates the process of Evolution, the Circle and the Sphere are representative of birth and expansion.

In *The Secret Doctrine*, the term "Mundane Egg" seems to be applied to two somewhat different conceptions, which we can consider as concerning primary and secondary Creation. Thus "Mundane Egg" designates sometimes that which is also called more properly the "Virgin Egg," though the two ideas are not always easy to separate. "Virgin Egg" has often the same meaning as *Mulaprakriti*, but can also represent what is one grade nearer to manifestation. These three shades of precosmic nature seem to correspond to

the Divine Spiritual Trinity, as shown in the following diagram:

PLANES	THE ONE ABSOLUTE	
	FORM-MATTER	LIFE-SPIRIT
Ādi	Mulaprakriti	Parabrahman
	Virgin Egg	First Logos
Anupādaka	Mundane or Golden Egg	Second Logos
Ātmā	Cosmic Auric Egg (the Universe)	Third Logos

The Virgin Egg is the Precosmic Root-Substance, which has also received many other names: infinite Space, primordial Chaos, the great Cosmic Mother, the Womb or Matrix of the Cosmos, Ether or Ākāsha; it is the first and foremost Feminine Principle, the "primordial waters of the deep". H. P. B. writes:

The *Upper Æther*, or Ākāsha, is the Celestial Virgin and Mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action (II 46).

When the hour of the awakening from Pralaya has struck, the Ray of *Parabrahman* (the First Logos) overshadows the Virgin Egg; or according to Genesis, "the Spirit of God moved upon the face of the waters". The "Virgin" becomes Mother and gives birth to the Mundane Egg, which is the Germ of manifested Cosmos, "potential Space within abstract Space" (I 72).

Out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all universal as well as of all terrestrial

life . . . (I 264) the Incomprehensible drops a Seed, which becomes the Golden Egg, from which Brahmā is produced (II 65). Darkness radiates Light and Light drops one solitary Ray into the Waters, into the Mother-Deep . . . the Ray causes the Eternal Egg to thrill and drop the non-eternal Germ, which condenses into the World-Egg (*S.D.*, I 133; Stanza 3, 3).

The Light or the Ray emerging out of the "Incomprehensible Darkness" of *Parabrahman* or the Absolute, is the First Logos; the words Chaotic Mass, Waters, Mother-Deep, Eternal Egg depict the Virgin Egg. We have here vivid descriptions of the birth of non-eternal Cosmos out of eternal "Chaos".

The World-Egg or *Hiranyagarbha* ("Resplendent Egg") is said to be surrounded by seven zones, the planes of manifestation (V 421). It is Cosmos in potentiality, which will become the universe, born out of that unique nucleus of chaotic undifferentiated matter. It is further said that "Light," the Omnipresent Spiritual Ray (the Second Logos?) fecundates the Divine Egg and calls cosmic matter to begin its long series of differentiation (I 136). The Power of the Divine Ray causes Brahmā the Creator to arise out of the Golden Egg. Brahmā generates *Vāch*, the feminine aspect of Himself, "the female Logos . . . the goddess of the active forces in Nature, the Word, Voice or Sound, and Speech" (I 194). *Vāch* is associated in the work of cosmic creation by means of the magic potency of Occult Sound. Brahmā, the Architect of the Universe, splits up and scatters the compact mass of the Golden Egg, which expands into innumerable fragments.

There is a great similarity between the cosmogony of *The Secret Doctrine* and that of Greek mythology as related in Hesiod's *Theogony*. To the Greek, the root and origin of all things is Chaos, the limitless Space, the primordial feminine Principle; Chaos (the Virgin Egg) gives birth to Erebus, the Darkness, and to Gaea, the "Earth" (or Mundane Egg), the personification of precosmic matter. Gaea is the great

Goddess of the Ægean and early Greek civilization, and was revered as the universal Mother. As in many Eastern cults, the highest divinity appeared under the feminine aspect. The fecundating divine Ray is Eros or Love, who was originally a pure cosmic force, known to us as Fohat, the prototype of all energies or life-forces on the different planes of existence. Erebus and Gaea, united by the power of Eros, bring forth Uranus, the vault of Heaven crowned with stars, which is Gaea, the Mundane Egg, giving birth to Cosmos.

In the Orphic tradition, Chronos, Time or Eternity, produced Chaos, infinite Space or Ether, and created out of Chaos a gigantic Egg of precosmic matter which divided into an upper and a lower part: Heaven and Earth.

The birth of the universe out of an original undifferentiated state was a common belief in Greek and Roman antiquity. The Latin poet Ovid begins his epic work *Metamorphoses* with a vivid picture of the creation of the world, where he describes the precosmic condition as "*Chaos, rudis indigestaque moles*," a rough and confused mass.

Coming back to the teachings of *The Secret Doctrine* about the Mundane Egg, how should we not be aware of the striking analogy between occult cosmogony and the modern view on the origin of all existence, postulating the bold theory of the expanding universe? It has been supposed that at the beginning, before the birth of stars and galaxies, there was only one enormous nucleus containing the whole substance of the future universe condensed under tremendous temperatures and pressures such as exist nowhere at present in the actual state of the universe. The density of such a globe must have been the highest conceivable, that of "nuclear fluid" in which the sub-atomic particles are brought so close together that they merge into one homogeneous, undifferentiated mass. The density of such a medium has been calculated as being a thousand milliard times that of water. This highly condensed

gigantic "drop" or super-nucleus must have been highly explosive, and when the explosion occurred, there started the constitution of matter and its distribution in the depth of cosmic Space through the expansion of the universe. The scattered clouds of cosmic dust condensed into stars, which assembled in galaxies.¹

It is easy to see that the enormous "drop" of nuclear fluid corresponds exactly not only to the Mundane Egg, but also to the Theosophical teaching about Koilon, the primordial stuff of immense density. But what was the mysterious force that made the primitive Egg explode? To explain the breaking up and the disintegration of the primal nucleus, we may think of the creative power of the Divine Word, the Fiat Lux of Genesis; or of Fohat, the divine Ray, "digging holes in Koilon" which "shapes the atoms from crude material" (I 171); or of the Third Logos or Brahmā, whose functions often seem to blend with those of Fohat. It is said that through the first Outpouring from the Third Aspect, the Divine Breath creates "bubbles" within Koilon, pushing back the dense medium and creating thus in the continuum of precosmic matter distinct atoms, the bricks for the construction of the universe.

So, to both antiquity and modern science, the Egg is the fundamental form of being. All living existence descends from a spheroidal form, be it the whole cosmos or an individual being coming forth from a mother-cell. In the biological sense, an egg is the female reproductive cell of animals. The whole riddle of becoming is enclosed in the egg which contains in a mysterious way the pattern, the archetype, of the future individual. One can observe a growing organization of complex structures, a drive towards a goal, a purposiveness

¹ The theory here presented in its main features is that of the Belgian Abbé Lemaitre. English astronomers (Hoyle, Littleton, etc.) have put forward a different cosmological theory, supposing the continuous creation of hydrogen atoms.

according to an invisible plan; "the inward working . . . which from a latent *nothing* produces an active *something*" (II 74). The unknown mechanism of such an accomplishment out of an inner urge remains a puzzle to the scientist. To the student of Theosophy, it is the Life-force that creates the appropriate form for its expression; Devas and nature-spirits are at work to build up the form in accordance with the design. Their way of working, their technique, is of course a wonder for us; especially the synthesis of organized life-substances of highly complex and delicate structures, which cannot be imitated in the chemist's laboratory, at least not under the conditions prevailing in natural chemical reactions. There is also the secret of the invisible design and its localization on the subtle planes, which is perhaps linked to the Auric Egg, as will be seen later.

The largest eggs are those of birds and for that reason the Egg-symbol evokes the idea of the bird:

The "First Cause" . . . was pictured . . . as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. . . . Becoming the "Swan of Eternity," Brahmā, at the beginning of each Mahāmanvantara, lays a Golden Egg, which typifies the great Circle . . . itself a symbol for the Universe and its spherical bodies (II 74).

The belief that the world issued from an Egg gave rise to various mythological narratives about birds. The best known among them is perhaps the story of Leda, who was visited by Zeus assuming the shape of a swan and who gave birth to two golden eggs, whence came forth Castor and Pollux, the twin heroes, one mortal and the other immortal, symbolizing the two parts of man, Ego and personality. The myth is also an allusion to the "Egg-born" Third Root-Race.

Brahmā, the Creative Divinity born out of the Mundane Egg, becomes in Christian terms the Holy Ghost, who is worshipped under the form of a dove, the bird having supplanted

the egg. The primordial circle representing the Mundane Egg is surrounded by darkness, which suggested the idea of black Ravens as the First Cause of the universe.

Both the dove and the raven appear in the biblical story of Noah, whose name signifies the Root- or Seed-Manu, the Preserver of Life during the "Great Flood" of *Pralaya*. At the end of the deluge, Noah-Manu sent out a raven that did not return to the Ark (the Womb or Egg of the World), still surrounded by the Waters of Darkness, while the second messenger, the dove, came back, announcing the dawn of a new Round and with it the apparition of the Holy Spirit or Brahmā.

The swan as a symbol of divinity is sometimes replaced by the goose or the pelican or the ibis, all aquatic birds, alluding to the dual element of air and water (II 72).

The Egg-symbol is also related to oviparous reptiles and especially to the world-wide emblem of the serpent. "The Egg and the Serpent are inseparable in the old worship and symbology of Egypt . . ." (II 79). The Egg standing upright upon the sacred Tau forms the Ansated Cross, a symbol of Life, which in our familiar seal of the Theosophical Society is surrounded by the serpent biting its tail. The annular shape of the serpent forms the circumference of a circle (or egg), representing the cycle of Time or Eternity. Sometimes the serpent is shown swallowing an egg (IV 322) and signifies Eternity devouring Cosmos, an allusion to the succession of worlds. The ring-form symbolizes also the universal spheroidal shape:

The symbol of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere being with all nations the emblem of eternity and infinity—a serpent swallowing its tail (I 133).

The cyclic form is the fundamental pattern of all structures in the universe. The dense solid bodies which have

various shapes are relatively permanent because of their inner tāmasic forces; but a liquid, in which the cohesive attraction of the molecules is much weaker, assumes spontaneously the shape of spheroidal drops. There are a large number of chemical compounds, those of the so-called aromatic series, which derive from the basic type of the ring-shaped benzene nucleus, C_6H_6 . This structure has been recognized by Kékulé, a famous German chemist, who saw it in a flash of intuition as a fiery serpent biting its tail. This story is an evidence of that archetypal symbol existing on the mental plane and revealing itself in various connections.

The Circle stands in close relation to the Cross symbol; both are united in the Ansated Cross as well as in the emblem of the Wheel, which has in its turn a great number of significations. It alludes especially to the rotatory movement of the celestial bodies. The Circle, the Cross and the Wheel combine in the highly occult symbol of the Svastika.

The Egg has been playing a most important role in the evolution of mankind. In the beginning of physical humanity reproduction took place through a kind of peculiar oviparous process. *The Secret Doctrine* tells us of the "Egg-born" Third Root-Race, the earliest sub-race of which is known as the "sweat-born"; by a sort of perspiration, soft drops were segregated, which hardened into egg-shaped balls, giving birth at first to sexless beings and later to androgynous descendants, until the complete separation of sexes was achieved and procreation became what it is now. Yet in a certain sense humanity is still "egg-born," each living organism starting its physical life from an egg or cell.

The cell, this structural unit of the body, contains principally a mass of protoplasm, which is the basic stuff of life, yet of very complex composition. Cells are the living bricks building up the myriads of forms of the vegetable, animal and human kingdoms, whereas the ultimate constituents of the

mineral kingdom are the molecules and atoms. It is well known that the apparent simplicity and solidity of the "atom" (a word that means "indivisible") has been split up, yielding an astonishing complexity of particles which in their innermost nature are but localizations of energy. Matter reveals itself to the inquiring mind as an evanescent phenomenon, a mere *Māyā* or illusion created by our conditioned senses, the underlying reality being made of immaterial energy-waves.

The question may be asked whether the sub-atomic components, nucleons and electrons, are the ultimate elements of matter or whether they are in their turn composed of structures of still finer materializations of even subtler undulations. If, and how, the hitherto known particles are related to etheric and astral substance we do not know; but they are certainly beyond the dense physical realm which is based on global atomic structure.

We are taught that the invisible planes interpenetrate each other and fill the void within the physical atom as well as within interplanetary and interstellar space. Man is living essentially in those subtler matters, the physical body serving only as his instrument for expression and experiment on the dense physical plane. These constituents of man's nature extend round the dense body and form what is called the "Auric Egg". Referring to it C. W. Leadbeater says (*The Inner Life*, I 346) that Madame Blavatsky "surrounded this idea with great mystery and it seems likely that she was under some pledge not to write freely about it". In spite of this statement we can try to come to a certain understanding of this mystery.

Each living being is enveloped by an ovoid of etheric matter called the "aura" penetrating the dense body and stretching outside it. The etheric body is nowadays considered more as an electro-magnetic vital field which sustains physical

life and health. H.P.B. employs the term "Auric Egg," also for the "psychic aura" of the personality in a larger sense, including all the finer levels of human constitution up to the ātmic and surrounding the physical body in successive ovoid shells, thus making of "each individuality an oval sphere of more or less radiancy" (V 421). But the Auric Egg is not only a human attribute:

The Auric envelope or Brahmā's Egg . . . surrounds every globe, as well as every man, animal and thing (V 475). Each atom, as each body, has its Auric Egg, each centre forming its own (V 510).

Yet it takes a particular sense for human evolution:

As Hiranyagarbha, the Golden Womb or Egg, contains Brahmā, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man (V 472).

The Auric envelope of Man encloses all his "principles" (bodies or energy-fields) from Physical I to Ātmā II, its outer periphery being the middle Ātmā, the ring-pass-not, also called Nirvānic Cell, beyond which human consciousness cannot reach. The function of this border-line is analogous to that of Antahkarana or middle Manas, the frontier between the Ego and the personality. When the Nirvānic Cell is crossed, then super-human evolution takes its course; the Ego becomes the conscious vehicle of the Monad. In the human kingdom, consciousness has to rise from the bridge of Antahkarana to that of the Nirvānic Cell, where man experiences unspeakable bliss.

The Secret Doctrine says further:

[The Auric Egg] is the receptacle of all Karmic causes, and photographs all things like a sensitive plate (V 511). The Auric Egg, reflecting all the thoughts, words and deeds of man, is (a) the preserver of every Kārmic record, (b) the storehouse of all the good and evil powers of man (V 472). In the Kosmic Auric Envelope is all the Karma of the manifesting Universe. This is the Hiranyagarbha (V 528).

Just as the Auric Egg is the "storehouse" of Karma, that is, of the past, it contains also the seed of the future, the

image and archetype of the growing individual, whose unfoldment out of the initial cell according to a plan is such a great miracle: "It is the vehicle containing potentially everything—Spirit and Substance, Force and Matter" (V 476).

Mid-Ātmā is the shell enclosing the Auric Egg, separating Ātmā I from Ātmā II, the latter being individualized by its association with Buddhi and drawn inside the human constitution. Beyond it is the realm of Divine Life: "Paramātmā, the Spiritual Sun, may be thought of as outside the human Auric Egg, as it is also outside the Macrocosmic or Brahmā's Egg" (V 486). And yet Ātmā and Paramātmā are One: the One Life, the Self in All: "I am That".

Higher Ātmā is a part of the Divine *Upādhi* or vesture of the Solar Logos as well as of the human Monad, reaching as far as mid-Ādi, the extreme limit and ring-pass-not of the solar system. Still beyond, we can think of the boundless extension of cosmic planes. In the midst of that tremendous Egg, its very nucleus is Man, having within himself the "potentiality of budding into the Divine Consciousness" (V 528), and whose destiny is to expand to ineffable glories.

In all beings there abideth the Dharmakāya;
 With all virtues dissolved in it, it liveth in eternal calmness;
 It knoweth not birth nor death, coming nor going;
 Not one, not two; not being, not becoming;
 Yet present everywhere in worlds of beings;
 This is what is perceived by all Tathāgatas.

From a Mahāyāna Sutra

REVIEWS

Ochêma, the History and Import of Hyleic Pluralism, Vol. II: Hyleic Pluralism in Eastern Thought, by Dr. J. J. Poortman; van Gorcum and Co., Assen, The Netherlands, 1958, pp. 169, price wrapper fl. 8.50, cloth fl. 10.25.

This is the second volume of a penetrating study by Dr. (now Prof.) Poortman on what he calls "Hyleic Pluralism" in history, which means the recording in extant philosophical literature of two, or more, subdivisions of matter (hyle) in connection with the soul of man. This term "matter" should be taken in a broad sense, including ordinary physical matter as well as finer, more subtle matter. The Neo-Platonist Proclus, for instance, wrote about the soul possessing more than one vehicle (ochêma) consisting of subtle matter of different degrees.

In this second volume, Indian and Chinese philosophy have been studied with a view to verifying how far they accept or reject the existence of one, or more, subtle bodies in which the soul lives after death. Prof. Poortman classifies the various points of view according to six metaphysical standpoints bearing on the subject, from the extreme

standpoint of monistic materialism to that of complete spiritualism.

As to Indian philosophy, the literature on the Vedic Period, the Upanishads, the Epic Period, the Sāṅkhya and the Vedānta, Jainism and Buddhism, are especially investigated.

This volume has also a Synopsis in English at the end. But we hope that the author, after completing his interesting study, will find time one day to rewrite his book in English, in a more concise form, that these ideas may become accessible to a larger circle of scholars and educated people interested in philosophy and psychology. From the standpoint of the Theosophical student, this book may be most valuable in familiarizing the intellectual portion of mankind with the idea of the existence of invisible worlds, and of human vehicles therein, built up of subtler matter.

BEEREND WOUTERS

Meditation under the guidance of Rudolf Steiner, by Arnold Freeman; New Knowledge Books, East Grinstead, Sussex, 1957, pp. 84.

The author was warden for more than thirty years of the Sheffield Educational Settlement. During

these years he gained insight into the spiritual needs and problems of many hundreds of persons. Many of these, he says, "sensed a kind of emptiness in their soul-depths and they wanted it filled". In order to fill this need, he proposes in this book to give to those who are in search of it "reliable guidance upon Meditation".

The first part of the book contains an account of Rudolf Steiner's life and life-work based on his autobiography, dealing mainly with the long inner struggle which had the result of bringing into existence his "Philosophy of Spiritual Activity". Dr. Steiner is quoted extensively, speaking of his own inner development at the ages of eight, fourteen, twenty-five, etc. These quotations are interesting and help to make us understand how he gradually developed his ideas about man, about the world, about his "Philosophy of Spiritual Activity," and about the Anthroposophical movement.

Only the second part of the book deals with Meditation as such. In the foreword to Part II, the author claims that Dr. Steiner is "uniquely qualified to give wise and fully trustworthy guidance upon Meditation". He repeatedly asserts that it was to Rudolf Steiner, at the present moment of history, that the "Divine Spiritual World" entrusted the giving to mankind of the

age-old "Mystery-Wisdom". He then enumerates those writings of Dr. Steiner which are of basic importance to people seeking help in their meditations.

In the third chapter of Part II, we find "The Basic-Essential of Meditation". It begins with a remarkable introductory sentence: "If anthroposophists are right, the following statements are true." This careful and moderate introduction reveals a tolerant attitude towards those who belong to other spiritual movements or schools of thought.

After giving the statements the author explains: "For those who accept such statements, what Dr. Steiner has to say about Meditation will have a special authority and force". At the same time the author urges the reader to consider what is said for what it is, in itself, as it stands. "Is what is urged upon me common-sense? Is this suggestion likely to be helpful to a present-day, modern-minded, practical person? Does Dr. Steiner appeal to self-seeking motives or does he appeal to what is highest in me?" He points out also the necessity and importance of being clear about our motives at the very outset. We have no right ever to forget that what we seek by meditation is sought not for ourselves but for others, for mankind.

ZOLTÁN DE ÁLOYA-PAP

SUPPLEMENT TO THE THEOSOPHIST

MARCH 1959

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar Day

At the International Headquarters, on the morning of 17th February, residents of Adyar and members of Madras Lodges gathered in the Headquarters Hall to celebrate Adyar Day. To honor the occasion the platform with the statues of the Founders was most gracefully decorated with festoons of leaves and flowers, and with a variety of pot plants.

After the Prayers of the Religions the President, Mr. N. Sri Ram, read telegrams and letters of greetings and good-will. These were received from Miss Clarice Gregory, General Secretary of the Theosophical Society in New Zealand; the Manor Centre, Australia; Mrs. Gool Minwalla, Presidential Agent for Pakistan; Miss Ann Kerr, Olcott, U.S.A.; Mr. Rohit Mehta, General Secretary, Theosophical Society in

India; the Adyar Group of the Uruguayan Section; the Secretary, Bhavnagar Lodge, India.

The President, when opening the meeting, said that February 17th has been appointed as a day on which members everywhere might think of and help Adyar. On this day, in Lodges throughout the world, members gather together and direct their thoughts and affection to Adyar. The day has been chosen because it commemorates the passing of the President-Founder, Colonel H. S. Olcott.

Mr. Russell Balfour-Clarke spoke of Mr. C. W. Leadbeater, whose birthday was February 17th. Mr. Clarke who had known him intimately for a number of years, said: "We owe him our gratitude, for he has extended to an enormous degree our knowledge of Nature and the world around us. He had a wonderful power of helping people

upwards and onwards; to live with him was a continual inspiration. He taught us that in life there is no failure, except in ceasing to strive, and that there is no obstacle which the human will cannot overcome."

A short address was given by Mr. C. D. T. Shores, in which he spoke of Adyar as a living centre and referred to Colonel Olcott's wish that the compound should be kept as beautiful as possible. Adyar is a centre of spiritual power and its influence goes out to Lodges and Members throughout the world. "It is," he said, "the heart of the Society, and we who have the great privilege of living and working here must keep ever before us the responsibility of making Adyar a 'Flaming Centre' of the Masters' work."

The President's closing address, in which he spoke of the place of Colonel Olcott in the Society, is included in the Watch Tower of this issue of THE THEOSOPHIST.

Canada

Lt.-Col. E. L. Thomson, General Secretary for the Theosophical Society in Canada, reports a year of steady work in their Section. The visit of the President, Mr. N. Sri Ram, he says, "made a very good impression on our members in that they were unanimous in acclaiming his gentle qualities, broadminded outlook and wisdom as displayed in

the discourses he favored us with. His visit was an incentive to us all and it showed very plainly the necessity of personal contact."

During the year, Colonel Thomson visited some of the Lodges in Canada, staying for a week in Montreal where he gave several public lectures, all of which were well attended and evoked interest among enquirers, resulting in a good sale of Theosophical literature. In the Phoenix and Hamilton Lodges, which were also visited, Colonel Thomson spoke on "Why Theosophy" and "Theosophy on the March".

The Toronto Lodge, which is one of the most active in the Section, has been considerably helped by visits from outside lecturers, among whom were Dr. Alvin Kuhn, Mr. S. Wylie and Mr. Holcombe. In greater Vancouver, the members of the three Lodges and the Canyon Lodge met together to welcome Professor Ernest Wood and his wife on the occasion of a visit to their city. Professor Wood gave a valuable address in which he outlined what is really important in the practical application of Theosophy, namely, self-reliance mentally, emotionally and spiritually.

A group of members, representative of the Lodges in Canada, together with their General Secretary, attended the Convention of the Theosophical Society in America.

Their reports on their return aroused considerable interest, and suggestions have been made that a Convention should be arranged for the Canadian Section.

Colonel Thomson writes that their Section magazine, *The Canadian Theosophist*, "has been running articles and correspondence regarding Fraternization which has aroused much comment. But contrary to what most readers think we do not advocate amalgamation but rather that there should be a healthy vitality in difference of opinion, and that it is better to be friendly and 'agree to disagree' and thus present a united front to the world and carry on in our own particular way."

The Section has 13 Lodges with a total membership of 346.

Colonel Thomson closes his report as follows: "Finally I can say that although we have nothing spectacular to report things are moving and there is a distinct spirit of enquiry and interest on behalf of the public which is decidedly encouraging and gives us a greater incentive to carry on and further the propagation of Theosophy, that philosophy which means so much to us individually and collectively."

Iceland

Mr. J. E. van Dissel, European Federation General Secretary, writes

of his visit to the Theosophical Society in Iceland as follows:

"Among the far off somewhat isolated Sections in Europe, Iceland takes a very special place. It is a large and very thinly populated island, where the descendants of the old Vikings live, intermingled with much Irish blood. There are mountains and wild nature, open plains without trees, the hot water springs, the geysers and also 'gletchers'.

"In character her people are closely linked with the other countries of the North. The indomitable spirit of the Viking is touched with the flame of Celtic beauty which Dr. Arundale once called her national keynote.

"Today Iceland is losing her isolated situation of the past, because of the air-connections with Scandinavia, the United States and Great Britain.

"It is here that our members have built up a strong harmonious Section of approximately 400 members in a total population of 160,000. There are 11 Lodges, three of them meeting in the capital, Reykjavik. In relation to the population this is the largest percentage of membership in Europe, if not in the whole world.

"A few years ago a young and energetic General Secretary, Sigvaldi Hjálmarsson, succeeded Mr. Gretar Fells. The latter is a poet

and much-appreciated lecturer, who often speaks for the radio, and who wisely guided the Section for over 20 years, ably assisted by his wife and many other capable workers.

"I stayed in Iceland for some ten days last month, lecturing and meeting members and contacting the Theosophical work, as well as visiting some of the interesting country-sights. I took away with me a most happy remembrance of this visit."

The General Secretary, Mr. Sigvaldi Hjálmarsson, in his annual report, shows an increase of 30 members for the year under review; the membership has been steadily increasing and there is every likelihood that this trend will continue.

In addition to the lectures arranged in the Lodges and open to the public, a new programme was launched for the dissemination of Theosophy by means of a well-planned "Theosophical Week" at the beginning of the year. In connection with the "Theosophical Week," Mr. John Coats visited the country and gave four lectures at the Headquarters in Reykjavik. His visit was a valuable contribution to the year's programme and "The Week" was most successful. Five new members joined during the period.

A Summer School was arranged by the Section. The leader was Mr. Edwin C. Bolt from Cambridge, who has been the teacher at Theo-

sophical Summer Schools in Iceland for a total of 18 years. He has given valuable service to the Icelandic Section.

The work of the Lodges has been continued as in previous years with an extensive programme of lectures; generally speaking, it is considered that few organizations in the country have more active programmes than those of the Theosophical Society. Films are often shown at Lodge meetings, and music, either vocal or instrumental, is a special feature at their gatherings.

In view of the steady increase of membership in the Section, preparations have been made for the construction of a new building to serve as the Headquarters for the Society in Iceland. This is a major task for the members. Already the Section has been allotted a site not far from where a new centre for the city of Reykjavik is planned.

In closing his report, Mr. Hjálmarsson writes: "These are the principal points that are to be reported concerning the activities of the Theosophical Society in Iceland during the past year of operation. But the part that is of greatest importance and most lasting value can never be put into reports: the dissemination of Theosophical ideals, the training and instruction of the members, and the inner urge for spiritual development inherent in every true and sincere student of

Theosophy. If this is well provided for, then everything will move in the right direction."

Austria

The Austrian political and economic situation was more settled during the last year and the work of the Theosophical Society has been progressing.

A new Lodge named Leadbeater was founded at Graz during the year, increasing the number of active Lodges to 10. The total membership of the Section is 294. The Lodges at Vienna (4), Graz (3), Bruck a.d. Mur (1) and Linz (1) continued their usual activities, holding public lectures, study classes and discussion groups.

The Federation of Lodges at Vienna had to sell the "Theosophenheim" at Hutteldorf, which had been built by members 35 years ago. It was a strong centre of work for two decades before the war and most of the Theosophical leaders stayed there during their visits to the Section. The building was taken over by the National Socialists in 1938, but was restored to the members in 1945. However, being situated at a considerable distance from the centre of the city, it was not suitable for the work under changed post-war conditions.

The "Adyar-Verlag," the Regional Publishing House for the

German-speaking area in Europe, which is managed by the Federation of Lodges at Graz, published a translation of Annie Besant's book *The Ancient Wisdom*. Since its foundation in 1947, the "Adyar-Verlag" has published 12 books with a total of 28,300 copies.

At the annual elections in June 1958, Dr. Norbert Lauppert was elected General Secretary, following the retirement of Mr. Fritz Schleifer who had held the office for 25 years. The Austrian Section owes deep thanks to Mr. Schleifer for his long term of devoted service during the difficult period of the war years and after.

The Regional Summer School for the German-speaking area of the Theosophical Society in Europe was held at Pichl, Austria, 7th to 14th September 1958, under the chairmanship of Mrs. Scheffmacher, Switzerland. The Summer School was attended by 45 members from different countries, including the General Secretaries of Germany, Switzerland and Austria. The general theme of the School was "Dynamic Theosophy and the Religion of the Future".

Dr. Lauppert, in closing his report, expresses the hope that with continued regular activities there will be a "steady strengthening" of the work in their country during the coming year.

THE THEOSOPHICAL SOCIETY

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.

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