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EDITED BY N. SRI RAM

April 1959

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THE THEOSOPHICAL SOCIETY

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April 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.



ON THE WATCH-TOWER

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

IN a letter written in 1880 the Mahātmā K.H. wrote about the Tibetan people:

For centuries we have had in Tibet a moral, pure-hearted, simple people, unblest with civilization, hence untainted by its vices. For ages

Tibet

Tibet has been the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres—the physical and the spiritual.

Yet he [Mr. Hume] would have us exchange this for his ideal of civilization and Government.

This was in reply to Mr. Hume's remarks to the Mahātmā, which were as follows:

You say that if Russia does not succeed in taking Tibet, it will be due to you and herein at least you will deserve our gratitude. I do not agree to this in the sense in which you mean it. If I thought that Russia would on the whole govern Tibet or India in such wise as to make the inhabitants on the whole happier than they are under the existing Governments, I would myself welcome and work for her advent. But so far as I can judge the Russian Government is a corrupt despotism hostile to individual liberty and therefore to real progress.

There seems to have been at that time a grave crisis, due to the massing of forces by the Czar's government, which, however, passed away without an incident.

H. P. B. refers to Tibet in many places in her writings. She had a remarkable knowledge of the country, having visited it several times and lived there once for some three years. She gives much information regarding its ancient lore, beliefs and centres of learning. She thus expresses her reason for regarding it as a land of special interest to students of the Esoteric Science:

It is only in the Trans-Himalayan fastnesses, loosely called Tibet—in the most inaccessible spots of desert and mountain that the esoteric Good Law—the “Heart’s Seal”—lives to the present day in all its purity.

Although the Tibetans have a peculiar system of selecting the Head of their Government, who combines in himself both secular and religious authority, and their ways of living may seem to us extremely antiquated, there is no evidence at all to show that they are not happy under that system, or that they are less contented than other peoples who may pride themselves on their progress. We have H. P. B.’s testimony to the fact that in Tibet there were no beggars nor people dying from hunger; drunkenness and crime were unknown, as well as immorality “except among the Chinese who are not Buddhists in the real sense of the word”. Mentioning these facts, she exclaims in an article which she wrote in *Le Lotus* in 1887: “May Destiny protect Tibet . . . from the God ‘Progress’ as it manifests itself in Europe-America.”

Of course nothing can remain unchanged in this world; so it was only to be expected that this land which had remained sealed off so long to foreigners should be opened up to some extent in the course of modern scientific advance and the breaking down of geographical and other barriers. But the turn of events in Tibet, as now being reported in the papers, does not present so mild or natural an aspect. According to reports in *The Daily Mail* of London from two of its reporters, both journalistic explorers—one of them Mr. Noel

Barber who is described as the first British citizen, since Scott, to reach the South Pole, and the other, Mr. Izzard, as a man who walked up Mount Everest 18,000 feet to get Sir John Hunt’s story of his expedition—the country has been subjected to ruthless methods of coercion in the attempt to force upon it the “reforms” of the Communists. The Chinese have been trooping into the country, some as units of the Communist army, some as workers to build roads and airfields, and others, numbering millions, to colonize it by the simple method of dispossessing the Tibetans in the villages. There exist today a number of major roads and airfields, built by the Chinese, from which these operations can be extended.

It has been known generally for some time that the Tibetans did not take kindly to the proposed “reforms,” and in the present struggle many thousands, according to the report in *The Daily Mail*, have been forced to turn into guerillas and fight the invading Chinese. A war of suppression and terrorism has been going on, in which many Tibetans have been enslaved, monasteries desecrated and women ill-treated in the most disgraceful manner.

It is possible that there might be some exaggeration in these reports, confirmation being difficult. But there can be no doubt at all that the Tibetan people want freedom from their Communist rulers. And knowing the ways and methods of totalitarianism, one cannot lightly dismiss, as not calling for serious notice, the reports of the fighting as well as the attempts to communize the country against its will. In such a war as that which is taking place, the Tibetans can have no chance whatever, because they have never had much arms nor has their Government an army worth speaking of, the Tibetan Government being more peaceably-minded than any other in existence.

This being the case, does it not become the duty of every other Government to support the Tibetans and of the

United Nations to intervene and do what it can to restore the *status quo ante*? Tibet has always been an autonomous country, though accepting a vague Chinese suzerainty. Probably it was thought by the Tibetan lamas that so long as China herself preserved her traditional ways and followed a policy of peace, the nominal suzerainty would do no harm to Tibet; it might, on the other hand, save Tibet from the danger of being a no-man's territory, open to aggression from abroad. The trouble started only with the aggressive policies of the Communists in China. Since Tibet has been, for all practical purposes a self-governing country for centuries, not competing with any other country but self-contained in every way, it has a claim to self-government on its own lines as much as any other independent country or any group of people on the face of this globe wanting to be free.

The plea that the trouble in Tibet is a purely internal affair rests in this case on legalistic grounds which are of doubtful validity. And when the doctrine of non-interference is made absolute, it becomes devoid of all moral validity and reduces itself to a course of pure expediency. Hitler was able to get away with his conquests, in other words make these conquests and consolidate them, because even when he shocked the conscience of Europe, that conscience did not act. There must be a limit to what is permissible even under the aegis of national sovereignty, a limit which can be set and enforced only by a world-conscience expressed through a world authority.

It is to be devoutly hoped that the leading nations of the world will bring to bear upon this Tibetan question their combined counsels, and take such action with regard to it as would be in accordance with the highest moral principles and ensure respect for the right of a people to follow their own time-honored way, without coercion or interference by others.

* * * *

In his article entitled "Some Recent Scientific Discoveries and Occult Research" which appears in this issue, Mr. Nevin

**The Advance of
Mind into Matter**

Drinkwater refers to a number of discoveries which corroborate statements in our Theosophical literature based on occult knowledge. H. P. B. has stated in *The Secret Doctrine* that portions, though not the whole, of the occult teaching as given out by her would be verified in the twentieth century. Evidently this forecast is coming true. The present century, in respect of scientific advances, whether judged by the quantity of discoveries that can be listed or their revolutionary character, is seemingly on the way to achieving the title of century of centuries. The discoveries made during the International Geophysical year (actually eighteen months), which came to an end on December 31st last, make by themselves an extraordinarily impressive list, some of them of quite an unexpected nature. For instance, no one had expected to find the two radiation belts round the earth, which stand as formidable obstacles in the way of man's venturing out into "space," a subject on which there has been much glib talk and writing on the lines of the science fiction which was so popular in the earlier years of this century. The difficulties in the way of space travel, however ingeniously the ships for voyages to the moon, Mars or any other planet may be constructed, are now being realized a little more than they were at first. Apart from the lethal radiation in these belts, (likened to "doughnuts" in some American journals) there must be many phenomena connected with unknown magnetic fields in space, such as the electric currents which have been found to be circling the earth high in the atmosphere over the equator and round the north and south magnetic poles. The physiological problems arising from transportation into different gravitational conditions from those to which the human body is adapted, to weightlessness, for instance, giving rise to lack of

bodily contact with chair or bed, may also prove insuperable, not to mention the effects upon the brain which in certain experiments have been found to be hallucinations and disorientation of a strange sort. It is one thing to send a rocket past the moon or up to the moon, which has become possible through the discovery of new fuels, but quite another to pass through its atmosphere or lack of atmosphere and land there. According to occultists, the moon is not a habitable planet.

Nature has drawn her own boundaries between plane and plane, system and system, which are not open to transgression with impunity. The knowledge which we are now obtaining by the efforts of the scientists—except, I would say, that which is extracted by morally reprehensible means, such as subjecting innocent animals to painful experimentation—is in the order of things belonging to the present phase of human development. This knowledge should enormously extend in degree and measure our understanding of Nature, her arrangements and processes. But also each important advance has, so far, only revealed the depth of our previous ignorance.

The co-operation of the scientists of the different nations, which has yielded such astounding results is to be continued, we are told, for some further time, if not indefinitely. While the satellites, the rockets and the descriptions of the Antarctic have figured largely in the newspapers, because of their spectacular nature, numerous other findings in different fields, some of them likely to cause far-reaching revisions in the ideas that have hitherto held the field, have marked the progress of the year. To mention but one or two likely to be of special interest to Theosophists: A pre-historic skyscraper-temple as high as a modern twenty storey building has been rescued from the jungle in Guatemala; such constructions as this and the city of Jericho throw the beginnings of civilization, as pictured in our modern textbooks, at least several thousand

years back; another finding, which corroborates H. P. B., namely that Europe and America though not in their present configuration, were once close to the equator, has been recorded from studies of changes in the earth's axis as judged by its magnetic effects on rocks and fossils.

It is more than probable that discoveries yet to be made, including what may come from further studies of the mass of data already accumulated, may prove even more enlightening and revolutionary. As Science advances on a front which visibly expands from year to year, many new directions of exploration emerge from that expansion. One cannot say when or if a stage will be reached when we will have a reasonably complete picture of all the related fields in connection with the earth, its interior, the field around it consisting not merely of air but also of its magnetic radiations and the space beyond. Perhaps the time will come when discoveries of the sort that are now pouring thick upon us will slow down somewhat, and mankind will start progressing along lines that reveal new aspects of its extraordinary make-up.

* * * *

The School of the Wisdom, which was started in 1949, has now completed ten annual sessions. Looking back over these years one can see how it has grown steadily and established itself in the life of Adyar. The number of students has fluctuated from year to year but on an average there have been about twenty, drawn from different nationalities, belonging to different religions and cultures. On certain occasions Theosophists who have come to Adyar to stay for a period have been allowed to attend the classes as observers, and at such times the number has risen to about forty. From my own personal knowledge I can say that practically everyone who has been here has returned home feeling thankful that he has had the

The School of the
Wisdom

opportunity of participating in the School activities and in life at Adyar for a number of months.

A number of earnest Theosophists, workers in their own countries, who would otherwise never have come into close touch with one another, have been brought together, and in that way there is being established a certain solidarity amongst earnest and active Theosophists all over the world, which cannot be over-valued. At Adyar more than anywhere else, and in the School of the Wisdom, the Society's international character, its main work and aims are made manifest. Those who have come here have come to know what Adyar stands for, and the workings of the different departments through organized visits to them. Also, as has been pointed out in one of the Reports of the School, its life has overflowed to all Adyar and enriched it in various ways.

If Adyar is ever to be the centre of a Theosophical World University, one can see in the School of the Wisdom the nucleus of such a development. During the five to six months that the sessions last not only are the students led carefully through the whole syllabus of Theosophical knowledge as we have it in our standard books, discussing every subject with an open mind, but there has also been the aim—not always fully realized—of surveying the general thought of humanity in its different aspects, with particular emphasis on the modern trends.

In the early years the School had the invaluable inspiration of Brother Jinarājadāsa's contributions, but though it has had to do without him latterly, the School has gone on with undiminished vigour, giving as much inspiration to its students as ever before. It is to be hoped that many more will come from different parts of the Theosophical world not only to benefit by what the School has to give, but also to help the School with their special knowledge and capacity.

N. SRI RAM

CHINESE SPIRITS

By H. P. BLAVATSKY

[This article originally appeared in *Lucifer*, Vol. IX, No. 51, November 1891 and is included in *H. P. Blavatsky Collected Writings*, Vol. VII, recently published by the Theosophical Publishing House, Adyar. The notes at the end of the article, indicated by superior numbers, are by Mr. Boris de Zirkoff, the Editor and Compiler of the Collected Writings, while H. P. B.'s notes are indicated by asterisks. Mr. Zirkoff, in introducing the article, writes: "In her essay entitled 'Theories about Reincarnation and Spirits,' H. P. B. mentions this material, together with her essay on 'Egyptian Magic,' as intended to form an Appendix to *The Secret Doctrine*. By this she meant, of course, her First Draft of this work. Apparently, 'Chinese Spirits' was not used by her when her *magnum opus* was published in 1888. On the basis of what she says in her 'Theories, etc.,' the present essay must have been written before 1886, and possibly in 1885. . . ."]

THE following notes have been collected partly from an old work by a French missionary who lived in China for over forty years;¹ some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Gougenot des Mousseaux and the Marquis de Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired "semblances". This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin

poet shows the same source of information in his country, when declaring that:—

Bis duo sunt hominis: manes, caro, spiritus, umbra;
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit.²

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This "soul" is divided by its nature and actions into two principal parts: the *LING* and the *HOUEN*. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an "upper" *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man's life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two "substances," which correspond, as is evident, to our *Buddhi*, the divine "upper" *ling*; to *Manas*, the lower *ling* whose twin, the *houen*, stands for *Kama-rupa*—the body of passion, desire and evil; and then we have in the "mixed being" the outcome or progeny of both *ling* and *houen*—the "*Mayavi*," the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course *Prâna*, the life-principle or vital form. Now, when man dies, the following takes place:—the "upper"

ling ascends heavenwards—into *Nirvâna*, the paradise of *Amitâbha*, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the *ling-houen* and the "mixed being". If the man was good, the "mixed being" disappears also after a time; if he was bad and was entirely under the sway of *houen*, the absolutely evil principle, then the latter transforms his "mixed being" into *koueïs*—which answers to the Catholic idea of a damned soul*—and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the millions of deceased "unbaptized" Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. "The *koueïs*, being naturally wicked," say the *Mémoires*, "do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. . . . Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rotteness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses,

* The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien*—an absolute saint (a *Nirvanee*) when joined entirely with the "Dragon of Wisdom".

that they form for themselves *visible and fantastic bodies* to deceive and frighten men with. . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation" (read, being baptised), ". . . . and of forcing them to become damned as they themselves are" (pp. 221-222, *Mémoires concernant l'histoire, les sciences, les arts, les mœurs, etc.*, par les Missionnaires de Pékin, 1791).*

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*. "What is the *houen* is a question to which it is difficult to give a clear answer. . . . It is, if you so like it, something vague, something between a spirit, a genii, and vitality" (see Huc's *Voyage à la Chine*, Vol. II, p. 394). He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body,

* According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of its *astral* (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. "Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear" (See Porphyry, *de Sacrifice*). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations. "Patet quod animae illae quae, post mortem, adhuc, relictæ corpora diligunt, quemadmodum animae sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa cognatum aliquod eos alliciens," etc. See Cornelius Agrippa, *De Occulta Philosophia*, pp. 354-55; *Le Fantôme Humain*, by Des Mousseaux.³ Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tātrikas*. Thus modern sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author's conclusions, by P. Thyrcé, *Loca Infesta*, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.⁴

which will be thus reformed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that "very cunning creature" might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the "elementary" are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—then man—as just shown by the *ling* or *houen*—would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries—*bliss and torture*. The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the "shell of the false personality." *

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.†

* See Lucretius, *De Rerum Natura*, I, 123, who calls it a *simulacrum*.

† Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De clarorum philosophorum vitis*, Bk. VIII, 30) gives the common belief that the animal soul, *phren*—φρήν, generally the diaphragm—resided in the stomach, Diogenes calling the *anima bruta* θυμός.⁵ Pythagoras and Plato also make the same division, calling the divine or rational soul λόγον, and the irrational ἄλογον. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists

The *houen*, to return to it, is said to be the terror of men; in China, "that horrid spectre" troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as "spirits" are shown to do in Europe and America—the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulae used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see *Les Médiateurs et les Moyens de la Magie*, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulae of such evocations, and even the name of the murderer may be forced from the complacent *houen*. In this the Chinamen were followed by Christian nations, however. During the Middle Ages the

and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these "souls" and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent "spirit" in each of our organs, simply because he is unable to grasp the Baron's idea.

suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. "The wounds of a murdered man will re-open at the approach of his murderer," says a jurisprudential work (Binsfeld, *De Conf. Malef.*, p. 137).⁶

"The *houen* can neither be buried underground nor drowned; he travels *above* the ground and prefers keeping at home."

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China,* tells of the "heathen Chinees" most extraordinary stories with regard to this subject.

Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the *lar*; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes*; the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two *houens* will keep quiet—if they are those of adults, *nota bene*.⁷

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion:—Man is a *triple*, and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one.

I call the soul's *idol* that power which vivifies and governs bodies, whence are derived the senses, and through which the soul displays the strength of the senses and FEEDS A BODY WITHIN ANOTHER BODY.†

"Triplex unicuique homini daemon, bonus est proprius custos," said Cornelius Agrippa,⁸ from whom Dupotet had the idea about the "soul's *idol*". For Cornelius says:

* *Annales de la propagation de la foi*, t. XXIV, No. 143, July 1852.

† Dupotet, *La Magie dévoilée*, p. 250.

Anima humana constat mente, ratione et *idolo*. Mens illuminat rationem; ratio fluit in idolum; idolum autem animae est, supra naturam, quae corporis et animae quodammodo *nodus est*. . . . Dico autem animae idolum, *potentiam* illam *VIVIFICATIVAM et reatricem corporis*, sensuum originem, per quam alit in torpore corpus. . *

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of *A Fallen Idol* (*The Theosophist*, Vol. VII, September 1886, p. 793)—whether meant seriously or otherwise by the writer—that “if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, the idol is liable to be taken possession of by some powerful evil spirit”—is quite true. And as a moral law of nature—a counterpart to the mathematical—if the rules of harmony in the world of causes and effects are not observed during life, then our *inner* idol is as liable to turn out a maleficent demon (a *bhoot*) and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or “god,” that had appeared that was not a *ferouer*, and *impostor*, a *usurpator*—Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. “A god who eats and drinks and receives sacrifice and honour can be but an evil spirit,” argues De Mirville. “The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” (ether?), teaches Des Mousseaux

* *De Occulta Philosophia*, Vol. III, pp. 357, 358.*

(*Le Monde Magique*, p. 287).¹⁰ “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same—if “good appetite” be a sign of Satanic nature. And it is the same Des Mousseaux who, unconsciously, lays, for himself and his religion, a trap. “See,” he exclaims, “the angels of God descend under the green trees near Abraham’s tent. They eat *with appetite* the bread and meat, the butter and the milk prepared for them by the patriarch” (*Gen.*, xviii, 2 *et seq.*). Abraham dressed a whole “calf tender and good” and “they did eat” (verses 7 and 8); and baked cakes and milk and butter besides. Was their “appetite” any more *divine* than that of a “John King” drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies. Let us see. “These [the Biblical] are real, genuine spirits”! Angels, beyond any doubt (*certes*), argues Des Mousseaux. “Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight” (p. 388).

So can a “John King” we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

COMPILER'S NOTES

[These notes correspond to the respective superior numbers in the text of "Chinese Spirits"]

¹ Reference is here made to Father Joseph-Marie Amiot, and the work entitled *Mémoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, etc., des Chinois, par les Missionnaires de Pékin* [J. Amiot, C. Bourgeois, Cibot, Ko, Poirot, A. Gaubil]. Edited by C. Batteux, L. G. Oudart Feudrix de Bréquigny, J. de Guignes, and A. I. Silvestre de Sacy. 16 volumes. Paris, 1776-1814. 4to. An earlier ed. is mentioned as of 1776-89, in 15 vols. Paris: Nyon aîné.

In describing Chinese ideas regarding the human soul, H. P. B. summarizes various passages from pp. 212, 223-24, and quotes from pp. 221-22, of Vol. XV of the above-mentioned work. The subject is treated therein in a section entitled: "Extrait d'une Lettre de M. Amiot, Missionnaire, écrite de Pékin, le 16 octobre 1787. Sur la secte des Tao-sée."

² These verses are also quoted by H. P. B. in her essay on "Theories about Reincarnation and Spirits," where she credits them to Ovid. They are also brought in, in a somewhat incomplete form, in *Isis Unveiled*, I, 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in *Isis Unveiled*, I, 37, where they are attributed to Ovid.

In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid.

³ It is not known what particular edition of Henry Cornelius Agrippa's work this passage is quoted from. The Latin text, as quoted, seems to contain a number of errors. For this reason, rather than to correct the text, we give below the Latin original as it occurs in the 1533 edition (Beringo Fratres, Lugduni) of *De occulta philosophia libri tres*, by Agrippa of Nettesheim, namely in Vol. III, Chapter xlii, p. 304:

"Ex his quae iam dicta sunt patet, quod animae illae quae post mortem adhuc relictæ corpora diligunt, quemadmodum sunt animae corporum sepultum debita carentiæ, seu quæ corpus suum violenta morte reliquerunt, & adhuc in turbido illo humidoque spiritu circa cadavera sua oberrant, tanquam circa cognatum aliquod eas alliciens, cognitis his mediis per quæ quondam suis coniungebantur corporibus, per consimiles vapores, liquores nidoresque; facile evocari & allici possunt, adhibitis etiam certis artificialibus luminibus, catibus, sonis & huiusmodi, quæ ipsam animæ imaginativa spiritalēmq. . ."

In the English translation by J. F., published in London in 1650, under the title of *Three Books of Occult Philosophy*, the above passage received the following rendering:

"By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall or have left their bodies by

violent death, and as yet wander about their carcass as in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joynted to their bodies, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificial lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul. . ." (pp. 488-89.)

As to *Le Fantôme Humain*, this appears to be only a subtitle for the later chapters of the work by des Mousseaux entitled *Les médiateurs et les moyens de la magie*, and not a separate work by that author.

With regard to Porphyry's *De sacrificio et magia*, a mediaeval condensation of his *De abstinentia carnis*, a passage similar to what H. P. B. mentions, but not identical with it, occurs in Book II, 47. Vide Thomas Taylor's *Select Works of Porphyry*, p. 82.

⁴ H. P. B. makes reference here to a very rare work by Petrus Thyraeus (1546-1601), entitled *Loca infesta, hoc est, de infestis ob molestantus daemoniorum et defunctorum hominum spiritus locis . . . Accessit ejusdem libellus de Terriculamentis nocturnis*, etc. Coloniae Agrippinae, 1598, 4to; also Lugduni, 1625. Both editions are in the British Museum.

Apart from the fact that A. J. Caillet mentions him (in his *Manuel Bibliographique des Sciences Psychiques ou Occultes*. Paris: Lucien Dorbon, 1912. 3 vols.) under the name of Thiresus of Nuys, Diocese of Cologne, and says he was a Jesuit, nothing else seems to be readily available concerning this writer.

⁵ The translation in the Loeb Classical Series does not seem to convey this meaning, however. It runs as follows:

"The Soul of man, he says, is divided into three parts, intelligence (nous), reason (phren), and passion (thumos). Intelligence and passion are possessed by other animals as well, but reason by man alone. The seat of the soul extends from the heart to the brain; the part of it which is in the heart is passion, while the parts located in the brain are reason and intelligence. The senses are distillations from these."

⁶ Reference is here made to Petrus Binsfeldius and his *Tractatus de Confessionibus Maleficorum et Sagarum recognitus et auctus*, etc. An et quanta fides iis adhibenda sit? Augustae Trevirorum, excudebat H. Bock, 1591. 8-vo. 633 pp. Also 1605, 8-vo. 767 pp.; 1596 (British Museum: 8630. c. 11.), and 1623. German translation, Trier, 1590.

He also wrote *Commentarius intitulum Codicis de Maleficis* (same city and publisher, 1591, 8-vo), which is a supplement to the first-mentioned work, and is often bound together with it.

The Latin original is as follows:

"Nam fuerat mortuus quidam homo nocturno tempore, & nescie batur a quo: Attamen multi erant suspecti de morte sua, & quidam homo senex dixit mihi: Domine gubernator, si vultis scire veritate

huius homicidij, faciatis cora! vobis portare cadauer illius mortui, postea faciatis vocare illos, suspecti sunt de illo homicidio, & veniat unus post alium, ubi est cadauer illud, tunc cum superuenit verus homicida, vulnera ipsius fluent sanguinem de nouo: Quo audito feci coram me portare illud cadauer, & feci vocare illos suspectos de uno in unum, & cum superuenit verus homicida, vulnera illius cadaueris inceperunt effluere, & emittere sanguinem, de quo summe sui admiratus. . ."

⁷ H. P. B. gives here a rather free translation of a passage from a French letter dated Moncy-de-Fou, 25 September 1851, and entitled "Missions de la Chine. Lettre de M. Delaplace, Missionnaire Lazariste, à un Prêtre du diocèse de Sens." The *Annales* (Lyon, France) in which it was published are described as a periodical devoted to the publication of Letters from Bishops and Missionaries of various Old and New World Missions, as well as of documents concerning Missions and the dissemination of the faith.

The French text is as follows:

" . . . chaque homme a trois *houen* . . . *houen* sera quelque chose de vague comme *esprit, génie, vitalité*. Chaque individu a donc trois *houen*. A la mort de leur possesseur, un de ces *houen* transmigre dans un corps. Un autre reste dans la famille; c'est comme le *houen* domestique. Enfin le troisième repose sur la tombe. À ce dernier on brûle des papiers (sorte de sacrifice). Au *houen* domestique qui siège sur la tablette, au milieu des caractères qui y sont gravés, on brûle des *hiang* (bâtons d'odeur), on offre des repas funèbres, etc. Ces honneurs rendus, on est tranquille: les *houens* sont apaisés; qu'y a-t-il à craindre? "

⁸ This sentence is from Chapter xxii, page 252, of the edition of *De occulta philosophia* from which we have already quoted above. The chapter is entitled "That there is a threefold keeper in man, and from whence each of them proceed." The sentence, in its more complete form, is as follows:

"Triplex unicuique homini daemon bonus est proprius custos, unus quidem sacer, alter geniture, tertius professiois. . ."

which, in the translation of J.F., is rendered as:

"Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. . ." (p. 410.)

⁹ The passages seem to have a number of inaccuracies and a considerable amount of text is left out, as indicated by dots. It is from Chapter xliii, pages 306 and 308. The Latin text is as follows:

Anima humana constat mente, ratione & idolo: mens illuminat rationem, ratio fluit in idolum, omnia una est anima. Ratio nisi per mentem illuminatur, ab errore no est immunis: Mens autem lumen rationi non praebebat, nisi lucente deo, primo videlicet lumine: prima enim lux in deo est supereminens omne intellectu: qua propter non potest lux intelligibilis vocari, sed lux illa quando infunditur menti,

fit intellectualis atque intelligi potest: deinde quando per metem infunditur rationi, fit rationalis, ac potest non solum intelligi, sed etiam cogitari [p. 306] Idolum autem animae in fato est, supra naturam, quae corporis & animae quodammodo nodus est, sub fato, supra corpus: iccirco coelestium corporum influxibus immutatur, rerumq; naturalium & corporalium qualitatibus afficitur.

Dico autem animae idolum, potentiam illam vivificativam et reatricem corporis, sensuum originem, per quam ipsa anima in hoc corpore uires explicat sentiendi: sentit corporalia per corpus, movit corpus per locum. regit in loco, alitq; in torpore corpus. [p. 308] "

which is rendered by the translator, J.F., as follows:

"Man's soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from error: but the mind giveth not light to reason, unless God enlighten, viz., the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectual, and can be understood: then when it is infused by the mind to the reason, it is made rational, and cannot only be understood but also considered [p. 492]. But the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of natural and corporeal things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul itself doth manifest in this body its sensitive powers and perceiveth corporeal things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. [pp. 494-95] "

¹⁰ *Le Monde Magique* does not seem to be a separate work by des Mousseaux, but only a running-head at the top of the pages of his work entitled *Les médiateurs et les moyens de la magie*.

THEOSOPHY REVEALS A WIDER HORIZON

By EDWIN N. LORD

THE Hermetic maxim, "As above, so below," implies the use of analogy, and its inverted form, "As below, so above," suggests that one can start from that which is familiar in the lower world of physical perception and then proceed to some of the less obvious, but important truths of the higher mental and spiritual worlds.

One of the most useful analogies is that of the horizon. It is an appealing analogy, not only because the comparison is complete in so many aspects, but also because it follows so faithfully the pattern of the ancient universal symbol of the point and the circle.

First then, let us consider the characteristics of the physical horizon as a fact in Nature. The horizon is defined as the limit of the range of perception. Wherever a person stands there is a limit to the extent of the view he sees with his eyes. If he is confined to his room, the walls are his horizon. If he stands on a city street, his horizon is formed by the buildings and the trees which surround him. If he stands on ship-board, his horizon lies miles away where sky and water seem to meet. If he climbs to a mountain top, his view is widened by many more miles because the horizon where sky meets land and water has been extended enormously. Then if he ascends still higher in an airship, he will finally see the earth as a globe and his horizon will extend to infinity. There will

be no horizon in the usual sense, but in a larger sense there will be limitless extension of view.

When we think of the horizon we necessarily assume the existence of an observer in the centre of his circle of observation. The observer is as important as the horizon. But the outline of the horizon is not always a true circle. Ordinarily, it is very irregular unless the observer is on a ship at sea, or at a high altitude. It is useful to consider the important effect of altitude, not only upon the extent of the horizon but also upon its shape for it approaches closer and closer to the form of a true circle as the altitude increases. To apply the ancient symbol of the point and the circle, the observer represents the point in the centre, and the horizon represents the circumference of the circle.

Looking now at the spiritual analogy of the horizon, we have first to consider, what is the observer? Then we can examine the nature of the horizon itself. Both are important. What is the true nature of the observer? What is it whose perception is limited by a horizon? It seems useful to think of the observer as the divine spark or centre of consciousness within each individual.

Let us briefly examine this question of consciousness. For this purpose, consciousness might be defined as that inner essence within each person which recognizes an awareness of himself as *being* or *existent*. It is the self-recognition on the part of a person that he *is*. It is self-awareness. Consciousness, in this sense, is the divinity within, the spark of the divine flame. Consciousness is not the brain, or the feelings, nor even the mind. Consciousness uses these things as instruments. But consciousness itself is life—universal life, or individual life, as the case may be.

To sum up, the consciousness of each individual human being is the faculty of awareness belonging to one of the divine sparks, which at present is confined, not only in flesh, but

also by the impediment of uncontrolled emotion and the encumbrance of untrained mind.

From this there follows a very significant thing: There are degrees of consciousness. And these differing degrees are related in a definite way to the extent of our preoccupation with matter. To put it another way, they are related to the extent to which we are deluded and misled by matter, the extent to which we are enshrouded by *māyā* or illusion.

In referring to the physical horizon we spoke of the advantage of gaining altitude. To gain altitude in the spiritual sense means to release one's self from these preoccupations and delusions. One is released by growth in his understanding of what life is, what one's self is, what the world is, what God is. To climb the mountain is to put forth conscious, deliberate effort to learn, to gain wisdom and understanding. To ascend in the airship, is to attempt to transcend all limitation to perception.

At ordinary altitudes, the spiritual horizon is not a true circle, but is irregular, just like the usual physical horizon. As the individual slowly evolves by means of the varied experiences of life, he does not develop equally in all directions. It is like a wheel which if it has spokes of different lengths will have a lop-sided rim, extremely unbalanced, and it will not roll smoothly. As one gains experience and becomes more balanced in his outlook and wisdom and capacities, the spokes of the wheel tend to become more equal in length and the wheel will roll more smoothly.

Let us assume that the goal of life is to make the horizon more truly a perfect circle so that it becomes regular instead of irregular. We have seen how important is an increase in physical altitude in bringing about a smoother horizon, a truer circle. In a similar way the attainment of altitude is very important in smoothing the spiritual horizon. Is it not what is sometimes referred to as expansion of consciousness?

The horizon circumscribes the universe of experience and understanding of which each observer is the centre, and as the experience and understanding grows and becomes richer, one's life becomes more balanced and ordered.

How is this higher spiritual altitude to be gained? How does Theosophy reveal a wider horizon? It seems to me that there are two steps in arriving at this gaining of altitude. First, there should be a clear intellectual understanding of the basic teachings of Theosophy. Second, there should come a realization that if these basic concepts are true, there should logically follow a dawning awareness that certain implications or natural conclusions, are inevitable. It is from acquiring an awareness of these implications that the gaining of spiritual altitude results. To be more specific, the basic teachings of Theosophy as referred to above, might be listed as follows: (1) The unity of life, (2) Evolution, (3) Reincarnation, (4) Karma, (5) Continuity of life, (6) Man's spiritual nature, (7) The Inner Government of the world. These basic teachings might be said to constitute the appeal to the mind, and from these flow the implications which lead to the appeal to the heart. These implications are given to us in such writings as "*The Golden Stairs*," *At the Feet of the Master*, *Light on the Path*, and *The Voice of the Silence*. It is as if one might say to oneself, "If these things (the appeal to the mind) be true, then these other things (the appeal to the heart) must necessarily follow." This then leads to action by way of a more useful life of selfless attitudes, service, and self-sacrifice.

Theosophy reveals a wider horizon because it gives perspective, confidence and courage, and inspires to a nobler way of life—in short, to a higher altitude and hence to a wider horizon. Theosophy teaches us that our only limitation is that which we place upon ourselves when we live in the finite instead of the infinite. When we recognize the oneness of all, when we permit our consciousness to have its freedom

of outlook, then we are removing the barriers and limitations of a narrower horizon and actually approach the limitless horizon of the infinite. Theosophy gives us that understanding of the term "consciousness" which is a dynamic thing, not a static thing. Each individual is essentially a unit of consciousness which is either dormant or active, static or dynamic. It is a matter of Self-realization, of having at least a glimmer of what we are and where we are going, of having a sense of participation in life, not merely of being a spectator.

Each of us is the centre point of his own universe. The circumference of the circle which represents that universe is the environment in which we find ourselves, but we are constantly modifying that environment by our reactions. As we grow in wisdom and understanding, even so does our horizon expand and widen, until finally the horizon disappears like the bursting of a bubble, and the individual consciousness is free to join the Universal Consciousness and become one with "that united spirit of life which is our only true Self."

Sorrow and fear are children of desire.

From all desire set free,

How canst thou sorrow? Fearful how canst be?

F. L. WOODWARD's trans., *Dhammapada* 215.

EDUCATION—THE TRANSFORMATION OF MAN

By B. SANJIVA RAO

THE subject of education is one which is, for all of us—students, grown-ups, and those who are in charge of the administration of education today—a problem which bristles with extraordinary difficulties. We are passing through a time which, in many ways, is almost unprecedented in the history of the world, because, for the first time, we are facing a crisis which is global. I have been a teacher for nearly fifty years now and I have seen many critical changes in the educational life of the country, but I think for the first time in our history we are conscious of a breakdown which is almost revolutionary. Putting it very generally, I may say that the one characteristic of student-life all over the world is that without their thinking rationally about it at all, all values and traditions have broken down. The very philosophy of life by which men have been living for hundreds of years has lost its validity and we are left with a generation without tradition, without any kind of a philosophy of life. So the great problem for the young today is that they are called upon to formulate their own values of ethics, of philosophy, of education.

Unfortunately most of them have not the intelligence to formulate these values for themselves. The result is chaos; and

Summary of a public lecture given at the Indian Section Convention, Vārānasi, December 1958.

when there is confusion, those minds which cannot think for themselves are liable to become the victims of an intellectual as well as a political dictatorship. Because their life is uncertain, people want to be assured by someone who has the necessary qualities for dictatorship, someone who can assume the role of an adviser to everyone. People are led—I may even say “misled”—by leaders who are ambitious, who are able to impress upon the young minds that what they themselves think and what they do is the standard which everybody else must follow. Those who are uncertain want to be certain. Those who are confused want to have clarity—if not the clarity of their own minds, at least the clarity of a mind in whom they can put their trust. It is this situation we have to face.

Now the task of education is precisely the awakening of the intelligence that will enable the individual to respond to the challenge of modern times. I may say that the challenge which India has to face is the challenge of technology, of modern technological civilization before whose attack most of our social structures are crumbling to pieces. When I look back nearly fifty years to the time when I first came to Banaras and then see the conditions now, I wonder sometimes whether if Mrs. Besant came once more to Banaras she could believe her eyes with regard to the changes that have taken place in manners, customs, beliefs, or lack of belief, the way in which young people behave and also the way in which the older people behave. It would be a revolution of which she could hardly have dreamt which has taken place in this country. And so the task of education has become one of extraordinary importance.

What is education? From the title of my address you will realize that I am giving to the word “education” a content far wider than that which is ordinarily given to it. We seldom realize that religion itself is a technique based upon psychology. It is an application of psychology to life

and education is precisely the same thing; therefore I equate education with religion. I am not talking of religious systems, because the churches and the various systems of religious practice and training are not exactly the work of the religious Teacher on whom they have been built up.

If you examine the history of any religion, you will find that every church or every religion has these common characteristics: Firstly, a religious Founder or founders. Secondly, a Sangha, that is, a monastic order, or a priesthood, consisting of people who are representatives of that Teacher. In the West, the Fathers of the Church and the various Christian mystics may together be considered as the Sangha. Then there are the sacred books which represent the embodied experience of those who follow the Teacher. When the sacred books have become very important, because the life lived by the Teacher is more or less lost to the people, you find people interpreting the teachings of the great Teacher. So there begins the age of commentaries. Finally there comes a social system which is an attempt to form a stable social order on the basis of the teachings. You will find, for instance, the great Institutes of Manu. I have not read the original books, but I have taken my information from one who was a great light in this city of Banaras, Dr. Bhagavan Das, who has given an extraordinarily clear interpretation of the science of living in what he calls *The Science of Social Organization*. I think it is much more than a treatise on social organization, because it deals with what was equally a spiritual organization.

These teachings of Manu embody an extraordinary psychological fact of human evolution. He divides people into four psychological types. In modern psychology there are different types of classification of the human psyche with all its different characteristics. I would much prefer to use the words already familiar to us: the Brahmin type, the Kshatriya type, the Vaishya type, and the Shudra type. These are four

distinct characteristic types of humanity and the whole of Manu's organization of society depends upon this classification. It is a vocational division of human beings. In the true sense, vocation means something to which God has called you. It comes from a Latin word which means "being called to" and it is used in the right sense only in the Catholic Church where they speak of vocation for religion or vocation for the monastic life. It is in that sense I am using the word. Human beings have certain unique characteristics and, roughly speaking, may be divided into these four types.

The Brahmin is one who is "a knower of Brahman" and because he does not need anything, because he does not ask for anything, society has to give him all that he needs. That is the simple way in which Manu defined the function of the Brahmin.

The Kshatriya does want something. He wants honor and therefore he demands from people honor for himself. His duty is to protect the people. He stands for power. He is a fighter in all right causes. The Kshatriya class I do not think could be better represented—for this division, mind you, is not merely confined to India but is characteristic of the whole world—than by our leader Mrs. Besant. Always a fighter in every cause where justice had to be maintained, where human beings had to be protected from violence and crimes, I think Mrs. Besant represented to perfection this great ideal of the Kshatriya.

Of Vaishyas we do not have many in this country, but I think America will give us the best examples of Vaishyas who produce great things, a vast number of things, for the benefit of other people. I do not say there are no other classes in America but this class is best represented in the great capitalists and producers of wealth in that country.

The last class I will leave for the time being—the class of servers. I do not like to call it the Shudra class—I like to call it the class of servers.

These four groups represent four definite psychological types and in education the most important thing is to discover the vocation of a pupil. This is very seldom done in our educational institutions. The duty of one who is a Brahmin is to teach and not to be a big official and that is where the tragedy comes in, that we cannot get into the teaching profession our best workers. They are usually snatched away and put into all kinds of places, because of the lack of proper workers. But I think that for those whose dharma is to teach to take up any other profession means more or less self-destruction and that is what is happening today in most of our educational institutions. Neither the educational system nor the conditions in the country make any kind of a demand upon the right kind of teachers. I am sorry to say that the educational policy in most parts of India is almost tragic in its futility. I despair when I look at the curriculum, when I look at the way in which things are studied; I almost despair about the future of our country. People may say we are passing through very difficult times and we have to pay more attention to industrial development, but I cannot help thinking that the most important industry is the one which produces the right kind of individuals. I do not believe that there can be a greater mistake than to consider this particular industry of educating people in the right way and creating the right personnel for the future less important than all the other industries.

There is in the *Gītā* a passage which says practically all that could be said about education. In that there are two words which I would like to emphasize, *svabhāva* and *svadharma*. All people are not born equal. Democracy does not mean equality of capacity or equality of temperament. No two leaves are alike. Likewise no two individuals, and it is this difference in individuals that we must note when we are talking about education. Obviously, physically we

are not equal; emotionally we are not equal; mentally we are very unequal. In what sense, then, is there what we call "equality"? The things which really matter and the things which bring us real happiness, of those things there is a completely equal distribution. Of the false things which create false happiness, delusory happiness, there is no equal distribution. There may be unequal distribution of wealth, there may be unequal distribution of mental capacity, of efficiency, but in one thing we are equal; we all have the same capacity for that happiness which is timeless. It is that equality which is the real factor which guides all our human endeavor. And, therefore, in our educational work this must be kept in mind. There should be no comparison between one student and another. If a student has done all that he is capable of doing, he is as perfect as any student in that particular class. Envy, jealousy, unhappiness of every kind depends upon the comparison that we make between one student and another. A human being is not merely a mental entity—he is many things besides that and to measure the value of any particular individual by the system of marks and credits is a very unfair judgment. Therefore, in education the most important thing is to abolish all comparison. It leads to competition and competition leads to wars, to conflicts.

We have nations who have all the things which most people need for their welfare and yet live in fear. America and Russia live in fear. Most of the countries which have all of the so-called good things of life are afraid that they might lose those things and the happiest countries are those which have very little. Small countries, which are free from ambition, are the ones which are happiest. I remember hearing one of the Ministers from Ceylon say: "Do you know what I want for my country? I do not want it to be a great country; it is a small country. But being a Buddhist, I think that the

highest thing that I could wish for my country is that it should not be great; it should be happy. It should live in obedience to the law of the Buddha." I sometimes wish that we in this country could also aspire to the same thing. I think India's destiny is not to be a great country. It is not the *svadharma* of our country. It is better to live in harmony according to the teachings of our Rishis. The desire to be great is the creator of conflict. Ambition is the greatest curse of the human being, the cause of a great deal of unhappiness both at the individual and the national or racial level. Therefore in the class-room, in our educational systems, the one great feature which I would advocate for adoption is that there should be no question of competition. We have actually worked it out in our children's school. Years ago when I was in touch with the children's school I found that a number of children brought out their drawings and their paintings and judged them with absolute impersonality. When one child's painting was looked on as being better than that of the others, the child who painted it said, "No I think the other thing is superior to this," without the slightest feeling of being embarrassed and they all jointly chose the best picture for the exhibition, irrespective of who had painted it. When the children are free from comparison, from envy and various other unfortunate results, then they live in harmony and become really creative. That is one of the most important things which should characterize our educational work.

Educational work is to me a religion. There is no question of religious education. All education is essentially religious, based upon the fact that beyond the mind, beyond the physical or economical level, there exists a power which operates ceaselessly through every individual and man becomes creative only when he is in harmony with that power. And that demands the utter annihilation of those separative instincts which create the many selves, the innumerable selves, that are

working independently today. The highest thing that a child should see is the beauty of a life which is completely selfless. A person who is in that selfless state is in a most extraordinarily happy state. It is a really creative state, and that is a thing which can be felt even more than taught. You cannot teach it to another but you can make the child feel the beauty of it, the happiness of it, the harmony that it brings in the lives of everybody, or rather, the disharmony that ambition brings, that the feelings of "great" and "small" bring. These words "great" and "small," do not exist in Nature. In Nature there is only perfection. A rose is as perfect as the banyan tree. There is no struggle between the two for greatness. The words "great" and "small" are the inventions of the mind imprisoned in selfhood. We have created these words and all this struggle and conflict which exists among human beings.

So one great principle of any system of new education is the abolition of "great" and "small," the abolition of all hierarchical distinctions in the school. The head of an institution is on exactly the same level as the smallest child in the school. There is difference of function but there should be no corresponding distinction of status. I think that the only way in which human beings can be transformed is through the realization that man becomes perfect only when he has destroyed the limitations of selfhood. These are impositions upon the world of reality. "The Mind is the slayer of the Real" and when that mind is slain, or rather quieted, then Reality begins to manifest itself; and I think it is quite possible, even in a school, to gradually make children realize that perfection and not greatness should be the aim. When a child does a thing as perfectly as it is possible for it to do, then it will feel happy and that happiness is the creative state—not doing something better than another. I think the greatest mischief that education can do is to instil this idea

of competition, of struggle—it is merely perpetuating the system which today is producing such vast misery in every part of the world.

Perfection is something which comes when imperfection is removed. If I were to ask you to define what health is, you will find that it is extremely difficult to describe it positively. Health is absence of disease. I am conscious of my body only when it is in pain, only when there is disease. If there is no pain, if there is no disease, then the body is perfectly healthy. Likewise with regard to the mind. It is only when there is an ache somewhere, when there is suffering, that we become conscious of self. Suffering brings about an intense realization of our own insufficiency, of our own inadequacy, of the lack of something within us which is necessary for that perfect condition, and it is through that kind of thing that we become aware of what the perfect life is. The transformation of the human being merely means the dissolution of this painful element in our life. How can we do that? It is simple, so far as words go. It is by becoming aware of the suffering. What we try to do is this: we pretend; I think most of our life is a pretence. We do not want to face ourselves and that is the problem. If only people were aware of what they actually are they would probably be reduced to a state of despair. To see oneself as one is, is an extraordinary trial. In Theosophical literature, various names are given to this seeing of oneself as one is, getting into the dark recesses of our unconscious, seeing all the creeping things, our desires, our passions. It is called "facing the dweller on the threshold". It is a terrible trial, because none of us has the courage to face himself as he is without pretence, with absolute scientific detachment, and yet it is precisely this that will bring us liberation from the illusory fears that the mind has created for itself.

I think one of the greatest tasks of education is to make the child see itself as it is without pretence, to dissolve

all the day-dreams, all the things which the child wants to have and to be and to bring that child back to reality, to things as they are. To see things as they are brings about liberation. When the teacher has learnt this process of meditating on himself, when he sees himself as he is, he will find that he will be able to get the child also to see things as they are, to see itself as it is. But, in order to do this, you require complete scientific detachment. You cannot see yourself as you are unless you have given up condemning yourself; for sensitive people, to forgive others is easy compared to the difficulty of forgiving themselves. We all try to justify ourselves. To be able to detach oneself from that condition and be in one which says, "Well, I am what I am," requires extraordinary humility. I do not mean the false humility, very much worse than pride, which makes one pretend to be not as good or clever as one thinks oneself to be, but the humility which accepts oneself as one is. This way of looking at things is one which ought to form part of any kind of training or teaching in a school. The child must accept its capacities or its limitations with complete serenity. It is then that the child becomes creative.

When we think our own thoughts, our own feelings and not the feelings and thoughts which society imposes upon us as the pattern of all that is noble and good then we attain genius. Genius is not a sporadic thing, not a freak of nature. We can develop genius within ourselves by transcending the boundaries of our selfhood. When we have broken down those walls which constitute self, then we reach that state when some Power not ourselves, some great Intelligence which is working all the time through us and in us, begins to manifest Itself. That is real creation, that is real transformation of man. I think that our educational work is really this task of freeing man from the limitations of selfhood and making him realize what he really is—part of that great Universal Life which is working and manifesting Itself all around us.

SOME RECENT SCIENTIFIC DISCOVERIES AND OCCULT RESEARCH

By G. N. DRINKWATER, B.Sc.

Ancient Civilization

RECENT excavations at the site of Jericho have caused great surprise among archeologists. These have been reported by Dr. K. M. Kenyon, Director of the British School of Archaeology in Jerusalem, under whose direction the excavations took place, in a lecture to the Royal Anthropological Institute, London,¹ and again at a public lecture for the University of Durham, at Newcastle upon Tyne, which the present writer attended.

Dr. Kenyon has discovered that more than 6,000 years ago, Jericho was developing as a town with rectangular houses, public buildings, and a temple, the whole being surrounded by a substantial stone wall. Below this level was a still older town with round and oval houses, and another stone town wall, part of which was still twenty feet high. The most dramatic discovery of all was a very solidly built stone defence tower with an internal spiral stairway of stone, which from radio-carbon dating belongs to 7,000 B.C. Against the tower were built lined water-tanks for irrigating the fields. It is clear that there must have been a well-organized city-state at a date when, until these discoveries were made, it was

¹ *The Observer*, 16 November 1958.

believed that only Neolithic peoples with simple village huts existed. Contemporary pottery designs show too that there were cultural links over a wide area in Palestine and Iraq.

Occult research has indicated the existence of developed civilizations of a far older date than that at Jericho, but the new discoveries certainly suggest that there are more surprises awaiting discovery by excavation. According to Annie Besant and C. W. Leadbeater, the third sub-race of our 5th Root Race built up a great civilization which lasted from 30,000 B.C. to 2,200 B.C.¹ At its greatest extent, it stretched from Afghanistan to the Aegean and from the Sea of Arral to the borders of Arabia. The discoveries at Jericho thus appear to be on the border between this civilization and that of Arabia.

There are numerous mounds, representing dead and gone cities, still awaiting investigation in Persia, the centre of the third sub-race empire. How sad it is that so much money must be spent on armaments. The cost of one atomic bomb would keep all the archeologists busy for years in this one field alone!

C. W. Leadbeater's Prophecy of Atomic Energy

Last year, in THE THEOSOPHIST,² it was pointed out that some of C. W. Leadbeater's prophecies on the distribution and generation of electrical power have already been realized, and that he clearly foresaw atomic energy as long ago as 1911. At first, energy would be distributed by power cables over many countries of the world. Eventually, these would no

¹ A. Besant and C. W. Leadbeater, *Man: Whence, How and Whither*, 1913, p. 192, and chapter XVIII; also *The Lives of Alcyone*, 1924, V, VI, IX, X, XI; and *The Soul's Growth Through Reincarnation* series edited by C. Jinarājādāsa. For a discussion of the archeological evidence supporting this civilization, see G. N. Drinkwater, "Archaeology," in *Where Theosophy and Science Meet*, edited by D. D. Kanga, 1949.

² G. N. Drinkwater, "The Master K. H. and C. W. L. on Atomic Energy," THE THEOSOPHIST, March 1958, pp. 373-375.

longer be necessary. Power would be generated in ordinary houses and factories. There would also be one form of plant capable of being held in the hand,¹ so that the huge atomic power houses just constructed or projected, will eventually become outmoded.

Quite recently a major step in the complete fulfilment of these prophecies was demonstrated to President Eisenhower. A picture appeared in *The Illustrated London News* (31 January)—and no doubt there were other reports in the U.S. and elsewhere—showing a small apparatus being examined by the President on 11 January. It consisted of a metal box weighing only five pounds containing radio-isotopes. It was driving a small electric fan, and it was claimed that this could be done for a year before recharging. While the apparatus would be too expensive for ordinary use, it shows that atomic energy in the form envisaged by C. W. Leadbeater is well on the way.

The Master K.H. and the Upper Atmosphere

In a letter from the Master K.H. received at Simla by A. P. Sinnett in October 1882,² some remarkable statements were made of an astronomical nature which anticipated modern scientific theories,³ and there was also a certain amount of information about the earth's upper atmosphere. Collecting the scattered references on the latter topic first, the Master said:

Earth's magnetic attraction of meteoric dust, and the direct influence of the latter upon the sudden changes of temperature especially in the matter of heat and cold, is not a settled question to the present day, I

¹ *Man: Whence, How and Whither*, pp. 439 et seq.

² A. T. Barker, *The Mahatma Letters to A. P. Sinnett*, Unwin, 1923, pp. 159-170; also published by C. Jinarājādāsa, *Early Teachings of the Masters*, Section V, with all relevant extracts.

³ G. N. Drinkwater, "Science and the Mahatma Letters," THE THEOSOPHIST, June 1938.

believe.* . . . I wonder how Science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two great masses between which our atmosphere is compressed! I call this meteoric dust a "mass" for it is really one. High above our earth's surface the air is impregnated and space filled with magnetic, or meteoric dust, which does not even belong to our solar system.

* Dr. Phipson in 1867 and Cowper Ranyard in 1879 both urged the theory but it was rejected then.

Elsewhere there is a statement that the velocity of light "between the Sun and the meteoric *continent* above our heads" differs from the velocity measured by scientific means on the surface of the earth.

In 1882, about the time of the Master's letter, Balfour Stewart suggested that there might be charged particles in the earth's atmosphere, which would explain the variations in the earth's magnetism, a theory which he developed more fully in 1898. In 1902, Heaviside and Kennelly developed a mathematical theory, involving the existence of some such layer, to explain why wireless telegraphy was possible in spite of the earth's curvature, the charged particles reflecting the waves round the earth, instead of allowing them to be dissipated in space. In and after 1925 Appleton and others were able by means of short-wave radio apparatus, to measure the height and various properties of the ionosphere, as it had then come to be called, which ranges from 70 to 200 miles above the earth. It was found that it consisted of two main layers at night and three in the day.¹ Today it is generally accepted that the sun's light and cosmic rays are responsible for the charging or ionizing of the air particles in the ionosphere.

Last year the subject was completely and most unexpectedly transformed by the discovery by means of an artificial satellite of two extremely radio-active layers at great heights, *i.e.*, layers of particles quite different from the ionized air

¹ Articles: Terrestrial Magnetism, Wireless Telegraphy, Heinrich Hertz, Atmosphere, Ionosphere, *Enc. Brit.*, 1957.

particles in the ionosphere below. One of these layers begins at about 600 miles above the earth's surface, and reaches a peak of intensity at about 2,000 miles, while the other reaches a peak at no less a distance than 9,000 miles, or more than the earth's diameter. As Dr. J. A. van Allen, who made the initial announcement of the discovery has put it, this is "high intensity corpuscular radiation temporarily trapped in the Earth's magnetic field".¹ The appositeness of the Master's description of the "magnetic" matter will be apparent.

Unlike the ionosphere, which completely envelops the earth, the radio-active layers do not exist over the polar regions, due to the effects of the earth's magnetic field. The curious use of the word "*continent*" as underlined by the Master, instead of "layer," "envelope," or some similar expression, may be regarded as a hint of some such discontinuity.

It is not too much to say that modern science has shown that the earth has an aura with electro-magnetic and radio-active components. The discoveries go some way to proving Madame Blavatsky's statement, first published in 1888:

. . . our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule changes and differentiates from its primordial nature.²

Contemporary science now provides, in fact, a partial glimpse of this atmospheric laboratory at work. According to a just published discussion at the Royal Society, the newly discovered radio-active regions, high above the earth, prevent many of the low energy particles emitted by the sun from entering immediately the comparatively lower regions where auroral display takes place, while particles of high energy,

¹ J. A. van Allen, L. A. Frank, "Radiation Around the Earth to a Radial Distance of 107,400 km," *Nature*, 14 February 1959, pp. 430-434 with diagrams.

² *The Secret Doctrine*, 1893 I, p. 638. First published 1888.

mostly from outer space, but partly from the sun, and commonly called cosmic rays, can pass straight through to the earth. This explains the hitherto puzzling fact that while solar flares are sometimes followed by increased auroral display, at other times they are not.¹ It remains to be determined what modifications cosmic rays may experience in transit through the atmospheric "laboratory," but the existence of such rays from outer space, forecast in the above letter from the Master K.H., under the term "magnetic matter," was not confirmed by science until 1925, though experiments from 1903 had pointed in that direction.²

There is much yet to discover about the causes of weather. One of the objects of the International Geophysical Year, 1958, was to discover more about the weather by means of high altitude rockets and artificial satellites. The latest satellite, the one launched in the United States on 17 February 1959, is especially equipped for this study. It will be a great triumph for occult science if it is eventually shown that the earth's "aura" affects the weather, and if it should also be shown that the velocity of light between the sun and the earth's "magnetic" atmosphere is different from that measured on the earth's surface. Such a result would involve a recasting of some important aspects of theoretical physics and cosmology.

The Master K.H. and Radio Astronomy

In the above-mentioned number of THE THEOSOPHIST, it was also pointed out that the Master's letter of October 1882 clearly stated that the sun's energy was maintained by what we would today call atomic energy, an idea which was completely beyond and quite contrary to the scientific ideas

¹ A. W. Haslett, "Discoveries from Satellites," *Science News*, No. 51, 1959, pp. 103, 104.

² Articles: Electricity, Atmospheric, *Enc. Brit.*, 1957.

of the time.¹ In this same letter is the following passage (pp. 169-70) which is of particular interest in view of the recent discoveries in the new science of radio astronomy.

Edison's tasimeter adjusted to its utmost degree of sensitiveness and attached to a large telescope may be of great use when perfected. When so attached the "tasimeter" will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer, an F.T.S., a good deal protected by M. thinks that if, at any point in a blank space of heavens—a space that appears blank even through a telescope of the highest power—the *tasimeter* indicates an accession of temperature and does so invariably; this will be a regular proof that the instrument is in range with the stellar-body either non-luminous or so distant as to be beyond the range of telescopic vision. His *tasimeter*, he says, "is affected by a wider range of etheric undulations than the Eye can take cognizance of". Science will *hear* sounds from certain planets before she *sees* them. This is a *prophecy*.

In 1882 radio telegraphy was still an undreamed of possibility. Hertz did not discover radio waves until 1885-1889. Marconi did not construct the first practical wireless telegraph station until 1901. It was not until nearly fifty years after the Master's letter, *i.e.*, less than thirty years ago, that the American engineer, Jansky, almost by accident discovered that radio waves were reaching the earth from outer space. For a long time the discovery received little attention, and it was believed that the waves came from the attenuated hydrogen which fills the space between the stars. Since the war, however, and with the building of radio telescopes such as the giant instrument at Jodrell Bank near Manchester, it was found that this was far from being the whole of the story and the new science of radio astronomy has come into being.²

¹ THE THEOSOPHIST, March 1958, p. 375; also "Science and the Mahatma Letters," *loc. cit.*

² The following data on radio astronomy is taken from the B. B. C.'s Reith Lectures, delivered by a leading authority, Professor A. C. B. Lovell, F.R.S., on "The New Astronomy," and first published in *The Listener*, 13 Nov.-18 Dec. 1958.

It has been found that radio waves are coming from the sun, but if, as is likely, they are emitted in similar strength from other stars like the sun, the distances are too enormous for this to be detected. The range of the Jodrell Bank radio telescope is already in certain respects far beyond that of the largest optical instrument, and it has been a great surprise to find that comparatively strong radio waves are coming from regions which appear blank to the most powerful optical telescope. A study of known sources of radiation has led to the conclusion that the unseen sources are gas clouds in a high state of excitation or of nebulae in collision. Such collisions are rare, but there are such enormous numbers of nebulae, *i.e.*, of whole universes of radiant gas or stars, of which the Milky Way is our own parent body, that collisions may occur here and there lasting over millions of years. Ambartsumian, the distinguished Soviet astronomer, has however argued that the nebulae which seem to be in collision are in reality one nebula in process of division into two.

The Milky Way is an assemblage of ten thousand million stars in the form of a flattened disk, one member of which is our sun. But to the radio telescope the Milky Way is not such a flattened disk. It is surrounded by a halo or corona, or in other words by an aura of radio emission. Evidence has now been found of similar haloes for the extra-galactic nebulae, *i.e.*, the nebulae outside the Milky Way.¹ Two Dutch astronomers, Van de Hulst and Jan Oort, by brilliant pieces of research have been able to describe parts of the Milky Way which cannot be seen by optical means because of inter-stellar dust clouds.

The radio telescope records its results on charts or audibly, hence stellar objects have been heard before they have been seen, where in fact they can be seen at all; and an important aspect of the Master's prophecy has been fulfilled.

¹ *The Listener*, November 1958, pp. 870, 871.

The tasimeter was a brilliant idea for its day, but much too crude and insensitive to meet astronomical requirements, as the Master indicated. In modern times another instrument working on a different principle than either the tasimeter or the radio telescope has been developed, which enables the luminosity of the stars to be measured. This is a special photo-electric cell attached to an ordinary telescope. It depends on the fact that light falling on metals causes them to emit electrons. Incidentally, electrons had not even been discovered in 1882. The electrons emitted in this way constitute an electric current of which the strength is proportional to the light which causes it. Though very weak indeed in the case of light coming from a star, it can be amplified and measured. Thus the relative brightness of a set of stars can be measured by focussing the light from each on a photo-electric cell, and from this the temperature and much other information can be deduced. Until recent years, the photo-electric cell was too insensitive to be of much use in this direction, but with the introduction of the electron-multiplier it is now possible to measure stars as faint as the nineteenth magnitude, that is stars which are so faint that they can only be seen in the larger telescopes, and the apparatus is now in frequent use by astronomers.¹

Gas clouds and groups of stars have been heard in the radio-telescope. What then of planets, as prophesied by the Master?

Quite contrary to expectations, it has been found that Jupiter emits radio waves, so that a planet has been heard, though this one of course has been seen from antiquity. It has been claimed too that Venus emits radio waves, but this awaits confirmation. To judge however from the strength of the waves from Jupiter, there is no hope of detecting planets from outside of our solar system, and for that matter it is quite

¹ Wm. H. Marshall, "Colours of the Stars," *Science News*, No. 20, p. 39.

impossible for the most powerful of our optical telescopes to detect such bodies directly. As to planets inside our solar system, but not yet discovered by astronomers, the same letter from the Master states:

Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune are yet discovered, although they are strongly suspected. We know that such exist and where they exist. . . .

It was not until well into this century that Pluto and an intra-Mercurial planetoid were discovered.¹ This last might be the Vulcan of occult research, which according to C. W. Leadbeater is small.²

It would not be necessary for a hypothetical undiscovered planet in our solar system to emit radio waves to be detected by the radio-telescope. Radio waves have been repeatedly sent from this earth to the moon and received back again as an echo, so it can be seen how one day such a planet might be heard before it was seen.

As everyone will be aware, the artificial satellites, put into orbit for the first time in 1958, are tracked by radio-telescopes, as well as by ordinary telescopes and even by unaided sight. Hence individual observers will often enough hear them before seeing them. These micro-planets go far to fulfilling in its main essentials Master K.H.'s prophecy that planets would be heard before they were seen.

Cosmic sounds are heard, though not perchance the Pythagorean music of the spheres.

In some remarkable statements on the sun, the Master wrote:

. . . the sun we see is not at all the central planet of our little Universe, but only its veil or its reflection. . . . The fact is that what you call the sun is

¹ See Alexander Horne's valuable article "Astronomical Predictions of the Master K.H.," *THE THEOSOPHIST*, June, July, 1951. Mr. Horne seems to have been the first to discuss the discovery of Pluto and the intra-Mercurial planetoid, together with the results of radio astronomy in relation to the Master's letter.

² C. W. Leadbeater, *The Inner Life*, 1911, II, p. 278.

simply the reflection of the huge "storehouse" of our system wherein *all* its forces are generated and preserved. . . . We *know* that the invisible sun is composed of *that* which has neither name, nor can it be compared to anything known by your science—on earth; and that its "reflection" contains still less of anything like "gases," mineral matter, or *fire*, though even we, when treating of it in your civilized tongue are compelled to use such expressions as "vapour" and "magnetic matter". . . . The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces. . . .¹

According to *The Secret Doctrine*:

. . . Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the real Sun being hidden behind, and the visible Sun being only its reflection, its shell (I 591-2). . . . neither the stars nor the Sun can be said to be constituted of those terrestrial elements with which the chemist is familiar, though they are all present in the Sun's outward robes—as well as a host more of elements so far unknown to Science (I 638).

These statements too are extraordinarily modern in tone. According to modern views, the sun is made up of radiation, i.e., electro-magnetic waves, electrons, and matter in a state that Eddington has graphically described as "smashed".² Atoms in this state have many of the properties of terrestrial gases, but every astro-physicist would agree that they are not burning or in a state known to the laboratories of 1882, though today their condition is to some extent simulated in atomic energy apparatus. Sir James Jeans even described the state of the matter in the sun as a fourth state, neither solid, liquid, nor gas.³ In Victorian times, attempts were being made to explain the sun in terms of gases or even of liquids and solids, but all such ideas have long been abandoned.⁴ Though it is recognized that many elements are present in the sun, these are not in their terrestrial state. It is a striking deduction

¹ Cf. "The Master K.H. and C. W. L. on Atomic Energy," *THE THEOSOPHIST*, March 1958.

² A. S. Eddington, *Stars and Atoms*, 1928, p. 16 *et seq.* What follows is brought up to date from "Science and the Mahatma Letters".

³ James Jeans, *The March of Science*, 1937, p. 2.

⁴ Compare Simon Newcomb's *Popular Astronomy*, 1898, pp. 272-290, 520-525.

from present day theories of solar structure that the internal matter of the sun is emitting radiation solely at the wavelength of X-rays, not yet discovered in 1882,¹ so it is truly a ball of electro-magnetic forces. As the X-rays reach the surface they are transformed into visible light and heat. Hence the sun within would be invisible if the outer veil or "reflection" were removed. It is only the surface layers of the sun that emit visible light. It has been found that the surface of the sun has an average density of only one millionth part of the earth's atmospheric pressure, while the chromosphere has a density even less.² Truly the sun in its visible aspect is of phantom-like consistency.

The illusory nature of our visual knowledge of the sun has been brought home in yet another way by Professor Lovell, F. R. S., through the results of radio astronomy.

When the sun is quiet, or undisturbed by spots, then the radio waves from the sun are much less intense. They are generated in the solar corona, that highly tenuous region of the sun extending far outside the photosphere which is the disc of the sun we see normally. For the radio astronomer the size of the sun depends on the wavelength which he uses to study it. At a radio wavelength of a few centimetres we find that the sun is about the same size as the sun we see with our eyes, but as the wavelength we use increases so does the size of the sun as seen by the radio astronomer. At a few metres wavelength its radius is several times greater than the optical radius. If our eyes were sensitive to these radio wavelengths the sun would, indeed, appear enormous and probably flattened, not spherical as it now appears. The subjective nature of our knowledge of the sun introduces a nice point of philosophical argument.³

Thus perceived by the eye of science even in this world, we are led to exclaim with reverential awe of this glorious and mighty Centre of our System: It too has an aura. As above so below indeed, when we behold Thy stars.

¹ *Stars and Atoms*, p. 16.

² A. S. Eddington, *The Internal Constitution of the Stars*, p. 368.

³ *The Listener*, 27 November 1958, p. 870. For a further discussion on occult cosmology and modern science see G. N. Drinkwater, "Atoms, Aether, and Space," *THE THEOSOPHIST*, Oct., Nov., 1950.

THE CAMEL: SYMBOL OF KĀMA-MANAS

By M. N. TOLANI

IN Indian philosophical literature, the lower mind or Kāma-Manas is often compared to a monkey, evidently because, like the monkey, it is extremely restless. Sometimes Kāma-Manas is likened to a wild horse, because of its untamed nature. It is said that Yoga aims at controlling these wild and restless modifications of the mind; for a controlled, disciplined, and well-organized mind is for the mystic a "psychic gateway to the living waters without".

Shah Abdul Latif, a great Sufi saint and poet of eighteenth century Sind who has often been compared to Maulana Jalal-uddin Rumi in spiritual stature and poetic excellence, has, however, symbolized Kāma-Manas as a camel. The aptness of this symbol is seen in his appeal to the camel, an appeal as profound as it is revealing. In his *Shah-jo-Rasalo*, he takes the reader through the different stages and struggles of the aspirant, to the final stage of Nothingness; and some of his verses in this connection are reminiscent of similar verses in the *Rig Veda* and some of the older Upanishads. Thus in *Sur Ramakali* (Section 9, Verse 45, Ghulam Mohamad Shahwani's edition), he tells us:

Where Heaven was not, nor sky, nor earth,
Neither the rising moon, nor any trace of the Sun;
There the devotee found his goal
And realized God in Nothingness.¹*

¹ All English translations in verse quoted in this article, except the two marked with asterisks, are taken from H. T. Sorley's *Shah Abdul Latif of Bhit* (Oxford University Press, 1940), pp. 326-7.

In the sections dealing with the earlier stages of spiritual discipline, in *Sur Khambhat*, he appeals to Kāma-Manas under the symbolism of the camel.

The symbol of the camel owes much to the local pastoral background of old Sindhi culture, as also to age-old Islamic traditions, for the camel occupied a prominent position in the ancient life and literature of Arabia, and there is not a single poet of the desert but sings the praises of the camel.

Surprisingly enough, the camel figures to some extent even in Sanskrit proverbs. Some of them represent the animal in an unfavorable light, as being greedy and stupid. One proverb says: "A camel in a garden looks only for thorns." Another proverb tells us that "a camel can trample down a screw-pine (a bush known for its sweet-scented flowers) to get at thorns." Yet the camel is not denied his meed of praise for his perseverance in getting sweet fruit from unusual places.

The symbol of the camel as standing for Kāma-Manas is remarkably apt; for, unlike the monkey, the camel has immense possibilities of usefulness even though he has an obstinate predilection for the thorny bush. Rudyard Kipling speaks of the camel as "'e's a devil an' an ostrich an' a orphaned child in one". All this could appropriately be said of Kāma-Manas as well.

The camel has several peculiarities, which Kāma-Manas shares with it in abundance. It is restless; its predilection for the bad salt-bush (*i.e.*, evil propensities) is deeply ingrained, making it often unmindful of the fragrant sandal grass (*i.e.*, higher ideals and ends of life); it is the fastest means of transport that can carry the aspirant across the desert; it is capable of adequate training and discipline, and once it is properly trained, it can be matchless in its achievements.

Since it is essential for the aspirant to free his Kāma-Manas from the drag of Kāma, for then alone can the voice of his real Self be felt, Shah Abdul Latif addresses the camel in different moods—moods of complaint, of threat, and even

of praise. First of all he complains against its vicious nature and complains so often that one is tempted to think that he too felt about the camel's nature as Kipling felt. Latif says:

The stupid brute I tell and tell
That in the milkbush there's no zest;
Yon poison bush is many's knell
But hath his silly head obsessed.

Around in plenty for his need
Is ripened scrub of sandalwood.
The sulky grumbler pays no heed
And makes me weep my tears in blood.

And wilt thou thus, O camel, pass
The sandalwood, nor drink thy fill?
Thou seekest not the fragrant grass
But spurnest it as something ill.
It must be thy distorted mood
That made thee find the salt-bush good.

When the poet realizes that mere complaints against the vicious nature of the camel (Kāma-Manas) are of no avail and fail to make it change its ways, he tries to appeal to its good sense and promises him full feeds of the fragrant sandal-bush.

O camel, cease thy lingering
And lengthen out thy pace.
This once my loved one bring me nigh.
Then in thine ears there cannot ring
The semblance of a yearning sigh.

O camel, cease to lag behind
And lengthen out thy pace.
This night I have it in my mind
To see my loved one's face.

For thee I bring the sandalwood.
Let others salt-bush eat.
This very night be thine the mood
To take me where my loved one stood
That there we twain may meet.

The poet then realizes that complaint and persuasion fail to appeal to the good sense of the camel. Then he feels that the only way to use the beast successfully is to regulate and discipline him, for if he is allowed to go his own way he may become increasingly difficult to control. Thus the poet says:

The camel, mother, for my needs
I brought and tied beside the tree.
When he on wealth of buds might feast,
He, sneaking, on the salt-bush feeds,
The mean and miserable beast,
Undoing all my work for me.

.....
Arise and bind him. Let him free
And he will lose himself and roam.
I feed him and he sulkier gets.
Put on the saddle when he frets.
With shackled feet still growl will he
But will not wander far from home.

These few verses from *Sur Khamhat* amply demonstrate the insight into and psychological significance of the subject. Sometimes it almost looks as if Shah Abdul Latif was not unaware of the situation when the lower mind, in spite of regular discipline, lets itself go, as if it were obsessed. This reminds one of Robert Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*, a truly spiritual allegory depicting in Mr. Hyde a dweller in and an obsessor of the personality—when Kāma-Manas becomes a half-animal principle and is paralyzed with daily vice. Thus the poet says:

To keep him fast I tied him up:
The shackles bound with tug and strain.
The beast has gone with hobbles on
To eat the salt-bush once again!

No wonder the poet is despondent! He finds all his efforts have failed to control the beast. He has tried complaint and

persuasion; he has used various methods of control and discipline, and still he has not succeeded. Then he seems to lose heart, and in a deep heartfelt prayer, he appeals to God and says:

O Lord, into this camel's head
Put something that in sense doth share.
O save him, Lord of Mercy, save:
Such is Latif, the poet's prayer.

Then, at long last, when the aspirant feels that he has succeeded in his arduous task of controlling the errant camel, he feels no praise is too great for it. The large-hearted mood of achievement is visible when the poet comes out with the following verse:

O Camel, what a matchless treasure you are!
I never would deem you too costly,
Even if I paid crores for you.
O my matchless Camel, O my worthy Camel! *

Kāma-Manas—the camel—is rightly and truly considered “the psychic gateway” to the realms beyond; and this “psychic gateway” functions successfully only when all is serene and unruffled. Then the visions from Beyond reach the aspirant and he feels an inward joy—so aptly expressed by the word *ānanda* in Indian Philosophy; and by T. Moore in *Lalla Rookh, Paradise and the Peri*:

Joy, joy for ever!—my task is done—
The gates are pass'd, and Heaven is won!

SCIENCE AND THE SELF

By B. G. HARRIS

(Concluded from page 364)

MANY people are well versed in natural law as related to the physical universe, but entirely ignorant of its application in the spiritual realms, or to the spiritual side of man's nature. When man establishes the relationship between his present conduct and his future well-being—that is, between his actions and efforts now and the progress that results from his exertions as displayed in his evolution; between his motives and the fate that befalls him, both here and in the hereafter—he has entered the path of spiritual progress. The nature of the self is the inevitable outcome of man's previous desires, thoughts and actions; and when the laws of growth are known and obeyed, man can build with a sure hand his future destiny and develop within himself the qualities he seeks to acquire.

Returning to the subject of force: we have all heard of the term "brute force," referring to muscular effort. This action embodies the principle of movement; for example, if you know the principle of weight lifting, you may build a pyramid; without this knowledge you can build nothing, as force must be exerted in all achievement. A similar condition arises with the principle of moving oneself, both physically and mentally: firstly, in the field of material achievement, force is necessary to accomplish anything; secondly, in the mental field, force is equally necessary to discipline the self, that control of thought may be achieved.

Of all forces, thought is one of the most vital, subtle and irresistible; far more so than steam, electricity, gelignite or nuclear energy, for as man has thought in the past, so he now responds. The knowledge gained from past experiences constitutes the operative powers displayed under the headings of "instinct and intuition," which have become a guiding force in the life of man, urging his acceptance or rejection, determining which course he should take and cautioning him against danger. To govern our thinking then, is largely to determine our life, thereby showing that by the use of thought we can control and utilize Nature's forces.

Then, there are universal forces ever at work upon man, under which he is virtually powerless and predestined. The first is the evolutionary pressure exerted upon him at all levels of his existence, operating from within outwards as the urge to excel, to progress and achieve something, such as that for example, which physically applied produces an oak tree from an acorn. The result in man is a progressive development without end, of his spiritual self. The principle of unfoldment under the irresistible pressure of a propellant energy operates from within the innermost essence of the universe, the Universal Spirit, and supplies the spiritual impetus to all forms of life.

Newton's law of action and reaction being equal and opposite, as applied to physics, also operates just as effectively in the sphere of human conduct. This is the force which perpetually resolves into harmony all discordant conditions, continually correcting unbalance, termed the law of equilibrium or karma. The process of maintaining this balance of forces is ceaselessly active throughout the universe, in all fields of activity, and operates upon man as a sequence of cause and effect, under which disturbances created by his selfish and cruel actions are forcibly resolved and harmony is restored.

In this way, force is applied by the over-ruling power of the universe, conditioning man's environment and determining his experiences, that progress and profit may result.

The foregoing shows that a knowledge of natural forces enables man to compass his ends successfully and places within his reach powers which he can utilize. With their aid, he can modify, change and remake himself on other lines in proportion as he understands and can apply them. And when the desire for an improvement arises within him, he finds that the necessary tools are at his disposal.

The material progress of mankind is primarily dependent upon our education and the advancement of science in all its branches. We have advanced fast and far in the attainment of knowledge, and accompanying this progress is our corresponding advance in the control we can exercise over those forces of Nature responsible for the production of phenomena. The vital question that now arises is, "Are men fitted to exercise the powers they have acquired?" as in this atomic age, the safety of mankind appears to hinge on whether man's scientific knowledge or his higher Self will prevail over his actions. If the former, then the destruction of mankind is imminent; if the latter, then hope still exists for the peaceful solution of the problems facing mankind.

As to the various methods of research, it will be conceded that the majority of important advances in scientific discovery have resulted, not so much from a painstaking series of experiments and through sustained reasoning, as from the skilled use of inspiration, which is given to man to guide his researches; and when restrained by reason, the leaping forward from some sure foundation of knowledge results. This is known as the inductive method of research, and is typical of an age in which consciousness is focussed at the psychic level, just as the deductive method of the past belongs to the era of the analytical mind.

In observing the phenomena of the material world by the methods employed by physical science the average student seeks to remain completely detached from the object of his observation, and to regard it impersonally, as existing external to the self. The aim of the Eastern student is to observe the object in relation to himself and he seeks by concentration and meditation to achieve a union of his being with the object or subject of his study, involving thought, will and feeling. He thereby develops unsuspected powers of perception within himself as he arrives at the truth.

The development of the superphysical senses gives man a new dimension of consciousness which transcends the limitations of the physical senses, enabling him to enter realms of experience not enjoyed by the masses. With their aid, the process of structural examination can be carried into the superphysical realms, their essence studied and causes investigated, so bringing man nearer to the understanding of life and Nature.

It would be readily seen that, equipped with this knowledge of physical science as his basic training, man is now in a position to pursue his investigations into the realms of the metaphysical world with safety; to develop extra-sensory perception, use his intuitional faculty, engage in Yoga, practise meditation, and seek illumination of his mind from teachers more evolved than himself.

Does it not follow that the only limitations to knowledge and spiritual advancement are those imposed on man by himself, by virtue of not knowing himself, physically, mentally and spiritually; and his latent powers and possibilities? The remedy lies in Theosophy, which teaches man to know himself, in these three fields. In all study of man, our first need is to rid ourselves of the delusion that the physical body is the self, and cease to identify ourselves with this body, or to attach human attributes to the spirit-self. If we acknowledge ourselves

as nothing more than human beings, we live accordingly, and can exercise the powers of physical man only. Our consciousness is then limited to the functioning of the physical senses, and we perceive nothing more than material objects.

When we recognize the existence of mind and the nature of consciousness as associated with our spiritual selves, our former mundane interests no longer dominate our thoughts; and it is then that we can seek attunement of our mind to that level of vibrational response where inspiration freely flows and knowledge is received from superphysical sources. It is becoming universally acknowledged by advanced thinkers, that a source of higher knowledge does exist, which can be relied upon to give direction to one's life; it but awaits the attunement of the mind to hear "the still small voice" within.

The advantages to be reaped from conducting a scientific investigation into the nature of the world in which we now live, its phenomena, laws, forces and principles relating thereto, and the manner in which we function in conscious relation to it, are now universally acknowledged; but the advantages to be reaped from conducting a similar investigation into the world towards which we are journeying, the astral plane, are not generally known. When it is realized that in the not too distant future, the spirit-self becomes discarnate and has then to resume the life it temporarily suspended to incarnate on earth, would it not be wise to prepare oneself with knowledge of the conditions governing life in our post-mortem state?

Ultimately man gains that self-realization of the spiritual nature of his being, and the spiritual realities of life. The possession of such knowledge enables him to live in harmony with Nature, and with the insight and heightened awareness that accompanies the unfolding of the spiritual self, his way of life ceases to be governed by outward materialistic tendencies, and his efforts become devoted to the attainment of that inner, contemplative spiritual integration.

In enumerating the advantages of a scientific education, we seek to impress upon all that the study of science is not merely an abstract mental exercise to be patiently undergone in the hope of training one's mind; on the contrary, our intention is to show that an intelligent interest in any subject is greatly stimulated when a person realizes the present or ultimate worth of what he is learning, for he then sees that the instruction he receives is of service in enabling him to understand firstly, the physical objects of the material world and the laws and forces governing this universe, then his physical body and the working of his mind, which is followed by a knowledge of the spiritual nature of his being.

Science lends interest and charm to our leisure hours as it quickens and cultivates directly, the faculty of observation, which in many persons lies almost dormant throughout life; it stimulates the process of accurate and rapid collection of facts, and inculcates the mental habit of method and arrangement. It accustoms young people to trace the sequence of cause and effect, and to observe the result. It familiarizes them with a type of reasoning that interests them, which they promptly comprehend; and it is perhaps the best corrective for that indolence which is the vice of half-awakened minds, which shrink from any exertion that is not, like an effort of memory, purely mechanical. So, it is well-nigh impossible to overrate the importance and value of a scientific education as distinct from a mere training in any one subject.

Man has now acquired a sound knowledge of the kind of universe in which he lives, moves and has his being, and has come to appropriate the practical outcome of scientific research, which has enabled him to detect the fundamental principles upon which events depend, and to apply them in the course of his daily life, with benefit both to himself and the world at large. The fruits of scientific research will thus

be seen to provide man with the means by which his ends may be successfully attained.

We should now see science as a framework of principles, accepted facts and established laws and forces, which are to be applied for the better ordering of our lives. It can be stated with confidence that few studies offer us an incentive to live with such fullness of understanding, and to give more satisfaction to our life, than Science. Hence the wisdom in including this subject in our Second Object; we encourage its study that a fuller and more radiant existence might follow.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

H. P. BLAVATSKY

REVIEWS

De wijsgerige Projectie (The Philosophical Projection), by Prof. Dr. J. J. Poortman; Van Gorcum and Co., Assen, The Netherlands, pp. 20, price fl. 1.50.

This was Professor Poortman's inaugural address delivered at the Leiden University on 31 October 1958.

In this address Professor Poortman deals with several ways in which the problem of projection is presented in philosophy. As to normal observations of the outside world, it is often asserted that we make and project pictures which do not quite correspond to the reality of things. According to Kant, things by themselves ("*Dingen an sich*") are unknowable. Observation is no more than a projection. Professor Poortman points out, however, that there are cases in which the individual (the "infrasubject") through his relation with Deity (the "suprasubject") may come to real knowledge of facts, qualities, etc., about objects in a world, independent of the "infrasubject". The mysterious Kantian "*Ding an sich*" disappears in that way.

A justified projection may also occur when examining the truth

about a thing or situation. While going to a special building in a town unknown to us, we consult a map and in reaching the building, we become conscious of the fact that the picture, first projected into our consciousness through the map, agrees with the real situation and thus proves to be true. The situation has been first reflected in us and then is projected outside us.

Metaphysical projections on the whole have a bad reputation: the abundance of metaphysical systems having various starting-points makes an unpleasant impression on the matter-of-fact investigator. Nevertheless, the endeavor to postulate a highest principle may be quite justified, and Professor Poortman is of the opinion that even an inquiry into the root of things, the Absolute, and the possibility of knowing It, may lead to some result.

These are only a few remarks on this important address.

BEEREND WOUTERS

Repertorium der Nederlandse Wijsbegeerte (Repertory of Dutch Philosophy), Supplement I, by Prof. Dr. J. J. Poortman; Wereld Bibliotheek

N. V., Amsterdam-Antwerpen, 1958, pp. 168, price fl. 12.90.

This Supplement gives a detailed account of all books, publications (original and translated), articles, etc., in Dutch, bearing on philosophy and its contacts with science, theology, etc., which have been published in the years 1947-57. It is a sequel to the Repertory on the same subject, published in 1948, which was deeply appreciated by philosophers and historians, physicists, lawyers, theologians, philologists and psychologists.

BEEREND WOUTERS

World Teachers on Education, edited by T. S. Avinasilingam and K. Swaminathan; Silver Jubilee Souvenir, Sri Ramakrishna Mission Vidyalaya, Coimbatore, 1958, pp. 187, price Rs. 4.00.

This Souvenir is a collection of some of the thoughts of Teachers, ancient and modern, on Education, i.e., teaching imparted to a student to enable him to realize his true nature. The quotations in the book are meant to inspire the teacher to help to "draw out" the innate divinity of the pupil. Viewed thus, the book presents valuable ideas taken from various scriptures, containing the utterances of great Teachers such as Sri Krishna, the Lord Buddha and Jesus Christ. The work also includes the sayings and writings of Indian leaders such as Sri Ramakrishna, Swami Vivekananda

and Gandhiji, the quotations from the last adding a modern touch.

"Education is the manifestation of the perfection already in man." Of the "two kinds of knowledge, the higher and the lower," it is the former which leads to Wisdom, "Wisdom more profound than all profundities". Real education is a "Yoga of Knowledge" which leads to "True Delight" and "Peace within". In ancient India, in the hermitages and universities, though the students studied literature, science and the arts the aim of all their studies was *Ātmavidyā*, the Knowledge of the Self or *Ātman*. But the acquiring of this knowledge was considered possible only with ethical preparation, and cultivation of such qualities as *shraddhā*, self-reliance, renunciation of action, mind-control and equanimity.

It needs to be stressed that education must be towards the development of character and for service—the expression of one's divine nature; and for this a life of discipline is essential as illustrated by the stories, dialogues and essays included in the book. The modern idea of social service as being part of the education of a student is supported by the call of the ancient Teachers to their disciples to give unselfish service without looking for the fruit of their actions.

Though at the outset the reader feels that the title of the book is not

true to its contents, a closer perusal makes one perceive the aim of the compilers: to place before educators the idea that their great and sacred mission is to help each soul coming under their care by discovering his innate divinity.

SEETHA NEELAKANTAN

The Flame and the Light, by Hugh I'Anson Fausset; Abelard Schuman, London and New York, price 25s.

Many books about the East are nowadays written by Westerners. But this one seems to me exceptional, because here the Western mind, looking at the philosophy of the Vedānta and of Buddhism, is all the time making the essential synthesis which is clearly necessary for any true understanding of life and its meaning.

Mr. Fausset, a writer and a critic of literature, had his childhood in a Christian vicarage. Hence he knows his "churchianity" from within; and has found it wanting in what he shows us he deeply understands, the eternal and transcendental nature of true Christianity. But perhaps because of his early conditioning, he has approached the Indian religions both with freshness and a depth of perception which are rare indeed. Moreover, he has the pen of a poet, and the book is worth reading for its English alone.

He makes a critical study of Vedānta philosophy, in which he

repeatedly shows the need to transcend the little self in the search for the *Ātman*. After this he shows how Gautama, resting on the Vedānta and the concept of Brahman as the Supreme seemed, in a sense, to make a more intellectual approach to the problem of reaching Nirvāna, Liberation, or whatever we may call it. And he shows us how Gautama's philosophy, far from being a nihilistic one, says the same thing as the Vedānta, but with a different emphasis. He is, moreover, very clear as to the errors and accretions which have crept in and which embarrass the student, preventing him from seeing the original doctrines in their purity.

A thing which appeals to me very much is his insistence on the fact that physical and spiritual life are both essential ingredients in the achievement of the greater Life and Vision. One cannot reach one by deleting the other. And, just as in the West, we tend to be materialistic at the expense of spirit, so in the East, he tells us, there is a tendency to be spiritual at the expense of commonsense living in the material world. Both the sensuous and the spiritual have to be included in the totality of Life.

One feels that Mr. Fausset is one in whom that "pair of opposites" we call East and West are, as they should be, fused; his is a Western book on an Eastern theme; and also

a book on the timeless and eternal, couched in the language of time and temporality. It is a book to buy—not only to borrow—and to read slowly, else one misses some of the depth of meaning in what he says; and then, one should keep it on one's shelf for occasional browsing, as one can pick something of value out of every page.

L. J. BENDIT

World Without Frontiers, by Dr. Richard Weiss, Ph.D. (Vienna), revised and abridged edition; Angus and Robertson, Australia, 1958, pp. 221, price 25s.

This book has been recently published in Australia in a more compact form. By cutting down on the details of historical facts, now more or less of passing interest, the author has emphasized the message of the book more clearly. He has gone a long way in learning "the last and greatest art, the art to blot". The present form of *World Without Frontiers* has in no way lessened its effectiveness, rather has it cleared away much valuable but not altogether necessary material enabling the reader the more readily to grasp the essentials.

The author's "Krishnamurti-centred philosophy" as expressed in this book will set any serious student

furiously to think. He applies this outlook to the generally accepted aspects of life—religion, education, politics, economics—and to the emotional nature of man. Chapter and verse are given where authorities are quoted. It is very interesting to read his sequel to the original chapters dealing with Krishnamurti. In this edition he has added just two pages on the change of emphasis in Krishnamurti's words. He says of him that no one in the recorded history of mankind has penetrated the nature of the human mind with such clarity. There is no doubt that there is a great affinity of thought with Krishnamurti. Both are trying to express "something which cannot be measured by the mind" (the concluding words of Krishnamurti at the 1955 Sydney talks). Dr. Weiss's book can be reviewed only by such a standard; so, with an open mind, one can but ask: to what extent does it successfully bestride the thin boundary-line of the expressible?

Dr. Weiss may yet go down to history as one of the great commentators on the twentieth century sage and mystic, J. Krishnamurti. These ideas will be clearer to the reader from a study of *World Without Frontiers*.

L. P. HARDY

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1959

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The School of the Wisdom

Cuba

The School of the Wisdom closed its tenth session with a social gathering of students, and members resident at Adyar. The President, Mr. N. Sri Ram, after a few opening remarks, presented certificates to the students. Short addresses on their impressions of the School and of Adyar were then given by the following students: Miss Ianthe Hoskins (England), Mr. V. Ramanatha Ayyar (Adyar), Miss Gladys Taylor (Secretary), Mr. Badri Narayan (India), Mrs. Lillian Rhoden (U.S.A.), Mrs. Julie Stevens (Australia) and Mr. Beerend Wouters (Holland). All speakers expressed their appreciation of the valuable opportunity which had been theirs in coming to Adyar and to the School. The President then gave a closing address.

The Theosophical Society in Cuba has been somewhat restricted in its activities during the last year owing to the political situation and unrest in the country. The Lodges, although affected to some extent, have held weekly gatherings by special permission of the Government, and the usual Theosophical festivals were celebrated. The membership in the Section is 582 with 21 Lodges.

Lodge Rafael de Albear at Moron now has a small but beautiful building of its own, which is the centre for all its activities.

In addition to *Revista Teosofica Cubana*, the official organ published by the Section, Lodges Devenir and Kut Humi publish two Theosophical magazines entitled *El Devenir* and *Orientacion*. The Committee of Theosophical Teachings has published a

pamphlet which is a Spanish translation of "On the Watch Tower" from THE THEOSOPHIST. The pamphlet is distributed free of charge throughout Cuba, and also in several of the Spanish-speaking countries in Latin America.

The retiring General Secretary, Señor Armando Alfonso Ledón, writes that the atmosphere of the Section is vital and brotherly, and that the members look forward to many successful years of work in their country.

At the annual meeting of the Section on 18 January, Señor Alfredo Puig, Jr., was elected General Secretary. Writing of the work in Cuba he says: "A particular characteristic of our Lodges is the amazing increase of young people who are being attracted, many of whom have become members. This fresh vitality is giving strength to our Section and the work of the Society is again recovering throughout the country." Mr. Alfredo Puig is well known in all the Sections in South and Central America, for he travelled with the President, as his interpreter, when he visited those countries in 1956.

The Philippines

The annual Convention of the Theosophical Society in the Philippines was held in December last. Greetings from the President, Mr. N. Sri Ram, were enthusiastically

received by the members. In his opening address, the General Secretary, Cdr. Jose R. Zulueta, emphasized the responsibility of all workers to uphold the declared Objects of the Society; he called for further self-sacrifice, and said that an ever deepening sense of comradeship among the members would present a united front that alone could achieve any measure of success in the work.

Lodge reports showed that useful work had been carried out during the year. The Cavite Lodge was preparing to construct its own building on a site already acquired in the city. The Secretary of Munoz Lodge spoke of a growing Theosophical consciousness among the people in the rice granary of Central Luzon where the Lodge is located. In the Hamsa Lodge there was renewed interest among the members and several who had dropped out have rejoined; a new Lodge called Singalong has been formed. The Lotus Lodge, composed in the main of college graduates, has added to its activities the training of lecturers. Messrs. Domingo C. Argente and Aguedo L. Tiqui have visited the Lodges regularly and assisted with their activities.

The members of the Theosophical Youth Movement, popularly called the TYM, meet twice each month at the Headquarters of the Section. Socials, songs and games usually

precede the regular discussion period on Practical Theosophy and allied subjects. A fortnightly news-letter is published by the Group, edited by its President, Miss Florida Ruth Pineda. Those who join the TYM are not all members of the Theosophical Society but many are. The movement is an excellent preparation for those who feel the need for some basic understanding of Theosophy before they join the Society.

Miss Florida Ruth Pineda, of the Soliman Lodge, was sent by the Philippine Government to the United States to observe and study the activities and operations of organized labor. While there for about six months, she was able to visit Lodges and the Headquarters of the American Section. Another member in the United States is Lt. Ruben R. Cruz, who is taking up naval courses at San Diego, California.

During the absence of Cdr. Jose Zulueta on an official tour of duty for the Philippine Government for about seven months, the activities of the Section were ably managed by the National Vice-President, Capt. Augusto M. Reyes.

Peru

The following reports have been received from Lodges Armonia, Evolucion, H. P. B. and Paz Y Amor in Peru. Since the suspension of the

Section in 1956 these Lodges have been attached directly to Adyar.

Lodge Armonia. Señor Fernando Mantilla, President, writes: "The number of active members of our Lodge is seven. We have to inform you of the passing away of Bro. Franc Leo, Ex-President of the Lodge. At our meetings we have many enquirers, but they do not come regularly.

"During the year our work has been on the following subjects: (a) The Founders of the Theosophical Society—discussions on their work; (b) The Spiritual 'I'; (c) Study of Mabel Collins' *Light on the Path*; (d) Discussions on the work of Gurdjieff, *De Todo y sobre Todo*, and the book by M. Nicoll, *El Tiempo Vivo*; (e) The study of astrology as a useful factor in evolution."

Lodge H.P.B. Señor Jorge Torres Ugarriza, President, reports as follows: "Lodge H.P.B. has been working independently since the National Section in Peru was suspended in 1956. Meetings are held three times weekly; for the purpose of publicizing Theosophy some meetings are for the public, and others for members of the Lodge. The atmosphere is brotherly.

"In the year 1956 six members resigned and we were left with 28; in the year 1957 nine new members joined. During the present year 21 new members joined, so that today our number is 51."

Lodge Evolucion. Señor Segundo Rodriguez, President, reports: "At the study meetings the attendance has comprised about half of the active members enrolled. Interested members from other Lodges have also attended our Theosophical studies, especially from H.P.B. Lodge in this city. We have 7 members in the Lodge.

"In the matter of the subjects for study, the main object has been to acquire a knowledge of Theosophy, at the same time showing the practical nature and the operative character of Theosophy. We seek to spread the message of Theosophy and to demonstrate to every class of people the great service that the Theosophical Society renders to humanity.

"An endeavor is also made to see that the subjects dealt with are in harmony with the ideas that reign in the world today in the fields of social, economic and physical science, religion, politics and art. For our inspiration we have turned to the teachings of the Masters, and to publications issued by the Headquarters of the Society and by various National Sections."

Lodge Paz Y Amor. Señorita C. de Torre Luna, Secretary, writes: "The activities of the Lodge during the year which ended on 30 September 1958, were as follows: (1) Sessions of Instruction and Administration; (2) Ritual of the Mystic Star;

(3) Outside Social Service; (4) School for Boys and Girls. The membership is 30, but active members number only 10.

"Our Social Service activities are presided over by Bro. Sassone Sarfaty; they consist of distribution of bread, fruit and money to sick people in all the hospitals and to old people in institutions.

"The School is directed by Sister Consuelo de Torre Luna, who is helped by Sister Dana María Cano, and gives free instruction to thirty scholars."

Sweden

The activities of the Theosophical Society in Sweden are mainly concentrated in a few Lodges in the larger towns. The General Secretary, Mrs. Eva Ostelius, writes that this is a natural development of the work, as the distances are too great to keep in constant touch with the more remote parts of the country.

During the year several of the country Lodges have been dissolved and the membership roll thoroughly revised. The Section now has 14 active Lodges and 382 members.

Public lectures are given regularly in many of the Lodges in addition to the usual members' gatherings. Lecturers from Stockholm make frequent visits to Lodges in other cities.

The theme chosen for the annual Convention and Summer School

was "The Oneness of Life in the Coming Age". Mr. Heinrich Nagel, guest speaker from Hamburg, gave a most stimulating address on this subject.

Burma

The main feature of the work of the Theosophical Society in Burma during the past year has been the increase in the number of lectures given in Burmese on Theosophy, and on Buddhism which is the religion of the people. These lectures have attracted the public and so drawn larger audiences. Of the three Theosophical manuals translated into Burmese, *Karma* and *Man and His Bodies* have been published and *Reincarnation* is to be brought out during the year.

The Lotus Lodge at Mandalay has benefited by the recovery after twelve years of its old premises. Regular meetings are held at the Lodge with good attendance. Of the two buildings originally owned by the Lodge one was destroyed during the last war and the other is not in good condition. The members of the Lodge plan to erect a new building on the site as soon as the necessary funds are available. The Olcott Lodge at Rangoon,

owing to a year of steady work, has increased its membership.

U Po Lat, General Secretary, writes that in spite of slight fluctuations from year to year the strength of the Section remains the same. Under the able guidance of U Than Kyaing the activities have been carried on steadily.

Humanitarian work continues to receive the foremost attention of some of the members, both in Rangoon and in Mandalay. During the past year, U San Hla brought out a noteworthy handbook entitled *Notes on Vegetarianism*, in addition to several leaflets on the subject. U Kyaw Hla of Mandalay reprinted and distributed free pamphlets on Animal Welfare, Buddhism and Theosophy.

The Book Depot at the Headquarters in Rangoon, under the devoted care of Brother Ramathan, has proved of great service to members and the public, with literature on Theosophy, Philosophy and Religion.

The Theosophical Trust School in Rangoon has increased its number during the year by about 100 pupils; its full strength is now 510. The School has made an all-round improvement and grown in popularity.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

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

*No Section; Lodge only.

1919	Canada	..	52 Isabella Street, Toronto 5, Ont.	.. <i>The Canadian Theosophist.</i>
1920	Argentina	Señor Nazareno E. Rimini..	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	.. <i>Teosofia en Argentina.</i>
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	.. <i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	.. <i>O Teosofista.</i>
1920	Bulgaria	..	Ingolstr. 22, Reykjavik	.. <i>Gangleri.</i>
1921	Iceland	..	Rua Passos Manoel 20, Lisbon	.. <i>Ostria.</i>
1921	Spain	Mr. Félix Bermudes	10 Park Place, Cardiff	.. <i>Theosophical News and Notes.</i>
1921	Portugal	Miss E. Claudina Owen	..	..
1922	Wales	..	Palacio Diaz, 18 de Julio 1333, Montevideo	.. <i>Revista Teosofica Uruguaya.</i>
1923	Poland	Señor Anibal Lissardy	Box 8774, Fernandez Juncos, Santurce, San Juan	.. <i>Heraldo Teosofico.</i>
1925	Uruguay	Señora Esperanza C. Hopgood	..	..
1925	Puerto Rico	..	..	..
1925	Rumania	..	..	..
1925	Yugoslavia	..	..	..
1926	Ceylon	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	.. <i>The Plenoma.</i>
1928	Greece	Mr. George Vliamos	33 Vassileos Konstantinou Ave., Athens (K)	.. <i>Ilisos.</i>
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..
1929	Paraguay	..	..	..
1929	Peru	..	..	..
1933	Philippines	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	.. <i>The Lotus.</i>
1937	Colombia	Mrs. Carmen Correa de Vengoechea	..	..
1947	East Africa	Mr. Vallabdas H. Kapadia	Apartado Postal 539, Bogotá	.. <i>Colección Teosofica.</i>
1948	Pakistan *	Mrs. Gool K. Minwalla	P.O. Box 354, Zanzibar Noonan Road, Karachi 3	.. <i>Saurabh.</i>
1948	Malaya and Singapore †	..	..	.. <i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	Dr. C. H. Yeang	88 China St., Penang	.. <i>Theosophical News.</i>
1950	State of Israel *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	.. <i>Theosophical News and Notes.</i>
1951	Japan	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	.. <i>Theosophie in Israel.</i>
1952	Viet-Nam	Mrs. Nguyen-thi-Hai	72/6 Nguyen-dinh-Chieu, Saigon	..
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	.. <i>Dao Hoc.</i>
1956	West Africa †	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	.. <i>Unidad.</i>
	Presidential Agency.	† Federation.	..	..

* Presidential Agency.

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

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

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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THE THEOSOPHIST

EDITED BY N. SRI RAM

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May 1959

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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS 20

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

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

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



ON THE WATCH-TOWER

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

THE following paragraph extracted from a letter received recently at Adyar raises a point on which all who belong to the Society need very clear thinking:

We have always made it a point never to ask anybody to become a member of the Society or of our Lodge. We have of course each done our utmost to interest our friends and others in our work, leaving it entirely to them to initiate an application for membership. If a person has shown considerable interest for some time it is quite likely that one of his friends may well "drop the hint" in a suitable manner. The success of this method, which we understand to be in accordance with the wishes of the Society, is evident, and our own Lodge membership has increased from 4 to 30-plus during the last three years. It became evident during the Convention that this view was not shared by members of all Lodges, and a number of enthusiasts adopt the line of a "recruiting campaign".

I am personally of the opinion, and have stated it on many occasions, that all attempts to make members out of persons who are not really interested but are only open to canvassing, are of no service either to them or to the cause. Such attempts have usually at their back the assumption that the more members there are in the Society, the better. If by "better" we mean more effective for its purpose, the formula would be true only to the extent the members come into the

Society through a genuine appreciation of its aims and ideals. A larger number of members will mean of course more subscriptions, with all the advantages that this may bring, possibly more persons attending our meetings, and generally more prosperity and respectability.

But is that enough? Actually there are other organizations besides our Society, with high aims and principles, which have a large membership, and though they are useful along their own lines or within their own limits, they do not seem to have been able by their resources or numbers to develop that spiritual quality or strength without which all else is really in vain. It may be asked, of course: Do we have such strength at present, or are we allowing notions of our own importance to inhibit the will to increase our numbers as we can and operate more efficiently along the lines the increased number may dictate? If there be any such motive of conceit on our part, it would certainly be inconsistent with the mission and the character of the Wisdom for which the Society exists.

But if the propagation of the Wisdom is our aim, the Society must have in some measure in itself the character of that Wisdom. To fulfil its purpose it must be able to release the force which will change the minds of people on points of fundamental importance to human living, the first object of the Society indicating the basis of the needed transformation. Therefore as a pre-requisite for its efficient functioning, those who are its members must be persons who accept wholeheartedly the necessity for a new relation among human beings. They must also have that new orientation which, though left undefined, is indicated by the word Theosophy. Unless they have in them the fire, or at least the spark which can be fanned, they cannot communicate any light or warmth to others.

For the Society to possess the magnetic quality that would correspond to its objects, it must be able to attract the right

type of person, meaning by that term those who have a genuine aspiration towards brotherhood, an outlook based on an apprehension of the reality underlying the diversities on the surface, and are willing to change their values in the light of that reality. It is not for us to pick and choose our members according to our likes and dislikes, prejudices, or our fixed ideas as to this, that or the other. The only logical course is for us by our endeavors, particularly by the manner in which we ourselves respond to the main truths of the Wisdom, to create that quality or character in the Society on which its usefulness to the world, its impact upon it, really depends. Like to like is a formula that operates here as much as anywhere else. To draw in a person who is not really interested is neither adding to our own strength and capacity as a Society, nor rendering him a service. Most of those who come in with wrong ideas as to what the Society stands for have generally left it after a time.

The only motive for joining the Society that can endure or be of benefit to all concerned is that of giving it one's strength and support because of one's appreciation of its aims and character. It is a legitimate motive for anyone to want to come into association and co-operate with those who are studying along lines attractive to oneself. But to ask a man to become a member, because of his importance in some respect, as has been done here and there, is not to strengthen the cause of Theosophy. It is not disinterested and therefore not pure action, because it is an attempt to exploit the person for the importance he has in the eyes of the public.

The motive in Occultism and in all Theosophical work is of importance, because it determines the direction of the energies which are set in motion. It is legitimate to make a suggestion to a person if he is ready, but he should come in of his own accord, following his own intuitive guidance or deliberate judgment. Our duty in this matter is fulfilled when

we have stated the Truth as best we can, without any distortion, and explained the work of the Society as existing for that Truth. Anyone who responds, whether high or low, simple or intellectual, is the person meant to carry on the work of the Society. Those who do not respond will come to the Truth in their own proper time and in their own way. We must respect their freedom to do so. It may be that the Truth is in their hearts but needs a different means of expression from what we provide. In the degree in which we embody a certain truth we become the means for its implementation. It is only by embodying the all-round wisdom of Theosophy in ourselves, manifesting its beauty and its power, that we can help the Society to go forward on its course.

* * * *

A strange and highly intriguing phenomenon which has been witnessed is the sudden appearance on television screens in many parts of England of the identification card and call letters of a T. V. station in Houston, Texas, in the United States of America. A writer who calls attention to this fact in a paper called *Reporter Dispatch* in White Plains, N. Y., points out that this in itself would be remarkable, because of the distance between Texas and England and the fact that so far it has not been possible to transmit programmes over the Atlantic, although some day this might be achieved. But what is more interesting and even startling is the fact that when British broadcasting engineers advised the station—KLEE—in Houston of the unusual event, they were informed that the station had been off the air for some years. Apparently, according to the writer, one Mr. Colby, it is not an unknown phenomenon that sometimes a picture suddenly jumps on the screen long after the programme had finished in the studio, which suggests either a deflection that rights itself or some sort of a hold-up not yet understood. But this

is a case in which the waves that were set going had carried a particular picture on and on or round and round for some years, giving rise to the question whether there is any time-limit for such a possibility. Mr. Colby asks: "What ultimately becomes of the waves that radio and T. V. stations send out into space 24 hours a day? Do they fade and vanish or do they keep going for ever?" As the waves from the Houston station appeared only in England and not at any other place outside the normal range of that station, one is led to imagine that they must have been moving within a certain circuit which included England at the time the picture appeared. If so, of what nature can be that circuit? The phenomenon gives rise to a number of questions the answers to which might well revolutionize as well as spell out the meaning of the word "space," a word which is so much in use these days. It is not inconceivable that there may be a number of sections or layers of space, fields of different types, and that either space in its ultimate nature or some of these layers may be so sensitive as to photograph automatically and retain in perpetual being everything that exists or takes place. This is of course the occult theory, which does not view space as a mere void but as a substance in the literal sense of something underlying everything else but as living as any form of life, being its fountain-head and origin.

* * * *

Almost every day these days there is some scientific discovery or experiment which causes one to revise or adjust one's previous ideas. The report of one such experiment, coming from New York, which may prove to have far-reaching implications, records the lethal effect of certain radio waves "of a secret frequency" on ten rhesus monkeys in the U. S. Government's Institute of Health Laboratories at Bethesda near Washington. It is said the waves were beamed at the monkeys' heads from

The Potency of
Sound

a special radio antenna, and the result was that "first the monkeys became drowsy, then agitated and finally succumbed in a death struggle". When the waves were switched off in time the monkeys recovered. The post-mortem examination showed no pathological cause of death. If this is correct—the report comes from a very reputable source—it goes far to demonstrate the validity of the belief in the potency of sound—not only for death but for various other purposes—which has been dismissed hitherto as an ancient superstition. Sound, there is every reason to think, was regarded by the ancient philosophers—the writers of the *Upanishads* for instance—as not merely the movement in the air which affects the hearing but as a general symbol of all such movements in whatever medium. When it is said that "In the beginning was the Word," the Word stands as a symbol of utterance and expression, implying thought, which is the thought embodied in the creative or evolutionary process. The brain is an exceedingly delicate instrument, and it is quite understandable that it is susceptible in one way or another—to extreme damage in this case—by waves directed to it, even though these be invisible rays. It is said that the waves used on the poor monkeys—the species that seems to be favored for so many medical experiments, as being nearest to man in its physiology—were of the 200-400 megacycle range at 100 watts power. This being nothing very extraordinary, one has to attribute the effect to the particular frequency, which again offers a mystery, suggesting a connection between that particular number and the type of effect resulting from its use.

So much of the experimentation that takes place on animals seems to show not the slightest concern as to the suffering or pain inflicted on the animal. A particularly revolting picture has been sent out from the First Medical Institute in Moscow, of a woman assistant bending tenderly, as it might seem, over a dog with the head of a puppy

grafted on its neck, with the blood vessels joined. How any human being can have the heart to perform this operation—I am unable to say; and for what purpose is a question that must arise in the mind of any one who looks at this monstrosity. A civilization which permits such things to happen as a matter of everyday routine is surely rotten at its core and on the way to its downfall by any law of God, morality or Karma.

* * * *

I was in Bangalore during the week-end of April 11 and 12, along with Srimati Bhagirathi, Mr. C. D. T. Shores and Mr. M. Subramaniam, my particular duty there being to preside over the Golden Jubilee of the Karnataka Theosophical Conference.

Karnataka Federa-
tion Jubilee

The lectures and meetings went on much as usual. But the remarkable thing about this Conference was that there were no less than 650 delegates from all parts of the Karnataka area, a number which is not always reached even at an International Convention when it is held at Vārānasi. Even more remarkable was the fact that no less than half the number were women, which is unusual for any gathering in India, unless it be a women's conference. As most of them did not know English, all the speeches were translated from English into Kannada sentence by sentence. As they used to have formerly only the gist of the English speeches given to them at the end of the meeting as a kind of reward for their patience in sitting through them, they were very happy, I was told, to have this time all that was said exactly as was said and directly from the speaker except for the translation.

* * * *

In a series of articles which have appeared in *The Hindu* of Madras, Mr. Aldous Huxley discusses the problems of the present time, referring particularly to the enormous increase of population throughout the world and the creation of conditions in which totali-

Individual and
the Whole

tarianism becomes an almost inevitable trend. Overpopulation, he points out, breeds economic insecurity and social unrest; these provoke centralization of power and the subordination of the individual to the system. Apart from this particular cause, the very nature of the changes that have taken place, due to the advancement of Science and technology, has meant increasing organization in every sphere, into which the individual has to fit himself. There is thus a new relationship between the individual and the whole, based not on the rights of the individual, but on the necessity to make the individual conform to the pattern, whether social, political or economic, which that whole assumes for its own preservation or aggrandizement, the whole being for practical purposes the dictator, clique or party which manages to get control. The requirements of the new relationship are rationalized into a social ethic, which is propagated with all possible vigor for the better subjugation of the individual, who ceases to exist for himself, but exists in theory for the whole and in practice for the party gospel or the system in power. This is one of the problems of our time, the presence of which is not confined to the countries where there is a professedly totalitarian regime. A fundamental realization that has to precede the dawn of a real new age is that of the values that are inherent in individuality, which may be summed up as values of its uniqueness and originality. It was the teaching in ancient India—how profound, we have yet to realize in these days—that everything that may be prized in this world exists to unfold the unique beauty of the mystery that lies latent in each individuality.

N. SRI RAM

TWO H. P. B. LETTERS

THE two letters printed below are translated for the first time from handwritten letters of Madame H. P. Blavatsky which are in the T. S. Archives at Adyar. The work of translation has been done by Mr. Zoltán de Álgya-Pap, who is now resident at Adyar. He has tried to make the translation as accurate as possible, while maintaining the racy, individual style of the writer. Continually during the course of translating the letters Mr. Zoltán de Álgya-Pap has expressed his delight at the opportunity of coming so directly into contact with H. P. B.'s personality, as shown in her letters, and echoes the words of Dr. Kamensky when doing similar work: "Never have I felt so vividly H. P. B.'s personality, with all her originality, humor, her violent emotion, and at the same time such purity and devotion."

The first letter is dated from the Nilgiris, the Blue Mountains of South India, where H. P. B. spent three months in the summer of 1883, from 7 July¹ to 16 September. Her journey to Ootacamund is very vividly described in her book *The Mysterious Tribes: Three Months in the Blue Mountains*. It is to be noted that the description of the flora of the Nilgiris given in this letter corresponds almost word for word with that in the book. She stayed with Major-General H. R. Morgan, his

¹ This date is taken from a contemporary cutting in an H.P.B. scrap-book. H.P.B., in her book, gives her departure from Adyar as Tuesday, 17 July and arrival at Ooty on Sunday evening, which is obviously impossible. Moreover, there exists at Adyar, a letter from H.P.B. to G. Soobiah Chetty, dated Ooty, 17 July 1883, with an invitation for him to visit her at Ooty, to which the Master K. H. added a P. S.: "You better come. K.H."

Letters from the Masters of the Wisdom, I Series (4th Ed.), No. 35.

wife and their family of eight children on an estate named "The Retreat" which was largely owned and run by Mrs. Morgan, since her husband, an army man, was forbidden by the rules to enter into speculation. She had been among the first settlers in the Nilgiris, forty years earlier, to plant tea and coffee, and it is to her husband, an F.T.S., that the district owes the introduction of the Blue Gums which furnish material for the eucalyptus industry there. He was given three pounds of blue gum seed by a friend in Australia, which he scattered far and wide in all suitable places in the area.

Ootacamund, known as Ooty, was the summer capital of the Presidency of Madras and to it was transferred each year from about March to October, the business of the State. The Governor and other officials resided here during these months. The fashionable society also came to Ooty to escape the heat of the plains. H. P. B. plunged right into the heart of the throng, and was well received on all sides. She was joined at "The Retreat" by Colonel H. S. Olcott on the 22nd of August. Stories of his remarkable cures were spreading up and down India, for he was still in the full flush of his healing campaign and while at Ooty he treated many of the European visitors there. It was only later in 1883 that he was ordered to stop his healing work. He immediately arranged to give two lectures to European audiences, one on "Mesmerism" and another on "Occult Science" with demonstrations, and he even gave some of the ladies instruction in mesmerism. The two founders of the T.S. must have considerably enlivened the 1883 Ooty season! They remained at "The Retreat" until 16 September when they returned together to Madras, going first to Coimbatore where twenty-three people were initiated into the Theosophical Society and a Lodge formed and then to Pondicherry, where they made a triumphant entry with the French Governor going out to meet

them at 3 a.m. with a procession of carriages and a band struggling to play "God Save the Queen," as related in Colonel Olcott's Diary.

As stated in her letter, H.P.B. kept her promise of writing a book about the Blue Mountains after having spent three months of intensive inquiry and personal investigation into the history of the various tribes inhabiting the Nilgiris—the psychic Todas, the dwarf Kurumbas and others, each with its own customs, magic, etc. It was in Russian and appeared in instalments in a Russian paper, but was eventually published in book form in 1893 in Moscow, with a biographical account of "Radha Bai" (H.P.B.) by her sister, Vera Jelihovsky (a copy is in the T.S. Archives). It was published in English in serial form in THE THEOSOPHIST of 1909 and 1910, the translation being made from a German version of the story published by Arthur Weber. In 1930 it was published in English in book form.

A wavy outline in blue pencil covering two sheets of this letter puzzled Mr. Álgia-Pap a good deal at first. On reading the letter, however, it became clear that it was intended to be a representation of a large blue butterfly found in the neighborhood; but as only the outline of the body and one of the wings is shown, it is difficult to identify it.

The addressee is not named. It might have been a member of her family or possibly H.P.B. was writing to Prince Dondoukoff-Korsakoff, with whom she was in frequent correspondence over the years 1880 to 1884. There is the same familiar address "thou". Also, at that period, H.P.B. was purchasing on his behalf various items of Indian manufacture and *objets d'art* and having them shipped to him in Russia. What more likely than that she should offer to send him the elephant leg stool mentioned in the letter?

The second letter is of a more formal type. It is dated 27 June (1884) and was from Paris, where H.P.B. had been

living on and off for some months, and was written two days before she left for London to stay with the Arundales at their home at 77 Elgin Crescent, Notting Hill, then a nucleus of the Theosophical Society in Britain. Again it is not possible to state definitely to whom the letter is addressed, but the letter is interesting for it gives some confirmatory dates and addresses, and also mentions Mr. Vsevolod Solovyov. Mr. Solovyov was himself a well-known Russian writer of historical novels being the eldest son of the historian, Serguey Mihalovich S. (1820-79) and brother of the great philosopher, Vladimir Sergueyevich S. (1853-1900). Being in Paris in May 1884 and learning of Mme. Blavatsky's presence there, he determined to pursue his studies of the occult by making her acquaintance. She welcomed him as a Russian compatriot, and for about six weeks he was a constant visitor to her apartment. He did not know English but had read H.P.B.'s *From the Caves and Jungles of Hindostan* while in Russia. In Paris he was given to read the French version of *Isis Unveiled*, at that time only in MS. Later, in August, when H.P.B. went to Elberfeld to stay with the Gebhard family, he followed her and joined the group of Theosophists who surrounded H.P.B. Here he was allowed to see the portraits of the two Masters then recently painted by Schmiechen, and he describes in his book *Modern Priestess of Isis* various occult experiences enjoyed by him. His ardent plea was to be accepted as a Chela of the Masters, but this was steadily refused him. Finally he turned against H.P.B. and became her bitter enemy, attacking her viciously in the above-mentioned book. There is in the Archives at Adyar a poem of his, beautifully written out, dated 31 August 1884 and signed, from which it is obvious that even he himself was doubtful of his readiness for chelaship. A translation by Zoltán de Álgya-Pap of this Russian poem follows after the letters.—KATHERINE A. BEECHY.

LETTER I

[Bunch of pressed flowers and ferns]

Nilgiris [July or August 1883]

It is so cold here that all the time I am having to wrap myself up. There are ground frosts here in July and August. Now I am sending you some little samples of the flora of our hills. Lord, what flowers! I have not seen anything like them in my life. Wild lilies grow in the crevices of the rocks at a height of 10,000 and *only at these high levels*. Enormous patches looking just like the lilies the Archangel Gabriel is holding in the pictures of the Annunciation (Blagoveshtchanie¹). Lilies of the size of this paper, if you made the edges of it round, without any exaggeration, and having such a strong perfume that by one flower the whole house is made fragrant, but very soon they become faded and yellow. There is a heliotrope bush, 18 feet high, in our court-yard, and roses of the cabbage variety which climb up to the roofs of the houses. There are masses of *forget-me-nots!!!*, violets and lilies of the valley. And all the hills are covered with raspberries and strawberries, blackberries also, each as big as your cherries. Just fancy how they all grow here together in the autumn as well as in spring, in summer and winter too.

I am writing an article about these Nilgiris, the Blue Mountains, about their flora and fauna and about the Todas, the most mysterious and unknown tribe. They are *not* Hindus. And nobody knew anything about them, until they were discovered 65 years ago, together with these mountains. They are just wonderful, these mountains. And there are such a lot

¹ Evidently H.P.B. was not quite certain of the Russian equivalent of the word "Annunciation".

of mushrooms which are delicious. Yes, and the boa-constrictors also are beautiful. Yesterday an acquaintance of mine killed one, 32 feet long, and offered me the skin. To the devil with it. Would you like to have it? If so I will send it. And a week ago during the night they killed a mad wild elephant. He came along unexpectedly, all of a sudden, and destroyed, by means of his trunk, the whole roof of a house quite near to us. And all this in only five minutes. These devils, people say, go mad because they are "unlucky in love". And this devil must have been very much in love, since he pulled the house to pieces. Fortunately the people succeeded in escaping. Well, they offered me his right leg, the whole of it with the hoof, and to make a little round seat out of it for us—the most original device in the world. I can send this also to you if you like. Meanwhile I am sending you samples of the different flowers and ferns. I do not know if they will reach you. Pinks too I wanted to send you, but I cannot very well press them. But I could send you a dozen butterflies. Enormous they are, the butterflies here. Here I have made a sketch in blue pencil of one of them, just one small half of it. They brought also some beautiful-looking "insect-leaves". You look at the leaf, and all sorts of insects come out of it. These are a kind of bewitched hills, where all the climates, all kinds of flora and fauna come together and all sorts of—devils!! What sorcerers these Todas are. I am going to write about all this.

Now really good-bye. I kiss you all.

E. BLAVATSKY

I am sending you the plants in a little old book.
The ferns are wonderful.

LETTER II

Paris, June 27 [1884]

Much honored Serguii Alexandrovitch,

You had a call from a gentleman unknown to you, but very well known in Russia. He is a friend and comrade of mine in Theosophy. His name is Vsevolod Sergueitch Solovyov and he is the author of many historical novels. He is a genuine *Theosophist*—not merely a member of the Theosophical Society. And I make a great distinction between the two. He is the only *Russian* Theosophist, but you, I hope, will be the second or, perhaps, you are one already.

Please excuse this hastily written letter, full of mistakes. Tomorrow I go to London shaking from my feet the dust of Paris which city I hate. I am ill and not in the best of spirits. At such moments it is only *Theosophy* which enables me to carry on.

Remember, in your last letter you said that when the right time comes, you will call on me. Here I give you my future address:—

77 Elgin Crescent,

Notting Hill,

London.

But do come and see us here in Paris, just to get to know each other better, and to study Theosophy. On that occasion Vsevolod Sergueitch will initiate you into our signs and passwords. Remember that I have no better friend than he among the Russian Theosophists. He will be your friend also.

Now good-bye.

Vsevolod Sergueitch too will write to you.

After all this, please accept the assurance of my sincere and fraternal respect, always at your service.

E. BLAVATSKY

And if I am again in Paris then it will be with Vsevolod Sergueitch. But come and see me in London.

A POEM

BY VSEVOLOD SOLOVYOV

To the wonderful world, to the abode of far-off dreams,
I seek to soar in spirit, if only for a moment,
And knock again at the forgotten door
With trembling hand.

I would enter the lighted halls
Where I always found a welcome,
Where dwell the golden shadows
Of peaceful, happy, never returning years.

Again I would find my abandoned seat
At the feast of the Gods,
And would drink the nectar of rebirth
And the fragrance of undying flowers.

But I fear that to the call of my tired soul,
Heavily loaded with earthly burdens,
No one will come to the sacred door,
To lead me into the radiant abode.

And I fear that at the magic feast,
Being a slave of life, partaker of its troubles,
Should I enter, . . . then, frightened by me,
The golden shadows would all disappear.

Elberfeld, 31 August 1884

AHIMSĀ IN PRACTICE

BY RUKMINI DEVI

THE actual wording of my title is not so important as the meaning behind it. Generally I speak about Art and people probably expect me always to speak about Art. In reality I do not see any difference between the subject of Art and the subject of Ahimsā, because I think one leads to the other. Both have a great place in the spiritual life of the people. Both are fundamental to our living and therefore there is no real difference between them.

In order to understand what Ahimsā is in reality, the most important factor that is necessary is a change in ourselves, for it is not something which one can understand either by argument or by discussion or even by studying the lives of great people, since the tendency of human beings is not to live lives worthy of the great Teachers they follow but to try to adapt their teachings to themselves. It is very difficult to practise what is expected of us by the Teacher and much easier to live conveniently as we are doing. But at the same time, there is a higher consciousness in each one of us, which does not allow us to accept the dictates of convenience and expediency. The voice of conscience requires us to follow truth and truth alone.

We like merely to take shelter behind the great Teachers; and that is why the followers of every religion have gone far away from this great Truth of Ahimsā which is a fundamental teaching given by every great Teacher in every religion

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

without exception. The teaching has been given not merely because something had to be taught, but because something had been realized. Each Teacher has given the teaching in a different way because it has come as a result of his own feeling and of his own experience. Because the spirit of Brotherhood is so fundamental, so real, so deeply felt and so deeply realized, it has come welling from the heart of the Great Ones. And that is why we do not find the Lord Buddha saying, "I speak about Ahimsā because such and such a Teacher before me spoke of it." We do not find Shri Krishna speaking of it because someone else did. We quote them all but they seldom quote, because their teaching came as a result of their living. Their lives were shaped by the complete realization of the One Consciousness.

Ahimsā is not a new concept to India but has been established for centuries, and that is why in this country there is the great tradition of vegetarianism. We have so far accepted it as a living tradition, but now India is going through a great change. We are starting a new cycle in our life. When we were ruled by the British, we felt that when we began to rule ourselves we would be more Indian, that we would be able to have our own system of education, live our own lives and give our own message to the world. After eleven years of freedom, it seems to me that we are very far from the achievement of these ideals. Two hundred years of a certain type of education, or shall I call it of no education, has produced a certain mentality as a result of which we have today two types of Indians: the Indian and the un-Indian. The Indian is the so-called "uneducated" individual. The un-Indian is the so-called "educated" individual. Now, the "educated" are trying to educate the "uneducated". So the so-called "educated" are imposing all the background that they have had as a result of wrong education upon the "uneducated". Perhaps one of the best things that the British

did was not to make education completely free, for thereby we still have left to us a remnant of the true India. This does not mean that I wish to see widespread ignorance or unhappiness or the misery that comes out of poverty and ignorance. We have to find a way which is neither that of ignorance and suffering nor that of "educated" ignorance. It is in this context that we must consider the whole background of the Theosophical Movement in India. The work of the Society in this country has been to help in education, social welfare, in religion and in everything, in order that we may be true to ourselves and once again worthy to receive the great message of the Rishis, the Sages and the Saints. This land inherits a great Teaching, a great Philosophy, a true Philosophy and in order to discover that Truth and that Philosophy, the Society came, has flourished and is continuing its work.

Real patriotism enables us to see that which is evil in our country but also to perceive her greatness, beauty and the great traditions that have come down to us into modern life as a pure teaching. Even a political teaching of peace has to be given because it is inherent in the spirit of the country. India is not the only country that talks about peace. But India is listened to with respect because of her great background. It has been proclaimed in all centuries that if we really want to bring peace, it is not through an outward teaching that it will come but through what we are inside; and even more through what we realize. Unless we begin to apply this principle to every kingdom of Nature and to all people around us, I do not see how we can ever give the spiritual message which India is supposed to give.

When Dr. Besant fought for India's freedom, she was not fighting only because she thought the country should be free but because she also felt that through her freedom this great motherland would be able to give her true message—to know how to live and how to feel the unity of life.

Modern India is changing very rapidly. As I said before, we are becoming less Indian than ever before. The Hindus, especially, know less about their religion, probably, than members of other faiths know about theirs. We are worried about the educational problem, about the difficulties in our schools and colleges and about the lack of discipline everywhere. Discipline will not come by a teacher imposing his ideals upon a pupil. It can only come by the atmosphere we create, by the upliftment we give, by the way we ennoble the minds of the young and by the way we teach them to live by our example of right living. There is a desire and an urge for real living, but this impulse is undisciplined; the energy is untutored and there is rebellion. Only when we can remove that rebellion can we give a new leadership in education, a new leadership to every type of people.

There is only one way to solve our problems and that is by a full understanding of the real message and genius of this country. Education in our country is without a background; we are giving knowledge without any depth; we are teaching words without any meaning. We spend all our lives in this way.

I feel that if we want peace and happiness, the only method of finding them is through unselfishness, as the Lord Buddha has said. Everyone is unhappy because everyone is selfish. Selfishness is the root problem; it is the beginning of war within ourselves, of war within the country, of war in every country in the world. It exists because we have not entered into the spirit of other people, into the feelings of all; and because of that lack of sensitiveness, we have become, so to speak, a very crude, selfish people as a whole.

For me art and Ahimsā are one because I feel that true art is that art which develops sensitiveness, a consciousness which lifts people out of themselves, which slowly attunes and harmonizes them with all that is beautiful in life, which refines

their minds, which enlarges their hearts. Spiritual height is a sensitiveness which enables us to touch the heart of every creature, of every human being in the world. This is the final achievement. So to me, the Christ, the Buddha, They are the greatest artists of all, because They have achieved the final purpose of all that is beautiful.

The more we think of others, the more we think of all life, the more happy we are. This is the great Teaching. This is really the essence of Ahimsā, because Ahimsā means Brotherhood. It is compassion and not just harmlessness. The unfortunate thing in our country is that we have made this teaching into the negative concept of harmlessness although there have been positive expressions. A classical expression that has come down the ages is that many Indians do not eat flesh foods the obtaining of which entails misery to other beings. Bhishma has said there is no dharma higher than Ahimsā. The masses of India have a deep sympathy for this principle. If we were only practical, if we would only fully practise this principle, how much we could achieve in this country! We could change its face. Our Government is not as responsive to public opinion as it should be. I think that we shall have to bear a heavy karma for exporting the hundreds of thousands of monkeys which go out of this country every single year to be experimented on.

We also see how even in connection with our festivals our selfishness shows itself. I used to think that Christmas was a very beautiful festival. I still think so; but Christmas, Dipāvali and the Id are the three big festivals which make me most unhappy because those are the times when human beings are happiest at the expense of the animals which are slaughtered in large numbers for the occasion. A visit on those very days to the slaughter-houses will move even the hard-hearted. If we could only learn to feel for suffering I am quite sure we could change our country.

What is Brotherhood? It is easy to say, "Let us all be brothers." But it is another thing to be able to put it into practice. We must know more about it. We must study it more. Our conscience has not yet been aroused in this particular respect. What we need is to re-orient ourselves. We have to forget what we have learned. We have to relearn, because we must learn to feel. We must learn to be sensitive and to enter into the feelings of all people and of all things. I wish that people who live in every city would really give themselves, would really give some thought to this very great problem, to the tragedy of the animals, the silent tragedy that goes on before our eyes.

I suppose that it is the karma of the animals—I suppose that it is the lesson that we have to learn—that they cannot speak. I wish they could speak. If they could, we would run away from where they are, for we would not dare to face them. There is this daily tragedy that is going on around us. Have many of us thought about it? Have many of us lifted a finger to really work for it? For me this is a fundamental question. If we can truly enter into the spirit of sensitiveness for all suffering and if we can begin truly to feel, I am sure that Brotherhood will become a reality in our daily lives and our hearts will be richer and bigger and more wonderful as a result of it.

So often people say: "Why do you care so much if *one* small animal is being sacrificed? What does it matter?" This is a strange argument because it is not the size of the animal that matters but the size of one's heart, and this is a point that people generally forget. Cruelty exists in every single country. The beautiful thing is that there are certain places where one finds here and there a few people who are magnificently conscious of the humane spirit and are working for it, sacrificing themselves for it. In India, too, there have been many great examples. I lately heard that even today in Hardwar,

because it is a sacred city, no meat is allowed at all. Well, I wish that were so in Vārānasi which also is a sacred city. So long as there exists that suffering for which we are all responsible, so long, I am absolutely sure, no politician will ever be successful in bringing about peace. War is bound to come as long as we are not right. I believe in karma and I am quite sure that a great deal of our suffering is due to the suffering that we are consciously or unconsciously giving to millions of our fellow creatures. We cannot get away from that responsibility. Every individual is responsible.

In India individual animals may suffer but in Western countries there is mass slaughter and mass experimentation in order that you and I might prolong our lives. In the meanwhile we ourselves are also being experimented upon by those medicines. I believe that the Rākshasas of the modern age are in an invisible form. One is called "Food," because cruelty is perpetrated in the name of food. Another will be called "Medicine," because cruelty is perpetrated in the name of what they call "Modern Medicine," though there are many medicines which do not need cruelty in their preparation. Another may be called "Religion"—though now only two religions in the world practise sacrifice of animals. Well, gradually that is going, I am glad to say, but only very gradually in some parts of India. It is a sacrilege that the most merciful and the most compassionate Mother of all should be the very one to whom we sacrifice living creatures which feel as much as we. Perhaps in some ways these living creatures are superior to us. They cannot think as we do; they do not have the quality of the mind that we have, but certainly their qualities of the heart are often superior—the spirit of gratitude, of love, of power to feel friendship. These are great qualities we find in them. But let us consider what is the tenderness or affection or friendship that we give to them. We call ourselves superior.

We can be superior but only through love and a true spirit of Brotherhood. If we speak of the One Life, if we speak of compassion—many of us who are Theosophists say that “Theosophy is Divine Wisdom” and that we are here to build a nucleus of a Universal Brotherhood—let us admit every living creature into that Universal Brotherhood. Let there be a full realization of the sacredness in all things. If we do this, then only can we understand the teachings of the Buddha, of the Lord Krishna, of the Christ or any other great Teacher. There cannot be a spiritual life which is divorced from that feeling; spiritual life must mean the full realization of that oneness of all life.

What is the great teaching that India has given? It is reverence for all life, because there is Divinity in all. So we should live unselfishly, not exploiting others. It is said: “There is no religion higher than Truth.” But Truth is Brotherhood; it is the deepest compassion and affection for every living creature. This is Divine Wisdom.

How are we going to practise this in our daily lives? There is no use in merely talking about it. It should become part of our education, so that India today becomes fully conscious of this great message that will make her a happy country. And this message of Truth is not for India alone but also for the rest of the world; it will lead to a permanent, an eternal peace, so that no treaties need be signed and no treaties need be broken.

The more we talk about our heritage, the more responsibility we have. Let us fulfil that responsibility by taking practical action along this line, so that we who say we are in the hallowed country of the spiritual Messengers of humanity can ourselves become spiritual, illumined, ennobled and therefore true citizens of our country and of the world.

DISCRIMINATION AND THE THEOSOPHIST

By RUSSELL HORN

THE rush and nervous hurry of life today are sufficiently alarming to those people who are reflective enough to feel alarmed: many have a feeling of dread lest the waves of this troubled sea invade even the sacred territory of their inner selves. On all sides there are evidences that even among those who do not reflect very deeply there are misgivings over what they think of as the increasing pressure of life. The multiplication of extraneous amusements and distracting activities and, above all, the apparently invincible march of science whose every advance brings with it a sense of the decreasing value of the individual human entity, together with the all-compelling urge to worship at the altar of the demon of speed, all these have brought the world to the point where reflection, deep or superficial, is increasingly difficult. But to think is to reflect, and reflection, even if it be so meagre as to be hardly worthy of the name of reflection, is inevitable to those who perhaps think but a little.

For these, and much more for those who reflect more deeply, there mercifully come rare moments of quiet in this roaring world, and it is at such moments that they find themselves “wondering”. This wondering is not unmixed with fear. The religions of the world have given to the mass of men hope for and belief in immortality of the soul, but hope and belief are not knowledge and are accompanied by

perception of another great principle, the principle of Discrimination.

While for the earnest students the urge to share their convictions with those who know nothing of the philosophy is a compelling one, for those of us who feel that the acceptance of the teachings of Theosophy by the world at large would change overnight what Omar Khayyam called "this sorry scheme of things entire"—for such well-meaning ones it is well to bear in mind the maxim, "good motive without knowledge is too often productive of evil rather than good results". Perhaps the desire to proselytize resides more in the lower self than in the higher. Action may easily be rājasic action even when the actor may have good motives.

Rightly feeling that the principles of Theosophy, if understood and acted upon, would bring a solution to the problems not only of the individual but of the world, the urge to promulgate those principles is great in proportion as the enthusiasm—especially the early enthusiasm—of the student is intense and his conviction of the truth of Theosophy deep. "Discrimination" is a word the significance of which is not perceived in all its fullness even by the Higher Self and is understood by the lower self only in reference to its obvious and generally material application. Every one likes to be credited with being the possessor of discrimination and in the worldly sense which is the exoteric sense, it may be said to be an attribute of all normal people. But the student who has really tried to assimilate the teachings of Theosophy learns, sooner or later, that the word discrimination is used by the Masters in a deep and far-reaching sense—the esoteric sense. Thus, in the *Bhagavad Gītā*, Shri Krishna is described as explaining to Arjuna that with the loss of discrimination comes loss of all. The lower self does not know this except with reference to the things of its own plane, and is content with the exercise of discrimination in regard to the multitudinous affairs of the personality. But it is

with reference to the things of the Spirit that the Higher Self realizes the great importance of discrimination. This esoteric discrimination is something of which a glimpse is obtained by those whose karma has enabled them to come in contact with the teachings of the Wisdom-Religion. It is one of the things "rich and strange" that the student discovers when he enters the realm of Theosophical thought. The significance and importance of this esoteric discrimination is understood more and more fully as the student's understanding of what Theosophy is becomes profounder. Yet even a partial understanding of this discrimination, as the *Bhagavad Gītā* says, saves one from great danger. Happily the earnest student cannot fail to become imbued with at least a little of this understanding for it is an integral part of the teaching itself.

When this understanding has been achieved in a fuller degree the student of Theosophy finds himself looking upon the turmoil around him with different eyes. Even more clearly than he did before, he sees the meretricious glitter of the vanity fair which is this world: the prophets, evangelists, purveyors of salvation, and the crowds which flock to listen to them. But in contemplating all this he does so without the alarm and distress that would be his if he were without the talisman that Theosophy provides, which is discrimination. He knows that that manifestation of the Supreme Spirit which we call evolution is not to be balked. Men will not follow false gods for ever, nor will they be suffered to evade their destiny by producing the means to abolish themselves. But the same understanding that makes this clear to the student of Theosophy makes it equally clear to him that only by the use of this understanding, this higher discrimination, will he know how best to advance by word or deed the cause of Theosophy. He will see that not by good motive alone will the successful promulgation of Theosophy which we all desire so ardently be achieved, but by good motive joined to

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fear. It is not an ignoble fear, but hope and belief do not give the certitude that the destruction of mankind will not mean the destruction (some say the damnation) of the soul also.

The student of Theosophy, as he advances in the philosophy, discards hope and belief and comes to *know* that the Divine Spark is born with us—to know that, as is said in the Upanishads, “there is that which on the dissolution of all things else is not destroyed”. Having this knowledge, he has no fear for the Divine Spark which Theosophy tells us is an emanation from the Unknowable Source.

It is because the world's hopes and beliefs are not a substitute for this knowledge that there are seen everywhere a perturbation and an unrest, not only among those who deeply reflect upon the turmoil of the world but in the case of those who reflect but superficially. This unrest is manifested by the widespread resort to psychism, miscalled “a return to religion”. So generally is it felt that materialism has gone so far as to endanger not only our bodies but our souls as well that there has occurred what might almost be called a panic reaction. This reaction has taken the form of a great increase in church attendance, the mushroom growth of cults of all kinds, and the extraordinary success of business-like evangelists.

Students of Theosophy will not allow themselves to be depressed by such signs of frenzied searching: they know that at least, although the urge is the urge of fear, a search has begun; a search indicating that there is something of comprehension of the dangers of ever-increasing materialism. What the searchers do not realize is that the key to the solution to their troubles and to the world's troubles has already been given to them. They have been told that what a man soweth that shall he also reap, but the misfortune is that while they believe it they do not know it. Belief is easy and often

fatally easy, but knowledge is to be acquired only by self-induced and self-devised effort.

The inertia of the human mind is a strange thing. The inevitability of result following cause is instantly recognized when a finger is thrust into the fire and burning ensues. The connection is obvious. But where the effect is even a little separated in time from the cause the connection is not easily seen, and when cause and effect are widely separated the connection is not even suspected. The student of Theosophy is not astonished by this fact, for he knows that so universally has the rein been given to the lower self that it has taken charge of the mind with the result that obvious and material things are alone considered worthy of serious attention. He understands why, when to him it seems so clear and obvious that effect must be the result of cause, the doctrine of Karma should not appeal to every one by its reasonableness. But, in accordance with that doctrine itself, those to whom it does appeal are those who have themselves set up the cause, the result of which has been their acceptance of it.

Theosophy has been described as the doctrine of responsibility; and surely it is with the realization that Karma alone affords the explanation of things, that there comes the conviction that each of us is responsible for his acts and thoughts and for the consequences of his acts and thoughts. But every true student of Theosophy knows how difficult it is at first to admit that we are responsible. This difficulty is great in proportion as the grasp of the meaning of Karma is weak. How difficult, then, must it be for those for whom Karma is only a word, for those who see only its immediate manifestations, and where results are widely separated from causes they can see in such results only the operation of chance or the act of God. When the student has reached the stage where he achieves an understanding, a compassionate understanding of this difficulty he has also reached the stage of

knowledge and the discrimination essential to the proper exercise of both. What does all this mean if not that students of Theosophy, in order to achieve the end they aim at—and that end is nothing less than the setting of the feet of their fellowmen on the path to the supreme Goal—must realize that each has the sacred duty, as an individual, not only to have a selfless motive, and as deep a knowledge of the philosophy as he can attain, but also discrimination of that high order even a little of which, as the ancient scripture says, “will save one from great danger”. It has been said by a great writer that we must beware of making a good cause ridiculous by our manner of supporting it; and although it is not possible to conceive of Theosophy being made ridiculous under any circumstances it is possible that the advance of Theosophical ideas towards acceptance by the world may be retarded if higher discrimination is not used in the dissemination of those ideas. H. P. Blavatsky once said: “Theosophy is for those who want it.” Those who do not want it must be those who are not Karma-led to it as yet but there must be many who have been brought by Karma to the verge of wanting it, even if they may not be consciously aware of the fact. The true student will see that in imparting the message of Theosophy his zeal must be regulated by the higher discrimination; he will then be able to diagnose obstacles which to good motive are not apparent. Equipped with this discrimination he may advance with confidence and may also find that what appeared to be obstacles were in reality opportunities.

A BLESSING UNTO ALL

By N. SRI RAM

BECAUSE of the unique wisdom which is Theosophy, every Theosophist can be a centre of a beautiful influence, a blessing by which all others can be helped. It is not necessary for one to travel and do a great deal of propaganda, although all that has its own proper place in the work. Just by being where he is, manifesting in his own life the beauty of the wisdom and knowledge which we call Theosophy, he can benefit the world. If there is some great person and he establishes himself and lives in an *āshrama*, he attracts somehow people from far and near; they all go to that *āshrama*, because they feel there is something very striking and wonderful there by which they themselves can be lifted up and helped. Now every Theosophist can be such a centre of peace, illumination, spiritual force and influence, if he will only try to live in the light of the Wisdom, which means living his life simply, in a way which brings him close to other people, helping and serving them to his capacity, with no ambition for himself, in no spirit of self-advancement or conceit. By merely living such a life, one becomes an influence for the good and happiness of many other people.

How to help other people? The way to help them is very simple, but we are so complicated that this becomes a problem. If one can be just oneself, live his life, as I have said, in the light of his own true understanding, if he has earnestness of purpose, has a spirit of giving and not merely gaining or

appropriating, he will find that he becomes a source or channel of inspiration to the people who are around him.

To live the spiritual life should be very easy, though it is not easy for us, because of the very nature of the Spirit which unfolds itself in harmony when the complications which have been created are removed. In this time of great crisis, the best thing we can do is to live the Theosophy we possess, which means that in some way it has to be brought into our lives and actions. Whatever you do must bear the touch of the Wisdom, the touch of that beauty by which everything is adorned and made better than it is. That I believe is really the first duty of a Theosophist. We have all the knowledge and all the wisdom that we need in books that exist already. More books may be written but they will not necessarily make us better. What we really need is to learn to live creatively in the highest sense, which means really to create something of value from the deepest nature of ourselves. We can do that, not necessarily by writing books or doing particular things which are tangible and concrete, but even by the thoughts we think, the way in which we behave towards others, the words which we use, the spirit in which we listen when we are sitting in a lecture-hall, the relationships we form with all around us and all such things as are part of our ordinary life but can be the means of diffusing the influence of the great Elder Brethren of humanity, the Masters of the Wisdom. It is Their association with this Society which gives it the power and the vitality it has in spite of the smallness of our understanding, in spite of the fact that everyone of us has so many failings which we share with the rest of mankind, in spite of our pettiness. But They, because of Their power and Their wisdom, can make use even of comparatively insignificant people, if only They can find in us a tolerably good instrument and channel.

A THEOSOPHIST'S VIEW OF THE HOMERIC WRITINGS

By GEO. G. TAYLOR

WHEN we read the philosophic writings of the old Greeks we often notice an underlying current of ideas and an apparent similarity of source running through many of their works. Thus we find Plotinus referring to Plato, Plato to Socrates and Socrates to Homer. Indeed the writings of many others too bring us back time and again to the *Iliad* and the *Odyssey* of Homer so that the significance of these works in Greek literature and philosophy is immediately apparent. Whence did these stories come and what is their significance?

Many esotericists tell us that the Trojan War is not based on a war that took place in Asia Minor but was written around a Great War of antediluvian times that took place between the powers of good and those of evil and their respective supporters in the fabled land of Atlantis prior to its disappearance beneath the sea (*vide* the obliteration of the Achæan wall and general flooding of the countryside by Poseidon at the conclusion of the war and also the name Poseidonis given by the Greeks to Atlantis). The memory of this terrific conflict apparently remained for a vast period of time though the stories arising from it suffered change and their association with those far-off days became confused. However, whether or not this view is accepted, the use of a backdrop of warfare coupled with beautiful imagery as a vehicle for esoteric teachings was certainly most suitable to the Greeks with their love of beauty and frequent trials by war.

The stories savor strongly of antiquity and appear on examination to be teachings of Atlantean times handed down in the guise of history, myth and fable to the early Greeks and preserved in a form we are able to examine through the writings of Homer.

To advance this view and also to elucidate some of these teachings is the purpose of this article. It is hoped to show that Homer's writings form a type of Greek Bible with the *Iliad* forming a type of Old Testament with references to Creation and the history of the human race and the *Odyssey* a type of New Testament telling of man's path to Initiation and the mastery of life.

The interpretation I propose to advance of Homer's works is based mainly on three keys, namely, the significance of the Gods, the interpretation of names and genealogies, and the meanings applied to numbers, three things given an important place in the writings, imposing themselves on the reader and at times appearing tedious or unnecessary and thus suggesting that there must be some less obvious purpose for such detail.

For instance with regard to names, Antinous, a leader of the suitors of Penelope, may mean "against the intellect"; Polydorus, who appears both among the Trojans and also among the suitors, means "many loves"; Pandorus who breaks the truce in the *Iliad* shows by his name his connection with the necessities of Nature while Circe shows a connection with the use of the circle in magic (the ring of Solomon).

With regard to numbers, the Trojan War has proceeded nine years at the time when the action of the *Iliad* takes place. In the interpretation of numbers nine is the number of trial. Helen has been held by Paris for ten years prior to this (10 is the number of a complete cycle) and this makes a total period of nineteen years. Also Troy falls in the tenth year (a complete cycle) and Odysseus seeks to return to his own country

for a further nine years after completion of the war (9 is the number of trial again) making a total of nineteen years since he left Ithaca—the same total as for Helen. In each case relief comes in the twentieth year. Can this be coincidence? It is said that twenty years is the usual period of instruction and trial for chelas or disciples.

Again, as another example, there appears to be significance of an astrological nature in the reference to Priam's palace having fifty apartments adjoining for his sons and twelve houses for his daughters.

Of importance too must be the orchard planted by Laertes for his son Odysseus consisting of thirteen pear, ten apple and forty fig trees together with fifty rows of vines. Each ripened at a different time so that the bunches on them were at various stages when the branches felt their weight under the summer skies—a clear reference to karma, the fruit we pluck from the acts of the past.

Of a less speculative nature, however, is the significance of the Gods and I propose to deal with this first.

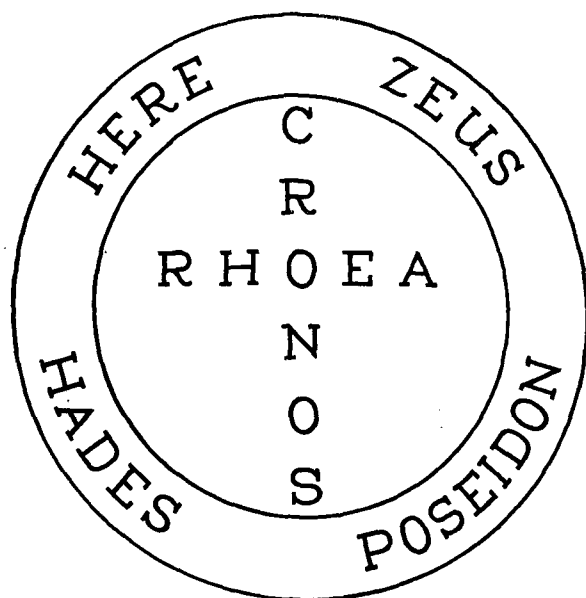
The Gods and Creation

In the genealogy of the Gods, Cronos and Rhea have three sons and a daughter—Zeus, Poseidon, Hades and Here. Zeus deposes Cronos and establishes himself as ruler of Heaven, Poseidon receives the sea as his domain and Hades receives the underworld. All this may best be depicted by the accompanying drawing.

Now Cronos and Rhea represent time and space, the first variant from eternity and the One. There are six letters in the name Cronos and four in Rhea making ten in all, the number of a complete cycle—in this case the cycle of Creation, that is to say, the period during which Creation as we know it will continue to exist or a *manvantara*, to use an Eastern term. Zeus in restraining Cronos makes himself master of time and

creation, similar to the Brahmā of the Hindus, but at the end of the cycle Cronos will be re-established and the cycle of Creation will cease and all go back to the One.

(FIGURE 1)



Zeus as ruler of Heaven also represents air, Poseidon ruler of the seas represents water, Hades fire, and Here the Consort, the fruitful earth giving us the four elements of Creation—air, water, fire and earth.

The calling on the powers represented by these elements was common in the swearing of oaths; for instance, when the truce is made in the *Iliad*, Agamemnon prayed: "Father Zeus, you that rule from Mount Ida, most glorious and great; and you, the Sun, whose eye and ear miss nothing in the world; you Rivers and you Earth; you Powers of the world below that make the souls of dead men pay for perjury; I call on you all to witness our oaths and to see that they are kept."¹ The reference to the four elements of Creation is plain.

¹ Translator, E. V. Rieu.

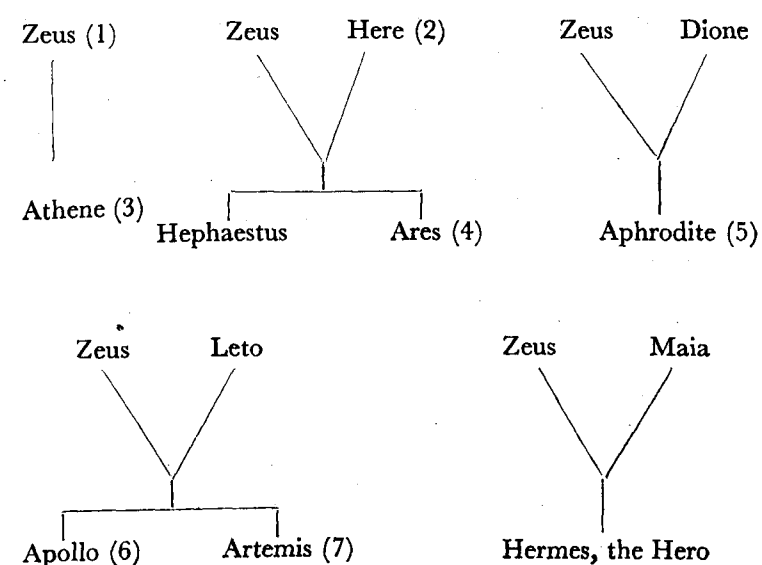
The words Cronos and Rhea are written in the sign of the cross to depict the sacrifice of the One in bringing about Creation—a form of limitation. The first O in Cronos is made the centre of the cross as representing the One and the circle represents the infinite nature of Creation which comes forth from the One.

The Gods represent the Septenary Nature of Man

The depicting of man as a trinity of Spirit, Soul and body is common enough but there is a more complete division into a septenary nature held by certain schools of philosophy and it can be shown that Homer held this view too.

Looked at from this aspect Zeus represents Spirit and as everything creative is held to be originally activated by the influence of Spirit, so the Gods and Goddesses that represent the septenary nature of man will be either consorts or children of Zeus. The following genealogy of the Gods is necessary to make this clear.

(FIGURE 2)



The names have been numbered to show their order with regard to the nature of man.

Zeus, as stated before, represents the spirit part of man. Thus in the Trojan War he sits in a place apart.

Ox-eyed Here, Queen of Heaven, his Consort, represents what some call the Buddhic consciousness or what is called the Intelligible plane by neo-Platonists or the realm of Reality.

Athene, child of Zeus, springs directly from his head in the legends. It is she who represents the higher mind and through her Wisdom and Strength we reach the plane of Reality or return to our own country in the manner of Odysseus who centres his hope on Athene. Her name, Lady of the Flashing Eyes, typifies the quickness and power of intellect.

Ares, son of Zeus and Here, represents the lower mind—aggressive, selfish and applied to material pursuits. Hence he is the God of War.

Golden Aphrodite represents the astral body of man, that part of us associated with the emotions. Hence Aphrodite is Goddess of human love with its pleasures and pains. Dione, mother of Aphrodite, has a name that connects her with Diana or the Moon. There is a theory that the first people on Earth came as astral entities from the Moon which had completed its cycle of evolution. Man subsequently developed a more material body, the giants of old with their second sight being a transitional stage between then and now which may account for some of the gigantic architecture surviving from the past. By showing Aphrodite as the daughter of Dione, Homer appears to support this theory.

Apollo, son of Zeus and Leto, represents the etheric double—that part of man which gives the life-force or Prāna to him. It is this aspect of Apollo that causes him to be connected in stories with Phoebus the Sun—an obvious source of life-force to physical bodies. Thus too in the *Iliad* it is

Apollo who restores the wounded Trojans and makes new men of them. The higher levels of ether are referred to as ākāshic and in this, impressions of the past and future appear and therefore it is no surprise to find Apollo referred to as the God of prophecy. His sister Artemis from whom he is loath to part is, of course, the dense physical body which thus completes the septenary nature of man.

Figure three makes clear this septenary nature of man.

(FIGURE 3)

Zeus	—	Spirit	} Aspects of Soul
Here	—	Buddhic Consciousness	
Athene	—	Higher Mind	
Ares	—	Lower Mind	} Lower Quaternary
Aphrodite	—	Astral Body	
Apollo	—	Etheric "	
Artemis	—	Physical "	

Also shown on the chart in figure 2 is Hephaestus, elder brother of Ares. He represents the Kundalini fire, and the powers such as second sight that its awakening bestows on man. As he is dormant in most men and limited in his activities by their lack of development he is referred to by Homer as the lame God, the great artificer and the God of Fire.

Referring to what has been said that the first races of men possessed second sight (the third eye) it is further said that they lost this gift with the development of the lower mind which came with the greater materializing of the race. There is a myth to bear this out. Hephaestus is at first married to Aphrodite (here representing the first races with their astral origin) but the latter is seduced by Ares (the lower mind). Hephaestus discovers the affair, catching them in a snare. On complaining to his uncle, Poseidon tells him that their union will only last for a period, that he will be re-united to

Aphrodite in the future and amply compensated. This refers to the re-awakening of the kundalini power in advanced men who have thrown off the attractions of the lower mind. Also the story of Odysseus putting out the eye of Cyclops is a myth referring to the development of man—his loss of second sight which had been common in the first races of men.

The cause of the Trojan War bears comparison with the myth concerning Hephaestus and Aphrodite just related. Helen (representing Aphrodite or the passions) is seduced by Paris (representing Ares or the lower mind). The Danaans (representing the Soul and Hephaestus) seek to destroy the Trojans (supporters of the lower mind) and to regain Helen (mastery of the passions and illumination following this liberation).

(To be concluded)

If there be a duality, it is the One and its unity. The unity and duality of the universal soul can be together only as light with shade.

Yogavāsishtha, Utpatti Prakarana, Ch. 81.

THEOSOPHY REVEALS A WIDER HORIZON

By C. D. T. SHORES

THOSE who are not members of the Theosophical Society seldom understand what we, as members, have in mind when we use the word "Theosophy". Constantly we are called upon to define the concepts that lie behind our use of the word. What then is it that we consider can reveal a wider horizon?

The derivation of the word "Theosophy" signifies Divine Wisdom which may be thought of as a knowledge of God, of Life, and Existence generally; or those actual facts of being which create the worldly conditions in which we live.

The horizon which we think should be widened is the narrow outlook of those whose activities and aims are activated by self-seeking, whether in nations or individuals. The world's troubles politically and socially can all be seen to be based on the failure to realize the fundamental unity of all mankind and the common needs of all peoples.

It is difficult to define exactly what is meant by Divine Wisdom and Divinity, without a crystallization of thought. Any definition inevitably presents only one aspect of the actuality which the word "Wisdom" is intended to convey. But we must try to define our terms and we may obtain sometimes a fleeting glimpse of that infinitude of Wisdom

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

which, as the great Light of Existence, shines behind life's outer forms and the many limitations which hamper us.

The Light of Existence or Wisdom may be thought of as a symbol for the inner understanding which derives only from Divinity, the One Wisdom which as the all-embracing consciousness envelops every form, and as a beacon light illumines the pathway ahead. Only as we obtain that fleeting glimpse and make it our continuous memory will our horizons widen and enable us to see beyond the confines of narrow selfhood.

The Great Ones who stand behind our Theosophical Society have shown to the world a pathway into the greater existence of Their vital living and urged us to come from our world into Theirs. In an unruffled and undisturbed serenity They remain at-one, in that living realization of the Unity which They have found. It is that same light of true understanding which, as the Wisdom, all the world is seeking. It is to that wider horizon which is Theirs that we aspire, and to which we would point the way, in the remembrance that what man has done, man can do.

We must never forget that Theosophy was not given merely to a group, however worthy its members may have been. The light of its teachings is for the whole world, and it was given to help mankind as a whole and to lift the thought of its leaders into a wider, truer outlook which would enable them to guide their peoples aright. Ever we receive that we may give; we learn that we may teach others; we develop powers that we may devote them to the service of those we are privileged to help. The light of Theosophy is for all. It is with such thoughts that we should approach the mysteries of life and aspire to make our contribution to the well-being of those around us, our families, our groups, our nations.

The teachings of Theosophy deal with the creation of the world, with past ages and civilizations, and the gradual unfolding of man's mind and intelligence, and nowadays

these subjects are claiming more and more public attention and interest. The Society's literature contains such a mass of information that it can point the way to further progress in the world's thought along many lines. Much is also said relative to the construction of matter and the actual form of the atom and the powers inherent therein. In fact *The Secret Doctrine* and *The Mahatma Letters to A. P. Sinnett* are veritable mines of scientific information and suggestion. Surely one day the immense value of what has been given will be recognized and brought forward as vital contributions to the living thought of the world.

The approach of scientific thought to world problems naturally reflects a viewpoint from the form side of life, and the material achievements of science during the past fifty years have been truly phenomenal; but one feels that inevitably there must come a time when there will be a recognition of the life and consciousness side of evolution, if only as a hypothesis which shows reason and an ordered progress. Already advanced thinkers are verging to the postulate that there was a directing intelligence which laid the plan of the universe and ordered its unfoldment. With the recognition of an evolving consciousness within the forms of men and animals, of plants and even the rocks, so many of the present enigmas of creation and Nature's laws will be solved, and Science will then pass on her findings for general acceptance in the public thought.

Throughout the world the nations are seeking peace and security, fearing that others will get the better of them, will exploit and rob them of even the limited freedom they now enjoy. This condition derives from the limitations of outlook and horizon to which they cling. There is much talk of democracy and the rights of man; but only when there is a recognition of the spiritual equality of all men in terms of life, will existence become suffused by the spirit of brotherhood

and, in an atmosphere of tolerance, true happiness and peace will dawn upon the world.

But not only is it in the political and governmental fields that the wider outlook is so needed. There is also woeful cruelty and ill-treatment inflicted upon animals. Nothing is safe from man's exploitation. Yet within all forms there is a consciousness which is sensitive and growing, and deserving of man's help. It is the privilege of all of us to speak of this wider view of life, wherever we may be, and do our best, however fruitless it may seem, to help others also to see it.

The wider horizon that we would promote implies a view of life that is not seen through the dividing walls of the concrete mind, and the world's various conflicting national ideologies and physical boundaries which keep people apart. It envisages an understanding that in its broadened outlook sees all that is as merged in One Life. As units we live in the all-pervading greater life of the world, whether we consider ourselves as individuals or national groups, and the solution of all the world's problems seems to lie fundamentally in the simple recognition of this universality. On it all manifestation is based. If all legislation and man's contacts with his neighbors were based on such an understanding, surely the mists which now obscure the sunlight of life for so many millions would dissipate and pass away and give place to the joy of living which is fraternity and general well-being.

Occultism is the science of life, the art of living.

H. P. BLAVATSKY

NATURE AND HER WAYS IN RELATION TO MODERN MAN

By KAI NORMANN

THE science of living teaches us that there exists a remedy for every ill and a correction for every error. Inherent in Nature there works the principle of health and growth for Nature's own correction of error—error which means sickness, physical and spiritual. Hence Nature is the source of correction and the discovery of Nature in us is the way to discover our own hidden source of strength. To be natural is to be in harmony with Nature, which in its true state is unspoiled, unsentimental, fulfilling its functions in the way ordained by the will of God.

Human beings become unnatural when they turn away from the source of true life and drink the soiled water of self-will. They sin because they turn away from the principles laid down for the life of man by Nature herself. Civilized man, who hates his brother, is mentally sick, is unnatural; a tiger who kills is natural, obeying the law of Nature laid down for tigers.

The conclusion of this must be that we as human beings do ourselves bring down over our heads the vengeance of our sins towards Nature, in quite unnecessary ways, as seen in all lands and climates. When modern man fears the atomic bomb, he fears in fact himself, his own handiwork, the fruit of his sin against Nature, his mother.

Very simple minds have often discovered a secret hidden from the worldly-wise: that Nature is indeed godly, the great

mother of us all. Wild barbarians worshipped Nature as the source and benefactress of every being living on earth. This worship was natural, because there was truth and strength in it, and growth as in a young tree. Out of this worship, religion has grown. Out of this natural worship came as first flower the worship we know of as the worship of the great Mother. The Holy Virgin is the highest peak of a conception that has grown in man from the beginning of time, until he sees himself as a child of Nature in a way he never dreamed of, a child of God, of revealed Nature, pure Spirit, that descended in seven waves, to form the nucleus of all living beings, to be the womb of the as yet unborn.

Nature, as seen through the eyes of man, is apart from the beings living upon it and from it and by it. We speak of dead things and living beings. We fear death because we have become unnatural, apart from Nature.

Through modern science man has a chance to rediscover Nature and Nature's ways. It began with the invention of the microscope. The world within a drop of water (the world within the world), even if it told us nothing about the secret of Life itself, opened the eyes of scientists to the unexplored depths of Nature. Western man especially, who was on the way to lose religious belief altogether, began to worship science. Worship is the right state of mind in which to approach Nature as the Mother. Discovery followed discovery. Nature was the teacher, revealing herself to man. Ultimately she showed him how her physical body was built up of immortal atoms, how all really was vibration, how motion was Life itself, vibrating through all manifested universes.

The so-called "modern" art, especially in the West, non-figurative, abstract art, gropes for the rediscovery of Nature in its abstract forms—Nature as idea. Humanity is on the way to enlarging its consciousness; and as always, artists of every kind are the pioneers, the *avant garde* of humanity.

True artists are usually free from the biases of tradition and convention, they are open to the influences of other worlds, other planes of consciousness. Modern art is a search, an experiment, a necessity because it gives expression to the bewildering confusion of the modern mind and modern civilization, working towards the breaking up of the inherited pattern of ideas. The hideousness of many modern pieces of art often expresses a more honest and sincere endeavor than we see in the works of scores of artists creating "beautiful" things in the classical style.

Through psychology and psycho-analysis our generation has been guided, consciously and unconsciously, towards the discovery of the subconscious. The latent forces of the human soul are always taking part in the creative surge which is the very life-force of artistic creation. But modern man is now on the verge of making the subconscious conscious, and modern art is a process of transmutation. Being transmuted by true artists, in honesty and sincerity, the subconscious is purified from its lower, gross, brutal elements and goes through the metamorphosis of all lower things, controlled by the artistic, inspired, ethic, human mind.

Artistic creation is a part of Nature's own creative processes. It is the privilege of man to work with Nature in conscious co-operation with her as her responsible partner, her grown child.

If modern art can reach the peaks where Nature herself has her lotus-like heart centre, it will transcend the fetters of earthbound consciousness and discover for itself the heavenly realms, called by Plato the world of ideas.

HYMN

Mother of all living beings,
preserver of all manifested universes,

mother of the as yet unborn,
 uniting the whole world,
 uniting all the worlds,
 uniting the gods,
 uniting all religions,
 uniting past, present and future,
 uniting the existing with the as yet unknown,
 uniting the born with the as yet unborn,
 uniting the Father with the Son,
 uniting God and man,
 uniting angel and archangel,
 uniting God and the worm,
 uniting the highest and the lowest,
 descending into the meanest hell—
 Your name is sacred in all the nations.
 You are *the mother*.

Nature reaches the highest goal, to become wholly Object to its own self, only through the highest and last Reflection, which is nothing else than Man, or, more generally, that which we name Reason, through which (Reflection) Nature first returns completely into its own self, and whereby it becomes manifest that Nature is originally identical with that which is recognized in us as what is Intelligent and Conscious.

SCHELLING

TEACHINGS OF THE BUDDHA AND SHRI KRISHNA

By M. SUBRAMANIAM

THE last of the Four Noble Truths of the Lord Buddha is the Middle Way leading to the cessation of sorrow and attainment of Nirvāna. Nirvāna is one of those "Immeasurables"—immeasurable, naturally, to us human beings with our limited instruments of language and mind—to which reference is made in *The Light of Asia*. But Nirvāna, obviously, is not "immeasurable" to Supermen like the Buddha. Such must be the case with regard to all matters spiritual, which involve an element of the Eternal or "Fathomless". Before declaring His divine glory to Arjuna, Shri Krishna says that "there is no end to details of Me," (*The Bhagavad Gītā*, X 19) signifying His infinite nature. The word "Nirvāna" is found in the *Gītā* many times, as for instance, in II 72:

This is the Brahman state, O son of Prithā. Having attained thereto none is bewildered. Who at the death-hour is established therein, he too goeth to the Nirvāna of Brahman.

"Nirvāna" is sometimes translated as "Peace," which is a way of understanding it in Buddhism.

The middle way is taught in the *Bhagavad Gītā* in the twelfth Discourse. That man is dear to the Lord and will reach union with Him, who is "alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pains, destitute of attachment". This is treading the middle path.

A striking point of similarity is to be found in the enquiry as to who is a fit person to become a Brahman, *i.e.*, a knower of the Ultimate. Both the *Dhammapada*, an anthology of the sayings of the Buddha, and the *Bhagavad Gītā* enumerate the qualifications in almost identical terms. For example:

He who is free from anger, observant of religious duties, virtuous, not moistened with craving, controlled, and bears his final body—him I call a Brahman. (*Dhammapada*, 400)

Having abandoned egoism, violence, arrogance, desire, wrath, covetousness, devoid of worldly affection and peaceful—he is fit to become a Brahman. (*Gītā*, XVIII 53)

An oft-repeated exhortation in the *Gītā* is "Take refuge in Me," abandoning self and freed from all its components (II 10); and we have the well-known Three Refuges in Buddhism—refuge in the Buddha, Dhamma and Sangha.

A comparative study like the above reveals the many points of similarity, especially as to ethical or dhārmic living, as well as the many aspects of truth which are expounded in the one but not in the other. The *Gītā* teaches of the Supreme Purusha, the Unmanifest and Manifest, and of the immortal Ātman, whereas the Buddha maintained silence, for reasons of His own, if one may put it that way reverently, on all such transcendent matters. He has expounded in detail the composition of un-Ātman (*Anatta*) or self and showed the way to be free of all the elements that make up this self leading to Nirvāna. In the *Gītā* too, we read, in XVIII 66:

Renouncing all dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins.

An Eastern tradition says that the Buddha and Shri Krishna are divine incarnations of Vishnu, the Second Aspect of the Logos, and belong to the line of Representatives of His Wisdom aspect. In truth, all Teachers are bringers to humanity of the Wisdom of the Logos. Each Teacher gives expression to that aspect of the Truth or Wisdom which will be most helpful and suitable to humanity at all levels of understanding

and assimilation—the measure of suitability and usefulness being determined by the Teacher. These expressions of the one Truth must essentially be in harmony with one another. In India, there are the well-known Six Darshanas (literally points of view) or six systems of philosophy—all existing side by side in harmony.

There is appearing a growing tendency towards dogmatism among members of modern Theosophical movements—a tendency against which H.P.B. warned in *The Key to Theosophy*. It is to be noted that our dogmatic assertions are often concerned with matters which are not wholly within the sphere of our present knowledge and experience. Be it remembered that everyone of us cannot and do not know everything of the universe. There must be level upon level of understanding, even beyond the human. What we do not see is not necessarily non-existent or wrong. One is reminded in this context of an old fable:

One day a tortoise met a fish. The tortoise told the fish that he lived on land. "What is land?" asked the fish. "Is it like the sea?" "No," said the tortoise. "Is there water in which to swim about?" "No," said the tortoise. "Are there fish, sea-weeds, coral and sand?" asked the irritated fish. "No," said the tortoise. "Then, my friend, there is no such thing called 'land'." So saying, the fish left the tortoise.

A wise counsel on this matter is that no student of the Divine Wisdom should either be dogmatic taking sides or place himself on the horns of a dilemma, trying to reconcile divergences or contradictions between different teachers or presentations. This is not meant to imply that one should accept blindly without enquiry whatever is placed before one, but is intended to evoke that deep, subtle and inward understanding of the different points of view and the different expressions of Truth, with sympathy and freedom, and the "open mind" recommended by H.P.B.

ONE UNIVERSAL DEITY— IMMUTABLE LAW

By E. L. GARDNER

IT is stated in *The Secret Doctrine* that throughout the multitudes of stellar systems and worlds of space, one law operates universally, the one and only law that can be called divine. It is the law of the plenum, the law of space itself—equilibrium.¹

Manifestation, in the terms of forms many and various, means a disturbance of the perfect poise and balance of space—the Absolute—from the slumber of non-manifestation.

“The Eternal is balanced.”

(*Bhagavad Gītā*, V 19)

In perfect balance the Divine Plenum is neither personal nor impersonal, neither conscious nor unconscious, neither benevolent nor malevolent; possessing everything, it stresses no-thing. It is the One Universal Deity—Law—before whom all bow.

In consequence of the creation of forms and their disarray of absoluteness there arises a persistent and constant strain towards the re-establishment of equilibrium. The reaction to the disturbance may vary from the gentlest persuasive pressure to a devastating severity according to the extent and distortion of the original impulse. In our human experience the reactionary effects are called “karma”.

¹ *The Secret Doctrine*, Adyar Edition, I 75.

A correspondence in physical terms, though inadequate, may assist one to visualize the mighty principle involved. Imagine a sphere of exquisitely refined matter possessed of a high degree of elasticity and resilience. Any disturbance of a part, be it slight or extensive, will arouse resistance and an effort to regain its stable and balanced state. While quiescent its potency is unmanifest, but when disturbed its vigorous power to react operates instantly and the reaction corresponds precisely to the disturbance. This illustration is simple but by it we may apprehend the principle underlying the Immutable Law that governs all manifestation and every activity.

In the terminology of the Christian religion, as interpreted by the established and free churches, the word God is pre-eminent and is usually preceded or followed by adjectives and adverbs of praise and adoration. All-mighty, All-knowing, All-seeing; Gracious and Merciful; Loving Father; Generous, Just, Forgiving; are some of the superlatives voiced. It is claimed that God can be addressed and supplicated directly and that answers to prayer may be confidently expected by the sincere, the contrite and repentant. This teaching and its belief and practice obviously imply the existence of a personal God in immediate contact with our everyday life. Also, being almighty and with absolute knowledge, it is inferred that He can control and adjust if needed any and every happening.

What, however, do we find to be actually happening in our everyday life? The daily papers tell us often enough, and the following are some of their reports during one month recently: An air-liner collides with a plane over Italy and thirty people die in the crash; a railway train is derailed by a mechanical fault and a number of passengers are killed or injured; a fire in a school building in America causes the death or injury of more than ninety children; a river in Asia, swollen by rainstorms, floods the country and thousands are rendered homeless; a drought in South America and a forest fire

devastate a vast area; road accidents are many and serious; there are daily crimes of violence and theft. In every case, granted an all-knowing and all-powerful God, a timely warning, a prompted gesture, a forceful hint, a weather change—and the accidents and disasters are averted. There is no trace or shadow of such personal attention! It can be admitted at once that all such arbitrary interferences with natural law would spell endless confusion and result in social chaos. Yet prayers for safety on journeys by rail, sea and air, for recovery from illness, for rain or the cessation of rain, for good weather for harvests or holidays, for success in a new venture, and other similar pleas are commonplace, and seriously commended by church leaders! The incongruity breeds scepticism and very often contempt.

The word "God" was invented to designate the unknown cause of those effects which man had either admired or dreaded without understanding them. . . .

(*The Mahatma Letters*, p. 52)

All such physical hazards as those cited await human mastery and to look elsewhere for their prevention and for protection is to neglect the obvious. The very conception of the possibility of such external assistance obscures the vastly greater truth that God is Law.

With manifestation in full flower, as it is, power is available for human use to an unlimited extent. Whether it be in the terms of wind or waterfall, in coal, oil, electricity or in the release of the coiled-up energy of the atom, power is the gift of the Divine Plenum; and not only at physical levels.

There is no deprecation of genuine prayer involved in the above. Self-preparation and self-discipline are, however, essentials and, if the prayer be of merit and altruistic, devic co-operation may follow.

The craving for external assistance coupled with a faulty tradition continue to support the fiction, in Christianity, of

a personal God and salvation by another's sacrifice—a vicarious atonement. Yet every scripture of worth, eastern and western, affirms that the Saviour is *within*; as, for example, Jesus said, "the kingdom of God is within you" (Luke 18 : 21).

What, it may be asked, is the real meaning of this "within you"? An answer is that there is no hiatus between humanity and the One Universal Deity. Rank on rank of graduates from human kingdoms in hierarchical order—human and deva—extend illimitably. The nearest to us above or, rather, within, may be contacted through the Higher Mind and the Buddhic Principle of the human constitution. Any touch with such beings during incarnation is likely to be wholly within, that is, subjective. Such contact may not be so difficult as these words may sound, for the proximity is very, very close—but we must look that way! The great poet, Tennyson, pictured that proximity with a mystic brush, in the wonderful poem, "The Higher Pantheism":

Speak to Him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise;

"Know thyself" was the exhortation of a Mystery School of ancient Greece, and the poet repeats it with "Speak to Him thou . . ." for He is thyself.

What is human mind in its higher aspect . . . if it be not a portion of the essence . . . of a higher Being; one from a higher and divine plane?

(*The Secret Doctrine*, III 90)

When the link is made it will be, perhaps surprisingly, a re-cognition, not an introduction to a stranger. And the thrilling warmth and depth of the welcome is away and beyond any physical experience. It matters but little with whom the contact may at first be thought to be made.

"However men approach Me [the Higher Self] even so do I welcome them" (*Bhagavad Gītā*, IV 11).

The distinction between this interior link and that of a psychic influence or guide is that the voice of the former is silent and that of the latter is articulate.

In the light of the Within, many of the truths veiled in the occultism of scriptural allegory may be apprehended with ease; for example, the old-time Commandments recited in Exodus, chapter 20. The Higher Self, "in heaven," speaks: "I am the Lord thy God. . . . Thou shalt have no other gods before me" followed by the admonition that the necessary labors without should allow time for the search and approach within. Image-making is specifically forbidden. The control of the personality demands the exercise of the Will—the highest human principle—and "Thou shalt not commit" this and that indicates that the a-moral, vigorous, elemental life of the personal bodies needs constant oversight and restraint: and much else will be found.

The literal interpretation of the many allegories of the Bible, both in the early books and in the gospel narratives, have led to the rigid dogmas and creeds of Christendom, long overdue for revision. And the mentally graven image of a personal almighty God aloft—a temporary projection of the latent powers of man—still clouds and stifles a truth of immeasurable greatness, the innate divinity of man. Human consciousness is as a focussed unit within the One Life of the Divine Plenum, Itself the "One Universal Deity—the God of Immutable Law" (*The Secret Doctrine*, V 70).

REVIEWS

The Theosophical Seal, by Arthur M. Coon; The Theosophical Publishing House, Adyar, 1958, pp. 329, price Rs. 7.50.

While this work is primarily designed to interpret the symbolism in the Seal of the Theosophical Society, it has in fact a much wider scope, for it shows the intrinsic value of symbolism and discusses the most fundamental symbols and sacred numbers inherent in the mystery teachings of old.

"Instead of examining these symbols as we would objects in a laboratory under a microscope," the author indeed helps us to identify ourselves with them and so "absorb their hidden wisdom". While acknowledging his indebtedness to the writings of Madame Blavatsky, Dr. Arundale, Bishop Leadbeater, and so on, the author emphasizes the fact that "certain of the interpretations based upon this information" are his own. This perhaps accounts for his linking the Grand Geometrician with the Third Logos instead of the Second, the Third Logos usually being considered as the Great Architect, the Divine Chemist, etc.; and also the linking of the *Sāttvic* *guna* with

Kriyā, *Brahmā*, etc., instead of with Vishnu and *Chit*. Usually *Rajas* is linked with *Kriyā* and *Brahmā*. Save for these small exceptions the book tallies with the Theosophical teachings in every respect. The author's correspondences clarify the difficult question of the Trinities as shown in Christianity, the Greek Mysteries, Hinduism, the Egyptian religion, etc. His reverent treatment of the Sacred Word and his linking with the Trinities both of Deity and humanity are finely done.

Within these three hundred pages one finds keys to unlock the symbols of the ancient mysteries which reveal how unity becomes duality, which setting up in its turn that relationship which makes a trinity; the origin of the square and the cross and its meaning both in the pilgrimage of man from Godhood potential to actual, and the crucifixion of the Divine that a universe may come into being.

As to Being and Becoming, the author questions the oft-repeated phrase: "We are becoming what we are." He feels that this denies the possibility of spiral progress. He prefers: "We are becoming actually

what we are potentially." Life seems to be a series of goals. As soon as one goal is attained it disappears and another looms, as if the state of "Being" which is our goal of "Becoming" is itself progressing towards a new state of "Being". We complete our cycle to a new goal, but a goal which has itself moved to a more exalted position—an endless spiral of "Becoming".

There is a comprehensiveness about the author's treatment of every symbol; for example, the serpent is shown first as a symbol of evil and the meaning of evil is unfolded, then as a symbol of the Divine Life in its movement through the Chakras; as a symbol of Wisdom as we have in the Nāgas or Divine Initiates; swallowing its tail as in our Seal, as the symbol of Immortality.

But the book must be read to be appreciated, for it is an exposition of Theosophy that will be very useful, as the subheading indicates, to the student and non-student.

A. P. SITTAA DEVII

A Pearl to India, by Vincent Cronin; Rupert Hart Davis, London, 1959, price 25s.

This is a life of Roberto de Nobili who was born in Rome in 1577. For several generations the Nobilis were important figures in Orvieto. When he was seventeen Roberto had become convinced that he had

a vocation to become a Jesuit missionary with leanings towards the countries of the East, and he eventually decided upon India as his field of work. In 1606 Nobili arrived in Madurai in South India and here, against great odds, he became the first European, it is claimed, to learn Sanskrit "and to study the Vedas and non-dualist Vedānta". He learned Tamil by way of introduction to the people he met and found to his horror that the Europeans, in the main Portuguese missionaries, were held to belong to the very lowest of castes! He had to act promptly in order to dissociate himself from the stigma attached to an outcaste. He had to give up eating meat, wear Hindu clothes, bathe as often as did the Hindus, and sit cross-legged, and generally do things that were done by the high-caste people of the place. He became in time a *sannyāsi* to all intents and purposes. This made him suspect with the Europeans and brought him a great deal of trouble and difficulty. Yet he was determined to go as far as he could to "bring Christianity to the Indians on fair terms".

One short passage in the book will show how the differences between Hindu and Christian conceptions had to be taken into account by Nobili.

"Another important difference between the Christian doctrine of the

Incarnation and the Hindu doctrine of avatārs arises from a different conception of Time. In Christian thought, time is a straight line, which progresses and cannot turn back on itself; in India time is cyclical. Hence, a unique Christian Incarnation, with the resultant importance of history; in India a continual series of incarnations, each expressing the same archetypal truth, but adapted to the needs of the age, superseding one another, with a resultant disinterest in history and historical fact. . . . To accept Nobili's teaching about merely one unrepeatable Incarnation of God's only Son doubtless appeared to his Hindu listeners an impoverishment as well as an inadmissible mixing-up of the contingent and absolute, of time and eternity. In their eyes, too, personality, by imposing determination and form, seemed to be limitation, imperfection. . . . To caste Indians the idea of God as a Person suggested that God was part of a greater whole. One of Nobili's tasks, therefore, was to convey a new notion of what a person is. If he succeeded, transmigration would no longer be a tenable belief and the Incarnation would no longer appear a limitation."

The author suggests that "no one knew better than Nobili how ill-equipped he was to combat, single-handed, school after school of subtle doctrines, never glimpsed before by

the Church. Perhaps the Alexandrine Fathers' debates about Plato's *Parmenides* were the nearest historical parallel to Nobili's arguments with the Madurai Brahmins. But the Alexandrine Fathers had debated a Greek text in their own tongue: Nobili was debating in Sanskrit, Telugu and Tamil a system of knowledge couched in Sanskrit and in its most esoteric form not committed to writing."

What happened in later years to Nobili must be gleaned from this book of exploration into the realms of Hindu and Eastern thought. Nobili's last years were saddened by the news of the Portuguese decline, and the losing of her trade to the Dutch. In January 1656, he died and was buried in Mylapore, a place in which he had lived for eight years and where he was known to Christians and Hindus alike as *o santo Padre*.

D. JEFFREY WILLIAMS

Manu Dharma Śāstra, by Kewal Motwani; Ganesh & Co., Madras, 1958, pp. 384 + xxviii, price Rs. 15.

This is a readable book aiming at a "simple, connected and consistent exposition of Manu's social theory" in the sociological terminology of the present time. It is heartening to see that the author has largely succeeded in his attempt.

Manu's Dharma Śāstra does not, as the author justly claims, belong to a particular nation or age; it is

universal in character as well as in aim. The word "Manu" which means Man in general, itself indicates this universality. Dharma should not be taken to mean merely the duties of an individual but as the factor that cements the individual and society together. Thus it is worth-while to interpret Dharma as conceived by Manu in the light of the modern, growing science of sociology. The author, who studied sociology in an American university, and has a deep reverence for India's ancient wisdom, is especially fitted for such a task.

The first part of the book is devoted to the exposition of Manu's social theory and the second part to the influence exercised by him upon different nations from time immemorial. Thus the twofold task of interpreting Manu's Dharma Shāstra and reconstructing the history of its teachings is attempted in this single volume.

The main contribution of this work is the interpretation of the conceptions of the four castes (*chāturvarṇya*), the four orders of life (*chāturāshramya*), the four aims or values of life (*purushārtha-chatushtaya*) and the purificatory ceremonies (*samskāras*) as affecting human life as a whole, and not merely as institutions aiming at the well-being and the progress of individuals. Thus the two paths, the *pravritti mārga* and the *nivritti mārga*, are represented as

arcs of Descent and Ascent, the former denoting the process of the Absolute assuming manifoldness, and the latter that of the lowest of creations striving to attain their original status. The four aims of life lose their main bearing on the individual, according to the author's interpretation, and represent the social forces that sustain society by cleansing the impurities that may creep into it in the flux of time. The last chapter of the book examines the impact of the teachings of Manu on Nietzsche, H. P. Blavatsky, Annie Besant, Shri Shankarāchārya of Kānchi Kāmakoti-pitham, and others.

Short studies on the Vedas, the Āryas and the Shudras and a useful glossary and bibliography form the appendices of the book.

The author's attempt to show the superiority and universality of the teachings of the Manu Dharma Shāstra is commendable in many ways but has its drawbacks. One of them is the wishful thinking which results in losing sight of the findings reached by an historical approach or in over-anxiousness to discover in Manu confirmation of these findings. Although the book is lucid and readable, there are avoidable repetitions. But, these disadvantages apart, readers will certainly find themselves rewarded for their labor.

SREEKRISHNA SARMA

SUPPLEMENT TO THE THEOSOPHIST

MAY 1959

FINANCIAL STATEMENT

The following receipts from 1st December 1958 to 31st March 1959 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

					Rs. nP.
The T.S. in England	1958-59	£ 38- 1- 3	...	505	73
„ N. Ireland	1958	£ 1-17-10	...	25	15
„ Australia	1958	£ 43- 5- 5	...	574	32
„ Iceland	1958	£ 22-15- 2	...	302	38
„ Scotland	1957	£ 14-19- 0	...	198	65
„ Puerto Rico		£ 8-17- 1	...	117	32
„ New Zealand	1958	£ 62-13-11	...	824	78
„ Switzerland	1958-59		...	342	83
„ Denmark	1958		...	101	70
„ Malaya and Singapore	1956-57 & 1957-58		...	253	17
Canadian Federation		\$ 48 90	...	238	75
H.P.B., Evolucion & Fraternidad					
Lodges, Peru		\$ 49.64	...	234	30
Mouni Sadhu, Australia			...	13	25
Mrs. S. A. J. Cano, Turkey	1958-59		...	16	50
Mr. P. M. Fletcher, Holland	1958, 59	£ 2- 0- 0	...	26	57
				3,775	40

DONATIONS (GENERAL)

			Rs	nP.
The T.S. in Switzerland		...	245	46
Mrs. Helena F. Hardcastle, U.S.A.	\$ 5.00	...	23	53
Miss Edith C. Gray, U.S.A.	\$205.00	...	967	52
Mr. Harold Kirk, U.S.A. (for gardens)	\$ 10.00	...	47	07
Mr. Y. George, Canada	\$ 10.00	...	47	00
Señor Joaquín Munuera	\$ 25.00	...	117	75
Señor Mauricio Froimovich S., Chile	\$ 20.00	...	94	30
The Estate of Miss Olive C. Griffith	£ 99-16- 3	...	1,328	51
Mr. & Mrs. B. Wouters, Adyar		...	400	00
Mrs. Aloo J. Contractor, India		...	5	00
Mr. W. N. Nadkarni, India		...	5	00
Anonymous		...	3	00
			3,284	14

DONATIONS (ADYAR DAY)

The T.S. in England	£ 9-16- 9	...	130	69
" Ireland	£ 4- 0- 0	...	53	15
" Australia	A£ 20- 0- 0	...	211	71
" New Zealand	£174-10- 3	...	2,295	76
" Uruguay	\$ 15.00	...	70	60
" Puerto Rico	\$100.00	...	470	75
" Mexico	\$ 30.00	...	141	20
" Venezuela	\$221.00	...	1,038	70
" America (partial)		...	147	07
Canadian Federation	\$ 60.00	...	292	95
Bihar Federation, India		...	23	00
Perth Lodge, Australia	A£ 93-16- 5	...	993	16
Brisbane Lodge, Australia	A£ 18- 0- 0	...	190	54
Aarhus Lodge, Denmark	£ 4- 0- 0	...	53	15
Cape Town Lodge, South Africa	£ 2- 0- 0	...	26	25
Lodge Rama, La Paz, Bolivia	\$ 6.50	...	30	59
Mombasa Lodge, East Africa		...	150	00
Nairobi Lodge, " "		...	217	00
Krishna Lodge, Zanzibar, East Africa		...	190	00

			Rs.	nP.
Noshir Lodge	India	...	11	00
Universal Success Lodge	"	...	11	00
Ahmedabad, Rohit and Bandhu				
Ashram Lodges	"	...	31	31
Shiva Shankar Lodge	"	...	21	00
Samastipur Lodge	"	...	5	00
East Lodge	"	...	5	00
Sri Rama Lodge	"	...	51	00
Sri Krishna Lodge	"	...	10	00
Gupta Vidya Lodge	"	...	4	00
Ananda Lodge	"	...	112	00
Indraprastha Lodge	"	...	40	00
Kashi Tattwa Sabha Lodge	"	...	70	00
Cuttack Lodge	"	...	3	00
Annapoorni Lodge	"	...	7	00
Poona Lodge	"	...	21	00
Sanatan Lodge	"	...	87	00
Mr. & Mrs. Dra Maria Beatriz				
Caroco Serpa Branco, Portugal	£ 2- 0- 0	...	26	58
Señor Mario Cariaga, Bolivia	\$ 5 00	...	23	53
Mr. & Mrs. J. R. Rhoden, U.S.A.		...	200	00
Prof. R. Srinivasan	"	...	15	00
Mr. V. C. Rajagopalachariar	"	...	50	00
Mr. S. P. Sarma	"	...	5	00
Prof. Badrinarayan	"	...	5	00
Mr. Ratilal D. Bhatt	"	...	1	00
Mr. & Mrs. P. M. Advani	Adyar	...	10	00
Dr. (Mrs.) G. Broacha	"	...	5	00
Anonymous		...	40	00
			7,596	69

ADYAR BESANT COMMEMORATIVE FUND

The T.S. in Ireland	£ 4- 0- 0	...	53	15
" N. Ireland	£ 8-12- 9	...	114	76
" New Zealand	£ 13-10- 0	...	177	60
Brisbane Lodge, Australia	A£ 10- 0- 0	...	105	86
Mrs. Olive Stevenson Howell, England	£ 5- 0- 0	...	66	40

			Rs.	nP.
Mr. Galo R. Hernandez Perera, Mexico	\$ 25.00	...	117	88
Mr. D. Halfou Farache, Buenos Aires	\$ 2.50	...	11	78
Mr. Hermeregildo Munoz, Puerto Rico		...	207	32
Mr. Edward S. Welsh		...	50	00
Mr. V. W. Samudra	India	...	20	00
Mr. R. S. Bhagvat	"	...	100	00
Phansalkar Family	"	...	100	00
Dastur Khurshad S. Dabu	"	...	251	00
Mr. K. N. Ramanathan	"	...	50	00
A Friend from Varanasi	"	...	5	00
Anonymous	£200- 0- 0	...	2,652	83
			4,083	61

RAJA COMMEMORATIVE FUND

The T.S. in Ireland	£ 4- 0- 0	...	53	14
" Australia	A£ 50- 0- 0	...	529	28
" New Zealand	£ 55- 0- 0	...	723	54
Blavatsky Lodge, Australia	A£ 10- 5-10	...	108	94
Brisbane Lodge	A£ 15- 0- 0	...	158	79
Adelaide Lodge	A£ 3- 3- 6	...	33	60
Mrs. A. M. Jones, England	£ 1- 1- 0	...	13	79
Mr. J. G. Beattie, South Africa	£ 2- 2- 0	...	27	24
Mr. and Mrs. Dra Maria Beatriz Caroco				
Serpa Branco, Portugal	£ 2- 0- 0	...	26	57
Mr. Galo R. Hernandez Perera, Mexico	\$ 25.00	...	117	87
A Friend from Varanasi, India		...	5	00
In Memory of Sri D. G. Kale		...	100	00
Mr. A. Tavera Garcia, India		...	50	00
Anonymous	£ 31-17- 5	...	423	33
			2,371	09

FAITHFUL SERVICE FUND

The T.S. in England	£ 37-10- 0	...	498	26
Anonymous		...	186	70
			684	96

PRESIDENT'S TRAVELLING FUND

			Rs.	nP.
The T.S. in England	£ 50- 0- 0	...	664	39
" Scotland	£ 9- 7- 0	...	124	45
Mr. Russell M. Bailey, U.S.A.	\$ 75.00	...	352	73
Telugu Federation, India		...	50	50
Mr. S. H. Vaswani, India		...	2	00
			1,194	07

THE SCHOOL OF THE WISDOM

Prof. & Mrs. J. B. Dorab, India		...	101	00
Señor Mario Brambilla, Switzerland	£ 20- 0- 0	...	265	74
			366	74

THE T.S. DISPENSARY

Mr. K. N. Ramanathan, India		...	4	35
Anonymous		...	186	70
Anonymous		...	100	00
Anonymous (for equipment)		...	159	00
			450	05

ADYAR LIBRARY BUILDING FUND

Mr. J. W. Hamilton-Jones, London	£1,000- 0- 0	...	13,287	19
Mr. Edward S. Welsh		...	50	00
Mr. A. Tavera Garcia, India		...	74	00
Anonymous		...	186	70
			13,597	89

For the Theosophical Society,

EDWIN N. LORD,

Hon. Treasurer.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The School of the Wisdom

The Principal, Mr. N. Sri Ram, will direct the studies of the eleventh session of the School of the Wisdom, opening on the 2nd of October 1959. He will be assisted by Miss Clara Codd and other workers.

The syllabus will deal with the principles of the Wisdom and their application to present world conditions. The session will be divided into two terms with a break of approximately three weeks in December during which time the 84th International Convention of the Theosophical Society will take place.

Registrations for the coming session of the School have already been received from members in a number of countries, giving promise of a group of students truly international in character.

Applicants wishing to attend the 1959-60 session should consult their General Secretaries and obtain recommendations. Members may write to the Recording Secretary, Adyar, for additional information.

Easter Conference

The 36th South Indian Theosophical Conference was held at

Adyar from 27th to 29th March 1959, with delegates representing the different Federations in South India.

The President, Mr. N. Sri Ram, who presided over the conference, welcomed the members at the opening function in the Headquarters Hall on Friday, 27th March. Following the Prayers of the Religions, greetings were received from the representatives of some twenty-six Lodges; these included greetings from countries other than India. The President then gave his inaugural address and declared the conference open.

Special features on the programme were three Short Lectures on "The Spring of Life" and symposiums on "What is Practical Theosophy?" and "Principles of Theosophy".

The conference closed with a tea party under the Banyan tree, followed by short addresses and a closing speech by the President.

Australia

A very happy gathering was held in Sydney on 11th March 1959 when the General Secretary, Miss Helen V. Zahara, presented the charter, on behalf of the International

President, to the new Isis Lodge, and diplomas to the founding members. This Lodge consists of persons who were formerly members of the independent Sydney Theosophical Society, who have now joined the Australian Section.

In welcoming our brothers into the International Society, Miss Zahara spoke of the work of the Theosophical Society around the world, and showed colored slides of Adyar, Olcott, and other centres, as well as glimpses of members and places in various countries where the Society is active. Messages of welcome were also given by representatives of the three existing Lodges in Sydney (Blavatsky, Mosman and Kuring-gai) and Mr. L. Wade, President of Isis Lodge, cordially responded. Refreshments were served by Blavatsky Lodge which acted as host for the occasion.

It is felt that the unification of this group with the Australian Section is a historic event and will be of benefit to the work of the Society in general. It is a tangible expression of the desire now becoming evident among many people for a closer relationship between the various Theosophical groups throughout the world.

Finland

Mrs. Sylvi Horstio, newly-elected General Secretary for the Theo-

sophical Society in Finland, reports the holding of their annual Convention at Easter.

At the reception on 27th March, Mr. Armas Siimes, in a welcoming address to some 150 delegates, spoke of the responsibilities and new tasks before the members in the Finnish Section. Miss Vesta Artamaa gave an illustrated talk on some of her experiences in the United States where she had been for a year as a stipendiary of the United Nations.

A discussion meeting on the subject "Is it still necessary to make known the message of Theosophy?" was opened by three speakers, Miss Sirkka Kivilinna, Mr. Eino Vuorinen and Mrs. Martta Nikula. At the business meeting, Miss Signe Rosvall, retiring General Secretary, outlined the activities in other National Sections.

A public lecture was given on Easter Sunday by Mr. Sakari Seppälä who took as his subject "The Third Object of the Theosophical Society".

At the closing of the Convention Mr. Yrjö Kallinen spoke on the human mind and its influence in spiritual and material movements, and Mrs. Sylvi Horstio gave a talk on the release from suffering. After thanking their former General Secretary for her services to the Section over a period of many years, the Convention was closed.

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	The Theosophical Society, Varanasi 1	.. <i>The Theosophical Review.</i>
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N.S.W.	.. <i>Theosophy in Australia.</i>
1895	Sweden	Mrs. Eva Ostelius	Östermalmsgatan 12, Stockholm	.. <i>Theosophisk Tidskrift.</i>
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S.E.3	.. <i>Theosophy in New Zealand.</i>
1897	The Netherlands	Mr. A. J. H. van Leeuwen	Amsteldijk 76, Amsterdam Z.	.. <i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	.. <i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filipponio	Via della Brianza 8, Rome	.. <i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Hagenau 15, Hamburg 23	.. <i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 365, Habana	.. <i>Revista Teosófica Cubana.</i>
1907	Hungary	..	..	..
1907	Finland	Mrs. Sylvi Hörstio	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>Clarté.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	.. <i>Clarté.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	.. <i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Dr. N. Lauppert	Maigasse 8, Graz	.. <i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	.. <i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt*	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	.. <i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	.. <i>Theosophy in Ireland.</i>
1919	Mexico	Señor Arturo Vado López	Iturbide 28, Mexico D. F.	.. <i>Boletín Mexicana; Dharma.</i>

*No Section; Lodge only.

1919	Canada	..	Lt.-Col. E.L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	.. <i>The Canadian Theosophist.</i>
1920	Argentina	..	Señor Nazareno E. Rímíni..	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..
1920	Chile	..	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	.. <i>Teosofia en Argentina.</i>
1920	Brazil	..	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo..	.. <i>Fraternidad.</i>
1921	Bulgaria	..	..	..	.. <i>O Teosofista.</i>
1921	Iceland	..	Mr. Sigvaldi Hjálmarsson	Ingolfstr. 22, Reykjavik	.. <i>Gangleri.</i>
1921	Spain	..	..	..	..
1921	Portugal	..	Mr. Félix Bermudes	Rua Passos Manoel 20, Lisbon	.. <i>Osiris.</i>
1922	Wales	..	Miss E. Claudia Owen	10 Park Place, Cardiff	.. <i>Theosophical News and Notes.</i>
1923	Poland	..	..	..	..
1925	Uruguay	..	Señor Anibal Lissardy	Palacio Diaz, 18 de Julio 1333, Montevideo	.. <i>Revista Teosófica Uruguay.</i>
1925	Puerto Rico	..	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	.. <i>Heraldo Teosófico.</i>
1925	Rumania	..	..	..	..
1925	Yugoslavia	..	..	..	..
1926	Ceylon	..	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road,	..
1928	Greece	..	Mr. George Vliamos	Green Path, Colpetty, Colombo 3	.. <i>The Plénum.</i>
1929	Central America	..	Señor José Joaquín Ulloa	33 Vassileos Konstandinou Ave., Athens (K)	.. <i>Ilisos.</i>
1929	Paraguay	..	..	P.O. Box 797, San José, Costa Rica	..
1929	Peru	..	..	..	..
1933	Philippines	..	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City..	.. <i>The Lotus.</i>
1937	Colombia	..	Mrs. Carmen Correa de Vengoechea	Apartado Postal 539, Bogotá	.. <i>Colección Teosófica.</i>
1947	East Africa	..	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	.. <i>Saurabh.</i>
1948	Pakistan *	..	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	.. <i>Theosophy in Pakistan.</i>
1948	Malaya and Singapore †	..	..	..	..
1949	Northern Ireland †	..	Dr. C. H. Yeang	88 China St., Penang	.. <i>Theosophical News.</i>
1950	State of Israel *	..	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	.. <i>Theosophical News and Notes.</i>
1951	Japan	..	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	.. <i>Theosophie in Israel.</i>
1952	Viet-Nam	..	Mrs. Nguyen-thi-Hai	72/6 Nguyen-dinh-Chieu, Saigon	..
1953	Venezuela	..	Señor Pablo Bonilla T.	Apartado 2907, Caracas	.. <i>Dao Hoc.</i>
1956	West Africa †	..	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	.. <i>Unidad.</i>
	* Presidential Agency.	..	† Federation.	..	..

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

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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June 1959

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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS 20

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

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

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



WHITE LOTUS DAY

By N. SRI RAM

THE White Lotus Day is one of the three or four days which are celebrated all over the Theosophical world, from New Zealand in the far East to the United States and other countries in the West. We hold this commemoration following the wish of H. P. B. who desired that on the day of her passing Theosophists who cared for her should meet, and there should be readings from the *Bhagavad Gītā* and the *Light of Asia*. In many places there is also a reading from her work, *The Voice of the Silence*.

It was Colonel Olcott who named this day "The White Lotus Day," possibly because there are, or used to be, plenty of white lotuses in the various pools and tanks on the Adyar estate, which in those days comprised only the Headquarters area of twenty-six acres. I remember certain occasions when this whole platform in the Headquarters Hall at Adyar was completely covered with white lotuses and there were even garlands of lotuses hanging from the beams. Today we have a number of white lotuses, but only in the brass bowl in front of the Founders' statues.

There could not have been a more beautiful name given to this day. In India the lotus is regarded as a sacred flower, full of

An address given on 8 May 1959.

symbolical significance. There is much reference to it throughout Indian literature, both sacred and purely literary, in poems and so on. There is a chapter on the symbolical meaning of the lotus in *The Secret Doctrine*, by H.P.B. herself, where she explains that the lotus is a symbol of generation in the occult sense, the evolution of all things from their subjective source in Divine thought, that is, from their archetypes. There is in Occultism the conception that evolution starts from the loftiest levels of subjectivity and comes down by degrees to the objective forms we behold. Thus the lotus expresses the realized perfection of things, the full manifestation of the Divine thought embodied in every form that can be objectively perceived, as explained also in *The Lotus Fire* by Dr. George S. Arundale.

In India we think of the lotus more as a symbol of how life and consciousness start from the lowest plane of physical matter, and grow through the intermediary region, which is the waters, until finally what is most beautiful and hidden in them blossoms out in the air and is exposed to the sunlight of the Spirit. Thus it is symbolical of the life of the Spirit which rises from its immurement in matter, and expresses its mysterious beauty, whatever it has to unfold, in the higher regions of the human consciousness. The lotus thus becomes a symbol of the Divine or spiritual Soul, and also of spiritual Wisdom which is identical with the nature of that Soul.

We could not have a better symbol to associate with H.P.B. I say this because it makes this day a happy one to contemplate with all these beautiful associations. It is right that there should be one day in the year dedicated to the memory of her who founded the Theosophical Society and gave to the modern world the magnificent presentation of the ageless Wisdom, which we call Theosophy. We do not think of her passing with any tinge of sadness. It is only for a time

that one feels sorrow over the departure of anyone; afterwards the recollection of all that the person was and did becomes a cause for joy and happiness.

As the *Bhagavad Gītā* says: "The wise grieve neither for the living nor for the dead." It is rather a strange saying because of the inclusion of the living in this context. We think of H.P.B.'s splendid qualities and her great work of re-stating the philosophy of Occultism, which had been largely forgotten in her days. She has opened to very many all over the world—many of her own and subsequent generations—a new pathway to the eternal Truth. All that she was and the nature of her self-sacrifice is summarized in these words in one of the earliest Letters from one of the Mahātmās:

Chaste and pure soul—pearl shut inside an outwardly coarse nature . . . anyone might well be dazzled by the divine Light concealed under such a bark. Devoted to the great cause of Truth, she sacrificed for it her very heart's blood.

Most of us speak of Occultism and the great truths, the life to be lived and all that, but are like a man who sits on the bank of a river contemplating the waters, refusing to take the plunge lest the waters should prove too cold or carry him away from his place of safety. What we all need to do is to let go and take the plunge into what we may consider to be the Truth, living our lives according to our highest conception of it with complete abandonment, regardless of the consequence to ourselves or prudential considerations, to use the phrase from one of the Letters of the Master K. H. Very few can do that, but it is such people who really bring about a vital, a serious change in the lives of people or in the affairs of the world.

H. P. B.'s book, *The Secret Doctrine*, and her other writings are appreciated today by students of Occultism as much as ever before. It is only gradually that we have come to realize

how profound is her thought, as expressed in the various works she has written. It will surprise many to know the total quantity or output that is to her credit, the amount of writing that she was able to achieve amidst all the excitements, bustle and disturbances of her life. Perhaps her writings are more appreciated today than they were even when she was alive. There is so much in them which has been vindicated by the progress of modern Science. In her days the whole atmosphere of modern thought was materialistic, not only to the core but in its entire texture, but this atmosphere has been changed unrecognizably during the years that have passed since then. In her time, matter and matter alone reigned supreme, and everything, including the most beautiful flights of imagination of a Shakespeare, Plato or Shankarāchārya, was traced to matter, to molecular combinations, as their sole cause and origin.

Would it be too much to say that the impetus given by H.P.B. is responsible for the change that has come about more than anything else? I personally feel that the change, the revolution of the world's thought, which is taking place, with corroboration and echoes of the ancient teachings in many unlooked-for places, will continue at an even faster rate, because we are obviously in a time of transition, and there is not only uncertainty in the world of human affairs, but also uncertainties and problems in the domain of thought. H.P.B. in her writings has given some foreshadowings of what the future will bring, what turn the course of events will take during this century. She has prepared us to expect vast and revolutionary changes. But whatever may be the nature of the changes or happenings, we have in the occult philosophy that she gave—which has been elucidated and brought closer to our understanding by her great successors in the Theosophical work—an impregnable basis of knowledge and confidence. So it does not matter what cataclysms or catastrophes may

take place, what fears we may have on the surface of our minds; deep down in us there ought to be an unshakable confidence, because we know that everything proceeds on a certain inexorable course. It may be deflected by man to a slight extent, but it is a river which cannot be turned back to its source, but must eventually merge itself in the sea, whatever may be our conception of that sea.

Most of us who have studied Theosophy or Occultism know the general direction of progress and know our duty to promote the deeper, more comprehensive, more spiritual view of things which Theosophy means. Because of this confidence and this knowledge, we can take the lesser things in our stride and with more equanimity than the average man. I think what the world needs is not so much learning, which is overrated and unduly praised and prized these days, but rather what in *The Voice of the Silence* is called soul-wisdom, that wisdom which alone will bring about the regeneration of man, and enable him to stand out in a new nature different from the old, the nature which is of the earth earthy.

H.P.B.'s own books are really a phenomenon of erudition and learning; yet all that learning was not acquired by her by a laborious process of research and study; it came to her in the course of her own occult development. She was able to get at whatever facts or truths she required for her purposes. She was very remarkable in many ways, but I think perhaps the greatest lesson we can take to our hearts from her life is the need to be absolutely free in our thought and in our devotion or dedication to the Truth as we may understand it, and to stand by that Truth without any kind of compromise or qualification. H.P.B. herself stood for the Truth and the Truth alone; as the Master said, she was "devoted to the great cause of Truth," which is really the cause of human happiness, because all suffering and sorrow are due to the illusions we cherish.

She expressed the hope that the Society will go on till the last quarter of this century when there will be a fresh spiritual impetus, but she said also that the Society would be able to benefit by that influence only if it did not get stranded in the meanwhile on the sand-banks of sectarianism and dogma; the danger to beware of is that of the Society becoming crystallized round a particular creed or personality, however great, because then it will be just one cult amongst numerous others, though perhaps a little more liberal in thought than they.

I feel it is important in this Society to preserve the open approach to Truth, because Truth is nobody's possession. It cannot be set up as an enclosure to which people should come. Truth is everywhere, and therefore even though we may profoundly appreciate and respect H.P.B.'s writings—I yield to no one in my respect for them—yet they cannot be set up as a bible from which no one should depart, except for the interpretations he may put on it. Of course when there are differing interpretations, there are wranglings and quarrels. In the Theosophical Society we should preserve a complete openness, so that everybody is free to accept the Truth he perceives, wherever it may be. We cannot say that Truth is that which conforms to what has been written in some book or decreed by some great and wise person.

If the Society keeps clear of all such sand-banks, which would arrest its progress, if the waters of Theosophy are allowed to flow freely without any check or hindrance, then the fresh current that will be set in motion will be joined by the old, and the Society will enter a vaster field of usefulness, irrigating many fields of thought with the new knowledge and wisdom that we will then be able to unfold. For a new era, of which so many people speak, to come into existence for the world at large, there must be a new mind and a new spirit. The new era will not come by the mere lapse of time, through the procession of the zodiacal signs. To think that merely by

the flow of events according to the law of cause and effect the whole world will be transformed into something absolutely new is to indulge in an illusion.

If we really desire that humanity should enter an era of peace, of real Brotherhood, of complete freedom for everyone to express what is good, what is precious, in himself, then there must be the attitude of mind, the tolerance, the respect for freedom which will lead to the discovery of new values in ourselves and others. Unless there is in a section of humanity this new approach in thought, this new spirit, there will not be the possibility of a new era taking the place of the old; there will merely be the old somewhat modified, patched-up, white-washed to some extent. There must be at least some people to pioneer the new way, some who believe in freedom from the bottom of their hearts, who are different from the crowd, who recognize the new values, and are willing to order their lives in accordance with that recognition, not minding what other people think or say about the way they go.

Theosophists in these days must not be content merely to hold meetings, distribute books and think in the same old way; that is of very little value. I am not contemptuous of the old things. If there is truth in the old, as I believe there is, the discovery of it will ever be new and fresh. It is the mere repetition of the old which is of no consequence. The discovery of what is beautiful, precious in the old really creates the new; and that is really the mission of those who care for H.P.B., care for Theosophy and the Theosophical movement. There will be wonderful developments if there is the change initiated by those who perceive the need for such a change. There must be in the eyes of some at least a vision of how things can be. The rays of the rising sun will first fall upon the summit of the mountain. If Theosophists stand upon a certain eminence of thought, they must be able to perceive,

to catch those rays, which will presently flood the plains of the commonplace world.

We will really be honoring the memory of H. P. B. if we live and act in such a way here and now that the Society becomes truer than ever to the ideals of the Ancient Wisdom and to the spirit of that Wisdom. Thus, when once again there is a fresh revelation (if we believe in revelation), or a fresh spiritual impetus, there will come out of it the regeneration, the transformation, of many people all over the world.

* * * *

Elsewhere in this issue appears an article entitled "Help Tibet" by Srimati Rukmini Devi. I know that the sympathy of all Theosophists throughout the world will be with Tibet in the difficult circumstances in which she finds herself at present. In my opinion, the only solution of the Tibetan problem which will not be a mere patch-work, a temporary compromise—a solution to which we should all lend our weight as we can—is the independence of the country, recognized and guaranteed by the United Nations. In the meanwhile the Tibetan refugees who have come into India call for all the help and support we can give them. Holding these views, I heartily endorse the appeal which Rukmini Devi makes for the helping of these refugees, and for bringing about the welfare and happiness of the Tibetan people, which will be possible only with Tibetan freedom.

N. SRI RAM

A DANGER SIGNAL

By H. P. BLAVATSKY

The Initiates are sure to come in company with the gods.

—Socrates in *Phaedo* (69 C)

IN the first issue of *La Revue Theosophique*, at the beginning of the fine lecture of our brother and colleague, the learned corresponding secretary of the *Hermes Theosophical Society*, we read in a note (note 2, p. 23):

We term *Initiate* every seeker in possession of the elementary data of occult science. It is necessary to be careful not to confuse this term with the term *Adept*, which stands for the highest degree to which an Initiate can attain. We have in Europe many Initiates, but I do not think there are any Adepts, like those of the Orient.

Unfamiliar with the fine points of the French language, and not having at my elbow even an etymological dictionary, it is impossible for me to say whether this double definition is authorized in French, except in the terminology of Freemasons. But in English, and according to the meaning sanctioned by usage among the Theosophists and the Occultists of India, these two terms have a meaning absolutely different from the one given to them by the author; I may say that the definition given by Monsieur Papus of the word *Adept* is one that applies to the word *Initiate*, and *vice versa*.

[This is the first English translation ever made of this French article of H.P.B. whose original title is "Signal de Danger". It appeared in *La Revue Theosophique*, Vol. I, No. 2, April 21, 1889, pp. 1-8. It is just as timely today as it was in the days of its original publication.—B. DE ZIRKOFF.]

I would never have thought of pointing out this error—in the eyes of Theosophists, at least—if it did not threaten, as far as I can see, to produce a most deplorable future confusion in the minds of the subscribers to our *Journal*.

Using—as I am doing myself—these two qualifying terms in a sense entirely opposite to the one given to them by the Masons and Monsieur Papus, *quid pro quos* which should be avoided at all costs are bound to arise. Let us understand each other first, if we want to be understood by our readers.

Let us agree upon a fixed and invariable definition of the terms which we use in Theosophy, for otherwise, instead of orderliness and clarity, we would bring into the chaos of ideas held by the world of the profane nothing but greater confusion.

Without knowing the reasons which have made our learned co-worker use the above-mentioned terms as he has, I will limit myself by confronting the “Widow’s Sons” who are using them in a sense diametrically opposite to their real meaning.

Everybody knows that the word “Adept” comes from the Latin *Adeptus*. This term is derived from two words: *ad*, “of,” and *apisci*, “to pursue” (*âp* in Sanskrit).

An Adept is therefore an individual who is versed in some art or science, having acquired it in one or another manner. It follows that this term can be applied just as well to an adept in astronomy, as to one in the art of making *pâtés de foies gras*. A shoemaker as well as a perfume-maker, the one versed in the art of making shoes, and the other in the art of chemistry, are both “adepts”.

In the case of the term *Initiate*, it is different. Every *Initiate* must be an adept in occultism; he must become one before being initiated in the Greater Mysteries. But not every adept is always an *Initiate*. It is true that the *Illuminati* used the term *Adeptus* in speaking of themselves, but they did

so in a general sense, as in the seventh degree of the Order of the Rite of Zimmendorf. Thus again, one used the terms *Adoptatus*, *Adeptus Coronatus* in the seventh degree of the Swedish Rite; and *Adeptus Exemptus* in the seventh degree of the Rosy Cross. This was an innovation of the Middle Ages. None of the real *Initiates* of the Greater (or even of the Lesser) Mysteries is called *Adeptus* in classical works, but rather *Initiatus*, in Latin, and *Epoptes*, ἐποπτης, in Greek. The *Illuminati* themselves gave the title of *Initiates* only to those among their brethren who were more learned than all the others in the mysteries of their Society. Only the less learned ones were *Mystes* and *Adepts*, seeing that they had as yet been admitted but to the lower degrees.

Let us now turn to the term “initiate”.

It should be stated at the very outset that there is a great difference between the verbal and the substantive form of the word. A professor *initiates* his student into the first elements of some science, a science in which that student can become an adept, in other words versed in his specialty. On the contrary, an adept in occultism is at first *instructed* in religious mysteries, after which, if he does not fail during the terrible initiatory trials, he becomes an *INITIATE*. The best translators of the classics invariably render the Greek word ἐποπτης as “initiated into the Greater Mysteries”; as this term is synonymous with *Hierophant*, ἱεροφάντης, “he who explains the sacred mysteries”. *Initiatus* with the Romans was equivalent to the term *Mystagogos* and both were exclusively reserved for the one who, in the *Temple*, initiated into the highest mysteries. It represented then, figuratively, the universal Creator. No one dared to pronounce this word before the profane. The place of the “*Initiatus*” was in the East, where he was seated, a golden globe hanging from his neck. Free-Masons have tried to imitate the Hierophant-*Initiatus* in the person of their “Venerables” and the Grand-Masters of their Lodges.

But does the cloak make the monk?

It is to be regretted that they did not limit themselves to this one and sole profanation.

The French (and English) substantive "initiation," being derived from the Latin word *initium*, beginning, the Masons, with more respect for the dead letter *which kills*, than for the spirit which quickens, have applied the term "initiate" to all their neophytes or candidates—to the *beginners*—in all the degrees of Masonry, the highest as well as the lowest.

And yet, they know better than anyone else that the term *Initiatus* belonged to the 5th and highest degree of the Order of the Templars; that the title of *Initiate in the mysteries* was the 21st degree of the Metropolitan chapter in France; and that the one of *Initiate in the profound mysteries* indicated the 62nd degree of the same chapter. Knowing all this, they nevertheless applied this sacred title, sanctified by its antiquity, to their mere candidates, youngsters among the "Widow's Sons". But just because the passion for innovations and modifications of various kinds made the Masons do things which an occultist of the Orient would consider a veritable sacrilege, is that a reason why Theosophists should accept their terminology?

As far as we are concerned, disciples of the Masters of the Orient as we are, we have nothing to do with modern Masonry. The real secrets of symbolic Masonry are lost, as Ragon, by the way, proves very well. The key-stone, the central stone of the arch built by the first royal dynasties of Initiates—ten times pre-historic—has been shaken loose since the closing of the latest mysteries. The task of destruction, or rather of strangulation and suffocation begun by the Caesars, has finally been completed, in Europe, by the Fathers of the Church. Imported again, since those days, from the sanctuaries of the Far East, the

sacred stone was cracked and finally broken into a thousand pieces.

Upon whom shall we lay the blame for this crime?

Is it upon the Free-Masons, especially the Templars, persecuted, assassinated, violently despoiled of their annals and their written statutes? Is it upon the Church which, after appropriating to itself the dogma and rituals of primitive Masonry, was bent upon making its travestied rites pass for the only TRUTH, and decided to stifle the latter?

Whichever it may be, it is no longer the Masons who have the *whole* truth, whether we cast the blame on Rome or the insect *Shermah*¹ of Solomon's famous temple, which modern Masonry claims as the basis and origin of the Order.

For tens of thousands of years, the genealogical tree of the sacred Science which all races had in common, remained identical, as the temple of this science is ONE and is built on the unshakable rock of primeval truth. But the Masons of the last two centuries have preferred to detach themselves from it. Once more, and this time in practice, rather than in theory, they shattered the *cube*, which then broke into twelve parts. They rejected the real stone for the false, and whatever they did with the former one—their *corner-stone*—it was not according to the spirit which quickens, but *according to the dead letter which kills*.

Is it again the Worm Samis (*alias* "insect *Shermah*")—whose traces on the rejected stone led the "builders of the Temple" into error—which gnawed at the same structure?

¹ According to a Jewish tradition, the stones which were used to build Solomon's temple (an allegorical symbol taken literally and made into an actual edifice) were not chiselled or polished by human hands, but by a worm called *Samis*, created by God for this express purpose. These stones were miraculously transported to the location where the temple was to be erected, and cemented afterwards by the angels who built Solomon's temple. The Masons introduced the *Worm Samis* into their legendary history and call it the "insect *Shermah*".

What was done then, was done knowingly. The builders surely knew the sum total¹ by heart, *i.e.*, the *thirteen* lines or *five* faces.

What does it matter? As for ourselves—faithful disciples of the Orient—we prefer, instead of all these stones, one that has nothing to do with any of the other mummeries of masonic degrees.

We will keep to the *eben Shatijah* (which has a different name in Sanskrit), the perfect cube which, while containing the *delta* or triangle, replaces the name of the Kabbalistic Tetragrammaton by the symbol of the *incommunicable name*.

We willingly leave to the Masons their “insect,” hoping meanwhile for their sake that modern symbology, which advances with such rapid strides, does not discover the identity of the Worm *Shermah-Samis* with Hiram-Abif—which would be rather embarrassing.

However, on second thought, this discovery would not be without its useful side, nor would it be without great charm. The idea of a worm being at the head of masonic genealogy and the Architect of the first Masonic temple, would also make of this worm the “father Adam” of the Masons, and would endear the “Widow’s Sons” even more to Darwinists. This would bring them closer to modern Science which seeks natural proofs to strengthen the theory of Haeckelian evolution. What would it matter to them, once that they have lost the secret of their true origin?

Let no one object to this assertion which is a well-established fact. I take the opportunity of reminding the Masonic Gentlemen who might read this, that, as far as *esoteric* Masonry is concerned, nearly all its secrets have

¹ This sum total is made up of a *bisected isosceles* triangle—three lines—the edge of the *cube* being the base; two squares diagonally *bisected*, each one having a perpendicular line towards the centre—six lines; two straight lines at right angles to each other; and a square diagonally *bisected*—two lines; sum total—13 lines or 5 faces of the cube.

disappeared since Elias Ashmole and his immediate successors. If they try to contradict us, we will tell them, as Job did: “Thine own mouth condemneth thee and not I: yea, thine own lips testify against thee” (xv, 6).

Our greatest secrets used to be taught in the masonic lodges the world over. But their Grand Masters and *Gurus* perished one after the other, and what remained written in secret manuscripts—like the one of Nicholas Stone, for instance, destroyed in 1720 by conscientious brethren—was reduced to ashes between the end of the xviiith and the beginning of the xixth century in England, as well as on the continent.

Why such destruction?

Certain brethren in England have said from mouth to ear that the destruction was the result of a shameful pact between certain Masons and the Church. An aged “brother,” a great Kabbalist, has just died here, whose grandfather, a renowned Mason, was an intimate friend of Count de Saint-Germain, when the latter was sent, it is said, by Louis XV, to England, in 1760, to negotiate peace between the two countries. The Count de Saint-Germain left in the hands of this Mason certain documents relating to the history of Masonry, and containing the key to more than one misunderstood mystery. He did so on the condition that these documents would become the secret heritage of all those descendants of the Kabbalist who became Masons. These papers, however, were of value to but two Masons: the father and the son who has just died, and they will be of no use to anyone else in Europe. Before his death, the precious documents were left with an Oriental (a Hindu) who was commissioned to transmit them to a certain person who would come to Amritsar, City of Immortality, to claim them. It is also told, confidentially, that the famous founder of the Lodge of Trinosophists, J. M. Ragon, was also initiated

into many secrets by an Oriental, in Belgium, and some say that he knew Saint-Germain in his youth. This might perhaps explain why the author of the *Tuileur général de la Franc-Maçonnerie*, or *Manuel de l'Initié*, affirmed that Elias Ashmole was the real founder of modern Masonry. No one knew better than Ragon the extent of the loss of masonic secrets as he himself says:

"It is of the very essence and nature of the Mason to seek light wherever he thinks he can find it," proclaims the *circular* of the Grand Orient of France. "In the meanwhile," he adds, "they give the Masons the glorious title of children of light, and they leave them enveloped in darkness!"¹

Thus, if Monsieur Papus copied the Masons, as we think, in his definition of the terms *Adept* and *Initiate*, he was wrong, for one does not turn towards darkness when one is already standing in the light. Theosophy has invented nothing, has said nothing new, but simply faithfully repeats the lessons of the remotest antiquity. The terminology established some fifteen years ago in the Theosophical Society is the correct one, because in every case these terms are a faithful translation of their Sanskrit equivalents, almost as old as the latest human race. This terminology could not be modified at present, without running the risk of introducing into the theosophical teachings a chaos which would be deplorable and dangerous to their clarity.

Let us remind ourselves of these truthful words of Ragon:

Initiation had its cradle in India. It has preceded the civilizations of Asia and Greece, and in refining the mind and the customs of the people, it has furnished the basis for all civil, political, and religious laws.

The word *initiate* is the same as *dwija*, the "twice-born" Brâhmaṇa. It means that initiation was considered a birth

¹ *Cours philosophique*, etc., p. 60.

into a new life, or, as Apuleius has it, it is a "resurrection to a new life," *novam vitam inibat*. . . *

Except for what has been pointed out above, the lecture of Monsieur Papus on the seal of the Society is admirable, and the erudition which he displays therein is most remarkable. The Fellows of our Fraternity owe him sincere thanks for explanations which are as clear and just as they are interesting.

H. P. BLAVATSKY

London, March 1889.

* [Although these actual words could not be located in the Latin text of Apuleius' *Metamorphoses*, yet it is most likely that what is meant is the passage in Book XI, xvi (Helm's ed.), which states in parts: "qui vitae praecedentis innocentia fideque meruerit . . . ut renatus quodam modo statim . . ."—"one who earned by reason of the innocence (blamelessness) of his former life a sort of resurrection, etc."—B. DE ZIRKOFF.]

May He overshadow us both!
 May we together experience the Truth;
 May we create [a channel of] divine energy;
 May we be endowed with the lustre of the Spirit
 and [true] understanding;
 May there be no discordance between us.
 Peace, Peace, Peace.

An adaptation of a prayer used with
 the *Taittiriyaopanishad*.

THE THEOSOPHICAL SOCIETY IN TRANSITION

By LAURENCE J. BENDIT

THERE appears to be on all sides a sense that a forward movement is needed in the various groups which can be called Theosophical. The difficulty, however, is to know just what to do and which way to move. One direction suggested is to try to get all the people who call themselves Theosophists to unite under one banner, and to take as their common platform the teachings and principles given out by H. P. Blavatsky. There is, of course, something to be said for this, since ultimately Theosophy is one: the vision of the Supreme Being. But there are also serious objections to such a course, apart from material and personal considerations. For it would represent an attempt to monopolize the word Theosophy for one particular approach, excluding, therefore, others equally Theosophical which travel along a different road. The other objection would be that yet another sect would be created in a world already far too much divided.

An opposite line is the idea of some—usually the younger and less experienced. They would abolish all organization, all membership, and in short, throw open the portals to all comers, no matter what they profess. This is perhaps a healthier notion than to try and enclose, but it would lead to vagueness, shapelessness and show lack of the quality of discrimination. It would seem that a middle course would be better: to open the doors but not to destroy the walls of the

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building. For the Society exists for a special purpose. It is free and non-dogmatic, and, today, has no vestige of imposed authority; it sets out to try and help people to find a right orientation, not towards a particular creed, but towards Truth itself. Hence it cannot and should not lend itself to the exploitation of every crank or teacher of doctrines which may be pernicious or on entirely false lines. It is a difficult balance to find, but a very necessary one.

We need, if we want to understand the problem, to feel our way back to the time when H.P.B. was at the climax of her powers as the founder of the modern school of Theosophy. It was an era, we have been told, of growing materialism. Both science and the churches were undergoing a deeper and deeper embedding in matter, at the expense of spiritual vision. Into this world came the strange being we know as H.P.B., a firebrand, a fighter and a very wise woman; and one, moreover, who could serve as a channel for other and still wiser minds. She left us a legacy of books some of which may well come to have a permanent place among the classical scriptures of the world.

What concerns us here, however, is not the person so much as the manner in which the philosophy was presented. It can best be described as revelatory: the unveiling of things previously hidden from the many. The secret doctrines of the past were, in modern parlance, taken off the secret list—to some small degree: the true secrets are not such as can be written down or revealed.

The doctrines were, however, not systematized to any marked extent. And, curiously enough, it is the very indefiniteness of the terms and the lack of precision on detail which today seems to keep the books alive.

The systematization came later, and it too served a very useful purpose. It clarified many concepts, and evolved a terminology in which terms such as "astral" and "etheric,"

"adept" and "initiate," were linked to definite concepts and were not interchangeable as they had been before. Moreover, a vast amount of personal research was done which, even if it were not accurate (as some take much trouble to try to prove), sometimes helped the clarification, and in any case showed a new way of working by using some of the powers of man himself in a manner never before done in history. Hence they opened a new era for the investigation of the facts of Nature and life. One may compare such work with the first experiments in radar. These were fumbling and not very exact, but they laid the foundation of the marvels of mechanical vision which we now have.

The weakness of the systematization, however, lay in the way in which it played into the conservative habits of the normal mind, which finds it much easier to think in the familiar language of the physical world than in terms of movement and impermanency. So H. P. B.'s "imperishable germs" became scraps of matter, "permanent atoms" attached to the eternal and timeless ego; devas could be measured in yards; thought-forms were solid objects, though less dense than physical ones, which were sent sputnik-like through space to reach their destination. Even initiations and other changes in consciousness were made to sound more like passing an examination and receiving a degree than as inner unfoldments in the privacy of the soul.

No doubt this presentation has a certain validity, and to speak of them thus provocatively, is not to challenge this. But I am doing so to emphasize the picture they present. They match up with the thought of their time, when both science and church religion liked to have things certain, clear-cut, in chunky facts which could be neatly packeted and labelled—hence our books on "Principles of Theosophy," giving a concise map of the universe and everything in it: a coherent, reasonable, comprehensive system, very comforting

to the mind in travail. Moreover, the reality in them is able to touch the intuition of the average reader and give him some sense of things behind the veil of ordinary consciousness. But the statement itself is so suited to the materialistic age that it is itself an incarnation in a purely materialistic form of truths which are not material except in one aspect.

Nowadays, however, materialism is fighting a losing battle. For things material are subject to change, and science is no longer so certain of itself as it was at the beginning of the century. Its philosophy (and oddly enough, it is the physicists rather than the academic psychologists who are leading it) is not that of the permanent and indestructible physical fact but of randomness, indeterminacy, probability; and, moreover, it is coming to realize the limitations of its methods. The fixed universe has dissolved into abstractions. Indeed, we know that what we call facts are merely convenient fictions having only pragmatic value: they are not absolute and eternal as they were once thought to be.

This has, of necessity, evoked considerations of the mind which deals with—and, indeed, creates—these facts. Academic psychologists are still trying to discover how the mind learns, remembers, perceives. Depth psychologists, on the other hand, have opened up a whole new world of symbolism and self-understanding and, in its best forms, a way towards constructive development of the individual through the conscious use of the mind.

We know, in short, that the world is not as we see it. But we, as observers, create a picture of this world, partly out of ourselves and partly out of the thing we are observing. The latter exists in its own right and makes its contribution; but the mind creates the actual picture. This picture we call a *fact*. But it becomes clear that while the object in its own right (the *Ding an sich*) may remain the same, the picture changes with the mind which observes it. Thus a slab of

marble seems to the physical senses and perceived by the mind to be smooth, hard, cool, mottled. If the mind moves, however, it becomes an assembly of crystals; or, again, a collection mainly of molecules of calcium carbonate. To another mind it is the top of a table; to a clairvoyant, a shimmering network of lines of life and vortices of energy. Yet the marble slab remains the same as it ever was.

This seeming digression is highly relevant to what is happening to the Theosophical movement today. For there are some who feel that any questioning of the old presentations is derogatory and disloyal to the writers, despite the fact that they themselves would be the first to want us to progress and overstep them if we can. These people try and give absolute value to the words and concepts laid before them. This, however, is comparable to identifying a human being with his body or even with his clothes: those things by which we recognize him, but which are not himself. Indeed, it is very clear that though words are among the most important means of communication between human beings, they are utterly incapable of conveying truth! This is a paradoxical situation, but the search for truth is always beset by paradoxes and apparent contradictions. We are coming increasingly to realize that the only way to find that truth is in silence and from within the mind itself.

Science is outgrowing its stage of certainty. The Theosophical student needs to do the same, and to use the verbal forms only as a means of stimulation to his inner consciousness. If he uses them in this way, the quality which makes them "scriptural" will not only help him, but it will become evident to him that this quality derives from a sense that those who wrote them knew for themselves what they were talking about. Their experience evokes the experience of the reader, *provided he does not allow himself to become entangled in the form and the "facts" presented.* And when considered in this way,

not only does the reader experience for himself, he also finds himself awed by the evident insight of the writers.

The great difficulty—and it is a thing which our movement has very much neglected—is how to reach the frame of mind required. For one can know the whole "Theosophical" system by heart, yet it can remain quite useless to the individual. Indeed, such knowledge may, because of the weight which it gives to the earth-oriented mind, stand very much in his way. That is why so many intelligent people today refuse to consider mere information about the universe. They want to find out for themselves, realizing that a minute crumb of personal experience is worth a warehouse-full of other people's. The information they want is how to find out, even at the expense of planetary chains or the planes of "matter". Here depth psychology and its self-examination and understanding has a great and valuable contribution to make. Psychology has been derided and unfavorably compared with yoga. Yet the psychology which makes man understand himself *is* yoga; whereas, as we well know, there is much which calls itself yoga which is as sterile as anything the Western mind can produce. Indeed, self-understanding, in any guise, is one of the requisites of Patanjali's system of removing the obstacles created by the mind and placed by it between the individual and truth.

Many people, however, feel that to examine themselves and their beliefs makes them self-centred. This is a complete fallacy, because self-understanding can only be achieved by also understanding the not-self: the self exists in relationship, not alone. On the other hand, most people are already self-centred without realizing in the least how profoundly personal they are. (If they come to see this, the picture is such that they will do all they can to change it as quickly as possible.) Self-knowledge and self-understanding are quite incompatible with personal egoism and self-centredness: they

cannot exist together. And as one understands oneself better, so does one's experience and sense of reality grow.

This means, in practice, that much more healthy doubt and questioning about the "teachings" and about one's belief in them can only do good to the Theosophical movement. Indeed, it is only by actively pursuing doubt and unbelief that these ultimately fade away. One never reaches true security by attaching oneself to a set of doctrines, but only by continual self-questioning and self-examination.

If there were to be much more of this among our members, I feel that our movement would not only be in much closer touch with the world of today, it would acquire new vigor and dynamism and so be once more in the van of progress, where it ought to be. It is impossible to see how the actual outer form of our meetings can be changed. But if those attending brought with them vigorous, elastic, "doubting" minds, these meetings would change from within. There is a saying that "good wine needs no bush". And where the wine of life is flowing, as it does through minds which are invigorated and not intoxicated by it, we should not have to worry about membership or propaganda or other matters on which we spend a great deal of energy and time. The future of the Theosophical movement would be assured.

All things are of the manner of sea waves, which vanish no sooner than they appear to view; and they are all of the nature of paintings which are impressed in the mind.

The learned in divine knowledge consider the creations proceeding from the Divine Spirit, as showers of rain falling from the waters contained in the clouds.

Yogavāsishtha, Sthiti-prakarana, Ch. 47.

HELP TIBET

By RUKMINI DEVI

ONE of the most distressing events of recent times is the tragedy that has overtaken Tibet. If ever there was a country which wanted to be left alone and was willing to leave others alone that country is Tibet. If ever there was a country wholly devoted to religion and philosophy that country is Tibet. If there is any country in the world today where people are innocent, unspoiled and happy in spite of serious hardships it is—or was—Tibet.

There has been, I am happy to say, a strong upsurge of public feeling in this country in support of the Tibetan cause. The warm welcome which has been extended by Pandit Nehru to the Dalai Lama, with his mother, sister, brother and entourage, brought a thrill to all of us. Since then thousands of refugees have been entering India. Though we are happy that the Dalai Lama and others have a home in India, still we know that tragedy in its worst sense has overtaken Tibet. The most harmless people in the world have been trampled under foot. To many Indians who had some regard for New China it has come as a shock and a disillusionment. To that extent some good has come from the revolt.

The tragedy of Tibet is not merely that of one country but of the whole world. To politicians and statesmen it is a complex and distressing problem and to those who are dedicated to religion and culture it is a painful blow. To the Buddhist world and to Theosophists it is as if a sword has pierced our hearts.

Theosophists especially look to Tibet as the homeland of the Masters. It is well to remember at this point in the history of the world what a Master wrote long ago about the Tibetans:

For centuries we have had in Thibet a moral, pure hearted, simple people, unblest with civilization, hence—untainted by its vices. For ages has been Thibet the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres—the physical and the spiritual. And he [Hume] would have us exchange this for his ideal of civilization and Govt.! (*The Mahatma Letters to A. P. Sinnett*, p. 434).

At another time the same Master wrote:

. . . I may tell you [Sinnett] in confidence, that Russia is gradually massing her forces for a future invasion of that country [Tibet] under the pretext of a Chinese War. If she does not succeed it will be due to us; and herein, at least we will deserve your gratitude. You see then, that we have weightier matters than small societies to think about; yet, the T.S. must not be neglected. (*Ibid.*, p. 11.)

It can be seen from these quotations how the Masters feel about Tibet and Tibetans and the Tibetan government, and how They Themselves were actively concerned to prevent Tibet from being disturbed even in a political or physical sense.

Where our Masters are, what They are doing today, none of us can tell; but in my heart and I hope in the hearts of all Theosophists is the fact that our Masters' motherland and Their people are going through a great trial. I feel that at least the little we can do, we must do.

Like all Buddhists and Tibetans, let us each day, at least for a short while, lift our hearts in prayer to the Great Teachers and the Lord Buddha for Their blessing upon the Dalai Lama and the people of Tibet. May the Sacred Land, the home of esoteric Buddhism, the repository of learning and true religion, be protected by Them.

Secondly, let us, individually and collectively, support every effort to help Tibet morally and politically, and let no opportunity be lost.

Thirdly, even if it is a token, I appeal to each Theosophist to give whatever he can financially to help the Tibetans.

refugees in their need. I believe that no Theosophist should fail in this minimum duty. Āchārya Kripalani, one of the foremost political leaders of India and a follower and friend of Gandhiji, has formed the Central Committee for the Relief of Tibetan Refugees. Contributions may be sent through me or directly to him.

One of the unfortunate mistakes of Indian policy in recent years was the acceptance of Chinese suzerainty over Tibet. It was at a moment of crisis in India's life, and India had faith that China would abide by the promise of complete autonomy. It is neither India's nor China's business to demand reforms in Tibet. It is Tibet's business. We all know that the reforms made in China have not made her less cruel or ambitious. Having made this initial mistake let us now hope that India will come forward more strongly in support of Tibet and that the Dalai Lama will not go back to his country believing in the promises of China which we know, by recent events, have no meaning. He can only return when Tibet is free and independent, not "autonomous" under China.

The Dalai Lama came to India in 1956 on the occasion of the 2500th birthday of the Lord Buddha. With him came the Panchen Lama and they were given great receptions everywhere. I arranged for his visit to the Theosophical Society and Kalakshetra. It was an unforgettable event. During his visit to Madras as well as in Delhi I had the honor to come in contact with him and other members of his family.

A charming event took place when he was in Kalakshetra. After a programme of music and dance, a little child of three rushed forward and fell at his feet. The Dalai Lama laughed with his infectious laughter and lovingly picked up the child in his arms. When later the child's father asked the child why he had prostrated, he answered: "I just felt like it." The Dalai Lama is not attractive to Buddhists alone, but to everyone who meets him.

I went to see the Dalai Lama a few days ago in Mussoorie and paid my respects to him. It was indeed a great moment for me. I found him radiant in spite of all the tragedy. In his contact with people he allowed none of the anxiety he suffered to affect his attitude or hurt those who met him. It is indeed a remarkable experience to see this young but obviously highly developed person whose calmness and graciousness towards others is unique and undiminished.

The Dalai Lama was grateful for all the affection and warmth shown to him by the vast majority of the Indian people. I told him how the whole of India was with him but for the communists and that I was one of those who wished to be of help. In answer he said: "You can help by asking everyone you know and all the religious and spiritual leaders to pray for Tibet so that my country will be free and happy soon. Also, I hope you will all pray even for those who have done harm, for those who have been cruel and unjust, so that they will soon change and turn to righteous ways. My anxiety is that the religion of the Buddha should not be destroyed. The only Dharma for us is to do what is right without hatred in our hearts." He went on to say that he hoped that this situation would be only temporary and that before very long Tibet would be free again.

I left feeling convinced that the spirit of the Lord Buddha was brooding over him. Could anyone otherwise live through such trying experiences and carry such a burden of anxiety for his people without a trace of bitterness or hardness?

Let India and the world help the Dalai Lama and his people. His happiness is bound up in the happiness of his country. Therefore I appeal to all to stand together for the protection of Tibet which is the spiritual heart of the world and the motherland of our Masters.

THE GUARDIAN OF THE GATE

THE STORY OF A LITTLE SOUL

By MARY DICKENSON AUNER

IN gay good humor a Little Soul came down from heaven to try out life. He found a bright and happy world, full of activity and fun and laughter, with only a few tears scattered here and there.

When he had danced and sung through many years he thought: "Now I will lay me down and die, and have a nice long rest in heaven."

So he prayed to be taken away from the earth; when that came to pass, he left his body and went up to where he had come from. When he arrived at the gate of heaven, he found a great Angel with a flaming sword guarding the gate, who would not allow him to enter. "Go back to earth again," he said, "and learn something of suffering."

A sad Little Soul went back to earth. There he had to go through bitter physical suffering and much poverty, finding no comfort in seeing the sufferings of others. There seemed to be no help anywhere, and no little ray of light.

When he was released by death, he found himself once more before the Guardian at the Gate, who looked at him with compassion in his eyes. The Little Soul took heart and said: "From such a dwelling of darkness do I come, my heart aches for all this suffering of humanity. How can I help to lighten this burden?"

And the Guardian at the Gate answered: "You have begun to learn the lesson of suffering. Now go forth and try to use the Power that will be given to you to alleviate the sufferings of others." When the Little Soul came down to earth again it was as a prominent statesman, with power over many people which he used well. But often he was intolerant and impatient, which sometimes made him hard and cruel. He also attained to fame, but that tasted like ashes in his mouth.

After his death, when he stood before the Angel with the flaming sword again, he felt guilty, and the Angel said: "You have gained in strength; see to it that you use this strength even better next time, for you will need every bit of it."

When he next came to earth the Little Soul said to himself: "Now I am going to try and taste everything that life can give." He was born wealthy which became his undoing. For now he plunged into life and all its worldly pleasures, letting his senses run riot, and indulging in various vices until at last he was so saturated that he cried out: "Oh! What a bore!" Then he thought he would try going down to the very dregs of life, to associate with the lowest of the low, hoping to feel life to its fullest extent there. But Little Soul only landed in prison. And there he had time to think over his wasted life, and to end with a deep longing to try and do better.

When death released him he crawled up to the Gate of Heaven, a bedraggled and dirty Little Soul, and found the Guardian of the Gate with a stern face: "You come here with all this dirt on you and your muddy garment! How do you think I can open this Gate for you?" The Little Soul could only say: "This is all that is left of me. Merciful Angel, I know you cannot let me in, but give me some word of hope, and I will go back and try to redeem myself."

"Go and search for the light of your soul," was the answer, "and learn self-control. Also wash your garment."

"How can I ever clean this garment" was Little Soul's desperate cry, "it seems to me that it will never be clean again." But the Angel looked straight into his eyes, saying: "You must wash it in the blood of your heart."

So Little Soul went back to earth bravely, but with misgivings, for he had now seen first the positive and then the negative side of life and he did not know how to make a synthesis of the two.

Little Soul thought he would try another line, and so he became a scholar. He went to schools and universities, taking all they could give him there, until he thought his head would burst. But the more he learnt, the more dissatisfied he became and he kept on thinking: "There must be more to it than this. Surely we are not just mind, emotions and body. There must be a soul somewhere!"

And he began looking for his soul, trying to locate it and to explore its qualities. But it always eluded him. When he reached the end of that life, he had acquired much learning but only little knowledge of the soul. This he took back with him to the Guardian of the Gate, showing him his achievements and asking for admission.

But the Guardian of the Gate shook his head, saying: "This is not enough, it is only the beginning; go back and learn Love and Humility, and find God."

"How can I find God?" asked Little Soul.

"If you see God in every action you will find him," was the answer. Crestfallen he turned away, thinking: "Where shall I find what I am seeking, and who will help me find the path?" An echo answered: "The Path, the Path!" With this echo in his mind he returned to earth.

Here he began his search for the light in earnest. He tried to be helpful and unselfish. He tried to explain what he knew to others, but they would have none of it. He learnt to know what love is, first love for the one, then love for all

and finally universal Love. But whatever he did was misunderstood, and he was maligned and rejected even by his friends. He felt very lonely and deserted. When all hope had left him, the iron entered into his heart, it ached and seemed to be torn to shreds, so that he felt it must break. All the sorrow and suffering of the world seemed to be centred in him. Truly his soul was crucified! At the same time his consciousness seemed to expand and expand, until he felt he could bear it no longer. In this state he was taken away from earth.

And again he stood before the Guardian of the Gate, and he said to the Angel: "This time I come to you with no gift to lay at your feet, with nothing but my naked soul and with deep humility for having failed."

With love in his eyes the Angel looked at him and said: "You have not failed, you have done well. No longer are you a Little Soul, you have become a Big Soul. But where is your brother?"

"He would not come with me." Then Little Soul took over again, stamped his foot (symbolically) and cried out: "He is obstinate, pigheaded, and will not listen to reason! Also he is puffed up with pride and dominated by his personality. What can I do?"

"Without your brother I cannot let you enter the Gate," was the Angel's reply. "Go back and try to let the light you have glimpsed shine through you, so that he may realize where his true home is. And do it by using understanding, for that is the key to your brother's soul."

So Big Soul went back to earth once more and used all his powers of persuasion, and all the love and understanding he could muster, and this time he was successful beyond expectation. When he came to the Gate of Heaven again his brother was with him, and they saw that there was a smile on the face of the Angel.

In trepidation Big Soul addressed the Angel: "Here I bring my brother as you have wished. But I have realized that he is more worthy than I am. Also he has suffered much for others, and has become a symbol of Brotherhood to many. Therefore I beg you to let him pass through the Great Gate, for he has longed for the light with a great longing. I will be content to remain outside and to wait. Perhaps he will come back some time and will tell me of its splendors."

But the Guardian of the Gate raised his flaming sword saying: "Enter both!"

And they entered the great, open Gate leading to Light and Love eternal, hand in hand.

POEM

Swift is the bubbling joy
Of Spirit, raised to soaring ecstasy.
Where is the secret of this fierce uprush
That severs the dulled soul from heavy earth
And holds it, awed and breathless, in a muted world
Of limpid beauty, poised, and made whole?

Curved wing of bird? tang of wild gorse?
Swift glowing touch of mind to mind?
Who knows? Faintest of scents
Will loose the soul.

ENID McQUAID

THE THEOSOPHICAL ATTITUDE

By SHIRLEY MACPHERSON

WHAT is the attitude that we have most of the time, as the basis for all our feelings, actions and thoughts? Have we ever really stopped to examine it? How we think and feel and act, how we meditate and pray, whatever we do, is an expression of ourselves as individuals, as personalities, and for the most part as separate entities, thinking in terms of "me" and "mine," "you" and "yours". This is the attitude that most of us work from nowadays, an attitude I would call the "outside attitude".

In contrast, the Theosophical attitude is an expression of ourselves as true men, as Gods in the becoming, as sparks of the Divine Fire, an attitude completely different from the other, and so an attitude that I would call the "inside attitude". We might try to examine what it is that makes this Theosophical attitude, this "inside attitude," so different from the one we normally take.

Let us stop for a moment to think of Theosophy, this Ancient Wisdom which we have been so privileged to know of, which has been in the world since time began, but veiled to so many and available to only a few. In the past, each religion or philosophy which was brought into the world gave one aspect of this Wisdom, suited to the people at that time. But in Theosophy, since the last century there has been available to everybody not just one aspect but every aspect,

A talk given at Adyar.

every conceivable viewpoint, so that there is possible a broader, wider outlook than has ever been before.

Certain laws of Nature, which Theosophy has brought to our notice, are such that when we know them we are changed for all time. For instance, when we are presented with the idea that all life is one, that there is a unity of life everywhere, in every kingdom of Nature, not only in the human, if even for a moment we can feel the throb of the same life in everything and in everybody, then for just that moment our attitude has completely changed; we have the true Theosophical attitude; we have for a moment been, as it were, turned inside out.

Now if that can happen once, it can happen at other times and the more often it can happen the easier it is. Even hearing about these ideas intellectually or reading of them, gives us a moment's glimpse of the unity of life and completely changes our viewpoint.

So also, when we are given the idea of the Great Plan which is Evolution, when we can see the truth of the idea that all life is guided, is ordered, we can understand why Browning said: "God's in His Heaven; all's right with the world."

Many would criticize this attitude and say: "That is just shutting your eyes to the facts. If you look around the world today, all is not right with the world." I know it is not, and I do not think we can just say "God's in His Heaven; all's right with the world" and let Him take care of it all. But I feel that the things in the world are an outer expression, just as our personalities are only the outer expression of our real selves. We are much nicer than we appear; and surely the world is the same, and behind it all is a guiding, ordered Mind.

Knowing of evolution too gives us the idea of older and younger souls, and explains the differences in people. Why does this person do this and why does that person do the other? The different experiences they have had, and

perhaps the fewer experiences in the case of the younger souls, make them act in a particular way. It is exactly the same as in a school. The child in kindergarten cannot be expected to act in the same way as the child in the higher standards. So, against this background, all the virtues and the vices are relative; we begin to understand that what is good for us is not quite so good for somebody else. These things help us all the time in our attitude towards people and towards circumstances, so that gradually there is a wider outlook from which we work.

When the Ancient Wisdom states that the great Laws of Reincarnation and Karma, the "twin laws" as they have been called, are facts in Nature, that, to us in the West, is a revelation. It is as though a key has been given and all doors opened, all problems solved. It explains all the apparent injustices, "apparent" because where there is a God of Love and Justice, there cannot be injustice. But if I were not a Theosophist, if I did not know about the Law of Reincarnation and Karma, I too, would feel that there is a great deal of injustice in the world. That is again looking from the outside attitude, and not from the inside, the Theosophical attitude. The Ancient Wisdom explains to us that we have only ourselves to thank or blame for who we are and what we are and where we are; and also that we have ourselves to thank for where we are going to be in the future. We learn that we have not merely this one short life of seventy years or so in which to perfect ourselves. We have time to grow, to evolve, and reach that goal of perfection. It explains, too, why we have these ties of love and hate; why we are drawn towards some people, why we feel a little an attitude of "please keep away" with others. Why are we in a particular family, nation, or country? Or in a particular religion? All these problems are solved with that key of Reincarnation and Karma, so that knowing these laws even just a little, even feeling them for a moment, means a

change in our whole attitude, and we view things from a completely different standpoint. Our attitude becomes comprehensive. We see the whole, each and every aspect and person, and not just the one "I". So from this reversed, Theosophical attitude which springs from knowing the Divine Wisdom, we can view everything and everybody differently.

All circumstances have something to teach us, wherever we are, in whatever situation we find ourselves in life. Many people, especially many young people, feel that they are cribbed in a certain condition, so that they cannot get out and do the things they want to, and express themselves freely. But if only they can realize that it is necessary to learn something in these very conditions, the difficulties will completely disappear. Within these circumstances, let us try to live each day and moment to the full, realizing that all the time opportunities, big and small, are being presented to us. Do not think they will all come in a gratifying or obvious form. There will be the little things that you have to look for and try not to miss. As Mr. Leadbeater says, the result of taking an opportunity is invariably that another and wider opportunity is given. But the reverse may also be true: if we miss an opportunity, then perhaps a better one will fail to come.

The way we approach and meet people will be different with this changed, reversed, inside-out attitude. We begin to like all people. Why? They are a part of ourselves and most of us like ourselves, so we must like other people; and there we bridge the gulf straightaway. We become a part of them, so that any other problem that may come up between us is ready to be dealt with on the ground prepared.

Some, of course, we love. We have our special ties in the family and among our friends. We have to have these; we have made the ties in the past, and it is natural that we should begin to love a few, before we can expand that into loving the whole of humanity.

So we see each man has his own mission to fulfil in his own way. And we have been told in many of our books that we must learn not to interfere but to let him do it in his own way, be he a friend or a foe, or a fellow Theosophist.

The true Theosophist surely shows a happiness, a joyousness, an inner radiance that marks him. He has found something to help him and bring him happiness, and he wants others to have that too. As Miss Clara Codd has said: "It is more important to make people happy than to make them good". We have been told that it is our duty to be happy, that it is not fair to be depressed and miserable, because our attitude is going to affect everybody. Miserableness, depression, are things that are so catching. As Mr. Leadbeater has said, a miserable person is a public nuisance, a centre of infection, spreading misery and sorrow. But when you are feeling happy, you are still a centre of infection, and so you can share and give to others some of your happiness.

A sense of humor is also most definitely a mark of the true Theosophist. It is important that we do not take ourselves too seriously, that we are able to laugh at ourselves; to say if we make a mistake: "Well we've made a mistake—we are not the only ones, and we know we can pick ourselves up and begin again," so that troubles and worries and "mole-hills" need not be made into mountains. A sense of humor saves many a situation.

There are many more qualities, of course, that I could go into; these are just a few. But it is important for each one of us to find out how much of this Theosophy, this Ancient Wisdom, we have built into ourselves, made a part of ourselves, so that our attitude is one of continual awareness every moment of the day.

UNITY OF LIFE

By C. DE VOGEL-VAN GOGH

THE first and deepest truth underlying all things is the Unity of Life. It can be considered as the fundamental principle from which all other principles emerge.

In the Stanzas of Dzyan it is stated:

Alone, the one form of existence stretched boundless, infinite, causeless in dreamless sleep—and life pulsed unconscious in universal space. . . .

Whatever quits this state, becomes active Life, is drawn into the vortex of motion. Spirit and matter are the two states of the One, the Causeless Cause and That we call the One Life.

Out of this One Life emanates a universe. It is not made, but it unfolds out of its own essence. It is a periodical and consecutive appearance from the subjective to the objective plane, a reflection of the eternal Reality on the infinite spatial depths.

That universal Being that contains all, puts into motion all that Nature comprises. In the manifoldness of universal Life, the innumerable individualities, distinguished by their variations, are nevertheless united in such a manner that the whole is One. It is everywhere, in every atom of the visible as of the invisible. It is the mysterious power of involution and evolution, the omnipresent, omnipotent and omniscient creative potentiality.

If this emanation of the one Reality is a universally diffused infinite principle, then everything in this universe

cannot be otherwise than steeped through, by and in this underlying One Life.

The root of all nature, objective and subjective, visible and invisible is, was and ever will be one absolute essence from which all starts and into which everything returns. When we say, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," then this applies not only to human beings but to everything in manifestation. Everything is a temple of God and in everything dwells the Spirit of God.

All philosophical schools stated this great truth of the Unity of all Life. Plato's conception of Being with its attributes of the good, the true and the beautiful is one form, while Christian philosophers with their teachings as to the transcendence and immanence of God give yet another. Lao Tze speaks about Tao, the Way. And in many religions we find statements which tell us the same. The Hindus say that the universe lives in, proceeds from and will return to Brahman. And in the Bible we find: "In the beginning was the Word and the Word was with God and the Word was God."

By sounding forth this perfect divine Word it falls into innumerable micro-words, each containing the possibility of its own unique perfection. In this very fact is laid down the basic principle of the functional relationship of each atom of each living being and this is essential for the whole process of perfection as all these parts have to contribute to the solution of this system into the Absolute, by attaining each its own unique perfection.

When out of the One Life a universe emanates, it presents itself as a duality, as spirit and matter. Spirit and matter are not two different things. In essence they are one. Spirit is potential matter and matter is crystallized spirit. They appear always together, linked by the universal binding force called Fohat. There is no spirit unconditioned by

matter, no smallest particle of matter uninformed by spirit. All forms are conscious, all consciousnesses have forms.

As the whole universe is built up out of spirit and matter—both aspects of the One Life—therefore all is Life. Every atom of even mineral dust is Life, though beyond our comprehension and perception. It dwells within us and without us. It is known by many names, but It is the same everywhere. Admirable series of experiments by scientists such as Sir Jagadis Chandra Bose have established, on a definite basis of physical facts, the teaching of the universality of Life.

So Life unfolds itself in different waves and flows in endless directions from the centre to the circumference (and back) into innumerable lives, each manifesting an infinite diversity of qualities. From Unity came duality—trinity—diversity. So we see that the One Life is the underlying web of the whole of manifestation and is, because of that, the foundation of all other truths such as evolution, karma, re-incarnation, brotherhood, love, harmony.

As everything and all men have spiritually and physically the same origin and the same inner powers in varying degrees of development, as we are all of the same essence, we are all brothers. It is evident that nothing can happen in life—no deeds, no feelings, no thoughts—without affecting everyone and everything. Together we evolve.

The Unity of Life should bind humanity into one family, one brotherhood. Each should live for all and all for each. But mankind cannot understand or grasp this unity because of the impediments of matter. Uttermost selfishness and individualism have built prison-walls round man's innermost divine being and give a feeling of separateness. They are the reason why we do not realize universal brotherhood, which is inherent in man's common origin.

Absolute Unity, however, can never be understood or perceived, because the One All is neither an object nor a

subject of perception. Absolute Unity must remain forever incomprehensible to finite intellects. Therefore the Indian philosophers say that there can only be the realization of some attribute of the One Life but not of the One Life itself, for nothing embodied can reveal the unembodied. It is possible for us to perceive and understand the Unity of Life only by perceiving and understanding the non-separateness of all that lives whether in an active or seemingly passive state.

It is only after ages of suffering in matter that man rediscovers the truth of the Unity, which is behind everything and related to everything. Then the moment comes when he realizes the illusion of separateness and that there is only one all-pervading life-principle in all living things; that there is only one brotherhood embracing all that lives and moves in Nature; that brotherhood is unthinkable without reverence for every form of life; that every object, every creature has a profound and divine message to bring; that all things are windows through which we can behold the infinite Godhead.

So man begins to tread the path back to the unification with the Divine in full self-consciousness bearing with him the harvest of his ages of suffering. All he has gained during his long pilgrimage he offers on the altar of service to his fellowmen and gradually the prison-walls fall away. Then the tide of Godly Life flows freely in and out.

All creation is a going forth from Unity in the Divine to Unity in diversity and a return to conscious union in the Divine Godhead by which and in which exists all that lives.

Life precedes form and Life survives the last atom.

The Unity of Life is a great and mysterious thing. It cannot be seen, or heard, or touched. Its real nature can never be expressed in words, but from it springs forth all Wisdom, all Love, all Strength and all Beauty.

A THEOSOPHIST'S VIEW OF THE HOMERIC WRITINGS

By GEO. G. TAYLOR

(Concluded from page 112)

The Initiates and Masters

THE genealogy of Hermes appears in figure 2 and this is of particular interest. His father is Zeus and his mother Maia—a situation worth comparing with the story of Jesus having God for father and Mary for mother. The words Maia, Mary, Mara (Chaldean) and Māyā (Sanskrit), meaning “matter” or “illusion,” are all related. Similarly, Zeus and God represent the spiritual father in each case. Thus we have a representation of the genealogy of man with Spirit, the activating force or father of man, and matter, the mother, forming body. The story of Hermes and Jesus is thus the story of men like ourselves who busy themselves about their Father’s business (*i.e.*, spiritual matters as opposed to material interests).

Jesus and Hermes both have human parents but the story of their birth has been put into the form of an ancient myth to show that they are also Sons of God or Zeus. After all, parents are only responsible for the physical bodies of their children. The Soul that will occupy that body is not of their making but is a Son of God. Thus it could be said that Spirit is a part of God, Soul is the Son of God and body is the son of man. This is the genealogy of us all.

The particular importance of the lives of Hermes and Jesus lies in the fact that they are stories of Initiates who tread the path to the mastery of life. As Heroes who have mastered the lower aspects of body and united themselves with Spirit in conscious harmony, they look upon us with sympathy and love, seeking to help us win our victory over our lower selves and join that Great Brotherhood of liberated men to which they belong. Just as Jesus is appealed to by Christians so also was Hermes who was known as counsellor and guide, appealed to in Homer's time.

Other stories that similarly point the way to Initiation and the mastery of life are written about other great Heroes of the past. Thus Hercules who performed his twelve mighty labors, Odysseus who returns to his own country, the place of reality as opposed to this world, and Bellerophon are all examples.

Hermes is often referred to also as the giant killer, a story reminiscent of David, also an Initiate. The giant is the desires and attraction of this world which lead us away from the spiritual and its contemplation.

The Masters or Heroes who have won their Trojan War live on and look forward to our joining them.

We have all been given free will with which to make our choice just as did Paris when the three goddesses, Here, Athene and Aphrodite, appeared before him. By choosing Here he might have gained Buddhic consciousness; by choosing Athene, the benefits of the higher mind that leads to spirituality; but he chose Aphrodite, Goddess of human love and affection, making the choice of most men who seek their happiness on the physical plane. This was the choice of a Trojan, the people of Troy representing the lower aspects of man while the Danaans represent the soul; thus the conflict between them.

Astrological Application of the Names of Gods

The study of names enables us to expand the chart shown in figure 3 to that of figure 4.

(FIGURE 4)

1 Spirit	Zeus	Jupiter	Friday
2 Buddhic	Here	Venus	Thursday
3 Higher Mind	Athene	Mercury	Wednesday
4 Lower Mind	Ares	Mars	Tuesday
5 Astral	Aphrodite	Moon	Monday
6 Etheric	Apollo	Sun	Sunday
7 Physical	Artemis	Saturn	Saturday
8 Initiator	Poseidon	Neptune	

Jupiter was the name used by the Romans for Zeus; Venus is often referred to as the Queen of Heaven thus connecting her with Here; Mercury, a name associated with quickness, connects it with Athene, Goddess of the higher mind; Mars, God of War, fits with Ares, the Greek God of War; the Moon is connected with Golden Aphrodite and the legend of our lunar forbears; the Sun with Apollo, giver of life (later referred to as Phoebus Apollo); and Saturn with Artemis. Thus a person of saturnine nature is heavy and morose, bogged down in the physical. Also the ancient Roman deity of that name was connected with agriculture and crops, or physical forms.

The Nordic derivation of the names of the days of the week used in English makes their connection with the seven less obvious. Monday, Sunday and Saturday are straightforward enough. The French words *mardi* and *mercredi* show the connection of Tuesday with Mars and Wednesday with Mercury.

Enough has been said, however, to show how much of modern thought and nomenclature springs from the old philosophy preserved for us by the Greeks.

Shown alongside number eight in the same chart is the name of Poseidon listed as the Initiator or God in charge of the mysteries. To support this view one could point out that it is Poseidon who sends Odysseus all his trials and troubles when seeking to return to his own country. The trident of Neptune, representing the Trinity, shows the connection with the God in charge of the mysteries.

The Gods go to War

Further evidence of the significance of the Gods is to be found in the *Iliad* when the Gods themselves take a hand in the fighting. As previously stated, the Trojans represent the lower quaternary or more physical characteristics of men, while the Danaans represent the qualities of the soul. This view is reinforced by the manner in which the Gods are lined up in the dispute as shown in figure 5, bearing in mind the qualities for which each God has been shown to stand.

(FIGURE 5)

FOR DANAANS OR ACHAEANS

Here
Athene
Poseidon

In a place apart sits Zeus

FOR TROJANS

Ares
Aphrodite
Apollo
Artemis

It is understandable that Zeus being Spirit should take no part in the fighting as his nature is divine. The Spirit of man is named Zeus and the creative force or God is also named Zeus, showing the Spirit of man to be a spark from that one flame, divine by nature and not participating directly in evolution but remaining apart, the cause of all. The Spirit is represented in this world by the soul and here in the Trojan War we find a trinity of Gods fighting for the higher cause. They are Here, Athene and Poseidon.

On the other hand, the fighting for the Trojans is led by Ares or the lower mind supported by the Goddess of the emotions, Aphrodite, together with Apollo, the life-force, and Artemis, builder of forms of a physical nature. They complain bitterly of Athene saying that before her advent the Gods lived happily and in peace. Clearly it is the application of the higher mind to philosophical thought that leads to man's discontent with those lower ties of Troy that previously sufficed him; so that he fights against them, anxious to destroy the bonds that tie him to this world, and seeks to soar aloft to the world of Spirit, relying on Athene and the sacred aegis of Zeus.

In the fighting it is Athene who deals with Ares, then Aphrodite; Apollo moves off before the challenge of Poseidon and Here deals with Artemis.

Hermes is to be found on the Danaan side, he being the teacher or guide that helps man to a greater understanding while Leto, mother of Artemis, and also the river Xanthus favor the Trojans. Thus we find Achilles fighting the river—a myth that gives rise to much puzzled speculation till we recall that a river and water have two meanings shown by many sacred writings. Firstly, it may represent the passions which would show Achilles seeking mastery over the passions, and secondly it may represent purification as in baptism. It is significant that Hephaestus takes a hand with Xanthus, the second of the two rivers mentioned, and his victory suggests the awakening of the Kundalini power at this stage.

Following this event, Achilles sweeps on to Troy to attack Hector who flees three times around the walls of Troy, symbolic of the three Olympic tests that precede initiation or the fall of Troy.

Achilles burnt twelve gallant Trojans with the body of Patroclus while twelve days were spent on the funeral rites of Hector; Odysseus too, shot the arrow through the twelve marks—all these being reminiscent of the twelve labors of

Hercules that follow next for all who tread the path of the Heroes.

Odysseus Returns to his own Country

A typical story of the path taken by the heroes through initiation into the mysteries and their mastery of life to become Adepts or Heroes is the story of Odysseus and the trials he endures in seeking to return to his own country and to re-establish himself there (in the Buddhic plane) after wiping out the Suitors (those powers and desires that seek to draw man to the physical).

The fact that he returns to Ithaca and is not going there for the first time shows the important belief that man has descended into this world from a higher state to which he will return enriched by the experiences he has endured and strengthened by victory over his lower self.

Similar to this is the crucifixion of Jesus and His return to the Father from whom He originally came to this world. So, too, does Odysseus crucify the body, the passions, the lower mind and life itself in order to return to his own country. All this is shown symbolically. Thus Odysseus is referred to as the "Sacker of Cities" and his attention to Athene and application of his higher mind leads to his being called "Resourceful Odysseus" and "Odysseus of the Nimble Wits".

His descent into Hades and his experiences there typify one of the tests that befall those on the path. They must be prepared to renounce life in order to seek Truth but then when the tests are passed satisfactorily they return illumined men. Reference to this experience also is in the Egyptian Book of the Dead.

When Odysseus finally reaches the shores of Ithaca he is at first in some doubt as to whether he has really returned to his own country. Such is the period of time he has been absent from conscious union with the plane of reality and such too

the unaccustomed sight when compared with the illusion of this world which we mistakenly regard as the world of reality.

All this brings to mind the myth Plato recounts in his *Republic* with the three classes of people in the cave with the fire burning behind them and the shadows of actors cast by the fire on the walls of the cave. The first and largest group bound to their seats, see only the shadows and believe them to be reality. These are the people whose consciousness is centred in this world. They apply the lower mind to their concerns. A much smaller group is composed of those who have looked around and perceived the cause of the shadows. These people have begun to use the higher mind. But those who have made their way up through the cave to the surface and stood in the brightness of the sunshine, these are few indeed. These have gazed on the true world of reality and at first, even as Odysseus, are as blind men taking some time to accustom themselves to the sight. But once their eyes have become used to the light they never wish to leave it but to remain there for ever. This is the Buddhic plane, our own country. But should any, in pity for the mass of humanity, return to the depths of the cave and endeavor to explain to the people there that they are merely misled by appearances and should seek the light, they are regarded as great fools and impostors by those whom they endeavor to help and are viciously attacked for trying to disturb an attitude of mind with which the people are satisfied.

Such is the reason for the misunderstanding of the Heroes by the mass of humanity and the cruelty they heap upon those who come as teachers and guides leading to the necessity to teach through myths and parables. But to those who listen and follow the path so clearly shown by Heroes like Odysseus, great is the joy that awaits them and wonderful the welcome from those others who have preceded them when they have destroyed the Suitors and stand rulers in their own country.

The following words used by Alexander the Great when addressing his troops might well be used by Athene when speaking to her followers:

Before I took you, you were but poor peasants on the hills of Macedon, but now you are masters of Babylon.

Valedictory

It only remains to wish the reader success in his Trojan War and to hope that he will soon return to his own country like Odysseus with Athene's help.

May the Lady of the Flashing Eyes guide him in his efforts and display the tasselled aegis of Zeus before the Suitors when he stands on the threshold.

May his arm be strengthened and his heart steadfast until at last he gains the Victory, glorious and great.

Whatever happens is as common and well known as a rose in the spring, or an apple in autumn. Of this kind are diseases and death, calumny and trickery, and every other thing which raises and depresses the spirits of unthinking people.

MARCUS AURELIUS, *Meditations*

THE INVISIBLE SUN

BY O. M. PARKINSON

"Life is a pure flame, and we live by an invisible sun within us."

SIR THOMAS BROWNE

FOR most of us the trouble is that the Sun within remains invisible. We are simply unaware of its presence.

But our hope of growth is by finding that Sun, and, as Browning tells us, by opening out a way "whence the imprisoned splendor may escape".

How to find the Sun? We can seek it by looking inwards, through study, prayer and meditation; we can look outwards and see not our own Sun but its counterpart or its reflection in our fellow beings, in the beauties of nature, in a bird swaying on the branch of a tree, in the deep petals of a red rose, in the loves and hates of those around us, in the services we can do one for another: in all is the same life.

Sooner or later one will catch a glimpse of this hitherto invisible Sun. Only a brief glimpse which must suffice us in the first place! Such a tiny, tiny light! Such an immensity of darkness! Such an infinity of space through which that darkness stretches!

But once we have seen the light, even though we seem to fall back and become buried again in our darkness, we shall never despair: for our Sun has ceased to be invisible and we know that it is there.

The more steadily we seek and find it, the more we use it, the more it will grow in grace and beauty and brilliance,

until it floods our whole being and our whole universe and we see that we have reached

“the shining tableland

To which our God Himself is moon and sun”.

Then we shall realize that our own light is also the Divine Light, and that the Monad, the Christ-spark, the invisible Sun within, is indeed the pure flame of Life which is the inspiration of us all and the Light of the World.

In this Religion of the Mind there is no opposition of the heart and head. It is not a cult of intellect alone, it is not a cult of emotion alone; it is the Path of Devotion and Gnosis inseparably united, the true Sacred Marriage of Soul and Mind, of Life and Light, the ineffable union of God the Mother and God the Father in the Divine Man, the Logos, the Alone-Begotten of the Mystery of Mysteries, the All and One—Ineffability and Effability eternally in simultaneous Act and Passion. . . .

He has no name, for He is the One of many names, nay, He is the One of all Names, for He is Name itself and all things else, and there is naught that is not He. Nor is He One alone, though He is the One and Only One, for He is All and Nothing, if such a thing as nothing there can be.

G. R. S. MEAD, *The Gnosis of the Mind*

SOME POINTS ON THE PRESENT AND FUTURE WORK OF THE THEOSOPHICAL SOCIETY

By E. M.

THE Theosophical Society was meant to be a pioneer body. It had to form a nucleus of brotherhood without any distinctions. It was also meant to comprise a body of people willing to study *together*.

We have partly fulfilled our task as expressed in our three objects. The ideas of karma, of reincarnation, and of universal brotherhood have spread widely. One can say that now many people in the world are taking them seriously into account. The idea of brotherhood is now supported by many organizations and appears to be an incentive in political and economic struggle. We have certainly helped the world to change a little in this direction, to accept at least intellectually the reality of human brotherhood.

We have also succeeded in expanding, developing and complementing the Theosophical doctrine left us by H. P. B.; and in educating a group of people eager to put Theosophy into practice, eager to study in order to understand and help others. We have also among us a few who understand Occultism and its laws, who have learned to act according to these laws; these members are developing a new psychological technique based on thought power, the law of unity and sacrifice.

I ask myself what is to be done now? Which are at present the strongest points in the work of the Theosophical Society? What is our immediate duty as well as the most pressing need of the world?

It seems to me that we have spread the idea of brotherhood, but put it insufficiently into practice in our Society; that often the brotherhood prevailing among members is not much higher than in any group of cultured and kind people; that our relationship with others is not very different from that of people outside the Society. We are not yet free from ambitions, envy, personal attitudes, partiality, a peculiar kind of egocentricity, etc.

I think that only very few of us have had the privilege of being an integral part of a small group where real unity is a fact, realized and lived. So it seems to me that not many Theosophists know what such unity means. Yet it seems as if the most urgent need of the world is to have here and there such small cells, such nuclei of dynamic unity, which could be like crystals in a solution, precipitating its crystallization. Therefore, is not our task just now, in this terribly difficult moment of human history, to do our best to form such groups, where real unity could come into being?

But how to do it? I realize the tremendous difficulty of such a task, as unity, like real brotherhood, cannot be created by will or effort; it must spring from the very depth of our hearts. Here I see the importance of Krishnaji's teachings for every one of us.

Perhaps the formation of such groups could be approached from another angle, have another aspect, which could be helpful and be based on the present activities of the Theosophical Society. I think about small study-groups where a few earnest members, bound by deep, common interest, might do research and study together in full harmony; such groups could become a good field for the birth of such a unity.

Our Society was meant to be a body of people willing to study together. The very nature of the Society is the work in groups; not individually but together. But our Lodges, as far as I can judge—knowing comparatively little about the present state of the Society in the whole world—are not places of common study; to listen to lectures is not study. Even if every member of the Lodge prepares in turn a lecture, the work of the Lodge as a whole may not consist of real, common study. This can best be undertaken and successfully carried on in small groups of a few members, who would be completely free from all rules, routine and administrative work. The members of the group should be deeply interested in a common problem, rather, have a common interest in some problem, with a readiness to solve it even if it requires hard and prolonged work, search and meditation. They should discuss it carefully, not in order to present their own point of view but with the intention of gaining deeper knowledge and insight for the whole group. The Theosophical Research Centre in London seems to be working on these lines, as Dr. L. J. Bendit has written in one of his interesting pamphlets. The need to deepen the research work in the Society is very real.

The School of the Wisdom is performing a very important task in teaching broad Theosophy to so many students from all over the world. This work is very important, as only a deep knowledge of Theosophy can guide us in the study of world problems and in creating a new kind of activity. But the work of the School of the Wisdom should be helped by deep research work and by studies carried on by many members in common. No exposition of any doctrine can withstand the influence of time if it is static. We should try, I feel, to awaken more keen interest in different branches of study among our members; we could perhaps find some actual burning problems to study

in the light of Theosophy; and cease to be satisfied with what has already been formulated in Theosophical teachings and writings. We should free ourselves from the idea that our great leaders have explored for us, by their clairvoyant faculties, nearly every department of life and that little remains for us to do—in any case for ordinary members.

The problems to be studied are innumerable; for instance, the race problem in South Africa, the impact of Christianity on the primitive tribes of Africa (sociologists are writing interesting books on this subject), the comparing of Christian mysticism with that of Hinduism (nothing shows more vividly the oneness of religions), etc.

Some articles in *THE THEOSOPHIST* speak about the works of philosophers and poets, also of religions, trying to deepen the understanding of their writings in the light of occult knowledge; they are very useful indeed. But do we realize that it would be our duty to write a new history of philosophy and of many religions in the same light, as the ordinary historian is able to present only what he and his contemporaries can understand, lacking as they do the deeper understanding of Occultism and Theosophy? This seems to be so much needed. The same applies to the history of religions and the vast world of mysticism. All the small contributions published in *THE THEOSOPHIST* are of great value, but an immensely greater task still lies before us.

It is clear that any research and study group would have to choose subjects according to the common interest of its members, not only an intellectual interest but a wholehearted one; it seems to me that then a deeper unity could be born among them, and inspiration could guide their efforts made together, always together. Such groups could be a field for a new brotherhood, for the coming into being of real unity, and hence of intuition and all the attributes of the sixth Sub-race and Root-race.

C. W. Leadbeater writing on the future of the Society says that it will be transformed with time into many universities, which will study, discover and expound a new knowledge. A prominent Polish scientist wrote not long ago, that in his opinion, out of the studies carried on in the Theosophical, occult and similar groups in our times, a new natural science will be born. We seem to be just now in a somewhat similar position to that of the occult or secret groups existing in the time of the Renaissance in Italy. Scholasticism was then prevailing in the universities, and the influence of the Church was all powerful; but in these groups unorthodox science was studied: mathematics, chemistry, anatomy, etc. And after some time they proved to be nuclei of modern scientific studies, the beginnings of the science of today. Could we really play such a role in our times? Why not, if we are earnest?

Such groups could be formed not only for studies, but for meditation, for discussing the most difficult problems of everyday life, etc. Some of them could perhaps undertake some occult work; by this I mean an activity based on deep knowledge of Occultism. This can only be taken up by truly united groups, working in His name, and trying to do all things anew. This occult or "magic" work would appear spontaneously, with the growth of brotherhood into unity. And the pure study groups could fulfil the role of preparation for the task before the Theosophical Society so clearly seen by C. W. Leadbeater.

That these "groups of unity" can have an influence on the whole National Society and probably on the whole nation I have had ample proof of; and probably their influence could spread far wider than we can suppose. It was a deep joy to me when I listened to Krishnaji to discover that the highest achievement—I mean the unity realized in a few groups of which I had the privilege to be a member—was so

much in tune with his spirit. It means real communion between members, the ability and willingness to see things as they are and to accept them without resistance, as a first step to any activity; also a true thinking when all thought disappears, and only effortless attention remains, free of all expectation, desires, etc.—and in this unity comes a renewal through love. These things have happened among us; hence I can speak of them from my own experience.

I would end by suggesting one or two things pertaining to work in the Theosophical field: if a Lodge or a group has ceased to be a centre of serious study or of inspiration and joy to members, if the sense of living brotherhood has been lowered, I would suggest the dissolution or the suspension of the Lodge and advise members to ponder over the question as to where their true interests lie: in study, activity or any other department. They should consider whether these could not be introduced in a group, finding common ground for several members at least and then form a new small group. Then each group in turn could prepare a kind of survey of its special topic of study or activity for the whole Lodge or larger audience, sharing its achievements with others but also speaking of difficulties, unsolved problems, etc.

I believe it would benefit everyone to study Krishnaji's teaching, and every member to feel that he is entirely free in all his studies, thoughts and decisions, that he has to follow only his own judgment and intuitions.

I would also suggest that the groups mentioned above, study facts, occult as well as scientific ones, and stress the necessity of our times, which requires from us independence of thought and action. We must be able to stand alone, to think for ourselves, hence to act according to our inner light.

REVIEWS

Darwin's Century, by Dr. Loren Eiseley; Victor Gollancz, London, 1959, price 21s.

It would be surprising if evolutionary theories were found not to be themselves subject to development. In this excellent and lucidly written work Dr. Eiseley (a past president of the American Institute of Human Paleontology) traces the varied contributions from the seventeenth century that reached fruition in Charles Darwin's *On the Origin of Species*, published in 1859, and considers subsequent modifications in Darwin's theory.

"The gist of Darwin's theory," wrote Ernst Haeckel, "is this simple idea: that the struggle for existence in Nature evolves new species without design." It was only later, in 1871, that Darwin published a selection of material in *The Descent of Man*, intended to show man's relationship to the higher animals, especially the anthropomorphous apes. But Darwin was not an isolated figure. The intellectual climate in which his work was formulated was due to the coalescence of the idea, which then prevailed, that life had arisen from simple to more complex forms during the successive eras of the geological past, with the

scientific thought usually associated with the work of Sir Charles Lyell, whose famous *Principles of Geology* (1834) assumed that geological phenomena were the product of natural forces operating over immense periods of time and with great uniformity.

On the vexed question of design, Dr. Eiseley has some pertinent things to say. Pointing out that Darwin did not entirely destroy the argument from design, he asks the question: "Why does nature let things make themselves?" He sums up: "Obviously this is a question science can only philosophize about but cannot answer. It can trace the organism down to the final cell; it may even be able some day, in its knowledge of biophysics and chemistry, to create simple life, but it will still not be able to answer the final why. For at that point science will have left the field of secondary causes in which it operates so successfully and, instead, will be asking the primary and unanswerable questions." One is here reminded of H. P. Blavatsky's tabulation of the factors (primary and secondary) concerned in the origin of species, animal and vegetable, and of how she identified Lamarck's "inherent

and necessary" law of development with the Dhyān-Chohan impulse leading to the passage of basic astral prototypes into the area of physical evolution. She wrote (*S.D.*, IV 297): "Man is certainly no special creation. He is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the 'Eternal Pilgrim,' the Protean differentiation in Space and Time of the One Absolute 'Unknownable'."

A valuable feature of Dr. Eiseley's work is his survey of the present position of evolutionary theory. He remarks that neither Darwin nor his immediate followers seem to have had any particular feeling "for the internal stability and harmony of the organism" in face of its incessant readjustments to changing conditions. Upon this basis, he suggests that perhaps the Darwinians, being essentially biologists, "tended to confuse cultural behavior with the inherited behavior with which they were far more familiar". This attitude of unwillingness to interfere with "primeval nature" Dr. Eiseley looks upon as "the greatest blind spot in the thinking of the nineteenth century". It led to a lack of judgment in weighing the relative importance of

co-operation and struggle respectively in the long history of life, and it ignored what Henri Bergson was later to call the role of life, namely, "to insert some *indetermination* into matter". "Man is many things," writes Dr. Eiseley, "he is protean, elusive, capable of great good and appalling evil. He is what he is—a reservoir of indeterminism."

Of Darwin's own sweeping vision of life, Dr. Eiseley leaves us in no doubt. A paragraph which he jotted down in his notebook in 1837, when he was twenty-eight years old, is an example of what Dr. Eiseley rightly calls Darwin's almost preternatural acuity: "If we choose to let conjecture run wild, then animals, our fellow-brethren in pain, disease, suffering and famine—our slaves in the most laborious works, our companions in our amusements—they may partake of our origin—we may all be melted together".

It will not be without interest to members of the Theosophical Society to note that Darwin's uncle, Josiah Wedgwood, was largely responsible for his going on the voyage of the *Beagle*. Our Bishop J. I. Wedgwood was himself a member of the eminent Wedgwood family, and, therefore, related to Charles Darwin. It is also pleasant to see Dr. Eiseley confirming Darwin's biographer, the late Geoffrey West, in his belief that it was in Edinburgh, where Darwin stayed for a brief

period as a medical student, that evolution became for him "a living and potentially credible doctrine" (Geoffrey West, *Charles Darwin, A Portrait*, Yale University Press, 1938). This is the same Geoffrey West whose sympathetic *Life of Annie Besant* (London, Gerald Howe Ltd., 1929) has always been appreciated by Theosophical students.

BASIL P. HOWELL

The Spirit of Masonry, by Foster Bailey; Lucis Press, London, 1957, pp. 135, price 12s. 6d.

The underlying theme of this excellent book is that Masonry is a spiritual quest. Throughout the ages men have been attracted to the rituals of the ancient mysteries, but the changing values of today require some modification of the forms and a further statement of the purpose of the Order.

Students of comparative religion will find in this book much of interest. Mr. Bailey emphasizes that Masonry is a portrayal of the Great Plan of the Creator and leads to the unfoldment of the divinity in individual man. He considers that the essence of the teachings are to be found in the three degrees of Blue Masonry. The first degree stresses ethical training, the second, mental and the third, spiritual. The whole is a search for the Light.

The sections dealing with Origins, Symbolism and Landmarks and

especially the discussion on the Jewish contribution to the present form of some rituals, are very illuminating. Mr. Bailey asserts that Masonry may be as old as humanity itself. Here one feels that he owes much to *The Secret Doctrine* and the Theosophical teachings concerning the early races of man.

All this leads naturally to an exposition of the present-day spiritual purpose of Masonry as the "Building of the Holy Temple of Humanity," and to a truly intuitive and inspiring vision of the possibilities before Masonry in the future.

We all realize that one of the modern key-notes is that of co-operation; not just the meeting together of members in a Lodge but the actual combining in group-consciousness and in action as a group. Masonry affords a fine practice-ground for such co-operative work.

In Mr. Bailey's vision, however, there is one serious omission. He fails to suggest that, before full co-operation can be manifest, it must be between the whole of humanity. He does not mention Co-Freemasonry, where women are admitted on an equal footing with men and are proving themselves to be equally dignified, powerful and spiritual in the work of the Brotherhood.

This book is one which will repay careful study by individuals, whether Masons or not, and in Lodges.

In the reviewer's opinion it is one of the best books on these lines to be published since those of Wilmshurst.

If Masonry takes the opportunity open to it today, and adapts itself to the new world-spirit, it is possible that it may become the form of the religion of the future sixth race.

E. W. PRESTON

The Psychic Sense, by P. D. Payne and L. J. Bendit; Faber and Faber, London, 1958, pp. 227, price 16s.

This revised and in part rewritten edition includes the fruits of fifteen years of further experience along the lines dealt with. It is a study of psychic perception from the first-hand knowledge of one who possesses it in a positive way combined with a well-reasoned exposition of the psychological angle by a practising psychologist.

There are in all ten chapters dealing competently with as many aspects of the subject, each illustrated and explained by numerous examples and cases from practical experience. Some of the aspects dealt with are:

(1) Evolution of the psychic sense, in which it is indicated that many more people are psychic than is generally supposed.

(2) Mechanism, including descriptions of the etheric double and

chakras with their functions and the aura and the effect on it of psychological conditions.

(3) Psychic problems and how to deal with them.

The difference between positive and negative psychism is explained. It is also stated that "positive psychism is part of the make-up of the spiritually developed person and of no one else. But it is only part of that make up". Of psychic powers it is said, "To develop them prematurely is dangerous and foolish. But equally foolish is it to ignore and not to use the powers which are one's own whether they be intellectual, bodily or perceptive for that is to deny one's birth-right and this leads to unbalance and difficulty."

There is an illuminating appendix on the psychic child and how to treat him and another on general principles of first aid for psychic disturbances. The chapters which have not been mentioned are no less valuable and appealing.

This clear, well-written and scientific presentation of a subject not generally recognized as a science is most interesting and instructive, combining a wide knowledge along lines of psychology, physiology, psychics, health and Theosophy.

GEORGINA BOYD

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1959

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. N. Sri Ram, left Adyar on the 17th of May for a three months' tour in European countries. His itinerary will be as follows: Rome, Paris, London, Wales, Ireland, Glasgow (Scotland), Reykjavik (Iceland), Stockholm (Sweden), Helsinki (Finland), the Netherlands, Copenhagen (Denmark), Hamburg (Germany), London, Athens (Greece).

During his tour in these countries, the President will attend Conventions in Wales and Ireland and the Summer Schools at Gammel Praestegaard in Denmark and High Leigh in England.

The President will preside over the European Congress to be held in Hamburg in Germany from August 3rd to 8th.

On the way back to India, the President will stay for a few days at Athens. He will arrive in Adyar about the 1st of September.

White Lotus Day

White Lotus Day, May 8th, was celebrated at Adyar by a gathering of members and friends in the Headquarters Hall, which was decorated for the occasion; some perfect blooms of the white lotus, placed in a wide shallow brass bowl, occupied a central place on the dais.

Following the Prayers of the Religions, the President, Mr. N. Sri Ram, opened the proceedings. Miss Emma Hunt, Recording Secretary, spoke of the influence and contribution of H.P.B. to the Society and to the world and of her unflinching self-consecration to the

Elder Brethren, which had irradiated her whole life; she would ever be known as the Light-bringer of the nineteenth century.

Readings were given from *The Voice of the Silence*, *The Light of Asia*, and the *Bhagavad Gītā* by Mr. Zoltán de Álgya-Pap, Mrs. Radha S. Burnier and Mr. M. Subramaniam respectively.

The President gave a closing address which appears in this issue of THE THEOSOPHIST.

The meeting closed with the customary offering of flowers before the statues of the Founders.

The Theosophical Society in Europe

A Congress of the Federation of European Sections will take place at Hamburg, Germany, from 3rd to 8th August 1959 under the chairmanship of the International President, Mr. N. Sri Ram. The Congress meetings will be held in Curio House, a famous building erected for the purpose of such gatherings. Lectures will be in English and German. "Europe and the Awakening World" has been chosen as the key-note.

Mr. J. E. van Dissel, General Secretary for the European Federation, writes as follows in an editorial in a recent issue of *Theosophy in Action*: "Looking at the work of the Theosophical Society in Europe over a period of twenty years or more, some remarkable and inter-

esting changes have taken place as a natural and logical result of its growth during those years.

"Sections speaking the same language have been grouping themselves together, the beginning of a still greater unity. One speaks already of regional activities. The same thing is happening in the political and economic field in Europe, and Benelux, a new form of close co-operation between Belgium, the Netherlands and Luxembourg, has become the classical example....

"It is of special interest for us as Theosophists to follow all these new developments, the more so as the same happenings are reflected not only in our regional groups, but also in the European Federation as a whole. Countries can grow into a union. The present United Nations is already a union of some seventy or more countries. But a union is very different from a unity.

"Mr. Jinarājādāsa once wrote: 'The true future of mankind will only materialize when there is a unity of all the peoples of the world, but this situation can never be brought about by pacts and treaties. A work, fundamental, invisible, and on the spiritual plane, must be done to assure and stabilize this unity.'

"Our President is quite outspoken in this regard. A short time ago, in an article on Europe and World-unity he wrote: 'The European Federation of Theosophical Societies

—pre-eminent amongst various Theosophical Federations—must show how it is possible, even easy, not only to transcend national differences, but make those differences which are fundamental, not merely products of political conditioning, shine with their proper beauty. Ours is the task of supplying humanity with a vision of Truth as well as of its own possibilities and of being ourselves inspired by that vision in our life and action.'

"This presents a clear and beautiful opportunity for the European Federation as a whole and especially for its governing body, the European Council, in which all Sections, large or small, are equally represented by their General Secretary and one delegate."

Puerto Rico

Mrs. Esperanza C. Hopgood, General Secretary for the Theosophical Society in Puerto Rico, reports a year of steady progress in her Section. The usual programme of work has been carried on in the Lodges, of which there are seven, with a total membership of 93.

Two radio broadcasts on Theosophical teachings are given weekly, one in San Juan and one in Arecibo. A booklet of radio talks translated into Spanish has been distributed in the countries of Latin America.

The Section journal, *Heraldo Teosofico*, contains articles translated from English and French and is sent

out to the Sections in South America. A recent issue of the journal includes Mr. N. Sri Ram's Presidential Address, in Spanish.

The 34th annual Convention of the Section was held on March 29th, 1959, in their fine two-storey building in the Santurce section of San Juan. The Convention was opened by Señor José González Quiñones before an impressive gathering of members. A cabled greeting from the International President was enthusiastically received by all present. Señor A. J. Plard gave a warm welcome to the delegates which was responded to, on behalf of the delegates and visitors, by Señor Felipe Aponte.

The General Secretary, Mrs. Esperanza Hopgood, read her annual report and gave an address on the work of her Section. The Convention lecture "Theosophy, Philosophy and Religion" delivered by Dr. Eduardo Alfonso of Madrid, was a fine one in which he showed the intimate relationship between these branches of human wisdom.

During the afternoon sessions reports were given from the Lodges of the Section. In his report Señor González Quiñones spoke of his tour in several of the South American countries and of his visits to Lodges in Buenos Aires, Argentina, Montevideo, Uruguay and Santiago in Chile. In all of these he found the same enthusiasm and spirit of

brotherhood as in Theosophical Lodges everywhere.

As the Convention came to a close a feeling of joy pervaded the gathering and all present were strongly moved by a spirit of re-dedication to the Society and its work.

Uruguay

Señor Anibal Lissardy, General Secretary for the Theosophical Society in Uruguay, sends an interesting report of the work carried out in their Lodges during the year. Study and discussion classes on Theosophical subjects are held regularly and an endeavor is made to understand world problems in the light of the Ancient Wisdom.

The Section has seven Lodges with a membership of 97—an increase of 8 during the year. The Library has been reorganized and a number of new books added.

Señor Lissardy writes in his report: "I wish to express, on behalf of the Executive Committee of the Section, our appreciation and gratitude for the donation of the Theosophical books published to date by the 'Devenir' Study Group, whose members, Señors Alvaro Araujo and Mario Mendez, have undertaken the work of translating into Spanish much material selected from Theosophical literature. This has been used by the Lodges, and has proved to be most helpful to those students and readers who

speak Spanish but are not acquainted with English."

In closing his report Señor Lissardy gives his impression of the general state of his Section as follows: "Our propaganda is not effective due to lack of literature. Also, owing to the high cost of printing we have had to discontinue for the present our Section journal, *Revista Teosofica Uruguaya*. We hope, when our finances improve, to resume its publication. Notwithstanding the difficulties of the present moment, we face the situation with optimism. In the humble sphere in which we are developing, with few members and scanty resources, we are not able to do all that we would like to do; but there is enthusiasm for study and persevering dedication to Theosophical work on the part of the most capable members and those devoted to our beloved Society. We are animated by feelings of brotherhood as we carry on the monthly meetings of the Council which controls and directs the work of the Section.

"With the inspiration that we receive from Adyar and the cooperation of the good workers who assist us here, we work to the best of our abilities and cherish the hope of seeing soon in this Section a process of constant growth so that we may the better carry out our duty and thus play our part in the concert of National Societies."

East Africa

The East African Section has grown rapidly during recent years; latest statistics report 21 Lodges with 800 members. The National President, Mr. V. H. Kapadia, is supported by a strong and devoted band of workers; his periodical visits to the Lodges keep him well informed as regards the condition of the work in his field.

One of the chief difficulties of the work confronting the Section is that of the great distances to be covered, making it virtually impossible for any of the workers to visit all the Lodges during the year. In order to overcome this difficulty the Section arranges for and welcomes guest lecturers. Mr. and Mrs. Rohit Mehta are at present making a three to four months' tour of the Lodges, commencing in March.

The main Lodges, Mombasa, Nairobi, Dar-es-salaam and Zanzibar, have their own libraries and book-stalls. Nairobi Lodge is very active with more than 20 per cent of the total membership of the Section; with earnest effort the members have collected a sum sufficient to finance the purchase of a plot of land to erect a building for the Lodge.

The 9th annual Convention of the Section was held at Tanga during Easter. Over 100 delegates

and friends from all parts of East Africa attended.

The Convention opened on the 27th March in the Hindu Mandal Assembly Hall, with the Prayers of the Religions; the Hall was gaily decorated with flowers and symbols of the world religions. Lectures on various aspects of Theosophy were given by a number of members. The Convention concluded with the admission of 13 new members to the Society.

In closing his annual report to Adyar the National President, Mr. Kapadia, wrote: "My report would be incomplete without mention of the outstanding public services which many of our members are doing in their respective places. East Africa is gaining more and more prominence in the eyes of the world. Here we have a multi-racial community of Europeans, Indians and Africans living side by side, and we as members of the Theosophical Society have to play a prominent part in the development of this country by becoming a bridge between the various ideologies, sects, castes, creeds, races, and colors. With the prevalent ideal of Universal Brotherhood foremost, our members are fully conscious of the tremendous responsibilities they have to shoulder in this difficult task ahead, and are responding favorably to the call."

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	..
1888	England	Dr. L. J. Bendit	50 Gloucester Place, London, W.1	..
1891	India	Sri Rohit Mehta	The Theosophical Society, Varanasi 1	..
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N.S.W.	..
1895	Sweden	Mrs. Eva Ostelius	Östermalmsgatan 12, Stockholm	..
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S.E.3	..
1897	The Netherlands	Mr. A. J. H. van Leeuwen	Amsteldijk 76, Amsterdam Z.	..
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	..
1902	Italy	Dr. Giuseppe Filipponio	Via della Brianza 8, Rome	..
1902	Germany	Direktor Martin Boyken	Schulendorferstr. 10a, Bad Harzburg	..
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 365, Habana	..
1907	Hungary	..	..	..
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	..
1910	Scotland	Mrs. Jean Allan	17 Queen's Crescent, Glasgow, G.4	..
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	..
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	..
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	..
1912	India	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Burma	Dr. N. Lauppert	Maigasse 8, Graz	..
1912	Austria	Dr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	..
1913	Norway	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1913	Egypt *	..	..	..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	..
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	..
1919	Mexico	Señor Arturo Vado López	Iturbide 28, Mexico D. F.	..

*No Section; Lodge only.

1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	..	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor Nazareno E. Rimini	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	..
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	..	<i>Teosofia en Argentina.</i>
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	..	<i>Fraternidad.</i>
1921	Bulgaria	..	..	..	<i>O Teosofista.</i>
1921	Iceland	Mr. Sigvaldi Hjálmarsson	Ingolfsstr. 22, Reykjavik	..	..
1921	Spain	..	..	..	<i>Gangleri.</i>
1921	Portugal	Mr. Félix Bernudes	Rua Passos Manoel 20, Lisbon	..	..
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	..	<i>Osiris.</i>
1923	Poland	..	..	..	<i>Theosophical News and Notes.</i>
1925	Uruguay	Señor Anibal Lissardy	Palacio Diaz, 18 de Julio 1333, Montevideo	..	..
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	..	<i>Revista Teosofica Uruguaya.</i>
1925	Rumania	..	..	..	<i>Heraldo Teosofico.</i>
1925	Yugoslavia	..	..	..	..
1926	Ceylon	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	..
1928	Greece	Mr. George Vliamos	33 Vassileos Konstandinou Ave., Athens (K)	..	<i>The Plenum.</i>
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..	<i>Ilisos.</i>
1929	Paraguay	..	..	..	..
1929	Peru	..	..	..	..
1933	Philippines	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	..	<i>The Lotus.</i>
1937	Colombia	Mrs. Carmen Correa de Vengoechea	Apartado Postal 539, Bogotá	..	..
1947	East Africa	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	..	<i>Colección Teosofica.</i>
1948	Pakistan *	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	..	<i>Saurabh.</i>
1948	Malaya and Singapore †	..	..	..	<i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	Dr. C. H. Yeang	88 China St., Penang	..	..
1950	State of Israel *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	..	<i>Theosophical News.</i>
1951	Japan	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	..	<i>Theosophical News and Notes.</i>
1952	Viet-Nam	Mrs. Nguyen-thi-Hai	72/6 Nguyen-dinh-Chieu, Saigon	..	<i>Theosophie in Israel.</i>
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	..	..
1956	West Africa	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	..	<i>Dao Hoc.</i>
..	..	..	..	..	<i>Unidad.</i>
..	..	..	..	..	..

* Presidential Agency.

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

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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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