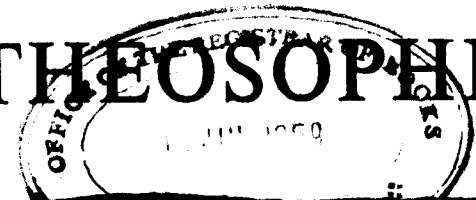


209

207/3-

THE THEOSOPHIST



EDITED BY N. SRI RAM

July 1959

Vol. 80, No. 10

THE THEOSOPHIST

EDITED BY N. SRI RAM

CONTENTS

On the Watch-Tower. SIDNEY A. COOK	.. 213
The Deeper Purpose of the Theosophical Society. FRED MORGAN	.. 222
Commemoration of C. Jinarājadāsa. BEEREND WOUTERS	.. 227
A Modern Poet and the Ancient Wisdom. RAE CARR	.. 229
The Complex Art of Government. WILL C. BURGER	.. 235
Theosophy for Modern Man. PHYLLIS S. LEAN	.. 242
Where Theosophy and Science Meet . . . and Part. A. HERBERT PERON	.. 249
Karma, the Liberator. KENNETH R. HOLCOMB	.. 257
Will and Desire. H. P. BLAVATSKY	.. 262
Pathways to the Source of Light. GEOFFREY HODSON	.. 263
Living the Natural Way. BEPIN BEHARI	... 267
Reviews	.. 271
Supplement :	
Theosophists at Work around the World	.. 275
International Directory	.. 280

July 1959

Vol. 80, No. 10

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS 20

91002-1072
11.11.10-10.411

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 the past men wove the pattern of their relationships today. In the present they weave the patterns of the future.

**Man's Evolutionary
Function**

It may be argued that no pattern can be entirely new, that man has nothing to work with but that which is already made and he can therefore only modify the patterns that already exist; that his heritage from the past is the only design to which he can apply himself.

But consider the origin of things as H.P.B. and Theosophy set them forth. The first outpouring of Logoic, creative influence filled space with homogeneous matter. The second gave form-potential to this exceedingly tenuous material. The third gave to man, the highest form, the power of imagination and thus endowed him with creative capacity like to that of the Logos.

Man's evolutionary function is to put this creative capacity to use. But somewhere in this infinite process, being creatively free as Logoic likeness (His image) required, man applied himself in a new direction and found expression of his creative power in a divergent trend.

Thus came this contradictory world of men opposed and men co-operative, men separate and men as brothers. Yet man inherently possesses this imaginative power by which to recognize the divergence, and the creative capacity to recreate the unity. The very fact of this power to diverge is the proof of this capacity to return. To the magnificent and evident order of nature and the universe, into which man has introduced divergent disorder among his kind, to such magnificent order man must inevitably return and the divergence and the contradiction will cease.

Always the present is in man's hands and this control of the present gives needed opportunity to create a new and different future. To the extent that the inheritance from the past is remade in the present, changing its effect upon the future, that future is provided with a new and different past. To modify in the present the potential effects of the past upon the future is equivalent to remaking the past. The divergence can cease and the world return to what it was to be, and yet shall be.

It is not the world that will produce the change. Man alone evidences this divergence. In him it has arisen and in him the change must come. He is the only agency affecting human relationships. The necessity for change evinces itself in man's treatment of man. The fact of human brotherhood and human unity has yet to be realized and practised in the affairs of men.

Land, wealth, skyscrapers, power, jewels, gadgets, economic systems and all the creations of man are but the tools to increase his outer freedom. But in his interior selfhood man must become free of these that he may apply their usefulness with brotherly, non-divergent interest.

* * * *

The *Atlantic* is a literary and cultural magazine in the United States that also keeps in touch with political and economic conditions about the world. In a "Report on India" it explains the Bhoodān movement of Vinoba Bhave which has been joined by former Praja Socialist leader Jaya Prakash Narayan.

Pattern of
Dr. Besant

The special interest of Theosophists in this lies in the fact that the foundation of the Bhoodān movement is land reform and village welfare. Mr. Narayan brings to that movement an electoral plan for India very closely in the pattern set forth by Dr. Annie Besant when she was President of the Theosophical Society.

Mr. Narayan is reported to be of the opinion that difficulties and dissatisfactions are bound to arise where the vast mass of the people are illiterate and very poor and far removed from the small governing class, who manage the political system.

It is now nearly half a century since India first proposed that it be granted self-government on an equality with the Dominions, and over thirty years since a plan for such government was presented as a bill and had its first reading in the British parliament. In that bill there was provision for every village resident of age to vote for its governing Panchāyat. The members of the Panchāyat thus accorded the confidence of the village voters, together with others having property or educational or income or language qualifications, became the voters for the Sabhā, the body charged with the government of a Tāluka or group of villages. In turn the elected members of the Sabhā together with others of the area with qualifications higher than required for Tāluka election became the voters in the District elections. This process carried up the scale would provide, for each stage of government, a qualified ruling body of citizens in touch with the problems of subordinate bodies and capable of dealing with the larger requirements of the people and area they represented.

This proposal of Dr. Besant is not the system that free India selected, but it is of interest to note that its merit is still being recognized. It is unfortunate perhaps that the books by Dr. Besant comprising many of her lectures on India's approach to freedom are little read today. As matters have progressed much of the detail considered in those formulative days would be inappropriate for the India today. As to the principles, governmental, moral and political that should prevail it would be well if today's generation were more familiar with Dr. Besant's sagacious teachings.

* * * *

The foregoing on India brings to mind other instances of great events in the lives of peoples flowing from decisions that later proved of much greater import than was apparent at the time.

Decisions

There was, for instance, the rejection by the Indian Congress of a proposal for the distribution of representatives between Hindus and Moslems in the coming Indian parliament (the Moslems being a minority and therefore being generously treated in the distribution). Had the decision been otherwise it seems now evident that the separation of India into two states, the loss of many lives and the Kashmir problem would never have occurred.

How very far reaching decisions can become! How very important therefore that legislators everywhere should be endowed with wisdom to choose the path that promotes and preserves the largest human good, the greatest and strongest human unity.

Rider Haggard, the great teller of stories based on the South African scene, in his biography by his daughter, tells this story of an occasion in which, as a very young man, he was present but not participating. It was in the days about the beginning of the first Boer war. Trouble was brewing or war had started. The Zulu warriors who hated the Boers, the

first invaders of their lands, asked for a meeting with the British representative who, since the Zulu wars, had represented them in their relationship with Britain. Over the intervening years he had won their confidence and respect.

There is a dramatic description of the meeting of the one unarmed man in the midst of the tribal warriors. The proposal of the tribesmen was that they be permitted to destroy the Boers, thus doing the British a favor and also satisfying their feeling towards their enemy.

The reply was that the British Government could never give permission for a color war. There could be no other decision. The result in later time was that there was a second Boer war and there is still a racial controversy in South Africa. Again the impact of decision upon subsequent history is portrayed, but in this instance the decision is scarcely subject to criticism.

* * * *

The controversy of the nineteenth century based upon the concern lest the industrial age of materialism should overwhelm and destroy man's spiritual interests and welfare is entering the scene again.

Scientific
Materialism

Science has penetrated into the nature of matter and discovered it to be less and less material as its studies deepened. There have been a number of statements by the greater men of science suggesting that the universe is of the nature of thought, even of divine thought. Some have stated that deeply pondered, science leads to uplifting, even spiritual concept.

At the same time as the industrial movement progressed mechanically, it acquired in due course a more human quality. The public conscience has demanded protective laws for workers and with the power to organize unions have introduced and developed unemployment relief and welfare and pension schemes. There has come a general recognition that

labor had a right to be protected from or compensated against the inroads of the machine upon employment. Religionists too have broadened their horizons.

All of this, the softening of the dogmatic claims of science, the increasing indistinctness of the margin between science and religion, the humanizing of industry, has brought about a lessening of the controversy.

Now, however, it arises in another form. Industry is making increasing demands upon the universities for scientists trained in the application of scientific knowledge to industrial and technological problems, to the operation of complex and expensive mechanisms. This application can be so quickly turned to profit that its large emoluments produce what is almost a raid in the field of science studies, leaving an insufficient number to engage themselves in the less immediately remunerative departments of pure research.

Much on this subject has been written in magazines and newspapers in recent months. Now, however, the question is not only whether the paucity of present research will cause a technological insufficiency in the future, but whether science can maintain a correct attitude of thought towards the greater problems of human understanding if its attention is so concentrated on problems purely factual or mechanistic. The point is well made that machines, no matter how highly scientific and expensive and however productive of things for human use, contribute nothing to the guidance of human thinking.

Larger and wider goals than the making of mere tools must inspire the scientific world if the great capability that is intrinsic in the power of thought and imagination, is to be fully utilized for the welfare of the human race.

* * *

In a business service bulletin, dealing with products, budgets, interest rates, unions and all the technicalities and conditions of industry, there appears a comparison of past and present, with the conclusion that the world improves, but too slowly. Then follows the very interesting comment that we are more alert but need a greater sensitivity to recognize what is wrong, a greater flexibility of mind and spirit.

**A Sensitive
Flexibility**

There in the midst of a business bulletin is a clear description of Theosophical purpose—to personally develop a keener perception of what is wrong and a greater flexibility of mind and spirit. Personally, because as always it is the individual who must acquire and contribute to the world these qualities of sensitivity and flexibility. It is these that will enable him to view the world in which he lives and, while seeing it as it is, yet have an inward vision of it as it is to be. Living requires that the world be taken as it is, but if it were possible sooner to recognize what is wrong then the essential change would ensue the more quickly. One of the world's problems is that we do not see error until it has bitten deeply into life. Then change and correction come hard and painfully. If we could only see wrong quickly and, with flexibility of mind, apply a remedy. But our minds are not flexible. We stand by what has been done long after wrong is clearly evident. It takes courage to change and to move out of accustomed ways of thought. Only when the wrong bursts forth and strikes back in uncomfortable ways do we really admit that the problem should have been faced long since. There has been no flexibility of mind that permitted a second and different look at the events from which the problem arose. They have been accorded a surface treatment that has made them less apparent but correction "in depth" has never been approached. We are too much in the world, not sufficiently of the future.

It requires a spiritual sensitivity to see wrong and a flexibility of mind to change our attitude towards it. The longer the delay in setting right a wrong the more crystallized, even the more acceptable, does it seem and the harder the making of a new approach, a correction, a reversal.

Let it be again stated that all of this devolves upon the individual. He is the agency through which man's relationships have become established. He alone must take essential corrective steps.

It has been said that, despite the apparent generosity in international finance, the West is really hard and inflexible. This is not said of nations only but of the people who comprise the nations. We have lived so long, it is said, with the idea and the fact of concentration camps, of mass bombing, of genocide, of hydrogen bombs and dangerous fall-out, of infinite cruelty, that we are less sensitive to the meaning of such things in terms of humanity and pity and love. These qualities are called up less easily, they arise less spontaneously, they find less effective expression.

The answer is the cultivation of a sensitivity to wrong and a flexibility of mind and spirit that permits or enables response, a retreat from the erroneous position that we have been content to occupy.

In a very true sense we are all responsible. We are a part of the civilization in which these terrible wrongs have occurred. It is our civilization, our nation, ourselves that must change. Difficult as it must be, helpless as any individual person must feel, the change can come as each one comes to know that he is not entirely free so long as his countrymen, his nation, his civilization are still guilty.

* * * *

In a foreword to a recent scientific book *Physics and Philosophy* by Heisenberg,¹ it is stated that this book and

A Unitive Power others of the series are only for "those who are aware of the truth that beyond the divisiveness among men there exists a primordial unitive power, since we are all bound together by a common humanity more fundamental than any unity of dogma".

There is also reference to "a new, if sometimes imperceptible, spiritual sense of convergence toward world unity on the basis of the sacredness of each human person. . . ."

Here is the Theosophical concept that humanity is a unity, not alone on the basis of mutual and related interests but on the basis of an inner spiritual selfhood, an individual sacredness. By "each human person" the changes, the corrections, the remaking of the world must come.

What then should be the Theosophist's world? Surely it must be a world of the future towards which he constantly and consciously moves. If he has any pledges at all, he is self-pledged only to the future and the purpose of any pledge is to modify the present into nearer accord with that world of the future, to change himself, his relationships, his own small personal world. In no other way can basic human change occur. The Logos, at this stage of evolution, leaves to man that which he is capable of mastering, himself and his human relationships.

SIDNEY A. COOK

¹ Harper \$ 4.00.

THE DEEPER PURPOSE OF THE THEOSOPHICAL SOCIETY

By FRED MORGAN

THERE may be some concern among members here and there about the condition of the Theosophical Society, whether it is fulfilling its purpose through the full and proper use of its force as a movement or suffering from the weaknesses inherent in loosely knit and far-flung organizations.

Most members, nevertheless, are quite aware that it is not an aggressive movement, that its unique character and peculiar purpose do not lend themselves to proselytizing. But some may still feel that there is a partial eclipse, that the tide is ebbing, that we are not reaching out into the world to bring within our ranks those who already have the capacity and interest to become useful members of the Society, that a streamlined world of ten thousand groups and movements who thoroughly exploit modern methods of contact and growth is leaving us behind in the woods of forgotten causes.

Those who may feel this way about the condition of the Society have a point, whether or not they use other organizations as a measuring stick, for the vehicle through which the Ancient Wisdom is given to the world is of vital importance and should be maintained (with discrimination and dignity) at full efficiency and force. The natural tendency is to drift or become part of a static and comfortable pattern. In this there is no life or creativeness.

This, however, is not the most important part of the Theosophical story, if one may consider that one part is more

important than another. Actually, all parts are important, as we see in the make-up of man or machine—a part neglected may seriously affect or even destroy the whole. The part which this writer is mostly concerned with in these pages is sometimes overlooked and about it we must look into the distant future, towards the fulfilment of a great scheme mentioned in Annie Besant's *The Changing World*—the sixth sub-race. Within this wider field we may gauge this mighty task, the breadth and depth and the significance of it all. This Theosophical movement which links itself to almost every country of the globe has an occult majesty and depth which must not be obscured by aspects that are less important.

Obscure and impotent we seem to be today from a worldly viewpoint, a peculiar reflection of oriental thought, a group with strange ideas. This is as it must be since the Society sponsors another age, a future race of men whose attributes shall transcend those of the fifth sub-race. The Masters are not interested within this wider scheme in the bright analytical minds of the present dominant sub-race, but rather with those individuals who reveal the characteristics of the coming race—the compassionate and intuitional types, those who understand and feel the oneness of all life, who work with others in a spirit of affection, the co-operative rather than the rugged individualist, those who, perhaps, do not readily rise to the pinnacle of present-day standards of success. It is these who will not only best form a nucleus of the Universal Brotherhood of humanity but also prove suitable material for the coming race.

As members of the Theosophical Society we should constantly remind ourselves of the long-range purpose of the Masters and also be alert to our responsibilities as students and teachers of the Ancient Wisdom in the world today. The former is complementary to the latter, since, as we try to develop ourselves as suitable human material for the sixth

sub-race, so we are better able to make the Theosophical Society a more potent force in the world. As for our outward growth as an organization patience is indicated. Ours is not a movement that flows with the stream of conventional activity; we are favored by the gradual increase in spiritual perception as time passes; we are a long-term investment.

Within the last half a century remarkable progress has been made even in orthodox fields. Some well-known scientists have awakened to the significance of the occult. Universal brotherhood and humanitarianism are household words though somewhat superficial in their impact on the public mind. But, for the most part, men are still caught in dead patterns of thought and action while conformity remains a menace to creativity. The broader vision, the depth of the cosmic scheme, completely escape the minds of the orthodox and the world is confused within limited horizons which confine it to the analysis and treatment of effects. Obviously, the ancient teachings of Theosophy may not be neglected if the chaos throughout the world is to be understood and gradually corrected. This is our work in the world today. It is carried on by our Lodges, literature and public speakers. Perhaps more could be done if our main motive was membership, but if the mesh of our net were smaller what kind of fish would we be hauling inboard? There can be no question of indiscriminate pressure, but only our own heart-searchings, for we can move forward in the outer world only as far as the tide of general human intelligence has risen.

Since we are vitally interested in progress and serving the deep purpose behind our launching we should first look to the individual member. Does he always bear in mind the great significance of his membership in the Theosophical Society? Is he anxious to use energy and intelligence to fit himself for greater tasks in wider fields and higher spheres of consciousness? Or is he already the victim of Theosophical patterns

that give him a false sense of achievement by merely belonging? To him this majestic and far-reaching scheme that touches the shores of the sixth sub-race is almost beyond grasping and holding, yet to those who have come within its range it is a matter of great significance and certainly no matter of chance. It involves infinite varieties of kârmic force and vast periods of time. Seeds that were sown in drowned Atlantis shall discover their blooms upon the warm shores of Utopia. Many lives have been lived between these vast periods of time by those who are involved, lives of devotion and striving, lives of forgetfulness and failure and then a new awakening, but all shaping the individual to the character and form best suited to the scheme. And we stand today in time's most crucial period, perhaps the greatest period of change since Atlantis went down beneath the waters of the sea in terrible destruction. Man has unleashed upon the world the power of the atom; the evidence of the occult nature of man invades even the laboratories of material science, and gradually the fact of Nature's oneness, embracing man and all that is, impresses itself lightly upon the consciousness of the world. If never before, this is the time to be alert to the creative promptings of the Spirit and welcome with a warm affection all that tends towards a recognition of the Universal Brotherhood of man.

We are inclined to forget the deeper significance of our cause because we are caught in the rapid and confusing stream of a changing world and in Theosophical activities that may be a part of the broader scheme but only related as a branch to the trunk of a tree. If the deeper purpose of the Theosophical movement could be constantly held in mind it would have a brilliant significance and the sense of frustration and inadequacy about our outer forms would disappear. Spiritual progress through an intelligent awareness of life within and without is paramount. We are not members of the Society merely to learn about the occult side of life but actually

to discover within ourselves the latent powers about which we talk. The sixth sub-race will be peopled by those who have awakened to the significance of the Theosophical movement and become alert and creative through their own persistent efforts.

Membership, in itself, is not the Open Sesame, it is only an opportunity. It may steepen and roughen the paths of many. If the individual member discovers comfort and peace of mind he should be concerned about his condition, for the path of spiritual attainment is generally regarded as challenging and rugged. True, there is a deeper peace that comes with a recognition of cosmic purpose. Then one is not so rudderless and blind, a creature of seemingly cruel chance; but the iron in the soul is not moulded without heat, nor does the sense of separateness die without a struggle. It, and all its allies, have a purpose of their own that runs counter to the spiritual life. This counter-purpose causes conflict and the truly intelligent individual, the spiritual aspirant, tries to resolve conflict through understanding. He is the battleground wherein the opposites are engaged in combat. But, sooner or later, he uses his vehicles of consciousness merely to observe the total character of the combatants. He withdraws from the fight and mirrors the true nature of the battlefield with a mind alert and still. Yet he is drawn again and again into the battle and, as often, retreats for contemplation. As this progresses, his spiritual growth is bound to be reflected in the world around him; in fact, this is what makes him and the Society a living force in the world.

Those not yet within our ranks, but who should be, find an affinity in those who relate Theosophy deeply to their lives. Such Theosophists make favorable impressions upon the likely recruit, by giving to the teachings something of themselves—affection, discrimination, and a wisdom and vitality nourished by creative experience.

COMMEMORATION OF C. JINARĀJADĀSA

By BEEREND WOUTERS

ONE of the things which characterized Brother Rājā very notably was his all-round development. He has been rightly called "the ideal Theosophist". He became a member of the Society in 1894 and, remembering those early days, he once wrote:

For many years my realization of what Theosophy meant came from a close and detailed study of the Plan of Evolution as revealed by the Masters. But soon Theosophy ceased to be a merely fascinating intellectual philosophy. Theosophy transformed itself to become a gospel of action. Theosophy as action has dominated all my thoughts, feelings and aspiration.

Let us go into this side of his work and give an example of what he wanted to do to carry out some suggestions made long ago, in 1881, by the Mahā-Chohan in His survey of the world problem at that time. Brother Rājā spoke on that important statement of the Mahā-Chohan in his address to the annual Convention of the Theosophical Society in England, nearly four weeks before his passing at "Olcott," Wheaton. He said:

In the statement the Mahā-Chohan emphasized certain problems of mankind. And it is with those problems that we have to deal. The Mahā-Chohan said: How are we to deal with the curse of the struggle for life, raging most fiercely in Christian countries? And about this and other problems He explained: "To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition

From a talk given at Adyar on 18 June 1959.

morally is a conclusive evidence that none of its religions and philosophies, those of the *civilized* races less than any other, have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but to these there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth.”

Brother Rājā did his best, at the end of his career of fifty years of lecturing, to discuss the problems of right and wrong, good and evil, pain and pleasure. At the Adyar Convention of 1952 he lectured on “The Principles of Right and Wrong,” one of the problems. But obviously, he was not satisfied with the result, for in his address to the English Convention he makes the following suggestion:

All these problems are with us today. What I suggest is that we in the Theosophical Society form panels of writers throughout the world capable of dealing with the problems outlined by the Mahā-Chohan. When these panels have given their answers, then a book should be prepared giving clearly the answer Theosophy offers for the solution of these major world problems. This book might be called “The Fundamental Principles of Life and Action”. When this book has been launched throughout the world I feel sure that the faith of the Adepts will be justified that our philosophy will be acknowledged as the only true philosophy.

So far as I know, this suggestion of Brother Rājā has not yet been carried out. Would it not be a fine tribute to him, and also to the great Adepts, that we Theosophists make as yet a serious endeavor to give our “consistent solution” to these problems and ask our most competent writers to co-operate in this great enterprise? Perhaps the question might rank among the special items of the next International Convention at Adyar.

A MODERN POET AND THE ANCIENT WISDOM

By RAE CARR

THE title of this article may seem rather intriguing, for we do not, as a rule, associate modern poetry with the Ancient Wisdom. We turn to Tennyson, Wordsworth, Thompson, Browning and others of that distinguished band, but hardly to living poets. Yet let us see what one of them has to say to us. The Collected Poems of Kathleen Raine were published in 1956 by Hamish Hamilton.¹ Miss Raine is English, a trained biologist, having taken her Natural Science Tripos at Cambridge in 1929, and her work is of extraordinary interest to those who are Theosophically inclined. Miss Raine might never even have heard of Theosophy, but the fact remains that allusions to little-known processes of Nature permeate her poems, and I for one can only understand many of them because of a background of Theosophical study. There are references to the fact that we are not our physical bodies; to the mysterious oneness of all life; that behind all is a vastness of love; physical existence is an exile from our true home; and death is a release into a freer realm. Death is also often spoken of as occurring many times, an episodic recurrence.

First of all, let us try to find parallels in *The Secret Doctrine*. We are familiar with the following: “Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter;

¹ Quotations from Miss Raine’s poems are made by kind permission of the Publishers.

and this Web is the Universe, spun out of the Two Substances made in One" And here are a few lines from Kathleen Raine's poem, "Dust":

The shape of the cross is laid upon the void
By the first flash that leaps between the poles.
The world is built upon a separation
Whose distance the long light-years cannot close.

The Theosophically well-known expression "preparing the field for manifestation" could as well be expressed by the words: "The shape of the cross is laid upon the void"; while the allusion to crucifixion is startling.

The mystical realization that "the heart of things is Love" finds beautiful expression in many of Miss Raine's poems. She uses the personal pronoun referring not to herself but to the One Consciousness with which she is identified. One of the most moving examples of this is found in her poem "Amo Ergo Sum," in which the words "Because I Love" repeatedly occur. Here are the concluding verses:

Because I love
There is an invisible way across the sky,
Birds travel by that way, the sun and moon
And all the stars travel that path by night.
Because I love
There is a river flowing all night long.
Because I love
All night the river flows into my sleep,
Ten thousand living things are sleeping in my arms,
And sleeping wake, and flowing are at rest.

We are familiar with the mystical conception of the Creator being in every created thing and at the same time transcending all, living in an eternal now, and this idea is expressed as follows, concluding one of a series of poems in "Northumbrian Sequence":

Times out of mind my journey
Circles the universe
And I remain
Before the first day.

Could anything better express the timeless poise of the Divine Mind than these words?

As an example of a reference to reincarnation, here are a few lines from that profound poem, "The Fall":

Falling ten million years, we fling ourselves
again into the inviting arms of time;
our nuptial flight must end again in death
that serves for freedom time and time again. . .

How superbly is the plunge into physical incarnation described: ". . . we fling ourselves again into the inviting arms of time," and what a neat summing up of the significance of death, that it "serves for freedom time and time again".

Both reincarnation and the function of the Law of Karma are graphically portrayed in the concluding verse of "The Journey":

Far I have come and far must go,
In many a grave my sorrow lies,
But always from dead fingers grow
Flowers that I bless with living eyes.

Such beautiful symbolism! Who would have thought of describing the priceless inheritance of lessons learnt from experiences in past lives as flowers growing from dead fingers?

Another of Kathleen Raine's vivid descriptive touches which bejewels, so to speak, our matter-of-fact Theosophical terminology, concerns astral bodies. In our literature are to be found many references to leaving the body during sleep and travelling in the astral vehicle, but Miss Raine expresses this in an original way in her "Nocturne":

Each body, wingless as it lies,
Sends out its butterfly of night
With delicate wings and jewelled eyes.

While the term is not likely to supersede "astral body," there is something irresistible about "butterfly of night".

In Theosophy we read that all life is evolving, passing from the simple to the complex, ever growing in responsiveness,

receptivity, and ultimately in spirituality. Over a period of millions of years life passes through all kingdoms of Nature—from mineral to vegetable, from vegetable forms into animal bodies, and then, when animal forms can no longer contain the onward-pressing life, there is graduation into the human kingdom. And life does not stop there, for in due time human existence will have outlived its usefulness, after which we shall pass on to a still higher form of life: a tremendous, unhurried process, a Divine Plan for the unfoldment of spirit incarcerated in matter. We find this evolutionary scheme alluded to in the poetry of Kathleen Raine, and in one poem she requires only five words to describe it, five words telling a multi-million year story!—"Stone into man must grow." Another poem takes only two lines to describe, as it seems to me, animal life passing into the human kingdom and then passing onwards to a state of divinity:

. . . flesh may win a human face,
and pain be crowned with holiness.

Only a poet could so aptly describe the attainment of the human kingdom by animals as flesh winning a human face, and what a profound truth it is to speak of the victorious passing from the human kingdom to superhumanity as pain crowned with holiness.

Many Theosophists believe that it is possible to quicken the process of learning the lessons of human existence by co-operating intelligently with Nature's laws and by gradually making ourselves more responsive to the latent divinity within. Regular meditation is important, about which, of course, there is much instruction available in our literature. Some have had unusual experiences in meditation and in Kathleen Raine's "The Human Form Divine" we find described one such experience:

At the extremes of consciousness, prayer
Fixes hands and feet immobile to a chair,

Transmutes all heaven and earth into a globe of air,
And soul streams away out of the top of the head
Like flame in a lamp-glass carried in the draught
Of the celestial fire kindled in the solar plexus.

A short poem called "Peace of Mind" also alludes to meditation:

If the pool were still
. . . stars invisible
To the troubled mind (would)
Be seen in water
Drawn from the soul's
Bottomless well.

Striking indeed is it to refer to results of successful meditation as the seeing of "stars invisible to the troubled mind," and how dramatic it is to speak of "the soul's bottomless well".

To conclude—and it would be possible to write almost at book length on the Theosophical implications of Kathleen Raine's poetry—here is part of one of her poems called "The Instrument," in which we find death put in its correct perspective by being described simply as a "withdrawal of attention," and reincarnation clearly implied by the statement that if all has not been discovered, it is "enough for now, if not enough, something to bear in mind".

Death, and it is broken,
The delicate apparatus of the mind,
Tactile, sensitive to light, responsive to sound,
The soul's instrument, tuned to earth's music,
Vibrant to all the waves that break on the shores of the world.

Perhaps soul only puts out a hand,
Antenna, pseudopodium, an extended touch
To receive the spectrum of color, and the lower octave of pain,
Reaches down into the waves of nature
As a child dips an arm into the sea,
And death is the withdrawal of attention
That has discovered all it needs to know,
Or, if not all, enough for now,
If not enough, something to bear in mind.

These few examples from the Collected Poems of Kathleen Raine will give some idea of the profundity of her thought, though by confining the examples to those of special Theosophical interest the scope of her verse has not been shown. She sings of the beauties of Nature, the bitterness of lost love, the ugliness and futility of war; at times she is a grief-stricken woman and at others an inspired visionary. There is much in the poems to uplift, to give understanding, to help us to realize that we human beings are not members of an orphan family but are playing an essential part in a mighty scheme which has Love at its heart. Of that Love, Miss Raine says that its being:

... is the breath of life,
The terra firma that we tread,
The divine body that we eat,
The incarnation that we live.

The framework of our days must not be Time but Eternity, and Eternity must not be imagined as an endless succession of lives, in Time, but the *absence* of Time. We must come to the "Eternal Now," as we contemplate our work, and feel coming from it unending inspiration and eternal joy.

C. JINARĀJADĀSA, *The Mediator*

THE COMPLEX ART OF GOVERNMENT

By WILL C. BURGER

IT is a well-known truth that the Ancient Wisdom is not only an interesting philosophy to be studied for the benefit of broadening our knowledge and culture, or an introduction to the occult lore, but also a science to apply to the problems of these times in our daily lives, in our dealings with our professional work, in our relations to other people, in our social, economic, and artistic activities and in the complex art of government.

One of those who gave us a splendid example in this way was Dr. Annie Besant who brought the principles of the Wisdom of the Ages to the political field. We know of her work in politics, from the pre-Theosophical period in her life to her later work for Home Rule for India. She toiled untiringly, not only for the awakening and freedom of India, but in general, for the welfare of the masses. I am quite sure that if Dr. Besant had concentrated all her power on politics she would have become famous as one of the greatest statesmen of these times, which in fact she was, though the world did not recognize her as such.

Dr. Besant worked not only in practical politics, but she also taught political science to students in the National College of Commerce, Madras, urging them to study not only the political history of India, but also see it in the light of the philosophy of great thinkers and lawgivers both in the East

and the West. As the wisest laws were given by the Lord Manu she asked the late Dr. Bhagavan Das to give lectures on these laws. These were published in an expanded form in his book *The Science of Social Organization*.

Another exposition of political science in the light of Theosophy was given by the late Dr. J. J. van der Leeuw who wrote in 1928 his thesis on "Historical Idealism" in Dutch to obtain the degree of Doctor of Law at the University of Leyden.

As the present difficulties in the world are in great part the result of a lack of wisdom in the work of the governments of different countries, it would be useful to study political science in the light of Theosophy. The present article can only deal briefly with this most complicated science and is limited to a few observations about principles which, in my opinion, are often forgotten in discussions and articles about political matters.

There is in the first place the problem of world peace. Many people think that it can only be realized by disarmament. Though it is natural that the people of all countries desire peace fervently so that armaments, which heavily tax the budget of many nations, can be reduced, they are apt to forget that peace cannot be obtained by disarmament alone. As long as people are oppressed, whether inside the borders of one big power or outside by "colonialism," as long as there is terror and injustice in some country, disarmament will never bring peace.

The French philosopher Pascal laid down this principle in his thoughts. He said: "Justice without power is powerless. And power without justice is tyranny." Justice is a necessary basis for a righteous State. Wherever justice is trodden down by the boot of tyranny and the lust for power, there can never be peace.

Therefore the freedom-loving nations have to maintain armaments to defend justice, to protect democracy, to be sure

of their freedom, though this freedom may be limited. Freedom does not mean that one can do everything one likes to do.

But armaments such as the A and H bombs and the rockets form such a terrible danger and such a financial burden for many nations that many people are asking: Whither are we going? How can one find a solution for this problem? One can say of course that in the first place people must find peace in their own hearts before peace can be brought to the world. "The world problem is the individual problem." Though that is a deep truth one must acknowledge that it is a long way to find world peace. In practical matters in the world, one has to work in two ways: not only from the outside by organization, but also from the inner side along the way of the Spirit.

Take, for instance, the United Nations. Though it is a step in the direction of a world federation which may be able to keep order and peace among all the States, it is weak in the political field; it has no instrument to carry out its decisions. The tragedy of Hungary is an illustration of the weakness of the U.N.O. which was not able to stop the cruel suppression of the uprising of the people against oppression and terror. There is the International Court of Justice in The Hague, but where is the international police which could ensure that the parties in some conflict act according to the decisions of the Court? It is true that some years ago after the war in Korea a small force was formed and also in the conflict about the Suez Canal, but a few battalions which are sent to some danger points in the world cannot be called an international police. Even the police force in big cities like London, Paris, New York and Chicago is stronger than troops which are raised from all sides of the world and which have very little coherence.

There is a movement to organize a world federation, but that is a work which can only progress step by step and will

take still very many years. In the first place if such a world organization has to be set up, one needs to follow the principles of the French philosopher Montesquieu, laid down in his book *L'Esprit des Lois* (The Spirit of Laws), that in the State there have to be three powers, the legislative, the judicial and the executive.

How then can we build up a world of harmony and peace? There are two sides to the solution of this problem. As we saw, there is first the necessity for an inner spiritual unity among nations and among men. This can only be brought about by wise men, by teachers, philosophers, authors, poets; by religion and education.

When that inner harmony is found, then there is the necessity to build an organization which can be an instrument to express that inner unity. The laws that are made by men must be able to express the inner urge of the Spirit and be in agreement with the evolution of the people for whom they are made. When the ancient Greek lawgiver Solon was asked to make an ideal constitution, he began by putting a question: "For whom, for which people, and in which time?" It was clear to him that the two sides, spiritual evolution and the outer organization, had to be in perfect harmony with each other.

Today there is too much Machiavellian scheming in politics, national and international. How can one bring peace, happiness and harmony among men if there is no fair play in the dealings between nations and leaders of nations? Everybody has to fulfil his duties towards himself and towards his fellowmen. The same is true in the international sphere.

In the *Laws of Manu* the fulfilling of one's duty, one's *dharma*, is put above all activities. It has been said (See *The Science of Social Organization*, p. 48):

Dharma is that scheme, that network, of the duty of each, which holds together all the children of Manu in organic cohesion, and prevents

them from falling apart in pieces, in ruin and destruction. Dharma, Artha and Kāma, this trinity is the sweet fruit of the tree of life. It is the fulfilment of the object of the soul's taking birth in flesh. Without Duty, the other two, Profit and Pleasure, are verily impossible. . . . From discharge of Duty is born happiness here and hereafter.

But what do we see in the present time? There have been statesmen who have flung away the duty which they have taken upon their shoulders in concluding pacts of peace or of "non-aggression," by breaking them later, because such a pact was a burden to them. They found excuses to trample upon some agreement with other nations. And during conferences and negotiations often the greatest gain is on the side of the strongest, not of those who have the greatest claim or right.

It is curious to observe that in literary, idealistic and spiritual circles there is often a misunderstanding about the work of teaching spiritual truths and the growing of races. Often Christ and Caesar are seen as opposing forces, while in reality they complement each other. In the Inner Government of the world the Great Beings, the Bodhisattva and the Lord Manu, co-operate closely with each other though Their methods may differ. While the Teacher gives His spiritual truths for a new cycle, the birth of a new race which has to be formed and moulded according to these principles will be the work of the Lord Manu. They will work together as heart and head to create a new society and a new civilization. While spiritual teachers, priests, poets, and thinkers are the servers of the World-Teacher, the Lord Manu counts among His co-workers leaders, political, military or economic, and fighters if necessary. Not for nothing did Dr. Annie Besant give as her Birthday Message on 1st October 1915, during the first world war:

In a world-crisis, such as we stand in today, weaklings are whirled away in the storm-wind. "Quit you like men, be strong," says an old writer. Thrown out into the world in young womanhood, I took as my motto: "Be strong." I pass it on to you today, in my age: BE STRONG.

And in *The Adyar Bulletin* of August 1914 she wrote:

... while I constantly and habitually plead for the substitution of arbitration for war, of justice for might, among nations as among individuals, I yet hold that war has its place in the evolution of humanity, and that humanity is not yet evolved enough for its total disappearance.

And on her deathbed she signed a message as "Annie Besant, Warrior". The great poet of the *Inferno*, Dante, has written:

In Hell the hottest places are reserved for those who are neutral in times of moral crisis.

In these times we are living again in a crisis. It is called a "cold war" but everywhere in the East and the West fighting is going on. In many countries injustice is reigning. But here and there slowly strong men are rising to put order in the chaos and try to give real government to their nations. Are they perhaps the pioneers of the strong men who will rally about Julius Caesar when some day he will reincarnate to restore order and peace to the world as C. W. Leadbeater has written in *The Beginnings of the Sixth Root-Race*?

Julius Caesar was indeed one of the greatest statesmen of the world. T. R. Glover, the British historian, says about him in *The Ancient World* (p. 279):

... so realizing the world's conditions, he was able, in virtue of supreme gifts as soldier and statesman, to give the world what it actually needed, to lay down the lines on which it was to be governed, and in fact, to be better governed than by far the largest part of it had ever been governed before or much of it has ever been governed since; because he gave the world peace and order, made it possible for the outrages committed during two centuries by kings and demagogues and soldiers to be healed, and did all this with the minimum of bloodshed; because, Roman as he was, he thought (like "a lover of Alexander," as they describe him) in terms of humanity.

As prophesied by C. W. L., Caesar will come again to form a world federation and bring peace, order and welfare among all nations. No doubt he was one of the servers of

the Lord Manu. By the conquest of Gaul and by his expedition to Brittany he spread the ideals of the Greco-Roman civilization to the North and helped to form an instrument for bringing Christianity to the West. But nowadays the world does not any more accept conquest and annexation as a means to unity, though there are still great powers which have expanded their territories by this method.

One of the causes of the present difficulties is that one part of the world tries to follow a new road to peace and freedom while other powers still use the methods of the old world of force and unscrupulous exploitation. Perhaps some will say that some democratic powers have still their "colonies". True, but some of them have given to the world an example of new ways of binding former colonies together by ties of friendship in a Commonwealth or Union.

According to the *Laws of Manu* (Manu IV):

All control by another, all dependence on another is misery; all control by self, all self-dependence—this, this is happiness. Such is in brief the very character and mark and essence of misery and of happiness.

This self, as Dr. Bhagavan Das wrote, is the higher self of noble thoughts, his "other" is the body, the lower self of selfish and ignoble passions. There is not only a higher and lower self in an individual, but also, he said, in a nation, a wise and harmonious minority and a turbulent and foolish majority. When the higher self governs, there is happiness. When the lower self reigns, there are endless troubles and disasters.

To create a happy world in which there is freedom, harmony and peace and all the chances for every individual to develop himself according to the dictates of his own Inner Self, is only possible if one studies and tries to apply (but not as a road to political power) political science as a science of the human commonwealth, based upon the ancient principles of the Eternal Wisdom.

THEOSOPHY FOR MODERN MAN

By PHYLLIS S. LEAN

NOWHERE is the occult truth of the close relationship between macrocosm and microcosm more clearly demonstrated than in the problems of modern life. Truly are the world problems gigantic reflections of the personal problems of modern man and to these problems Theosophy brings now, as always in the past, an answer, a consolation and a hope.

The clergy, civic leaders, statesmen and others set in authority over us do not seem to have any knowledge of the true nature and destiny of man. With their brave and often selfless attempts to improve the lot of mankind they are in the right street, but walking so often in the wrong direction, with the embarrassing and confusing consequences which await those who proceed along a one-way street from the wrong end!

It is questionable whether the acknowledged spiritual leaders, the preachers and priests, rabbis and theologians, have ever been the true spiritual leaders of the race. It seems obvious from the uniformity of their message in all ages and races that those who anchor man to sanity are the mystics.

To meet the anguish of modern man, the Lord's Prayer might well be modified, for the evil of our day is fear, fear of war, death, judgment, hell and loneliness. "Deliver us from fear" is the cry of millions.

Man's life today is a series of unanswered questions; gone is the mental certainty of an earlier age. The Age of Reason yielding place to the Age of Inquiry has left us a

baffled and bewildered generation, and this is good, for man must now turn to the one remaining source of light. Theosophy teaches him that the light is within himself.

The questions he asks may perhaps be answered, at least in part, if he applies himself to the study of the Ancient Wisdom. Is there a God? What happens after death? Has life a meaning? Who am I? The answer to this last question answers all the rest, for to find the answer to the question "Who am I?" is self-realization.

This quest for truth must lead man to escape from theology. Christianity as preached by the Founder of the faith has a universality now rarely found in Protestantism which cannot offer the world a unity since its only basis is a morality based on an external imitation of what is believed to have been the personal conduct of Jesus of Nazareth.

The pursuit of a particular moral code has two disadvantages. Morality is variable, changing with time, space and custom; no man can ever hope to find therein a sheet-anchor. Secondly, too rigid an adherence to a specific code gives man a sense of guilt and fear and perhaps for these reasons modern man tends to spurn morality and reach too far in the opposite direction, sometimes with disastrous social consequences.

The more forward-looking minds of our own day are searching for creeds, codes and philosophies which promise a synthesis of the multiplicities of modern life; holism appeals to the mid-century mind and since Theosophy offers so noble and convincing a synthesis of religion, philosophy and science it must, if properly presented, carry conviction to the people of today.

It is interesting to compare and contrast our contemporaries with their counterparts of 1875, when Madame Blavatsky and Colonel Olcott founded the Theosophical Society. Madame Blavatsky's fight was against materialism

and the dead hand of the Church; her first weapon was spiritualism and it was as independent investigators of certain spiritualistic phenomena that the two founders first met each other. The other battle is against despair and disillusion and our weapon is the all-embracing character of our philosophy. It is still our purpose as Theosophists to oppose, as H.P.B. opposed, the materialism of science and every form of dogmatism.

Many turn to the study of politics and economics; but political and economic factors are not solely the cause nor can they offer the cure for our present malaise. The world today, as ever in human history, demands men of spiritual insight.

Theosophy offers the first and greatest clue in presenting the concept of *māyā*, in rendering intelligible the ancient teaching of Vedānta that this world is an illusion, a world of labels. Since men fear the unknown, labels, names and definitions assume an exaggerated importance. Unhappily men mistake the label for the reality which is about as intelligent as the hungry man who looks on his pantry-shelf for a tin of beans, cuts off and eats the attractive pictorial label and throws the beans in the garbage can! Labels help us to know about things but to know *about* is not to know. The challenge is that we should become something other than the herdsmen of other men's cows.

Theosophy teaches us the true nature of man and insists that we examine our possessiveness, our all-pervasive sense of "me" and "mine," our demands that God or the government shall supply our needs and solve our problems. "They ought to put a stop to it"; "It isn't right"; "It should not be allowed"; these are the phrases with which the average man challenges circumstances which ill suit his comfort or convenience. Comfort, amusement, recognition, these are the demands of the undisciplined personality which Theosophy relegates to its rightful and insignificant place.

Theosophy is no new philosophy; the Wisdom of God has always been taught by the few to the few, and the word Theosophy itself was used by neo-Platonists in the third century A.D.

Age-old Theosophy is the recurring gift of the Gods to man, brought and shared by Rāma, by the Krishna of the *Gītā*, by Hermes in ancient Egypt, by Moses who so clearly proclaimed that there is One God. The wisdom of Orpheus of the dawn, Pythagoras of the noonday, and Plato of the golden sunset of ancient Greece—their wisdom too was Theosophy. Jesus of Nazareth, Paul of Tarsus, Nicolas Flamel, Christian Rosenkreutz, Francis Bacon, Le Comte de St. Germain, all were Theosophists—and many, many more. Supra-rational thinking which penetrates the thick veil of *māyā* is no man's monopoly; it is common to all times and places.

The Theosophy of our Theosophical Society enunciates the great teaching of the Brotherhood of Man and demonstrates the ever-living presence of the Elder Brothers, called in our literature the Masters of the Wisdom.

Theosophy is an art of life, a synthesis of religion, philosophy, ethics, metaphysics, mysticism and occultism and a challenge to service. It is primarily concerned with the development of human character.

Theosophy enunciates the great truths of the perennial philosophy, that man is divine, that all religions are essentially one, and that this world is *māyā*.

Theosophy has much to teach of the occult (or hidden) and the esoteric (or inner) aspects of manifestation and reveals the secrets of God and the universe. Secrets, however, have meaning and validity only for the person who is able, by virtue of his own development, to receive them. For all others, they may with impunity be shouted from the house tops.

Theosophy teaches that the nature of man is that of a soul clothed in many vestures. Theosophy knows that men are Gods and "all of you are the children of the Most High".

The concept of the Masters, of the supermen, is not confined to the teachings of Theosophy, and is indeed the theme of many a novelist, and the lodestar of many a faith. Rishis, Mahātmās, Avatāras, Masters—all are agents of the Plan. The important thing is that modern man should see that there is a Plan, a Planner, and, therefore, *hope*.

Thinking in modern terms about Theosophy, it is suggested that it should be regarded as a wisdom distilled by those who have themselves experienced Reality; in so far as we can experience Reality, we can claim that first-hand knowledge which is genuinely Theosophy.

Much speculation, volumes of occult literature, many an idle fancy or fantastic theory masquerade as wisdom but are false coin. Mr. J. Krishnamurti's whole witness is on the side of individual experience rather than received authority, however august the source of the latter may be.

We return to the unspoken prayer of modern man, "Deliver us from fear," and see all too clearly that fear is the evil of our day. Nothing will be accomplished by resistance. We were taught so long ago: "Resist not evil." Theosophy teaches us how to obey that injunction; acceptance, spiritual relaxation, permits fear and evil to pass away just as the doctrine of Karma teaches the futility of acting from personality motives or in the hope of reward. "Sacrifice," a word so often used and so rarely understood, just means that action must be performed without thought of reward.

Theosophy demonstrates that evil is incompleteness; a lack, a gap, an ignorance. To denounce an incompleteness is useless; and the denunciation of that which is unwholesome, ugly and of ill-report is but to feed, stimulate and encourage that which we profess to deprecate.

The Theosophical teaching of the power of thought should convince us of the unfortunate boomerang effect of being hypercritical.

The doctrine of reincarnation, so long an important plank in our platform, needs presenting in more modern terms, for today the teaching is common coinage: everywhere accepted and everywhere misunderstood. We have all heard of the small American town in which there lived no fewer than four reincarnated Cleopatras, and we have laughed with the wag who remarked that this reincarnation business was all very well but all the best seats seem to have been taken already. It is suggested that Theosophists examine with open minds the modern methods of investigation, somewhat clumsily and prematurely indicated by Morey Bernstein, for example. We cannot afford to ignore the Gurdjieff and Ouspensky theory of recurring cycles. Finally, we must come to grips with the statement that reincarnation is a fact of Nature, but "you never had any past lives".

The questions about memory are prompted by the personality, and the particular personality of the moment certainly did not live on earth before. The Ego knows who he was and is and will be, just as an actor knows his own identity behind the Hamlet of today, the Macbeth of next week, and the King Lear which he hopes to play at the end of the year. The significance of the theory of reincarnation is understood in terms of spiritual evolution and the interplay of Karma in the pattern of human lives.

One fascinating branch of Theosophical study which would illumine many a problem is that dealing with the Deva kingdom. Biology and medicine would advance with extraordinary rapidity if science were to accept the angels and fairies as agents of the creative forces of Nature. Theology would acquire a brilliance and an influence unknown for centuries if priests and parsons really came to know those angelic beings to whom they pray in ancient words, rarely believing in the reality of the "lordly ones" though every scripture testifies to their glorious presence in our midst.

Theosophy challenges man to master himself and to attain a purposeful and controlled mode of living. The basic discipline is simple. We are required to look, to recollect, to concentrate and to meditate. St. Teresa's injunction to her nuns tells us how we should use our powers of observation:

I do not require of you to form great and curious considerations in your understanding. I require of you no more than to look.

Some of us are so busy formulating great and curious considerations that we have lost the capacity to look with new, clear sight at ordinary things.

Recollection is the first discipline of the attention; the essential preparation for spiritual awareness. To recollect yourself makes you practical, able to conquer self-indulgence and to control irrational behavior.

The word "concentration" literally means to centre together, and our first duty is to centre the attention on our ordinary affairs so that we know what we are doing and why.

Meditation may be likened to the activity of a corkscrew twisting deeper into a stubborn cork which, at last withdrawn, yields wine of a richness beyond all dreaming.

Many of us who have for years lived close to Theosophical thought must ponder how best to present our case to modern man. We must look again at H. P. B. whose task it was to present the philosophy for the first time in its modern dress. Unconventional, attractive, even bizarre, adventurous and daring, Madame Blavatsky feared no man. Today, as in her day, Theosophy needs men and women of wide experience and real talent to present, without fear or favor, this satisfying and completely coherent explanation of life, this noble philosophy of inner purpose.

WHERE THEOSOPHY AND SCIENCE MEET . . . AND PART

(AN EXPLORATION INTO ANIMAL AND HUMAN BEHAVIOR)

By A. HERBERT PERON

IN a discussion of "Where Theosophy and Science Meet," it should be stated from the outset that the meeting is really done by Science. Modern Theosophy is, in effect, Ancient Theosophy. The occult version of the universe goes back to the dawn of the human race. It comprises esoteric teachings that have been handed down through a long and uninterrupted line of seers. It is, in fact, these teachings which in veiled form constitute the basis of most of the religions of the world. That is why a study of Comparative Religion proves so rewarding.

When Galileo announced that the earth was just another planet and not the centre of the universe, this was a truth that had been known for countless centuries. The incompleteness of Newton's theory of gravitation, made evident by Einstein's theory of relativity, was stated three-quarters of a century ago by H. P. Blavatsky in *The Secret Doctrine*.¹ The science of radio-astronomy dates back to about 1932. In 1882, the prophecy was made by one of the "Custodians" of the Esoteric Teachings: "Science will *hear* sounds from certain planets before she *sees* them."² That matter is transformable to energy was written about in Theosophical literature an equally long time ago. These are a few instances where Science has

¹ Adyar ed., II 213-223.

² *The Mahatma Letters to A. P. Sinnett*, p. 170.

modified its views or added new ones which corroborate the Ancient Wisdom.

To understand more clearly what we are discussing, it would be well to define both Theosophy and Science as they are currently understood. Theosophy does not consist of the speculations of the ancients, but the accumulated findings of the ages, arrived at by the occult method, and carefully checked and rechecked. This accumulation of knowledge concerning the cosmos has been meticulously guarded and only from time to time has a partial revelation been made.

In defining Science, it seems advisable to give two definitions, not just one. Basically, Science is the accumulation of facts arrived at by the deductive and inductive methods. But, for a broader definition, as understood by the man in the street, we should add to that to read: Science is the accumulation of facts arrived at by the deductive and inductive methods, *and the conclusions of scientists based upon those facts*. It is the scientist who makes science. Darwin formed his evolutionary theory from a wealth of findings he had garnered over the years. And though we still refer to it as a "theory," many people regard it as a scientific truth, proved and indisputable. This it is not. It remains a theory and a speculation. In fact, modern biology has moved far ahead. What Darwin did establish was the *law* of evolution; and here he was corroborating a basic tenet of the esoteric teaching, as basic in fact as manifestation itself, to which it is irrevocably tied. But the law of evolution is one thing, and the conclusions based upon it something else. Since its origination about a century ago many new findings have been dug up, literally, and new theories postulated. They have not helped to fill up the gaps. The gap between animal and man remains. If anything, it is widening. Instead of the original so-called missing link, we now have scores of missing links which we shall examine later.

The impress of the Darwinian and the newer evolutionary theories on the world as indisputable facts is very strong. Admittedly, it influences Theosophists as well. To the question as to how Theosophists stand with regard to evolution, the answer is often heard: "Yes, we accept the theory of evolution; only, alongside of the evolution of form, goes the evolution of life." Even with this important correction, it is difficult to see how the Ancient Wisdom can endorse the Darwinian or the more modern theories of evolution. Much more is involved than that. H. P. Blavatsky states¹:

... the Esoteric teaching is *absolutely* opposed to the Darwinian evolution, as *applied to man*, and *partially* so with regard to other species.

Of course there are points of agreement. First of all, as already pointed out, we agree with the law of evolution. Without that we would have a static universe, unthinkable from the esoteric point of view. We especially agree with the law of extremely slow and gradual evolution, embracing millions of years. Our figures have generally stretched back further than those of science, and science keeps increasing the figures, especially of man's evolution. They are coming closer to the figures of the Ancient Wisdom. Recently reported were the conclusions of a Swiss scientist, Johannes Hurzeler, who claimed that "at least 10 million years ago man-like characteristics were in full swing". With some modifications, there is no quarrel with the idea of natural selection and some other ideas.

The Main Point of Difference

Let us now consider what appears to be the main point of difference between the current evolutionary theory and the occult version. Or, to put it another way, the basic difference between the two camps, the positivistic conception of a purposeless universe versus the conception of an ordered universe.

¹ *The Secret Doctrine*, Adyar ed., IV 223.

The evolutionary theory, as widely accepted today, posits a continuous, uninterrupted line of evolution, from the lowest forms of life all the way to a mighty genius like Da Vinci, with no break at all. With this the esoteric teaching disagrees. It would lean closer to the idea were the reference directed to Life and not merely to the form. It is fantastic enough to suppose that the lowly lamprey, for instance, (the form of the lamprey, that is) will eventually become a Da Vinci. It is even more fantastic to insist that all this eventuates by itself. The process is supposed to be self-generative, without purpose or goal. Nothing is behind all this, we are told. It is considered as "unscientific" today as it was fifty years ago to suggest that there may be intelligence working behind the scenes; or even that discernible life may have a substratum.

With the ushering in of intelligence, we come to an important part of the discussion. Galileo, as is generally known, got into trouble with the Church because he proclaimed that the earth travelled round the sun, and not vice versa. What is less well known is that the men of science of that day were, by and large, as strongly opposed to Galileo's ideas as was the Church. They were still following Aristotle, often alluded to as the man who really started Science on its way. It might be said there was an excuse, 2,200 years ago, for believing that the earth was the centre of the universe, with the sun travelling around it. The fact is, however, that Aristotle did know about the helio-centric theory. Pythagoras had taught it and Aristotle's own teacher, Plato, advocated the theory. But the occult viewpoint of Plato was not for Aristotle. He denounced the idea. Could it not be seen beyond dispute, he asked, that the sun travelled around the earth? Every morning the sun rose in the sky, every evening it sank below the horizon. Many centuries later, this evidence was still good enough for the scientists of Galileo's day. Gradually, as the facts piled up, this viewpoint had to give

ground, and today we have a cosmos that has expanded unbelievably. Today, astronomers tell us, there are billions of suns, billions of universes, and many more billions of planets. Yet, despite these facts, there is still considerable reluctance in admitting that there might be life on other planets. The pre-Galilean view remains in many quarters, despite the recognition that there are billions of planets, that there is really only one planet capable of supporting human life—the Earth. The boat of Science is lost on the sea of Induction because the rudder of Deduction is not working. Here is an example of what was suggested earlier, namely, the need to distinguish between Science and the facts it presents, on the one hand, and the conclusions which scientists draw from those facts, on the other hand. Sometimes it appears that scientists are almost as slow in adjusting their viewpoints to the newly found facts of Science as the Roman Catholic Church has been. Too often our parochial viewpoint prevents our evaluating the significance of new facts in their true cosmic implications. The esoteric teaching has always included a host of universes, systems and inhabited planets.

The Scientific Position Is Firmly Fixed

Sometimes the facts that Science discovers point so strongly in the direction outlined by the Ancient Wisdom that one feels that this, surely, will invite reconsideration of the current scientific position. Generally, this does not happen. The ramparts of positivistic thought are firmly entrenched. For an example, let us this time go to the field of biology. A peculiar fact has been established in animal evolution. It has been found that an organism is sometimes capable of growing an organ for which it has absolutely no use in its present life. Its use is patently for the future. We do not believe we are rash in suggesting that somewhere along the line there appears to be a plan and purpose at work. But plan and purpose are

just the things that are not permitted within the framework of the universe as seen by the average scientist.

Recently, Prof. Emerson, noted zoologist of the University of Chicago, gave a talk entitled: "Is there Purpose in Life?"¹ He was frank enough to discuss in detail the strange fact of organisms growing organs that are only for use in the future. Eschewing all teleological implications, how does Prof. Emerson explain this phenomenon? His answer is: "The embryo foresees the future."

We may be quite sure that Prof. Emerson would categorically deny that any human being could foresee the future. Nevertheless, here we find him making a statement that the embryo of a lowly organism can foresee the future; not only foresee it, but act in accordance.

Scientists will go to all lengths in their extraordinary endeavors to avoid postulating an Intelligence working behind the scenes. More and more discoveries of this kind are coming into the picture, more and more inexplicable. But positivists and scientists, by and large, are sticking to their guns; or, might we say, their old-fashioned cannon. They insist that there is no intelligence outside of the human brain except, of course, greatly reduced, in the lower animals.

The Enigma of the Scientific Attitude towards Intelligence

It is really hard to understand this enigmatic attitude towards intelligence, for it has been satisfactorily established that all substances found on this earth must exist elsewhere in the universe. Well, then, how about intelligence? Intelligence exists on this planet. It should, therefore, exist elsewhere. The answer to this, in most cases, would probably be: "Yes, but only in the minds of men, as on Earth." In other words, to most scientists, intelligence is still a product of matter. This despite the fact that matter has now been transformed to

¹ Talk given before Humanist Society, Chicago, April 1958.

energy, without intelligence showing up in any way in the process.

Here, perhaps, is the crux of the whole matter: the basic difference between the Theosophical stand and the viewpoint of those who insist that this universe is self-generative, self-running, unplanned and without purpose.

Perhaps we can bring this viewpoint to life by using an analogy. Let us suppose that it has been possible to let a few of the people of a very primitive tribe inspect one of the latest electronic calculating machines. The wonders this machine can perform have been demonstrated to them, as best as possible. Would these natives believe that this machine which can "out-think" man, had no intelligence? It is most unlikely. Rather, they would regard the machine somewhat as the average scientist regards this universe: self-generative, self-running, with no outside help.

We know this is wrong and we also know that it takes intelligence of a very high order to construct a machine as tremendously complex in its workings and function as this machine. Why then do we regard this universe, which is so tremendously complex in its workings and function, as self-generative, self-running, unplanned? How can we be so primitive as to suppose that anything so amazingly complex as man's body, for instance, just came about, just happened, without any planning whatsoever, without a blue-print?

With the exception of environmental factors, modern biologists do not permit any external factors to be introduced into the evolutionary picture. Therefore the important and radical changes in the organism are often attributed to the environmental factors that cause mutations, which result in inheritable changes in the organism. Thus the picture we are asked to accept shows the lowest form of animal life developing into an Albert Einstein, with no help, interference or addition (from the outside) other than "mutations". Thus the

corollary must be drawn, that genius in the form of an Einstein is inherent in the form of, say, a lamprey.

The Visible Area of Evolution Is Only a Small Part

The visible area of evolution, so the esoteric teaching states, is only a small part of the evolutionary picture. Intelligence which has evolved to a high point in man has elsewhere evolved to much greater heights as, it may be assumed, will the intelligence of our human race eventually. The idea that intelligence can function only in a human brain as we know it here and now, we regard as a sort of fixation—another instance of the parochial viewpoint.

Theosophy refutes as strongly as Science the possibility of miracles. There seems, however, to be a difference as to what is and what is not a miracle. The idea that the indwelling life of an individual can persist after the dissolution of the body would be regarded as a miracle by the average scientist. On the other hand, most Theosophists regard as a miracle the idea that postulates a continuous, uninterrupted, unaided evolution starting by itself in the lowest forms of life and finishing by itself as a full-fledged Da Vinci. With Theosophists the evolution of the form assumes secondary importance. We see the real evolution as taking place in the Life of the organism; and the form may be regarded more or less as a reflection and index of the evolutionary status of the indwelling Life. Thus the Life which animates the lowest forms graduates, so to speak, into higher forms, as its needs and capacities demand. The forms change; the Life does not. To say that this lamprey will one day become a Da Vinci is like saying that the overcoat of the young English Prince Charles will one day become a king's garment. But we can say that Prince Charles will one day be King of England. Then we are referring to the indwelling life.

(To be concluded)

KARMA, THE LIBERATOR

By KENNETH R. HOLCOMB

PROBABLY few Theosophical topics are of more interest than Karma. This is because it is so personal; also, it seems to be quite simple. Many prefer to leave it that way: personal and simple. Yet this distorts the meaning of Karma, gives a wrong conception of it and engenders difficulties in applying and explaining it.

Probably the most adequate definition of Karma is the briefest: Karma is reaction. We need not say "corresponding reaction to a cause"; reaction implies correspondence, and if we insist that reaction must correspond to a cause, we might make an incorrect estimate of the magnitude of causation.

Two little balls of earth kissed one day over Hiroshima. Vanished Hiroshima! On what basis could such a reaction have been predicated from such a cause? Only certain scientists, persons with special insight, could have given any correct estimate. This is precisely the point. No human being can estimate causation which is not solely confined to the physical world; and as we have seen, even when it is, it is not always estimated correctly.

This leads us squarely to the next problem in considering Karma. Certain Theosophical texts declare that they limit their teachings about it to human Karma. This is like proclaiming a study of anatomy and confining it to the human hand. Karma is not solely "human" any more than space is solely terrestrial! It would be totally misleading, would it not,

to teach a class in astrophysics and postulate earth-space and earth-space only? If we regard Karma simply as reaction we remove the distorting limitations which treating only its human phase imposes, and it then becomes impersonal law.

Let us go back to First Causation, when the Absolute emanated disequilibrium out of the *stasis* or stability or equilibrium which It is. And because force requires to be directed if it is not to dissipate and lose its forceful character, this Primal Emanation of force carried with it, as all subsequent ones have, Directive Intelligence. Thus, Intelligent Force became.

This was an exercise in imbalance. It was also Primary Causation. It was Karma-evoking because it had to be followed by effects. We must call this Primary Causation an act of its indwelling Intelligence, for which we may use the term God-of-the-First-Magnitude and write it God M-1. God M-1 emanated God M-2 who emanated God M-3, and the latter God M-4, and so on. Just what magnitude our Universal Logos may be, I do not assume to enumerate, but let us posit the fourth emanation, God M-4, to be this Being.

We must pause here to observe that God M-2 or M-3 is not necessarily *one* being. But each may be a class of beings of the same remoteness in vibratory rate. The being called Sanat Kumāra may be, therefore, God M-5. And they are all subject to Karma because they are effects of Primary Causation and Causes of new effects.

Thus, when that emanation, the Universal Logos (God M-4), evokes from himself Monads which by the process of taking on lower vibrations and coarser matter, investigate how godlike they can be under limitations, they, in every action they perform, react to binding Karma and evoke more of it. Hence, when the Monad tries to add indestructibility to his physical forms by developing antipathies and hates, God is at work resisting other phases of himself!

Then comes the moment when an animal psyche has exhausted all the possibilities in animal existence. The terrific compression of *Weltschmerz* at this point causes a type of implosion and the spiritual latencies in the upper levels of divine awareness are released in the struggle.

Man-the-first emerged out of beasthood loaded with Karma, the Karma of having to grow, of having to unload much of his hard-won terror-bedeveled burden; the Karma of learning new behavior in a new dimension of consciousness. Only at this point, and not until then, did Karma become human, or personal.

But it is still the same law by which the waves break the cliffs and the cliffs break the waves. Some will urge that a new factor shows itself when beast becomes man, namely, mind, or to be more precise, divine mind or divine consciousness. But mind having been the driving force all along, that mind could be none other than divine consciousness. The difference seems to be that at this point mind becomes aware of itself and, by this, amenable to a higher phase of its inner divine consciousness than hitherto. This self-awareness is a Gate of Liberation and also the beginning of new tortures.

Often, we resent the calmness of a cat. But it is the tranquillity of the un-self-recollected; it is a byproduct of the animal's surroundings. In a bombing, cats become frenzied. Only among self-conscious beings is there a chance for self-recollection and self-possession or calmness.

We do not predicate calmness of a rock, save by allusion; for the consciousness in a rock presents no phenomenon ordinarily cognizable. Once I was asked, "What is the Karma of a rock?" I should have answered: "That depends on where it is. If it is in the path of a superhighway its Karma will be, possibly, disintegration by dynamite; while if it has been left by some glacier near a mountain peak,

its Karma may be to endure the attritions of the elements until a cataclysm moves it."

In all questions of this sort the human reason eventually comes to the point—usually rotates around it, in fact—of "What is going to happen to me?" If we consider Karma in its impersonal phase only, we are the wheat between the millstones of cause-effect.

But in truth, we must here consider another law, one which Charles Darwin saw in part: the Law of Adaptation. Applied at this point, we perceive that Karma is impersonal where personalities are not concerned but it is personal whenever people are involved. When "I," a person, think of an action and desire to perform that action, "I," the person, impart a personal quality to the kârmic law. If I add that my action will affect "you," a person, how great the compounding of its personal quality!

Now let us pause a moment and dwell on the complexity of Karma in which we, like little flies in a universal web, are caught. Is it not an awful thought? The tortures man inflicts on man, the woes man inflicts on himself, the limitations he imprisons himself in, the added limitations of resentments which are the reactions to such limitations—these form a web to give credence to the ancient concept about the Spinners of Fate, Clotho, Lachesis and Atropos, the daughters of Themis, whose name means Law.

Does it not seem, at this point, that Karma is a web of hopelessness? All of your past victories as an animal are now your adversaries. You had to hate and claw and bite to survive. Now, you must learn un-hate and quiescence. Even now, the slayer must be at work slaying the unreal, but only to surrender himself in turn to another slayer.

Humanity seems to be the tears of God. But it is not so. And why this is otherwise, why this must and shall be so, lies in the Law of Adaptation.

Through self-recollection, man can adapt the kârmic law as he pleases. And only as he does so can he forge the Excalibur that shall sunder the links of his limitation.

The prime principle of the Law of Adaptation is the principle of correspondence. I may not know how great are the reactions to causes I engender, but I can know that they will be of the same kind. If a man insists on using the carpenter's tools on wood he will never bring forth those reactions which belong to a steel worker who uses steel workers' tools on steel. Let us apply this law which holds some startling implications. Let us assume that one becomes limpid in emotions and luminous of perception like Francis of Assisi. What has happened? The "self" of the personality has been denied; the Karma "follow Me" has been invoked; and an unresistant manner of life has stilled the internal and the external reaction which are the undertow in the river of life. This creates ability to "cross" this river, to "walk" on its waters.

When we forgive all, all shall (must) be forgiven. This means a cutting-short of the adjusting process that otherwise must take place in us. Let us put it in ancient, simple words:

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven."

WILL AND DESIRE

By H. P. BLAVATSKY

WILL is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

Reprinted from *Lucifer*, October, 1887.

PATHWAYS TO THE SOURCE OF LIGHT

A CONSIDERATION OF MENTAL ACTIVITY IN MEDITATION

By GEOFFREY HODSON

IN successful meditation three states of consciousness are entered and passed through. At first the mind is concentrated upon an object or an idea. Meditative consideration of the subject then follows. As this continues, mental activity tends to decline. Stillness descends upon the mind, consciousness becoming absorbed in thought-free experience of existence as pure Being. Identity with the Eternal Principle is realized.

Absorption in infinite Light and Life is the goal, and effective concentration is the first step towards it. If an object is chosen for this purpose, comprehension of its functions should be sought. Concentrating upon a cell, for example, one may consider its chromosomes, then its chromatids, and then their dispersal at cell-division into the two daughter cells where, mysteriously, partners are obtained. The transmission of parental characteristics may be thoughtfully considered in search of the forces, processes and laws under which such phenomena occur. The life-principle in the cell may be sought, sensed and eventually realized as a universal property of all organisms. Cell-life thus becomes a gateway leading to universal Life. Passing through inquiry, conjecture and analysis, one is gradually led to the thought-free state. The particular vanishes; the universal is revealed. Stillness

pervades the mind, which has thus moved from concentration through meditation and contemplation into idea-free absorption in the ocean of Life.

If an idea rather than an object is chosen, the mind may be fixed upon the Spirit-Essence which is the core of man's existence. The fact that this Spirit in man is divine, eternal, free, may then be dwelt upon. This thought may, in its turn, be extended to include that of the unity of the Spirit of man with the Spirit of the Universe. As this pathway is followed, the divinity of the human Soul and the oneness of existence begin to become realities. Deep, interior silence falls upon the mind as realization of identity with universal Spirit gradually becomes the entire content of consciousness.

Such is a brief, preliminary description of mental and supramental procedures in successful meditation. In the main they are three—concentration, meditation and contemplation—all of which depend upon a measure of thought-control: Fixity of thought is at once seen to be essential to self-illumination.

How is thought-control to be attained? Unwavering concentration upon an abstract idea is admittedly difficult, except for those with a natural facility for metaphysical thought. Arjuna says in the *Bhagavad Gītā*: "The mind is verily restless, O Krishna, it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind." The Lord Shri Krishna replies: "Without doubt, O mighty armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion." By constant practice and dispassion, "thirstlessness of mind," mental activity may be brought under control. To become expert, one evidently needs to practise constantly and to develop personal disinterestedness until the poise of indifference is attained.

For some temperaments the procedure of the dissociation of the Inner Self from its vehicles provides the mind with the

interest upon which concentration depends. Strong mental affirmations that the bodies are not the Self, which is distinct from them, provide the mind with subject-matter that is neither wholly abstract nor wholly mundane. Affirmations of one's true identity as an immortal, spiritual Being can gradually lead the mind away from thought upon the bodily nature into experience of Egoic existence. A measure of mental control is needed in this, also, and the united powers of the will and the mind must be brought to bear in order to achieve the required concentration. If at the beginning the mind should wander, it should be brought back along the pathway by which it went forth, thereby achieving both stability and control. These are important, since without them the movement of the mind into the meditative condition will not occur and the later thought-free contemplative state will be unattainable.

Interest is the key to successful concentration. The mind does not tend to wander unduly when one is interested in a book, a film or a stage performance. One may usefully practise thought-control by first concentrating the mind upon a concrete object, and then upon deeply interesting ideas associated with it. Mental skill is thereby developed and eventually the power will be attained to concentrate upon an idea or a principle, rather than upon an action or a form.

The devotee may think at first of something quite objective but which, like all objects, is an expression of a universal power or an abstract principle. A plant, a leaf, a flower or a seed will serve. As stated, the cell may then be considered. The presence of an interior, vital principle drawn from a universal Source is assumed. Meditative thought is then changed to self-identification with the life-principle within the cell. Thoughts about separate objects become invalid as the current of awareness is directed with firm resolve into the ocean of universal Life. Realization of unity with that Life may then

be achieved. Inorganic substances can similarly be used as gateways leading to the experience of oneness. The fact that all atoms are concentrations of cosmic electricity may be dwelt upon until the idea of atomic units disappears. The I-thought is gradually transcended as identity with the universal creative and propellant power begins to be known.

In due course a very desirable, even essential, mental state supervenes. This is an effortless equipoise which deepens into complete tranquillity of mind. A profound peace descends, as if the mind had become dissolved into its Source. This poised stillness is a threshold state, leading to complete abstraction from the personality and its concerns and to absorption in the Essence of all that exists. When, like an absorbed waiting, this mental stillness descends it should not be disturbed. It is not brought about by a deliberate silencing of the mind, but is a natural result of the cessation of mental activity when supramental fields of awareness are entered. Practice enables one to develop the ability to "fall" at will into this condition of interior silence. A centre of radiance gradually reveals itself as if from above or within the stilled mind. This is the shining of the light of the Monad, itself a ray of the Light of the Logos. If the radiance is observed without mental action, the centre of self-awareness becomes dissolved and lost therein. Such an experience has no thought-content, the mind being at rest in awareness of infinite Being.

Such, briefly and but partially described, is the journey along the inward pathway to the Source of Light and Life and Power. Such is the way to "the ocean of reality filled with the nectar of bliss".

LIVING THE NATURAL WAY

BY BEPIN BEHARI

THE importance of Theosophical knowledge in modern times, when investigations about the what and how of things as well as epistemological considerations are acquiring new significance, must, as a matter of course, increase. The discovery of the basic constituents of the universe around us, the way of acquiring knowledge and the degree of its probability, and the search for purpose in the world of manifestation—these are three fundamental problems of the day. These are important problems, because they are related to the practical aspect of our existence: on the basis of knowledge thus acquired one could live confidently and usefully. As such, Science is not contrary to Theosophy. "We have to realize," our President, Mr. N. Sri Ram, says, "that Theosophy must be to us a way of life, a way of being, rather than a mere accumulation of facts." The famous British astronomer, Arthur S. Eddington, has also stated: "Primarily it is not a world to be analysed, but a world to be lived in."

About the relationship between Science and Theosophy, H. P. Blavatsky writes in *The Secret Doctrine* (I 336):

The first rule of our Society is to render unto Caesar what is Caesar's. Theosophists, therefore, are the first to recognize the intrinsic value of Science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in Nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a scientific point of view, as much and even more than from the occult aspect of the Esoteric Knowledge.

The position is so much changed today that even the "high priests" of Science are approaching towards the acceptance of Theosophical ideas; for example, the mentalists and the materialists, though emphasizing the difference in the role of matter and consciousness, yet, in essence, are not at variance with the Theosophical teachings. The mentalists, who still divide the world into mind and matter, argue that matter has no existence in its own right, whereas the materialists emphasize that the human consciousness does not operate in emptiness. The mentalists stress that the individual himself attributes meaning to his different experiences, while, according to the materialists, it is matter, howsoever "ethereal" it may be, which transmits the external stimuli through the nerve cells to the human brain, which originates various phenomenal experiences. These two approaches towards understanding of reality have been subjected to serious controversies; none the less, the scientist does attach significance to both matter and mind as essential constituents. Even the occultists accept this position, as stated in the Stanzas of Dzyan:

Father-Mother spin a Web, whose upper end is fastened to Spirit . . . and the lower one to its shadowy end, Matter; and this Web is the Universe spun out of the Two Substances made in One. . . .

While explaining this Stanza, H. P. Blavatsky writes that "the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesized". Our physicists are very reluctant, even after accepting the existence of the two, to consider them as separate. However, Professor Millikan, an eminent physicist, has indicated that the nucleus of the atom possesses intelligence. Therefore, matter and mind may be considered as two aspects of the same reality, which is the Divine Intelligence.

Modern technological progress, along with its consequential changes, has greatly influenced our approach to life. During the twentieth century, specially under the influence of

Albert Einstein, a new dimension of human consciousness is coming to the fore. The Cartesian matrix of human personality is receding and the way is opening for the advent of Occultism. In his effort to understand the Unknown on the basis of already acquired knowledge, Sir James Jeans accepts the necessity of extending our search to fields wider than space and time. He says: "The new physics suggests that, besides the matter and radiation which can be represented in ordinary space and time, there must be other ingredients which cannot be so represented." Under the same influence Eddington even declared that the idea of a Universal Mind or Logos was a fairly plausible inference from the present state of scientific theory—"at least it is in harmony with it". Having once assumed the Universal Mind or Logos as well as Divine Intelligence, the idea of evolution whereby the creative energy latent in every individual is released (and realized) cannot be left out. Henri Bergson wrote:

It is true that in the universe itself two opposite movements are to be distinguished, . . . "descent" and "ascent". The first only unwinds a roll ready prepared. In principle, it might be accomplished almost instantaneously, like releasing a spring. But the ascending movement, which corresponds to an inner work of ripening or creating, *endures* essentially, and imposes its rhythm on the first, which is inseparable from it.

Terms like "ascent" and "descent," "involution" and "evolution," "upwards" and "downward," are liable to various interpretations. The extension of our consciousness to more than the three-dimensional world of cognition could probably give new significance to these concepts. In Theosophical terminology, the process of gathering more and more materiality is described as "involution" and that of the release of Spirit from matter is "evolution". In the manifested world, the innate "downward" propensity of matter is ever balanced by the "upward" movement of Spirit.

The need of the day is to appreciate the significance of spirituality in our lives. Mr. N. Sri Ram has said:

To be in time what you are in Eternity, outwardly what you are always within, is truth from the standpoint of the Spirit.

He has further said:

Spiritual living is living in the most natural manner, without pretence or pose, lightly and easily, in accordance with the nature of the Spirit, so that all thought, all feeling and all action partake of that nature and flow in the direction determined by the Spirit itself.

Mr. J. Krishnamurti also emphasizes that "one of the greatest problems confronting man at this present time is the question of creativeness". The concept of "creative release" he considers to be "the perception of what is truth, what is God"; in order to attain this position Mr. Krishnamurti speaks of the desirability of cessation of all effort; "it is only when the mind is very quiet, not making an effort, that understanding takes place". A dispassionate witnessing of the activities of our triple personality is helpful in bringing without that which is within, and to express in the world of fleeting phenomena that which is eternal. In fact, this is the natural way of evolution: "The Mother swelled expanding from *within without* like the bud of the lotus" (*S.D.*, I 102). In this way of life, there is no contradiction between effortless observation and dynamic living. Wisdom is activity; it is gained not by accumulating facts, but it is acquired through perfection of living, and the emergence of a new vision in our daily life is the measure of our progress.

Finally, as Mr. N. Sri Ram says:

Progress does not mean that we go on as we have been going, but only a little faster, that we whirl round more furiously on the tracks we have hitherto pursued. It means that in our living there is the emergence of a new vision. We should put before the world those conceptions which will help the world. That must not be the way in which it thinks it ought to be helped but must be the way which truly helps.

REVIEWS

The Divine Universe, by H. N. Spalding; Basil Blackwell, Oxford, 1958, price 10s. 6d.

The sub-titles of this excellent book are "The Many and the One—a Study in Religions and Religion". It has a foreword by Sir S. Radhakrishnan which consists largely of an appreciation of the work and character of Spalding, who was indeed an outstanding person and was responsible for the founding of the Union for the Study of the Great Religions, as well as the endowment of the Spalding Chair of Eastern Religions and Ethics at the University of Oxford, a chair which Radhakrishnan himself occupied for some years from 1936 onwards.

Spalding was one who, while not turning away from his own religion (he was a sincere Christian) appreciated the truths of other religions and the one truth underlying them all. His style has little claim to literary merit, and is sometimes difficult and repetitive, but these defects are far outweighed by the value of the subject matter. This consists of a comparison of the teachings of nine great systems of

religious, mystical and philosophic thought, and is illustrated by many quotations from original sources.

These sources include writers on Hinduism, Buddhism, Zoroastrianism, Confucianism and Taoism, Greek philosophy and the Mysteries, Judaism, Islam, and Christianity.

The doctrinal and ritual differences (sometimes irreconcilable) between the religions are fully recognized. Spalding was strongly opposed to a syncretism which would slur over these differences. Notwithstanding this, their underlying similarities are constantly emphasized. These include morality and ethics; the need for religion and philosophy as the greatest civilizing influences; the possibility of man attaining to his own mystical vision and the way which must be followed to this attainment; the nature of the knowledge of God which may be attained; and the divine attributes which are revealed to the successful seeker.

For students of comparative religion, for study classes and for lecturers the book is a veritable mine of original and valuable quotations. One of the greatest tragedies

of the modern age is the fact that while men have lost faith in the naive and often childish myths and legends on which religions were supposedly based, they have not as yet found any spiritual truth to fill the void. As a result, living tends to become sterile and repetitive, especially in middle and old age, when the tides of personal interest have ebbed. This void can only be filled by the deep conviction and experience that there is a spiritual quest which offers a constantly expanding horizon of consciousness as well as a perception that the human spirit is immediate, eternal and ever young. That such a mode of consciousness is attainable is being recognized by many Western thinkers in spite of the decline of interest in the formal religions. Towards this recognition the Theosophical Society has, of course, largely contributed. There are, however, many whose approach to Self-realization and God-consciousness comes most readily by way of religion, and to these, as well as to the Theosophical student, the volume under review will prove a most valuable work.

C. R. GROVES.

The Gospel of the Gnostics, by Duncan Greenlees; The Theosophical Publishing House, Adyar, 1958, pp. 338, price Rs. 10.00 (cloth), Rs. 8.00 (wrapper).

This work is the thirteenth of the World Gospel Series, which aims to present the essence of all the world's great scriptures, translated and edited by "one who has a deep and living sympathy for each of them".

Gnosticism was one of a group of religions coming from the lands east of the Mediterranean. Its literature has come down to us in five medieval manuscripts in leaf form, one of which is known as *Pistis Sophia*. It differs from many religions in that it had no one founder. The Gnostics were not men who made up synthetic religions out of the past. They were Seers in their own right, who described what they knew for themselves, says the editor, and they described it in the language of the people with whom they lived. So we have diverse writings expressed for the understanding of Greeks, Egyptians, Syrians and the rest, but only one Gnosticism.

The early chapters take material from the various extant fragments and group them together. They are translated literally and the author has added a summary of the material in modern, easily read language. There are also profuse notes giving elucidation of obscure meanings, comparisons with other religious writings and in some cases with Theosophy. The later chapters take up topics each of which is dealt with in only one of the sources.

The book is, of course, interesting mainly to the student of comparative religion but the occultist or mystic who has come across references to Gnosticism and Gnostics will be interested to see for himself what is available of these formerly secret writings of the ancient mysteries and extract their flavorful essence. It is a worthy addition to the World Gospel Series.

DOROTHY ROOD

Paramaguruvulu—Vārini Chêru Mārgamu; The Vasanta Institute, Rajahmundry, pp. 393, price Rs. 10.

This is a Telugu translation by Maddali Venkatachalam of one of the Theosophical classics, *The Masters and the Path* by C. W. Leadbeater. It is indeed a service to translate such a work for the benefit of the non-English knowing public. The Vasanta Institute and the translator are to be congratulated on this attempt.

The translation is faithful and expressive, in language that is flowing and simple. In this it meets a need of the hour by putting in the spoken language truths that should be known widely.

The book is well printed.

C. S.

The Absorbent Mind, by Maria Montessori, second revised edition; The Theosophical Publishing House, Adyar, Madras, 1959, pp. 297, price Rs. 15.

This work is of special interest to Theosophists in its emphasis on an indwelling divine urge within the child that makes, according to its own will, the man-to-be. All the help we can give is to furnish the environment that will best aid that inner being to create himself into the likeness of this God-given purpose. The emphasis on cycles of sensitivity is also understood by Theosophists but the fact that the greatest development takes place even before the age of three is not always realized. Another most important fact known by occultists brought out herein is that science has found that the "nerve centres of the brain develop *before* the organs which they will have to direct". This may be compared with the old Hindu teaching: "The Self desired to see and the eye became—to hear and the ear became." Also, Madame Montessori's especial insistence that all life lives by the law of self-sacrifice and not by self-seeking is in line with the deepest esoteric teaching.

The first edition in 1949 was a transcription of a word-for-word translation from Italian talks to students. From these, it is said, Madame Montessori herself made an Italian edition in which she left out much material which she felt duplicated other books and added much more scientific and other data, at the same time revising the work from lecture to treatise style;

the work now reviewed is a translation of this Italian edition. In some ways it has gained a polish and succinctness; in some ways one misses a warmth and directness that is to be found in the spoken word. The present translator, Mr. Claude A. Claremont, a pupil of Madame Montessori who is himself a psychologist and educator, asserts that in retranslating her Italian work, all the various changes, additions and omissions "are Dr. Montessori's own". As this was perhaps her last message, the most considered study of the life of one of the world's greatest educators, one would wish to have this new edition. Yet one who has the old will not relinquish it, but will read, compare and study both.

A. P. SITTAA DEVII

Theodore Leslie Crombie—Friend of India, by Ethel Beswick; International Book House, Bombay-Bangalore, 1958, pp. 34, price Re. 1.

This is a short appreciative sketch of the life of Theodore Leslie Crombie (1879-1938), a Scotsman who, shortly after leaving Oxford University, came into contact with Theosophy. When he visited India he met Dr. Annie Besant and determined to devote his life to Theo-

sophy. Having settled his affairs in England, he came to reside at Adyar in 1912, and there helped Dr. Besant with her paper *The Commonwealth*, assisting her in her work for the freedom of India. At that time Mr. B. P. Wadia was also at Adyar, editing *New India*. He also held the position of assistant editor of *THE THEOSOPHIST* and Manager of the Theosophical Publishing House. The two men became life-long friends, and when, in 1922, Mr. Wadia severed his connection with the Theosophical Society and started the United Lodge of Theosophists, Mr. Crombie also resigned from the Society. He worked for some years with Mr. Wadia in America and in London, but returned to India in 1929 (where he remained till his death in 1938), taking a large part in the editing of the magazine *The Aryan Path*, though it was the policy for the editorship to remain anonymous. Several of Mr. Crombie's articles are included in the book, particularly some which show that he was possessed of a certain psychic sensitiveness. The most interesting of these articles is the one entitled "The Beggar's Dance".

KATHERINE A. BEECHY

SUPPLEMENT TO THE THEOSOPHIST

JULY 1959

OFFICIAL NOTICE

Convention 1959

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 84th Annual Convention shall be held at the International Headquarters, Adyar, from 26th to 31st December 1959.

EMMA HUNT,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

C. Jinarājadāsa Remembrance Day

There was a gathering at the Headquarters Hall, Adyar, on 18 June 1959 in remembrance of Bro. C. Jinarājadāsa.

Mr. Edwin Lord who presided mentioned that Bro. Rājā regarded birth into this life as an imprisonment and the passing into higher worlds as a release and therefore did not wish his birthday to be remembered. Accordingly on the

anniversary of his passing we have been meeting together in remembrance of him.

A short excerpt from the beautiful Prelude to "Parsifal" was played and brought a feeling of contact with Bro. Rājā who particularly appreciated the music of Wagner. Miss Elithe Nisewanger read some of Bro. Rājā's inspiring words on creativity from *The Gods in Chains*.

Short talks were given by Miss Dorothy Rood, Mr. B. Wouters

and Mrs. R. Burnier. Miss Rood spoke from her personal experience of Bro. Rājā's loving relationship with children. Mr. Wouters' talk appears elsewhere in this issue. Mrs. Burnier spoke of how even brief contacts with Bro. Rājā communicated to one something of his own sense of dedication to the work of the Theosophical Society.

In his concluding remarks Mr. Lord suggested that all those present might carry away with them the inspiration that Bro. Rājā's work gave. A few moments were spent in silent thought and then those present offered flowers at the portrait of Bro. Rājā on the dais, in token of affection and gratitude to him.

Workers' Training Camp, Adyar

The sixth annual Theosophical Workers' Training Camp was held at Adyar from 7th to 27th May 1959, with student workers present from the Tamil, Telugu, Karnataka, Kerala and Madras Federations.

The President, Mr. N. Sri Ram, in opening the Camp, expressed the hope that the gathering would lead to a deeper understanding of the truths of the Wisdom and in this way prepare more efficient workers.

The morning sessions were devoted to talks and discussions on various aspects of Theosophical teachings. In the afternoons a Speakers' Training Class was conducted, and addresses were given on the contri-

butions of our Theosophical leaders, and on Lodge work. Lantern lectures were given by Mr. M. Subramaniam in the Headquarters Hall on four evenings.

West Africa

The annual Convention of the West African Federation was held at Accra, Ghana, during Easter under the chairmanship of the Assistant Organizing Secretary, Mr. E. M. Affram. A number of delegates were present from the Provinces.

After the opening of the Convention the members in conference made the following decisions:

(1) The foundation-stone of the new Headquarters building to be laid during the year and members of official standing in the English Section to be invited for the purpose.

(2) Adoption of a unified syllabus of study for the Lodges and Centres.

(3) Publication of a quarterly Theosophical Bulletin.

(4) Lecturers to be trained for tours in the provincial Lodges and Centres.

(5) Training of members for official positions in the Lodges.

(6) Publication of the Rules of the Federation.

A Convention lecture on "Juvenile Delinquency" was given by Mr. E. B. O. Azu Mate, member of the Theosophical Society and

Principal of the local Boys' Industrial Home.

The Convention closed with a ceremony of welcome to new members. The delegates returned to their Provinces with renewed strength and enthusiasm and in a spirit of re-dedication to the ideals which all collectively serve.

The Federation has a membership of 143, with four Lodges. During the year, 18 new members were enrolled. In addition to the Lodges, Study Centres have been organized at Zaria, Jos, Lokoja and Kano in Nigeria and Tarkwa in Ghana. Mr. Affram visited the provincial Lodges and Centres in Ghana during the year under report and gave public lectures which were well attended.

A three-day Summer School was held in the Ashanti region with Lodge Raja as host.

Argentina

The 41st annual Convention of the Theosophical Society in Argentina was held in the city of Mendoza from March 26th to 29th inclusive. The General Secretary, Señor N. E. Rimini, writing of the activities, says: "It was more in the nature of a festival than a Convention, with a spirit of harmony and enthusiasm increasing from moment to moment; it was a truly brotherly gathering and was so described by the delegates at the closing. In the

administrative deliberations there reigned a fine spirit of understanding and of tolerance." A number of the delegates gave addresses on Theosophical principles and Señor Rimini conducted a question-and-answer meeting. Social gatherings and discussion meetings were held on the third day of the Convention.

In his report for the year the General Secretary writes: "I have continued the work of publishing books in Spanish. During the period under review we have printed 3,000 copies of Mr. Geoffrey Hodson's pamphlet, *The Spiritual Significance of Motherhood*; 2,000 copies of an article taken from THE THEOSOPHIST entitled "Occult Chemistry and Modern Physics" by Mr. H. S. Murdoch; and 2,000 copies of *The Human Interest* by Mr. N. Sri Ram. I have maintained with perfect regularity the bi-monthly issues of our Section review, *Teosofia*. The most important factor about the review, which I try to keep in mind, is that it is going to all the Lodges of the Spanish-speaking Sections, more especially those who do not publish a review. I try as far as my work will permit to visit the Lodges in our Section."

The Young Theosophists, known as the A. J. T. A. or Agrupacion Juventad Teosofica Argentina, publish a journal named *Estudios Teosoficos* with articles on a variety of subjects, including occult stories,

mysticism, Yoga, and Theosophical teachings. On the inside front cover of their journal they announce a correspondence course for young people.

Malaya and Singapore

The work in the Theosophical Federation of Malaya and Singapore shows steady progress. Two new Lodges are being formed, in Ipoh and Malacca, and the three main Lodges of the Federation, at Kuala Lumpur, Penang and Singapore, have shown an increase in membership.

The Federation is to be congratulated on the publication of *The Malayan Theosophist*, the first number of which was issued in March 1959, with the Organizing Secretary, Dr. C. H. Yeang, as Editor. In addition to the Federation Journal, the Lodge in Kuala Lumpur issues a monthly Newsletter edited by the Lodge President, Mr. P. C. Harper.

A Pan-Malayan-Singapore Theosophical Convention was held in Kuala Lumpur on 27th and 28th March 1959 at the British Council Hall. It was the first Convention to be held in Malaya and was attended by delegates from all the Lodges.

The Convention opened with a Business Meeting for members at which matters concerning the Federation were discussed. Among the resolutions passed were the following:

1. That *The Malayan Theosophist* be published quarterly and be issued free to all members.
2. That the Lodges publish their own Newsletters.
3. That the contents of *The Malayan Theosophist* be strictly relevant to Theosophical thought.
4. To establish a Central Fund to meet expenses of overseas visiting lecturers.
5. That an annual Convention be held in order to strengthen the work of the Federation.

Following the Business Session a Public Forum was held, presided over by Dr. A. S. Gardiner of the Lady Templar Hospital. The Organizing Secretary and the Lodge Presidents gave short talks on the following subjects: "What is Theosophy?" by Dr. C. H. Yeang; "The History of the Theosophical Movement," by Mr. P. C. Harper (Kuala Lumpur Lodge); "Theosophy in Practical Life," by Dr. Murugiah (Singapore Lodge); "The Work of a Lodge of the Theosophical Society," by Mr. Sellasamy (Seremban Lodge).

Australia

Miss Helen V. Zahara, General Secretary for the Theosophical Society in Australia, sends the following interesting report of their Convention:

"The Annual Convention of the Australian Section took place at the beautiful premises of Brisbane Lodge,

Queensland, during Easter. There was a good attendance from interstate, and all visitors quickly felt at home. The guest-speakers at the Convention were Mr. Geoffrey Hodson and Mr. John Coats. Members were happy to see Mr. Hodson on the platform again after his recent illness, and his contributions were much appreciated. Miss Sandra Chase, former General Secretary of the New Zealand Section, also participated in the programme. There were several interesting sessions, including one under the title, "Theosophy in Action," led by the General Secretary. Members shared information about successful projects in their respective Lodges. One particularly popular occasion was a question-and-answer forum, when Mr. Geoffrey Hodson, Mr. John Coats, Miss Sandra Chase, Dr. P. W. van den Broek and Mr. Hugh Murdoch ably discussed a variety of questions submitted by members. The Convention Lecture "The Message of Easter," was delivered by Mr. Hodson. A fine talk on "The Dharma of a F.T.S." was given by Mr. Coats.

One afternoon members gathered at the Hospice, a home for elderly gentlewomen conducted by the T. O. S. in Brisbane on behalf of the Brisbane Lodge. The T. O. S. annual meeting was held and after-

wards the members present had tea with the ladies of the Hospice.

It was generally agreed that the Convention had been an outstanding success, and much of this was due to the arrangements for the holding of the Convention made by the members of Brisbane Lodge, who, in addition to providing refreshments and meals, staged a high-class entertainment.

Following the Convention, some fifty members attended a three-day residential Easter School at a guest-house in the Blackall Range, about seventy miles from Brisbane. In a beautiful setting, with lovely views of the surrounding country and the coast line and the sea in the distance, members discussed together the theme, "The Supreme Importance of Self-discovery". Again Mr. Hodson was the main speaker, with talks also by Mr. John Coats. There were three forums and much exchange of views. The programme concluded with a happy social and the feeling that the Easter School had been a most successful and fruitful gathering.

The Australian Section is sponsoring an Indo-Pacific Conference to be held from 31 December 1959 to 8 January 1960, and we are now looking forward to that event, and hope that we may expect many members from all over Australia and from overseas."

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>
1893	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Mrs. Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	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	Schulendorferstr. 10a, Bad Harzburg	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	..	..	..
1907	Finland	Mrs. Sylvi Horstio	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, G.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. Rimini..	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	<i>Teosofia en Argentina.</i>
1920	Chile	..	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	..	<i>Fraternidad.</i>
1920	Brazil	..	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	..	<i>O Teosofista.</i>
1921	Bulgaria	..	..	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Iceland	..	..	Rua Passos Manoel 20, Lisbon	..	..
1921	Spain	..	..	10 Park Place, Cardiff	..	<i>Osiris.</i>
1921	Portugal	..	Mr. Félix Bernudes	..	..	<i>Theosophical News and Notes.</i>
1922	Wales	..	Miss E. Claudia Owen	..	..	..
1923	Poland	..	..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Revista Teosofica Uruguay.</i>
1925	Uruguay	..	Señor Anibal Lisardy	Box 8774, Fernandez Juncos, Santurce, San Juan	..	<i>Heraldo Teosofico.</i>
1925	Puerto Rico	..	Señora Esperanza C. Hopgood	..	..	..
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 Vasilicos Konstandinou 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. Vallabhdas H. Kapadia	Apartado Postal 539, Bogotá	..	<i>Colección Teosofica.</i>
1948	Pakistan *	..	Mrs. Gool K. Minwalla	P.O. Box 354, Zanzibar	..	<i>Saurabh.</i>
1948	Malaya and Singapore †	..	..	Noonan Road, Karachi 3	..	<i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	..	Dr. C. H. Yeang	88 China St., Penang	..	<i>Theosophical News.</i>
1950	State of Israel *	..	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	..	<i>Theosophical News and Notes.</i>
1951	Japan	..	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	..	<i>Theosophie in Israel.</i>
1952	Vict-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 Dissel, Achelseedijk 290, Valkenswaard, The Netherlands. *Theosophy in Action; Clarté; Adyar.*
Canadian Federation (attached to Headquarters): Miss Joan S. Morris, 2050 Cypress Street, Vancouver 9, B.C., Canada. *The Federation Quarterly.*

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

		<i>Per annum</i>	<i>Single Copy</i>
INDIA & CEYLON	(Post Free)	Rs. 10.00	Re. 1.00
AMERICA	" "	\$ 4.00	\$ 0.35
BRITISH ISLES	" "	£ 1-1-0	s. 2/-
OTHER COUNTRIES	" "	Rs. 14.00	Re. 1.25

The Theosophical Publishing House, Adyar, Madras 20, India.
 London Agency: The Theosophical Publishing House,
 68 Great Russell Street, London W.C.1.
 U.S.A.: The Theosophical Press, "Olcott," Wheaton, Ill.

THE THEOSOPHIST

EDITED BY N. SRI RAM

CONTENTS

On the Watch-Tower. N. SRI RAM	.. 283
Letters from H.P.B.'s Husbands	.. 291
What Sri Rāma Means to Me. G. R. V.	.. 299
A Study in Cycles. KARL RIEDEL	.. 300
Psychological Aspects of the Evolution of Human Consciousness. ROBERTO HACK	.. 307
Where Theosophy and Science Meet . . . and Part. (An Exploration into Animal and Human Behavior) (Concluded). A. HERBERT PERON	.. 315
Hallowed Harvest (<i>Poem</i>). RUTH GAMMILL	.. 323
The Ego. MARGARET ROSE WALKER	.. 324
The Druidic "Gorsedd" or Circle. D. JEFFREY WILLIAMS	.. 327
Man Evolves by Law. A. D. GALLOWAY	.. 332
Love Divine (<i>Poem</i>). NELLIE POCOCK	.. 338
Reviews	.. 339
Supplement :	
Theosophists at Work around the World	.. 345
International Directory	.. 350

August 1959

Vol. 80, No. 11

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS 20

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

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

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



ON THE WATCH-TOWER

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

IN all our Theosophical work what is most important is the spirit in which that work is done. If it has something of the quality of the wisdom we call Theosophy, any deficiencies of technique will not matter very much. We shall be able to affect the people with whom we come into contact in a way that will help them and not hinder. It is not learning which is important, nor the ability to speak, nor talent of any other kind, although all these have their uses, but rather the attitude of mind which we bring to the work and our motives as we carry it out.

It should not be the spirit of self-importance. Often the work that one does or the office which one fills tends to become a kind of frame for the picture of one's own self, which then begins to exploit that situation. We will all do well to examine our own minds to see whether such a spirit is present. The work should be carried out in a spirit in which the worker is concerned only with the Truth and the person or persons to whom that Truth has to be conveyed. In all our Theosophical activities it is only to the extent that the worker effaces himself that the truth which is in him will manifest

self. His own personality should be out of the way to let that truth shine and have its own proper action.

Sometimes a person does exceedingly well and shows great enthusiasm, and is therefore regarded as an excellent and promising worker, but all this lasts only so long as he is given due importance and occupies the first place. When there is a change, which is inevitable, and someone else has his turn and takes that person's place, he who has been so long exuberantly active loses his interest, he becomes depressed and either thinks that he has failed or, more often, that the movement has gone off its rails. It is easy to find examples of such a happening. Therefore, the whole question is: Are we doing the work for its own sake, for what it is supposed to achieve, or does our interest lie in occupying the stage and making such an impact upon others as would resound in our ears?

It is an old Christian saying: "Who will serve God for naught?" That is to say, not for any reward on earth or in heaven, neither for happiness in after-death life nor for better conditions in another life. There are very few people in the world, even amongst those who are saintly, who have such perfect selflessness. The *Bhagavad Gītā* enjoins us to work without any desire for fruit. As all action must bear its own fruit, this means of course without the desire that the fruit of it should come to us for our enjoyment, the fruit being praise, importance or good karma in any form. I feel that this is most important for a Theosophical worker to realize.

According to H.P.B., Occultism is "altruism, first and last". That is to say, from the very beginning of the Path one has to have that spirit, without which no Occultism is possible in the real sense. This means absence of desire to advance oneself or to shine, or any other selfish motive. Many of us who are willing to take such counsel are apt to point to others and remark that *they* do not possess this spirit. But such criticism of others neither helps them nor the work in which

we all need to co-operate. Criticism is most effective and fruitful when it is directed to oneself. It need not be self-depreciation, which will then become only a pose. Each one should examine himself in calmness of mind and consider in what ways his own motives and attitude fall short. In any attempt to transform oneself, one has to start with one's motives, because they underlie everything else.

* * * *

It is fairly obvious that before one can undertake to propagate the Wisdom, he must have found that Wisdom in some measure for himself, but that is not too frequently the case, because we do not distinguish between Wisdom and knowledge. Knowledge is very different from Wisdom. It is possible for a man to be very learned, yet appallingly stupid in many ways. Often the more learned a person is, the more fixed he tends to be in his ideas and the more intolerant of others. He develops a spirit of argumentation, causing a friction which generates more heat than light. Wisdom is difficult to define because it belongs to a deeper, subtler and more comprehensive aspect of man than the mind which picks up facts, makes comparisons, puts them in a certain order, and makes use of them for its own purpose.

It is not enough for our purposes to have talents of various sorts. All talents are meant to be used wisely, but then the man must have wisdom in order to use them to whatever is the true good of all. It is so easy to sway a crowd by oratory, as Anthony did in speaking of Caesar. But then, should we treat our listeners as a crowd? Our aim should not be to conquer them by cleverness in argument or by the ability to destroy the theses of others, but we must enable them to see things as they are, in perfect freedom, and distinguish the truth from what is false. The help that we thus give will remain with them and endure. If our lectures have merely the effect of stimulating

or stunning the listener, after a while the effect will wear away and he will be exactly where he was before.

There is the whole question of what is meant by help, and how to help those whom we meet. It deserves serious consideration. Perhaps when we talk of helping and being useful, we are merely repeating set ideas and talking conventionally, with a view only to the immediate effects. To force upon a person a truth for which he is not prepared, especially in a form which evokes from him reactions which confuse and bewilder him and do not clarify his sight, is no help at all. At the same time one must not allow oneself to be dissuaded by specious pleas from the course which one feels to be right, even though it may disturb the set attitudes of people. So, one has to steer one's course rightly, which is a balance between opposites. This balance comes into existence by itself in a state of mind which is not swayed by one kind of reaction or another.

In *The Voice of the Silence*, H.P.B. makes a clear distinction between what is called the doctrine of the heart, or soul-wisdom, and the doctrine of the eye, or head-learning. The doctrine of the eye is superficial. In the old days, head-learning was considered an even greater impediment than sheer outright ignorance. We must not mistake mere information, which can be amassed, for real wisdom, which in practice is more a way or a direction of action than anything else, but implying an appreciation of things from the standpoint of their lasting values and a capacity to comprehend diverse elements in a balanced synthesis.

As Wisdom is always beautiful with the beauty of the soul which has in it immeasurable depths, one might think of it as Wisdom deep-dyed in beauty. This deep dye or color can only come from the depths of one's soul-nature. It is there that the experiences of life are converted into wisdom. We are familiar with the idea that when a person sheds his

physical body, he carries all the memories of his life into the after-death condition, and gradually as he passes through various planes these memories are sifted and shed, and finally he carries with him only that which can be assimilated to his soul-nature. This assimilation takes place in the state which is called Devachan or Svarga. It is there that what might be termed the spiritual essence of one's earthly experience becomes part of the nature of the divine Ego or soul.

Anyone who tries to help people to gain a deeper and truer understanding of things must himself to some extent rise above the trivialities of ordinary life, on which so many of us spend so much of our energy and time. This does not mean that we should not attend to the small things in life. Even small things can be of great significance in the life of a great person, and things of real importance to us can become trivial if we deal with them in a petty spirit. The values of all things depend ultimately upon the spirit which is manifested.

One of the qualifications needed for a worker is a certain earnestness or seriousness of purpose which does not permit him to fritter away his time, his thought, his interest, on things which do not matter or in ways which do not help him or anyone else. To be serious of purpose does not mean, however, that we should be stiflingly solemn and part with any sense of humor we might happen to possess. We can be solemn and yet light of heart and in touch, and see the humorous side of things. When you see things in the right perspective, anything that does not fit in with it becomes incongruous, and this incongruity or disproportion may be brought out in a humorous remark. To have a sense of humor is to have a sense of proportion, of relative values and appropriateness. It has been said that no one can go far on the spiritual path without a sense of humor. What is needed is the lightness which comes from a capacity to hold

oneself in detachment, and does not bear down heavily. Even when one is light-hearted, one need not lose his deep purpose, and our deep purpose is to do all things that will help to redeem our fellow-beings from a condition of ignorance and all the illusions which are the causes of unhappiness.

It is not possible merely by the employment of large resources to effect the miracle of changing all the people in the world from what they are into something entirely different. If we were to pay a large enough sum we could attract many graduates who have done brilliantly in their examinations, but I do not think the Theosophical work would be advanced by a hundred such workers. The quality of the Wisdom has to be in the heart of the individual before he can communicate it to others. Theosophy is not a science which can be studied like a railway guide and then given out for the benefit of others. The truth has to come from one's own experience or realization; one must speak at least from one's sincere conviction. It is perfectly legitimate to quote someone and say: We learn from so and so. But really to affect other people there has to be the touch of a first-hand feeling. If you are giving your own reaction to some great truth, such reaction is your own and not anybody else's, and therefore even though the truth may have been expressed by other people in various ways, when you speak of it you will bring into your statement something of your own quality, your feelings, heart and emotions, which have their own value.

One has to have faith in what one speaks about; not blind faith. If there is a belief which is at variance with your own experience it merely creates a conflict in yourself; the belief pulls you in one way while your experience of things and contact with people have moulded you in a different manner. But if a person has a realization which is not born of any motive of gratification or fear, if it is not the product of his prior reactions, then it stands by itself and we have to

call it knowledge by faith, or intuitive knowledge. There are certain truths which can be known only from within oneself.

* * * *

The study of the Theosophical student-worker includes the basic concepts of Theosophy, as well as of the religions of the world. Such study can be deep or superficial. Deep does not mean going into a lot of detail; as a matter of fact, emphasis on detail tends to make one superficial. Any kind of detail is useful only as it falls into a certain pattern, assumes a relationship with the whole; then it partakes of the significance of that whole. To cram one's head with unconnected fragments or details is a hindrance to real understanding, as well as to one's capacity for practical action. Wisdom is not static, it is like life, which needs to breathe and move. He who seeks to be wise in action has to have a mind which is perfectly open, with plenty of room for movement, and flexibility of action. The feeling of depth comes from realizing the significance of a certain truth or teaching. A student on the spiritual path, as well as a Theosophical worker, learns much more by considering things deeply in himself, by pondering the nature of the profound truths which constitute the basis of the Wisdom, than by a mere reading of books.

All our workers and students may benefit by each other's understanding. Among ourselves, we might talk things over freely and no one need feel afraid to speak lest he should be thought ignorant. What does it matter if other people think that we are more ignorant than we actually are? Our discussions give us not only an opportunity to speak and express ourselves, but also to listen to what other people have to say. The listening should not be superficial or half-hearted. Generally when there is an argument or conversation, each person gives only a fraction of his attention to what is being said, the rest of his mind being engaged in thinking out what he will

say a little later. We rarely listen to other people with complete attention and sympathy. But at our Camps and Conferences we can train ourselves in the art of listening. We listen to a person if we are interested in him, and if we can listen properly, we will very soon acquire the art of speaking, even without anyone giving us lessons in that art.

We shall all be better workers if we are really dedicated to the work. To feel dedicated we must have a live interest in it, and before we can have that interest we must know what the work actually is, what it is we actually seek to achieve by all the lectures, books, propaganda and so on. It is all meant to help people to look at things in a different way, but then we must ourselves first learn to see them differently from the way in which the world at large sees them. To see things as they are, and not merely according to certain ideas which we have derived from conventional sources and which have become fixed in our minds, is not very easy.

Each one of us has to learn to consider everything for himself, and that is the only way to qualify to lead or help others. A leader is not one who tries to regiment other people, make them think as he wants them to think for his own reasons. There are such leaders in politics of different parties, and their followers become a flock of sheep and echo the leader's thoughts. The less we have of such leaders in our Theosophical movement, the better. Every Theosophist has to learn to lead himself, in the sense of not being pushed either by others or by the momentum of his own past thoughts. He must help people to lead themselves, to find out and express what is best, most beautiful and precious in themselves. That is the only kind of leadership which would serve our Society, which has to be as a spiritual republic in which each one shines with his own light, and makes it his contribution to the total illumination of the world.

N. SRI RAM

LETTERS FROM H.P.B.'S HUSBANDS

[Two further letters from the Russian correspondence in the Theosophical Society's Archives at Adyar are of great interest. They have been translated into English by Mr. Zoltán de Álgya-Pap and are printed below. One of them is from H.P.B.'s first husband, General Nikifor V. Blavatsky, and was written from Erivan on November 13, 1858 to Madame Blavatsky's maternal aunt, Madame N. A. Fadéef. The other is from H.P.B.'s second husband, Mr. Michael C. Betanelly, also a Russian, and is dated Philadelphia, May 7, 1877. Though it does not name the addressee it is evidently written to H.P.B. In each case the question of a divorce is raised, and each of the writers expresses his willingness to set H.P.B. free, provided she will take all the necessary legal steps in the matter.

The story of H. P. Blavatsky's first marriage is well known to all who are acquainted with her history, and need only be recapitulated here. As a girl of seventeen, in a fit of bravado, she became engaged to an elderly friend of the family, General N. V. Blavatsky, Vice-Governor of the Province of Erivan, but found to her horror that the family honor demanded that she go through with the marriage. This took place on July 7, 1848, but the couple soon separated. Her attempt to escape the day after the wedding failed, but three months later, after a violent quarrel, she again escaped and took horse to Tiflis, where her family decided to send her back to her father, Colonel Peter Hahn, a Commander of Artillery. He arranged

to meet her at Odessa but fearing he would make her go back to her husband, she gave her escort the slip and reached Constantinople on an English ship. There she fell in with an acquaintance, Countess Kesselev, and travelled with her in Egypt, Greece and the Near East learning all she could of occult lore. In 1851 she was in London. There she met and talked with a tall and stately Rajput, whom she recognized as her Protector since childhood. He spoke to her of the future work she was to do under His direction after she had completed the necessary training. The next seven years found her travelling extensively in the Americas and returning via the Far East to India, where she made two unsuccessful attempts to enter Tibet, in 1853 and 1855. At the end of ten years she returned to Russia, appearing one day unannounced at the home of her sister Madame Vera Jelihovsky in Pskoff as if she had never been away. General Blavatsky's letter to H.P.B.'s aunt must have been written soon after her return.

The name of Madame Blavatsky's second husband is less well known, for she insisted on keeping her own name after marriage and on having complete freedom of action. In this case too, she separated from her husband after only a few months. She was married to M. C. Betanelly in Philadelphia on April 3, 1875, but by June of that year she had sent him away and refused ever to let him return.

Mr. Michael C. Betanelly was a Russian trader, young and not very literate, who first came into the picture at the end of 1874. Genuinely interested in Spiritualism, he had read Colonel H. S. Olcott's articles on the Eddy Homestead phenomena in the *New York Sun*, and wrote to the Colonel asking to be put in touch with his brilliant fellow-countrywoman. She raised no objection and a meeting was therefore arranged early in 1875. Betanelly at once fell violently in love with H.P.B., pestering her daily with his attentions and even

threatening to commit suicide if she did not marry him. H.P.B. was very angry with him but finally, when he protested that his only wish was to serve her and the cause of Spiritualism and promised not to claim any marital rights, she consented, chiefly, it appears, in the hope that he would be able to furnish her with money to carry on the work to which she was devoting herself. Together they set up their household in Samson Street, Philadelphia, and there Col. Olcott visited them, spending some weeks with them on various occasions. Very soon, however, Betanelly forgot his promises of unselfishness and began, to H.P.B.'s great disgust, to make importunate demands upon her. Moreover, his business, which was then only in process of being built up, was not prospering and they had only money enough to cover the bare expenses of living. Betanelly was acting as agent in America for a firm in Tiflis, Russia, whose business was the export of Russian goods, such as wool, goat-skins, Persian carpets, insect powder flowers, etc., in exchange for American machinery, patented goods and general hardware. All this is shown in the elaborate letter-head of his business note-paper on which Betanelly wrote his letter. When, after months of separation, he found that she would not return to him, a divorce was arranged, on the grounds of her desertion. Mr. Wm. Q. Judge acting as her counsel, it became effective on the 25th of May 1878, so that by the time the Founders left America for India in December 1878 the whole affair of this second marriage was over and done with.

Colonel Olcott, in giving an account of this marriage in *Old Diary Leaves*,¹ says that, to him, the marriage to a young man who was little more than a peasant and who could never be any kind of a companion to her was simply "a freak of madness". All the explanation that H.P.B. could give him

¹ First Series, pp. 55-58.

was that "her fate and his were temporarily linked by an inexorable Karma, and the union was to her in the nature of a punishment for her awful pride and combativeness, which impeded her spiritual evolution".

Some further light is thrown on this marriage, however, if a study is made of the letters written by one of the "Brothers" who were guiding the events, to Colonel Olcott, published in Series II of *Letters from the Masters of the Wisdom*, edited by C. Jinarājadāsa. In Letter No. 9 from the Master Serapis to Colonel H. S. Olcott, appears the following:

She feels unhappy, and in her bitter hours of mental agony and sorrow looks to thee for friendly advice and soothing words of comfort.

Devoted to the great Cause of Truth, she sacrificed to it her very heart's blood, believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated. . . Her cup of bitterness is full . . . Tighter and tighter is drawn round them the pitiless circle; be friendly and merciful to her, brother . . . and leaving otherwise the weak and silly wretch whom fate has given her for husband to his desert, pity him also. His love for her has gone, the sacred flame has died out for want of fuel.

The Colonel was instructed as to the means by which he could best stand by H.P.B. in the severe testing which she was undergoing and in which "as an Ellorian she must conquer or die, for no one can help her". He must not let her return to Philadelphia but take her to New York and there set her up in an apartment, where he was to introduce to her learned men and try to turn her interests towards intellectual pursuits. Eventually they took a flat at 302 West 47th Street, New York, which later became the famous "Lamasery".

—KATHERINE A. BEECHY]

LETTER I

From General N. Blavatsky to Madame N. A. Fadéev

Erivan, 13 November 1858

Much honored Nadieshda Andreyevna,

Your letter, received yesterday, gave me great joy. There is no date on it, so it is not known when it was written. To omit the date is a small human weakness. However, in regard to you my conscience and my actions are clean. I desired always only one thing, though I rarely received your letters so dear to my heart. And even of this happiness I have been deprived, due to unknown causes.

Until now I knew nothing of H.P.'s¹ return to Russia. To tell you the truth, this ceased to interest me long ago. Time smooths out everything, even every memory. You may assure H.P. on my word of honor that I will never pursue her. I wish ardently that our marriage be annulled, and that she may marry again. It is possible that I too may marry again, from calculation or inclination, feeling myself not yet unsuited to family life. So make every effort, by uniting your forces, and let her also do her best to annul the marriage. I did my best, but Exarch Isidor refused to do it. Therefore I do not intend to start a new lawsuit any more, or even to obtain the divorce by applying to the Emperor . . .² because I consider it entirely useless after having received your letter. I beg you instantly to endeavor to end the matter, to the satisfaction of both of you. Whether she finishes or re-opens the subject, in any case, I repeat, I shall not attempt to pursue her or make inquiries in order to find out where she is living. You know that a man loses less, in public opinion, than a woman, in whatever circumstances he

¹ Helena Petrovna Blavatsky.

² Five words here are illegible.

may happen to be. In whatever manner I might behave morally, I would be justified sooner than a woman.

In this way I have been living since the time of my misfortune.¹ And in consequence of it I have been working on my character in order that I may become unaffected by anything. Very often I even laugh at the stupidities which I committed, and I comfort myself by realizing that not only I but other people too make the same mistakes in this strange world.

One can become accustomed to anything. So I have got used to a joyless life in Erivan. Whatsoever may happen I shall remain unaffected. My plan is to retire entirely from active service. I would then go to my estate, in that hidden corner which nobody knows of, and live there surrounded by the delights of a lonely life.

Your always devoted,
N. BLAVATSKY

LETTER II

From M. C. Betanelly² to Madame H. P. Blavatsky

Philadelphia, 7 May 1877

Replying to your letter, received today, I say and declare categorically that I did not say anything to Everman about your relation to Olcott or about my relation to you. A few months after my return from Russia I met him in the street. He stopped me and asked me when I was going to pay him the rest of the money. I answered him, saying that he had ruined me utterly through the auction of the flowers and that I had no money. Since that time we have not met again, and neither you nor Olcott were ever mentioned at all. But not

¹ A reference to his marriage with Helena Petrovna.

² Written on his business note-paper.

long ago I was away. I went to Boston and other places. During my absence Everman wanted to see me, and his visiting card, with some lines on it, was sent to me in Boston. He required me to return at once and told me in plain language that he wanted to have me arrested. From Boston I wrote him a letter telling him that I was returning in a few days, that he had ruined me, etc.; but I did not mention you and Olcott in this letter at all. I arrived here today, and went with my lawyer to Everman and asked him what he wanted. He insists that I pay him forthwith the balance with interest and expenses, \$1,600, otherwise he will have me arrested within two days. It appeared that this scoundrel Everman wrote to the Consul in Tiflis, and told him all about my relation to you and to Olcott, and how I ran into debt. He falsely accused me of borrowing money from him, offering as guarantee that Vartanov would repay it if I could not do so, and similar things. As the name of Vartanov is printed on my business papers, he declared Vartanov to be my partner and responsible for my debts here too. And I being only an agent on commission for Vartanov, Everman wants to have me arrested for "obtaining money under false pretences," unless I repay him the money. From the Consul in Tiflis he received false information. If this is true, then I expect he will have me arrested any moment. My lawyer says that according to the law Everman can demand part of the money, the deficit, because the auction brought him only part of the money. As regards the "false pretences," even if he is not able to prove it later, none the less, by having me arrested he can completely ruin my credit and social position here. So you see the results of the fatal acquaintance with Everman made with the help of Olcott, with whom, unfortunately, I am also acquainted.

Now, these are the fruits of your dealings with me, of your operations in Spiritualism. But I have a presentiment

of the approaching scandal. It is not enough that all this ruined me financially, but I have also lost my reputation here. Unless I pay Everman at least part of the money, he will take his revenge and will have me arrested soon. And if he does that, it will be the beginning of the filthiest possible scandal. Your name and Olcott's will come before the public. And Everman's aim is to ruin me, Olcott and all, because of the loss of his money. But Olcott too is a fine fellow. I kept silent about all this, but he had the impudence to lie and tell Wray in New York that I was back-biting and blaming you in Paris and in the Caucasus. When I was in Paris I did not mention you at all to anyone. In the Caucasus I merely listened silently when you were scolded by your relatives and by all who knew you. Olcott even told Wray that, in order to save you from my insults, others gave evidence to you in New York and sent it to Europe, to exculpate you from my scandalous tales. Well, is it right of Olcott to lie so shamelessly and abominably? Let him perform all these tricks and lies. Wray told me that he considers it right for me to tell you about this and he will prove everything that Olcott told him.

Regarding the divorce, I want to obtain it by any means. In your interest I prefer a peaceful and quiet way. Concerning the expenses of the divorce, you told me that you would pay them all. I cannot pay; I have not money enough even to live. The cheaper you can arrange it the better. Only get it.

You created for yourself scandal and notoriety. First you practised Spiritualism—you did not succeed. Now you have turned to Buddhism—you will succeed still less. Here you cannot play with the public as easily as you think. And by these experiments you are ruining other people, just as you ruined me by your Spiritualistic operations.

If you had only kept quiet in your old age—nobody would have said anything. But now again they have started

to strew over you anonymous letters and scandals. How they are again offending you, some of the correspondents, in the daily papers and reviews, and how much more they will offend you you will see in the not too distant future.

As regards Everman, he only wants his money, and he accuses Olcott himself for the whole affair. If he does not get the money he will most certainly start a scandal.

Send me copies of the two letters which Everman wrote to Olcott. If he has me arrested, then I shall have him arrested for slander—and the whole scandal will begin.

M. BETANELLY

WHAT SRĪ RĀMA MEANS TO ME

Srī Rāma means to me, first and foremost, the Absolute that is indefinable, inconceivable, unimaginable; the Supreme, the One without a second and, therefore, incomparable; the Eternal, Immutable, Transcendental; the unknowable in our usual understanding of the term, for He is Himself the knower, the known and the process of knowledge—all blended into one; and yet He is knowable, both as Person and Principle—by those who ardently aspire to know—though as a different order of Reality; for to this order we all belong in our innermost essence, and unto this order He descends by His magic power of transmutation of the many, from the Timeless into time, in order to save those who are worthy of His Grace.

Thus the Lord Mahāvishnu descends into the temporal order from age to age. The great Indian epic speaks of the Lord's Immanence as an Avatāra. The Lord with His Divine Consort incarnated as Srī Rāma and as Sita Devī, and thus made it possible for ordinary human beings to commune with them in spirit, and so to live in time in the light of His Presence that His Will for us may be fulfilled. My will means nothing to me without His Grace; but with His Grace every event is but His Will in action, and it is well worth our while to remind ourselves of the statement: "Though Thou slayest me, yet will I love Thee."

G. R. V.

A STUDY IN CYCLES

By KARL RIEDEL

Dedicated by a fellow-student to those of his comrades who wish to delve deeper into the Mysteries of the Divine Wisdom.

1. *The Numerical Foundations*

PYTHAGORAS from of old is our great Teacher today. In his School he gave the deeper aspects of the hidden Wisdom to his group of the "mathematicoi," and we have to become again such "mathematicoi" if we wish to delve deeper into the hidden mysteries of the Divine Wisdom. Even science has become Pythagorean today. Science confines its task no longer to descriptions of the processes of Nature (which often it is not able to do), but goes on to demonstrate the mathematical laws underlying these processes. These hidden processes were also studied by the Pythagoreans—but only after understanding the numerical laws, which guide their running—by their group known as the "physicoi".

The subject of cycles, as seen by every Pythagorean, is indeed a very fascinating one, for cycles are based on numbers and measures. Every greater cycle comes about by multiplication of smaller ones, and these cycles are interwoven with one another; therefore is this study intricate and complicated and yet simple if one has the key. However, there are several keys for the unlocking of the mysteries of cycles, and often they have to be turned more than once.

Numbers of a certain order lie at the root of the system of cycles. According to the Stanzas of Dzyan there are only the numbers 1 to 9, and the 0, zero or circle, which comprises the greater whole as a new unit. As time-measures grow by "multiplication," we have to multiply these succeeding numbers to get at the root of the cycles.

Pythagoras had discovered that an analogous order exists also for harmonious vibrations, by which the cosmos is built. In that case we have to deal with the same numbers in ordered "proportion".

1	:	2	:	3	:	4	:	5	:	6	7	8	:	9	:	10
Octave		quint		quart		major		minor				major		minor		
								third						second		

The 7 is not harmonious within this row. In a certain way the 7 does not exist, because it is "the six in one" and as such of a higher order.

In a similar way we can build up this same row by multiples to get the time-measures that rule the proceedings of evolution in time.

(1×2)	×	(3×4)	×	(5×6)	7	(8×9)×10
2=day and night		12=months		30=days of month		72×10
				720 days and nights of the year		=720

We see that each of the succeeding pair of numbers is a time-measure unto itself, and the product of the 6 numbers (or 3 pairs of numbers) on the left side of the 7 is the same as the product of the 3 numbers on the right side of the 7 (=720).

What has this to tell us? It tells us that the 2×3 beneath is the outer expression of (and equal to) the greater trinity above. Transferred to the planes the 7 would symbolize the division-line in Ātmā; the 2×3, the Ego-personality beneath which is indeed the outer expression of the Monad above, to which it is equal as are the two sides of a coin. Cycles, however, are also 7-fold as are the planes, and must be divided therefore by 7, as H.P.B. shows in *The Secret Doctrine*, I, Stanza VI 7.

Q11 m2, m78
259-80-100-11

In the description of the building up of a universe we find in the Stanzas of Dzyan the following passage: "The One from the Egg, the Six, and the Five." The one from the Egg is the Ten (the microcosm within the macrocosm). Using this passage for the order underlying cycles, the 720 (days and nights of a year) becomes the Egg (or Ten), of which the 72 is the One. And this number taken as a unit is indeed the key-number for all the important cycles given by H.P.B. in *The Secret Doctrine*,¹ for all of them are multiples of 72 by 6 and 5:

$72 \times 6 = 4,320$		the yugas, or days of Brahmā
$72 \times 5 = 360$		the year, or day of the Devas
and $72^2 \times 6 = 311,040$		the year of Brahmā (and the time of complete rounds)
$72^2 \times 5 = 25,920$		the year of the precession of the equinoxes (and the Sandhis of a day of Brahmā).

2. Macrocosmic and Microcosmic Cycles

The second key for cycles tells us that cycles recapitulate themselves; as above so below, as in the greater so in the smaller replica. Therefore we find the macrocosmic time-measures of Brahmā also reflected in the microcosmic time-measures of man.

72 is the average number of pulsations in man during a minute.

72 years is the average age of man, a period which is at the same time one day of the equinoctial year. One year of man is therefore (1/72 of this time) 20 minutes of the year of the equinoxes.

20 minutes is the average time for 360 breaths of man, or a year of breaths; this makes

¹ Given in an Appendix to this article.

25,920 breaths of man during one day, or a year of the equinoxes of breaths; however, such a day means only one greater Breath for his whole earth-life of 72 years; for he lives $25,920 \text{ days} = 72 \times 360 \text{ days}$.

However, such a life-period is as a day of the year of the equinoxes of 25,920 years interwoven into the greater life-period of a "heavenly" man of a human race.

3. Analogous Time-Calculations in Astrology

A similar procedure for time-calculations (to predict future events) we find also in astrology. The key for these calculations is in the proportion 1 day = 1 year.

In the primary directions 1 grade (or 1/360 of a day) is taken for a year.

In the secondary directions 1 day is taken for a year.

In calculating the transits of the planets in a horoscope 1 year = one year.

And going on in this way, 360 years would be 1 year of the Devas, wherewith again microcosmic calculations pass on into macrocosmic calculations.

4. Cycle by Summation of Differences

There is yet another law for cycles, which says that a greater cycle comes about when the difference between 2 cycles becomes a whole cycle. For example, what is a year? We would say it is the time within which the earth moves once round the sun; it has 365 days. But there is also another definition for that. Even if we knew nothing about this movement of the earth around the sun, we would come into this cycle of the year. We would see that we have two different kinds of day, the stellar day and the solar day. The time for one rotary movement of the earth needs 4 minutes more

until the sun culminates again than it needs for the culmination of one and the same fixed star. From this point of view we would therefore define the year as the time within which the difference between a stellar and a solar day adds up to become a whole day. And when we add this day, it becomes another year. For the year consists of 365 *solar* days; but this period is at the same time a *stellar* year consisting of 366 stellar days.

5. *Different Ages of Brahmā*

The same consideration might arise in our mind when we hear that a year of Brahmā is not only 100 years but that here too we have to add one year, so that it makes up 101 years; thereby:

$$\begin{array}{r} 3,110.40 \text{} \\ + 31.104 \text{} \end{array}$$

the 3,141.5 or the number Pi, which number becomes yet more perfect, if we add to it again one day and one night of Brahmā:

$$\begin{array}{r} 3,141.5040 \dots\dots \\ + 864 \dots\dots \end{array}$$

3,141.59

Thus here too we have two different ages of Brahmā, of which one is by one unit greater than the other, corresponding to a stellar and a solar year. And we see, too, that this process can go on, for indeed we have to add then to the 360 days and nights of Brahmā again 1 day and night of Brahmā, as we had to add 1 day to the solar year to have the same time period as the stellar year.

6. The Cosmic Number "Pi Billions"

Here we might insert what Sutcliff has discovered, namely, that this number Pi (the relation of the diameter of a circle to its circumference) in billions or $\text{Pi} \times 10^{12}$ is a cosmic number, which shows the relation between the macrocosm and the microcosm in time, space and time-space (or movement) relationships, for this number shows:

1. How many earthly days comprise a cosmic day of Brahmā.
2. How many earthly lengths of man comprise the length of the great cosmic Man of our solar system (reaching up to the orbit of Uranus).
3. How many sound vibrations (f in bass) make up the corresponding color vibrations (green).

7. Basic Cycles

Thus we can say that we have basic cycles and their derivations. The year consisting of 365 days is already a derivation, for the basic cycle for a year is 360. The difference between the two is 5 days, which becomes a year in 72 years, again the key or basic number mentioned in our first section.

Again, when we transfer this $1/72$ to the year of Brahmā of 3,110.4 reducing this year for $1/72$ ($4320 \dots \times 71$ instead of 4320×720) we get the time period for a Round of 71 Mahā-Yugas, which shows that there exists also a sort of complete Round (if 1 Mahā-Yuga longer) which corresponds to the year of Brahmā.

An earthly year is however $365\frac{1}{4}$ days; this quarter of a day becomes a year after 1,440 years, which is the Egyptian Sothis-period.

We can take here yet a third step and say more exactly, there are yet 6/1000 of a day left. This number hints at the first glance at a correspondence to the Sandhis, 6/1000 days of Brahmā. It hints too at the 6×1000 years, the 6 days of creation (see later). But it makes up also a whole year after 60,000 years, a cycle, which is also mentioned by H.P.B. in *The Secret Doctrine*, III, Section xl.

As the basic cycle for a solar year is 360 days, so the basic cycle for a lunar year is 350 days. (It lasts, however, in outer appearance for 354 days as the solar year lasts for 365 days.) This relationship of the solar year to the lunar year cycle of 360 : 350, or 36 : 35, we will meet often also in greater cycles. $360 = 12 \times 30$ days and $350 = 7 \times 50$ days or $7 \times (7^2 \text{ plus } 1)$ day; lunar cycles are always based on the number 7, with the week as a unit; seven weeks plus 1 day (from which they proceed) make up a greater lunar period (also in the Jewish year); and seven such greater periods comprise the lunar year.

But the months also have their basic cycles; the solar month consists of 30 days and the lunar month of 28 days (or four weeks); again we will meet in greater cycles also this relationship of the lunar to the solar month 28 : 30 or 14 : 15. 12 such lunar months make up a year of 336 days against 360 of 12 solar months; this number arrangement of 3 3 6 we will also meet in another cycle (see next section). The difference between the 2 years is here 24 days. The lunar year here deals with the female aspect in Nature. Therefore we find also in the Christian year, that the year of Mary is shorter by 24 days than that of the Christ. It begins with the Nativity of Our Lady Mary and ends with Her Assumption.

(To be continued)

PSYCHOLOGICAL ASPECTS OF THE EVOLUTION OF HUMAN CONSCIOUSNESS

By ROBERTO HACK

ONE of the fundamental postulates of Theosophy is that everything in the universe, in all its kingdoms, is conscious; that is, endowed with its own particular consciousness on its own particular plane of perception. Even though we perceive no recognizable sign of consciousness in stones, we cannot affirm that no consciousness exists in them. So-called "dead" matter does not exist just as no blind or unconscious Law exists. Theosophical Occultism maintains, in fact, that there is nothing inorganic in the cosmos. The expression "inorganic substance" used by science simply means that latent life, lying dormant within the molecules of so-called inert matter, is not perceptible to our consciousness. All is life, and each atom, even that of mineral dust, is a life, even though it may be beyond our understanding and perception. The physicist Tyndall said: "The atoms themselves seem to be endowed with the desire for life." Whence, then, comes the tendency of matter "to assume organic forms"? Can this tendency be explained otherwise than by the teachings of Occult Science? According to this science, there is only one Omniscient Intelligence in the universe, which is indivisible and absolute, and immanent in each infinitesimal part of the entire cosmos; and the evolutionary process of Nature is proof of a progressive march towards a superior life.

From this process it appears evident that there exists a plan in the action of the apparently blindest of forces; and the infinite adaptations, which may be observed, prove this to be a fact. To Occultism and Theosophy, Nature cannot be unconscious since it is the emanation, and hence an aspect, of Absolute Consciousness, on the plane of manifestation.

Modern science increasingly confirms such concepts. Recent findings in the field of biology lead to similar affirmations. One reads, for example: "An explanation of the evolution of life by chance alone is untenable today. It does not permit the incorporation of man . . . in the general pattern of things. It does not explain the progressive, ascensional development of life forms and it even denies this development." In the universe everything takes place as though some goal must be attained, and as though this goal were the real reason, the inspirer of evolution. "Evolution . . . is comprehensible only if we admit that it is dominated by a finality, a precise and distant goal." (Pierre Lecomte du Noüy, *Human Destiny*, ch. 4.)

The experiments carried out by means of marvellously delicate instruments by the great Indian scientist, Sir Jagadis Chandra Bose, have clearly demonstrated that life exists in mineral substances. Science measures consciousness or life in terms of the power of reaction to the stimuli and contacts of various kinds of external vibrations; and Bose, as he states in his *Response in the Living and Non-Living*, has proved that the power of reaction to stimuli is shared by all the kingdoms of Nature; that the mineral differs from the vegetable, and the vegetable from the animal kingdom, only in the degree of their respective sensibility and not in that of essential quality. Hence it has been demonstrated that life and consciousness are universal attributes equally shared by the simplest of chemical elements, as well as by the most complex organisms known to biology. Therefore, Sir J. C. Bose asks: How is it

possible to trace lines of division among all these various phenomena, and say that here ceases the physical process and there begins the physiological process? These boundaries of separation do not exist at all.

Henri Bergson, in his book *L'Énergie Spirituelle*, speaking of consciousness and life, also recognizes that, in principle, consciousness is evidently co-extensive with life; hence all that is alive may be conscious. He further states that it seems to him, therefore, that consciousness, inherent in all that has life, slumbers where there is no spontaneous movement, and exalts itself when life directs itself towards free activity.

Modern physics has profoundly revolutionized the predominant concepts of the latter part of the nineteenth century pertaining to matter. Today matter is considered to be a state of energy; hence energy, not matter, is considered to be the absolute reality of our physical world. According to Sir James Jeans: ". . . the tendency of modern physics is to resolve the whole material universe into waves and nothing but waves. These waves are of two kinds: bottled-up waves, which we call matter, and unbottled waves, which we call radiation or light. . . . These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words: 'God said: Let there be Light'." (*The Mysterious Universe*, pp. 77-78.)

In fact, at all levels of the biological ladder, we observe an energy whose functioning becomes increasingly synthetic from one kingdom of Nature to another. Life and evolution are one and the same thing: evolution is life in movement; it is life at a given level. So in the mineral kingdom, physical energy organizes the electrical corpuscles into atoms and molecules. In the vegetable kingdom, vital energy organizes the molecules into cells and living tissues; in the animal kingdom, psychic energy organizes the cells and tissues into instruments

of perception and action. When we reach Man, we observe that this energy is still greater: it organizes perception into knowledge and power; and being more highly differentiated, it is no longer an instinct of the species which characterizes individuals of the same group, but presents rather the aspect of an individual consciousness, which differs strongly in each subject. This energy can best be defined by the word "spiritual," in order to distinguish it from the atomic energy of matter, from the vital energy of the plant, and from the psychic energy of the animal—even if we wish to give this word a rigorously biological and not a metaphysical meaning.

Man feels and thinks with a body and brain biologically inherited from former kingdoms, along with a number of instincts, some of which are still necessary for the preservation of the species. The difference between the brain of a superior animal and that of man is very small. The specific and really human activities of our consciousness are not localized in the brain; there are no "circumvolutions" for science, philosophy, art, morals, religion, nor "centres" for ideals. Yet it is through the brain that the infinite number of original inventions, the multiplicity of aesthetic creations, the diversity of philosophic or religious intuitions are so richly produced. Between the pure perception of the new-born babe and the universal synthesis of the genius, we find all the stages of human thought; between the brute and violent emotion of a savage and the universal love of the saint, one finds the entire gamut of human feeling. Hence, there exists a complex psychological structure within the simple anatomical structure; and it is upon the levels of this psychological structure that the human "I" exerts its own functional activity.

As biology teaches us, the physico-chemical mechanisms of the human (body) are essentially similar to those of other mammals. It obeys the same laws; its brain, which holds within it all the hopes of the human species, is composed of

cells like those of the most primitive beings. These cells are nourished like the others and their functions are governed by the chemical products of the endocrine glands which direct and maintain the harmonious balance of the whole. The basis of the human organism is evidently material, chemical, like that of animals. It must nourish itself, sleep and procreate. However, this animal form is able to house the Spirit, and reveals specifically human instincts and ideas which have become of decisive importance even though they may contradict the original instincts.

Not all psychologists, however, perceive the predominant importance of the individual consciousness, of the "Self" in man. Still holding to the old, materialistic theories of psychology, they accept as functional only that which they know as possessing an anatomical basis; whereas, as we have already stated, the specifically and really human activities in our consciousness are not localized in the brain. Some of them seem to place the unconscious processes above the conscious, the psychic above the spiritual, endowing the unconscious with the essential character of the Spirit, i.e., universality (the "archaic or cosmic unconscious" of Freud; the "collective or social unconscious" of Jung); others, on the other hand, reduce the human consciousness to simple brain reflexes, such as the "conditioned reflexes" of Pavlov, without perceiving that they may obtain these reflexes only by first eliminating the Self and substituting it with the Self of the experimenter.

There is no doubt that research in the various domains of psychology brings out increasingly that man can no longer be considered simply as body and mind, but rather as a scale of functions, some physiological, others psychic, upon which the free dynamism of the spiritual Self operates; that life in man is an energy, a dynamic sum of the various forms of energy present in him, i.e., biological, psychic, spiritual and purely

physical (material); and finally, that the unity of the various psychic and biological levels is maintained by the spiritual level, being the level of integration which subordinates and organizes the entire organism.

Modern psychologists, who have dedicated themselves to the study of conscious dynamism, have, in investigating the complex human psychological structure, discovered that we possess a dual structure: that of the faculties which is fixed, into which we pour our consciousness; and that of life or consciousness which marks the level which we have attained in our self-realization, which is movable.

Psychology in the past, not having distinguished between these two structures, identified consciousness with the faculties; whereas today, directed towards the study of life or consciousness, it has discovered the structure of consciousness itself, working out the methods of knowing the particular level at which the particular individuality finds itself.

In its course, consciousness determines two areas: the subjective area from which it streams into self-expression, and the objective area which comprises all that which it has already expressed of itself as faculty. Modern psychology has reached the point where it can actually perceive in the human consciousness the existence of these two areas, the latter only partially manifested in daily life, since the larger portion remains as though hidden in the shadow, in the subconscious, the former gradually tending to manifest or objectify itself. These two areas appear to be divided, as it were, by a diaphragm, and the intermediate part constitutes the common waking consciousness, the "clear consciousness".

In studying this "clear consciousness" in different individuals, and in the same individual at different periods of his life, psychologists have observed that this level changes, as though the diaphragm which divides the two above-mentioned areas gradually moves according to the development of the

faculties, thus recognizing that human consciousness evolves and that the level of evolution differs in the various subjects observed. The levels which life or consciousness successively occupies are today well known to psychologists, and these correspond to those which in Theosophy are called the principles of man, which are reflected in the physical consciousness. In psychological terms they are defined as sensation, activity, emotion, analytical mind, synthetic mind, intuition; these correspond respectively to the physical body, the etheric double, the astral body, lower manas, higher manas, Buddhi.

Theosophical psychology tends today to demonstrate how this process of gradual and successive objectification of the various faculties of human consciousness, confirms and scientifically demonstrates the existence of the principles of man as defined by Theosophy. Thus, in the different phases of the life of man, we see successively manifested these principles, which from time to time take on the character of an absolute of consciousness. And this is only natural, since in studying the consciousness one studies that which is spiritual in man. From birth to death, man is a spiritual being in manifestation.

Another important point, brought to light by the psychology of evolution, is that evolution in the human being is individual. Universal life reaches its full individualization in each human being, which means that the two factors of evolution, inheritance and variation, belong to the individual. Man is his own heir, whatever the level of his spiritual evolution in his present life; and for those variations which may take place within him, he is responsible only to himself: man is free to help and hasten his own evolution.

It is evident that reincarnation is the only hypothesis which logically explains the facts observed by Theosophical and evolutionary psychology. The life of each human being is the life of an Ego which has evolved itself differently from

that of all others. Consequently, the life of each man is subject to his own spiritual heritage, which constitutes precisely what is termed karma, and it is in conformity with karmic laws that each man is led towards the race and family most apt to provide him, through biological and psychic (social) heritage, with the organism which corresponds to his real needs at his particular level of evolution. Within the limits of the spiritual integration of its threefold heritage, namely, spiritual, psychic, physical, the Ego organizes its own thoughts, feelings and activities.

Naturally, the ideas outlined above need to be further developed; for the time being, however, it is enough to stress the fact that since evolution in the human being is individual, it follows that collective progress is the result of individual action. The law of progress is the Law of Brotherhood and Love. The most advanced human beings express the highest and best of themselves in social forms of religion, ethics, language, philosophy, art, science, rituals, or systems of human fellowship, thus giving their companions and brothers in humanity the possibility of reaching, step by step, the same elevation. The elder brother continuously bestows his own expression upon the younger brothers; they are lifted up and progress through his experience, and this is true not only of the genius and the saint at the top of the evolutionary ladder, but of those on each step of the ladder. In whatever gathering of human beings, whether large or small, the youngest advance through the progress of the oldest. The law of the evolution of the Spirit is not a struggle for life, but cooperation, service, sacrifice, Love. It is always from above, from the heights, that the waters of spiritual life descend to fertilize the plains. Beginning with the most advanced Beings of Humanity to the lowest, there is an entire gradation of consciousnesses which, knowingly or not, serve as channels for the sparkling, spiritual waters of Life which descend from above.

WHERE THEOSOPHY AND SCIENCE MEET . . . AND PART

(AN EXPLORATION INTO ANIMAL AND HUMAN BEHAVIOR)

By A. HERBERT PERON

(Concluded from page 256)

Theosophy's Postulate: Nature Unaided Fails

IN the place of Science's theory of unaided, unbroken, evolution, Theosophy offers what is covered in a three-word axiom of H. P. Blavatsky: Nature unaided fails. Something of this idea can be found in Bergson's *Creative Evolution*, and in Lloyd Morgan's *Emergent Evolution*. Nature unaided fails because Nature alone is unable to initiate certain important changes and additions. Reason must ascribe a limit to what a mutation can accomplish. Evolution, especially considered from the life side, is really a series of steps. When a certain phase of evolution reaches the end of that phase, a new step is called for. An impulse is required that will initiate the new step and so enable evolution to proceed in the intended direction. Without it, it would not be able to proceed.

It will, perhaps, be generally conceded that evolution does not proceed continuously, without stop, in all the kingdoms of Nature. There appears, at present, to be some kind of a standstill in the animal kingdom—speaking in millions of years—whereas evolution in the human race appears to continue. It would be well at least to consider the idea that

what we call the Law of Evolution is a more impulsive and unpredictable business than a law is usually supposed to be. What evidence is there, if any, for this claim of impulses?

We point to the breaks in the evolutionary picture. They are observable in our study of organisms. Mainly, they are the "missing links". The best-known missing link, already referred to, is the human-anthropoid skull, of a size supposedly somewhere between that of man and the far smaller brain of the giant gorilla. It has never been found. It required an impulse of considerable proportions to effect the transition of the life—from animal to man. A bigger and better brain was only part of it. What was required was an entirely different kind of mental equipment; one that was geared to thinking in symbols; capable of grasping abstractions; endowing man with the talent for performing the uniquely human (you may call it divine, if you wish) work of creating.¹

This special kind of mind has a twin—Language. They are inseparable. Neither can function without the other. Since, then, the human mind was the result of an impulse, how about the other twin, language? Of necessity, language would have to be contemporaneous with the human mind, and therefore also the result of an impulse. The theory that human speech evolved from the sounds of animals, or at least from the grunts of primitive man, was suggested by Democritus, long before the Darwinian theory put its obvious approval on the evolution of language. Fifty years ago any other theory of language would have seemed ludicrous. But, since that time so many new discoveries have been made in the field of linguistics and cultural anthropology that a new evaluation of language is clearly indicated.

¹ No animal, however intelligent, has ever created anything. No human, however primitive, has been found who did not create something, if only a crude reproduction of an animal on the wall of a rock.

Of the many who have ventured out on new linguistic paths, Ernst Cassirer, the German philosopher, has made the ingenious contribution which is most important for our purpose.¹ He shows, in effect, that language reveals another of those missing links, another of those breaks in the evolutionary picture. Cassirer divides language into two distinct components: exclamatory speech and propositional speech. We use both, but animals use only exclamatory "talk". The latter is restricted to expressing feelings, emotions. The grunt that an animal may make on a very hot day does not indicate: "Whew! It is hot today." Rather it will indicate: "Whew! I feel hot." The two forms of language are entirely apart and distinct, and there is every indication that the exclamatory talk of animals did not evolve into the propositional speech used by man. Here is another *break* in the evolution of the animal into the human species, which suggests a careful reconsideration of the current theory, with special regard to the theory of unbroken, uninterrupted evolution.

There is another fairly recent discovery about language, in a way more startling even than Cassirer's theory. As we have seen, it has been assumed, in line with the general evolutionary theory, that human language, too, evolved as a matter of course. From the simple sounds of primitive peoples, it has been assumed, has evolved the complex structure of modern languages. The evidence which has accumulated on this score during the last three or four decades tends to refute this idea. It is now agreed by many (Sapir, Suzanne Langer, Benjamin L. Whorf,² to name just three) that there is no trace of any language having ever *evolved*. There are still to be found in the world today, small clusters of primitive people. The startling fact is that none of these people, no matter

¹ *An Essay on Man*, Ernst Cassirer, p. 115.

² Whorf was founder of Metalinguists, and a member of the Theosophical Society.

how primitive or backward, has a primitive language. In fact, some of the most primitive tribes are using languages that have as many inflexions as ancient Greek, and are as complex as French. This has become so baffling that students of linguistics have practically given up as insoluble the mystery of the origin of language.

Corroboration of "The Secret Doctrine"

This appears to corroborate an important statement made in *The Secret Doctrine* by H. P. Blavatsky, namely, that infant man received the gift of mind and language. Obviously, one without the other would have been of little use. The human mind, in order to function, needed the symbolism of language so that man could communicate with his fellows, and with himself. Language, on the other hand, needed the "higher mind" capable of grasping abstraction. Our language, for instance, is no use to the intelligent chimpanzee. This animal, so close to the human which it likes to imitate, is adequately equipped in every way to talk. Yet there is not the slightest interest shown by the chimpanzee to imitate man as regards talking. The fact is it does not know what to do with language. Here is our break again.

We believe the evidence points strongly to the theory that the language of man did not evolve. The question may be raised: How could primitive man learn a complicated language? The answer is: Just as the babies of primitive illiterates in the jungle, today, learn their complex language, with the utmost ease.

There are breaks everywhere in the evolutionary picture. For instance, here is one that is not generally recognized. There seems to be a general agreement that man has derived from a common ancestor, whether you name it ape-man or Adam. The races of man, today, are divided roughly into three groups: Negroid, Mongolian, Indo-European (Āryan).

They have noticeable points of difference. How did these come about if there was a common ancestor? Again we have our breaks. There are distinctions between sub-races—Hindus, Arabs, Persians, Teutons, Italians, Slavs; but these are readily recognized as belonging to one parent stock, regardless of difference in pigmentation of skin. The differences, however, between the three "root" races—Negro, Mongolian and American Indian, and Āryan—are sharp, and we are entitled to call them breaks. How did these breaks come about?

Again we go to *The Secret Doctrine* of H. P. Blavatsky for an answer. We are told that there are seven distinct races during a round of life on this planet, starting with the first and finishing with the seventh.¹

One, in turn, is evolved from the other. How, then, is distinction achieved? Somewhere there appears to be a lack of continuity; or, in other words, a break. According to the esoteric teaching, this is an enforced, a contrived break. Each race, in turn, undergoes a very long period of cultivation, during which time it is separated from the rest of mankind, and thus special characteristics—physical, emotional, mental—are developed. This is, if you like, a kind of horticultural eugenics.

Now H. P. Blavatsky was not trying to find the answer to the problem stated above. She never even mentions the problem. She was simply relaying information she had been given by the custodians of the esoteric teachings. As was often the case, she was giving the solution to a problem that she was not aware existed. Another instance of this was her stipulation that language was handed to mankind as a more or less ready-made commodity. She made this statement three or four decades before anthropologists and linguists discovered that there did not exist on earth any such thing as a primitive language, and that none could be traced.

¹ The Āryan, the last race to emerge so far, is the fifth.

The Workings of Intelligence in Animal Groups

So far we have confined ourselves mostly to the human kingdom in trying to establish the existence of intelligence(s) functioning behind the scenes. Let us now turn to the animal kingdom. Here, too, the existence of a functioning intelligence must be posited, if we wish to explain the mysterious and (otherwise) baffling behavior of animals and birds. The instinct of animals presents an enigma, the migration of birds, for instance. Many different theories have been given. One of the most recent suggests that birds use the sun and stars to reach their objectives in migrating. Another recent experiment demonstrates that bats, when taken out of their cave and transported sixty miles away, can fly straight home even though they have been blindfolded. The latter behavior is hard to explain by instinct because we are here dealing with a new event. The bats have never negotiated this route before.

Many of the remarkable performances of animals and birds can be explained by simply saying "instinct". This is not a satisfying explanation since we are not told how it is done. But, at least, such things as migration, etc., have been done before, and therefore it can be said that a pattern for this behavior exists, even if we cannot explain how it is carried out. But there is something far more difficult to explain: the initiation of an *entirely new behavior*. Mostly this takes place when the life of a group of animals is threatened. It calls for a definite defence measure that is completely out of the general behavior pattern, so that the life of the group may be conserved. There are scores of examples of this, baffling and mysterious, and quite inexplicable in the light of any ideas that modern science furnishes.¹

¹ See article "Elaboration of the Group-Soul Theory," THE THEOSOPHIST, April 1958.

I do not see how we can escape postulating the existence of an intelligence—and one of a fairly high order—that is the directing force behind groups of animals thus saved from destruction. It is to be noted that many of these stories deal with animal life generally considered low in intelligence, such as crabs, which is just another index that the "operating force" is external.

Of course there is a minority of scientists, a very small minority, who go beyond the confines of the visible world for the solutions of the inexplicable, when the solution appears impossible otherwise. Their attitude is well represented by men like Dr. Robert Broom of South Africa, who talks about "the spiritual agencies behind the phenomenal world".

Man has been censured for stubbornly clinging to the idea of his uniqueness. Some of this criticism has been justified, some not. Man on this earth should claim no uniqueness because he lives on a planet. There are billions of planets, some of them, no doubt, peopled. But when the measure of man is taken within the animal framework, he *appears* unique. Darwinists assert that man is merely an extension of the animal, therefore not unique. On the form side, man may not be unique; functionally, however, he is. His achievements attest to that. Theosophy stresses man's uniqueness; and what has made him unique is the very special impulse, millions of years ago, that separated him sharply and completely, from the lower animals. This impulse can be thought of as four impulses, distinct although related. They were:

(1) The means of direct communication between the Life and the form (unknown to the animal, no matter how highly evolved). This constitutes a bridge between two worlds; gives man an entirely new dimension; enables him to create; to think abstractedly; to use symbols in communicating and thinking.

(2) A special kind of mind that can effectively handle the mechanics of symbolic thought.

(3) The modality for this: Language.

(4) Culture.

There was nothing in the nature of evolution in any of these impulses. An impulse is that which gives the needed impetus to evolution. They were reasonably sudden. They had to be. Take culture, for instance. The indwelling Life (*Jiva*) preceding the human stage had no hand in the direction of the form. Now, in acquiring a link with its vehicle, the directional help it had received in the animal form, has been withdrawn. He is now an Individual (*Jivātmā*). He is now in charge. But so abrupt a transition surely cannot take place without help. The newly individualized, inexperienced man cannot be suddenly thrown on his own. So, according to H. P. Blavatsky (and you can see that this makes ample sense), he had culture thrust upon him, so to speak. It was the Divine Kings of *The Secret Doctrine* that gave early man the Arts, Science, Music, Mathematics; in a word, a ready-made culture. It might be said that cultures are to man what the "group-soul" is to the animal. Both are conditioning processes. Both have cohesive effects.

I often think that Theosophy is especially for those with a highly developed sense of curiosity—people who will not be satisfied with the pat answers of either religion or science; or, for that matter, with the pat answers of Theosophy. Theosophy is for those who insist upon weighing everything; and let it be repeated—everything. Nothing should be disregarded simply because it does not happen to fit into a certain groove of thought, or because its acceptance might mean the ejection of older thoughts.

What we have tried to show here is that the more complex this universe grows—complexity conjoined with marvellous order—the less plausible becomes any theory that

postulates nothing but chance as the origin and source. Professor Edwin Conklen, biologist of Princeton University, has put this idea in the most expressive terms. He said:

There is as much probability of this universe coming into existence through chance as would be the probability of an explosion in a printing-plant producing a Webster's unabridged Dictionary.

HALLOWED HARVEST

Daring Nature was arrayed
In all her spangled splendor,
Bedecked for harvest with her hues;
Permitting man to choose, to use,
The beauty she displayed.

One man invited her to walk
On canvas; one in verse;
Another praised her in a song;
Another as he walked along
Engrossed with friends in talk.

I sat alone beneath a tree,
Leaves swirling in the wind,
Gold, gilded, glazed, tinged with red,
And as they whirled around my head,
I thanked God I could see.

RUTH GAMMILL

THE EGO

BY MARGARET ROSE WALKER

WE often wonder about our Higher Self. Why does it not take an interest in us, why does it remain so indifferent? Can we attract its notice? In its wholeness, the Ego is a complete being; in respect to ourselves it is just what we call it, our *self*. Our soul is just a piece drawn from its aura, so to speak, and its consciousness fills that aura, although focused more interiorly, and is transmitted partially to us.

This Egoic aura consists of Light, and is a perfectly pure, calm consciousness-medium for the Ego. Its predominant color is that of the ray to which it belongs. It is beautiful and transcendental, and a complete being at its own level. As said, it permeates us with a slight essence of its innermost being, which is conveyed to us by our individual portion of the fine Causal aura.

In most people this influence is almost overpowered by the heavier physical, emotional and mental vibrations, centred around their own personal interests and needs. These are so pressing, so demanding, that the aura becomes a field for anxiety, fear, greed, self-seeking. Heated and worried, we are all day long killing out the sweeter, Egoic influence. This influence shows in most of us as a mild form of inherent virtue, according to our ray. This Egoic permeation, although mild, is constant; it is part of ourselves, or rather we are part of the Higher Self. In spite of this, however, the Ego casts off the incarnating personality as casually as we might cast off a pair of gloves.

It is not only the Ego's interest in us, however, but our power to channel its vibrations which needs to be aroused, and this can only be done by very much elevating the trend of our thoughts, and maintaining this higher-thought level as much as possible during each day. This may be aroused also by inspiration from another. A lecturer, for instance, who talks with strong conviction about the Higher Self, may so inspire our thought and interest, so tone up our power to respond, that, in anyone even occasionally clairvoyant, that link might be reached and realized—we should recognize the Higher Self as *ourselves*.

Clairvoyance in any person is directed not by the personal will or choice entirely, but by the trend of our general thoughts. Our thought connects us with heaven or with hell, and all the sub-planes in between. We need often to redirect our thoughts, because they tend to sag and produce the wrong mood for achieving higher consciousness. The Egoic vibration is that of the higher mental plane, and sometimes verges on Buddhi, therefore we may say that within us lies the Kingdom of Heaven, for to whatever vibration we respond our consciousness is on that plane.

It has been well said that God will forgive us all but our despair, for despair invokes the lower type of elemental and links us with the lower plane and its suffering, just as hate, anger, contempt do. No one whose predominant, longest continued thought was of a lower nature could have higher visions, at least until the trend of his thought changed for the better.

Calmness and love, with detachment from self-interest, are marked in the Ego. The beauty of the Egoic state of mind is that of the breath of spring, perceptible to the personality only when we are in the mood to respond to it, and it is conveyed by the touch of the wonderful, luminous aura of the Causal Body.

The fine essence of the Ego working in us is not the same as the Egoic consciousness, but only a slight flavoring of it. This influence is often defeated by our own darkness. When the self-centred personality ceases to employ our thought-power as its own monopoly, then at last into our thought-world, into our consciousness, may come some experience of the gracious, beautifully poised Egoic consciousness.

Dr. Besant in one of her books spoke of the moment when one rose from the consciousness of the physical body and found oneself clothed in a body of radiant light. Those who listened to her wonderful oratory and felt the beautiful vibrations which permeated the hall during her lectures, know that she indeed lived in a state of consciousness other than our own, almost divine. Yet it might be the Egoic state she meant when speaking of the "body of light"; and here we might link it up with the Biblical parable of the man who gave a great feast, and some came who had no suitable garments for such a ceremony, so they were turned away. That might also refer to the Causal consciousness, that is, the great wedding feast of soul and Spirit can only be entered into when in the Causal body, or by raising the personal soul to the pure vibrations necessary to form the divine contact.

This idea is repeated at a more profound and subtle stage when the Ego vanishes and the God in the Monad unites the individual to divine consciousness.

Here, too, there is the permeation of our small, bewildered lower selves by divine power, the power of Will, Wisdom and Love. These run through all evolution, and are shown very partially in plant evolution, more so in the animal, and may be used consciously by the individual human being. God's Love, Wisdom, Will are constantly, though slowly, growing in us. It is for us to think of the pure Will, the deep Wisdom and the true Love we believe in, and thus increase them in our own being.

THE DRUIDIC "GORSEDD" OR CIRCLE

By D. JEFFREY WILLIAMS

THE word *gorsedd* in our day would be regarded as a "throne" or as a seat of power in one sense or another. In the annals and traditions of Druidism, or more correctly, Bardism, a *gorsedd* was a ceremonial circle or gathering where instruction appears to have been given, degrees conferred, and initiations of various kinds took place. "All matters pertaining to the Bards and Bardism were transacted at a *gorsedd*, which was held publicly within a circle of stones."

A description given in the Iolo MSS. suggests that "a *gorsedd* of the Bards . . . must be held in a conspicuous place . . . in the face of the sun and the eye of light". It would be "unlawful" to hold such meetings or gatherings "under cover, at night, or under any circumstances otherwise than while the sun shall be visible in the sky". Certain definite requirements are expressly stated in the following paragraph taken from the Iolo MSS:

"It is an institutional usage to form a conventional circle of stones (*cylch cynghrair*) on the summit of some conspicuous ground, so as to enclose any requisite area of greensward, the stones being so placed as to allow sufficient space for a man to stand between each two of them, except that the two stones of the circle which most directly confront the eastern sun should be sufficiently apart to allow ample space for three men between them, thus affording an easy ingress to the circle. This

larger space is called the entrance (*cyntedd*), or portal (*porth*), in front of which, at the distance of three fathoms, or of three times three fathoms, a stone called station stone (*maen gorsav*) should be so placed as to indicate the eastern cardinal point; to the north of which another stone should be so placed as to face the eye of the rising sun at the longest summer's day; and to the south of it, an additional one, pointing to the position of the rising sun at the shortest winter's day. These three are called station stones (*meini gorsav*). In the centre of the circle a stone, larger than the others, should be so placed that diverging lines from its middle to the three station stones, may point severally and directly to the three particular positions of the rising sun which they indicate."

These three lines, raying out from the centre of the circle were regarded as representing the secret and "unutterable" name of God. They might also symbolize the Three Manifestations familiar to students of Theosophical teachings. The line exactly due east made at the spring and autumn equinoxes is, in effect, a dual one, and it is of interest to note that the Welsh word for east is *dwyrain* (two rays) just as the Welsh word for two hands is *dwylaw*.

The stones comprising the circle were held to be sacred as the names *meini gwynion* (white stones—*gwyn*, white, recalling the White or Divine World), or *meini crair* (stones of testimony) indicate, while the central stone is the seat of power or throne in both an inner and outer sense. It was regarded as the symbol in the outer of the inner "utterance" of the Word—"the Word made flesh". The circle was sacred, too, because it was a place of refuge (*cylch gwyngil*) from the assaults and forays of the things of time and matter-born attachments. The circle of stones on earth is a representation of the Circle of the Heavens of which the Sun is the Centre, but it is also a symbol of the invisible and spiritual Circles in which only the Divine in any true sense can dwell. Each

man is a Circle of Infinity, where everything is "without number, weight or measure," such as cannot be conceived outside that world, a world where No-thing is and yet is All-enclosing. Each man is a circle of *Gwynfyd* (the White or Bliss World), a world where in full attainment each participates in each without let or hindrance, where knowledge is "complete" and perfect, where harmony reigns in fullness, where love takes in "all beings and existences," where each one shares in every "genius" and power, though "excelling in one," and where each recovers the memory of all things down to *annwn* (the lowest point of mineral evolution).

According to the Triads three things characterize the attainment of *Gwynfyd*: "the absence of evil; the absence of want; and the absence of perishing." (Moksha, in Eastern philosophy, is the absence of want.) The three "restorations" of *Gwynfyd*, another Triad suggests, are the restoration of original genius; of all that was originally loved; and of remembrance "from the origin of all things".

Gwynfyd (the universal or archetypal world) is often contrasted—if that is the right word—with *adfyd*, the world in which we are involuntarily reborn again and again. The word *adfyd*, as conventionally used even today, means adversity, suffering or pain, but it can be taken to mean repeating the world in the sense of repeating births in a physical body. (The prefix *ad* has the meaning of "re" in the word "repeating".) In other words, *Gwynfyd* would imply the eternal as against *adfyd*, the transitory.

The Druidic circle has long been associated with mottoes of various kinds, and one of the most important—and also well-known because associated today with the National Eisteddfod of Wales—is the one which is frequently translated as "Truth against the world". The "world" that is really meant in this motto is the same as that which gives the

"contacts of matter," which are "verily wombs of pain," according to the *Bhagavad Gītā*. "Truth" also has the sense of the "Real" in the phrase "From the unreal lead me to the Real". "Truth against the world" has very little meaning when taken in any other sense, it would seem. The world of *Gwynfyd* is essentially the world of the Real, the world of the One. *Gwynfyd*, a proverb says, is that which has no *adfyd* in it, that is, no sorrow, no pain, not even the *Weltverbesserungswahn* of the political idealist, and, by implication, a world where the need for rebirth is completely absent, at all events in the usual involuntary sense in which we use that word.

The word "evil" in the first of the two Triads, quoted in a preceding paragraph, is perhaps an inevitable, but still unfortunate, translation. In the context of the Triads, generally speaking, "evil" is that which is not contained in or connotative of the Divine Life. "God is perfect life, which cannot be limited or confined." When that life of God is limited, that limitation is evil, according to Druidic philosophy. That limitation is also death. "There cannot be in Him the least particle of the nature of evil." Evil is limitation, "privation, form and matter," and that which in manifestation apparently "opposes" life. Matter, death, evil, limitation are non-existent, are nothing, when compared with God, "nor can any species of mortality concur with Him". *Nid dim ond Duw*. ("That which is no-thing is God.") Clear and natural evil is that which "annuls and opposes" God and Life, "which is thus in complete opposition, and of a contrary nature and essence, to God, Life and Goodness". Absence of evil, like the absence of want, and the absence of "perishing" (rebirth in the world of limitation and matter) are characteristics of those who have attained to the world of Light (*Gwynfyd*). The world of *Gwynfyd* contains "spiritual beings and the Immortals". The three victories which "will enable an escape" for human beings from the world of limitation and

matter (evil) are those over pride (separateness); uncharitable hatred; and cupidity.

In the course of evolution, it is suggested in one Triad, three things distinguish living beings: "What is nearest to God in respect of its particularity [individual line or ray?]; distinctive *Awen* (genius); and supreme bliss, being the greatest of all its kind." Every being is essentially happy, as Annie Besant once pointed out, and it is only when we are unhappy that we ask the reason why. Happiness we take for granted, as a rule. Therefore, perhaps, the "wise grieve neither for the living nor for the dead".

There is much, obviously, in Druidic philosophy that reminds the student of much in the Hindu systems of philosophy. The Vedanta standpoint comes to mind very often in thinking over the Triads of the Druids, but more often the standpoint of Theosophical teachings comes to mind.

The symbolism—and indeed message—that is to be found in the following sentences should not be lost or ignored, but given much room for thought:

"The Bards assemble in convention within the circle . . . It is enjoined by primitive usage that one of the Presidential Bards should bear a sheathed sword—holding it by the point, a Bard not being permitted to hold it by the hilt; for when taken at the point, whether naked or sheathed, it is not supposed to be held, borne or bared against a human being, or any other object, whether animate or inanimate, throughout the world. . . . This usage is observed in order to testify that the Bards . . . are men of peace and of a tranquillity of the nature of the Divine."

MAN EVOLVES BY LAW

By A. D. GALLOWAY

IN *The Ancient Wisdom*, Dr. Besant emphasizes that Reincarnation should properly be regarded as universal in principle and not only applicable to the human soul, stressing that all evolution consists of life passing from form to form and storing up within itself the experience gained while in transit through the forms. There is therefore continuity of life as well as continuity of form. Dr. Besant also points out that the repeated reincarnation of the human soul is not the outcome of a new principle introduced into evolution but the adaptation of the universal principle, perhaps the intensification or acceleration of that principle, in order to meet the conditions rendered necessary by the individualization of the evolving life.

Again, if we accept as a fundamental truth that all existence as we know it and see it around us is the outbreathed life of the Logos, the life of the Omniscient, Omnipotent Creator poured into limiting forms, it follows that in all specialized life, encased in distinctive forms, there must lie latent all the divine powers awaiting unfoldment. To this specialized or separated life is given the name of Monad, and as that Monadic life passes from form to form during its long journey, its latent powers are gradually roused by external impacts, by vibrations which play upon them from outside and stimulate responsive vibrations from within.

Passing through the several elemental kingdoms, the mineral kingdom and even the vegetable kingdom, the

A talk given at Adyar, Easter 1959.

Monads or Monadic group-souls play a passive part in evolution. In the animal kingdom, however, the awakened energies of the Monad begin to make themselves felt and distinctive personalities appear. Then, when the time and the vehicle are ready, comes the miracle of Individualization, and thereafter we have Man, provided with something novel in the form of causal and mental bodies, possessed of a will of his own and the power of independent thought, and not merely hereditary instincts. From this point onwards the Monad, now the human Monad, can play an increasingly active part in the progress of its evolution through forms.

In the earlier stages of evolution the store-house of the Monadic group-soul made continuity of purposeful life possible, but individual man is able to store up in his immortal causal body the distilled essence of the emotional, mental and moral experiences gained in repeated incarnations.

The causal body continues from life to life and man can thus gradually build up faculties including, in due course, that of Discrimination. Now in the meantime the Law of Karma has come into play.

The nature of the universe is, we are told, Harmony, and clearly it must be so, for, in the absence of ordered harmony, discord and a state of unbalance must ensue, leading rapidly to disintegration. Therefore the need for a fundamental, ever-alert law of adjustment ready to restore the affairs of our universe, of our world and of men to a state of equipoise and harmony. This very necessary process of restoring harmony out of discord is but another aspect of the operation of the Law of Karma.

In his *First Principles of Theosophy*, C. Jinarājadāsa tells us that in attempting to understand the Law of Karma we must first realize that we are dealing with force and its effects, and that all the force which men use, on all the planes of Nature, is the energy of the Logos; and that, therefore, we

are but transformers of that energy. From this follows his comment that the "Law of Karma is but the statement of cause and effect as man transforms energy".

Man thinks, desires, speaks, acts, and in so doing immediately makes use of energy, thus setting into motion forces which affect not only himself but also others around him. According to the way in which he transforms that energy, his action is "right" or "wrong". Briefly and essentially it may be said that if the thought or action is designed to further God's Plan of Evolution, or at any rate has that effect, the action is "good". If the action runs counter to the Plan, or hinders it, the action may be said to be "evil". Therefore the motive is all-important, but before man can know what is right and what is wrong he must learn the existence of law, and somehow in the meantime be held in reasonable check.

And so man, at first and for long held in thrall by his appetites and lower nature, starts his long and wearisome journey to perfection, learning slowly and painfully by action and reaction as the combined educative processes of the Laws of Reincarnation and Karma work on him.

Man's own thoughts, desires and actions continue to determine his own future and so the process goes on until he has learned the lessons that have to be learnt. The Lords of Karma bring about the conditions in which each lesson can best be assimilated by the man in physical life, and the Law of Reincarnation provides as many lives as are needed by the learner. Sooner or later the man will acquire sufficient wisdom and develop his faculty of discrimination to a state when he will realize the existence of law and, instead of struggling against it, be prepared to co-operate and voluntarily work with it.

All this time yet another fundamental law of evolution has been working out its effects—the Law of Sacrifice.

We read and try to understand—by which I mean truly understand as a result of our own effort in consciousness—that by an act of self-sacrifice the Logos became manifest for the emanation of our universe, that by sacrifice the universe is maintained, and that by sacrifice man reaches perfection.

In *The Ancient Wisdom*, Dr. Annie Besant goes to some length to make the point that sacrifice is not essentially a painful thing but, on the contrary, a voluntary and glad pouring forth of life that others may share in it. The Logos makes the initial act of sacrifice by limiting His infinite life so that His universe may manifest; that sacrifice continues throughout the term of the universe; and He continually pours His life into innumerable forms so that, in course of time and by the gradual accumulation of first-hand experience, each separated "life" may reach His own stature and become a self-dependent centre of power and glory like unto Himself. The Law of Sacrifice may thus be said to be the law of evolution of life in our universe.

It is therefore not surprising to find that each stage of evolution in the kingdoms of Nature and mankind is achieved by an act of sacrifice.

Mineral forms are disintegrated so that plant forms may be built out of their substances. The mineral forms perish so that plant forms may grow. The Monadic life in the mineral kingdom evolves to produce the vegetable kingdom.

The process is repeated in the vegetable kingdom, whose forms are sacrificed that animal forms and man may be nourished and grow. The Monadic life evolves to produce the animal kingdom.

In the animal kingdom many animals prey on each other, the forms being sacrificed in order to support other forms. According to our way of thinking, it is not part of the true law that animal forms should be sacrificed in order that human forms may be nourished and grow, but it must be

admitted that large masses of humanity do nourish themselves in that manner.

Nevertheless it may truly be said that the more evolved animals constantly offer their lives in the service of mankind and, by so doing, perform an act of sacrifice which is often coupled with devotion.

Thus far those beings whose lives have been sacrificed for the benefit of the evolution of others had no option in the matter. The mineral substance, the plant, the animal were not asked whether they accepted Sacrifice as the law of life. Their evolution was forced upon them by the steady processes of Nature.

But now man came on the scene and, being an individual entity equipped with a will of his own and the power of independent thought and action, which very faculties were to be developed in him, compulsion could no longer be employed, and a different way had to be found. He had to have the freedom of choice and yet be led to discover that the Law of Sacrifice is the fundamental law of life. In man's case, we learn that he was not left to his own devices and the age-long process of education purely by experience and trial and error. Man had to be taught.

It would be appropriate to recall here that all this time the Laws of Reincarnation and Karma have also been operating and that they continue to operate, dispassionately but with great precision, for so long as is necessary. Man has been learning the laws of life the hard way and now to the list is added another lesson: that the Law of Sacrifice is the law of evolution for man.

We find that from early times man has been guided by Divine Teachers who have proclaimed the Law of Sacrifice and led evolving man gradually towards the stage when he could voluntarily accept the law and gladly dedicate his own life to the service of others. The first step to be taught was that

men were not isolated units but parts of a larger whole and that their lives were linked to others; that by living on other forms of life a debt was contracted which had to be repaid. This led to the sacrificial offerings so common in earlier days by which men acknowledged their constantly recurring debts to Nature and thus endeavored to discharge them. Material self-interest probably played a big part in the payment of the debts.

The next step was to come to the belief that the sacrifice of material goods might possibly ensure happiness in regions beyond this physical world. Here the idea of personal reward still persists, but the desire for immediate material reward gives way to acceptance of deferred joys in heaven. Men learned to subjugate the desires of their bodies; an advance had been made.

The next step forward came when a sense of duty was established in men's minds and it seemed right to sacrifice the desires of the lower nature to the needs of the higher. By an effort of intellect man realized that the Law of Sacrifice is the law of life and that it was right and proper to dedicate his life to the service of others; another big advance had been made.

However, we are taught that a full appreciation of the Law of Sacrifice can only take place on a plane of consciousness beyond the mental plane, where, though forms are seen to be innumerable, the life is recognized to be one. On that plane man clearly sees that Life is one, a constant outpouring of the life of the Logos; and that to be a channel of His life and serve the Good Law is the only life worth living.

The forces previously expended on the physical, astral and mental planes in seeking after self-interest are now transmuted into spiritual energy by an act of sacrifice. In this sublime state man becomes a spiritual force and the world as a whole benefits thereby. He who is fortunate enough to have

reached this condition will cease to career madly between the pairs of opposites, but will calmly proceed on his way, taking the middle path, serenely joyful in his ability to co-operate in the working of the Law.

Even to those of us who have not arrived at a full understanding of it, the Law of Sacrifice offers many possibilities of practical application in our daily lives. Man possesses the power of submitting himself to a process of self-quickening and, if we can learn to take ourselves firmly in hand, resolutely subjugating the desires of the lower self to the needs of the higher, we can hasten the coming of the day when we shall genuinely understand the statement that man is his own law-giver and dispenser of justice, and also acknowledge with full realization that the Law of Sacrifice is indeed the law of evolution for man.

Man evolves by the application of natural laws, but the speed with which he evolves depends very largely upon his understanding of them and the extent to which he co-operates with them.

LOVE DIVINE

Love rules the world, to meet our direst need.
The proof of this is never far away,
For in ourselves this rule divine holds sway.
A selfish soul gives birth to sorrow's seed,
The loving one finds joy in word and deed.
As if the Father thus to us would say:
This lesson learn, and all your fears allay,
Turn hate to Love, your hearts will not then bleed.

NELLIE POCKOCK

REVIEWS

Living Zen, by Robert Linssen; George Allen and Unwin, London, 1958, pp. 348, price 30s.

This book is an English translation by D. Abrahams-Curiel of the author's original three-volume edition in French, first published in 1954. Christmas Humphreys of the London Buddhist Society contributes a preface, while Dr. R. Godel, biologist, writes a foreword. The first part of the book is a study and background history of Buddhist systems in general and Zen in particular; the second part is a practical application to life.

In recent years more and more intellectuals in the West have become interested in Zen. This book is meant not so much for the erudite person who may wish to complete his intellectual knowledge as for the practical seeker sincerely wishing to "see into his own nature". Yet there is much material of historical, philosophical, psychological and scientific interest to appeal to the thinker, Eastern or Western.

What is Zen? In the words of the Japanese philosopher, S. Ogata: "Zen is a special transmission outside the Canonical Scriptures; it does

not depend upon texts. As Bodhi-Dharma declared: Zen does not waste time with dissertations on abstruse notions, such as God or Truth; *what Zen requires of its disciples is to look upon their own faces.*" Literally, "Zen" comes from the word *Dhyāna* or Meditation.

Zen is essentially monistic. The time-honored approach to the realization of the transcendence of the dualities is via the principle of *neti neti*—"not this, not this"—designated as the Negative Approach. Very often comes the clamor for positive affirmations of the end of all spiritual endeavor; Zen's answer to such a demand is: "It is neither simply a religion, nor a philosophy; it is something more: it is *Life Itself*." "Zen is not understood; it is lived." What is this direct seeing or vision? It is the Satori of Zen, or the Nirvāna of the outer forms of Buddhism. Zen is spiritual free-thinking. It is only the person who transcends the limits of his mind who can be really free. "The role of Transcendental Wisdom consists not in conditioning the human mind, but in liberating it."

The author warns the intellectual reader that the teaching technique of the Zen Masters is "bewildering and enigmatic," and its paradoxical language is quite incomprehensible if Zen is approached with the usual mental attitude. Our minds must be made available to new processes of inner perception and a certain flexibility of thought suggested by Zen. The author's aim is to present to his readers the "remarkable elements of simplicity and clarity" offered by Zen Buddhism "at the moment when the growing invasion of ideas, theories and 'mental confections' is tending to suffocate the brain". These elements offer, furthermore, to the "hyper-intellectual," tense and anxious people of the present generation the possibility of a serene, perfectly clear, harmonious and relaxed mental life. By virtue of the fundamental unity of mind and matter, the new inner harmony materializes in action on the concrete plane—a new sense of values will be expressed by adequate conduct. Zen teaches us to seize the flying moment and relax or let go into full and deep at-one-ment with the Now. This pin-pointing of the "Now" to the exclusion of the past and future, while useful in gaining a vivid awareness of the present moment, may be contrasted with the expansion of the Now to include both past and present, notably expressed by Dr. Besant and C. Jinarājadāsa.

This book might be called a comparative study of Zen in relation to other religions. Yet all comparisons and contrasts are invidious, especially as Zen stands in a category which is above all systematized ideas that are really applicable to various temperamental and evolutionary types. The author deplores the use of symbols, yet is himself driven frequently to use symbolic expression of his own ideas.

The author devotes two entire chapters to the similarities and divergencies of the teachings of J. Krishnamurti and Zen Buddhism. In addition, throughout the book there are apt quotations from Krishnamurti's talks.

The author's conclusion is that Zen is not incompatible with the active life of the Occident. "It is not only a question of 'living better'. In comparison with the average life of today Zen can be considered as a *complete revolution* of all our spiritual values which should inevitably be expressed by a new social order free of egoism and personal identification . . . This order should be the work of life, and *no longer that of ideas* . . . Our difficulties arise from our education, our physical and mental heredity which all bear the stamp of false values."

Illumination of the whole Truth, the essence of Zen, in a flash of Satori, is best expressed in Silence. The main virtue of this book is that

it guides one towards this Silence. "From the moment when the 'thinker' understands, he is silent, and stopping, he looks more serenely within himself and into all things. Tanhā, the avidity to 'become' is on the point of extinction. The tensions in order to 'become' are replaced by the relaxation of that which is. It is the moment of 'letting go' of which the Zen Masters speak. The death of the entity of the 'thinker' is succeeded by the plenitude of Life."

G. R. VENKATRAM

To Be Young, by Mary Lutyens; Rupert Hart-Davis, London, 1959, pp. 192, price 25s.

This is an account of the early life of Mary Lutyens, the daughter of Lady Emily Lutyens who was for many years an earnest and active member of the Theosophical Society. It starts with the author's earliest memories of childhood and ends when, at the age of seventeen, she left "The Manor," Sydney, after a stay of eight months there under the guidance of C. W. Leadbeater. The book is written with ease and humor, giving the reader an insight into many of the hidden feelings and reactions of childhood.

J. Krishnamurti and his brother Nityananda were frequent visitors at the Lutyens' household from the time they first went to London; Miss Lutyens knew them since she

was a baby. The story centres around her secret love for Nityananda which was apparently, for a certain time, a strong incentive for her to interest herself in Theosophy and the path of discipleship.

Her impressions of Dr. Besant and C. W. Leadbeater are of interest as the book is written long after she ceased to have a connection with the Theosophical movement. Referring to her first meeting with Dr. Besant at Vārānasi she writes: "I had never seen anybody with such kind eyes looking at one with so much love that it was impossible not to feel secure and happy in her presence . . . She seemed to me immeasurably greater than anyone I had ever met, and I am sure my nature was deeply enriched by knowing her. I had never felt like this about anyone before, nor have I felt it in the same degree about anyone since."

Of C. W. L. she says: "The impact of his personality was like a plunge into cold water. It shocked and braced me. . . . If he had not been a great spiritual teacher he would undoubtedly have been great at something else. He gave me the feeling that there was *nothing* he would not do or dare. Now I had met him I could easily believe . . . all the strange tales I had heard about him too, but not the accusation of immorality. He looked far too healthy and happy to be abnormal.

His radiation of mental and physical health was really extraordinary."

Further, she says that if she had missed being at "The Manor" and Theosophy, it "would have been a great waste, for however damaging and painful those influences were which led me to Sydney, I would not have missed the experience for the world. Although it has immunized me against all isms, organizations, societies and communal activities, which may or may not be a good thing, it has, I like to think, given me balance, a respect for the beliefs of others, however strange, and a sense of proportion."

RADHA S. BURNIER

An Outline History of Civilization, by F. G. Pearce; Oxford University Press, Madras, 1957, pp. 436, price Rs. 4.50.

In contributing this revised edition of his *Footprints on the Sands of Time*, Mr. Pearce has met the general demand for a picture of world history down the ages which was at once "simple, concise but comprehensive".

The factual data by which we chart the growth and waning of cultures and empires are common knowledge, and ready to the hand of anyone attempting a compendium. What gives Mr. Pearce's book special value is not so much the detail and accuracy of the information it contains as the

grouping and presentation of that material. Both the chart inside the covers and the arrangement of the chapters convey an idea of concurrent dramas of discoveries, inventions and expansion being played out all over the earth. The usual run of textbooks (and this is designed as one) manages to give the impression that the rest of the world other than the country being considered within its pages was marking time or sunk in slothful ignorance while History took the stage in that most favored nation.

The author has gone even further. Speaking in clear phrases, the logic of which is evident, he points out that the responsibility of the present, and for the future history of civilization, belongs to every individual. We tend to forget that history is not over, and the author rightly reminds us that the next act has yet to be written—and written by today's civilizations.

Eastern civilizations are well charted. From available evidence the growth of "Greater India" of fourteen centuries ago is outlined. The recent history of India is traced in some detail, as is natural and necessary in a book meant for Indian students. Tensions precipitating and succeeding the second World War are outlined impartially, the last chapter doing like service for the complex subject of "The World Today". A "Preface for

Teachers" makes useful suggestions. The language throughout the book is colloquially simple.

SHRIMATI

How to Overcome Sleeplessness, by Walther Bühler; New Knowledge Books, England, 1958, pp. 66, price 7s. 6d.

A recent Gallup Poll shows that half the population of the United States has difficulty in sleeping. This manual, based on the teachings of Dr. Rudolf Steiner, deals with the problem from the spiritual as well as the material standpoint.

Our unbalanced way of living with its dearth of soul-activity is a-rhythmic, thus starving the feeling nature with a consequent reaction on the sympathetic nervous system and an undue stimulation of the cerebro-spinal through the over-dominance of sense-activity and intellectual reaction. This makes it difficult for the soul to loosen itself rightly from the body. Even sports that an office worker may take up to counteract his sedentary occupation, such as boxing or football, may cause a degenerative action in the nervous system. On the other hand, if our working life were reorganized to increase the soul-qualities through music, painting, modelling, eurhythmics, etc., this condition of rhythmic activity would harmonize the whole nature.

"The essence of sleep is the breathing out of soul and spirit." To fall asleep means to breathe out the soul that it may seek new forces in the far spaces of its spiritual home. On awakening, the higher members of man's being return to him again and permeate him with additional spiritual power. Such qualities as reverence and devotion, the sense of wonder in the presence of beauty, all tend to make the body rhythmic. In addition to certain physical helps, the author concludes with a meditation given by Dr. Steiner to be used before sleep:

"I am going to sleep; until I wake, my soul will be in the Spiritual world. There it will meet with the guiding-power of my earth-life, who lives in the Spiritual world, and who soars round and surrounds my head. My soul will have the meeting with my Genius. The wings of my Genius will come in contact with my soul."

A. P. SITAA DEVI

The Voice of a Disciple, pp. 32, price Re. 0.50.

The Voice of Vivekananda, pp. 64, price Re. 1.00.

Paper Boats, pp. 32, price Re. 0.30.

Friends of God, pp. 36, price Re. 0.50.

Being Nos. 47 to 50 of East and West Series, by T. L. Vaswani; 1959; Gita Publishing House, Poona, India.

These little books carry a vibrant message to the youth of India for the implanting of a new ideology in an ancient civilization.

Today India has self-government by the people of India, and it is a new experiment in democracy. In these booklets T. L. Vaswani has struck the keynote of true democracy, taken from the teaching of many Rishis and Seers who by self-control (or Self-government) have attained to "God Vision".

It is realized that only by the recognition of the Divine in each man—the poor, the lowly, the oppressed, the outcast as well as those who are mentally, emotionally and physically secure—can true democracy be realized, and India can come to the position she once held as the spiritual and intellectual fountain to which all the world may come for the true "Waters of Life".

Only when it is realized that "to labor is to pray, to work is to worship," and to serve God is to serve His creatures, will true spirituality be born again in India. One is also reminded of the Chinese proverb:

"When there is spirituality in the heart

There is Harmony in the Home.

When there is Harmony in the Home

There is order in the Nation.

When there is order in the Nation
There is Peace in the World."

RUTH C. McMYLER

Beloved Dadaji, by J. P. Vaswani; Gita Publishing House, Poona, India, 1953, pp. 32, price Rs. 0.50. (East and West Series No. 46)

Few men can found a city, name a new star, or shatter an atom, yet during his lifetime each man builds one thing—he makes his statue, builds himself. Those who come after him eagerly search along the time-swept shores whereon he dwelt to discover traces of his building; what manner of figure was it, what stresses, what loves, what triumphs shaped its lines.

An attempt is made to paint a word-picture of the statue being built by Sri T. L. Vaswani. But how can one trace the flight of a bird through the air? The flight of the Soul can only be spoken of with love and reverence but never followed from the alone to the Alone. Even so, this short biography is well done by one who loves him and gives one a glimpse of the inner life of T. L. Vaswani.

RUTH C. McMYLER

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1959

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

After his visit to Wales and Ireland, the President, Mr. N. Sri Ram, met the members in Glasgow during a brief stay he was able to make there on his way to Iceland. In Iceland, he was present at the Summer School which was held at Hlíðardalur, some miles away from Reykjavik. His talks were greatly appreciated by the members who attended, as was the public lecture he gave in Reykjavik.

During his stay in Iceland, Mr. Sri Ram was received by the President of the Republic and his wife. They had tea together and chatted pleasantly in English for about two hours. Mr. Sri Ram writes: "Iceland has no army, and there were no guards, no policemen, no aide-

de-camp, near the President. There was just a maid to open the door and announce our coming. It was all so nice."

From Iceland, the President flew to Stockholm where he addressed the Swedish Convention. Later he was present at the Summer School in Stensund on the Baltic, 50 miles south of Stockholm. After the Summer School, the President returned to Stockholm from where he took the plane for Helsinki. Here, a public lecture and a Press interview were given during the day he was there on his way to the Summer School at Kreivila, a village some distance away from Helsinki.

Southern Africa

The Golden Jubilee Convention of the Theosophical Society

in Southern Africa was held at Johannesburg, 27th to 30th March 1959, with 109 registered members present. Greetings were received from Mr. N. Sri Ram, President, and from a number of National Societies and individual Lodges and members.

Mrs. Mary G. Patterson, General Secretary, in her annual report, showed a membership of 616, an increase of 16 for the year. Two new Lodges had been chartered, and a new Centre formed in Northern Rhodesia. The Executive Committee accepted the offer of the Theosophical Book Association for the Blind of the Theosophical Society in America, to supply the nucleus of a Braille Library, and this work has been taken up with great enthusiasm.

During the year under review Mrs. Patterson as National President toured the whole Section, visiting all Lodges and Centres and contacting a number of isolated members. In closing her report Mrs. Patterson said: "I record my own sincere hopes for the welfare of the Theosophical Society in Southern Africa and for its expansion and growth through the next twelve months. May our combined vision widen, may our co-operative achievements broaden, and may our united understanding deepen with our fraternal efforts to live and promulgate the ideal of Brotherhood in Southern Africa."

A proposal was made at the Convention that the Theosophical Society in Southern Africa might in the future give attention to the spreading of Theosophical teaching among the non-white races in their Section. The proposal was later approved by the National Council.

Short lectures were given during Convention at members' meetings by Mrs. L. Membrey on "Theosophy and Modern Art," by Mrs. P. Mitford-Barberton on "Theosophy and Great Characters," and by Mr. R. Pizzighelli on "Theosophy and Space Travel". Mrs. Patterson delivered a public lecture on "The Science of Human Relationships".

Prior to the Convention a three-day Workers' Training Course was conducted by the National President, with seventeen members attending from many parts of the Section. The members of the class all felt that they had greatly benefited from the quality of the material offered and would return to their Lodges with a clearer understanding of the true work of a Lodge of the Theosophical Society.

Wales

Mr. N. Sri Ram, International President, presided over the 38th annual Convention of the Theosophical Society in Wales at Colwyn Bay, from 30th May to 1st June 1959. The meetings were held in

"Pläs Bendith" (Place of Benediction). Members were present from all parts of Wales, and from Liverpool, Manchester, Yorkshire and the Isle of Man.

In addition to addresses to members and discussions, the President delivered a public lecture on "The Future of Humanity" to a large audience at the Metropole Restaurant on 1st June. In the course of his lecture Mr. Sri Ram said that in the new world order there would be freedom for each individual which would result in a world of interaction, in exchange of different thoughts. Out of this there could arise a world civilization in which all were partakers. There must be, sooner or later, the President continued, a unification of the peoples of the world in such a way that one can say for the first time that there is one world, one humanity.

Miss E. Claudia Owen, General Secretary, in a comprehensive report of the work during the year, wrote of the progress in her country and of scientific advancement in other countries. In Wales, culturally, it had been a Festival Year, the first of its kind, and this was celebrated throughout the country in a spirit of splendid co-operation. The intelligent young people of Wales, Miss Owen said, are alive to the spiritual needs of the world. This spirit has been fostered for thirty-eight years by annual Radio Goodwill Messages

from the Youth of Wales to the Youth of the world, in the month of May.

Reports from the two larger Theosophical Lodges, Cardiff and Colwyn Bay, were encouraging and showed that the work had been faithfully carried on in spite of many material difficulties. Colwyn Bay Lodge has a membership of 47 and Cardiff has 40. The smaller Lodges, Swansea, Newport, and Golden Eagle (Pontypridd), have been inactive during the year. The Section has benefited by the number of outstanding Theosophical lecturers who have visited it from England, Scotland and Ireland.

Scotland

Mrs. Jean Allan, General Secretary of the Theosophical Society in Scotland, sends the following report of their annual Convention: "The 49th annual Convention of the Theosophical Society in Scotland was held at our national headquarters in Edinburgh, on the 13th and 14th of June.

"As General Secretary, I presided over the gathering and welcomed the members from the various parts of the Section. A special welcome was extended to our guest of honor, Dr. L. J. Bendit, General Secretary of the Theosophical Society in England, on his first official visit to Scotland. Greetings from friends and other Sections were read, and

Dr. Bendit gave greetings and good wishes from the English Section.

"My general survey of the activities of the year showed the continued work of study groups and classes in the various districts, and also of lectures provided for the public. We had very few visiting lecturers during the year, and this entailed calling on our own members frequently; they responded very well and we are grateful to them for their help. Lodges in the Glasgow district make frequent use of tape-recordings and find this very helpful; in this way we have the benefit of listening to speakers whom otherwise we would never hear.

"The Besant Memorial Library at headquarters continues its useful work under the guidance of the new Librarian, Miss J. Carstairs, and her devoted helpers. Work for European refugees claims our attention and help, as the need for money, clothing and food is still a serious problem.

"Adyar Day and White Lotus Day were celebrated in the usual manner, and as a result donations were sent to Adyar for the special funds. Membership has remained steady throughout the year. Our financial difficulties are by no means over, but the letting of the ground-floor flat at headquarters has considerably eased the situation.

"Following the business part of the Convention, Dr. Bendit gave a

talk to members on 'Theosophy in Transition'; it was a very interesting survey of the different phases of the Society's life and work. On Sunday afternoon he spoke on 'Perceptivity'—a stimulating and helpful lecture. This brought us to the closing of our Convention, and our deepest thanks were expressed to our guest for his help and inspiration. He left us with ideas to think over which should prove valuable to us in our work for the Society.

"The Convention was a happy gathering, and we all felt it had been good to be together once again in friendly association, reviving old friendships and laying the foundations for new. A public lecture in the evening on 'Health and Healing' was well attended, with many non-members present."

The President, Mr. N. Sri Ram, when en route to Iceland, made a one-day stay at Glasgow on 18th June to meet the members. Mrs. Allan writes of their great happiness in having the President with them even for so short a period.

Viet-Nam

A new Council of twelve members to govern the Viet-Nameese Section was elected in July 1958, with Madame Nguyen-thi-Hai as General Secretary. The Council drew up a programme of active work under three main headings, as follows:

1. The practice of compassion.
2. The spread of the Wisdom-Teaching (Theosophy).
3. Attracting new members.

The Section has twelve Lodges, with a total membership of 382—a gain of 77 for the year. Lodge *Dung Hanh*, which signifies "Fine Conduct," is composed of a very active group of women members. Its programme includes the practice of qualities which are specifically feminine, such as compassion, gentleness, devotion. The membership of the Lodge is 52. Lodge *Phung Su* (Young Theosophists' group) holds weekly meetings which attract many sympathizers. The study-group is very friendly in spirit; it consolidates Theosophical teachings and encourages spiritual understanding among its members.

During the year under review the Committee for Propaganda published the following brochures for free distribution:

1. *What is Theosophy?* by Dr. G. S. Arundale.
2. *Theosophy—the Reason for the Founding of the Theosophical Society*, by Mr. Nguyen van Huan.

3. *The Mission of the Theosophical Society*, by Mme. Nguyen-thi-Hai.

At the Feet of the Master (Duoi Chon Thay), translated by Bach-Lien, was reprinted with 3,000 copies for free distribution.

The seventh annual Convention of the Section was held at Saigon on 25th and 26th April 1959. Approximately 200 members, representing the various provinces, attended the Convention. Madame Nguyen-thi-Hai, as General Secretary, opened the Convention. A message of greeting was received from the President, Mr. N. Sri Ram, together with messages from a number of Sections.

On the second day of the Convention a gathering of representatives of the various religions was held. Each gave an address of twenty minutes in a symposium on "Spirituality". All delegates agreed to the formation of a Spiritual Federation of Religions and Sects; each member to keep his own faith, but with reverence to all.

The Convention closed on a happy note of comradeship among the members.

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. Benditt	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehia	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	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	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filipponio	Via Laurenina 622 (EUR), Rome	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Schulendorferstr. 10a, Bad Harzburg	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary			
1907	Finland	Mrs. Sylvi Horstio	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	Irbide 28, Mexico D. F.	<i>Boletín Mexicano; Dharma.</i>
*No Section; Lodge only.				
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor Nazareno E. Rimini	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	<i>Teosofia en Argentina.</i>
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	<i>O Teosofista.</i>
1921	Bulgaria	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Iceland			
1921	Spain	Mr. Félix Bermudes	Rua Passos Manoel 20, Lisbon	<i>Ostir.</i>
1921	Portugal	Mrs E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922	Wales			
1923	Poland	Señor Anibal Lissardy	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosofica Uruguaya.</i>
1925	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>Heraldo Teosofico.</i>
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>Itisos.</i>
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	
1929	Paraguay			
1929	Peru	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	<i>The Lotus.</i>
1933	Philippines	Mrs. Carmen Corra de Vengoechea	Apartado Postal 539, Bogotá	<i>Colección Teosofica.</i>
1937	Colombia	Mr. Vallaobdas H. Kapadia	P.O. Box 354, Zanzibar	<i>Saurabh.</i>
1947	East Africa	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	<i>Theosophy in Pakistan.</i>
1948	Pakistan *			
1948	Malaya and Singapore	Dr. C. H. Yeang	88 China St., Penang	<i>Theosophical News.</i>
1949	Northern Ireland	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	<i>Theosophical News and Notes.</i>
1950	State of Israel *	Mr. Hans Zeigler	P.O. Box 1264, Jerusalem	<i>Theosophie in Israel.</i>
1951	Japan	Mr. Watanabe Chi-Hai		
1952	Viet-Nam	Señor Pablo Bonilla T.	72/6 Nguyen-dinh-Chieu, Saigon	
1953	Venezuela	Señor K. Brakatu Arso	Apartado 2907, Caracas	<i>Dao Hoc.</i>
1956	West Africa		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 Dissel, Achelseidijk 290, Valkenswaard, The Netherlands. Theosophy in Action; Clarté; Adyar.
Canadian Federation (attached to Headquarters): Miss Joan S. Morris, 2650 Cypress Street, Vancouver 9, B.C., Canada. The Federation Quarterly.

QM=2, m78
259.80.10 f11

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

		<i>Per annum</i>	<i>Single Copy</i>
INDIA & CEYLON	(Post Free)	Rs. 10.00	Re. 1.00
AMERICA	" "	\$ 4.00	\$ 0.35
BRITISH ISLES	" "	£ 1-1-0	s. 2/-
OTHER COUNTRIES	" "	Rs. 14.00	Re. 1.25

The Theosophical Publishing House, Adyar, Madras 20, India.

London Agency: The Theosophical Publishing House,
68 Great Russell Street, London W.C.1.

U.S.A.: The Theosophical Press, "Olcott," Wheaton, Ill.