

The Theosophist

1959 - October - 81-1 and 2.  
November.

JL  
2M m2, m8  
NS9.81.1 & 2  
93429

DIGITIZED

373  
THE THEOSOPHIST



EDITED BY N. SRI RAM

October 1959

Vol. 81, No. 1

## THE THEOSOPHICAL SOCIETY

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

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

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

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

# THE THEOSOPHIST

EDITED BY N. SRI RAM

---

## CONTENTS

|                                                     |    |    |
|-----------------------------------------------------|----|----|
| On the Watch-Tower. N. SRI RAM                      | .. | 1  |
| What Theosophy Is. ANNIE BESANT                     | .. | 7  |
| Freedom Within and Without. N. SRI RAM              | .. | 13 |
| World Refugee Year. KATHERINE A. BEECHEY            | .. | 27 |
| Creative Living. RAMJIVAN SINHA                     | .. | 32 |
| Religious Tolerance. LORNA RETIEF                   | .. | 37 |
| A Study in Cycles ( <i>Concluded</i> ). KARL RIEDEL | .. | 43 |
| The Responsibility of Thought. P. C. HARPER         | .. | 53 |
| The Happiest Moment. HAROLD TYRWHITT                | .. | 56 |
| Reviews                                             | .. | 58 |
| Supplement :                                        |    |    |
| Convention Notice                                   | .. | 61 |
| Theosophists at Work around the World               | .. | 63 |
| International Directory                             | .. | 68 |

---

October 1959

Vol. 81, No. 1

---

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS 20

52  
Qm 2. 7. 1892. 21-1 & 2

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.



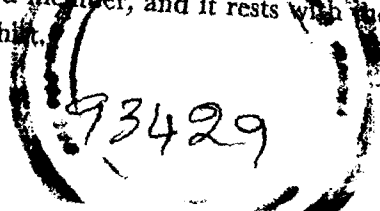
## ON THE WATCH-TOWER

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

I RETURNED to Adyar on September 7th after the tour in Europe, the main object of which was to preside over the European Congress at Hamburg which was held in the first week of August. The Congress was attended by over 250 delegates, representing the different Sections in Europe, and went smoothly and well. Besides the countries which were on my original programme, I also visited Norway, availing myself of a hiatus in time between the programme in Denmark and the activities of the Congress. While in London, just before leaving Europe to return to India, I had the great pleasure of meeting Mr. Sidney Cook, the Vice-President, who had come there with Mrs. Cook on a brief visit for some private business. In the course of my tour I have had the pleasure of meeting so many General Secretaries and other workers, and I am grateful to them all for the kindness they have shown me in the countries visited and for all their help.

\* \* \* \*

The more one reflects on all that is taking place in the world-scene at present, the more one realizes how extraordinary and climacteric is the time in which we are at present. It



is obviously a turning-point in the history of humanity, a time of great danger but also of tremendous possibilities. H.P.B., writing somewhere about 1889, described that time as one of "material increase and spiritual decrease".

Those words apply to the present time, I think, more than to any previous period. Anyone following the developments in the field of science and technology cannot fail to be struck with the phenomenon that almost every day there is some new discovery or invention. And it is a fact which has been increasingly proved that every advance in pure science has been found to be capable of application in some manner, to achieve something till then not possible. By the application of scientific knowledge in every possible way, there has been created an unprecedented increase in facilities for very many different purposes, all kinds of possibilities in the field of physical living which could not have been imagined in H.P.B.'s time. There is being produced all the time new things, new material, which is literally "material increase".

At the same time it is noteworthy that there is also a marked "spiritual decrease," a steep decline in spiritual values and a disbelief in them, which is already yielding its crop of ills. We find, not only in Western countries but also in India where there has been an immemorial spiritual tradition, a condition of increasing demoralization in social as well as individual living.

Perhaps this demoralization, the falling off in standards, is inevitable in a democratic age which seeks to level down everything to the lowest common denominator in popular taste. In music, for example, whether it be Indian music or music as practised in the West, the motive of catering to the largest number is producing a deterioration which, in so far as it calls for certain emotional responses instead of others, must affect the total morale of the individual. In modern

art which professedly does not aim at beauty nor truth as we find it in the best forms in Nature, we see a typical example of the present trend. What the artist puts upon the canvas has a meaning for him, but it is apparently a meaning that is so much a product of his own mental and emotional self-involution that it fails to be conveyed to others, or evoke from them a response that has a universal value. An article on Art in a recent issue of *Time* mentions certain names and gives examples of their work, in which the aim is to depict something that will either shock, bewilder or excite people in an abnormal manner. The attempt is to intrigue and provoke reactions outside the range of what is accepted as good or beautiful.

There is also the disturbing phenomenon of juvenile delinquency these days, for which people are seeking different explanations. In the old days, too, there were sometimes, boys, very occasionally girls, who ran wild and did things which were objectionable or even positively brutal, mainly because of their upbringing. But now we find in some places boys and girls who come from good families, where they have everything for their physical needs, and yet they want to form street gangs and indulge in crime merely for the excitement of it. There is obviously no joy for them in the ordinary run of home and school life, and they seek thrills in such violent doings as they read about in books or see portrayed in films or T.V.

This demoralization, which seems to be a general tendency of the times, goes along with the brilliant advances in the scientific field. How are we to place these two side by side, the bright and the dark side of the picture? They are obviously two sides of an unbalanced mental development, which while it bears fruit in scientific and technical achievements, is totally inadequate in other respects. The mind that is good enough to deal with concrete facts and figures

fails to seize that deeper truth in which are the intangible values, the values that belong to the very mode of its motion. It "needs breadth, depth and points," says H.P.B.'s *The Voice of the Silence*, "to draw it towards the Diamond Soul," and there are few such points at present. Certain things in life, as in Nature, are learned only by instinct, by a motion of the soul that catches on to the appropriate wave-length. But in a society where there are not uplifting influences fostering respect, sympathy, restraint in behavior, and so on, there is nothing for the young to catch on to except rhythms of violence.

Seeing the situation as it is, the average man cannot but wonder what the future is going to be. From the point of view of a Theosophist who knows that there is a broad plan, it is only the immediate future that is in doubt. In the book, *Man: Whence, How and Whither*, in the portion relating to Whither, there is a picture of what is to happen. It is remarkable that so many things described there, which Brother C. W. Leadbeater foresaw in the year 1913, have already come true. He said he was describing a certain picture which was placed before him. Even in the present situation we can see trends working in the direction of the achievements he foresaw, for example, the Federation of Nations, disarmament, and the widespread use of the power locked up in the atom.

It would be wrong to assume, however, that we might leave everything to predestination. Man is intended to use his capacities. When certain forces, previously latent in him, come into play, these must have been taken into account in the further course of evolution. There are inexorable trends which are in the plan, or perhaps make the plan, but we have to do our part. Nothing that touches the welfare of humanity can be a matter of indifference to those who believe in human brotherhood. But it may be said, there is so little that any

one of us can do to bring about the necessary change. It is just here that Theosophy can give us much-needed hope.

The individual, even though he may seem lost in the mass, is not insignificant if he has in him the quality that will act as a leaven to leaven the whole. Organization alone is not enough, however good it may be, for what is good today may be changed tomorrow. Each one of us can be a force in the direction of evolution if we manifest that spirit which, though little in evidence today, must be the dominant spirit of tomorrow. One swallow cannot make the summer, but there has to be first one swallow or a few, and then more, and more, as summer sets in in all its force and glory—the swallow in our figure of speech making the summer.

All Theosophists should obviously stand for those things which will bring about a lasting peace. But to say Peace, is not enough. Peace requires a practical application of the principle of Universal Brotherhood in all ways, which means also justice and freedom. H.P.B. has among other things prophesied that during the twentieth century there will be a settling of accounts among all the different peoples. She meant in accordance with their karma. The kârmic law is working at present in favor of the freedom of every national and racial group geographically united. Even during the past two years so many peoples who may be regarded as not so advanced in the modern sense have been granted or promised the right of self-government. This is the trend of the present time, preliminary to that Federation of all peoples, with disarmament, which is equally becoming the only possible solution for the problems of the present time. To refer in this context to the Tibetan problem which has been brought to the fore by the doings of the Chinese Government in Tibet, I do not see how there can be any just, moral or even politically correct solution of it other than the freedom of Tibet. The Tibetan people, who are not Chinese,

want freedom as much, say, as the Algerians, to whom General De Gaulle has promised the right to decide their own future amidst conditions of peace. Self-determination for all peoples, freedom of the individual, human rights as defined by the U.N. charter, the unification of humanity for the purpose of establishing an over-all peace, all this follows naturally from human Brotherhood, but then it has to become a reality in the minds of people at large. The world as a whole and in every part has to be made a different place to live in. If the cycle of spiritual decrease is to end, there must be some who in their own persons and in their environment enable the forces of an upward turn to manifest themselves.

\* \* \* \*

I regret to have to record here the passing of two eminent Theosophists, namely, Mr. Henry Hotchener in the United States and Mr. C. R. Groves in England.   
Mr. Hotchener and  
Mr. Groves Mr. Hotchener was an almost life-time Theosophist, and very well known throughout the American Section. He knew Colonel Olcott well and was a friend of all the later leaders of the Society. Along with Mrs. Marie Hotchener he edited for some time the journal, *World Theosophy*, published from Hollywood. He has been at Adyar many times, and was for some time Treasurer of the Society.

Mr. C. R. Groves was for a number of years the General Secretary of the English Section, in which capacity he was widely loved by the members of the Section. He was asked by Brother Raja to be the Director of Studies when the School of the Wisdom was started in 1949. He was at Adyar for two years but had to go back to England for reasons of health. His passing away is a distinct loss to the work in England. Those who knew him would wish to convey to Mrs. Groves their deep sympathy.

N. SRI RAM

## WHAT THEOSOPHY IS

BY ANNIE BESANT

NO religion, no philosophy, no science, worthy the name, can be understood in all its bearings on life, can be explored to its obscurest recesses, without careful and prolonged study from the person who desires to understand. The metaphysics and the philosophy of Christianity have given birth to a literature totally incomprehensible to the "man in the street," but it does not therefore follow that Christianity is to be set aside as an obscure and difficult study, with nothing in it intelligible to the average man and woman. Christianity has its popular as well as its philosophical side; and so with Theosophy. Its subtle metaphysics may task the keenest intellect, but its main outline is intelligible to anyone of average mental capacity, while its ethical teachings may be rendered attractive to a child.

It is with its main outline that I am here concerned; its outline as a philosophy and a science. Its ethical teachings have been familiar to the world for millenniums and found exquisite expression in many of the sayings ascribed to Zoroaster in Persia, to Lao-tze in China, to Buddha in Hindustan, and to Jesus in Palestine. The moral teachings of all these great sages are identical, and Theosophy can only reiterate on this head the unanimous declarations of these teachers, endorsed as they are by the conscience though not by the practice of mankind. "To him that causelessly injures me," says Buddha, "I will return the protection of my ungrudging

No. 4 of "Theosophical Tracts"; date unknown.

love. The more harm goes from him the more good shall flow from me. Hatred ceases not by hatred at any time; hatred ceases by love." "The good I will meet with goodness; the not-good I will meet with goodness also; the faithful I will meet with faith; the unfaithful I will meet with faith also. Overcome the greedy by liberality, the liar by truth." So Lao-tze taught his disciples. "Love your enemies, do good to them that hate you. Be not overcome of evil, but overcome evil with good." Such was the doctrine of Jesus. To maxims of conduct such as these Theosophy can add nothing more noble; but it does claim to add a compelling motive, rooted in a rational philosophy, a motive which will have an effect on conduct which the simple enunciation of these maxims has failed to produce. . . .

"The first object of the Society," wrote one of those Great Souls who sent their messenger to found it for the helping of the East and the West alike, "is philanthropy. The true Theosophist is the philanthropist. Not for himself, but for the world he lives." And this true philanthropy is not only the helping of the suffering in material ways, but also the feeding of the starving mind with knowledge. For "this and philosophy, the right comprehension of life and its mysteries, will give the necessary basis and show the right path to pursue".

The first principle to grasp in the Esoteric Philosophy—spoken of as Theosophy in modern times—is that beneath all phenomena is an Eternal Existence, manifesting, unfolding, in the universe; as it were, breathing out a universe, a universe which is subtlest Spirit at its core, physical matter at its outermost manifestation. Spirit and matter are the two poles of the evolving universe, and at every point in that universe both are found—Spirit the parent of energies or forces, matter the parent of forms. This is the duality so marked in Nature, the "pairs of opposites," positive-negative, light-darkness,

male-female, and so on. This Existence when self-limited as the cause of the universe, we name God.

Next, this universe evolves in seven stages, each successive stage being marked by an increasing latency of the spiritual side, by an increasing manifestation of the material side. It is the One robed in garments becoming denser, until at last the garments hide the Life within. As Goethe sang:

At the roaring loom of Time I ply,  
And weave for God the garment thou seest Him by.

Thus the universe at last takes its physical shape, and is but the materialization of the divine thought. Having reached the point of densest materiality it begins a slow return, evolving the spiritual forces which had been involved during the densifying process, and rendering the material form which the Thought had taken instinct with energy, radiant with life.

The question may here arise: "Why seven stages? Why not ten, seventeen, fifty?" Nature is ever repeating this number seven, which lies at the basis of our cycle of evolution. Why seven is the number which underlies our present evolution I do not know; but that it is so may be found by observation. The moon, that so largely influences our life-periods, marks them in multiples of seven, for it completes its cycle in twenty-eight days, the lunar month; the fourth of this, the quarter of the moon, gives our week, consisting of seven risings and settings of the sun. Periods of gestation last for multiples of the lunar months; the seventh year of post-natal life marks a stage of development in the growing child, as does the fourteenth. Fevers reach their critical stages on the seventh, fourteenth and twenty-first days. Illustrations might be indefinitely multiplied. All this repetition of seven in Nature shows that this number is not a fanciful and arbitrary choice of the mystic, but that he merely recognizes a fact and accepts it.

The next important principle is that the universe and man mirror each other, all the forces that exist in the universe, existing in man. Man is correlated to the universe, and this correlation enables him to investigate all regions of the universe, gaining in each, by the exercise of the corresponding faculties in his own nature, direct knowledge which he can register in his own consciousness. Thus he possesses:

1. *A dense physical body*; by this he comes into communication with the physical universe; the cells of this body receiving impressions from outside and transmitting them to the inner vehicles.

2. *An etheric double*; this is composed of the ethers of the physical world, and it is the vehicle of the life-forces and of electric and magnetic energies.

3. *An astral body*, or body of desire; a graphic epithet, given to the form which contains the centres of sensation, the true senses, and in which all desires work. It is the bridge between the physical body and the mental, and its finer portions are closely interwoven with the coarser portions of the mental body, affording a seat for the emotions.

4. *A mental body*; the vehicle for all concrete thinking, composed of the states of matter which make up the lower mental world.

These three bodies—the physical being divisible into two parts—with the vitality that throbs through them, these are the three garments of the soul, in which it is clad for its experience of life in the corresponding regions of the universe; in these it dwells in our physical world, may range the astral and mental worlds, and gather knowledge of each. These all perish at and after the change we call death, and make up the personality.

While man possesses these three garments, he himself is a divine being, evolving from a germ to a perfect image of God, a Self with three basic principles, Being, Bliss and Knowledge.

The principle knowledge is often called:

5. *The Human Soul*, and shows itself as pure reason in the higher mental world. This is the true individual.

6. and 7. The remaining basic principles of the Self often spoken of as *Spirit and its Vehicle*.

The Self is unaffected by death, unborn and undying, of one nature with God, as the child is of one nature with the father. The universe exists for the evolution of this divine child.

This analysis of man gives us a key to his complicated nature, enabling us to trace and to understand the workings of consciousness alike in the saint, the criminal, the average man and woman, and by understanding these we learn how best to help the good toward expression, how best to help the higher to dominate the lower, to aid the *man* in his struggle to educate and evolve the spiritual side of the lower constituents of his nature.

At death he shakes off one by one these four lower constituents, the time occupied in the disrobing process varying according to conditions which I have not here space to discuss. The freed soul, joined with the Spirit and its Vehicle, then passes onwards into a serene and happy state, in which it assimilates the experience gathered in the life passed through, and weaves into its own nature all that in that life is worthy of immortality.

Then comes the time for the return of the soul to earth to learn another lesson in life's school. The place of its incarnation, the nation, the family, are determined by the affinities it has formed in past lives. The soul that yielded to the cravings of its passional nature will be drawn to parents showing similar characteristics. The dominating ideas of one life govern the conditions of the next; hence, the enormous importance of ideals and of the tendencies of our thoughts. The thoughts, desires and actions of one life produce what we call the

Karma of the succeeding lives, and this can be escaped by none.

In each life the soul seeks experience, and its Karma is "good" or "bad," according as it finds what it seeks. For by experience the soul gains knowledge, and by knowledge the power to increasingly guide the man of flesh in whom it dwells. A life which is sorrowful to outward vision may be a life in which the soul rejoices, for every obstacle conquered and every pain endured are transmuted, by its spiritual alchemy, into new forces and new qualities. Measure the difference in power and usefulness of the soul in some low type of savage and that in some hero or saint, and you will understand why the soul seeks experience and how its growth proceeds.

And thus the soul journeys on its way from life to life until all that earth can give it of experience has been reaped. It reaches the greatest altitude compatible with life in this world and then a choice is before it. It can pass onward triumphant into realms of loftier nature and there expand and grow; or, this glorious prize within its grasp, it may turn back to earth patiently again to bear the burden of the flesh, until the lowliest child of man has reached its own level and it enters into peace with all its race. The Great Souls that choose this weary lot are the Saviours of the world, and They wait, watching to help whenever help can be given, the Elder Brothers of our race, the thorn-crowned Sons of Man. Blessed beyond all blessings are they who in any fashion can aid Them in lifting the heavy burden of our sorrowful world, and can co-operate, if it be in humblest way, in hastening the evolution of the glorious destiny of man. For the service of man is the noblest of privileges, and to work for the world the richest of prizes. Our philosophy, our science, our religion have only worth as they make us more useful members of the Brotherhood of Man.

## FREEDOM WITHIN AND WITHOUT

By N. SRI RAM

AS we look back upon the changes which have taken place during the last few centuries, and most of all in the present century, we cannot but be struck with the fact of an increasing advance in the concept of individual and group freedom. Practically every group which is geographically united and has common characteristics of one sort or another has either become or is on the way to become self-governing. We have democracy which, though somewhat of a mushroom growth in many places, is a system of government based, at least in theory, on respect for the individual. Also there is a general recognition that a racial or religious minority must have the right to enjoy its own culture, provided there is nothing in it which is offensive to the majority. We have individual freedom in matters of religion, and in the most advanced countries freedom to think and express one's thoughts on almost any matter and, within limits, to behave and act accordingly. All this has found increasing recognition, despite the powerful counter-currents that have been set up and have established themselves in vast areas on the globe where there is a totalitarian system which necessarily tends to suppress the individual.

But even seeing all this, we might ask ourselves: Is this enough? Are we actually free? Even under the best of conditions do we enjoy a feeling of freedom within ourselves? Do

we experience freedom? This is an important question, on which turns the whole possibility of real human happiness and progress.

When we use the word "freedom" there is generally in our minds the thought of some condition or obstacle from which we want to be free. Even though we may not say freedom from what, there is in some corner of the mind, in an undefined manner, a something, a certain condition, state of affairs, or a particular and specific obstacle or impediment, from which we desire to be free; we picture freedom in a guise which we think will give us what we want. The desire for freedom in such a case is really a reaction to that which is found to be oppressive or uninteresting. When we are impelled to move away from a particular state, we almost invariably seek the opposite, as, for instance, when a person renounces the world, "takes *sannyāsa*," as is said in India, being tired of the world. We do not want to renounce the world when the world is luscious and interesting, but it is a renunciation which takes place when we are unable to enjoy or use it.

Studying ourselves we can see that in any circumstances we develop certain reactions, either of attachment or repulsion. We want more and more of that which we enjoy, which wanting either brings us into conflict with others or cuts us off completely from them; and we want to be free of that which is disagreeable, either to liquidate or escape from it. This condition of being pulled in certain directions and pushed from others cannot be called freedom for the entity that experiences it. Our minds are almost always under strain because they are preoccupied with or dominated by ideas to which we cling. This is the normal experience of practically every individual, and we have to recognize this condition in ourselves, before it is possible to transcend it, or speak of freedom in an unqualified sense.

We have to think not so much of particular things from which we want to be free as of freedom in our minds and hearts from the causes of all our frustrations and fretting. If we have this freedom within, then we can even do with much less freedom in our outer lives. It would not really matter to us so much what the external conditions are, if these conditions did not press upon our minds and hearts oppressively. I do not want to minimize the importance of the conditions or environment in which the individual has to live, but at the same time it is invariably the case, especially in these days, that we do not think of freedom at all as an internal state, a condition which has to be as right as we would like the external environment to be.

Of course, the outer and the inner constantly react on each other. What is in the heart and mind of a person will in some manner show itself in his face, his manners, his doings, his art, and in every possible way. Man creates such conditions, such a culture or civilization, as will suit himself; conversely, people are largely creatures of circumstances. An average man would be fairly good and social under conditions which are calculated to foster and bring out the goodness in himself. Under other influences the same man, especially if he is in a position of power, authority or control over others, may show an entirely different side of his nature. According to a deep view, man is not in his true underlying nature a creature of circumstances, and to the extent this nature manifests itself he fulfils his destiny. But taking people as they are, it would be correct to say they are largely moulded by the influences that play on them.

When we say "freedom," is it not more a feeling than an external condition? In what aspect of ourselves do we experience this freedom? Obviously it is in that consciousness which identifies itself as "myself" or "me" and regards itself as separate from the body. The very phrase "my body"

implies that I separate myself from the body, and, so far as my own knowledge goes, if I disregard my body, what remains is just the consciousness or mind which I call my own. We put aside for the time being the question what this "I" is apart from the activities of the mind.

Let us consider in the simplest possible manner, which is really the only way to understand, how this consciousness as we may imagine it to be in its pristine state, loses its freedom. Each one has to try to observe and understand the change for himself without using abstractions which hide our ignorance. The more simple and direct we are in our understanding the more we are likely to see the truth. What is the nature of consciousness before it undergoes any modifications? The nature of the human consciousness is a very large and profound inquiry. We have to go deep into its nature to know all its possibilities. But we can observe its movements, the changes which take place, how it acts and why it acts in certain ways. All this is possible but we must first understand it basically as it is.

The word "consciousness" in the literal sense means merely the state of being conscious or that nature which is conscious. I am conscious. This means I know the existence of things, take them in and register them. Also I can be conscious of what takes place in my own consciousness, of its condition—but that comes later. To be conscious is to be aware of what exists and this is consciousness in its basic nature. When we use the words "consciousness" and "mind" we use them often with a significance which is much more or other than pure awareness, because we include under these terms various operations such as thinking, imagining and so on, and the form which the consciousness assumes as a result of what has happened to it.

Mere awareness is a simple thing. When I close my eyes I see nothing. I open my eyes and I see what is before me. In

the same way I may be oblivious of things or I may be conscious of their existence. This awareness of what is outside the focus of awareness exists even in animals, because they know the things around them as these things affect them. What distinguishes man from the lesser forms of life is that he is conscious of being a knower or a self. He is conscious of the fact that he is experiencing. He is aware of a continuity in himself, being able to throw his mind backward to the past and also, to some extent, forward in anticipation.

Apart from mere knowing, which is registering or recording, without interpretation, translation or anything of that sort, man has the power of thought, which is based, of course, on his memory. He is able to retain the impressions he has received and marshal these impressions or facts before his mental eye; and he is able to work out the relations between them. He uses the material that he thus garners to build edifices, images of various sorts. That is what we call imagination. All this is the activity of a certain positive faculty of the mind, the ability to move amongst the registered differences and shepherd them, and this exists in addition to the mere mirroring and recording of things.

But how free are we in such activity of our minds? When we look into our own thought-process, we find that the nature of our thinking, which moves on steps of association, is determined practically by our interest, except when we are coerced into paying attention to something, as a school-boy might be coerced by his teacher to learn a particular lesson. It is really interest which draws the mind along its trail, like a scent followed by a dog which determines the particular course which the dog takes in order to come to its quarry.

We are unable to delve into the mysteries of the mind, its depth, its capacities, because our minds have been moulded in a certain way, cribbed, cabined and confined by changes that

take place in our unawareness. Yet we can find out how our minds work by giving a little attention to our own thinking, the way in which we act, and the forces that determine our action. Such knowledge cannot but be of great practical value. We have heard the Greek saying: "Man, know thyself!" It means not only technical knowledge or knowledge in the form of generalizations but also first-hand knowledge of oneself as one is. We can all begin in a small way, and we will be able to find out very much more. We have, first of all, to plunge in, so to say, before we can go deeper and discover the various levels which exist in that depth.

Awareness of what impinges on the living form is the very nature of life. Take the plant, for instance. According to what modern science reveals and what has been intuitively felt by various poets and mystics, the plant feels in a vague way. It feels the touch of the sunshine, the shower, the various winds that blow. It feels possibly the effect of all this on its own well-being. When you come to the animal, it feels more keenly and in a variety of ways, and it hears, sees and uses various other senses; of course, it also moves. If we consider the human consciousness, it develops in an extraordinary way. The child just born begins to see some little time after he is born, because the eyes have to get adjusted and he has to acquire the capacity to focus the pupil using the muscles that place it in its position. But the infant begins to see with extraordinary rapidity the world around him, which to him is at first a blank. He has to sort out the impressions that fall upon him and then assemble these impressions into an intelligible whole. All this is equally true of the young of an animal. Though they both acquire naturally, in a remarkably short space of time, a general awareness of all the things around them, the human child, as it grows up, develops a mind which can do many things. It develops also an awareness of such things as beauty, proportion and significance in many

forms, also the perspective needed to see things in various relations. The awareness, even though it extends far beyond the superficial aspect of things, is still purely passive, and is the basic condition of consciousness. This nature of the human consciousness is always there underlying all that happens to it as the years pass by.

Now it is very difficult for us to be just aware, merely to perceive, to record, to become a kind of mirror in which all things are reflected, without the mirror being distorted in any way. As we have developed the activity of thought, we have also developed limitations and the activity when it becomes mechanical goes on in such a way that we can never for one moment cease from it. It goes on even when we do not want to think. When we cease to think, we go to sleep. To cease from it and still to be aware, to be like the calm waters that reflect the landscape, is very difficult.

Pure awareness, apart from thought, desire and so on, is consciousness in its own true nature. In this field of consciousness, which is basic in each individual, various other movements take place, and what results from these movements to a very considerable extent covers up or eclipses the ground of awareness which is in all of us. In other words, in all of us there is the potentiality to be simply aware, to drink in true knowledge, but we have lost that capacity, because of the superimposed activity from which we are unable to free ourselves.

We begin with awareness, but in this field of awareness there arise sensations produced by the things around us—by touch, or by vibration from a distance. These sensations may be either pleasurable or painful. "Sensation," as some people in India think, is not bad. Our sensations are really our mode of experiencing or even contacting the material nature of things. The nature of everything in the world comes into the consciousness through one or other of

the senses. Sensation, which is a form of knowing, an aspect of consciousness, is not bad in itself. It may be pleasant or in some way painful—that is our reaction to it. It is Nature's intention that we should register the fact that a certain sensation is pleasant; and it is perfectly in order and natural to record the fact that a certain other sensation is disagreeable or painful. But when the sensation is pleasant or gratifying, the consciousness attaches itself to it. We might say one part of it feels the sensation, and another part attaches itself to the part that feels. So the consciousness or the mind will not let go the pleasure, either the sensation or the object of sensation, but wants the delight, comfort or gratification to continue and be intensified. That seems to be an almost instinctive movement of a mind based only upon matter.

I experience a certain pleasure and I want it to go on; or I have experienced in the past and I want it now. Everybody is acquainted with this phenomenon. This is really addiction, which is essentially psychological. It is a mechanical phenomenon. We become addicted to the things from which we derive a certain gratification. And when we use the word "desire" it is an impelling force, essentially greed for enjoyment. Desire is the cause of motion. The thing is agreeable and I want to move towards it, to get hold of it, enjoy it and keep it for further enjoyment.

When the enjoyment is acute, we tend to forget everything else. The whole attention, the entire consciousness and the forces of that consciousness, is drawn into the enjoyment. All awareness contracts into the area of sensation, and is drained from everything else. Examining this particular phenomenon, one perceives the whole meaning of being free within, which is freedom in the field of consciousness, in the field of one's being. When an outer condition, a person or object twists the mind and makes it act in a certain way, that movement of the mind cannot be called free. We do not realize this

because the consciousness, for the time being, except in that part which works mechanically, is asleep, or in a kind of semi-sleep. Anything that is done automatically or mechanically is done without our being conscious of it. For example, we start eating to satisfy our hunger; but there is also the pleasure of eating, the attachment to which, unconsciously formed, causes one to go on eating automatically, so that we are not aware of what we are doing and do not think of the consequences. Only as we understand the workings of our mind and see how it attaches itself to things, is moved by them or is impelled to move them without its realizing this fact, that we come to the state of a free mind or free consciousness.

We are not as free as we think we are when we follow our desires consciously or unconsciously, nor when the mind is bound by ideas and beliefs which are held because they are gratifying to us and in some way are needed by us in the condition in which we are as a kind of support on which we rest. We have all kinds of ideas that become fixed in our minds, ideas not only about systems and doctrines but also about how we should be treated, what we think we need, our rights, importance and so on. These are fixed by the wax of attachment. If for the moment you regard consciousness as some kind of a substance, not material of course but matter-like, you can see that essentially it is pliable but it can become stiff, even very stiff; pinned at too many points it loses its mobility except within very small limits. All these fixed ideas have to be kept in their places, and the thinking, which is a movement, can take place only between those ideas or outside the system of these ideas and their influence.

Now what would be the nature of consciousness if it did not have such limitations, any system of attachments, if it were not so agglutinated? It would be entirely different. It would then be like flowing water, pure and clear. There would not be the viscosity, the attachment of one particle to another, the

condition of one part pulling another. It would not be a thick waxy substance with so many things wedged into it. Much less would it be a kind of petrification, which gradually becomes devoid of life, of capacity for sympathetic response, of all feeling. We come across people who have become so flinty and hard that it is impossible to make any impression upon them, whatever arguments, reason or pleadings you may use. It seems to me there are conditions of consciousness corresponding to different types of physical substance—quicksand, flint, slush and so on. The consciousness, which is normally an extraordinarily fluidic thing, takes upon itself these various other states, because of the ideas and forces it receives into itself and are held there.

Consciousness in its original state, which is a completely free state, is like the all-pervading ākāsha, out of which by various modifications all other states of matter arise. It is not moved when it only reflects the truth but moves itself, or is acted upon from within. There is always action in life, and our action is according to our impulses and understanding. When the mind is objective, that is when it is truthful, it sees the truth of things. It understands all things, including their native beauty and the significance that belongs to them, in a perfectly clear light. When the understanding is right and complete, it gives rise to action but it is action which has a quality of its own and changes external conditions in a way that is best for all. When there are no impulses born out of reactions to external conditions, the only incentive to action must arise purely from within, from those pure depths where the will is pure. When the consciousness sees truly, sees everything exactly as it is without any kind of a wishfulness, pretence or fog thrown upon it by its own imaginings, it has an understanding that is a true understanding. The way that consciousness or mind works will always conduce to harmony, a better and more beautiful relationship among all concerned, and to conditions

which are educative in a real sense to the true nature of man. When there is understanding based upon a pure awareness, seeing things with absolute objectivity, not superficially but profoundly, there is bound to be action arising from that understanding, darting forth, as a pure ray, from the centre of that understanding or one's pure being. The consciousness arrives at a condition of polarity in which there is a natural connection between that which is perceived and the true meaning thereof, in which there is a blending of a negative and a positive state; it is negative for understanding; it is positive for action. And the action that arises out of the understanding is perfect action, spontaneous and self-determined, based upon a perfect evaluation of every element and factor involved in any situation. You see the situation absolutely as it is and as if by an instinct, you form a judgment as to what is needed in that situation and act accordingly. This judgment, in which there is a synthesis of all the relevant elements properly evaluated, and the action which flows from that body of judgment are instantaneous because unhindered. When the mind is unconditioned it can see things at a glance and perfectly assess every element in any situation and bring them into a kind of co-ordination that will yield a judgment as to what is required in that situation. Such a consciousness is free, and it is pure and sensitive. To say that consciousness is sensitive, seems to me to be almost redundant, because what is consciousness but sensitiveness?

The action which takes place in such a consciousness or mind is action not born out of reaction or of a "self" in which reactions are stored. When I use the word "myself" I identify myself by my memories, but associated with the factual memories are various reactions I have had to different events, and all these are also in my memory, forming a vague shadowy haze to which I refer as "myself". When there are none of these stored reactions, when

the consciousness is not affected by what comes to it from outside except to respond to it in understanding, it does not act out of a past reaction, or in any way that will modify its pure nature. If you slap me and I retort by causing you an injury, it is a kind of reflex action which takes place automatically in a state of unawareness. But there may be some great person who is not affected by such action but understands what caused it and the meaning of it all; he will take such action as will meet the requirements of the situation, not as understood superficially but deeply and impersonally. He may remain masterfully quiet or he may respond by a smile or say the soft word that turneth away wrath or the sharp word that pulls up the person and awakens him. Being undisturbed by what has taken place but comprehending it he will act in whatever way his judgment may dictate. Action which springs wholly from within is action according to an inner law which is the law of the Spirit, the One Spirit which is universal as well as individual. That Spirit is always equatable with Truth, the truth which is expressed in the beauty and uniqueness which is in each individual being and thing.

Freedom implies many things: amongst them a state of perfect ease, ease within oneself, so that you are able to meet anyone serenely and graciously, whether he is a superior or an inferior. And because of a complete lack of tension, there is an uprising and flow of happiness which is unsought and entirely non-dependent. When there is this sense of ease in every part of one's being, mere living can become a joy. Happiness is the very nature of life, as we have been told in India, and it flows when life flows uncramped. When life moves in such a way as to fulfil whatever is within it waiting for expression, then that fulfilment, that expansion, that expression of what is within, constitutes a condition of bliss.

Freedom is also action in the present without the present being attached to the past. Because in the past so many

things have taken place, the memory of all that, consciously or subconsciously, dominates the present; the present is under the leading-strings of the past. We have in some way to release the present—which means our present relation to things, the present experience of events, the present action—from the shackles of the past. Our action in the present must have in it a quality of real origination, in which whatever impulse is at work is an entirely fresh impulse, not a continuation of what happened in the past. If we describe this consciousness as pure and free, the two adjectives are practically synonymous.

What the world needs is to understand something of what freedom means, as pertaining to the individual, his mind, his consciousness. The less government and control there is from without, and the more the individual governs himself by understanding, the more freedom will there be in the State. In a really free State where the very air you breathe gives you a feeling of security and freedom, stimulation and ease, you cannot have innumerable controls, any kind of totalitarianism, or the shackling of the individual in order to make him tread the path of virtue. But we have to educate and help the individual, especially when he is young, to be free in the true sense of the term, so that he controls himself and the State exists merely to prevent clashes between one individual and another, to preserve a measure of harmony and order by the delimitation of responsibility and function, so that there is no overlapping or confusion. Obviously the more enlightened, cultured and responsible a person is, the more order he will bring about by his action and his life. Being orderly, harmonious and co-operative of his own will there is no need for any kind of compulsion to be exercised on him. So what is wanted even for freedom without, for such creative action as will change the conditions of life for all, as will bring about a superior, a more spiritual civilization, refined in the true

meaning of the word "refinement," is really freedom within. The outer will follow the inner. Then the civilization, the culture, the institutions and conditions of life will correspond to the real needs of the individual, and there will be between each person and every other person a different relationship which will be more spiritual in its nature. There will be no motive of using or exploiting the other person for one's own benefit, but it will be a relationship which is absolutely on a footing of equality, naturally co-operative and harmonious. It is that kind of relationship between man and man, free of the spirit of exploitation, dominance and self-interest, which will create a new civilization. Of course, it is important to have order in external conditions. There must be rules, as, for example, rules regulating traffic, but such regulations will express a certain common understanding and the united will of the people, so that they are not felt to be restrictive. The whole set-up of the State must be such as to give the greatest possible freedom to the individual to grow in his own way, unfold his own nature, think his own thoughts and express them for what they are worth to his fellow-beings. Such a civilization where every individual is spontaneously and freely himself and yet co-operates and is in harmony with others, will produce riches of culture, of thought, of deep realization, creating a climate that is stimulating to all that is best in man and making the very air rich with its values.

## WORLD REFUGEE YEAR

By KATHERINE A. BEECHEY

MANY Theosophists must have noticed in the past month or two references in our Section journals to the World Refugee Year, or WRY, which began on June 1, 1959. World Refugee Year is an attempt on the part of the United Nations, by a year of intensified effort, to focus public opinion on the problem of refugees and enlist the support of governments, peoples and charitable organizations of all kinds to solve it in so far as it is possible, before the end of 1960, no matter what part of the world the refugees may be in or into whatever formal category they may fall. After all, as the U.N. pamphlet, *The World Refugee Year*, says:

What a refugee wants most is to cease being a refugee. For some this means going back to the country from which they came, for others it means settling down where they are, and for still others moving on to a new home—in short, repatriation, integration or emigration. Just as there are different solutions for different refugees as individuals, so too are there different solutions to the problems of various groups of refugees.

It is interesting to learn that the idea of the WRY originated with a group of young men in the United Kingdom who were interested in the welfare of refugees. It was suggested to and supported by the U.N. Refugee Fund in a resolution adopted in Geneva on September 26, 1958, sponsored at the General Assembly of the U.N. in New York by ten nations, and on December 5, 1958, it was adopted by the General Assembly in New York by 59 votes in favor, 9 against and 7 abstentions. To quote from the Resolution, it

urges State Members of the U.N. and members of the Specialized Agencies to co-operate, in accordance with the national wishes and needs of each country, and from a humanitarian point of view, in promoting a World Refugee Year as a practical means of securing increased assistance for refugees throughout the world.

It also requests the Secretary-General of the U.N. to take such steps as he may think fit to assist in promotion of the WRY, and he has appointed a member of his Executive Office to act as his Special Representative for WRY. The aims, as set forth in the Resolution, are:

1. To focus attention on the refugee problem. . .
2. To encourage additional financial contributions from governments, voluntary agencies and the general public.
3. To encourage additional opportunities for permanent refugee solutions through voluntary repatriation, resettlement or reintegration on a purely humanitarian basis.

The idea is that there shall be a series of national efforts, each fitted to the needs of a particular country; they can support the scheme in various ways: by financial contributions to an accredited agency, by taking refugees into their territories, by extending a satisfactory legal status to refugees. The most efficacious way is considered to be the formation of national committees to initiate and co-ordinate the raising of funds and other efforts. The U.N. does not intend to "run" the scheme, but it will help national efforts and be available as a centre of co-ordination and information for governments, national organizations and voluntary organizations wishing to participate in WRY. The U.N. WRY headquarters will be in Geneva, with an office also in New York.

The care of refugees is undertaken by the U.N. High Commissioner for Refugees, whose headquarters is in Geneva. He has a mandate which runs till 1963. It is his duty to provide international protection to refugees within his mandate, which is, of course, non-political and not geographically

limited. He assists the neediest and endeavors to provide permanent solutions through facilitating voluntary repatriation in new national communities. The protection extends to any person who is outside his own country because he has a well-founded fear of persecution there by reason of his race, religion, nationality or political opinion. The number of refugees who come under this head is something like one million in Europe and about half a million elsewhere. There are some 135,000 non-settled refugees in Europe, of whom 32,000 are still in camps. The most urgent task to be done in the WRY is the Camp Clearance Programme—to clear the camps of all refugees who have spent ten years or more in camp. Their number is something like 19,000, of whom one-third are children born in the camps. This problem of old refugees in camps can be solved by the end of 1960 if an additional \$3,500,000 can be made available. It sounds so simple: for \$150,000 a European camp of 100 people could be cleared; all the 19,000 refugees could be taken out of the camps for the mere sum of three-and-a-half million dollars.

But of course there are refugees elsewhere than in the official camps in Europe. There are 100,000 refugees in *unofficial* camps in Europe, in even worse conditions than those in the official camps. Then we are told that on the Chinese mainland are some 10,000 Europeans still awaiting evacuation, but so far money can only be found to evacuate 3,100 of them. They have to make a transit stay in Hong Kong. Many of them are ill and aged and need lifelong medical care and attention or to be given opportunities in Europe and elsewhere. The WRY pamphlet states: "The problem of the European refugees in Hong Kong can be solved with more money and visas." It continues:

The problem of refugees who for years have been living outside camps but have not been able to establish themselves firmly in their new communities can be significantly reduced. A beginning has been made

with a first series of pilot projects for the group of handicapped people among them.

The objects to be aimed at are job placements, vocational training, financial assistance for individuals and housing in low-cost settlements; for those who could be self-supporting, loans and credit schemes; while for the aged, crippled, handicapped and chronically ill there must be care and security in decent surroundings.

The one million refugees in Palestine constitute a special problem which is being tackled by UNWRA (U.N. Relief and Works Agency for Palestine Refugees in the Near East). Money has to be found for their food, housing, clothing, etc.; if more money were available some more permanent solution could be arrived at for some of the refugees. So far some thirty countries and a similar number of voluntary agencies are helping to finance UNWRA. Then there are one million Chinese refugees in Hong Kong.

What has the WRY achieved in the first three months of its existence? So far fifty-four countries have announced their intention to participate, and pledges to date amount to \$2,400,000 in cash and a like sum in kind. The Shah of Persia announced the setting up of a special committee to co-ordinate financial and other efforts to assist the WRY programme. Australia has agreed to take 50 handicapped refugees who will be allowed to join their relatives already in Australia. Pope John XXIII in a message issued at Geneva for the opening of the WRY said: "We whole-heartedly give the moral support of our encouragement to this noble undertaking."

Many Theosophists have, of course, been helping in refugee work for a number of years, generally through the Theosophical Order of Service in their Section. It will be remembered that in 1954 Madame A. de Berg started a scheme for clearing one of the camps in Greece, at Kolokythou, and

many of the Sections took up the idea, sending money, food and clothing, either to individuals whose names had been supplied, or in bulk parcels. The "Wings of Friendship" has also done much good work in supplying equipment needed to help make refugees self-supporting. When there was an influx of Hungarian refugees into surrounding countries in 1956, much help was also given but there is an urgent need for visas to enable them to re-settle in Europe or overseas. In order to participate in WRY, the Theosophical Order of Service in England has arranged to support and educate in England one of the children from the refugee camps in Europe, at a cost of £3 per week. The necessary formalities have been complied with and the little girl is now in England in the school selected. Of course, if more money were available, more than one child could be taken. A pioneer refugee girl, on finishing her education, obtained a good post which has enabled her to get her parents out of the refugee camp.

How can we as Theosophists participate in the World Refugee Year? Of course, many of us are already sending money, food, clothing, etc. to refugees in different parts of the world, through various organizations. Perhaps we could intensify our efforts somewhat during this particular year. Or we might be able to interest a few more members and others who might be desirous of helping. At any rate, all of us can publicize the fact that this special effort is being made to solve the refugee problem by the end of 1960. In addition, we can make use of the power of thought to help the scheme and by so doing help the whole of humanity, especially, let us say, on October 24th, which is United Nations Day throughout the world.

---

## CREATIVE LIVING

By RAMJIVAN SINHA

EACH individual is trying to fulfil himself, but generally he is confused and is not able to make the best of life. This is mainly due to the fact that he is not living creatively. A creative act gives happiness for all time to come. A work of true art, be it of painting, sculpture, music, dance, poetry or the like, is indeed a source of joy and happiness. Surely, the way to fulfilment of life appears to lie through creativity.

What is creative living? In a garden of many trees or flowering plants each fulfils itself in due season with a uniqueness which is its own, except where its growth is thwarted by some natural calamity or by some act of man or animal. Each as it grows expresses a beauty, a truth and a goodness of its own. This gives us an idea of creative living.

What are the hindrances which prevent us from living creatively, i.e., freely and naturally, with that uniqueness which is our own?

First, we should understand those actions which are not creative. The following are some instances when we are not creative:

1. When we imitate another;
2. When we act under fear (fear of authority or of public opinion, of pain, death or hell);
3. When we act for any consideration, reward or recognition;
4. When we act under some pressure or influence;

1959

CREATIVE LIVING

33

5. When we act from ambition or desire for any object, worldly or other-worldly.

It is not difficult to understand that when our actions fall under any of the first four categories what we do or produce is not our own and hence not creative; for example, the decision of a judge acting under some influence or for some consideration is not the result of his free and independent reasoning and balancing, and so it is not a pure or creative act.

It is, however, difficult to understand that action of category five is also not creative. Desire is an expression of our life and there is nothing essentially wrong with any desire. Desires for fulfilment of essential human needs are natural; but to desire things simply for, say, hoarding, or self-glorification, or self-indulgence, creates hindrances or bondage and all such actions are not creative. All wasteful actions, such as self-indulgence, are destructive and not creative.

What then is creative action? The following passage from *Light on the Path* is illuminating:

It is easy to say: "I will not be ambitious"; it is not so easy to say: "When the Master reads my heart, He will find it clean utterly." The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to things which concern his larger span of life.

In a sense, the creative way is a way of living or doing in which one is not moved by anything external, and that way is very near to the way of a true artist "who works for the love of his work".

"Each of us contains within himself the formula of his creation, his uniqueness, according to which is his expansion in time, the curve of his progress" (N. Sri Ram). This discovery is possible only when we begin with self-knowledge and understand and transcend the mind.

Creativity cannot come into being as long as the mind is tethered to things outside itself or even to its own ideas or memories at the sub-conscious or unconscious level. So in order to understand the mystery of creative living, we must patiently face the mind and try to understand its ceaseless and subtle workings intelligently, and finally, through deep awareness, free it completely from its moorings.

Self-knowledge is knowledge of the individual by himself, as he is and as he acts in relationship with others from day to day or from hour to hour. This may be attained by a dispassionate examination of one's thoughts, feelings and behavior.

To free the mind from its moorings, one has first to try to learn, with keen discriminative Manas, the full value of each experience and so to transcend it, i.e., to be free from the need of it. Second, one must learn to think impersonally and deeply from all aspects in regard to any problem. Thus, by true Viveka and Vairāgya, the mind of the individual will become not only calm and still, but to use an expression of Mr. N. Sri Ram, "vast and sensitive like *Ākāsha*, truly negative to understand".

When the mind is understood and made stable and the individual is established in himself, then only creative living really begins. For deep down within himself is the root of his being, also the Source of all Light, Life and Glory, and creative living is the natural and free expression of that Source of Being in each individual.

So each has to become just himself, what he is in the inmost depths of his being; that is creative living.

Sometimes an artist also is inwardly unhappy. This is because he too has not understood his inner desires and has not achieved the poise of reason and love which alone is a sure foundation for creative living.

Here are two important points:

1. To act from the highest pitch of oneself is to be creative, for in that case we are not far from the centre of our being. To quote Mr. N. Sri Ram again:

Each must discover his own way in life, and that way lies in his heart. Let him delve deeply into the depths of his being; his true centre is not far from there.

2. Each person to do a definite work in life, which work is a true expression of his being. The individual should try to discover that work by himself. If it is his true work, he will give his whole heart to it and so will have a deep and abiding interest in it. Such work is intensely creative.

However, not many have work suited to their temperament. In that case also one should stop fretting and learn to take an interest in the assigned work so as to be able to give one's whole being to that work. Thus working, one would ultimately discover one's true work to which one's eternal, immortal Self is pledged.

To be is to be related, as Krishnaji says. Creative living is a discovery of the way to right relationship. In *At the Feet of the Master* it is said that there are only two kinds of people, "those who know and those who do not know," and those who know are they who have a vision of "God's Plan, which is Evolution" and who work for the fulfilment of that Plan, and not for selfish ends. The others "try to invent ways for themselves which they think will be pleasant for themselves, not understanding that all are one, and that therefore only what the One wills can ever be really pleasant for anyone". So, to intuit and act in accordance with the will of the One is creative action; it enables the individual not only to fulfil himself but also to establish right relationship with others.

We have similar teachings in the *Gītā*. The injunctions to be followed at the earlier stage of the aspirant are that he should work for the sake of work, regardless of the result and

for the good of the people at large (for *Loka-sangraha*). Finally, when a vision of the Plan is vouchsafed to him, he is called upon by the Lord to work as an instrument in His hand (*Nimittamātra*).

To sum up, man's happiness lies in establishing harmony within himself, a poise of reason and love through understanding his inmost desires, in making his mind calm and serene and thus allowing his true Self to express itself in all its purity and beauty. Such an individual is in spontaneous harmony with others also. Such are the ways of creative living.

God has so willed that even His creation cannot perfect itself without man's co-operation. The flowers in a garden will not grow to perfection without the care of the gardener. So, man should help to create the right environment for the manifestation of creativity in his neighbor. As a tree depends for its growth not only on its vital root, but also on water, air and sunshine, so does man's growth and fulfilment depend in a great measure on the help of his neighbor. Hence "a constant eye to the ideal of human progression and perfection" is the noted characteristic of those who have understood the way of creative living.

---

What can they know of Love who will not give:  
Who parcel out their small affections—  
The mild emotion and the measured thought—  
With studied caution, seeking always more  
Than they themselves can give?

They live by feints, in shallows; not for them  
The largess of the open-hearted,  
The joy whose parent is surrender,  
While compromise and fear and pride  
Inhibit the free impulse.

BERYL HALINBOURG

## RELIGIOUS TOLERANCE

By LORNA RETÍEF

THE meaning and ideals of Sufism, according to the writings of Hazrat Inayat Khan, are beautifully expressed in ten Sufi thoughts. This article is a kind of commentary on the third thought, which is:

"There is one holy book, the sacred manuscript of Nature, the only scripture which can enlighten the reader."

When the eye of the Sufi's soul is opened and his sight is keen, he reads in the manuscript of Nature the divine law, which has been expounded from the same source and taught by the Teachers of humanity to their followers.

Although the inner Truth can never be expressed perfectly, for words veil and hide the light within, yet what little of it language could express has been inscribed by the pen, and handed down to posterity from time to time as a sacred book. Men have fought and disputed over the authenticity of these books, claiming their own book to be the one revelation, the unique voice of God to man.

Clinging thus to the book and losing the sense of it, men have formed diverse sects, each sect claiming to stand by itself, alone, unapproachable and extremely intolerant of all the other books which proclaim God's message to humanity. This intolerant attitude stirs up angry feelings and is the cause of all the trouble and divisions among the children of God. Now all this antagonism and resentment would fall away if the adherent of each religion would study some other religions and compare them with his own, for he would then find that

the essentials of all the great religions are the same, few and universal.

The Sufi who is renowned for his tolerance has throughout the ages respected all the spiritual books, and has traced in the Vedas, Zendavesta, Bible, Koran, in Hebrew and other sacred scriptures the same truth which he reads in the incorruptible manuscript of Nature, the only Holy Book, the perfect and living model that teaches the inner law of life. Compared with Nature's manuscript, the scriptures are as little pools of water before the ocean. For to the eye of the seer every leaf of the tree is a page of the Holy Book that contains divine revelation, and he is inspired every moment of his life by reading and understanding the holy script of Nature.

But rising above a religion does not mean giving up the religion, it means gaining full benefit from it, and thereby arriving at a complete understanding of the spirit of religion. When the spirit of religion has become manifest, then the eyes are blessed, for the distinctions and differences of castes, creeds and religions will vanish away in one moment of time. When this understanding dawns all criticism disappears, and it is then obvious that the form of worship to be used, the church to be attended, and the book to be read are all one.

It is indeed a revelation when we discover that all religions are fundamentally one, that all religions have one foundation which is God, the Supreme Lord of all creation, who gives His teachings through Prophets or Messengers. And all these divine Messengers teach the same fundamental verities, proclaim the same unchangeable moralities, and symbolize Truth under the same ancient symbols.

Religions only appear different because these divine Teachers express the One Message in different ways, each choosing the way which would help most the people to whom

He came, and which would develop in them the quality most needed at the time of His coming.

A religion can only be understood by sympathy, by realizing that all the differences go to the making of perfection, to the enriching of the work as a whole; and, above all, by recognizing that all religions are the expression of God, that in the Truth we reverence is the Lord in one of the manifold aspects of His wondrous Being.

When one studies Nature, one finds that Nature cannot create itself without expressing its religion. The origin of all religion is Love and Beauty. If there were not Love and Beauty religion would never have come, because Beauty is the beginning of worship and prayer. The first step of worship is admiration. Prayer and worship symbolize the bowing to beauty which is necessary to satisfy the predisposition with which every soul is born, the mystical disposition which is called Love. Man goes step by step from simple worship to the worship of the Most High, as he realizes a higher ideal. This is evident when we study the history of religions. The desire to pay respect and reverence, the desire to idealize, is that which has made man worship idols, or trees, or rocks, and by this means the heart has its outlet.

But as man's intelligence developed his outlook changed and he ascended higher in worship by worshipping the Sun. Sun-worship lasted a long time, until man evolved further and his imagination fascinated him. Then comes the time when the ruling power is seen in every object, in every being, in every plant, in every star; a controlling power ruling so many diverse objects. Thus it came about that the heroes were worshipped, kings were revered, and even every planet or star was thought to represent a separate God.

This ideal of worship was developed among the Greeks and Hindus. Then we come to the Semitic race, the race from which the beginning of the Bible is to be traced. It is

recorded that these Children of Israel worshipped idols, symbols and also cows, beasts and birds. The way of worship led Abraham to ponder deeply concerning the Nature and the Being of God. He longed to find Him, and felt that if the Lord was anywhere, then He must be somewhere within himself. And Abraham perceived that God is a higher ideal than the sun, the moon, or anything that words can ever express, a God who is unseen and without form and without name, and is altogether beyond man's conception.

This great ideal came through different Prophets, and was expressed in different ways. Moses said: "One God: none other gods but Me." And Jesus Christ said: "Not only One God but One Life also, the whole manifestation is One." This Truth was also expressed by the Prophet Muhammad when He said: "There is no god but God. His temple is in man's heart, and He is nearer to you than yourself. He can be found in all things and all beings. He cannot be restricted to one centre, or one form, or one name, because all names are His Names, all forms are His Form, all in heaven or earth are His beings, and there is only One."

The diverse religions offer many modes of worship which have become the law of each religion. While the ministers of any religion, of Islam, of Christianity, of Buddhism, of Hinduism consider that their one faith and religion and law can be promoted and advocated in all the different lands and places alike, yet surely it is not meant to be so. For every person has a different temperament and different habits; and above all every form of religion is a form of worship of the same God. It is only those people who have lost sight of the spirit of their own religion, who want one law to govern all, whereas tolerance towards all faiths naturally arises in one who has a true understanding of his own religion.

This applies also to the manner of worship. All the great Teachers have stressed that it does not matter in what

way a person offers his respects and his reverence to the Deity he worships. The only thing that matters is how sincere he is in his offering. It makes no difference whether one person prays standing, another sitting, another kneeling, another in company with other people, another alone. All that matters is that the heart of the worshipper is pure, that the mind is connected with God, that there is sincerity and earnestness. So there should be great tolerance of all the forms in which souls picture their God. This is illustrated in a story of Moses:

One day Moses was passing through a farm and he saw a peasant boy sitting quietly and speaking to himself, saying: "O God, I love You so; if I saw You here in these fields I would bring You soft bedding and delicious dishes to eat, I would take care that no wild animals could come near You. You are so dear to me, and I so long to see You; if You only knew how I love You I am sure You would appear to me."

When Moses, the Messenger of God, heard these words he answered: "O boy, how can you dare to speak of God so? God, the Unknown, and Unseen, who is in the heavens, the One before whom there is no might, no strength that can stand. He is Almighty, He is beyond form and name and color. He is beyond the perception and comprehension of man."

The boy bent his head sorrowfully and wept, disheartened and afraid of what he had done. Something was lost for him and he felt most unhappy. And then revelation came to Moses as a Voice from within, which was God's Voice, saying: "Moses what have you done? You have separated a sincere lover from Me. What does it matter what I am called, or how I am spoken to? Am I not in all forms? You have been sent to unite My children to Me, and not to separate them from Me."

This story throws a great light, and teaches that it is only the ignorant who accuse another of a wrong conception

of God. It teaches us also how gentle we ought to be with the faith of another; as long as he has the spark of the love of God, this spark should be slowly blown upon that the flame may rise; if not, that spark will be extinguished. So the first approach to God is sincerity and earnest love for Him. And we are indeed blessed that we have the capacity to love, that we have such a marvellous mind, that we have such a great treasure in the light of the soul.

These precious gifts should be used to the full, and this can be achieved by regarding life with the attitude of a student, combined with the care of a scientist, thus the necessary lessons will be learnt and assimilated.

For life is not a place of amusement in which to while away our time. Life is a school, in which every sorrow, every heart-break brings a precious lesson; it is a place in which to learn by one's own suffering, by observing the suffering of another, to learn from the people who have been kind to us as well as from the people who have been unkind to us; it is a place in which all experiences, be they disappointments, struggles and pains, or joys, pleasures, comforts and everything of the kind, contribute to the understanding of what life is, and realizing what it is.

It is by thus learning the Art of Living that we awaken to the religion of Nature, the only religion which can enlighten the seeker. And the greater the understanding the more wonderful life becomes, for it will then bring joy and bliss to all with whom we come in contact.

---

Broaden instead of narrowing your sympathies: try to identify yourself with your fellows, rather than contract your circle of affinity.

K. H.

## A STUDY IN CYCLES

By KARL RIEDEL

(Concluded from p. 382 of September issue)

### 14. *The 432 . . . Cycle; Its Differentiation and Integration*

THE 4 3 2 is a product of the Pythagorean tetraktys. *The Secret Doctrine* shows that these three numbers can be arranged in a circle, leading downwards from the 2 over the 3 to the 4 and backwards again over the 3 to the 2. Now, in their downward course these numbers show (in space) the evolution within the planes, in their upward course they show (in time) the evolution for the time-cycles. For out of the One Divine comes forth the duad of the Monad, the triad of the Ego and the quaternary of the personality, and in a reverse order, a Mahā-Yuga consists first of 4/10 of its period or 1,728,000 years as a Satya-Yuga, then of 3/10 or 1,296,000 as a Treta-Yuga, then of 2/10 or 864,000 as a Dvāpara-Yuga and at last of 1/10 or 432,000 as a Kali-Yuga.

Not only a day of Brahmā consists of these numbers 4, 3, 2, with some zeros, but also an earthly day consists of 4,320,000 seconds.

4,320,000,000 years make up a day of Brahmā, the 1/1000 part of them make up a Mahā-Yuga or a race-period of 4,320,000 years, and again the 1/1000 part of it or 4,320 years correspond to these periods within the 6,000-year cycle, which we have dealt with. It is said that the three stars, Sirius, Vega and our Sun, move around a common centre, and that Vega needs 4,320 years to move around this centre.

4,320 years are equal to 50 cycles of Uranus around our sun (of 84 years each). Uranus furnishes us with the basic number for 432 which is in lunar calculations 420, which is only the half (or day) period for the periods of 840 . . . Taken as a day 360 of Uranus's revolutions ( $84 \times 360 = 70 \times 432$ ) give us the number for the period of a "round" or (lunar) year of Brahmā, and 4,320 of its revolutions ( $84 \times 4,320 = 362,880$ ) the great Deva year, which makes a time-cycle within which five planets meet in conjunction.

Now, we have already seen that the subdivision or differentiation of the day of Brahmā furnishes us with other remarkable time-periods. A Mahā-Yuga of 4,320,000 years consists of 12 months of 360,000 years (or 12 great Deva years), each month consisting of 30 days of 12,000 years (or Biblical equinoctial years). Each such day of 12,000 years, taken as a year, consists, as we have seen, of 12 months of 1,000 (or 1,008) years, of which each day makes a Messianic cycle of 33.6 years; and as such a day (of a Messianic cycle) is equal to 12,000 days, we could go on in this way.

But in the same way we can go upwards too in integration. If 8,640 million years are a day and night of Brahmā, then 60,480 million years (or 6,000 year periods) are a week of Brahmā, and 259,200 million years (or 10 million astronomical equinoctial years) are a month of Brahmā, whilst the year of Brahmā gives the well-known number 3,110,400 (million). Thus we see that the differentiation and integration of the day-period of Brahmā (or the Mahā-Yuga) gives us all the numbers of the different important cycles, as H.P.B. also tells us.<sup>1</sup>

#### 15. *From the Root Race to the Cosmic Race*

There are trinities within the planes, the trinity of the personality, the Ego and the Monad (each again a trinity unto

<sup>1</sup> *The Secret Doctrine*, III, Section xxxix.

itself). In a similar way there is a trinity too in the time-periods of cosmic evolution. Root Race, World-Period and Round are the trinity here with its succeeding potencies in evolution; but the Chain as the third "power" of the Root Race is already a race again, a cosmic Race, or human hierarchy, within which the Planetary Logos is incarnate, and of which the incarnation of a Bodhisattva in a human race is only a reflection. And in some way there is a correspondence too between a Lord of a Race, a World and a Round (or otherwise a *Manu* of a Race, a Round and a Chain) and the trinity of personality, Ego, and Monad. Also, mathematically, the cosmic Race is the third power of a human race, because the length of its period (a day of Brahmā) is a thousand-fold of a human race (a Mahā-Yugā).

But 1,000 is not only  $10^3$ , it is also  $10 \times 100$  or  $10 \times (7 \times 14 + 2)$ . Accordingly, a World-Period consists of 10 Mahā-Yugas, a Round of 7 World-Periods (or 70 Mahā-Yugas) and a Chain (or cosmic Race) period of 14 Rounds (or 980 Mahā-Yugas plus 20, of which one is given to each Round so that only 6 Mahā-Yugas remain, or 60 Kali-Yugas, of which again 4 are given to each of the 14 Rounds, so that each full Round-period contains 71.4 Mahā-Yugas and only 4 Kali-Yugas or a Satya-Yuga remains as the rest).

But what with  $10^2$  or 100 race-periods? Does not such a period exist at all? Oh yes, but it overlaps a Round again in the relationship of 70 : 100, as is the case with a Root Race period, which is prolonged thereby from 4,320,000 years to 6,048,000 years. Here, however, the Round-period is prolonged from 302,400,000 years (70 Mahā-Yugas) to 432,000,000 years, and as the whole period of a Root Race is a day and a night period, or 8,640,000 years, so also the whole period of a Round here (the manvantara plus the pralaya belonging to it) is 604,800,000 years (a number already well known to us).

Thus only each manvantaric Round develops Root Races, but not the pralaya-periods belonging to each Round; and thus it comes about that, during the time of  $10^3$  Mahā-Yugas,  $7^3$  Root Races are developed plus 7 Round Races = 350 Races (the number of the lunar year) during each Kalpa.

To each manvantara are attributed 71 Mahā-Yugas or 71.4 Mahā-Yugas to each full manvantaric period. However, the limit numbers are 70 on the one side and 72 on the other, or in Kali-Yugas 700 and 720; these are the days and nights of a lunar and solar year respectively. The full manvantaric period becomes then 72 Mahā-Yugas; this brings up the whole Kalpa (not to 1,000 but really again) to the corrected 1,008 years, or Mahā-Yugas in this case, whereby the Round-period unveils itself as the minor reflection (of 311,040,000 years) of a year of Brahmā.

#### 16. *The Cosmic Cycles*

As below, so above: what we find for the Six Days of Creation, of which each day was 1,000 years (which are at the same time 7 day and night periods or 864 years), that we find not only within a race-period but also within a world-period of 7 races (with their day and night periods of 8,640,000 years); and the same holds good also on a larger scale yet for a cosmic Race (of a Chain-period) and a cosmic "World-Period" (of a Planetary Scheme). Here we have the real Six Days of God, during which His great Creation is performed, each such Day bringing to perfection one elemental or one physical kingdom of Nature. However, it is only a thousand-fold of a race, a thousand-fold of a world-period.

Now, a year of Brahmā consists of 720 days of Brahmā (or 360 day and 360 night periods), an Age of Brahmā are 100 such years or 72,000 days of Brahmā.  $72,000 = 720 \times 100$ , or  $72 \times 1,000$ ; 720 is the relation of a day to the year (together

with the night periods of the same length); 100 the relation of a globe (or world-period) to a Chain-period; 72 is the relation of a race to a Round, and 1,000 that of a race to a cosmic Race (or Chain-period). 720 and 1,000 reach up "three steps" or an octave, where the same begins on a higher (cosmic) scale; 72 and 100 reach up "two steps," the former from the race to the Round, the latter from the world-period to the Chain-period or cosmic Race, whilst the 7 and 10 (but also the  $2 \times 7$ ) mark "one step" only, from the world-period to the Round, from the race to the Round-period, or from the Round to the Chain ( $= 2 \times 7$ ). (Note that one could also say 700 and 70, instead of 720 and 72, in considering lunar cycles.)

72,000 is therefore a five-fold step, be it the distance from a Root Race below to the Round of the next octave above ( $1,000 \times 72$ ), or from a World-Period below to the Chain-period of the next octave above ( $100 \times 720$ ).

For, as there exist higher octaves in the musical scale and cosmic planes in the order of the planes, so there exist also cosmic cycles. One octave comprises there "three steps":

|                  |                   |                      |              |
|------------------|-------------------|----------------------|--------------|
|                  | Root Race         | World-Period         | Round        |
| followed by the  |                   |                      |              |
| next octave:     | Chain             | Planetary Scheme     | Sun System   |
| which are at the |                   |                      |              |
| same time a      | Cosmic Root Race, | Cosmic World-Period, | Cosmic Round |

and there are cosmic races, cosmic world-periods and cosmic rounds of a second order and higher orders still.

And what an Age of Brahmā is for a Chain-period or cosmic Race, that is the cosmic Round or our sun system for a human race ( $= 72,000$  race-periods).

#### 17. *The Five, the Six and the Seven*

As the relation of 4, 3, 2 can be traced in the time-periods of the different Yugas, or days of Brahmā, as multiples

of 432 as well as of 108, and as we can find a remarkable relation for 3, 4, 5 (as 3, 1, 4, 1, 5) in the years of Brahmā (see sections 5 and 6), so there exists also a significant time-relationship in between the three numbers following 2, 3, 4, namely, 5, 6 and 7 (or 10, 12 and 14, whose sum = 36, or 1/10 of the solar year). Already the common multiples of these three numbers (signifying the common greater cycle, in which two cycles meet) bring the well-known numbers  $5 \times 6 = 30$  (= days of a solar month),  $5 \times 7 = 35$  (350 = days of a lunar year), and  $6 \times 7 = 42$  (420 = the "lunar" Kalpa). But there exists a whole series of numbers (or cycles) belonging together in such a relationship, for example:

|                  |                  |                |                |          |        |
|------------------|------------------|----------------|----------------|----------|--------|
| 5 <sub>o</sub> : | 6 <sub>o</sub> : | 7 <sub>o</sub> | 720 :          | 864 :    | 1,008  |
| 10 :             | 12 :             | 14             | but also 350 : | 420 :    | 490    |
| 60 :             | 72 :             | 84             | and 360 :      | 432 :    | 504    |
| 70 :             | 84 :             | 98             | 4,320 :        | 5,184 :: | 6,048  |
| 300 :            | 360 :            | 420            | 25,920 :       | 31,104 : | 36,288 |

All these numbers are numbers of cycles. A study of them and their relationships may offer much illumination, for example, the fact that 5<sub>o</sub> : 6<sub>o</sub> : 7<sub>o</sub> finds expression in 60 : 72 : 84 and 70 : 84 : 98 ; 84 has here the "good fortune" to appear twice, as it is the product of  $7 \times 12$  and  $6 \times 14$ . But the relation of 70 : 98 shows that it contains also a relationship to 100 ( $5 : 7 = 7 : 10$ ), but comes too short, whilst 72 (according to solar measurements) is a little too large (by 8/10), as can be seen from the relationship 720 : 864 : 1,008; in this latter relationship is the day (and night) period of Brahmā co-united with the year-period of Brahmā in the number  $10^3$ , or a thousand. These three numbers multiplied by a year (360) gives us the three last numbers of 25,920 : 31,104 : 36,288, which are the numbers for the

equinoctial year, the year of Brahmā and the great Deva year.

But what does this relationship of 5 : 6 : 7 really tell us here? It shows us that the third number of each of the above trinities is a sevenfold Whole for the second and the first number, when multiplied by 6 or 5 respectively; 10 ("the number of all human knowledge") substituted here by 7 ("the great number of the divine mysteries") as the One, which co-unites (as in an egg) two seven-fold complete cycles within one Whole, gives us here another representation for "the One from the Egg, the Six and the Five".<sup>1</sup> For the number 7 is a Whole as is the number 10; this we see in 700, which represents the days and nights of a lunar year, as 720 represents the days and nights of a solar year. (See above.)

#### 18. Some More Cyclic Interrelationships

As a Chain-period is "a thousand years" of 12 months of great Deva years (of 360,000 or, more correctly, 362,880 years each), so a Round is "a thousand years" of 12 months of solar equinoctial years (of 25,920 years each). 12,096 is a year, of which the month is 1,008 years and the day 33.6 years; a Messianic cycle. To this lunar month of 1,008 years (of 28 days) belongs however the solar month of 1,080 years (of 30 days), of which a day is 36 years and the year = 12,960 years, the day-half to the whole period of 25,920 years, or the solar equinoctial year. In the same relation of 1,008 to 1,080 stands also 994 (the Chain-period without the Sandhis) to 1,065 (the numerical expression for "the One from the Egg, the 6 and the 5"), in both cases the relation of a lunar month cycle to a solar month cycle.

1,080 is the fourth part of 4,320, to which the 4,320 stands in the relation of a Satya-Yuga. 1,080,000, the fourth part of

<sup>1</sup> *The Secret Doctrine*, I, Stanza 4.3.

a Mahā-Yuga, is the time within which the poles have turned.<sup>1</sup>  $108 \times 1,000$  (more exactly  $108 \times 1,008$ ) make the year of the perihelium; and as the Round is the product of the period of the equinoctial year with the 12,000 year period, so is the year of the perihelium the product of the equinoctial year with the Kalpa-period. Thus we have:

$$108,864_{00} = 2,592_0 \times 42_0 = 252_{00} \times 432.$$

Here we see that male and female (solar and lunar) cycles combine, to create larger creative periods of evolution, as polar opposites always combine, not only in organic nature but also in the structure of the molecules. There is another example for that: 1,008 years is not only 33.6 years (Messianic cycle)  $\times 30$  (days of the solar month), but also 36 years ( $1/10$  of the solar year)  $\times 28$  (days of the lunar month), whilst 1,080 years (the month to the year of 12,960) is of pure male character. And the difference between the two (1,008 and 1,080) makes 72 and it takes  $72 \times 1,000$  (or  $\times 1,008$ ) = 72,000 years until both cycles meet; but that is the number of the days of an Age of Brahmā. Again:

36 solar years are 432 solar months or 12,960 years  
(= 25,920/2)

36 lunar years are 420 solar months or 12,600 years  
(= 25,200/2)

36 soli-lunar years are 432 lunar months or 12,096 years  
(= 24,192/2)

There is yet another remarkable relationship to the 3, 5, 7, 10 cycles (of section 13):

$$(a) \quad 3 : 5 \quad 2,592 \quad \text{plus} \quad 1,728 \quad = \quad 4,320$$

$$\text{equinoctial year} + \text{Krita-Yuga} = \text{Mahā-Yuga}$$

$$(b) \quad 5 : 7 \quad 4,320 \quad \text{plus} \quad 1,728 \quad = \quad 6,048$$

$$\text{Mahā-Yuga} + \text{Krita-Yuga} = \text{creative (6 days) cycle}$$

<sup>1</sup> *The Secret Doctrine*, III, Section xl.

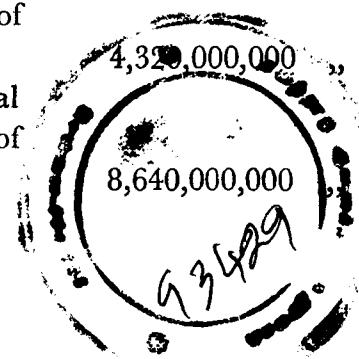
$$(c) \quad 7 : 10 \quad 6,048 \quad \text{plus} \quad 2,592 \quad = \quad 8,640$$

$$6 \text{ days cycle} \quad + \quad \text{equinoctial year} \quad = \quad \text{day and night cycle}$$

And the number 2,592 is not only  $3 \times 864$ , but also the sum of 720 plus 864 plus 1,008, or the year of Brahmā, the day (and night) of Brahmā and the 1,000-year period.

*Appendix: The Cycles according to "The Secret Doctrine" (II, 73)*

| 360 days of mortals make a year;                                                                                                     | Mortal years    |
|--------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Krita-Yuga contains                                                                                                                  | 1,728,000 „     |
| Treta-Yuga „                                                                                                                         | 1,296,000 „     |
| Dvāpara-Yuga „                                                                                                                       | 864,000 „       |
| Kali-Yuga „                                                                                                                          | 432,000 „       |
| The total of the said four Yugas constitute a Mahā-Yuga                                                                              | 4,320,000 „     |
| Seventy-one such Mahā-Yugas form the period of the reign of one Manu                                                                 | 306,720,000 „   |
| The reign of fourteen Manus embraces the duration of 994 Mahā-Yugas, which is equal to                                               | 4,294,080,000 „ |
| Add Sandhis, i.e., intervals between the reign of each Manu, which amount to six Mahā-Yugas equal to                                 | 25,920,000 „    |
| The total of these reigns and interregnums of fourteen Manus, is 1,000 Mahā-Yugas, which constitute a Kalpa, i.e., one Day of Brahmā | 4,320,000,000 „ |
| As Brahmā's Night is of equal duration, one Day and Night of Brahmā would contain                                                    | 8,640,000,000   |



|                                             |                       |
|---------------------------------------------|-----------------------|
| 360 of such days and nights make            | Mortal years          |
| one Year of Brahmā, equal to                | 3,110,400,000,000 „   |
| 100 such Years constitute the whole         |                       |
| period of Brahmā's Age, i.e.,               |                       |
| Mahā-Kalpa                                  | 311,040,000,000,000 „ |
| <hr/>                                       |                       |
| The full period of one Manvantara is        | 308,448,000 „         |
| Fourteen Manvantaras <i>plus</i> the period |                       |
| of one Satya-Yuga make one Day              |                       |
| of Brahmā or a complete Man-                |                       |
| vantara or                                  | 4,320,000,000 „       |

### PATIENCE

The Buddha addressed the assembly and said: "Patience is the best thing in the world; it is the way to contentment, it comforts solitude, it is honored by wise men, it cements friendship, it gains fine reputation, it leads to freedom, power, dignity, it illumines the world, it brings skill, it subdues melancholy and enmity, it adds to beauty, it smooths racial relations, it brings excellent rewards, it works for goodness, longevity, and honor. Patience hurts nobody and is the Buddhadharma."

—A Buddhist Sutra  
(from Beatrice Suzuki's *Mahayana Buddhism*)

## THE RESPONSIBILITY OF THOUGHT

By P. C. HARPER

HAVE you ever stopped to consider what a tremendous power thought is? Have you ever paused to watch that restless, uncontrolled energy pulsating into consciousness? How often have you given way to suspicious, envious, revengeful thoughts which you feel deep down in you should never have arisen, and yet which you were powerless to prevent?

It is indeed alarming to realize how little we can control this powerful source of potential good or evil. I think it is important that we should appreciate the might of this power within us. We have all met people of whom we have felt that "this person has a wicked mind," or "that person has a dirty mind" or some other undesirable quality. What we really mean by these expressions is that the thoughts of the person concerned have the quality of what we have termed wicked, dirty, etc. On the other hand, we have met people who have impressed us with their clean, sympathetic and uplifting thoughts. But mostly we find in people thoughts of both varieties, some more strongly marked than others.

Now, how do we know the type of thought of another? Some of his thoughts may be translated into words and actions and therefore be heard or seen by us, but these words and actions are generally only a very conditioned manifestation of the original thoughts. We see the type of thought of another, and when we have developed our faculties sufficiently we shall

see the thought itself in detail, by the sympathetic vibrations set up in our mental bodies.

Let us examine this last statement a little more closely. Those of us who are familiar with the Theosophical exposition of the "invisible world" will remember that a thought, whether its generative source is our lower or higher self, whether it originates from without or from within, takes form in the mental body of the thinker, and sets up vibrations similar to itself in the adjacent matter of the mental plane. The matter of our own mental body will vibrate in sympathy with these vibrations.

The continual proximity of a mental body to strong vibrations on the mental plane (as on the other planes) will tend to awaken sympathetic vibrations in that body, even if such vibrations are not its own norm, and this is why the mental environment is so very important. We have only to examine our own experiences to see this fact in action. After a time in some person's company we may begin to feel depressed, intolerant or contented. This is because the depressing, intolerant or contented thoughts of our companion are causing sympathetic vibrations in our own mental bodies. We may be able to understand a problem which on our own we find beyond our comprehension because in this case the comprehension of our companion is reaching us by the same process. When the number of people is increased the force of the vibrations in the mental world is likewise increased, and we see the effect of these in the influence of crowds, and in nations. A person visiting another country will find many of the thought-processes he encounters quite illogical to his own thinking, but as the weight of the thought-vibrations of that country cause similar vibrations to occur in the matter of his own mental body these thought-processes become understandable to him, even though his knowledge or conditioning may prevent him from subscribing to them.

The quality of our mental environment is therefore of extreme importance to us; and perhaps more important still is our contribution to the mental environment of others. Our responsibilities in this connection are tremendous and yet so often overlooked or ignored. Surely we ought to face up to these responsibilities and play our part in creating a force of Right Thought.

At our present stage of evolution, control of the physical body has been more or less developed, and that of the astral body (emotions) is slowly coming about. Our evolution will next require control of the mental body (thoughts), and it is necessary that we should gradually train these bodies to respond to vibrations from our higher selves before we can make any worthy contribution to the mental environment of the world.

We may begin by being constantly aware of our thoughts, continually watching to see that none but those which take us in the direction of our goal are allowed to take form. If undesirable and unwanted thoughts occur they must be replaced (and this is the important point) by thoughts of a desirable nature. This will result in the constitution of the mental body being gradually refined, the matter which vibrates to coarse and undesirable thoughts being gradually driven out.

This is only the beginning of what can and will be done, but we have to remember that the thought of the world is but the sum-total of the thought of the nations, which in turn is the sum-total of individual thought, and if we can eradicate thoughts of hate, fear, envy, jealousy, lust, etc., from the individual, we shall eradicate them from the world. It is a long road, but every journey begins with a single step. Let us begin this journey, a nucleus of Right Thought will follow, and that surely is the basis of the "nucleus of Universal Brotherhood" which is our First Object.

## "THE HAPPIEST MOMENT"

By HAROLD TYRWHITT

A BOOK, *Zen and the Art of Archery*, describes the experience of a German who lived in Japan for some years and was privileged in receiving tuition in archery from a Master in the art. It was soon apparent that the practice was spiritual as well as physical. The pupil was taught to come to his practice free of any desire for results. This took a long time involving the pupil in a recognition of his emotional reactions of expectancy, disappointment, despair and so on. But a day came when the arrow seemed to loose itself. The pupil was hardly conscious of the moment of shooting. It was then that the Master would become reverent and make a bow to Buddha. Later on, he demonstrated that when the arrow "shot itself" the most deadly accuracy was obtained. The following arrow cleaved through the shaft of the previous one. Thus the pupil was by long and arduous physical and spiritual training brought to an experience of being used by something beyond himself, something not known but which used his capacities with a competency far beyond his own.

Here and there in literature and rarely in actual testimony one comes across instances of "the happiest moment" in the life of an artist, be he dancer, or singer, or painter, when, forgetting technique and losing much of self-consciousness, the artist's soul is filled solely with the beauty of the theme or scene. Then the picture or dance or song is expressed unself-consciously through the acquired skills of the artist but in a manner more perfect, more integrated, more beautiful than

1959

"THE HAPPIEST MOMENT"

57

he could achieve of himself. Such moments form landmarks in the life of the artist and leave him changed in some degree.

It is more likely under such circumstances for the message of the beautiful to reach across to the audience. Delacroix, the painter, said: "A picture is nothing but a bridge between the soul of the artist and the spectator." But, for the artist, although the performance is of course limited by the acquired skills and has only a relative perfection, it is the experience itself that is far more important.

In the developed artist this inner impulsion and life more and more pervade him and his work. There develops in him the saintliness of the artist; for he is ever bringing beauty from beyond yet within himself into manifestation. And this is of a kind calm, strong, balanced, harmonious, and so pervasively gentle. Indeed, it leads to righteousness and is the way of fulfilment for the true artist.

---

Ojai Valley is a long narrow tract, surrounded with mountains; from behind one range the Sun rises, below a second he sinks when his setting hour arrives. A few evenings ago, he set amid surroundings of wondrous splendour, for billowing clouds surrounded him, and he painted them with lovely colors, rose and orange, with blue-green lakes wherever the clouds left spaces for us to see them . . . I have put a memory of that Ojai Valley sunset in my picture-gallery where only two others shine out in equal beauty, one seen from Adyar towards the end of the rainy season, and the other from the Suez Canal, as the steamer glided silently eastwards, towards the Homeland. And as I think of that Homeland, a great spring of love wells up from my heart and flows thither, to the "Motherland of my Master," and my own Motherland of so many lives in the past.

ANNIE BESANT, 1927.

## REVIEWS

*The Externalisation of the Hierarchy*, by Alice A. Bailey; Lucis Press Ltd., England, 1958, pp. 701, price 44s.

The late Mrs. Alice A. Bailey, who was a member of the Theosophical Society and left it about 1919, gave her name as author to this as well as to several other books of a similar nature. But, as pointed out in this book, she did so only under instruction of the real author, whom she called "The Tibetan".

The expositions and instructions, collected in this book, published in 1957 in the U.S.A. and in 1958 in England, were given some years ago (1919 and during the period 1934-49). As seems so often to be the case in works of an occult nature appearing in this century, they are variants of Theosophy but never mentioning the source of the information or the *parent* Theosophical Society. In this book a structure of occult information about the Hierarchy, its work and plans for the near future, is added to basic Theosophical teachings, which changes the conception of the Hierarchy, as outlined in our Theosophical literature, rather considerably.

In reading the lengthy expositions given in this book one does not get

the inspiration which is evoked by books like *The Secret Doctrine* of H. P. Blavatsky, or *Letters from the Masters of the Wisdom*, edited by C. Jinarājadāsa. However, it is realized that there are people who are attracted to Mrs. Bailey's books.

B. WOUTERS

*The Mirage of a Classless Society*, by M. V. Patwardhan; Chetana, Bombay, 1959, pp. 335, price Rs. 12.50.

Mr. Patwardhan ably supports his thesis that a classless society is an impossible fiction, with arguments both positive and *per contra*. There is a convincing array of facts to indicate that, however classless a society may be at the start by either anthropological accident or revolutionary design, it inevitably falls into strata by the effect of human variety, social and economic necessity, and inherent human inequality. In both communist and capitalist societies these strata are signified by and identical with economic differences. However, in Hindu society which alone, the author maintains, is a true democracy, these strata correspond with inherent ability and functions and bear no direct

relation to the wealth of its members. In short, no society can survive or succeed which is built on a base of *laissez faire* or on a denial of the inequality of human needs and abilities. Capitalism fails to provide for needs while communism denies as well, in theory at least, the existence of differences.

It would perhaps have been less puzzling to state by way of a subtitle that this volume had a double object—one to dispel the illusions of the communist point of view, and the other to affirm the wisdom of the structure recommended by Manu. The latter object is less successfully achieved. To defend caste, that *mājor* undemocratic solecism of Hindu society, by inferring that "caste is created for the protection of the Shudras is clear from . . ." an observation that the lower the caste socially the more efficient its organization and stronger its combination, is to lose sight of the possibility that the same fact can equally well serve to indicate the degree of exploitation from superior castes from which the lowest has to protect itself. The classical description of a Shudra's position fails by a wide margin to suggest protection. Moreover, the "commune," in spite of its self-governing rules of the caste as a social unit, fails no less than a capitalist society to provide economic liberty as understood today. In his spirited defence of Hindu

society, in particular of Manu's blueprint, the author leaves himself open to a suspicion of being more concerned with justifying the prevalent Hindu system than with assessing the universal significance of social structures.

There is also a tendency to speak as if social organization were the product of deliberate arrangement, wise or otherwise. Social organization grows out of the immediate finite needs of its members, as does disruption, and Hindu society can be no exception, both in its ancient virtues and its centuries-old failures. Besides, it is one of the lessons of history, both individual and national, that an arrangement deliberately created to produce a given effect on its constituent members or modelled to resemble an "ideal" pattern produces not the looked-for result but something quite different.

Chapters on the component parts of society and their functions will interest students, as will the application of a socio-mathematical formula to modern societies. Though the thesis is well presented it remains a moot point whether the alternatives suggested are rationally acceptable either in theory or in practice.

The book is neatly and soberly got up and its vigorous style is attractive. It provides much matter for discussion.

SHRIMATI

*The Mysteries of God in the Universe*, by H. S. Spencer; The Spiritual Healing Centre, India, 1957, pp.72, price Rs. 1.50.

This small book is a companion volume and sequence to the same author's *Reincarnation in the Gathas, the Holy Bible and the Holy Koran*. H.S. Spencer explains in a very condensed form the main arguments leading to the doctrine of Reincarnation in Zoroastrianism, Judaism, Christianity and Islam.

Having found the cause of Reincarnation and Karma in the evolution of the Soul, he proceeds to examine this subject in the light of spiritual philosophy. He condenses the main tenets of this spiritual philosophy into a "few simple fundamental principles or postulates". Beginning with a definition of the Absolute, he proceeds to Manifestation according to the divine plan of involution and evolution of consciousness, with the ultimate goal of attaining Perfection.

The definitions are formulated in a somewhat catechetic manner, trying to express in a few sentences satisfying answers to those who are beginning to inquire about the great problems of humanity. In a similar way are explained the invisible bodies of man, and the questions of Samādhi, free will, and the necessity of rebirth on earth discussed, and all this is done in 42 pages. In Appendix A, and Appendix B,

is given some further information on these subjects.

The attractive title of the book may lead many to read the book and awaken their interest to obtain further and more detailed information about these Mysteries.

ZOLTÁN DE ÁLGYA-PAP

*Vital Questions Answered*, by Geoffrey Hodson; Theosophical Publishing House, Adyar, 1959, pp. 203, price Rs. 5.50 cloth, Rs. 3.75 board.

This book is a compilation of some of the questions and answers which followed the author's public lectures on Theosophy in Auckland, New Zealand, over a number of years.

Grouped together in chapters according to relevant subjects, the questions reveal the needs and uncertainties confronting man today, and cover a wide range of topics from personal problems of health and happiness to matters of philosophical and occult knowledge.

The author, in his answers to these questions given after only a few moments' thought, shows the great value of a knowledge and understanding of Theosophical principles in explaining the mysteries of life. The answers both satisfy the demand for an immediate helpful solution of human problems and encourage the inquirer to continue his own researches.

J. M.

## SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1959

### OFFICIAL NOTICE

#### CONVENTION 1959

As announced in the July issue of THE THEOSOPHIST, the 84th International Convention of the Theosophical Society will be held at Adyar, Madras, from 26th to 31st December 1959.

All members of the Theosophical Society in good standing are welcome to attend as delegates. Relatives and friends of members may also attend by obtaining previous permission from the President. Requests for such permission should be sent to the Recording Secretary *before 30th November 1959*, with the recommendation of an officer of the local Lodge, or the Federation Secretary.

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

|                                  |     |       |      |
|----------------------------------|-----|-------|------|
| T.S. Members                     | ... | Rs. 4 | each |
| Youth Lodge members              | ... | " 2   | "    |
| Relatives and friends of members | ... | " 6   | "    |
| " below 18 years                 | ... | " 3   | "    |

*Accommodation:* Accommodation will be allotted in pucca buildings, special huts and general huts. As only a limited number of rooms in pucca buildings and special huts are available these will be allotted to old workers and members with families. *No single rooms or huts and no bathrooms can be made available for the exclusive use of single individuals.* No special facilities or accommodation can be provided for members not in good health and women with babies. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious or infectious illness. Any such cases will have to be removed from the compound.

Accommodation will be available for delegates from 24th December to 1st January inclusive.

*Accommodation Charges (sharing):*

|                                                      |     |       |            |
|------------------------------------------------------|-----|-------|------------|
| General huts                                         | ... | Rs. 5 | per person |
| Special huts                                         | ... | " 6   | "          |
| Rooms in pucca buildings                             | ... | " 7   | "          |
| Leadbeater Chambers (includes service and furniture) | ... | " 20  | "          |

*Boarding Charges:*

*BHOJANASALA:*

|                      |     |     |     |          |
|----------------------|-----|-----|-----|----------|
|                      |     | Rs. | nP. |          |
| Single meal—Chappati | ... | 1   | 00  | per meal |
| Rice                 | ... | 0   | 90  | "        |

*LEADBEATER CHAMBERS:*

|               |     |   |    |   |
|---------------|-----|---|----|---|
| Chhota Hazri  | ... | 0 | 75 | " |
| Lunch         | ... | 2 | 00 | " |
| Afternoon Tea | ... | 0 | 75 | " |
| Supper        | ... | 1 | 50 | " |

*Those requiring Western style food should give this information at the time of registration.*

*Furniture:* The following pieces of furniture are available on hire at the rates shown below:

|               |     |       |
|---------------|-----|-------|
| Cot or chowki | ... | Rs. 5 |
| Cot           | ... | " 2   |
| Table         | ... | " 2   |
| Chair         | ... | Re. 1 |

Please note that in the event of cancellation of registration and accommodation after 15th December 1959 the amount remitted for either will not be refunded. Rooms not occupied by the 25th December will be allotted to others. Only those who register before the 10th December can be guaranteed accommodation.

All communications and remittances should be addressed to the Recording Secretary, Theosophical Society, Adyar, Madras 20.

(Miss) EMMA HUNT,  
Recording Secretary

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

*The President*

The President, Mr. N. Sri Ram, returned to Adyar from his European tour on the 7th of September. He was welcomed at the Madras airport by members and friends, and at Adyar by residents gathered to greet him in the Headquarters Hall.

On his return journey from London the President made a short stay at Athens where he had talks with the General Secretary, Mr. Vliamos, and other leading members. He also addressed a meeting for members and sympathizers.

In Bombay he remained for a few days to meet and address the members.

*Hong Kong Lodge*

On 16th November 1958, Theosophical activities were revived in Hong Kong by the formation of a new Hong Kong Lodge, the former Manuk Lodge having become dormant when activities ceased during the last war. The new Lodge commenced with twenty members, some of whom were former members of Manuk Lodge and some Fellows-at-Large attached to Adyar Headquarters. Mr. K. S. Fung, President,

and Mr. S. L. Yen, Vice-President, who visited Adyar in December 1956 and attended the International Convention, were largely responsible for the renewal of Theosophical work in Hong Kong and the eventual founding of the Lodge.

Hong Kong Lodge conducts its activities in the upper portion of the bungalow of one of its members, Dr. R. Ching, at Shatin, the nearest suburb of Kowloon, where there is a room for meetings and reading.

In June 1959 a gathering of members was held to commemorate the founding of the Lodge and the inception of a study group, which has been attended by an enthusiastic group of members.

Mr. T. V. Zung, Secretary of the Lodge, writes: "As we are very anxious to meet T. S. members of other Lodges we should be most grateful if you would kindly let us know whenever any T. S. members from Adyar or other Lodges may have a chance to visit Hong Kong. We shall be only too glad to offer them our service or arrange meetings for informal talks."

New members are joining the Lodge and all promises well for the success of Theosophical work in Hong Kong.

*Portugal*

The Theosophical Society in Portugal has recently been given legal status through the official acceptance and registration of the "Statutes" of the Society. Hitherto its meetings have only been tolerated and it was not recognized as a legitimate organization. In a recent issue of *Theosophy in Ireland*, Dr. H. Shearman reviewing a book, *La Conquête de l'Eternel*, by Mr. Felix Bermudes, General Secretary of the Portuguese Section, writes:

"It is not possible for Theosophy to be the subject of active public propaganda in Portugal, but it can be given expression there as elsewhere in an attitude, in a life of service, in the bringing to many aspects of human life of a certain wisdom and stability. All this M. Bermudes has certainly tried to do. He is one of the outstanding personalities of contemporary Portugal. At over eighty years of age he is president of the Fédération Internationale des Sociétés de Gens de Lettres (International Federation of Societies of Authors) and of the Portuguese Society of Authors and Composers. His output as a dramatist has been enormous, and M. Pierre Mariel mentions in a foreword that not long ago he had five plays running simultaneously in production at five Lisbon theatres. . . .

"This present work of his, published in French, is a popular exposition

of Theosophy as he sees it, though the actual word Theosophy is not used. The book falls into three parts. The first, entitled 'Imprisoned Gods,' begins with the old problem of religion and science and shows how the mystery tradition provides the missing links in our notions of the nature of things. The second part, entitled 'The Building of a Cosmos,' deals with the constitution of man, karma, reincarnation, the path of discipleship, the Inner Government of the World, the law of harmlessness, and with a number of topics connected with the psychic nature of things. The book closes with a sub-section entitled 'The Wandering Soul,' imaginatively tracing the experiences of a human soul from individualization out of the animal kingdom amid the strange scenes of another planet through a long pilgrimage of lives to the portal of Liberation.

"The general approach is perhaps indicated by the fact that the authors with the largest entries in the bibliography are Annie Besant and C. W. Leadbeater; but a wide range of other writers both inside and outside the T. S. are also referred to."

*Switzerland*

The General Secretary of the Theosophical Society in Switzerland, Madame Claire Wyss, gives a comprehensive report of the work of the

Lodges in her Section in the Summer 1959 issue of their Newsletter No. 9. She had visited the Lodges in La Chaux-de-Fonds, Minusio, Zurich, Geneva and Lausanne, as well as the Berne group, and writes: "I could see for myself that every Lodge is active although I realized at the same time that periodically an impulse from outside is necessary to keep alight the flame of enthusiasm for our ideals."

"The annual Convention," Madame Wyss reports, "was held this year in March, at Minusio in our lovely southern canton. The hotel was entirely at our disposal and since the weather and the scenery were magnificent, the mood of the members could not be otherwise than exuberant during the whole weekend". A relatively large number of members attended the Convention. Mr. Axel von Fielitz-Coniar gave an excellent lecture in French entitled "The Mastering of Our Fate".

The President of the Young Theosophists in Geneva reports that there is a fine brotherly spirit in the group and that the members are following their studies with enthusiasm.

The Committee for the French-speaking Sections met again this year in Brussels. It was decided that the term "French-speaking" region should be changed to "Latin countries" and the Committee is now known as "Le Comité des Pays Latins".

The Committee for the German-speaking Sections was held this year in Basle with Mr. J. E. van Dissel presiding. The General Secretaries from Germany, Austria and Switzerland were present. Items on the agenda were the summer school in Pichl, the Congress in Hamburg, and the publication of Theosophical books in German.

The Swiss Section has twelve Lodges with an approximate total of 240 members.

*European Congress*

We are indebted to Mrs. Adelaide Gardner for an advance copy of her report of the Congress in Europe, written for *Theosophy in Action*, as follows:

"The 23rd European Congress of the Theosophical Society in Europe was opened at Curio House, Hamburg, on Monday morning, August 2, with 268 members registered from 13 European countries, while visitors were present from India, Australia, Brazil, Cuba and the United States. The keynote of the Congress was 'Europe in an Awakening World'. The International President, Mr. Sri Ram, presided, and was welcomed by Mr. van Dissel, General Secretary of the Theosophical Society in Europe. Mr. Martin Boyken, General Secretary of the German Section, welcomed the many members present

and expressed his pleasure in meeting once more at Curio House, where Dr. Besant had presided at a Congress many years ago. The President then gave his opening address.

"The main business of the Congress took place in the Executive and Council meetings. The five lectures, one each day, were of exceptionally high quality. Professor A. M. Haas (Holland) spoke to the title 'Where Science and Theosophy Meet'. He first defined the scientific method, with its patient observation of facts, its willingness to challenge and to discard inadequate explanations, its steady movement forward into wider and wider fields of thought. This attitude he considered to be also that of the true student of Occultism. He appealed to the members to feel absolutely free to challenge the limitations of older statements, when couched in obsolete terms, because we can be certain that the truth beneath them will only be more clearly revealed as our understanding grows, and they are expressed afresh in current terminology. Dr. L. J. Bendit, lecturing on 'Man, the Transformer,' very clearly and brilliantly discussed the relationship of the truly human 'higher' consciousness with that of the personal mind; Miss Pascaline Mallet spoke with insight on 'The Dharma of Man and the True Value of Per-

sonality'. On Wednesday the President spoke on 'Awakening to What?'

"Discussion Groups were held on the general title of the Congress. The French Group was led by Madame Sabetay, and the two English groups by Mrs. L. J. Bendit and Mrs. E. L. Gardner. At the same time a symposium took place in German, Mr. Hans Peter Wyss and others taking part under the chairmanship of Mr. F. Schleifer. All these meetings were well supported and the discussions lively.

"Forty Young Theosophists registered, and they appeared to enjoy themselves very much indeed taking their part in meetings and organizing their own discussions. It was a competent, flexible, lively group that added much to the pleasure of the meetings.

"A most delightful excursion was taken by boat on the river Elbe. The afternoon was fine and sun and air exhilarating, while views of docks and river were extremely interesting. Another pleasure during this Congress was the music, provided by a skilled quartette of true musicians, playing together or as soloists. The high standard of performance and sensitive choice of classical yet colorful music for the opening and closing of many of the meetings, as well as for a full concert, were warmly appreciated.

"Excellent publicity was obtained for the President in Hamburg as an international figure of repute, as well as for the Congress itself. At the public lecture, the last evening, over two hundred of the public were present, and showed their appreciation both by their absorbed attention—the translation as usual was admirable—and by their final applause.

"At the closing meeting on Saturday the President delivered a deeply moving closing address. When the applause died down, a piano soloist played the simple basis of a 'Theme with Variations' by Beethoven, and the audience sat without movement while colorful tone patterns were woven around it. As the music flowed on, the life of the Congress seemed to be gathered up and poured out over Europe, enhanced with powerful blessing from our Elders. Indeed in those moments one realized that, as the President had just stated, the major work of such Theosophical meetings is to focus and distribute in highly charged form the impulse to understand, to co-operate, and to live together in brotherliness, that is the essence of the Theosophical Movement."

The governing body of the European Federation is the Federation Council, composed of Federa-

tion officials and the General Secretaries of the various Sections, with one appointed delegate from each Section also. Three Council meetings were held during the Congress; at the first meeting reports were given from the Sections and the General Secretary read his annual Report. The President, Mr. N. Sri Ram, gave an address. At subsequent meetings the Regional Magazines and other business were discussed. It was resolved to alter the wording of the Rules of the Federation so that in future the title of the General Secretary should be changed to Chairman of the Council of the Theosophical Society in Europe. At the last session of the Council the following officers were appointed: Chairman: Mr. John Coats (England), Vice-Chairman: Professor A. M. Haas (The Netherlands), Treasurer: Mrs. Rachel Tripet (Switzerland).

Mr. van Dissel, in closing, thanked his co-workers for their loyal devotion to the interests of the Federation and promised the newly-elected Chairman, Mr. Coats, his wholehearted support. Mr. Coats expressed the thanks and appreciation of all Council Members to Mr. van Dissel for his many years of devoted work as General Secretary for the Theosophical Society in Europe.

# THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Sidney A. Cook. Recording Secretary: Miss Emma Hunt. Treasurer: Edwin N. Lord.  
Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

| Date of formation                    | Name of Section    | General Secretary        | Address                                                             | Magazine                            |
|--------------------------------------|--------------------|--------------------------|---------------------------------------------------------------------|-------------------------------------|
| 1886                                 | United States      | Mr. James S. Perkins     | P.O. Box 270, Wheaton, Illinois                                     | <i>The American Theosophist.</i>    |
| 1888                                 | England            | Dr. L. J. Bendit         | 50 Gloucester Place, London, W.1                                    | <i>Theosophical News and Notes.</i> |
| 1891                                 | India              | Sri Rohit Mehta          | The Theosophical Society, Varanasi 1                                | <i>The Theosophical Review.</i>     |
| 1895                                 | Australia          | Miss Helen V. Zahara     | 29 Bligh Street, Sydney, N.S.W.                                     | <i>Theosophy in Australia.</i>      |
| 1895                                 | Sweden             | Mrs. Eva Ostelius        | Östermalmsgatan 12, Stockholm                                       | <i>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 | Arnsteldijk 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 Laurentina 622 (EUR), Rome                                      | <i>Alba Spirituale.</i>             |
| 1902                                 | Germany            | Direktor Martin Boyken   | Schulzenröderstr. 10a, Bad Harzburg                                 | <i>Adyar.</i>                       |
| 1905                                 | Cuba               | Mr. Alfredo Puig, Jr.    | P.O. Box 6365, Habana                                               | <i>Revista Teosófica 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             | Dr. 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  | Iurbide 28, Mexico D. F.                                            | <i>Boletín Mexicana; Dharma.</i>    |
| *No Section, Lodge only.             |                    |                          |                                                                     |                                     |
| 1919                                 | Canada             | ..                       | ..                                                                  | <i>The Canadian Theosophist.</i>    |
| 1920                                 | Argentina          | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Chile              | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Brazil             | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Bulgaria           | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Iceland            | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Spain              | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Portugal           | ..                       | ..                                                                  | ..                                  |
| 1922                                 | Wales              | ..                       | ..                                                                  | ..                                  |
| 1923                                 | Poland             | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Uruguay            | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Puerto Rico        | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Rumania            | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Yugoslavia         | ..                       | ..                                                                  | ..                                  |
| 1926                                 | Ceylon             | ..                       | ..                                                                  | ..                                  |
| 1928                                 | Greece             | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Central America    | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Paraguay           | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Peru               | ..                       | ..                                                                  | ..                                  |
| 1933                                 | Philippines        | ..                       | ..                                                                  | ..                                  |
| 1937                                 | Colombia           | ..                       | ..                                                                  | ..                                  |
| 1947                                 | East Africa        | ..                       | ..                                                                  | ..                                  |
| 1948                                 | Pakistan *         | ..                       | ..                                                                  | ..                                  |
| 1948                                 | Malaya and         | ..                       | ..                                                                  | ..                                  |
| 1949                                 | Singapore †        | ..                       | ..                                                                  | ..                                  |
| 1950                                 | Northern Ireland † | ..                       | ..                                                                  | ..                                  |
| 1951                                 | State of Israel *  | ..                       | ..                                                                  | ..                                  |
| 1951                                 | Japan              | ..                       | ..                                                                  | ..                                  |
| 1952                                 | Viet-Nam           | ..                       | ..                                                                  | ..                                  |
| 1953                                 | Venezuela          | ..                       | ..                                                                  | ..                                  |
| 1956                                 | West Africa †      | ..                       | ..                                                                  | ..                                  |
| * Presidential Agency. † Federation. |                    |                          |                                                                     |                                     |
| 1919                                 | Canada             | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Argentina          | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Chile              | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Brazil             | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Bulgaria           | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Iceland            | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Spain              | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Portugal           | ..                       | ..                                                                  | ..                                  |
| 1922                                 | Wales              | ..                       | ..                                                                  | ..                                  |
| 1923                                 | Poland             | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Uruguay            | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Puerto Rico        | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Rumania            | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Yugoslavia         | ..                       | ..                                                                  | ..                                  |
| 1926                                 | Ceylon             | ..                       | ..                                                                  | ..                                  |
| 1928                                 | Greece             | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Central America    | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Paraguay           | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Peru               | ..                       | ..                                                                  | ..                                  |
| 1933                                 | Philippines        | ..                       | ..                                                                  | ..                                  |
| 1937                                 | Colombia           | ..                       | ..                                                                  | ..                                  |
| 1947                                 | East Africa        | ..                       | ..                                                                  | ..                                  |
| 1948                                 | Pakistan *         | ..                       | ..                                                                  | ..                                  |
| 1948                                 | Malaya and         | ..                       | ..                                                                  | ..                                  |
| 1949                                 | Singapore †        | ..                       | ..                                                                  | ..                                  |
| 1950                                 | Northern Ireland † | ..                       | ..                                                                  | ..                                  |
| 1951                                 | State of Israel *  | ..                       | ..                                                                  | ..                                  |
| 1951                                 | Japan              | ..                       | ..                                                                  | ..                                  |
| 1952                                 | Viet-Nam           | ..                       | ..                                                                  | ..                                  |
| 1953                                 | Venezuela          | ..                       | ..                                                                  | ..                                  |
| 1956                                 | West Africa †      | ..                       | ..                                                                  | ..                                  |
| * Presidential Agency. † Federation. |                    |                          |                                                                     |                                     |
| 1919                                 | Canada             | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Argentina          | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Chile              | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Brazil             | ..                       | ..                                                                  | ..                                  |
| 1920                                 | Bulgaria           | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Iceland            | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Spain              | ..                       | ..                                                                  | ..                                  |
| 1921                                 | Portugal           | ..                       | ..                                                                  | ..                                  |
| 1922                                 | Wales              | ..                       | ..                                                                  | ..                                  |
| 1923                                 | Poland             | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Uruguay            | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Puerto Rico        | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Rumania            | ..                       | ..                                                                  | ..                                  |
| 1925                                 | Yugoslavia         | ..                       | ..                                                                  | ..                                  |
| 1926                                 | Ceylon             | ..                       | ..                                                                  | ..                                  |
| 1928                                 | Greece             | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Central America    | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Paraguay           | ..                       | ..                                                                  | ..                                  |
| 1929                                 | Peru               | ..                       | ..                                                                  | ..                                  |
| 1933                                 | Philippines        | ..                       | ..                                                                  | ..                                  |
| 1937                                 | Colombia           | ..                       | ..                                                                  | ..                                  |
| 1947                                 | East Africa        | ..                       | ..                                                                  | ..                                  |
| 1948                                 | Pakistan *         | ..                       | ..                                                                  | ..                                  |
| 1948                                 | Malaya and         | ..                       | ..                                                                  | ..                                  |
| 1949                                 | Singapore †        | ..                       | ..                                                                  | ..                                  |
| 1950                                 | Northern Ireland † | ..                       | ..                                                                  | ..                                  |
| 1951                                 | State of Israel *  | ..                       | ..                                                                  | ..                                  |
| 1951                                 | Japan              | ..                       | ..                                                                  | ..                                  |
| 1952                                 | Viet-Nam           | ..                       | ..                                                                  | ..                                  |
| 1953                                 | Venezuela          | ..                       | ..                                                                  | ..                                  |
| 1956                                 | West Africa †      | ..                       | ..                                                                  | ..                                  |
| * Presidential Agency. † Federation. |                    |                          |                                                                     |                                     |

The Theosophical Society in Europe (Federation of National Societies): Chairman of the Council of the European Federation: Mr. J. B. S. Coats, Pons-a-Verran, Port Navas, Falmouth, Cornwall, England. *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                                        | .. 71  |
| Death and Its Meaning. N. SRI RAM                                     | .. 78  |
| The Inca Treasure Map. H. P. BLAVATSKY (compiled by<br>K. A. Beechey) | .. 92  |
| What Is Intuition? R. HARTLEY                                         | .. 100 |
| The Divine Plan. FELIX LAYTON                                         | .. 107 |
| Our Brothers, the Animals. O. M. PARKINSON                            | .. 117 |
| The Great Paradox. "FAUST"                                            | .. 125 |
| Reviews                                                               | .. 129 |
| Supplement :                                                          |        |
| Theosophists at Work around the World                                 | .. 133 |
| International Directory                                               | .. 138 |

November 1959

Vol. 81, No. 2

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".*

IT is strange that of all the countries in the world, including India and the countries where the majority of the population profess the religion of Buddhism, only two, namely, Ireland and Malaya, were found willing to sponsor the cause of Tibet in the United Nations. The resolution introduced by them in the U.N. Assembly does not even mention the freedom of Tibet, but only deplores the scant regard paid to human rights, as listed in the U.N. Charter, in the course of the Chinese occupation and repression of Tibet. Pandit Nehru feels, sincerely no doubt, that the debate in the U. N. will not help the Tibetans, as it will only exacerbate feelings. But if the people of the other countries, whether Britain, India or any other, will only put themselves in the place of the Tibetans, they will realize the poignancy of the question: What are the Tibetans, and what is the Dalai Lama, who still feels responsible for their welfare, to do? Are they to bow down and accept the Chinese yoke, allowing their culture, so unique, in spite of whatever defects, to be stamped out, and eventually all of them be made Communists? If all the Asiatic and African peoples had joined together and

The Fate of Tibet

attempted to put such pressure as they could on China, it is possible that the Chinese Government might have been induced to come to some terms acceptable to the Tibetan people and the Dalai Lama. That China has for long periods enjoyed suzerainty over Tibet is no argument for denying the people of Tibet freedom to have their own system of government and culture. Apart from the fact that even with the suzerainty Tibet enjoyed virtual freedom, the desire of the Tibetan people to be free of Chinese domination should be enough to range all freedom-loving peoples actively on their side. The fate of Tibet only too eloquently proclaims the fact that except when the two strongest Powers in the world—the United States and Russia—are united in a particular case, it is not possible for the U.N. to help; and the fear of aggravating the cold war effectively prevents even such a free expression of opinion as under normal circumstances would have been thought not only legitimate but also imperatively demanded. In the politics of all Nations generally it is expediency, not principle, that rules.

\* \* \* \*

Undoubtedly we are living in interesting times. Among various other uncertainties and problems of a more vexing nature, there are also some fundamental problems of Science, among these a number of cosmological theories as to how the universe arose and what is happening in it or to it just now. *The Listener*, the journal of the British Broadcasting Corporation, contains three talks recently given by three eminent men of science, Mr. W. B. Bonnor, Mr. Hermann Bondi and Mr. R. A. Lyttleton, each from his own point of view expounding and arguing his particular theory. The chief impression left in the mind after reading these talks is the large amount of uncertainty there is in the scientific mind at present and the extent to which the imagination enters into the framing of

Various Models of  
the Universe

the cosmological theories, although these theories are all based upon observations made in laboratory experiments. There are now based on the equations of the general relativity theory propounded by Einstein, which are generally accepted, a number of different models of the universe or "candidates," as Mr. Bonnor calls them, to describe the actual universe.

According to one view, all the nebulae, that is, the galaxies, are moving away from one another, or rather, space itself is expanding and carrying the nebulae with it. This movement is expected to go on indefinitely, with the result of a continually decreasing density and with whatever other results. Who, outside the characters in *Alice in Wonderland*, could have made such a statement in the last century?

According to another view, the rate of expansion is already slowing down, and some thousands of millions of years hence, when the expansion has come to a stop there will be an opposite movement—it is not clear what mechanism will initiate it—and the universe will then suffer a contracting process. This theory of expansion and contraction, alternately from centre to circumference and back, has in it a faint ring of the occult doctrine as to the periodicity of the cosmos, except for the fact that the occult view, embracing so very much more—life, consciousness and matter in various gradations and in one whole—when placed by the side of the modern theories concerning only physical matter, must seem an over-vaulting fantasy. There are some scientists, it appears, who invoke God in order to explain the original concentration of infinite density, the explosion of which has given us our expanding universe. When once the explosion has taken place, mathematics can take care of the rest. Of course, there are scientists, and these are by far the majority, who are concerned only with the day-to-day problems and the proximate history of events, being content to leave origins alone as being too remote and speculative, and therefore

incapable of precise ascertainment from this distance of time, about eight thousand million years being the current estimate.

According to the theory of contraction, the universe would come back to the point of its creation, and the condition that would then supervene would be the condition precedent to its creation, that is, nothingness, if God created out of nothing. Of course this may be regarded as thoroughly unscientific, but then God is invoked precisely to perform this unscientific feat. But Mr. W. B. Bonnor suggests that when a certain point is reached—mathematically, when certain quantities in the differential equations become infinite—possibly some mechanism, not yet clear to us, will come into operation to reverse the movement, so that contraction stops and expansion begins again. If this be so, the universe would be in a state of unending oscillation, and there would not be any need for an extra-cosmic God to start the universal process. Mr. Bonnor suggests that if there were a high state of tension in a body, it could exert repulsion, and in the state of extreme density reached by the universe, there would be tension and this would reverse its movement. He also refers to a recent supposition of Mr. Heckmann of Hamburg that in matter throughout the universe there is a slight rotation, and the centrifugal force of this rotation may be enough to reverse the contraction at the end of one of the oscillations.

It may be mentioned here that the ultimate physical atom, as seen by Dr. Annie Besant and Bishop C. W. Leadbeater, does rotate on its axis, in addition to the axis itself rotating in a small circle, and there being a slight movement of bulging and contraction in the body of the atom. Such a movement is now thought by the scientists to characterize the earth itself.

The theory favored by Mr. Bondi and his school of thought envisages "a steady state" of the universe in which

there is a continuous creation—how, it is not yet clear—of fresh matter to fill the interstices and make good the loss in density due to the expansion of the universe. Mr. Bondi says that it is not necessary to presume the existence at a certain point of time of heavy density to explain the formation of the heavy elements, since these elements are being synthesized even now in certain stars. The universe is uniform throughout and has always been so, which uniformity as a general principle was the conception that underlay all of Einstein's work and is embodied in his famous equations.

Another theory, propounded by Mr. Lyttleton, embodies an approach to the problem of the expanding universe which is electrical, rather than gravitational. It is based on the supposition that the electrical charges in the electron and the proton forming the hydrogen atom may not be absolutely equal and opposite. If the proton is conceived as having a slightly greater charge than the electron, the charge-excess would produce a kind of universal pressure, urging every atom away from every other atom, and despite gravitation, which is a much weaker force, there would be "a steady unchanging state of motion of exactly the kind that has for some time been claimed". Mr. Lyttleton suggests the sort of equations that would ensure a smooth outward motion "without throttling itself back by any prodigious electrical or magnetic effects, which are not observed anyhow". In his talk explaining this theory, he calls this a new line of attack which promises an explanation of certain phenomena such as the cosmic rays. But this theory also is as yet no more than tentative for the reason that "Science has become such an indirect matter, with long chains of arguments and inferences separating hypotheses from observation, all requiring elaborate and ingenious experiment to settle something".

The layman who reads about the age of the universe, the expanding universe, what is happening in the stars, and such

matters does not realize that there are these long chains of inference, a flaw in any one of which might make the result very wide of the facts.

In spite of such achievements as hitting the moon by a rocket and sending out a package of recording and transmitting equipment to circle round the moon or the earth, Science is still, as regards fundamental matters, in the exploratory stage, with many loose and uncertain ends to its theories. But it seems reasonable to suppose that it will arrive at some stable picture ere long, even though that picture may not reveal the whole truth of the matter. That the universe is electric in its constitution is one of the statements of H. P. Blavatsky, made long before anything like this was conceived by the scientist. And it may be that it contains in its very structure the means of changes which are beyond our ken at present. What with the recent discoveries of the International Geophysical Year and others made independently, scientific theories and the world picture as a whole, including the earth picture, are in an especially interesting stage of development at present, so much so that we might expect presently even ordinary textbooks used in schools and colleges to be much more exciting reading than their predecessors early in this century. The universe, including everything in it, is turning out to be more mysterious and exciting as to the nature of its mysteries, than was thought when the book, *The Mysterious Universe*, by Sir James Jeans was written.

\* \* \* \*

*The Times Weekly Review* of February 1959 gives a brief account of some experiments on the effect of strongly rhythmic and stimulating music on young men, conducted by Dr. Ian Oswald at the Institute of Experimental Psychology in Oxford. It was noticed that a number of the subjects went to sleep, sometimes for only two seconds at a time and sometimes a little

longer, but continued to make rhythmic movements, rather like sleep-walking. Dr. Oswald comes to the conclusion that there is no sharp division between being asleep and being awake and there is a gradation from deep sleep to light dozing. The signs of sleep were measured by electric brain waves with an electro-encephalographic machine, heart-beats, and breathing. He also found that the subjects began to breathe in time to the music, and that the music helped his volunteers to escape from reality into a dream-world where they no longer had to be awake. That music can be an escape is of course a generally observable fact; but what is brought out by these experiments is its psychological effect at the moment. Any action that is rhythmic and falls into a repetitive pattern tends to become automatic and relieve the mind of the necessity to be awake.

Dr. Oswald's experiments also show, it seems, that by breathing in time to violent music people often breathe too fast and too hard. Emotions produce the same effect, as known in our own ordinary experience, and some religious ceremonies which include rhythmic dancing combine the effects of emotion with the effects of rhythmic physical action. Dr. Oswald says that the overbreathing which results greatly reduces the blood-flow to the brain and can seriously impair a person's consciousness.

In India there are many who resort to *prāṇāyāma*, or the control of breath, and H.P.B., amongst others, has expressed the view that such practices—unless they are merely deep and harmonious breathing causing no strain—are very likely to undermine one's health seriously and produce nervous disorders of different kinds. One can understand the fact that the balance which is maintained in the bodily processes by an instinctive sense in the body can be easily upset by irregularities with which it is unable to cope.

N. SRI RAM

## DEATH AND ITS MEANING

By N. SRI RAM

THE subject of death and its meaning is obviously one of deep importance to all of us, but far from being approached coolly and rationally. It has been surrounded with so many ideas which are really the projection of our fears and have no logical basis in the truth about ourselves as we may know it while we are living.

"Men fear death," said Lord Bacon, "as children fear the dark." Do we regard it with fear and repulsion only because it sunders our ties with all that we cherish in this world? Being an event not experienced by us while living, the nature of it is unknown, but is it because it is unknown that we fear it? The mind cannot react to what is unknown, to what is non-existent to it, in any way, unless it puts in the place of the unknown something that is known, that is, from our past experience and there must be a reason for doing so. We already have fears developed in our minds from various experiences, and we project these fears on to the event which is going to take place. Not only children but even some adults fear the dark, because some quarter of our minds is peopled with objects of fear, ghosts, thieves and what not. We are afraid we may be hurt. So when we go out into the dark, where there is not the reassurance of the familiar in which we normally take refuge, some of these images tend to precipitate into a semi-reality. If the condition of fear were not already there, would

---

A lecture delivered at the last Adyar Convention.

1959

DEATH AND ITS MEANING

79

we fear something that is entirely new and unknown? There are some remarkable species in Nature which approach man, whom they do not know, fearlessly and quietly, even when he advances to kill them.

Death has been called the King of Terrors and given various other names. Amongst some people the event is surrounded by barbaric pomp, wails, breast-beating, and so on, and by others covered with a pall of mournful silence. All this of course only depicts the reactions of those who view it and are affected by it. Yet if we consider it simply and quietly, putting aside the ideas that have been superimposed on our minds, is it not actually a phenomenon which is as natural as birth? It is taking place all the time around us, everywhere, in one form or another. The leaves fall from the trees and fresh leaves spring in their places. The cells of the body die by the million and new cells are manufactured and take their places. Every form of life perishes and yields place to a new. So universal, natural and apparently necessary a phenomenon cannot be devoid of a deep significance. If we can understand that significance, perhaps our attitude towards it will be modified somewhat. But to do so we must approach it without trepidation, in a cool, relaxed, agreeable spirit, putting aside every superstition, every popular or religious idea that befogs our minds, and also any unwillingness to look at it in its face. Each one of us thinks of death as an event which will occur to him at a particular time, and most people do not like to think of it at all. Yet it forces itself upon us because it is so dramatic and makes so much of a change. Life exists in the midst of death but as a whole it is aloof from the processes of the body. Look at any living form, whether an animal, a tree or a human being. There are always in that form forces which build up and forces which cause disintegration and decline. These two sets of forces are interwoven in the living entity and operate simultaneously. Even in a

little child, which seems to grow moment by moment, there is the metabolism of breaking up and building. As it grows, the balance is slanted the other way, and in old age the forces of decline prevail over the forces of growth. If you look at a human body and think of the forces which are uprising there all the time, building up and sustaining the various organs and organisms, you can picture them as a fountain playing up the waters of life. But if you look at the forces which are bringing down everything, causing decline, they are like a downrushing cascade, falling by a natural gravitation to the earth.

No form lasts for ever. As the Lord Buddha said, all that is compounded must in time be un-compounded. Is there any form, however tiny, which is not compounded? Even the atom has a structure sustained by the forces within itself. Every cell is a compound, and when He said all things that are compounded must come to an end, that applies not merely to physical things, but also to us as mental beings compounded of ideas formed by ourselves or absorbed from other sources. Everything that has arisen in time has to fall apart, that is, be reduced to the original state. Only that which is absolutely simple can exist for ever. We may apply this self-evident truth to ourselves in our various aspects.

What is simple? Surely not our body, nor our mind; nothing which is differentiated can be called simple. What is simple is alone the one universal, self-existent Spirit which is postulated in Hindu philosophy, to which H. P. Blavatsky constantly refers in *The Secret Doctrine* as united with the universal basis of matter; not matter which has been differentiated, modified and built up in various ways, though there may be a ray from that Spirit in forms of such matter, but with Matter in its primordial homogeneity, out of which all that is heterogeneous has come. We may regard Matter and Spirit as the two aspects of a unity which is not subject to death or decay.

Our late President, Dr. Annie Besant, was very fond of quoting from the *Bhagavad Gītā* those splendid verses which speak of the Ātman, the one eternal Spirit which breathes its life into everything, into every form, and yet is untouched by the phenomena which affect that form:

He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.

The whole of the second chapter of the *Gītā* is devoted to death and immortality: death of the body, immortality of the Spirit.

We can never understand the phenomenon of death, its function and usefulness, except in relation to life. Life and death are like the two sides of the same coin. The form exists for the indwelling life, but every form is subject to disintegration and death, though even in death there is the life of the component elements, in a state of disarray, without the wholeness of the larger life.

It is by the death of the existing forms that Nature is able to move forward to other and better forms. Better in what way? Better for the evolution of life, the implementation of its purpose, the unfoldment of its faculties, the bringing out of the riches that are within itself. There is all the time the ascent of life from rung to rung of a ladder, the end of which we do not perceive. Each form gives way to a fresh form in order that life may move upwards. But each form is subject to decline, and so far as forms are concerned, it is decline which prevails. Therefore, we may imagine form mounted upon form in a series, each superior to the form upon which it rests and from which it is derived. But even as each gives way and tumbles to the ground, the invincible Spirit, the life, rises upwards to the top. I am reminded of the extraordinary phenomenon of salmon moving up a waterfall by a series of leaps, using the falling water itself as a spring-board for its leaps.

There was a time when the transmission of life was by fission, but there is this disadvantage in that method, that the nature of the old is carried forward into the new without the freshness of a break. When there is death of the form, there is the possibility of a completely new start with a new form, even though there are the factors of heredity that make for a continuity with modifications. We can see that the child is different from the father and the mother. It starts its race anew, even though it has its physical heredity and also, according to the occult view, a heredity which is psychic or mental, derived from the same individuality as it existed previously in another body.

It may be thought: There is obviously the continuity of life as a whole, and more than that, its progression. But what of the individual—you and me? Does each life flow as a separate stream, do we pass through the gateway of death, and if so, what passes and whither do we go? The more Nature has been studied, the more does it appear that in its highest forms every manifestation of life is in some way unique, that is to say, it is distinct and different from others, with an individuality of its own, and this individuality must itself be an evolution by a continuous process isolated from others. The speculations, affirmations and intuitions of the greatest philosophers, of the most profound minds of all ages, agree on the theory or fact of the continuity of the individual human life, a continuity which is unbroken by death, but carried on by other means at another level. If we admit the existence of other levels related to that which we can perceive, then the continuity, which seems to be a universal rule, might hold good in different ways for each distinctive stream of life, each individual man being one of such streams.

It is not fanciful to think that life is a flow or movement, as Bergson has tried to explain, and as the stream passes through form after form, some of the experiences that

come to it are impressed upon the stream, its waters are colored in some way by those experiences, and though some of the coloring may be precipitated from the waters so that the water becomes clear of them, it is conceivable that some of the characteristics may become so mingled with the current that they continue with the stream and become for the time being the stream itself. Thus the individuality continues, remaining the same, yet becoming other, in Plato's phrase. The flow or continuity is of each single stream, which remains as a distinct stream because of its individuality.

In the case of a man this is really another way of expressing the truth, let me call it, with which we are all acquainted, namely, the survival of man, the final survival of some nature in him or aspect of him which is the essential part of himself; we might call it the soul.

Both in Hindu philosophy and in Theosophy there is to be found this view, that while there is death for the body, and deathlessness for the Spirit, which is universal and yet individual, being in each separate thing, in between there is the individual life, a consciousness, from which there is a periodic flux and reflux, an advance and a withdrawal, which is governed both by the attraction of the Spirit, which is the life-star, and by the forces of matter. There is the deployment of consciousness, an advance into external conditions, which is followed by a withdrawal, the contraction of that expanded consciousness and its concentration at a point where it becomes unmanifest to us. This is a phenomenon of recurrence or repetition, of which we see so many instances in Nature, in other words, reincarnation. Birth and death are but movements outwards and inwards. The forthgoing and the withdrawal are like waking and sleeping. Life swings between birth and death not once but many times, so long as the pendulum is moved by the mainspring which is wound in the very processes of living.

If we regard man as a conscious being, which he obviously is, not the body he wears, his individuality is of the very nature of life and consciousness. Along with life and consciousness, if there is in him, as in all other things, the presence of the self-existent Spirit—or the Ātman as a purely subjective reality, not just imagined—then it is conceivable that there can be a process of assimilation of the consciousness as it is purified and refined to the nature of this reality—that aspect of the human consciousness which is colored by that nature, charged and impregnated by it, becoming an expression of the Spirit, an immortal soul, while all else in that consciousness being alien to its nature is dropped and gone. Out of all the modifications of the human consciousness, out of all its experiences, only such can be “built” into the soul as can conform to the Spirit as it exists in him, thus becoming a manifestation of its nature. In reality it can be no building, but only an awakening of what there is already.

From this point of view, if death is but an incident, the form but an evanescent dwelling-place, a stepping-stone to others, then it may be that the shuffling off of the mortal coil is in reality an advantage. May it not reasonably be held that the laying aside of this coat of flesh and the passions that belong to it is a release rather than a disadvantage, from the soul's point of view? Plato at least thought that only when the soul is free from the trammels of the body it can realize its highest nature.

Let us consider what may possibly happen when the body dies. The mere physical expiry, apart from any precedent conditions due to disease, is not, according to such evidence as there is, a particularly difficult experience. In life there is the deployment of the consciousness (along with his nature and tendencies) which for the time is the man. At death, and beginning even before it, there is a process of withdrawal, the faculties function less and less, until there comes the

point of extinction at which we say the man is dead. But is this contraction a final extinction, or is it a concentration for re-deployment in other conditions? The contraction may be due merely to the failure of the instrument. After all, our minds are based upon the body at present, and while in that condition they are dependent on the body to a considerable extent, so much so that in the last century at any rate, among scientists and free-thinkers, the view was held that all mental processes were merely an epiphenomenon, the effect of bodily processes.

But if we regard life as essentially independent of the body we wear, then the failure of the instrument cannot spell either its extinction or the extinction of the faculties belonging to it. The individual as a mental being can pass into a different state. If the conditions there are such that it is possible for the consciousness once again to be active along with its habits, tendencies and capacities, then death is but a portal, and what follows the death of the body may be quite a different experience from the annihilation which it is on the physical side of the event. There is the same consciousness, with its emotions and urges, the impressions it has received, the images it has formed, and all the reactions still in its memory. The consciousness of any one of us is not just a state of pure awareness, it is a consciousness which has been moulded in a particular way, it has a memory charged with certain images, it has developed certain tendencies and inclinations. In other words, it has become structured in some manner, not in most cases like some beautiful piece of architecture, but variously balanced and compounded of diverse material. The substance or the mind-stuff of which different minds are constructed may be regarded as the same, but each one of us becomes inwardly moulded in his own way, just as physically he assumes a certain expression, develops a certain figure and manner which become pronounced as the years pass and make him look very different from others.

The images which are carried over must tend to fade because of no further contact with the scenes which in the first instance caused those images. I am here, I look at the trees, at the Headquarters building and friends. I have the images of all these in my mind, but suppose I go far away somewhere. I will remember this place and the people very clearly for a time, but afterwards they will tend to fade from my mind. As all our mental images are kept alive by renewed contact, most of them must drop away after a time when the contacts are no more. This is a matter of ordinary experience. So, when the individual entity, the conscious being, has moved away from the scenes by which his whole mind has been moulded, the tendency would be, first, for these scenes to fade out of his consciousness, and then for various tendencies to disappear, at least for their activities to cease, because of lack of scope and lack of stimulus.

For instance, a person may be addicted to drink. Even while he is in the physical world, if he is unable to obtain the drink he will at first feel a certain uneasiness and even be unhappy. But suppose for months or even years he has to live in conditions in which he cannot indulge his desire. He will find that the desire falls away from him completely, he would cease to want to drink, not because the craving has gone completely from his blood—for put again in conditions where he can have a drink, it will start again—but because of lack of means and the gradual fading out of thoughts with regard to it.

May not something similar happen to the individual consciousness which has passed on into a region where there is the continuance of desire, but not any physical means to obtain satisfaction? The entity, being removed from conditions with which he has been in rapport, to which he has been reacting, will naturally tend to become more withdrawn and live in a world of his own. When there is nothing which

makes demands on our attention and keeps us alert, we tend to go to sleep or to day-dream. The after-death state must be akin to sleeping and dreaming, being a state of withdrawal in which the conscious Ego is limited and enclosed by its own ideas, as we are in sleep, also with vivid experiences, as in dreams. The famous words, "Death, and his sister Sleep" show how a poet can intuit a truth of which he himself may not know the logical basis.

At death we enter into a state of withdrawal into ourselves, a kind of involution in which we may well have very real experiences comparable to those in dreams. The material for our dreams is what we have collected during the waking hours, but it is re-hashed, often in a fanciful manner, with various images from different quarters fused together, and events happening in a way they do not happen here. But all this is accepted in the dreaming state because the consciousness is not awake and alert and does not see the discrepancy between the actualities of our objective state and the fantasy in which it is indulging for the time.

But we would probably be quite mistaken if we assigned to the conditions of the after-death state the same sort of subjectivity that belongs to our dreams, which are to a large extent dependent on the conditions of the brain to which the consciousness is tied. But just as our dreams are in some way the working out of the emotions and material accumulated during the waking period, so the after-death state must be based upon the material gathered during the preceding life, and when this material is exhausted, inevitably the dreamer or sleeper must fall into a state of deep sleep in which there is no dreaming, deep sleep here meaning a state of consciousness in which whatever happens is not remembered afterwards. It may be that there are mysteries of sleep, as well as of the after-death condition, but they must be mysteries not in the sense of anything irrational or unrelated to other aspects of our existence,

but because we do not understand the processes of our consciousness, its different states and conditions.

During our waking hours our emotions, feelings and ideas of different sorts are all mixed up together, but in the comparatively passive state which supervenes after death, these might well fall into different layers, so that some are worked out first and some later. We may regard the deep sleep as the state of consciousness which is not based on the earthly events, but a state which is purely spiritual and detached.

In Theosophical books there are detailed descriptions of the after-death states, but they are all in some manner akin to dreaming. What is described seems to me generally to accord with such conceptions as we may form from a common-sense study of our own make-up.

Then comes rebirth. One is often asked, especially in Western countries: Why is the individual born again? Perhaps we might give this answer: You will be born next time for the same reasons for which you were born this time. In a scientific view, nothing can happen except as a result of forces which operate to produce the result. There have been obviously forces pertaining to the conscious being—which must be presumed to exist before birth, if we are not to regard it as a product of the body—through the impulsion of which we were brought into incarnation this time. So long as these forces continue to operate we must come into a body again. Everywhere in Nature there is repetition, and reincarnation is really a repetitive process.

Desire is repetitive. When there is desire, one seeks satisfaction for it. With satisfaction the desire ends, but soon afterwards it is reborn; the satisfaction lasts only for a time, and the desire starts up again. There is here a certain compulsion, and so long as the desire exists in our nature, it must produce over and over again the self-same result. Perhaps it is the thirst for experience which brings us into earthly conditions.

We come back to a new physical body without any previous memory. Nothing remains of the old story, the old personality is gone, and we come back washed clean by the waters of Lethe. We do not remember our past, and we may be glad that we do not. If we were to be burdened with all the things that happened to us in the past, what we had been and what we had done, our present life would be a nightmare. But each time we begin not as the old entity but as a practically new person. "Our life is but a sleep and a forgetting." We have lived before, we have slept through an interval, and we come back new, having forgotten everything. It is a wonderful thing to happen. We come back as a sweet innocent child, to begin a new chapter, to write in new characters a better story, with more sense and more beautiful sentences.

It may be that the child has arisen out of that old man long dead and gone, but here is the child with a fresh opportunity to develop a better personality and live a better life. But what happens? Watch the same person and see how he deteriorates and after some years becomes unrecognizable, shows characteristics which one could not have suspected to be there in the child. This is because we bring the seeds of our past with us; just as in physical heredity the genes transmit the physical characteristics, so the seeds from the past personality, the old tree, good or bad, are transmitted, but they do not grow unless or until they find an appropriate soil. The old tendencies may be still there, but until provoked and wakened up they remain asleep. That is why a favorable environment is so necessary for a child. But unfortunately the new becomes a copy of the old, a modified copy, but essentially a reproduction and a re-assertion of the old.

What does this mean? It only means we have not died enough. We as a psychological entity, as a psychic compound, have not been completely dissolved, and therefore

bring something of yesterday's milk by which the fresh milk of today's experiences is immediately soured. The pure milk that can sustain the soul is soured by the vitiating elements carried over from one life to the next.

The liberated man, who is perfect, is called *Asekha*, which means "with nothing remaining". He does not carry anything over, he has settled his account and in his inner nature is fresh and pure all the time. If we can die completely as a psychic entity—not the physical entity, which is only the body with which we are temporarily linked—so that our nature is reduced to a pure simplicity, the original nature, then there will be a newness that will be a joy for ever. That, I believe, is how the Masters live Their lives. Along with Their wisdom and maturity They retain the innocence, freshness, and sensitivity of childhood and youth. All the seasons are mixed and blended in Them to make life perfect.

How can the seeds of the old tendencies, so die-hard in their nature, be completely destroyed? They cannot be brought to an end by Nature's mechanical action, because it is the nature of things under "the blind laws" of matter to continue as they are, to perform the same old motions. The hard core of ourselves, formed of those tendencies, can be dissolved only when it is brought out of the darkness in which it flourishes into the objective light of a pure awareness in which the truth about it is fully exposed to the perceiving intelligence. The motives and aims of the self can then be seen clearly in their true character. In a serene and passionless state, where there is nothing to hinder the light, all things can be comprehended as they are, and all things that do not belong to that state must drop away by themselves.

It may be asked: Death may be for us the means of renewal, but what about separation from those whom we love, to whom we are attached? It is very natural to miss those who have become part of our lives when we are parted

from them; yet if our love can be deep enough to give us a sense of the underlying unity—to be deep it has to be absolutely unselfish—then perhaps even the sorrow will be transmuted into a feeling of greater nearness.

It may be that our love for somebody, which derives its character from a certain relationship and particular circumstances, has to be put into different crucibles in order to become perfect, to make it possible for other aspects of that perfection to be brought out. Perhaps even while we are physically together we are not as one really as we might imagine. Each is separated from others by a wall. We have to unravel the mystery of the separation, how it arises, what it is meant to teach. We are not one physically nor one in our minds, but we may be one if we go beyond the mind. We love our friends while we are together, but if this love is pure it will be present even when we are apart. In our best moments, when we see something very beautiful in a person, see into his soul in some degree, there is a feeling in us that becomes deeply one with that beauty or with the nature of that soul. Such a feeling, belonging to the inner nature of ourselves, must prevail over lesser feelings. In love that wants nothing for itself there can be no shadow of separateness. If we can realize that death is a matter of time and there is unity only beyond the processes of time, we may look upon death with kindly eyes, as upon a friend.

---

# THE INCA TREASURE MAP

By H. P. BLAVATSKY

(Compiled by Katherine A. Beechey)

[In the December 1958 number of THE THEOSOPHIST, in an article on "The Ancient Incas" by Miss Helen V. Zahara, a mention was made of the "Inca Treasure Map" of Madame H. P. Blavatsky which is now in the Theosophical Society's Archives at Adyar. This document is now here reproduced. It consists of a folded sheet of foolscap containing drawings and writing on three of its four pages. On the front page, at the top, appear intriguing sentences in two different English scripts. Below this comes the map itself, a drawing of part of the west coast of South America, showing a number of towns along the coast, with a few inland cities, and the boundary line between Peru and Bolivia. On the map itself there are various explanatory sketches and notes by H.P.B. in English, and in some kind of French and Italian, and a short line in what looks like an Oriental script as follows, so far as could be made out:]

[In French] Cusco—la antique capitale des Res Incas.<sup>1</sup>

[In English—above sketch of ship and rocks] Tomb of the Incas.

[In unknown

(Oriental?) script] ? ? ?

[In French—below sketch of rocks] roche coupé perpendiculaire avec de geroglifique; dans l'intérieur il y a le tomboux de rois Incas<sup>2</sup>

<sup>1</sup> Cuzco, the ancient capital of the Inca Kings.  
<sup>2</sup> Rock cut perpendicularly with hieroglyphics; in the interior is the tomb of the Inca Kings.]

[In Italian—opposite Cobija a line is drawn] linea de divisione de Peru [boundary line of Peru]

[ „ —wavy line indicating] Payequina fiume [Payequina river].

[ „ —below wavy line] linea de divisione della Bolivia  
petita riviera quel passa ou desus  
la divisione quella s'appella Pay-  
quina—parsque il porto di paliette  
d'oro del Brazilio.<sup>1</sup>

[The last third of the first page and the whole of the second is taken up with the story of the map in Italian, of which a translation is given below. On the back page is shown a vertical line of mountains as seen from the sea, which gives the position of various coastal towns and the line of the tunnels mentioned in the text.

From our knowledge of H.P.B.'s travels we learn that she visited South America first in 1851. She herself mentions her second visit to Peru in her book *Isis Unveiled*, and on pages 546-48 and 595-98 of Volume I she gives an account of the visit and recounts the incident of the map.

Quoting from Stephens' book, *Incidents of Travel in Central America, Chiapas and Yucatan*, where he gives an account of a mysterious city told to him by a Spanish Padre in 1838-39—a city which no white man has ever reached, whose inhabitants speak the Maya language.—H.P.B. writes:]

N EARLY the same was given to us personally about twenty years ago by an old native priest, whom we met in Peru, and with whom we happened to have business relations. He had passed all his life vainly trying to conceal his hatred toward the conquerors—"brigands," he termed them; and, as he confessed, kept friends with them and the Catholic religion for the sake of his people, but he was truly a sun-worshipper

<sup>1</sup> Boundary line of Bolivia—a little river which passes over the boundary line, which is called Payquina—because it brings down little particles of gold from Brazil.]



Italian was an old priest who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was compelled to make the revelation, being at the time completely under the mesmeric influence of the traveller.

The story concerns the famous treasures of the last Incas. The Peruvian asserted that since the well-known and miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the *Mestizo*s who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room-full of gold, "from the floor up to the ceiling, as high up as his conqueror could reach," before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marvelling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the Queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles under ground, where were kept the accumulated riches of the country. The unfortunate Queen begged for delay, and went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated "black mirror" the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the Queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy Queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschuddi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now.

Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

When Cusco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics—identical with those which may be seen to this day on the tomb of the Incas—that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cusco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cusco to Lima, and then,

turning southward, extends into Bolivia. At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or, rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel—the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Trapaca and Cobijo, for Arica is not far away from the little river called Payquina\*, which is the boundary between Peru and Bolivia.

Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of those peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in an attempt to find it. But even were someone to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out, the superincumbent rocks are so disposed as to bury the tomb, its treasures, and—as the mysterious Peruvian expressed it to us—“a thousand warriors” in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Payquina. Along the entire length of the corridor, from Bolivia to Lima and Cusco, are smaller hiding-places, filled with treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable.

We have in our possession an accurate plan of the tunnel, the sepulchre, and the doors, given to us at the time by the old

---

\* Payquina or Payaquina, so called because its waves used to drift particles of gold from Brazil. We found a few specks of genuine metal in a handful of sand that we brought back to Europe.

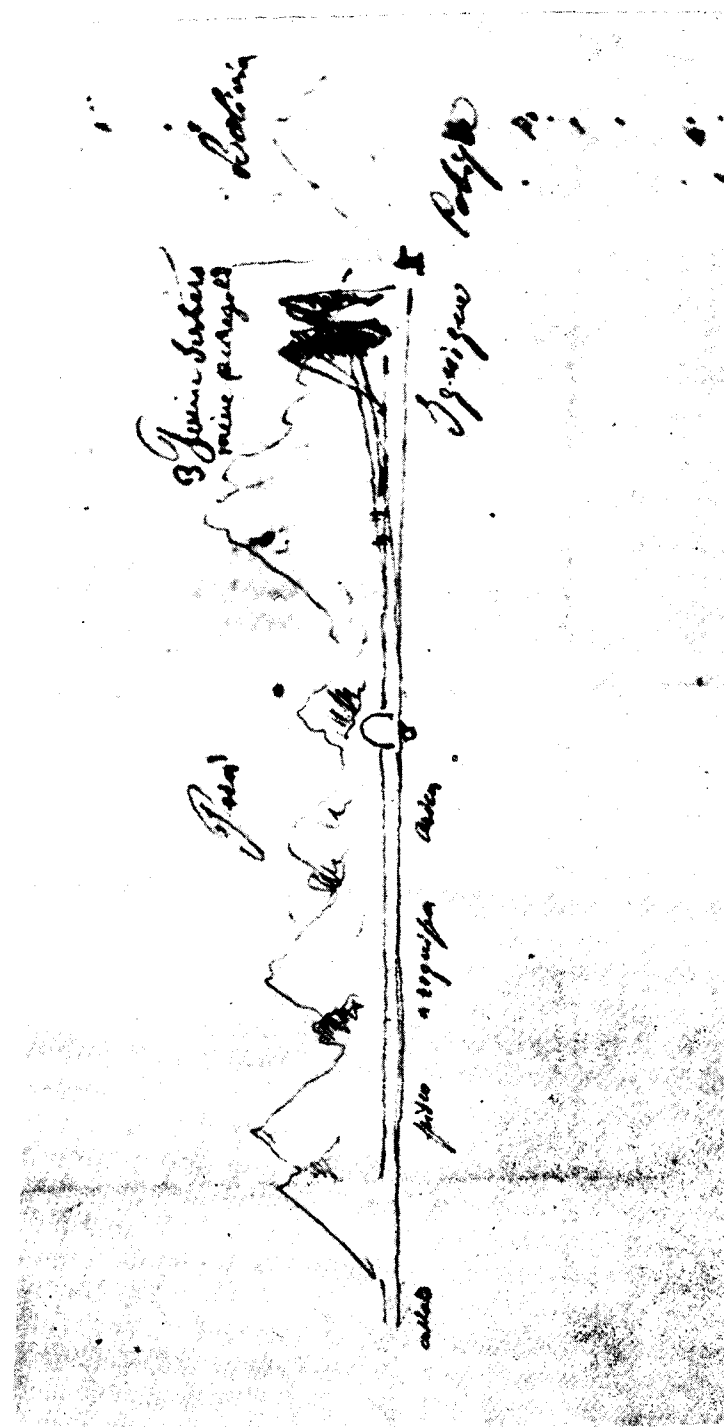
Peruvian. If we had ever thought of profiting by the secret, it would have required the co-operation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America. [*Isis*, I 595-98].

[Translation of the story in some kind of Italian on pages one and two of map:]

This was confided to me about fifteen years ago by an old priest in Peru who makes journeys into the interior, and who told me this secret, which had been given to him by an Indian in confession who said it had been revealed to him by his parents concerning the famous mine where they found the gold which the Spaniards carried off soon after the conquest of Peru.

I was told that the last King of the Incas, having been taken prisoner by Pizarro, there was offered for his ransom a room-full of gold, which they had in three days. Pizarro, astounded by so much treasure, would only release the imprisoned King on condition that they told him from what mine the treasure came. The Queen gave the order to close the (ventilating shafts) of the great tunnel, so that the mine should be for ever lost to the rapacious Spaniards. After many searches made by commissions from various nations and naturalists, it remains always an impenetrable secret.

By a strange coincidence it happened that, this secret having been communicated to me while travelling with the



priest, I arrived, as the sun was setting, at Arica; a hill or high rock perpendicular on the face next the sea showed that it had on it some hieroglyphics, of which I could get no explanation from the same priest. But some months later, when we were back at Lima, he told me the following secret: that Cusco was the capital of Peru, where the Temple of the Sun used to be, and from a volcanic aperture in the ground a great gold chain was thrown which encircled the Temple with all its idols, etc., etc.

In the neighborhood (still undiscovered) is the entrance to a tunnel which from Cusco extends to Lima, passing through the Andes and past Arica where the rock bearing the hieroglyphics is and at the foot of which are to be found the tombs of the Inca kings. Inside the mortuary chamber are said to be two closed doors, difficult to discover; one opens into the tunnel that goes to Cusco, and the door opposite leads towards Bolivia, passing through Trapaca and Cobija. On the boundary between Peru and Bolivia there is a river which is called Pajquina and in this part there are three hills in a triangle (a continuation of the chain of the Andes). In one of these three hills—I cannot now remember which—about half way up is the door to the end of the tunnel.

---

Always a form is necessary for the growth of devotion. Hence it is necessary that, in order to realize that idea of the immanence of God, He must be worshipped in many forms, loved in many forms, and it is that which gives the warmth of devotion to Hinduism; because not alone for the philosopher but for the devotee God is manifest through that sublime religion, and God shows Himself in many forms, so that He may attract the varying natures of men.

*The Inner Government of the World*

## WHAT IS INTUITION?

By R. HARTLEY

THE subject of intuition is now almost a hackneyed one. So many books and articles have been written on it, numerous addresses given, yet its intrinsic nature still remains a mystery. We are told that at this stage of evolution it is a very imperfectly developed faculty and little is known about it. Nevertheless, we continue to speculate upon it and express our views, but in spite of everything that has so far been said upon the subject by psychologist, philosopher or layman, the true nature of intuition still eludes our identification. The only conclusion that the majority of speculators on this phase of consciousness have come to is that intuition is a direct method of obtaining information as opposed to the circuitous one of deduction or inference.

In view of that, then, one is inclined to wonder whether a deeper and more comprehensive understanding of this mysterious and elusive faculty can be obtained by a somewhat different line of approach. What is actually taking place in the human consciousness when one finds a particular problem solved by a means other than that of deductive or inductive reasoning; when a so-called inner voice urges us in a manner that cannot ordinarily be understood to a certain course of action? We refer to this urge as the Voice of God, the prompting of the higher self, and in possibly a thousand and one other ways; but what are the true facts?

It is well known that philosophers of all ages have always recognized certain well-defined means of obtaining

1959

WHAT IS INTUITION?

101

knowledge. These may have been variously classified, but when reduced to their essentials they would appear to embody the four following methods. First, there is the knowledge obtained by experience, called empirical knowledge—this is obtained by the use of the five physical senses, and should, strictly speaking, include psychic phenomena; there is the knowledge gained from hearsay; that obtained through deduction and induction; and finally by intuition.

Our present concern is with intuition. What is this faculty, what does it involve, and are its disclosures reliable? The occultist unhesitatingly affirms that its disclosures are reliable; but other thinkers declare otherwise. The occultist would contend that these latter are so minded because they are mistaking something else for intuition that is not intuition. Hence arises this difference of opinion.

Now, when the question of intuition is considered one finds that the term is applied to conscious processes that differ in their essential constitution among themselves. For example, the fundamental axioms of Euclid are regarded as "intuitions"; they are directly apprehended as self-evident truths. Also certain promptings to action are designated "intuitions". But these two conscious functionings are quite different in their essential make-up. Thus the term is widely applied. Furthermore, presentiment, predilections and impulses not infrequently come into the category.

Thus our first problem is to identify the true intuition. Dr. Besant's test was persistency of the impression. But one scarcely feels that that is quite adequate. It does not explain the nature of intuition. Let us take an example that would probably be acclaimed universally as an intuition: that of George Stephenson's observation of the rattling lid over the boiling water. What were the intuitive elements in this situation? Assuredly, George Stephenson was not the first man who had witnessed such a spectacle. One suggests that the

intuitive elements involved not only the sight of the phenomenon, but the possibilities of the development of the principle as well as the practicability of its application, also an urge to proceed. Thus it involves a very complex process.

One might equally wonder if it was not possible, on observing the beating of the pulse, so to amplify that infinitesimal force as to generate sufficient power to drive a motor car.

Now if all the factors involved in the development of either of these ideas were in the possession of the ordinary mind, the problems could be solved by the intellect. But they are not in the possession of the mind, hence the intellect cannot solve the problems. Are we then to conclude that they reside in the intuition?

But here we arrive at a very interesting and vital point. If all the factors involved in these two problems reside in this subtler faculty called intuition and it gives its verdict by virtue of that, it would seem that the intuition is nothing more than an automatic, instantaneous operation of the intellect. That is to say, the factors are assimilated, the inferences drawn so rapidly that they appear instantaneous. Nevertheless, the essential features of intellectual functioning are present. In this special kind of intuition, the truth in question is not directly apprehended.

But what are the subtler implications? The Theosophist talks of a higher self which virtually means that the central core of our being, sometimes referred to as the Monad, is functioning through a more refined, more expansive and infinitely more responsive mechanism named a causal body. This is said to embody in a sublimated form all the past experience of the human entity through its long series of incarnations. For our immediate purpose it matters not whether we regard this vehicle as a living entity or as a pure automatism; in any case it would seem to possess the ability of acting in a measure as an automaton.

Now, at this point of human evolution the Monad, or the central unit of consciousness, cannot presumably function in both the physical body and the causal body at the same time, because there is no adequately developed connection between the two. There is, however, a feeble connection. Hence, while it is functioning in the physical body, the automatic activities of the causal body are proceeding unknown to the Monad.

What, then, has this fact to do with intuition? Let us consider an example to elucidate the position. Let us assume that a certain individual has received the offer of a situation in a distant part of the world the acceptance of which would result in a complete change of his mode of living. He weighs the position up, considering all the pros and the cons, but cannot immediately decide. All the time, however, he feels a growing urge to accept, and finally takes the plunge.

We call that urge an intuition, but what are the factors embodied? One suggests that the larger implications of the situation, that is, whether he really has the ability to fulfil his new obligations, the effects that this new environment will have on his future development, spiritually and materially, and a thousand and one other details not immediately known to his normal brain-consciousness, are known to the deeper part of his make-up known as the higher self. The facts are recorded in the causal body. This cumulative knowledge, then, acts as a combined influence on his brain-consciousness, and thus constitutes the intuition.

But once again it must be acknowledged that there is no inherently essential difference between this process and a normal intellectual process, except that the process is carried out automatically and the verdict pronounced without disclosing the details. A parallel might illustrate this. Think of two people observing the objects about them, one confined in a small room with drawn blinds and the other on the top of a

hill overlooking a wide landscape. The latter sees infinitely more than the former, but he only employs the same faculty. Precisely does that appear to be the case with the human Monad functioning through the causal and physical bodies respectively. When these faculties of understanding function through the physical brain they are said to be intellectual, when they function through the causal instrument they are regarded as intuition. Thus, is there the vital difference between the two faculties of intuition and intellect as is generally supposed?

This particular kind of intuition, however, would appear to be only one species. There is another kind that would seem to involve direct apprehension only. An axiom of Euclid would come under this category. The axiom that asserts that things that are equal to the same thing are equal to one another, for example, is directly apprehended; it is self-evident. How is this explained?

Once more we appeal to the occult for an answer. In Theosophical literature we encounter two principles that are respectively recognized as *Buddhi* and *Manas*. What do these terms convey to a Western mind? Have we in the West adequate correspondences? The terms are variously defined in Theosophical writings, and some of those definitions seem virtually to modify, if not contradict, one another. However, one definition that H.P.B. gave of *Buddhi* was that it applied to a state of being that knew not the sense of separateness.

Now the sense of non-separateness is almost impossible to conceive for the average human being in whom the sense of I-ness is so well marked; so what can be made of this statement? But if we examine the position a little closer we might discover some hint as to the meaning. When pure consciousness is considered it will be found to involve the twin aspects of subject and object—a subjective knower and an object that is known, whatever that object may be, sensation, idea or what

not. But the two together constitute consciousness. Hence where do we get the notion that we as knowers are separate from the objects we know? It seems to me that it is a later accretion of human development.

Hence, when we discern the true significance of this fact, we can identify *Buddhi* with pure understanding, or awareness, or consciousness, or reality.

But now what about *Manas*? *Manas* is defined as the thinking principle. But thinking involves ideas and conceptions, and the ability to form these ideas and conceptions involves the ability to understand, as much as the ability to understand involves the existence of ideas and conceptions, because, obviously, the understanding cannot function unless there is something to understand. Hence the two principles, *Buddhi* and *Manas*, really involve one another; they are not isolatable.

These two principles are sometimes referred to as *Mahat*, and all occultists would admit that they are embraced by intuition. In fact, one occultist defines intuition as the light of *Buddhi* on the higher mind, or *Manas*. That amounts in simple language to saying that intuition ensues from the pure understanding operating on abstract thought. This would seem to confirm in sum and substance what has already been said in another way.

But with regard to these direct intuitions, what is their origin? The writer suggests that they are the result of the pure understanding functioning in fields of observation where illusion and imagination are less dominant than in the cruder regions of physical existence.

From this, then, we can conclude that intuition is not so mysterious after all. It appears to embody the same essential principles as any ordinary intellectual process, but functioning in a somewhat different way. There are, however, many people who seem to think that the intuition is a kind of

mysterious faculty that operates as a physical sense might operate. They imagine further that if it could only be developed sufficiently it would provide them with a solution to all their problems and thus save them an endless amount of mental exertion. One is afraid, however, that such is not the case. The strength, the value and the nature of one's intuitions depend entirely on the development of the individual concerned, and one would almost venture to assert that they might not in certain instances be infallible.

As a final poser one might ask, could a mathematical problem be solved by intuition as opposed to ordinary inference and deduction? Candidly speaking, the writer would say: No. However, he would add that what might appear as an intuitional solution would involve an unconscious, automatic operation of the mind that unknowingly executed the actual processes. In that manner one feels that the appropriate answer to the question, "what is intuition?", is that it is automatic intellection.

---

The Bodhisattva's great compassion is awakened in ten ways: when he sees beings without refuge, when he sees them led into a wicked way, when he observes them poor and without a stock of merit, when he sees them sleeping in the midst of *samsāra*, when he sees them practising evil, when he sees them bound by desire, when he sees them drowning in the ocean of *samsāra*, when he sees them suffering incurable diseases, when he sees them showing no ambition to do good, and when he sees them altogether going astray from the dharma of all Buddhas.

A Buddhist Sutra  
(trans. by Beatrice Suzuki)

## THE DIVINE PLAN

By FELIX LAYTON

ALL thoughtful people, at some time in their lives, ask themselves great sweeping questions, such as: "What is the nature of this universe?" "What is Man and what am I?" and "What is the purpose towards which all manifestation is working?" At all times and in all countries people have asked such searching questions, turning to the wise men of their nation and time for answers. In ancient Greece, in Egypt, Persia, India, China and Peru, people sought out sages and men of wisdom, and today also, thoughtful people turn to the wise men of this day, asking for answers to these great questions about life. In general it may be said that seeking humanity today turns to the wise men of two great classes, the wise men of science and the wise men of religion. Unfortunately, however, the answers which the men of science and religion give often seem to be in conflict and men are left more confused. Dean Sinnott, of Harvard University, in *The Biology of the Spirit* (Viking Press), describes the dilemma in these words:

Thoughtful people have thus been forced to lead double lives, one adapted to the practical affairs of the mechanistic world and the other to those deeper intuitive and emotional feelings which speak with such commanding inner authority.

This apparent conflict causes much distress to the earnest seeker; but it should not, for in reality there is no conflict but

---

This is the first of seven lectures in the "Spotlight" series which seeks to present the basic ideas of Theosophy to audiences completely unfamiliar with them. This lecture will be included in a forthcoming book.

only two complementary viewpoints, an understanding of both of which is necessary in order to come closer to a complete understanding of life and its mysteries. Religion and science only work in opposite directions like the first finger and the thumb when they grasp an object, and just as the first finger or the thumb alone can only hold an object uncertainly, so an understanding of life's problems based on science or on religion alone is uncertain, whereas a problem grasped simultaneously from the opposite approaches of religion and science, can be grasped and understood.

Such a firm grasp by the two opposing movements of the fingers is only possible because both are parts of a larger unit, the hand. And the firm grip on a problem which comes through using the approaches of religion and science is only possible when they are seen to be part of a greater unity which is the Ancient Wisdom. This Ancient Wisdom has been known under different names in different cultures. In India it has been and still is known as *Brahma Vidyā* (Wisdom of Brahman), the Neo-Platonists called it *Theo Sophia* (God Wisdom), and in modern days Theosophy presents the same great basic ideas, which unite men's seeking along the lines of religion, science, art, philosophy and all other lines of human search. Let us try to see how the ideas and ideals of the Ancient Wisdom can bring the opposing approaches of religion and science to work as a unity for the answering of life's greatest questions.

Let us first look at the scientific approach and see how it uses its methods to answer these great questions and to tell the story of Creation. Two important facts stand out in the scientific approach and answers. The first is the method and field of investigation used by science. Science voluntarily limits itself to a consideration of the objective universe of matter. In its basic approach it starts from an examination of the world of matter, the almost endless number of different

forms and combinations of properties in the world around us which we contact with our physical senses. Its understanding is gained by examining this bewildering diversity of form and seeking ever more and more fundamental laws which will unite objects and phenomena. The second important fact in the scientific presentation is the existence of three great gaps or mysteries which the scientific approach can neither bridge nor solve.

First, there is a gap between that blank or darkness, or "nothingness," before manifestation began, and the time when science begins its story. Science begins on the assumption that there are already in existence, either distributed throughout the universe, or concentrated at its point of origin, large numbers of atoms or sub-atomic particles, the building blocks of the universe. Science assumes that they are there, but cannot explain their ultimate origin. Taking it for granted, however, that these building blocks are present, then, the story which science tells unfolds in a fascinating way. The story of the creation of our solar system describes how, in this area, there was first a faintly glowing, gaseous nebula. Gradually as time went on, this chaotic, disorganized system began to rotate, a circular movement began to appear in it. Then over further vast periods of time, a nucleus began to form in the centre, later to become the sun. Around this sun matter began to collect in rings which gradually condensed into the planets. Finally, from this original, chaotic, completely disorganized system, there emerged the highly organized solar system, with the sun at its centre and each planet at its allotted distance, moving in its orbit, which can be calculated and predicted with the very greatest of accuracy far into the past and future. Thus in this first chapter which science tells in astronomy and cosmology, there is the change from the original chaos into a highly organized system.

The next chapter of the scientific story of Creation is told on our earth and it begins when the planet has cooled so that

the dense clouds of vapor have begun to condense and form the oceans, but before this chapter can be told a second gap or mystery in scientific knowledge has to be passed. Somewhere in those warm oceans, atoms and molecules were brought together in peculiar combinations of great complexity, and in these microscopic, yet highly complex particles, a new element appeared which we call "consciousness". It holds the materials together and directs their life-activities while it is present. When it is withdrawn, at what is called death, the particles separate and disintegrate. The source, the nature and the origin of this "consciousness" is the second great gap in science's story of Creation. But, granted that consciousness has appeared, and we have the first microscopic organisms, then, the second chapter unfolds with fascinating detail in the story of the evolution of living forms in the animal and plant kingdoms. Over millions of years, science tells us, changes take place in the structures of these organisms and gradually the seemingly endless variety of living forms of the plant and animal kingdoms are produced, each having its position, either on the main trunk or on some side branch or twig of that mighty tree of evolution. Thus science shows, in its theory of evolution, a vast ordered system of steady unfoldment, from the simple to the more complex forms of living things.

Then comes another gap or mystery, to be bridged before the third chapter in science's fascinating story can be told. This particular gap is so openly recognized that it is referred to as "the missing link," the link between the animal and the human kingdoms. The origin and nature of the human element is a mystery, but, granted that the first human beings have appeared on earth, then the story proceeds. Man, at first, we are told, was primitive and crude, living to satisfy his individual needs and urges, often completely without regard for others. As vast periods of time passed, those God-like

qualities within him led him to form clans, tribes and nations, and to build up civilizations, while the human weaknesses and ignorance in him weakened these structures so that they crumbled or were destroyed. There was thus a rise and fall of civilizations, yet, through it all there was a steady upward movement, a rhythmic progress, which led man from his primitive, cave-dwelling existence, to his present state. Thus, in this third chapter, as in the other two, science's story of Creation shows a steady growth from a primitive, disorganized system, to a highly organized system in the world of form.

As we consider this story, told by science, in its efforts to answer the great fundamental questions of the universe, three things stand out. First, the story is limited to the world of matter, or to causes which produce results in the world of matter. Second, in the detailed presentation of its three chapters it tells *what* happened, not *why* it happened. Third, the story has three great gaps in it: the nature and origin of the sub-atomic particles of which the matter of the universe is built; the nature and origin of consciousness which inhabits all living forms; and the nature and origin of man.

Let us now turn to the approach of religion to these fundamental questions, not the ideas of any one religion, but those ideas which are common to Buddhism, Christianity, Hinduism and the great religions of all times, the ideas which represent the essence of the religious approach. Religion approaches these great basic questions from a point of view in many ways the exact opposite of that of science. It approaches them from the aspect of Spirit rather than of matter, from an original unity rather than an existing diversity, and from a formless world rather than from an objective world. Behind all the bewildering details of scriptural story and precept the great religions proclaim certain fundamental principles:

First. There exists one great FIRST CAUSE from which all manifestation comes forth and to which it will

return. It is Eternal, Formless. It has been called by such names as "God," "That," "The Causeless Cause". It is said that "only its laws endure".

Second. A fragment of this Divine Self is enshrined in the heart of every human being, seeking to express its Divine Self through the lower nature in the world of matter. This has been called "the Inner Ruler Immortal, seated in the hearts of all beings".

These are examples of those deeper intuitive feelings which speak with such commanding authority. Unfortunately, however, much of the official teaching of religions represents a highly distorted view of these great principles caused by considering them in terms of how they apply to one very short period of time, our human lifetime. We then think of them as they affect the world of form, and matter, for the immediate benefit of this separate self which we consider to be ourselves.

Clearly there is a great gap between the spiritual truths presented by religion, and the objective facts described in detail by science. Leading thinkers are trying to bridge this gap and show these two as part of a greater unity. For example, Dr. Albert Einstein said that science without religion is lame. Religion without science is blind. He also said that he felt reverence for the illimitably superior Intelligence who reveals himself in the few details we are able to perceive.

The playwright, Robert Sherwood, approaching from the opposite side of the gap wrote:

The most important statement in the recorded history of man is: "God created man in His own image" . . . [This Divine Source] has impelled man out of the jungles and along the ascending path that leads to the stars . . . his perhaps blind, but persistent faith in his God-like qualities has enabled man to defy all scientific proof that he is frail,

physically and morally—that he is in a word, mortal. He has gone out on his own and found ways to make himself immortal.

At the end of the last century H. P. Blavatsky made a statement which showed the basic plan of such a bridge when she said: "Wherever there is an atom or a particle of matter there is life in it." This idea, that there is a life, and a form aspect, to all, is the concept that will link science and religion.

Suggested in this thought is one of the great basic ideas which is so beautifully presented in the classic literature of Theosophy. It gives a key to a deeper understanding of Life's great questions. It is the concept that all manifestation is dual, that it has two aspects, the aspects of Spirit and Matter, or Life and Form, and that in order to understand Nature we must appreciate both aspects of the picture she paints. We must see both the life and the form side of all things. From this point of view the facts of science are seen to be only one side of the picture, the form side. We must look at the other side as well.

In the first chapter of science's story of Creation, we saw in the world of form the emergence of a solar system from a chaotic, gaseous, nebula. This is a wonderful description of the form side of the picture, vast changes in the world of matter. Walt Whitman, in his poem "When I Heard the Learned Astronomer," describes the far deeper understanding which comes by appreciating, not only the development and changes of form described by astronomy, but the life side as well. He describes how he, tired of the charts, facts and figures, left the learned lecturer on astronomy and went outside, alone, and stood looking up at the stars in perfect silence. One who has thus stood alone, looking at the stars in perfect silence, knows that in the cosmos, in addition to the material universe, a life-force throbs through space seeking to express itself ever more and more fully as the matter becomes

more and more responsive to the great life-forces of the universe.

In the second chapter, the lowly forms of the plant kingdom, such as the algae, lichen and mosses are very inadequate channels for the expression of the life within, but as the higher stages are reached it expresses itself more and more fully until it is most fully seen in the grandeur and majesty of a great tree or the beauty of a rose. Similarly, in the animal kingdom: the life can only express itself feebly in the simpler forms of the mollusc and jelly-fish. The forms of the fishes, amphibians, reptiles and mammals become more and more suitable channels for the Divine Life until it reaches its highest expression in the grace and beauty of a deer, and the loyalty, devotion and intelligence of some of our domestic animals and pets, such as the dog, the horse and the cat.

In man also, very incompletely were the life and form drawn together in the primitive human, but as time has passed a stage of advancement has been reached where that Divine Life expresses itself somewhat more fully in civilized man: a creature who is still far from being perfect. Here and there, however, as we read the history of the world, we find instances in which a human being has lived who has so moulded the matter of his personality that it has become an almost perfect channel for the expression of the life within, as he or she has lived as a great leader of humanity, a great sage or a saint.

Thus, each chapter of science's story repeats the same theme, of life descending to express itself more fully through the form, the form becoming ever more complex and adapted to the life within, at successively higher levels of the spiral of evolution.

This key-idea of the duality of the great processes of manifestation gives added meaning and significance to our study of the great processes of the macrocosm, but what about individual man? How does this knowledge affect him? The

connection becomes apparent when we think of the great principle called "the Principle of Correspondences" which states that those great forces which operate in the vast cosmic processes of the universe reflect themselves, in miniature, in the processes of individuals. The principle, as it relates to man, was stated by the Chinese philosopher Lao-tze who said: "The universe is a man on a large scale." The converse of this is: "Man is the universe on a small scale." Tennyson stated this idea in poetic form when he said of the flower:

..... but *if* I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

The same idea was expressed by Dr. Alfred Taylor of Texas University in a lecture on cell life in which he repeated over and over again, "The whole is in the part," meaning that, in the structure and action of each cell, is to be found the history and principles of all cell life. Man, then, reflects in his microcosmic world these same great macrocosmic principles we have been discussing. One of the finest definitions of man is that of H. P. Blavatsky who used this principle when she said that man is that point in evolution where highest Spirit is united to densest matter by the bridge of intelligence. Slowly the life and form in each of us draw together, the matter of the personality becoming more responsive to the Divine Life within and that Divine Self learning to express itself more and more fully through the limitations of the personality.

As we consider this glorious concept of ourselves, however, and then look at our daily lives, most of us will recognize that a large share of the activities of daily life are the semi-automatic responses of the lower nature to stimuli from without and to the necessity of providing food, clothing and shelter for the physical body and for getting along with our neighbors.

Apparently, in the physical world, we are largely unconscious of our Divine Self.

Yet each of us has had moments of inspiration when we have been aware of the Divine Nature, of our Spiritual Self. Such moments may have come from a deep appreciation of the beauties of Nature. Perhaps as we have watched the beauty of a sunset we have known in our innermost nature the reality of the life that pulsates through all, and have felt a yearning to be one with it. At such a moment we have known the Spiritual Self which is our innermost nature. These moments of inspiration and true Self-knowledge may have come in some great religious experience, in listening to beautiful music, or in appreciating a work of art. Perhaps they came in a feeling of a deep and pure love, either for all humanity or for one individual. Perhaps they came in the pure joy which follows after having performed an act of service for another or for some cause, without any selfish motive and at cost of real sacrifice on our part. Such moments have come to us all, but, however they may have come, these are the times when we have known the Divine Self in our innermost natures.

(To be concluded)

---

Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the Causeless Cause of both Spirit and Matter. As taught in the Esoteric Catechism, it is neither "limitless void," nor "conditioned fullness," but both. It was and ever will be.

H. P. BLAVATSKY in *The Secret Doctrine*

## OUR BROTHERS, THE ANIMALS

By O. M. PARKINSON

IN order to understand the position of the animal kingdom in our present scheme of things, it is best to begin with the story of Creation as far as we can understand it, not only from the scientific point of view, but also from the allegorical descriptions given us in the ancient religious books (especially from the Christian Bible) with the explanations of these given in Theosophical literature.

In the first chapter of *Genesis* we are told that "the earth was without form," and that "darkness was upon the face of the deep". H. P. Blavatsky says that this "darkness" is what the scientists of her day called the "Aether of space" and she writes of Fohat (Force-Matter) which "digs holes in space". Other Theosophical writers have used the name Koilon for this ultimate darkness or Aether, and speak of the holes which Fohat digs in space as "bubbles in Koilon". This process of digging holes in space is that referred to in *Genesis* as "the Spirit of God moved upon the face of the waters" (the virgin sea of space, or Virgin *mare*); and as the Spirit (the Third Person of the Trinity) "moves" He first forms these bubbles or holes in space, and then sweeps them into groups, then these groups into still further combinations, ever more and more complicated, through varying grades of spiritual matter, until finally the ultimate physical atom is made, a whirling pattern of holes or points of light in darkness.

Here is the material of which matter on our earth is made and from which forms are built.

Then Creation continues with the outpouring of Life. This comes in successive waves or impulses which may perhaps correspond to the "days" of Creation mentioned in *Genesis*. Each "day" is introduced by the words "God said"; the Life-wave or Outpouring being that of the Second Person of the Trinity, the Logos or Word, without whom, as we are told by St. John, "was not anything made that was made".

In the first chapter of *Genesis* we notice that, after the mineral matter had been arranged in place, the vegetable kingdom was created, then the insects, fishes and birds, then animals and, finally, man. This can be correlated with scientific theories of evolution, because, as far as form is concerned, each kingdom of Nature is created by evolution out of the one preceding it. Thus, in this sense each "day" of Creation corresponds to a long period of evolution, probably millions of years.

But from the aspect of the outpouring of Life our humanity belongs to an earlier "wave" than the present animals: it has passed through stages corresponding to what are now the mineral, plant and animal kingdoms. It takes one "day" of Creation for a Life-wave or impulse to pass through each kingdom of Nature, before it goes on to occupy the next set-up of forms prepared for it by physical evolution.

Looked at in this way we see our friends the animals as literally our younger brothers, belonging to a Life-wave exactly like our own but one stage behind, so that it is now passing through experiences in animal form which we ourselves went through millions of years ago.

In the second chapter of *Genesis* where the story of Creation is told over again, we find that man is already in existence when the plants and animals are made, for each one is brought before him to receive its name. This confirms that from the point of view of Life man's evolution is ahead of that of the animals.

The wave of Life to which humanity belongs has been differentiated into individuals by what is called the Third Outpouring, from the First Person of the Logos or Trinity, when each received his individual Soul, the Monad or Divine Spark. ("God breathed into him the breath of life and man became a living soul.")

Before reaching that stage the Life-wave had passed through long ages of evolution, first occupying mineral forms (for there is life in its undeveloped stages, even in the rocks and metals, liquids and gases, which make up the framework of our world); then the forms of the vegetable kingdom; then those of the animal world. After individualization we reincarnated in human bodies, at first very primitive ones, gradually improving, by evolution, until we have reached our present stage.

The wave of Life to which the animals belong has not yet reached the point of differentiation into individuals, has not yet received that Outpouring of Divine Life by which man, as a separate person, is "created". The majority of the creatures we see around us therefore do not have individual souls, but belong to what are called "group-souls". Those people who have made an intimate study of animals, and have, or have had, close knowledge of particularly clever and affectionate dogs, horses, cats or other of the higher animals will say at once that they are convinced that these pets are certainly individuals and can think, reason and love just as well as many humans; and indeed these higher animals do occupy a special place which will appear as the description proceeds.

The lesser animals, however, are all attached to group-souls, the number of separate creatures belonging to each group-soul varying with the progress of evolution. In the case of insects for instance, millions of, say, ants will have the same group-soul, but with small animals such as rabbits, or in the case of small birds, the numbers will be in thousands. As the

group-soul evolves it passes on to ensoul larger and more intelligent creatures. Each group-soul divides up into sections which finally separate to form new group-souls, so that there are more of them, and as the larger animals are also fewer in number there are not so many attached to one group-soul. Deer or sheep, for instance, may be only hundreds to a group-soul, and more evolved animals still fewer.

It is believed that some of these group-souls, in particular those of most insects, and probably also birds, do not belong to the same Life-wave as the rest of the animal kingdom, but come from a stream which is evolving on a different line. These will probably never become human, but will branch off, after their physical experiences as birds, into the etheric sphere and continue their evolution in the fairy and deva kingdoms.

When we come to consider the highly intelligent animals, it seems likely that only very few are attached to each group-soul, the number becoming smaller and smaller as evolution proceeds and the intelligence of separate creatures increases.

Let us now see what happens when incarnation from a group-soul takes place. It would seem that for the period of a life in a physical body each creature has its own experiences, transmitted to and remembered in its own physical brain where is centred that part of the group-soul attached to this one animal. But it also brings over into incarnation the stored experience and memory of the group-soul. This latter is what we know as instinct and explains why a bird knows how to make the particular kind of nest of its own species, or why a fawn has an automatic fear of a lion, a leveret of a hawk. It is as though each separate creature remains attached by a very fine thread (of non-physical matter) to its group-soul, and draws on the knowledge which it contains. But the experiences of the individual are not transmitted back to the group-soul until the death of the physical body of the animal takes place. The separate soul-matter of the individual then

goes back to the group-soul, taking with it all that it has gained during the life just over, and the whole of the group-soul benefits from that experience and the knowledge gained through it.

An analogy may help to make this idea clearer. Suppose the group-soul is thought of as a bowl or vessel containing water. When the separate creature is born, physically, some of the "water" in the bowl is attached to it as its personal soul for the duration of that life. It may be thought of as separated from the bowl by being poured into a glass. Throughout the life of the animal this glass of water is colored by the experiences which the animal goes through and the knowledge which it gains as a result of those experiences, so that at the end of the life the water is faintly colored, perhaps evenly throughout, or perhaps in flecks and patches, representing what the animal has learned during its time of physical existence. When the animal dies the "water" in the glass, freed from its attachment to the physical body, returns to the bowl, the group-soul, and the colors which it has gained become spread over the whole of the liquid in the bowl, so that the whole of the group-soul shares in the results of knowledge gained during that life. When other animals are born, ensouled by part of this group-soul, they have of course advanced, even though very little, on the ones who went out first, and so the process is repeated again and again.

It is said that when motor cars first appeared on the English roads the many chickens which in those days roamed about outside the cottages in the village lanes showed no fear of the cars and at first made no attempt to move away until the vehicle was almost on top of them, when it was often too late and many were killed. In a few years' time, however, all the chickens appeared to have learned road sense and flew squawking into the hedge at the approach of a car, even those who had apparently not previously seen one. This seems

to have been an example of the way the group-soul passes on knowledge of experiences gained as a sort of race-memory or instinct.

Another example is one which followed the devastation of the rabbit population of England by myxomatosis. For hundreds of years the rabbit has been a burrowing animal, but those rabbits which survived the epidemic, building up a new strain more resistant to the disease, have apparently found that there is danger in the burrows where infection accumulated and the disease was spread. The new wave of rabbits spreading over the countryside as the epidemic died away therefore took to living in the open, so increasing their resistance to infection and immunity from the disease.

As more and more experiences are gained, and the Life in the group-soul evolves, it becomes attached to higher animal forms and fewer separate animals are sent out at once so that in the case of the highest and most intelligent animals, such as our domestic pets, only two or three, or four or five, may belong to a group-soul. A litter of five kittens might all be from the same group-soul; but at this stage a change seems to arise in the rule that on the death of the animal all its experiences go back into the common fund: if one of the five kittens were to live an exceptionally long life and form close ties with a human owner, a film or partition would seem to cut off, partially at least, these particular experiences from the rest of the group-soul. The process of individualization has begun.

When a new life begins the new kitten is ensouled by the same section of the group-soul, and has for the first time its own instincts and characteristics instead of those of the group. It also has its own karma, and the link formed with its previous human owner will very likely take it back to live with the same person or family again. This explains the persistence with which a stray cat or dog may adopt a particular

home and refuse to be turned away: its karmic ties have brought it there, though it has no conscious knowledge of the reason. So also a person who has much loved a dog, and on its death has resolved never to have another, may later on be suddenly attracted by a puppy "accidentally" seen somewhere, and will adopt it and love it as he did the first dog. This may very likely be because the new puppy is actually a reincarnation of the old dog, brought to his notice by karmic attraction, and not by chance at all.

This corner of the group-soul, filmed off from the rest and preparing for individualization, goes on gaining experience through incarnation after incarnation until it has learned as much as animal life can teach it. During this stage elementary reasoning powers have developed also; that is, the animal may be said to have the faculty of mind, as well as emotions and instincts. It has reached the stage where animal lovers can say of their pets that they are "almost human," and this actually may be quite literally true. By now the section has separated entirely from the rest of the group-soul and the animal has a separate soul of its own, but it is still not human until it receives the already-mentioned Third Outpouring, its endowment of the Divine Spark or Monad.

Usually some outstanding emotional experience brings about this final act in the achievement of individualization. A dog, saving the life of a beloved master, in fire or flood, and perhaps losing its own life in the process; a cat, or any domestic pet of great intelligence, stimulated throughout its life by affection and every kind of encouragement and finally dying, happily, in its mistress' arms; these may reach the stage of individualization. The process invariably involves the death of the animal, as the soul is no longer fitted to be contained in an animal body.

Unfortunately we cannot hope that the animals thus individualized will come back immediately and be with us as

human beings. We are told that humanity has made so much progress from its original primitive state that the conditions in our world now would not be suitable for individuals newly come from the animal kingdom. And the constant influx of new "baby" souls fresh from the animal world would hold back the development of humanity and slow down its progress. Therefore, at a point some time ago in evolution, the door was shut between the animal and human kingdoms and no more individualized souls are allowed to come into incarnation as men in the present scheme.

Those which have individualized since, and those which still will do so, withdraw into their "heaven-worlds" (where perhaps we shall meet them when we die) to await the creation of new worlds where they will find conditions suitable to continue their evolution by incarnation in human bodies.

Meanwhile, by our contacts with them and our treatment of them, we can help or hinder the evolution of those which still remain with us in animal bodies. A tremendous responsibility rests with us all to see that the experiences which they go through in physical existence are such as to make them happy, loving and confident, not anxious, fearful and cringing, or angry and resentful. They are not here to be exploited by us nor to be used for our own advantage and pleasure, but rather that as they may help us so also we should help them to develop to the best of which they are capable.

We should treat them always with kindness and gentleness so that by our example they may learn peace and love, not anger and hatred; and so may grow a race of future humanity fitted to inhabit a world of peace and loving-kindness such as we have not yet learned to build for ourselves but which we hope in those future ages we shall have brought into existence, to be peopled by those who are at present our younger brothers.

## THE GREAT PARADOX

By "FAUST"

PARADOX would seem to be the natural language of Occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is one not in words only, but in action, in the very conduct of life. The paradoxes of Occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the Path, and so to forget that the road can only be known by treading it.

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such a one, perchance, has sought the Path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end, of *life* is selflessness; and he feels the truth of the saying that only in the profound unconsciousness of self-forgetfulness can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of Occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain-track. He then finds that

---

From *Lucifer*, October 15, 1887.



hears in the silence of his own heart. But now they utter contradictory words; the one, the inner voice, bidding him forget himself utterly in the service of humanity; the other, the spoken word of those from whom he seeks guidance in his service, bidding him *first* to conquer his body, his outer self. . . . At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless. For the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched that he may seek the inner air, soon loses its keenness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it into death; but its ever-moving coils elude his grasp, the insidious temptations of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world, and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can reach this place—at first only when he is alone in silence and darkness. But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle; without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus, from

within that silence, the student will find that he has solved the first great paradox.

But paradox still follows him. When first he thus succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realizes more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature? . . . An analogy may point the way where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of Nature: a tempest in a tea-cup, a gale to blow and even swamp a paper boat. And we can say: "I do this; it is *my* breath." But we cannot blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world-forces is blended with our own, and could we realize this and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this "mortal coil" is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs. It is useless and idle, such an endeavor; for the great winds of life must, sooner or later, sweep him away. But if he changes his attitude *in himself*, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them, and is responsible for them; if he tries to deal with them as parts of Nature, then he may hope to become one with the great tides of being, and reach the peaceful place of safe self-forgetfulness at last.

## REVIEWS

*Christ and Freud*, by Arthur Guirdham, M.A., D.M., B.Sc., D.P.M.; George Allen and Unwin Ltd., London, 1959, price 21s.

Those who read and enjoyed Dr. Guirdham's previous work, *A Theory of Disease* (reviewed in THE THEOSOPHIST, June 1958), will turn to the pages of this study of religious experience and observance with the deepest interest. The author divides his subject into four parts—"Christ and Freud," "Christianity and Neurosis," "Guilt and Clericalism," and "Freedom and Captivity".

It will be remembered that in his former work Dr. Guirdham expressed his belief that disease is essentially a total response of the whole personality manifested in local symptoms, and that a disease pattern had relevance to religious, philosophical and sociological backgrounds. In this work Dr. Guirdham deals primarily with the psychiatric factors in religion. He rejects the Freudian theory that religion is a form of obsessional neurosis. At the same time, he thinks that institutional Christianity perverts Christ's teaching, and, in its conception of a personal God and the emphasis it lays upon a sense of guilt, is especi-

ally conducive to psychiatric disorders. So far as treatment by psychiatry is concerned, the author feels that much of it is futile in that it merely increases man's self-regarding aptitudes, and disregards the fundamental truths of religious experience.

Dr. Guirdham's answer to the Freudian theory is three-fold:

"Firstly, the recorded experience of the mystics is against the theory that religion is an illusion based on psychological abnormality. Secondly, Freud's views of religion are only tenable in relation to the Jewish conception of a personal God and to the Christian conception of God as far as it is rooted in Judaism. Thirdly, while Freud's theories explain ingeniously man's need of God, they do not offer us any explanation of God's need of man." He complains that Freud cannot have considered adequately the religions of the Far East where, in the main, God "is conceived of as a universal influence but certainly not as a powerful being". He thinks that in the West "people are moving away from religions based on immutable dogma to those founded on verifiable states of mind

and feeling". He believes that from many points of view there is only one fundamental religion in the world, its guiding principle being the thought that God is everywhere and in all things, "and that our spiritual aim is to achieve oneness with Him".

In Dr. Guirdham's view the ordinary depiction of God as a personal being with personal reactions, and the implications of that portrayal in the theological concepts of transgression, guilt and selective salvation have a markedly degenerative influence upon the human psyche. In this respect he would seem to confirm from his own experience with patients the dictum in the famous letter of 1881 from the Mahā-Chohan (*Letters from the Masters of the Wisdom*, First Series):

"The world in general, and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure." H.P.B., too, in more than one of her writings inveighed against the theological conception of a personal God. Remarking that the evolution of the God-idea proceeds apace with man's own intellectual development, she exclaimed: "Life would become unbearable if one had to believe in the God created by man's unclean fancy" (*The Secret Doctrine*, II 304, orig. ed.).

Enlightened thought has grown into the conviction that religion (in the words of our author) "is either a truth of experience or nothing," and that, if we are to find the key to peace, we shall only do so by "the limitation of the scope of personality . . . the diminution of the potential of personality by the reduction of its instinctive urges . . . rather than its increased expression." Students of the Sacred Science who believe, with H.P.B., that one day "mankind will become free from its false gods and find itself finally—SELF-REDEEMED" will discover their views supported by much that Dr. Guirdham has to say in this important work.

BASIL P. HOWELL

*An Approach to the Occult*, by Hugh Shearman; Theosophical Publishing House, Adyar, 1959, pp. 131, price cloth Rs. 3.50; wrapper Rs. 2.25.

An earnest student of Theosophy striving to practise some of its main principles will be quick to sense the *inner purpose* of the Theosophical Society apart from its proclaimed three Objects and Occultism becomes an essential factor in his life.

Dr. Hugh Shearman defines the word "occult" as referring "to a hidden and underlying reality in life, something which is not overt and tangible and which yet alone gives true meaning to these outer existences of ours". He further explains:

"Our daily lives are spent in a narrow layer along the circumference of that circle; [the oneness which lies behind all this manyness is symbolized by the wheel or circle] and all that lies between us and the centre is what we call the occult."

Experiencing unity being essentially mystical, Occultism in Theosophy includes mysticism. Man as an individualized unit in evolution is bound to have experiences, specially on higher levels, different from those of his brother men. Hence the statement of the author: "From the very nature of the occult, it cannot be brought down and embodied completely in a description which can be read and tested in a world of separateness and analysis." The occult is thus "a field for disciplined experience and not for actionless speculation".

The deeper purpose of the Theosophical Society is very subtle, leading the earnest student to spiritual life in action. A unique contribution of modern Theosophy is the occult way of life, or spiritual life in action. Dr. Shearman's approach is intensely practical as will be seen from the following:

"These small things of our personal lives are also a mode of entry into the occult if we will make them so. (p. 57) The occult does not underlie only things outside us. It is within ourselves. (p. 73) The unknown, or, as we call it . . . the

occult is all about us, dwelling in the most commonplace things. . . . (p. 74) It is in relationship with others that the occult may most accessibly be met." (p. 75)

The serious student of Theosophy takes the teachings to heart, and lives a clean life harming none. He has no status to boast of; having become dispassionate, he is content with doing his part in the great Plan of God. Yet through misunderstanding or inquisitiveness we find some of us debating the question of "occult status" to which a whole chapter is devoted in this book.

The reality of the invisible worlds and our inevitable connection therewith as we go about doing our work, whatever it may be, are found to be themes of perennial interest by Theosophists who give talks to the public on Theosophy. The work of the Theosophical Society in the last 84 years through its leaders, workers and literature has been to understand religions in a new, broader and truer way in order to bring happiness to the world. All this, in essence, is occultism.

Other specially interesting chapters in the book are: "The Nature of the Occult" and "The Quest for the Occult". Within a short compass and in simple non-technical language, Dr. Shearman has made clear and practical what some seem to think as abstruse and merely intellectual.

S. G. VENKATARAMAN

*Suggestions for a Speakers' Class*, by Ianthe H. Hoskins; published by the School of the Wisdom, Theosophical Society, Adyar, pp. 31, price Rs. 0.38.

The majority of Lodges have among their members potential lecturers, and study-group leaders; but either from diffidence or lack of qualification they often pass unnoticed. Textbooks on public speaking tend to be too technical in their presentation and group leaders hesitate to use them. This problem has been dealt with in a most practical way by Miss Ianthe Hoskins, in her speakers' class of the School of the Wisdom, 1958-59. Her notes of the work are here presented in a most useful form, being readily adaptable by group leaders.

Details of the work actually done and the special problems of language are dealt with. Reading aloud as a means of acquiring confidence for people whose native tongue is not English was remarkably successful. The importance of planned lessons revealed itself in the smoothness of procedure. Targets formed a part of every class from the commencement, being a friendly way of acquiring audibility, eye contact and articulation. Group work was a strong feature of the class which eliminated barriers and made it a co-ordinated class from its inception.

The work is done by the students. The leader is not conspicuous but

spends a little time giving explicit instruction, while tactfully pointing out weaknesses among the students in either written or oral work. Short talks were given on subjects such as "My Lodge". Practice of chairmanship and the opening and closing of meetings produced notable results. Students early discovered the importance of clear thinking as a necessity for clear speaking and an intelligent exposition of their subjects. Programmes in chapter nine proved to be lively and interesting and will probably suggest ideas for other groups. These notes were later used by the "Workers' Study and Training Camp" Speakers' Class here at Adyar with great success.

The tenth chapter in the book merits serious consideration by potential speakers. Here are enumerated the special requirements in order of their importance, which if studied and practised, would develop the latent qualities that make pleasing and attractive speakers. An important point to be noted is that prominence is given to delivering the message, and that the sincerity and simplicity of the life of the speaker, are considered as important as knowledge.

The little book deserves a place in Lodge libraries as a handbook for speakers.

L. HARLOW

## SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1959

### THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

#### *Birthday of Dr. Annie Besant*

The birthday of Dr. Annie Besant was observed at Adyar on October 1st by a large gathering of members and friends in the Headquarters Hall. The President, Mr. N. Sri Ram, presided.

Following the Prayers of the Religions, Miss Clara Codd gave interesting reminiscences of Dr. Besant and spoke of her great qualities and amazing career. She was, Miss Codd said, the greatest orator of the Victorian age and set before her audiences an example of a true and noble life.

Srimati Rukmini Devi, who was the next speaker, said that she had had the rare privilege of knowing Dr. Besant intimately; no one, she thought, could have lived a more perfect life. Her work for India was of outstanding importance and of great consequence for the future.

The President, after paying a tribute to the life and work of Dr. Besant, said in closing:

"On her birthday we do well to think of her with love and gratitude, so that we may keep her memory alive. For us at Adyar, she must be an unforgettable figure. Adyar as we find it today is really a heritage from Dr. Besant. Of course this Headquarters building was the creation of our Founders, H. P. Blavatsky and Colonel H. S. Olcott, but Adyar as it stretches towards the sea, with all its main features, was a creation of Dr. Besant. What she has left with us as her instruction is to remember that Adyar is the Masters' Home. We must not just assume that it is a place to which the Masters can come, because that depends upon us, upon whether we keep the place so pure, so free from every kind of selfishness, from all kinds of unlovely

emotions and feelings. We have to see that its aura, its atmosphere, is pure and pleasant. It is only as we do so that we carry out her desire that we should all work for Adyar and make it a Flaming Centre. How can we do that? I really know of only one way: by the way in which we live here in this place, the way we think about things, the atmosphere we create, by every little action and thought.

"Dr. Besant's birthday falls just at the beginning of a period which for Adyar is the busiest one of the year. So we might well feel it gives us the impetus that is needed to carry on through this busy period, an impetus which merges itself in due course in the International Convention, which will be held here this year. We can all make this a beautiful day for us, and as I said at the beginning, it is not so much what is said in this Hall which is important—of course it is important in its way—but what we think within ourselves, what we feel, how we re-orient ourselves on such days as this. It is that which makes the day auspicious, a day full of influences that can help us on our own pathway. So, let us keep her in our hearts through this day. When we admire something deeply, when we appreciate something without any element of self, then that pure appreciation passes into our own being, it becomes part of ourselves,

If you love Dr. Besant, if you see what was beautiful in her, and if you deeply revere her, then something of what she was becomes yourself for ever."

#### *The School of the Wisdom*

The eleventh session of the School of the Wisdom, 1959-60, was opened by the President on October 2nd, in the spacious and attractive rooms of the School at Blavatsky Bungalow. Adyar residents as well as the students were present. Welcoming the students, many of whom had come from far distant countries, Brother Sri Ram spoke of a visit to Adyar as an experience of a lifetime because we come, he said, into an atmosphere of beauty and peace—one very different from that which obtains in the world.

This present session, the School has 23 registered students representing the following countries: India (1), Holland (2), Viet-Nam (1), U.S.A. (9), England (1), South Africa (2), East Africa (1), Hungary (1), Malaya (1), Australia (2), New Zealand (2).

Mr. Sri Ram, who is the Principal, is assisted by Miss Clara Codd, Mr. M. Subramaniam and Miss Emma Hunt. Mr. Zoltan de Algya-Pap is the Organizing Officer, and Mrs. Peggy de Vogel the Secretary, of the School.

In the afternoon of the opening day, Mr. N. Sri Ram gave an

explanation to the students of the invocation which has been used each day at the opening of the classes since the foundation of the School in 1949.

A series of weekly public lectures has been arranged under the auspices of the School. The opening lecture of the series was given by Miss Clara Codd who took as her subject, "Reincarnation: Its Answer to Life's Problems." Among other lecturers on the syllabus are Srimati Rukmini Devi, Mr. Geoffrey Hodson and Mr. and Mrs. Felix Layton.

The first term of the School will close on December 11th. During the recess the students will have the opportunity of attending the 84th International Convention to be held this year at Adyar from December 25th to 31st.

#### *America*

Mr. James S. Perkins, National President for the Theosophical Society in America, in his inaugural address at the opening of the 73rd annual Convention held in July at "Olcott," the American Section headquarters, spoke on the Convention theme, "The Theosophical Society's World-wide Mission". He said: "Let us, in these Convention days, rise to the purpose and aims of our Society. In the recollection of life's origins, let us discover the magic of the transcendence of our-

selves." Then, describing the Society as a movement in world thought towards brotherhood and understanding, Mr. Perkins suggested that we may re-examine from time to time the nature of the mission of the Society and the purposes of our membership. With emphasis being given in the world today to the ideal of individual wholeness, the Theosophist may truly point the way towards this achievement.

Guest-speakers at the Convention were Miss Clara Codd and Mr. J. B. S. Coats. Greetings were read from the International President, Mr. N. Sri Ram; and Mr. Sidney A. Cook, the International Vice-President, spoke words of greeting on behalf of himself and Mrs. Cook. There was a very fine atmosphere of unified purpose throughout the gathering with a deepening perception of unity, which gave a special quality to the Convention.

In his annual report, reviewing the work of the Section during the year, Mr. Perkins paid a fine tribute to Miss Clara Codd, who with great courage and tireless energy had, he said, toured the Section from coast to coast attracting unusual audiences despite the physical handicaps that attend one of her years. He also made special mention of other Field Workers who had made lecture tours in the Section. In the autumn, Mr. Perkins as National President, accompanied by Mrs. Perkins,

attended the Michigan Federation gathering in Detroit and the Illinois-Wisconsin Federation in Milwaukee, besides visiting several of the Lodges in the Southern California area when they were there in December. In the spring their itinerary took them to Lodges in the Northeast and Eastern cities. In August they attended the Texas Federation conference and the Gulf Coast Federation gathering at Gulfport.

Extensive work is being carried on in the Section with radio programmes. At Cornell University in Ithaca, the university station and a new student FM station broadcast the new religious series. The major accomplishment of Radio Theosophy and the National Radio Committee during the past year, Mr. Perkins said, had been the completion of the scripts on comparative religions. The Foundation for Radio Theosophy has continued its splendid activity in the distribution of tapes for radio broadcasts and the script booklets. It has been noted that foreign interest in Radio Theosophy continues to grow.

In the department of education the audio-visual aids continue to be the most popular. A new tape-visual (taped lecture with slides to illustrate), entitled "Music—An Approach to Reality," has been added to the tape collection.

A new Spotlight Programme is to continue under another plan des-

ignated the "Regional Expansion Programme". Activities to expand the work will be undertaken by headquarters and will be carried out in the Florida Federation during the coming year.

The Summer School which followed the activities of the Convention took as its theme "The Order of the Universe". The sessions were planned to be illustrative of a method which could be used by Lodges and members interested in the type of approach stressed by the Research Division, demonstrating the connectives between Theosophical metaphysics and contemporary science. The theme was developed in talks, many of them illustrated, and in symposia by means of slides and excellent films.

At the close of the Summer School Mr. and Mrs. Perkins each spoke briefly of the profound atmosphere of mutual exploration which had characterized the session. That it was a thoughtful Summer School, one productive of much good for the development of work along research lines, was evident to all. This aspect was touched upon by Mr. Sidney Cook in his closing remarks, as he observed that the Research Division's contributions indicated the need to deepen study, and especially were they an incentive to study more thoroughly that great work by H. P. B., *The Secret Doctrine*.

### *The Netherlands*

In his annual report for the year ending September 1959, Mr. A. J. H. van Leeuwen, General Secretary of the Theosophical Society in the Netherlands, outlines a year of steady work in the Lodges, with weekly or fortnightly lectures and members' meetings. A system of regional discussion groups was introduced, the subject for discussion being prepared in advance and talked over by the group leaders and General Secretary. In this way it is hoped to stimulate the interest of the members and bring about mutual co-operation.

The Publishing Department has issued the following four books, translated into Dutch: *The Awakening of the Intuition* by Hugh Shearman and L. C. Soper; *Transition* by C. Hampton; *The Creative Silence* by Rohit Mehta, and a reprint of *The Chakras* by C. W. Leadbeater. A further four books will be published later. A pamphlet for members, entitled *The Theosophical Worker*, was issued and is now given free to every new member with another booklet, *The Theosophical Society*.

The Section benefited by the visit of two guest-speakers from abroad, Mr. N. Sri Ram, International President, and Mr. Boris de Zirkoff, well-known editor of H.P.B.'s writings. The former lectured on "The Future of Humanity" at Amsterdam, and "The Path to Spiritual Reality" at The Hague; on both occasions the large halls were filled with interested people. Mr. Boris de Zirkoff spoke on "H.P.B. Today," "The Original Teachings of H.P.B. and the Occult Hierarchy" and "The Mystery of the Manasaputras".

The Summer School and Convention held at Amersfoort were well attended and successful, study, discussion and meditation being based on the *Bhagavad Gītā*.

At a meeting of the Theosophical Research Centre two young members lectured on their researches in occult chemistry and the president, Dr. Haas, spoke about the contribution in the domain of metaphysical physics of a Dutch member in the U. S. A.

Two Lodges in the Netherlands which had been dormant for some time were discontinued during the year. The present membership of the Section is 1,542.

*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.**

**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

1913 Mexico  
No Section; Lodge only.

\* Presidential Agency. † Federation.

The Theosophical Society in Europe (Federation of National Societies): *Chairman of the Council of the European Federation: Mr. J. B. S. Coats Pons-a-Verran, Port Navas, Falmouth, Cornwall, England. Theosophy in Action; Claret; Achar.*

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, Alvar, Madras 20, India.

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

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

73429

## BOOKS ON RELIGIONS

### HINDUISM

|                                                         |                      | Rs.     | nP.  |
|---------------------------------------------------------|----------------------|---------|------|
| SANATANA-DHARMA by Annie Besant and Bhagavan Das        |                      |         |      |
|                                                         | Elementary text-book | Wr. ... | 2 00 |
|                                                         | Advanced text-book   | Bd. ... | 3 00 |
| BHAGAVAD GITA, THE: English translation by Annie Besant |                      | Bd. ... | 2 75 |
| DISCOURSES ON THE BHAGAVAD GITA by C. Jinarājadāsa      |                      | Wr. ... | 2 00 |
| HINDUISM by Annie Besant                                |                      | " ...   | 0 75 |
| THE GOSPEL OF NARADA by Duncan Greenlees                |                      | " ...   | 5 50 |
| THE GOSPEL OF ADVAITA by Duncan Greenlees               |                      | " ...   | 7 00 |
| THE UPANISHADS (Eng. trans.) by Mead and Chattopadhyaya |                      | " ...   | 1 50 |

### CHRISTIANITY

|                                                      |  |         |       |
|------------------------------------------------------|--|---------|-------|
| CHRISTIANITY by Annie Besant                         |  | " ...   | 1 13  |
| CHRIST AND BUDDHA by C. Jinarājadāsa                 |  | " ...   | 1 75  |
| ESOTERIC CHRISTIANITY by Annie Besant                |  | Bd. ... | 4 50  |
| GOSPEL OF JESUS, THE by Duncan Greenlees             |  | Wr. ... | 4 50  |
| GOSPEL OF THE MYSTIC CHRIST, THE by Duncan Greenlees |  | " ...   | 6 50  |
| INNER SIDE OF CHURCH WORSHIP, THE by G. Hodson       |  | " ...   | 2 00  |
| LAW OF CHRIST, THE by C. Jinarājadāsa                |  | Cl. ... | 6 50  |
| OCCULT TEACHINGS OF THE CHRIST by J. Ransom          |  | Wr. ... | 1 50  |
| ON THE LIBERAL CATHOLIC CHURCH by C. Jinarājadāsa    |  | " ...   | 2 00  |
| THE SCIENCE OF THE SACRAMENTS by C. W. Leadbeater    |  | Cl. ... | 18 00 |

### BUDDHISM

|                                                          |  |         |      |
|----------------------------------------------------------|--|---------|------|
| BUDDHISM by Annie Besant                                 |  | Wr. ... | 0 75 |
| BUDDHA AND HIS MESSAGE by C. Jinarājadāsa                |  | " ...   | 0 38 |
| BUDDHA'S PATH OF VIRTUE, THE by F. L. Woodward           |  | " ...   | 2 00 |
| BUDDHIST CATECHISM by H. S. Olcott                       |  | " ...   | 2 00 |
| DHAMMAPADA by C. Kunhan Raja (text and translation)      |  | Bd. ... | 1 50 |
| GOLDEN RULES OF BUDDHISM by H. S. Olcott                 |  | Wr. ... | 0 38 |
| LIFE OF BUDDHA, THE by Narada Thero                      |  | " ...   | 1 50 |
| LOTUS BLOSSOMS by Bhikkhu Silacara                       |  | " ...   | 1 25 |
| NOBLE EIGHTFOLD PATH, THE: Bhikkhu Silacara              |  | " ...   | 2 50 |
| NOBLE EIGHTFOLD PATH, THE by Annie Besant and Leadbeater |  | " ...   | 0 50 |
| REIGN OF LAW IN BUDDHISM, THE by C. Jinarājadāsa         |  | " ...   | 1 25 |
| THE VOICE OF THE SILENCE by H. P. Blavatsky              |  | " ...   | 3 00 |

### ISLAM

|                                               |  |       |      |
|-----------------------------------------------|--|-------|------|
| ISLAM by Annie Besant                         |  | " ... | 0 50 |
| BEAUTIES OF ISLAM by Annie Besant             |  | " ... | 0 50 |
| GOSPEL OF ISLAM, THE: by Duncan Greenlees     |  | " ... | 3 75 |
| ISLAM, RELIGION OF HUMANITY by Abdur Razzaque |  | " ... | 1 25 |
| SEVEN KEYS TO THE HOLY KORAN by Jagat Narayan |  | " ... | 0 50 |
| ABUL FAZL AND AKBAR by C. Jinarājadāsa        |  | " ... | 1 00 |

### OTHER RELIGIONS

|                                               |     |       |      |
|-----------------------------------------------|-----|-------|------|
| JAINISM by Annie Besant                       |     | " ... | 0 50 |
| THE GOSPEL OF ZARATHUSTRA by Duncan Greenlees |     | " ... | 6 00 |
| " ISRAEL                                      | " " | " ... | 7 00 |
| " HERMES                                      | " " | " ... | 4 50 |
| " PYRAMIDS                                    | " " | " ... | 7 50 |
| " PROPHET MANI                                | " " | " ... | 7 50 |

T. P. H., ADYAR, MADRAS 20, INDIA

Published by K. S. Krishnamurti, Manager, The Theosophical Publishing House, and  
Printed by M. Subramaniam, Manager, Vasanta Press, Adyar, Madras 20, India.

# ANNIE BESANT : HER BIRTHDAY

October 1st 1847—September 20th 1933

|                                                    |          |
|----------------------------------------------------|----------|
| Annie Besant: A Character-Sketch: W. T. Stead      | Rs. nP.  |
| A Short Biography of Annie Besant: C. Jinarājadāsa | ... 2 00 |
| A Woman World-Honoured (tributes to Dr. Besant)    | ... 0 50 |
|                                                    | ... 1 75 |

## WORKS OF ANNIE BESANT

|                                          |     |          |     |          |
|------------------------------------------|-----|----------|-----|----------|
| Ancient Wisdom, The                      | Cl. | Rs. 9-00 | Bd. | ... 6 50 |
| Bhagavad Gita, The, Text and Translation | "   | " 1-50   | Wr. | ... 0 75 |
| Birth and Evolution of the Soul, The     | "   | " 2-25   | "   | ... 1 00 |
| Brahmavidya                              | "   | " 1-50   | "   | ... 1 00 |
| Death—and After?                         | "   | " 3-25   | Bd. | ... 2 00 |
| Doctrine of the Heart, The               | "   | " 2-50   | Wr. | ... 1 50 |
| Esoteric Christianity                    | "   | " 6-00   | Bd. | ... 4 50 |
| Great Plan, The                          | "   | " 2-00   | Wr. | ... 1 50 |
| Hypnotism and Mesmerism                  | "   | "        | "   | ... 1 25 |
| Inner Government of the World, The       | "   | " 3-00   | "   | ... 1 50 |
| In the Outer Court                       | "   | " 4-50   | "   | ... 3 00 |
| Introduction to Yoga, An                 | "   | "        | Bd. | ... 3 00 |
| Karma (Theosophical Manual)              | "   | " 3-00   | "   | ... 1 75 |
| Laws of the Higher Life, The             | "   | " 2-25   | Wr. | ... 1 25 |
| Man and His Bodies (Theosophical Manual) | "   | " 3-75   | Bd. | ... 2 25 |
| Man's Life in Three Worlds               | "   | " 3-00   | Wr. | ... 1 50 |
| Masters, The                             | "   | " 1-75   | "   | ... 1 25 |
| Path of Discipleship, The                | "   | " 4-00   | Bd. | ... 3 00 |
| Popular Lectures on Theosophy            | "   | " 4-00   | Wr. | ... 2 25 |
| Reincarnation (Theosophical Manual)      | "   | " 2-25   | Bd. | ... 1 50 |
| Riddle of Life, The                      | "   | " 3-00   | Wr. | ... 2 00 |
| Search for Happiness, The                | "   | "        | "   | ... 0 25 |
| Self and Its Sheaths, The                | "   | " 2-75   | "   | ... 1 75 |
| Seven Principles of Man, The (T. Manual) | "   | " 3-00   | "   | ... 1 75 |
| Sri Ramachandra, the Ideal King          | "   | " 3-75   | "   | ... 2 50 |
| Story of the Great War, The              | "   | " 1-00   | "   | ... 0 75 |
| Study in Consciousness, A                | "   | " 6-00   | Bd. | ... 4 50 |
| Study in Karma, A                        | "   | " 2-50   | Wr. | ... 1 25 |
| Wisdom of the Upanishads, The            | "   | " 3-00   | "   | ... 2 00 |
| Yoga (Hatha Yoga and Raja Yoga of India) | "   | "        | "   | ... 1 00 |

THE THEOSOPHICAL PUBLISHING HOUSE

Adyar

Madras 20

India

Registered M 91