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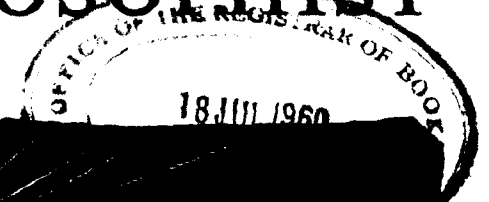
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THE THEOSOPHIST



EDITED BY N. SRI RAM

July 1960

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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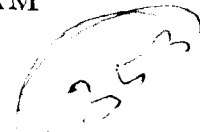
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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

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

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

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

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in the most imperfect of man's actions. There is a qualitative affinity between discovery and daily behavior because the practice has its point of emanation in the percept. This is not the case when an ideal is merely an intellectual concept. Here the conduct of man does not emanate from the concept; its point of emanation is somewhere else. It is this which makes the gulf between concept and conduct unbridgeable. A quantitative gulf, such as exists between a percept and practice, can be bridged. Such bridging needs only a time-process which can be either slowed down or accelerated. It is within the power of man to shorten the time-process or to prolong it.

So, if our ideals seem impractical to us, it is necessary to inquire into the question: Are our ideals mere concepts, or are they percepts? As has been observed above, the ideal of love seems impractical to us and so we put a limit to it. In other words, we do not want love to interfere in certain spheres of our life—those spheres which we describe as the practical aspects of our life. We often say: "We must draw a line between love and duty." We assert that we have certain duties to perform and so we cannot allow love to disturb us in the performance of those duties. We all of us have duties to perform as administrators or as public workers, as teachers or parents—there are the duties of our professions and even duties as ordinary citizens. We tend to divide our life into two sections: the life of duty and the life of love. Having done this, we are eternally caught up in the tensions of conflict. How to reconcile duty and love becomes a baffling problem, a problem that causes inner struggles and tensions of a nature which makes one's life extremely miserable.

Can duty and love be reconciled? They cannot be, because there is nothing to reconcile! The conflict between duty and love is an artificial conflict, created by the human

mind for the fulfilment of its own purposes and motives. It has to be realized that the mind feels secure only when it creates opposites. The ceaseless movement between the opposites is the very life of the mind. It is interested in creating two irreconcilable points so that it may go on everlastingly moving to and fro, giving us an idle consolation that after a lapse of a long time-process the two opposites will be reconciled. Mind's security lies in the maintenance of these opposites. It creates many such opposites and thereby throws us into bitter and exhausting conflicts. Duty and love are one of those opposites created by the mind for the purposes of its own security.

Perhaps it may be stated that it is an exaggeration to say that the conflict between duty and love is artificial and not real. In our daily life, we feel the reality of this conflict and are all the time at pains to find some point of reconciliation between the two. The unreality of this conflict will become evident to us if we can go into the question as to what we mean by duty and what by love. The contents of these two words need to be examined if we are to understand the real nature of the conflict.

Let us see what we mean by duty. Surely it does not mean doing what one likes to do. It does not mean self-indulgence—indulging in one's habits, tendencies and prejudices. It also does not mean seeking one's safety and security. Duty obviously means something entirely different. It may be described as *performance of appropriate action*. It may be defined as right action done at the right moment and in the right manner. Thus it is "rightness" which transforms a mere action into duty. Man cannot exist without action and yet all his actions cannot be classified as duty. An action attains the status of duty only when the element of rightness is brought into it.

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JOSEPHINE RANSOM

Vice-President of
The Theosophical Society
from July 1, 1960



ON THE WATCH-TOWER

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

AS announced elsewhere officially in this issue, Mrs. Josephine Ransom was declared Vice-President of the Society, in the place of Mr. Sidney A. Cook, on the first of this month. Mr. Cook had asked me at various times in recent years to consider nominating someone in succession to himself, if I felt that it might be advisable for any reasons. Giving careful thought to the question after the recent election to the office of President, I nominated Mrs. Ransom as Vice-President, and the nomination has been confirmed by the members of the General Council, practically unanimously. She is well known throughout the Society by her travels, lectures and writings, and has been General Secretary of the Australian, South African and English Sections. She started her Theosophical career as a co-worker with Dr. Annie Besant at Vārānasi as long ago as 1904. Her whole life as well as that of Mr. Sidney Ransom has been devoted to Theosophy and the Theosophical work. While welcoming her as Vice-President, I want to say here how grateful I am to Mr. Sidney A. Cook for his devoted services to the Society during the fourteen years he has been in that office. I know he will continue to help the Society

Vice-President
of the Society



SIDNEY A. COOK

Vice-President of
The Theosophical Society
May 8, 1946 - - June 30, 1960

and its work in every way possible, whether he is officially invested with certain responsibilities or not. One can always go to him for very well-considered and helpful advice on any problem touching the policy of the Society, its administration or constitution.

* * * *

All over the world there is at present a wave of great restlessness and discontent, due not to any superficial cause but to a fundamental disorientation in the minds of people, which seems to be giving rise to peculiar effects especially in the ways of the younger generation. Even in India, where the young people used to be models of good behavior, with ideas of respect and consideration for elders ingrained in them by an age-long tradition, there is today a problem of "student indiscipline," to consider which the Government had recently to appoint a Committee. As pointed out by the Committee in its report, the trouble begins when politicians try to use the students and groups of students affiliate themselves unofficially to political parties and personalities. It has become common practice for them to hold demonstrations in the usual political style whenever they think they have "grievances," such as examination papers which they are unable satisfactorily to answer. They picket the residence of a Vice-Chancellor or teacher who is to them *non persona grata* and generally make themselves very disagreeable in order to force him to yield to their demands. It is not all students, in every college or university, who do such things, but the number who do is sufficiently large in certain places to make their tactics prevail at least to the extent of forcing the authorities temporarily to close down the college or university.

In many of the countries in the West, there are, of course, much more serious manifestations of juvenile restlessness than here, partly due no doubt to the unsettling effects of the

Ourselves and our
Young People

war, unsettling physically, as well as emotionally and mentally. To mention one important country in Europe, a recent survey of conditions in Paris by the local police indicated the existence of some 80 teenage gangs formed for indulging in violent antics and comprising some 10,000 boys from eight to 20 years of age. They molest pedestrians and one of these gangs recently attacked a cafe which they nearly wrecked. There has been similar violence in southern France where some tourists were injured and their car overturned. The aim and pattern followed by such boys, whether in England or France or the United States—some of the smaller and quieter countries in Europe seem to be on the whole exempt from this particular phenomenon—are broadly alike, indicating that it is the same influences exerted by certain aspects of modern life which operate and affect young people susceptible to them in this manner.

To judge by an article which was featured recently in *U.S. News and World Report*, the problem of violence by young people has assumed quite serious proportions in certain big cities in that country, such as New York, Philadelphia and Washington, where there are people of different racial origins. According to the statistics of the Federal Bureau of Investigation, given last September, the number of juveniles arrested for serious crime increased by 8.1 per cent in one year over the rate in 1957, already the highest in United States history. In the opinion of Mr. Hoover, the head of the Bureau,

The recent scourge of street mugging, sex attacks, bodily assaults, murder and other carnage by young criminals across the country demands a re-appraisal of the ugly reality which is juvenile crime.

Who would ever associate murder and sex-attacks with young people in their teens in a normal state of affairs, and what a far cry is all this from the idyllic picture of childhood and youth which is so common in literature that used to be studied earlier in this century. William Wordsworth

expressed to some extent the thought of his times when he wrote: "Heaven lies about us in our infancy." In this modern world which is so sophisticated and vile in so many of its doings, the light of that heaven is hardly cast before it is withdrawn in only too many cases. It is an increasingly mental world, clever in those things which the mind can contrive by itself without a deeper basis. Though in former epochs there was much superstition which corrupted the faith of the people and led them to commit sometimes appalling atrocities, the atrocities are no less in these times, but the faith that was as a silver lining has gone except in a very few. It was faith fundamentally in virtue, or as we would say in India, *dharma*, and goodness, which brought into prominence those attributes of man which make him different from and superior to an intelligent animal. Each unto himself—his interests, pleasures, importance and possessions—has become increasingly the rule, and to this is added in totalitarian countries the corruption engendered by total power on the one side and the degradation of fear on the other. We are witnessing the inflamed activity of what is called *Kāma-Manas* in Sanskrit, *Kāma* being desire for power and sensuous enjoyment, and *Manas* that intellect which either actively ministers to it or working coldly by itself is able to break the atom and send out satellites and rockets, to mention its recent most spectacular achievements.

It is no wonder that the young people succumb in large numbers to the example of their elders and the influences of the times. They cannot be expected to be paragons of self-restraint and deep humanity in a world-climate of violence—in which it was possible in one camp alone during the war for six million Jews to be done to death in nightmarish conditions, and in which now, in the midst of so-called peace, 120,000 animals die daily, according to statistics compiled by the World Coalition against Vivisection, after

enduring every kind of torture and experimentation on their living bodies. The daily sight of pain and suffering inevitably hardens most people when positive steps are not taken to mitigate it. I have mentioned these, perhaps to some, unconnected doings as symptoms of the general deterioration that has taken place, in order to suggest that neither the human mind nor human society can be compartmentalized; what happens in one compartment inevitably has its effects in others.

The United Nations Economic and Social Council made a world-wide survey of juvenile delinquency. The report for North America was prepared by Dr. Paul Tappan, Professor of Sociology and Law at New York University. He makes an observation in that Report, which gives cause for serious thought, namely that in contrast to youth crime in other countries, delinquency in the United States thrives in communities and families where standards of living are relatively high. This fact is of great significance as showing that, though the dire necessity of poverty may tempt a man to steal, physical comfort and luxury do not by themselves foster a moral sense or dispose one to be sensitive to the needs, let alone, the sensibilities of others. What with all the resources that Science has placed at man's disposal, it is very likely that within a very few decades there will be all over the world standards of living which, at least as regards certain fundamentals such as housing, clothes and food, can be considered adequate and satisfactory. But will that by itself, or even with that type of education that is given at present, bring about a happy social order? A growing number of youngsters, says Dr. Tappan, "cannot relate [themselves] to others". These others include even the parents and teachers. In India one cause of student indiscipline—it has not turned, as in the Western countries, into any kind of delinquency so far—is lack of any real contact between many of the boys,

uprooted from their traditional village environment and thrown into the whirl of city life, with its agitations and lures, and their parents and teachers. The Committee appointed by the Government of India, as mentioned above, blames also the over-concentration on politics that obtains at present in this country, with its emotionalism and excitements, and the lack of proper moral education under the present system of secular democracy. The methods which the students practise have been learnt from Mr. Gandhi and other political leaders during the years of so-called "non-violent non-co-operation" against the British rulers. But apart from politics which seem to go to the heads of most people, particularly students in countries where democracy is being newly practised—witness the demonstrations in Turkey, Japan and other basically unsettled countries—there is the whole trend of modern life, with emphases and values which have been upsetting to the traditions and values in which people had settled down and matured. The main emphasis is on the gratification of the immediate urge and self-magnification by achievements of different sorts.

There are, of course, special and aggravating factors, such as the prominence given to violence and sex in T. V., films, so-called comic papers, advertisements and so forth. However, there are signs of an awakening to the unhealthiness of all this among thoughtful people. The proneness to succumb to the sensations that are sought to be roused by popularity-seeking commercial men is intensified when the educational programmes do not evoke an interest that is deeper and finds vent in activities with a quality of creation. But to tackle the problem of juvenile foolishness and misbehavior, we must not begin by dissociating ourselves from existing conditions in such a way that we as a society do not feel responsible for them. Dr. Tappan says, referring to North America: "The roots of delinquency run deeply into the soil of American

culture," and then goes on to refer to certain features of modern life, which exist there and exist in various degrees in all countries exposed to the influences of modern life: increasing materialism, intense competition, conflicts of values and of institutional norms, all resulting in deterioration of standards of behavior.

Obviously what is needed everywhere is a fundamental change of outlook, in values and interests, a different note both in individual life and in relations between people all over the world.

* * * *

There will appear in THE THEOSOPHIST shortly a series of articles by H.P.B. which she contributed to a Russian newspaper, giving a highly entertaining account of the Durbar in Lahore which she attended along with Colonel Olcott. It is in the style of *The Caves and Jungles of Hindustan*, displaying a vivid imagination, as well as her irrepressible humor. It was first translated into English by Miss Inga Sjöstedt and the translation has been revised and checked by Mr. Boris de Zirkoff. He has sent them for publication in THE THEOSOPHIST which was her own Journal when the articles were written. In the midst of much other writing and correspondence—she did not spare herself by making her letters short—and her hectic journeys at that time, with meetings and numerous interviews everywhere, she found time to write these articles for a Russian newspaper, which she did for her living. Colonel Olcott gives an account of the Durbar and the events of the journey connected with it in his *Old Diary Leaves*, Second Series. It need hardly be said that what H.P.B. wrote to stimulate the imagination of her Russian readers is as different from his account as she was different from the Colonel.

N. SRI RAM

TIBETAN TEACHINGS

By H. P. BLAVATSKY

II

DOCTRINES OF THE HOLY "LHA"

The forms under which any living being may be reborn, are sixfold. The highest class are the Lha, 'spirits, highest beings, gods'; they rank next to the Buddhas, and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth.

As a consequence of premature decease, the 'Bardo' is prolonged. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad.

(EMIL SCHLAGINTWEIT, *Buddhism in Tibet*)

THE notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them.

Reprinted from *Lucifer*, October 1894.

I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-den-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendor of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

"Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Ro-lang—ghosts—or the apparitions of dead men; and, secondly, that the Bhanté—Brothers—or 'Lha,' popularly so-called—are either disembodied spirits or gods."

The first error is found in *Buddha and Early Buddhism*, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet*.

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the 'naked souls'.

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

"Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their

state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

"Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog'—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

"Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

"In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the 'jang-khog'—animal soul—prepares in solemn repose

for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

“At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

“Therefore we differ radically from the western Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

“In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

“From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and

pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

“Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a ‘bhuta’—‘ro-lang’ in Tibetan—or proceeds to its further transmigrations in higher spheres.

“In the former case the Lha, or ‘man-spirit,’ can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called ‘spirit’ will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

“At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the ‘Accomplished,’ the ‘Byang-tsiub,’ or the ‘Bodhisatwas’ alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after ‘dying’. Rendered into the vulgar phraseology, such over-shadowing is to ‘be born again and again’ for the benefit of mankind.”

If the spiritualists, instead of conferring the power of “controlling” and “guiding” living persons upon every wraith calling itself “John” or “Peter,” limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brāhmans or Mussulmans on earth—

and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every "elementary" and "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr. Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

"Further on Della Penna writes: 'These chang-chub—the disciples of the chief saint—have not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.'"

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

"These chang-chub have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chub, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chub to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chub wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

"This rather confused description yields from its inner sense two facts: first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—i.e., the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becoming a Dhyana-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvāna is the 'unconscious whole'. He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in 'Nipang,' for he has reached the end of 'Tharlam,' the path to deliverance, or salvation from transmigrations. He cannot perform Tul-pa—voluntary incarnation, whether

temporary or life-long—in the body of a living human being; for he is a ‘Dang-ma,’ an absolutely purified soul. Henceforth he is free from the danger of ‘Dal-jor,’ human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. ‘He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,’ says the Book of Khiu-ti.

“But, as ‘there is more courage to accept being than non-being, life than death,’ there are those among the Bodhisatwas and the Lha—‘and as rare as the flower of udambara are they to meet with’—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

“Some of them prolong their life on earth—though not to any supernatural limit; others become ‘Dhyān-Chohans,’ a class of the planetary spirits or ‘devas’ who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth.”

Of what is significant in one's own existence one is hardly aware. . . . What does a fish know about the water in which he swims all his life?

—ALBERT EINSTEIN

CLAIRVOYANCE: A STUDY OF EXTRA-SENSORY PERCEPTION

By PHOEBE D. BENDIT

I

MANY people approach clairvoyance as if it were a mysterious and sacred subject. It is often spoken of as a gift, as if it were something conferred by the gods on a favored few, who are thereby taken out of the ordinary run of mankind. It is nothing of the sort. It is one form of extra-sensory perception, and ESP in turn is only one octave in the perceptive function of the human mind. This function needs to be considered, not in one specialized aspect only, but as a whole, if clairvoyance is to be understood. Moreover, it is no more a gift than any other skill. And skills are acquired only by hard work and diligent practice.

Perception of external objects is usually thought of as a simple process: certain vibrations fall on sense organs and are perceived in the brain or by the mind working through the brain, memory and associations serving to tell one what the object is. This naive conception actually represents a summary of a highly complex process with many interrelated factors. These need not concern us except in so far as they make us aware that simple and glib explanations are inadequate. This applies equally to the perception of physical and psychic objects.

A lecture delivered to the Theosophical Research Centre, England.

One of the difficulties which the objective and scientific student finds where clairvoyance is concerned is that clairvoyants themselves are so often dogmatic and set themselves up as authorities both as to what they perceive and as to how their particular form of extra-sensory perception works. They are, on the whole, too personal, and this leads to lack of clear judgment and critical analysis. We need an impersonal wholeness of approach, which at the same time looks within to discover the potentialities locked up in man and outward to observe the universe around him. This implies a shifting relationship between the subjective and objective worlds, and hence a constant alteration of the consciousness of the observer.

In this study complications are deliberately introduced to point out the intricacy of the whole matter. But I propose to deal with principles and leave the detail to be sorted out against the background of these. For it is only by knowing them that one can begin to discern the pattern which is at the back of all forms of extra-sensory perception.

The first is that *Mind* is the operative factor in all forms of perception. The brain, and the subtler mechanism spoken of by psychologists as the psyche, by occultists as the astro-mental aspect of man, are only the instruments through which Mind works. Mind is the organ of both interior and exterior perception. It perceives both objects external to the percipient and the ideas within his own mind. In case anybody should cavil at this use of the word perception—which will, however, be justified in the course of this essay—Mind can be called equally well the place of pure and direct cognition.

Academic psychologists and neurologists¹ are still discovering the enormous complication of the process by which one knows and remembers commonplace physical objects and events—i.e., things comparatively fixed and static. When

¹ Russell Brain, *The Nature of Experience*.

one comes to psychic objects, whether these be entities, thoughts, or such subtleties as “atmosphere,” one is faced with things which are in themselves far more plastic and labile, and the complexity is greater still.

This is for two reasons. One is that while it is comparatively easy to distinguish between a tree in the garden and the idea of a tree in one’s own mind, when it comes to the psychic realm it is far more difficult to distinguish between an object of a non-physical order and the contents of one’s mind. The other reason is that in the psychic realm more even than in the physical,¹ the nature of the picture perceived is modified by two factors. One is that the picture itself is even less exact than that of a physical object, the other that the very fact of attention being turned on to a psychic object affects and changes the object itself. Hence the difficulties of accurate psychic perception are even greater than those of physical perception.

Another factor generally overlooked even by people trained in the sciences, other than parapsychologists, is the effect of telepathy on the percipient. A sensitive will often give a perfect visual picture and other information on, say, a person who has died. But in fact he is not seeing that person directly, and is influenced by the mind of one seeking information. This is exceedingly common in spiritualism and in psychometric research. In the latter, objects are presented to the sensitive who tells correctly their history and origin. But only too often that history is known to somebody nearby or in the case of archaeological finds, the archaeologist has already speculated on the nature of the object. And try as he will to neutralize or contradict his opinions by deliberately thinking the opposite of what he believes, in the hope of not influencing the psychometrist, he cannot by conscious effort eliminate these opinions from the field of the sensitive.

¹ F. C. Bartlett, *Remembering*.

II

When one studies the literature of ESP it becomes apparent that it divides into two main classes. One is that of academic parapsychology, the other the statements made by individuals, very often quite untrained in scientific method and assessment. This reflects the present dilemma which is found throughout the scientific world, as between the individual as a single discrete person, and the same individual as a statistical unit.¹ Statistics and the scientific method are of great value in establishing an intellectual groundwork for many human problems. But spontaneous and unrepeatable experiences of any sort, while not statistically significant, are nevertheless real and far more important than statistics to the one involved. Where extra-sensory experience is concerned, by far the most interesting and illuminating events occur under conditions where control or repetition are impossible.

In parapsychology, moreover, experiments are chiefly concerned with simple physical objects such as dice or cards. These, however, tell us nothing about the psychic world in its own right or about how ESP in general takes place. It only shows us that man's perceptivity is not limited to the five physical senses. In contrast to this, spontaneous ESP, or deliberate research into the phenomena of any non-physical world which may exist, is almost always concerned with things which cannot be proved. Anyone may see a ghost or have an experience of precognition for which circumstantial evidence may be obtainable. But it is clearly impossible to produce the ghost at will or to repeat the precognition. Hence there is a gap between the two fields which requires to be filled.

A clairvoyant research worker may look at the structure of an atom. What he sees may or may not accord with

¹ C. G. Jung, *The Undiscovered Self*.

Science. If, fifty years ago, such a clairvoyant had described the atom as a complex vortex of energy and whirling particles he would have been quite out of gear with the Science of the day. Yet today he would be recognized as having been ahead of his times. But he would have been faced with the difficulty of having to coin a language for these vortices and particles which did not then exist, so that his description might—as in the case of Swedenborg—have been muffled by an apocryphal lack of clarity.

If today two clairvoyants describe an atom in different terms—as indeed they do—one is faced with a further problem: if one "sees" it in a form which agrees with modern Science, one has to consider how much he has been influenced both by what he has read and by collective views on the matter. But it does not follow that the one who disagrees with modern Science is necessarily wrong. He may be in advance of it, or he may also be influenced by what he has read in older books, and so be behind Science; or again he may have forsaken actual perception and brought his imagination into play.

This raises a further question which is that the image perceived may, though linked to the object under observation, present to the mind a picture which is not actually that of the object. Under strict test conditions, if it were possible to identify two specimens of an un-named element, and give reasons for one's observation, say because the atoms looked like a dumb-bell, it does not follow that the atom *really* looks like a dumb-bell, but only that it makes a similar image in one's mind in both cases, so that it enables one to identify the two specimens as being the same substance.

If it were possible for two independent percipients to give similar descriptions of the same object, without the likelihood of any telepathic or other communication between them, one might then reasonably think that the object perceived did

indeed exist in the form in which it is seen. But this is rarely the case. Different temperaments and minds, in short, perceive differently, because of personal distortion. This is the proved case for the observation of physical objects, and it is more marked where psychic objects are concerned.

III

Let us now consider the whole nature of ESP, of which clairvoyance is only one aspect. Both zoologists and psychologists are being forced to realize that ESP is active in the animal, and the primitive human being. This is verified by many travel books, and by careful detailed observation of animal behavior. There is a tendency, however, to think that the elaboration of physical sense organs on the one hand, and the development of rational intellect on the other, supersedes ESP in the normal person, reducing it to the vestigial level of such physical organs as the gill clefts in the mammalian.

This is a disputable point, especially as Jung has described at length, a mental function he calls intuitive, and which includes ESP. According to him, intuition is by no means confined to primitive people. He suggests that it is often most valuable, not in the pre-scientific stage of development but as a further extension and addition to, the scientific attitude.

The obscuration of ESP from an evolutionary point of view was valuable to bring people down to earth. It helped them to acquire the power of objectivity of mind, and in addition, by enclosing the personal ego in a capsule of consciousness at the physical level, it helped to clarify and focus the field by giving, as Bergson says, a certain concentration on the problems of life. It is a factor in bringing about the separation of the individual from the mass. But primitive ESP still survives outside the conscious field and resides in

the unconscious. This is where it is today in large numbers of people, even those intellectually trained as research workers, and is an important factor in mass behavior and contagion.

Man today has certainly achieved this Bergsonian "concentration *sur la vie*" in the material world. His knowledge of the physical world is enormous though, of course, not complete, and his technical achievements quite fantastic. But scientists today are waking up to the fact that material achievement if it is not to lead to disaster must be backed by "unscientific" moral and ethical considerations. Parallel with this the psychologist is learning that the "horizontal" expansion of material knowledge lacks something which can only be given by a "vertical" penetration into realms which are often called unreal. (More positively, these realms are known as those of the psyche and the Spirit.) Only so, the psychologist intuitively realizes, can a multi-dimensional understanding of the universe and of man be reached.

This is clearly a critical point in man's evolution, and requires a new way of using the mind, a new order of thinking. Many serious scientists and thinkers realize this, and in one way or another are feeling their way forward into it—and hence away from pure materialism.¹

It is being discovered, in short, that Mind functions in two principal directions. In the East this has always been recognized, where pure Mind—known as *Manas*—has been seen to act at two levels. In one aspect—known in Sanskrit as *Kāma-Manas* or desire mind—it is entangled in sensation, feeling, and pragmatic affairs. But the other aspect is concerned with values, meaning and principles: it is essentially a mind where unity and integration are paramount. This is sometimes

¹ L. L. Whyte, *The Next Step for Man*. Pierre Teilhard de Chardin, *The Phenomenon of Man*.

See also the works of Julian Huxley, Northrop, Sorokin, etc.

called *Buddhi-Manas* or the spiritual (as distinct from psychic) aspect of Mind. It is that which is experienced by the mystic and the true artist in moments of transcendental vision.

This will be made clearer if we consider that *Kāma*—the Sanskrit equivalent for our term desire, instinct or emotion—brings into the mind the experience of *sensation*, while *Buddhi*—for which we have no more clear word than spirit—brings experience of intensely felt *reality*. Seen as the functional extension of pure Mind or *Manas* this explains the apparent dichotomy of mind which puzzles so many people and can be seen in the apparent conflict between scientist and seer, mystic and man of action, and in all human life.

The place of pure Mind is between the two—*Buddhi-Manas* and *Kāma-Manas*—and its function is to bring these apparent opposites together in a common field of understanding. *Kāma-Manas* functions in terms of the physical world. It has two outstanding qualities, clarity and objectivity; and separation between subject and object, or object and object. This derives from our relationship with the dense physical world, with which we are in intimate contact. *Buddhi-Manas* functions in terms of unity; subject and object are one. This is obviously a contradiction to the way in which *Kāma-Manas* functions. Yet if the two aspects can be integrated so that clarity and appreciation of detail, and the complete intimate knowledge which comes from unity with an object, become integrated in the cognitive field, it is obvious that a complete picture of the world is achieved. *Buddhi-Manas* has now got to illumine and transform *Kāma-Manas*, giving it a sense of wholeness, while *Kāma-Manas* is needed to focus and make conscious what might otherwise remain as unconscious, impractical and undifferentiated spiritual aspirations and intuitions.

It follows from this that as much as possible of the hitherto unconscious has to be brought into the field of

consciousness, enlarging and deepening it. The present interest in systems designed to bring about increased self-awareness is a reflection of this inner need and demand. That is to say, as much as is possible of one's inner experience and perceptions has to be brought through the brain, so as to be available to ordinary waking consciousness.

If we learn to think of *Manas* as the central focus in the human field, we shall see it as the growing point of the tree of life. It is itself single, not, as some have come to think of it, double: "higher" and "lower". But, like the tree, its first function as it germinates is to send roots downwards into the soil of instinct and the animal mind which is man's heritage from the past. And when, as now, it has become firmly rooted, it needs to grow in the opposite direction, away from the earth and the past, towards the spiritual sky and the future.

(To be concluded)

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call "self-analysis". It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

Lucifer, October 1887.

THEOSOPHICAL STUDY AND RESEARCH

BY ALFRED TAYLOR

THE classics of Theosophy are still of great value. We recognize this and profit by reading and studying books written a lifetime ago. The monumental works, *The Secret Doctrine* and *The Mahatma Letters*, vividly and exhaustively reveal the fragment of the Ancient Wisdom we are privileged to have at the present time, and other great books serve to add details to the Wisdom revealed in the earlier works. All of these have played and are playing a crucial role in bringing Theosophy to those who aspire to this knowledge.

But in addition to studies of past formulations of Theosophical principles, there is no doubt about the need for Theosophists to keep up with modern trends in thinking and to accommodate their presentation of the timeless Wisdom to the needs of today's humanity. We are aware of the restless currents of thought which sway men's minds in various directions. People are changing in their attitudes towards life and in their evaluations of themselves and their world. The tremendous and growing influence of Science is bringing about a feeling of insecurity and uncertainty. Man is under an increasing pressure because he has lost the assurance about his status in the world which he once had.

Thinking people are turning their attention to the problem of the impact of Science on man's philosophy and

religion. We have the hypotheses of the theoretical scientists, such as those of Einstein, whose conceptions of physical nature have been so strikingly verified by scientific research. But in this universe of the physicists, there is no place for man or any other form of life. It is a strange paradox that the scientist has used the mind to construct a view of Nature which is incompatible with and discredits the possibility of mind. The world is in great ferment and all sorts of ideas are being presented in an effort to solve the enigmas with which man is confronted.

All of this presents a problem for Theosophists. No longer can we be content to study the Wisdom only as it is reflected in Theosophical literature, but we must also make an effort to know Theosophy as it is manifested in the heart and mind of man and in the data and principles of Nature. This means, among other things, getting acquainted with the thought of today and thinking out what it means and especially how it affects the problem of communicating Theosophy in an age of Science.

Some grave issues are at stake, for example, the growth and deepening effect of materialism in the world. We hear people say that materialism is dead, that scientific progress in this century has made the concept untenable. Unfortunately the majority of scientists are not aware of this development, and they are the source of the ideas which most critically determine the character of human thought and beliefs. It is true that scientists now know that matter can be transformed into energy, but the essential characteristic of the materialistic hypothesis is that there is no purpose or design in the universe and that it has evolved by the blind interaction of matter and energy. Nature is an automaton, according to this hypothesis, and any change in nomenclature as to how we designate matter does not change the hopelessness of the situation as far as man is concerned. Further, if we look

around and observe the lives of people, especially in the western world, though the same tendencies are said to be growing in the East, we observe a preoccupation with the physical side of life. People are interested in things. They are committed to the physical aspect of Nature so that possessions have a compelling attraction, and above all the physical body is becoming the symbol of life with a corresponding dread of illness and death. Philosophy and religion have been overshadowed by the dramatic success of the scientific approach to knowledge and have tended to become permeated with materialistic tendencies. From whence will come the influence that will free mankind from this obsession? It is obvious that only some degree of the Divine Wisdom will bring man into the realization of his true status.

The minds of scientists are darkened in varying degrees by this dogma of materialism. Many of those who are not satisfied with it and who show signs of throwing off its domination, still tend to be incapable of a calm, unbiased appraisal of ideas too far removed from their usual thought habits. The scientist is supposed to be a seeker of truth and to pursue it wherever it may lead, without prejudice or preconceptions, but generally his response is far from this ideal when he encounters categories of knowledge which go beyond the concept of physicalism. Only too often under such circumstances his reactions are activated more by emotion than mind.

The Ancient Wisdom harmonizes with the facts and principles of Science but has nothing in common with the doctrine of materialism. This is summarized in *The Secret Doctrine* (II, 199): "There can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the

formation of Kosmos and its *living* Forces from Spirit, and to attribute all to blind Matter, that the Occultists claim the right of disputing and calling in question their theories."

It is with these thoughts in mind that the following possibilities for Theosophical study and research are given.

It seems very important for us to begin the task of demonstrating the presence of Theosophical principles in the world we know through our physical senses. Such an endeavor could be most ambitious or contracted to deal with a very small area of the phenomenal world. The biggest opportunity in this regard would be to reveal the presence of Theosophy in the carefully verified data and principles of the physical sciences. We can also make use of spectacular and generally neglected data which has accumulated in the life sciences. For example, we could utilize the newly discovered fact that certain birds are guided in their long migratory flights by the configurations of the stars, or the equally strange but scientifically verified fact that worker bees returning to the hive are able by means of a pattern of movements to communicate to the other bees the direction and distance from the hive of a discovered food supply. Or to turn to a still different example of the action of the Wisdom in the phenomenal world, the work of Dr. P. A. Sorokin and his associates at an American university has demonstrated the presence of a love energy in the affairs of man which can very much improve the health of children and increase the longevity of adults (*Main Currents in Modern Thought*, September 1958). Careful studies made along these lines would serve to reveal that Theosophical teachings are alive in the world we can know by direct perception, and this would be refreshing and sustaining both for Theosophists and the people who need Theosophy. It would be necessary, of course, in any such work to proceed carefully and to be sure of the facts. Those unfriendly to Theosophy

would be quick to take advantage of any errors that might be present if the results of such a study were made public.

The majority of scientists accept the idea that the evolution, growth, development, physiology and psychology of living forms can be understood through the laws of physics and chemistry. Theosophists need to know the weaknesses of this materialistic hypothesis. There is a non-technical literature dealing with such ideas. A number of scientists and philosophers have considered the problem, and much material is available through public libraries for lodge or group study. A research study of this kind which succeeded in clarifying and simplifying the issues involved could make a worthy contribution to a problem which should be of major concern to Theosophy.

It is very common for scientists in writings intended for the general public to mix together verified and unverified concepts so that the non-scientific reader assumes that they all carry the same degree of scientific endorsement. It would be worthwhile for Theosophists, who have the requisite education in Science and the interest in such fields of thought, to take particular speculative hypotheses which have implications for the nature and status of man and disclose their real relationship to scientific facts and principles. For example, a number of books written by geneticists undertake to validate the prevailing view of the evolution of life, or as it is usually called, Neo-Darwinism. This evolutionary hypothesis is having a decided impact on modern thinking and is, in fact, one of the bulwarks of materialism. A small minority of biologists object to the Neo-Darwinian theory, and the theory of evolution known as Orthogenesis, which is more in harmony with Theosophical teachings, has been given some support. Others trained in the physical sciences could do a similar study demonstrating the inadequacy of the physicist's view of the universe as far as the organic world is concerned. Still others

might be interested in the materialistic hypotheses associated with psychology.

It would be of considerable value for Theosophists to have, in a summarized form, an account of the Theosophical principles which anticipated scientific discoveries. *The Secret Doctrine* and *The Mahatma Letters* could be carefully studied from this point of view together with relevant discoveries in Science. It would also be worthwhile to include other material from these books associated with or related to physical phenomena whether or not it was in accord with present day Science. *Where Theosophy and Science Meet* and other publications contain contributions to this project, but there is a need for a more rigorous appraisal of the available data. An extension of this research could include an account of discoveries made through clairvoyant research which were later duplicated by ordinary scientific procedures. The material contained in *Occult Chemistry* has not been correlated with the modern chemical viewpoint, but in this instance the problem is to relate data obtained by direct perception through special senses, with the theoretic structures and systems which constitute orthodox chemical and physical knowledge. As Einstein has pointed out, the theoretical systems of chemistry and physics do not give any indication of the reality behind these concepts any more than the statistics of a human population are related to the reality of human beings. Where the clairvoyant and the scientific research were both concerned with that which was directly perceived through the senses, such as the work done on the ancient Sumerian civilization, agreement was amazingly exact. Any individual or group interested in this type of research could make a contribution of value by a carefully documented and critically appraised survey of this connection between Theosophy and modern Science.

There is no doubt about the looming presence and influence of Science on human affairs, but there are other

currents of thought and action which may be indicative of things to come. As Theosophists, we need to keep in touch with current thoughts and concepts which may affect man's thinking about the critical problems of life and death. A group or Lodge interested in this kind of work would have the task of collecting and evaluating material which seemed to have special significance from newspapers, magazines, books and popular science publications. The objective of such a study would be to assess the climate of thought with regard to the fundamental human values which affect the harmony of life.

Finally, in this brief list of subjects for group or Lodge study, it is suggested that the problem of visual aids in presenting Theosophy to the public and in Lodge programmes deserves attention. The theme of this paper is the necessity for making Theosophy live in the world we know, and one of the most effective ways of doing this is through pictures which reveal something of the mystery and the charm of Nature. Short films, 10 or 15 minutes in length, could be used to create an atmosphere which would serve as an introduction to a talk on Theosophy. There are commercially available films in some countries which vividly portray the wisdom of plants and animals and which arouse in the onlooker a feeling of compassion and sympathy. The use of such material to aid in presenting Theosophy has been tried successfully here and there, but with the growing emphasis on visual aids in teaching, this idea warrants more attention. It has been said that as soon as a concept of truth has been imprisoned in words the vitality tends to go out of it for most people. We can prevent this from happening by supplementing what we try to convey in words with pictures which give the audience glimpses of the ever fresh and vital message of Nature.

We live in a world which is alive with happenings of great mystery and beauty, but we tend to become insensitive

to it all as mind creations absorb our attention. The sun rises in all its grandeur revealing something of the mighty solar forces of which it is a part, but it communicates nothing of this to most people. All around us life displays itself in a multiplicity of plant and animal forms which, aside from a few superficial facts, are as profoundly unknown to scientists as they are to the rest of us. Yet mostly we go on our way unmoved.

We tend to be awed by the achievements of scientific progress. Yet in every aspect of Nature, the unknown and the incomprehensible overshadows our knowledge. This fact is obscured because we are fascinated by mathematical formulae and verbalization. For example, such terms as electricity, magnetism, gravity, etc., are convenient labels for entities about which little is known. A living cell is as much of a mystery as a far-off galaxy. The transformation of the tiny germ on the yolk of an egg, which in three weeks results in a vibrantly alive baby chick, is as much of an enigma to Science as the gestation and birth of the universe.

Let us become more conscious of the world drama that is being enacted all around us, and study and try to understand Theosophy not only as it is found in books, but also as it is revealed in Nature. By doing this we will help our own understanding of the Ageless Wisdom and be in a better position to bring it into the lives of others.

It is out of the immaculateness of an eternal and all-comprehending Wisdom that every perfect and exquisite trend in Nature manifests itself as a ray from an ever-existing sun, differing in its effect according to the nature of the ground on which it falls.

N. SRI RAM

THE GNOSIS REDISCOVERED

BY STEPHAN HOELLER

(Concluded from p. 193)

MYTH, not history, is the essence of all great religious scriptures and the correct understanding and interpretation of myth is the key to the Gnosis of all times. In the words of H. P. Blavatsky:

Myth was the favorite and universal method of teaching in archaic times.¹ Myths . . . "are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*".²

And as another great Theosophist, Dr. Annie Besant, has pointed out:

History is an account, very imperfect and often distorted, of the dance of . . . shadows in the shadow-world of physical matter. . . . Myth is an account of the movements of those who cast the shadows . . .³

Reading the statements of modern psychologists we find that they, not unlike H. P. Blavatsky and Dr. Besant, are highly conscious of the importance of myths relative to the psychological integration of man. C. G. Jung says:

Myths are originally manifestations of the pre-conscious soul, spontaneous utterances concerning unconscious psychic happenings . . .⁴

In his psychological research Jung came to two important conclusions. The first is that the deepest layers of the human

mind are rooted in what may be called a collective psyche. Man's mind consists of a trinity, namely: first, the ordinary waking consciousness; second, the individual unconscious wherein personal memories and repressed emotions reside; and third, the collective unconscious where certain primordial ideas, impersonal and super-personal psychic images and forces have their being. The second great discovery of Jung is that in the depth of this collective unconscious there resides a central force which works as an "unfathomable" source of energy, both physical and psychical. This force is moved and aroused by certain images which serve as focal points for this energy; these images are called archetypes by Jung.

It is relative to these archetypes which are the releasing agents of the inner power, that the myths of religion occupy a place of paramount importance. For the figures of these myths are none else but the archetypes of the collective unconscious and with their aid the saving power of that psychic or divine ground can be made manifest.

The elaborate and majestic myths of the Gnostics were based on the recognition of these psychological principles. At the root-base of all consciousness there was said to be a transcendental field, named pleroma, or fullness, from which emerge more limited fields of consciousness in series, each with properties revealing the original and all-transcending Parent Principle. This fullness, the incomprehensible and unknowable Self, is the Root of Consciousness, the energy-basis of the collective unconscious of analytical psychology, or the Divine Ground of the later Christian mystics.

The objective and purpose of the efforts of the Gnostic is to establish an effective, conscious contact with this ultimate

¹ *Isis Unveiled*, Vol. II, p. 493.

² *Ibid.*, Vol. II, p. 431.

³ *Esoteric Christianity*, p. 152.

⁴ Jung-Kerenyi: *Das Gottliche Kind*, p. 89.

The present writer wishes to acknowledge his debt of gratitude to the Rt. Rev. Dr. Adriaan G. Vreede, whose numerous articles and editorials in *The Liberal Catholic* dealing with the subject of the Gnosis furnished him with much valuable material and inspiration.

Source of all Power, Life and Being, which resides constantly at the very back of our Consciousness. *Gnosticism then is based on the theory that direct knowledge of divine things is possible to man, and that by understanding and in due time transcending the various emanations or worlds of illusion the human soul may establish an unobstructed contact with THAT, which constitutes the basis of the soul and the true source of its life and energy.*

This unobstructed contact can be established only when the dominion of the rulers (demiurgoi, archons) is broken; that is, man is no longer subject to the attachments and fascinations of the lower worlds (physical, emotional, mental planes) but having transcended them has put on the "vesture of light" (Buddhic consciousness) and accomplishes the "flight of the alone to the Alone". The wisdom which cannot be found on any of the planes of manifestation and therefore is not known to any of the rulers (elemental essences) of the manvantara is referred to in the Bible: "But we speak the wisdom of God in a mystery, the hidden wisdom which none of the rulers of this aion knew."¹

The way to this hidden wisdom is mythology, properly understood, and in order to lead man step by step to the portal of the transcendental Gnosis, the Gnostic teachers constructed their magnificent myths which not only portray certain spiritual truths but in themselves constitute the method whereby these truths may become subjects of internal realization.

VI

The Canonical scriptures of the Bible, to the extent that they were in existence then, were regarded not as history but as myths by the Gnostic teachers and to them they added their own sublime mythology.

¹ 1 Corinthians, ii. 6-7, *The Greek New Testament*, ed. by Dr. Eberhard Nestle, American Bible Society, (16th ed.).

The fundamental and most disastrous mistake of historical Christianity consists in the limiting of Biblical mythology to the historical sphere, the impossible and paradoxical confining of the timeless myth to the time-bound process of history. The Gnostic view consists in the exact reversal of this position; the figures of the Biblical narrative are symbolic representations of the psychological archetypes operative within the collective unconscious of humanity. In the following we shall briefly outline some of the main elements of the Gnostic system of myths as presented by the two greatest Gnostic teachers, Basilides and Valentinus:

CREATION is to be envisioned as an ever-continuing process of emanations, proceeding ultimately from the forever unknowable essence, best described by its two attributes: Silence and Profundity.

GOD does not possess the metaphysical attributes given to him by theology. All Gods are but rulers over the various portions of the emanated worlds. Prominent among these rulers is the demiurgos called Jehovah-Ildabaoth, tyrannical ruler of the manifest world, or of man's consciousness, who is quite likely to stand for the lower mind of man, ruling over the personality.

LUCIFER AND HIS HOSTS represent the sparks of Divine Mind (children of Sophia) entering into the personality and prompting it to rise in rebellion against the tyrant Jehovah-Ildabaoth.

THE FALL OF MAN: Jehovah-Ildabaoth tries to prevent man from attaining to the knowledge of his real nature. Sophia, the divine or higher mind, enters the serpent and urges man to claim his inheritance. The process of conscious evolution begins and can take place only in the world of the opposites: life and form, good and evil. Thus man eats from the fruit of the tree of the opposites and is cursed by Jehovah who has lost dominion over him.

JESUS, as the son of Sophia within the region of materiality, represents the human personality in its stage of struggling for the light, aided by Sophia, the higher mind.

CHRISTOS: The messenger of the Supreme, who appears in order to rescue Sophia, enters the body of Jesus and transforms him into a Son of God, emancipating him from the dominion of Jehovah-Ildabaoth. Christos quite obviously stands for Buddhi, the spiritual, or intuitive Soul of man, who rescues the imprisoned Sophia (Manas) and her son and bridegroom Jesus (the personality) from the tyranny of Jehovah (Kāma-Manas).

THE CRUCIFIXION: The Christos, now united with Jesus undergoes the agonies of the dark night of the soul in the garden of Gethsemane, is subjected to tortures by the rulers of the regions (elementals of the vehicles of the personality) and is finally slain on the Cross of Matter. From the place of his trial he proceeds to the nether regions (astral hells of the unconscious mind) where he liberates the slaves of Jehovah-Ildabaoth¹ (achieves psychological integration by releasing the complexes and suppressed emotions of the unconscious).

RESURRECTION, MYSTIC MARRIAGE AND ASCENSION: Jehovah in a final attempt imprisons Jesus (the personality) within the tomb of matter, but the trinity of Jesus-Sophia-Christos rises triumphantly from the grave. The full illumination of the personality takes place when Sophia and Jesus-Christos consummate their mystic marriage in the fourth region of light (mental plane) whence they ascend to the abode of the Supreme.

The drama described above clearly shows the timeless majesty which radiates from all the remaining documents of

¹ It is the present writer's opinion that Origen's doctrine of *Apokatastasis Panton* implying the "Salvation of all" even of demons pertains to the redemption of the lower desires and lusts by and through the efforts of the enlightened man.

the Gnosis. How crude, how utterly lacking in purpose and spiritual significance do the historically interpreted gospels appear when contrasted with the ever-present vital message of these Gnostic myths!

As we have shown before, man, the latent God, in order to attain to full psychological integration must do battle against the rulers (psychic energy centres) of his vestures; and liberating himself from under the rule of Jehovah-Ildabaoth, the I maker, creator of separateness, the personality is united in a final rapture with its Divine Spouse, the higher Self. At this point all the illusions of earthly existence are shattered, time ceases to be and with it the "heresy of separateness"; the personality is one not only with the Self, but also with all other Selves, thus bringing about the conscious experience of the true Universal Brotherhood, the Communion of Divine Souls, sharing the identical essence and being.

VII

"But where does all this leave the historical Jesus?" asks the Christian, who by centuries of misapplied loyalties and devotions built out of the supposedly historical Jesus a substitute for the living Christos. The answer is that the Gnostic is concerned with the experience of Reality outside of time and not with any religious teacher in time.

Christianity in the Gnostic sense must be lived and experienced *sub specie aeternitatis*, under the shape of eternity, not under the shape of history and historical figures.

It has been reported of the late Dr. Besant, that after the publication of her book *Esoteric Christianity* she was thus addressed: "You take from us our Jesus, you rob us of our historical Christ." Her answer was: "If you lose the outer historical Christ you will find, instead, the inner mystical Christ, God within you, the hope of glory; and so the gain will be yours."

Henri Bergson, the French philosopher, said with profound insight: "We can think of religion as the crystallization, caused by learned cooling of what mysticism has deposited in a boiling state in the soul of humanity."¹

The most unfortunate result of this "learned cooling" was that the timeless events portrayed in religious mythology, which truly took place within the human psyche during the process which Theosophists call evolution and psychologists designate as integration, were projected outward into the time process and thus hardened and crystallized into historical facts. Inasmuch as these historical events were, with a somewhat bizarre logic, imagined to carry cosmic implications, (such as the salvation of the world due to the physical death of the historical Jesus) the pseudo-history of the Bible became very much revered but completely lost its power to transform the human soul.

Today as the historical Jesus appears more and more as a receding figure on the screen of time and the learned cooling of the Christian religion has resulted in an almost complete crystallization of the same, the West is becoming increasingly ready to return to the myths of the Gnostics, and to the mystical facts which stand behind them. Christianity as a mere devout remembering of sacred but nevertheless past history is dying a slow but certain death. Christianity as a Gnostic religion, a recurrent and constant reliving of timeless truths is still very much alive; and it is bound to live and flourish, because it answers the most fundamental need of man, the need to become united with his true self, the urge to put on the "robe of light" of his original nature.

Priests and ministers have for centuries proclaimed that belief saves man, but it has done nothing of the sort. Belief has supported man for awhile, but the structure of belief as

¹ *Les Deux Sources de la Morale et de la Religion*, p. 254.

built by the church has crumbled under the impact of scientific doubt. Personal experience alone gives lasting conviction and sheds light for the traveller on the path of life—and this experience is supplied by the Gnosis.

The value of personal religious experience and the value of myth (operating through the medium of the psychological archetypes) are the two recognitions which are bound to restore the Gnosis in our days. Now that the long-despised elements of mythical lore have been restored by psychology to a truly awesome position of dignity, we can once again recognize and utilize them as the *trigger-mechanisms of our soul's unfoldment*.

As the fragments of a faith forgotten are diligently brought back into the light by scholarly research and the redeeming features of the Gnosis become increasingly clear, all true students of the Ancient Wisdom may look forward with justified hope to the approaching day when the Gnosis of the Most High will again fill the earth as the waters cover the sea.

For only then wilt thou upon It gaze when thou canst say no word concerning It. For Gnosis of the Good is holy silence and a giving holiday to every sense.

For neither can he who perceiveth It, perceive aught else, nor he who gazeth on It, gaze on aught else; nor hear aught else.

And shining then all round his mind, It shines through his whole soul, and draws it out of body, transforming all of him to essence.

Quoted by G.R.S. MEAD in *The Gnosis of the Mind*.

THE RECONCILIATION OF THE OPPOSITES

By ROHIT MEHTA

IT is said that while the mind is the greatest triumph of man it is also the greatest tragedy of man. This is so because, with the growth and development of the mind, man experiences a tension of opposites, conflict between those factors of life which cannot be reconciled. He finds that while he believes in certain things he finds it impossible to translate those beliefs into everyday practice. A man who has pondered over deeper aspects of life knows that love is the great resolver of human conflicts. He many a time declares that "Love conquers all" and yet he feels that the practice of love in all circumstances and situations of life is well-nigh impossible. This is so not merely with love, but with regard to most of our ideals. We admit that our ideals are right and noble and lofty, but we feel that it is not practical to follow them in the varying circumstances of life. Very often we put our ideals on lofty pedestals and worship them. We prefer to keep them at a distance so that they do not disturb us in our practical life!

Now, it is quite obvious that it is no use declaring an ideal as right and noble if it cannot be practised. An ideal which does not lend itself to translation in practice is no ideal at all. Such ideals only form cancers in the mind eating away the very life and vitality of our mental existence by virtue of the conflicts that they create.

The question that is of interest in this regard is: When do ideals seem impractical to us? It is when an ideal is only a concept and not a percept. A conceptual ideal is only an intellectual assent or approval, but the ideal as percept represents a focal point of one's vision. It is a point where the spiritual vision of man has been focused. In other words, such an ideal is not the end of a logical sequence, but a discovery of truth. And the translation of that which one has discovered never appears impractical. In fact, such is the joy and delight of discovery that man cannot help translating it into practice. A discovery builds its own practice no matter what the difficulties and hardships may be on the pathway of life.

This does not mean that there is no gulf between an ideal which is a percept and its practice. There will always be a gulf between the ideal and the actual. The question is: Is the gulf between the two qualitative or quantitative? Now, between a concept and conduct, the gulf is always qualitative. If we observe our lives, we will find that even though we may believe in brotherhood, our practice very often displays a complete negation of brotherhood. We believe in love and goodwill, but how often our daily conduct belies these very noble beliefs? It has to be remembered that a qualitative gulf cannot be bridged as there is nothing in common between the two points—the concept and the conduct. It is not a question of time, for even though we may struggle for a million years a bridge over a qualitative gulf cannot be constructed.

The gulf between a percept and a practice is of an entirely different nature. It is a quantitative gulf. For example, when brotherhood or love are matters of discovery, the daily practice emanating from such a discovery, however imperfect it may be, has at its very core a feeling of brotherliness. The focal point of love is discernible even

in the most imperfect of man's actions. There is a qualitative affinity between discovery and daily behavior because the practice has its point of emanation in the percept. This is not the case when an ideal is merely an intellectual concept. Here the conduct of man does not emanate from the concept; its point of emanation is somewhere else. It is this which makes the gulf between concept and conduct unbridgeable. A quantitative gulf, such as exists between a percept and practice, can be bridged. Such bridging needs only a time-process which can be either slowed down or accelerated. It is within the power of man to shorten the time-process or to prolong it.

So, if our ideals seem impractical to us, it is necessary to inquire into the question: Are our ideals mere concepts, or are they percepts? As has been observed above, the ideal of love seems impractical to us and so we put a limit to it. In other words, we do not want love to interfere in certain spheres of our life—those spheres which we describe as the practical aspects of our life. We often say: "We must draw a line between love and duty." We assert that we have certain duties to perform and so we cannot allow love to disturb us in the performance of those duties. We all of us have duties to perform as administrators or as public workers, as teachers or parents—there are the duties of our professions and even duties as ordinary citizens. We tend to divide our life into two sections: the life of duty and the life of love. Having done this, we are eternally caught up in the tensions of conflict. How to reconcile duty and love becomes a baffling problem, a problem that causes inner struggles and tensions of a nature which makes one's life extremely miserable.

Can duty and love be reconciled? They cannot be, because there is nothing to reconcile! The conflict between duty and love is an artificial conflict, created by the human

mind for the fulfilment of its own purposes and motives. It has to be realized that the mind feels secure only when it creates opposites. The ceaseless movement between the opposites is the very life of the mind. It is interested in creating two irreconcilable points so that it may go on everlastingly moving to and fro, giving us an idle consolation that after a lapse of a long time-process the two opposites will be reconciled. Mind's security lies in the maintenance of these opposites. It creates many such opposites and thereby throws us into bitter and exhausting conflicts. Duty and love are one of those opposites created by the mind for the purposes of its own security.

Perhaps it may be stated that it is an exaggeration to say that the conflict between duty and love is artificial and not real. In our daily life, we feel the reality of this conflict and are all the time at pains to find some point of reconciliation between the two. The unreality of this conflict will become evident to us if we can go into the question as to what we mean by duty and what by love. The contents of these two words need to be examined if we are to understand the real nature of the conflict.

Let us see what we mean by duty. Surely it does not mean doing what one likes to do. It does not mean self-indulgence—indulging in one's habits, tendencies and prejudices. It also does not mean seeking one's safety and security. Duty obviously means something entirely different. It may be described as *performance of appropriate action*. It may be defined as right action done at the right moment and in the right manner. Thus it is "rightness" which transforms a mere action into duty. Man cannot exist without action and yet all his actions cannot be classified as duty. An action attains the status of duty only when the element of rightness is brought into it.

Now, with reference to any situation or circumstance, there can be only one line of action which can be absolutely right. There may be many other lines which may approximate to rightness, but only one line can be absolutely right. An approximation to right is not *the* right. In fact, in all approximations, the bias of the mind is involved. An action in which the bias of the mind is involved cannot be described as right—it may be relatively right, but the question is: Relative to whom? If it is relative to the actor, then it has to be found out how much of the subjective bias of the actor is involved in the action. If the subjective bias is removed, then the action becomes *absolutely* right with reference to the person acted upon. It is this action which is an appropriate action worthy to be called duty. For duty implies something due and we can know what is due to the other person only when the subjective bias is eliminated. To follow the line which is indicated by what is “due” is indeed to follow the line of duty.

Here, a question may arise: Is it possible for us to follow that line and know what is absolutely right in a given situation? It is quite obvious that the mind cannot understand that which is absolutely right for it functions only on the plane of relativity. The functioning of the mind is within the confines of its own circle, for thought, which is the function of the mind, can be only with reference to what the mind already knows. And so, in all the processes of mind's evaluation the bias imparted to it by its own knowledge is all the time present. Thus its understanding is always relative to its own bias. It is only when the evaluation of the mind regarding the right and wrong ceases that it is possible for us to have a glimpse of the absolute right with reference to any situation or circumstance.

The mind that observes but does not evaluate, the mind that is alert as to quantitative measurement but refrains from

qualitative judgment, such a mind alone can receive intimation of the absolute right and, therefore, is capable of performing duty.

Now, the mind that observes but does not evaluate is a silent, sensitive mind. It is only a sensitive mind that can have the intimation of the Good, the True and the Beautiful.

But is not love a condition of sensitivity? A lover is sensitively aware of even the subtlest expressions and movements of the beloved. Because he is sensitive, there is considerateness, grace, beauty, charm in all that he does with reference to his beloved. There is a modesty, a restraint, a hesitancy, a respect in his very approach to the beloved. All this is natural, not cultivated, and arises out of the sensitivity of the mind. Nothing that is hard, cruel or vulgar, is possible for such a sensitive mind.

If love is a condition of sensitivity and if a sensitive mind alone can know what is right, where is the conflict between love and duty? In fact, without the sensitivity of love, it is not possible for one to perform one's duty. Duty is possible only in the background of love. The message of the *Bhagavad Gita* of action in inaction is indeed indicative of love being the background of duty. There is no conflict between the two; the two have not to be reconciled, for they represent the two sides of a medallion. The co-existence of love and duty—it is this which needs to be comprehended, for any approach at a seeming reconciliation of the two is meaningless and self-defeating. Duty ceases to be duty where the background of love is non-existent. Duty is duty only when it emerges from the pure background of love. The Chinese philosopher, Mencius, sums up the whole problem of duty and love very beautifully when he says:

If you love men and they are unfriendly, look into your love; if you rule men and they are unruly, look into your wisdom; if you are courteous to them, and they do not respond, look into your respect. If what you do is vain, always seek within.

THE IMPACT OF JUNG AND KRISHNAMURTI ON SOME THEOSOPHICAL TEACHINGS

By D. G. GOWER

(Continued from p. 185)

PART II: PSYCHOLOGICAL MEMORY AND THE AFTER-DEATH STATES

FOLLOWING are six quotations from an article by H. P. Blavatsky in *Lucifer*, January 1889, called "On the Constitution of the Inner Man and Its Division". It is composed in the form of a dialogue in question and answer, and may also be found in *The Key to Theosophy* by the same author. The quotations again prove how far in advance of her time she was:

(i) . . . man acts on this, or another plane of consciousness, in strict accordance with his mental and spiritual condition.

(ii) If they [scientific materialists] say that self-consciousness ceases with the body, then in *their* case they simply utter an unconscious prophecy. For once that they are firmly convinced of what they assert, no conscious after-life is possible for them.

(iii) . . . both immortality and consciousness after death become for the terrestrial personality of man simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul during the life of its body. [Please notice the strangely modern note in this particular quotation.]

(iv) For the believer it [the interval between two lives] will be a dream as vivid as life and full of realistic bliss and visions.

(v) The Ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full

clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours; why cannot the same be admitted for the *post-mortem* dreams? I repeat it, *death is sleep*. After death begins, before the spiritual eyes of the soul, a performance according to a programme learnt and very often composed unconsciously by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves.

(vi) According to what one has believed in and expected after death, such is the state one will have.

These extracts show that H. P. Blavatsky was convinced that, if a human being believed in an after-life at all, he found on the other side exactly what he expected, and that this state called death was equivalent to sleep, being pervaded by a state of consciousness closely approximating to that of dreams. Since our Co-Founder records these views publicly, there should be no sense of strangeness in what follows, and the discoveries (or verifications) of Jung and Krishnamurti will fall naturally into place.

My subject being connected with the impact of two different sets of teachings on another, it becomes necessary at this stage to introduce in detail a certain aspect of Theosophy in order that this impact may be registered and described.

To begin with, C. W. Leadbeater is most emphatic that when we pass over we have made the transition with as little trouble as the removal of an overcoat, and with as little effect. This seems to be quite a sensible point of view. There is no reason at all why, if a conscious after-life is granted, there should be any fundamental change expected in a person who has removed his overcoat. He himself says:

In the vast majority of cases the loss of the physical body makes no difference whatever in the character or intellect of the person.

According to Theosophical teaching, then, this person has now arrived on the astro-mental plane inwardly unchanged.

The word "astro-mental" is used to denote what seems to be a composite state, for if, as Theosophy teaches, a human being is an individualized entity, it would be difficult to consider him as existing in a state of pure emotion, feeling and desire without any thought attached. In addition, what would be the point of the traditional purgatory if there was no mental record or reaction? It will be assumed, therefore, that the division into astral and mental planes is a concession to the analytical human intellect, and is really as imaginary, though in some cases as useful, as the equator and lines of latitude and longitude.

The person who has just passed over now exists, we assume, inwardly unchanged, in a condition that is limited by his emotions, his feelings, his desires, his thoughts and his earthly ideals and aspirations. But what has limited these attributes that are still as they always were? Surely, exactly the same things that limited them on earth; so here we are again face to face with conditioning or psychological memory. It seems that it does indeed continue to function on the astro-mental plane.

Remembering that H. P. Blavatsky herself has described death as sleep, and the astro-mental world as a world of dreams and visions, it is now helpful to bring in at this point Jung's theory of dreams. He considers dreams as compensations. That which has been frustrated and unable to express itself during the day, expresses itself when the censorship of the waking consciousness has been removed. Applied to the dream-life after death, this would mean that all the frustrations we have been obliged to undergo during an incarnation on earth owing to the adverse circumstances in which we lived, will be expressed when we pass over to the astro-mental plane. In the period between two incarnations our repressions and failures in self-expression will rise to the surface and be fulfilled. This is to say that,

by a thoughtful provision of life, there will be, through a process of celestial psychotherapy, a release from all the tensions of frustration, and we shall, at the end of it, be, as it were, ironed out smooth for the next life on earth. A reference to quotation (v) from the article by H. P. Blavatsky will show how she anticipated this modern hypothesis.

It is distinctly taught in Theosophy that no thought that could cause unhappiness enters into the higher levels of the astro-mental plane. On earth, our fantasies and daydreams, conditioned by desires, ambitions, and longings to be something important, were, more often than not, crushed continually by the harsh demands of life; but on the astro-mental plane they can be carried out to logical and illogical conclusions *ad lib.*, since there is nothing to stop them except our self-imposed boundaries of imagination.

This concept is not without backing, as in the same article H. P. Blavatsky writes:

Our philosophy teaches that Kārmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its just past existence.

But to be deprived by adverse circumstances of the means of satisfying our earthly desires, ambitions and longings to be something important is exactly what a great many people would regard as unmerited suffering; consequently the *carte blanche* of the heaven-world would turn out to be the merited reward in question.

During earth-life we knew in our heart of hearts that our fantasies and daydreams would not materialize, for very rarely indeed in incarnation do our wildest dreams come true. Life down here, therefore, acted as a most helpful corrective to bring us constantly back to the hard facts it paraded before us—except, of course, in the cases of the insane, who continued to live in their mental projections regardless of life.

Now imagine what it is like on the astro-mental plane, where, as C. W. Leadbeater says:

The matter is of the same order as that of which the mind-body is itself composed, and therefore when . . . a thought occurs, it immediately . . . sets up corresponding vibrations in it, while in the elemental essence it images itself with absolute exactitude.

Where is the corrective here? There seems to be none. No wonder H. P. Blavatsky and others have warned us of the insidious glamour of this state of existence; no wonder that there is "under every flower a serpent coiled". The tremendous problem is how shall we ever be free from the delights of wish-fulfilment when every desire is gratified the moment it arises.

The conflict between "what is" and "what ought to be" is the cause of the tension and frustration here below. When the happiness and bliss of the heaven-world abolish the tension, then I am existing in the "what ought to be" as imagined in my ideals which I have formed from the conditioned background of the collectivity in which I lived. In other words, I am living in psychological memory; I am living in my own projections. These private mental projections, by another thoughtful provision of life, are entirely shut off at this level from everybody else's heaven-world. This is a necessary precaution for which we may be extremely grateful.

The next stage of this article is connected with examples of the after-death states as given by C. W. Leadbeater. As he often used quite long quotations from his Manuals, *The Astral Plane* and *The Mental Plane*, as illustrations in his larger works, they will be used as references throughout what follows. Bearing in mind that he must have had a fair amount of material from which to choose, it is assumed that he would naturally select cases that are typical of the various levels. The different heaven-worlds will be dealt with in these studies,

not the two extremes of purgatory and the formless mental planes.

As a commencement, let us take the case of Charles Bradlaugh. This is of more than usual interest, as H. P. Blavatsky in the article already quoted, is very definite that a materialist, because he has no belief in a future life, will have a period of complete blankness between incarnations. Yet C. W. Leadbeater describes Bradlaugh among his books, studying as he used to do on earth, but, due to his non-belief in an after-life, he has his consciousness no higher than the middle levels of the astro-mental plane. That disagreement here exists is shown by the long argument appended by C. W. Leadbeater to this case, in which he endeavors to prove that H. P. Blavatsky must have meant "materialist" in some other sense when she banished them all to oblivion. Personally, however, I see no need for this. Some are conditioned to such an extent by the thought of their age and the company they frequent that their early hopes are repressed and rigorously kept out of mind. But in the depths of the unconscious that hope lingers. Could Bradlaugh not have had in his weaker moments at least a desire that the after-life might be a continuation of this in some form, and so, when he has passed over, he is found living in that one little hope?

We find here a case that shows the extraordinary power of conditioning on a very fine mind. By it, he has excluded himself from the subtler regions of the astro-mental plane and will not admit that they exist. He is continuing his activities as usual, in the usual surroundings of his library. He is, therefore, a fine illustration of what happens to those of us who do not penetrate to the unconscious effects of psychological memory, and by this negligence during physical life, base our heaven-world on the world we have left behind us. In the words of C. W. Leadbeater:

The higher thoughts and aspirations which he has poured forth during earth-life then cluster round him, and make a sort of shell about him—a kind of subjective world of his own; and in that he lives his heaven-life . . . usually supposing that what he sees is all there is to see.

Mental projections are our mental abode, usually, on the physical plane, so it seems, according to Theosophical teachings, that when we pass over to the astro-mental plane, there they are with us again.

The next case is that of the "... man who had died while his only daughter was still young; here in the heaven-world he had her always with him and always at her best, and he was continually occupying himself in weaving all sorts of beautiful pictures of her future."

Here we have a good example of archetypal conditioning in the parent-child relationship. The parent wishes to fulfil himself through the child. What the child wants is of little or no account. In this particular family the child was an only daughter and a very spoilt child. As she was "always at her best" in the image made of her in heaven, she must also have had her worst. What is the worst in an idolized child from the parent's point of view? It might very well be when the child refuses to conform to its parent's views as to what it should do and be. The daughter is "at her best" in her father's heaven-world because she never disagrees with him, and fits in perfectly contentedly with "all the beautiful pictures of her future". She is also continually with him, not going off on her own to play with her friends, or growing up into independence and away from her father. The father is therefore indulging in psychological memory, which, in his case, is an automatic reflection of purely archetypal behavior of which he is blissfully unconscious. If it can be accepted that archetypes are latent possibilities of reaction according to human experience, then their automatic patterns cannot

represent life as it really is. Consequently this man is actually further away from reality than when he was on earth.

These examples were taken from the first, the lowest, heaven. Now we ascend to the second heaven, in which the conditioning of the various religious systems is most obvious. In this region we have the case of the Hindu woman who had elevated her husband into a god, and pictured the child Krishna playing among her own children. But Krishna had non-human and human forms. In his non-human form he was not like the other children with whom he was playing, but an idol of blue wood that moved about. In his human form he was a flute player. Both forms appeared at the same time, but this did not worry her in the least.

The blue wooden image of Krishna, though in startling contrast to the real humanity of her own children, brings out the prelogical nature of the woman's mind at this time, since she did not perceive the irrationality of it. This is another pointer to the state of consciousness found in the heaven-world, as it can have the irrationality of the unconscious as manifested even in the dreams of highly professional men and women. Lastly, note the fact that this woman, as far as she was concerned, had Krishna entirely to herself. This is the inevitable and logical result of extreme religious conditioning, since its rigorous limitations must beget an ever-increasing self-centredness.

The case of the Spanish nun is also interesting from this point of view. She was discovered living through the whole life of Jesus as told in the Gospels. When this was completed, she carefully arranged for her own martyrdom and ascended into heaven. Not content with this, she then started the whole cycle all over again, and we are left to infer that she continued it indefinitely. Here indeed is a "performance according to a programme" as mentioned in quotation (v) from H. P. Blavatsky's article. Besides drawing attention to

the self-glorification disguised under her outward religious devotion, this brings to light the repetitive action of the mind and its projections. Our attention has also been drawn to the same process occurring in the cases of criminals and evil-doers of all kinds, who are reported in other writings of C. W. Leadbeater as going over and over their past misdeeds on the lower astro-mental levels. The mental technique is therefore similar in both cases, the main difference being that the former type repeats a story that is enjoyed, and the latter a story that is presumably *not* enjoyed. If this analysis is true, then here is a further argument in favor of regarding the astro-mental planes as one.

In the third heaven mental projections become even more necessary than on the preceding level, for here dwell the organizers and planners, the arch-conditioners, the inventors of forms to fill up.

The case of the man "who was found carrying out a grand scheme for the amelioration of the lower classes" is one that bears its fruit in ways with which we are all familiar. He is cited as being "deeply religious," and as paying a "loving attention to every detail". We know how fundamentally ruthless such "loving attention to . . . detail" can be. The question also arises as to why there should still be "lower classes" in this reformer's "grand scheme". He seems to take them for granted.

The case of the Indian prince, who planned his government according to the precepts of Rāma, is complicated still further by his fantasy not only providing the complete success of everything undertaken, but also for the personal advice and direction of Rāma himself. Do we not meet in this world some who have developed to a fine art this faculty of having the private ear of deity, and always knowing God's will?

(To be concluded)

REVIEWS

The Nature of the Self, by Francis J. Mott; Allan Wingate, London, 1959, pp. 316, price 42s.

The book presents the human self as a specific product of the integrative principle at work in all Nature and especially the way this principle influences the growth of the self in the child before birth and during infancy before the brain and the nervous systems are recognized as the centres through which the human mind expresses itself in life. The descriptive portions of the book, illustrated by many pictures, give details of the growth of human feelings, and the early understanding of the environment, in the stages of the foetus in the mother's womb and the little child as it grows and slowly attains to an understanding of the world around him.

The universal pattern of the nucleus and the periphery, presented by all Nature, by the atom, the living cell, the solar system, the galaxies of stars, and in human organizations by the governmental, economic and industrial organizations, is pictured as reproduced by the foetus surrounded by the walls of the mother's womb, and by the baby identifying itself with different

parts of its body in the process of its growth.

The author comes to these conclusions by developing a new technique of analysing dreams and myths and *märchen*. According to him the myths and *märchen* spread out in fairy tales, and the theologies of all nations of the world reveal the impress of this universal pattern on the civilization of the human race. A proper analysis of the same, as well as that of dreams, would reveal the pattern of the integration and the nature of the self in man. His illustrative analyses of many stories from the Bible, such as, Adam and Eve living in the Garden of Eden, their temptation by the serpent, the virgin birth, the crucifixion, and many a tale from the Greek myths make interesting reading. He thinks that Theology to be ". . . a true Queen of the Sciences, able to save Science from its own specialisms, and to prevent it from becoming (as it now largely is) an end in itself, must be a living and demonstrable representation of creative Nature at work *now* in the human soul, plus the overall demonstration that this same Nature has left its signature upon all creation."

The book is a valuable contribution to human psychology and, while demonstrating the growth of the mind, gives clues to the working of the subconscious mind. It would be interesting after reading a book of this nature to work out how far its presentation would be modified when reincarnation is regarded as a fact of Nature.

P. M. ADVANI

Unbounded Worlds, by L. C. Beckett; The Ark Press, London, 1959, pp. 95, price 10s. 6d.

This small book is highly topical. Thinking today tends towards a certain inconclusiveness—i.e., leaves matters open and not enclosed by definite and dogmatic statements—which is somehow in tune with the modern scientific concepts of indeterminacy, of randomness, and the like. It does not, however, mean that it is vague and unclear. On the contrary, Mrs. Beckett has brought together in small compass two main aspects of thought and made a synthesis of them.

In the first part she outlines modern theories of the universe: that of it being created by a vast explosion from a centre—which, itself, must have succeeded a centripetal, condensatory phase—with the result that one can conceive of a pulsation in and out, over billions of years. This theory contrasts with

an apparently opposite one, that there is that of a constant state of creation of new matter going on all the time. She points out that in fact these two can be consistent with what we know and are not contradictory.

She then goes on to look at the inside of things: the subjective world of the mind. She brings Meister Eckhart, the mystic, into line with Jung, the psychologist and mystic, and integrates their ideas with statements by Eddington, the astronomer, who also has a strong streak of mysticism in his later philosophy. She shows how the personal ego or centre of man's personal world needs to become merged with the "infinite" of the "collective unconscious," or God, in order to reach illumination. This, in some measure, brings the external and the internal universe into relation at a more-than-intellectual level: at the place of the "emptiness" which is both God and the seat of understanding in man. There is a strongly Taoistic flavor in the whole book.

In short, we have here a stimulating essay. The very lack of conclusiveness is an asset to it, in that it leaves room for the ferment to work and for the mental processes it has started to go on growing in the mind of the reader.

L. J. BENDIT

The Gospel According to Thomas, Coptic text established and translated by A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, Yassah 'Abd al Masih; E. J. Brill, Leiden and Harper and Brothers, New York, 1959, pp. 62, price \$2.00.

Scholars and students of many nations have been waiting for the publication of this work since 1946, when word went through the academic world that jars containing thirteen leather-bound papyrus manuscripts—part of a Fourth Century Gnostic library—had been found in a ruined tomb in Upper Egypt. The expectation can be said to have reached its climax when in March 1959 the noted Swiss Theologian, Oscar Cullmann, in a lecture at Union Theological Seminary in New York after quoting numerous fascinating excerpts from these newly found "sayings of Jesus" stated that they equalled in importance the world-famous Qumran Manuscripts, popularly known as the Dead Sea Scrolls.

The present work consists of a translation of a part of the voluminous material contained in the several codices. According to the "Preliminary remarks" of the translators, "the Codex must probably be dated either in the second half of the Fourth Century A.D. or in the beginning of the Fifth Century A.D. But the original . . .

goes back much earlier. We are dealing here with a translation or an adaptation in Sahidic Coptic of a work . . . produced in Greek about 140 A.D., and which was based on even more ancient sources."

The manuscript is attributed to the Apostle Thomas, the disciple, who according to the canonical Gospel (John xx: 25-28) insisted on verifying the resurrection of the physical body of Jesus by touching his wounds, and who appears in this work as the principal receiver of the Esoteric Teachings of his Master. In the opening statement we learn that "these are the secret words which the living Jesus spoke and Didymos Judas Thomas wrote." All together there are 114 sayings which, together with the original text, an informative introduction and a valuable appendix containing scriptural parallels, constitute the text of this book.

Although the language of the sayings—in keeping with the traditional style of all other Logia—is of a somewhat cryptic nature, their study will present no difficulty to the Theosophical student, who will easily interpret the text according to the keys found in the works of H. P. Blavatsky, G. R. S. Mead, and other Theosophical scholars. The fact that the book was released simultaneously in Europe and the United States, in five languages and

six editions will make it accessible to interested students in every part of the world and should contribute greatly to the effectiveness of its forceful message.

There can be no doubt about the tremendous contribution this gospel will make to the once very scarce but presently rapidly expanding authentic literature on Gnosticism. The sayings contained in it are similar in tone and often in content to the canonical texts, many familiar similes occur, such as the woman who took a little leaven and having hidden it in dough made large loaves of it. But others have a surprisingly esoteric emphasis.

Self-knowledge and a mystical type of psychological integration are greatly emphasized in the sayings: "Jesus said, 'Whoever knows the all but fails to know himself lacks everything. . . If you will know yourselves, then you will be known and you will know that you are the sons of the Living Father. But if you do not know yourselves, then you are in poverty and you are poverty.'" In another saying Jesus is advocating a state of inner unity which involves the uniting and transcending of all opposites: "Jesus saw children who were being suckled. He said to his disciples: 'These children who are being suckled are like those who enter the Kingdom.' They said to him: Shall we, then, being children,

enter the Kingdom? Jesus said to them: 'When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when you make the male and the female a single one . . . then shall you enter the Kingdom.'" In contradistinction to the linear concept of time as held by the established Judeo-Christian theology, *The Gospel According to Thomas* teaches a circular time concept, identical with that taught by Theosophy and symbolized by the serpent biting his tail.

The Neo-Platonic contempt for physical existence, and the painful awareness of fleshly limitations as opposed to the blissful freedom of the Spirit are clearly present in this passage: "If the flesh has come into existence because of the Spirit, it is a marvel; but if the Spirit has come into existence because of the body, it is a marvel of marvels. But I marvel at how this great wealth has made its home in this poverty."

Contrary to the popular fallacy—which is quick to judge after having mistaken poetic symbolism for literal statement—nowhere in this Gospel can be found any trace of the doctrine (mistakenly attributed to the Gnostics by their detractors) that the Creator and Creation are essentially evil and contrary to the intention of the Father Principle. This is clearly contradicted by Jesus

in one of the last sayings: "The Kingdom of the Father is spread upon the earth, and men do not see it." It is curiously typical of the unjustified prejudice which the theologically-minded hold against the Gnosis, that one of the most voluminous reviews in the American magazine, *Time* (November 9, 1959, page 46) takes great pains to state that the belief in an evil world, and a bad creator "was basic to all Gnostic sects" and then is unable to verify this contention by quoting even one single passage from the work under review!

All in all, Theosophical students and other persons who treasure the fragments of the early Christian Gnosis will find this Gospel a fascinating source of inspiration and information. Christians unfamiliar with or even suspicious of the "heresies" of Gnosticism will treasure this book for its many restatements of familiar biblical themes, as well as for the great beauty of its style. As for those who truly hope for a full scale revival of Gnosticism in the Western world, the following statement of Jesus may be of comfort: "I have cast fire upon the world, and see, I guard it until the world is afire." Could it be that similar discoveries and the great attention which seems to have focused upon them may, after sixteen centuries of dormancy, fan the sparks of the Gnosis into a

roaring blaze, and set the world afire with the Ancient Wisdom of the Gods, the Gnosis of the Most High?

STEPHAN A. HOELLER

Some Basic Concepts of Theosophy, by Eunice and Felix Layton; The Theosophical Publishing House, Adyar, 1960, pp. 94, price Rs. 3.00 (cloth), Rs. 1.50 (wrapper).

This first publication of the authors' contains four talks given by them in several countries to audiences unfamiliar with the teachings of Theosophy. The main subjects dealt with are: Divine Plan in a Chaotic World, Know Thy Real Self, Reincarnation and Does Justice Rule the World?

Presented in an original, concise and logical manner, these talks offer for consideration some of the basic concepts of Theosophy in relation to life's events and experiences, as discovered in the authors' own search for the deeper meanings of life.

This little book, with its popular style and apt analogies, is clear and simple to read and will therefore be especially useful for enquirers. Its great value lies in the practical application of Theosophical principles and ideals to everyday human problems, and the understanding and upliftment which such a study inevitably brings.

J. M.

Providence and Suffering in the Old and New Testaments by Prof. Edmund F. Sutcliffe, S. J.; Thomas Nelson and Sons. Ltd., Edinburgh, pp. 175, 15s. net.

In a masterly survey of the sufferings, afflictions and tribulations of man through the ages, Prof. E. F. Sutcliffe has explained their origin and meaning, also the rewards to those who develop the attitude with which to face and bear them as revealed in the Old and New Testaments. This is an important subject for all, but Theosophists study it in a deeper way. The problem has originated with man from his appearance on Earth, and will remain unsolved till he attains Perfection. The explanation of suffering as given in any religion being somewhat arbitrary, does not find ready acceptance in the present age of questioning the justice of God, while in the past men gave blind acceptance to the words of the Scriptures.

Fr. Sutcliffe has touched in a very brief manner the unsatisfactory (according to him) explanations of suffering given in Hindu, Buddhist and a few other religions. Almost the entire book is a narrative of the Hebrew attitude, especially the approach furnished in the Psalms, and finally the New Testament with many references and historical support.

Some of the quotations given in the book for the educative and

moral value of suffering are revealing. "Suffering is the road to Wisdom . . . My sufferings, unpleasant as they are, have turned out to be instructions. . . . He (God) tests, hardens, prepares him (man) for Himself God has deemed us worthy of the test how much human nature can endure . . ." The gist of the teaching was: "Christ, 'though he was Son, learnt obedience by his sufferings'."

Another and fuller phase of the Christian teaching was given by St. James: "My brethren, count it all joy, when you fall into diverse trials, knowing that the testing of your faith worketh patience, and let patience have its perfect effect that you may be perfect and entire, lacking in nothing." A higher purpose of suffering is indicated in the words of Christ when referring to the sickness of Lazarus: "This sickness is not unto death but for the glory of God that the Son of God may be glorified by it." Finally in the words of Fr. Sutcliffe, "... virtue is tested, purified, and strengthened in the face of tribulation and affliction."

Some of the interesting chapters in the book are: The Doctrine of the Psalms, The Suffering of the Innocent: the Book of Job, and Suffering in the Light of the Future Life.

S. G. VENKATARAMANAN

SUPPLEMENT TO THE THEOSOPHIST

JULY 1960

OFFICIAL NOTICES

Vice-President

It is hereby announced that from 1st July 1960, Mrs. Josephine Ransom is the Vice-President of The Theosophical Society, the requisite number of votes of members of the General Council having been received according to Rule 11(a) of the Constitution. The scrutineers were Miss Katherine A. Beechey and Mr. S. G. Venkataramanan, members of the Executive Committee.

Convention

In accordance with Rule 46 of the Rules and Regulations of The Theosophical Society, the Executive Committee has decided that the 85th Annual Convention shall be held at the International Headquarters, Adyar, from 26th to 31st December 1960.

EMMA HUNT,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

C. Jinarājadāsa Remembrance Day over the meeting which opened with the playing of a portion of Wagner's *Tristan and Isolde*, selected because of Brother Rājā's appreciation of Wagnerian music. The morning of 18th June 1960 a gathering was held in the Headquarters Hall in remembrance of Brother C. Jinarājadāsa. The President then called on President, Mr. N. Sri Ram, presided Mrs. J. A. C. de Vogel-van Gogh,

who read a particularly beautiful selection from Brother Rājā's *The Divine Vision*. This was followed by a short talk from Miss Caroline Tess concerning Brother Rājā's last days and passing at Olcott, the Headquarters of the American Section. Mr. M. Subramaniam read another inspiring passage from *The Divine Vision* and Mrs. Marcella Lord read two of Brother Rājā's poems.

The President concluded the programme speaking of Brother Rājā's strong qualities of character, his deep interest in people of different nationalities and races, the wide variety of subjects upon which he spoke and wrote, his love of plants and animals, his special interest in children, his contribution to Theosophical thought on art and beauty, his historical mind, and remarked finally that it is not possible for us to estimate correctly how much Brother Rājā has done for the Theosophical movement.

After a few moments of quiet, flowers were offered as an indication of affection and appreciation by those present, at the portrait of Brother Rājā which had been placed on the dais amid some of the plants he loved.

Malaya and Singapore

The Federation of Malaya and Singapore, with Dr. C. H. Yeang as Organizing Secretary, has now seven

chartered Lodges, namely: Penang, Selangor, Singapore, Seremban, Perak, Malacca and Temerloh. The official organ of the Federation, *The Malayan Theosophist*, is published quarterly, and is distributed free to some 2,000 readers. "The increased publicity we are getting through the wide-spread distribution of our journal," Dr. Yeang writes, "will not only enlighten the public regarding Theosophy, but will make it much easier for us to attract new members and thus open the way for new Lodges to be formed in places as yet untouched by our spreading influence."

An annual Conference of the Federation was held this year in Malacca, 27th to 29th March. Members from all Lodges, except Perak, were present, some coming from distances up to 300 miles. An attractive color photograph of the fifty members who attended has been received at Adyar.

Mr. Kandiah, President of the Malacca Lodge, who organized the Conference, warmly welcomed the delegates. Topics of discussion were mainly on the practical aspects of Theosophy. Among the subjects of lectures were "Theosophy in Actual Life" by Dr. C. H. Yeang; "The Battle With One's Self" by Mr. P. C. Harper, President, Selangor Lodge; "Theosophical Work" by Dr. C. Murugiah, Vice-President, Singapore Lodge; "Hints to

Aspirants" by Mr. M. P. Sellasamy, Secretary, Seremban Lodge; and "The Soul" by Mr. K. Kandiah, Malacca Lodge.

The Malacca members entertained the delegates at a lunch party and conducted them on a tour of the old ruins of the city which is the oldest settlement in Malaya.

Dr. Yeang in his report of the gathering writes: "There was a happy general feeling of mutual understanding, co-operation, brotherliness and a combined atmosphere of spiritual upliftment throughout the Conference."

Finland

Mrs. Sylvi Horstio, General Secretary for the Theosophical Society in Finland, reports a very successful Convention held in April.

At the reception on Easter Friday, at a gathering of some 100 members, addresses were given on "My Kingdom Is Not From This World" by Miss Saga Sund and "Mental Health and the Present Time" by Mr. Matti Varis.

At the official annual business meeting, Mrs. Horstio gave a brief outline of the activities of other National Sections. Among the many greetings received were cables from the President, Mr. N. Sri Ram, and Mr. Hugo Valvanne, Finnish Ambassador in China.

An interesting meeting under the title "What Means Fidelity to

Adyar?" was opened by two members, followed by general discussion.

Dr. Jussi Angervo in an address to the public spoke on "God's Harmony in Nature".

At the closing of Convention, addresses were given by Mr. Yrjö Kallinen on "The Really Valuable Has No Shape" and by Mr. Atte Pohjanmaa on "The Change of Forms".

The Finnish Section has a membership of 514 members with 24 Lodges. There is a Lotus Circle for children in Helsinki which attracts youth to the Lodges.

In addition to the official journal of the Section, *Teosofi*, which has been published for fifty-four years, the Blavatsky Lodge in Helsinki has recently started a new magazine to convey the message of Theosophy in articles on the subjects of religion, psychology and parapsychology. It is being issued twice a year and is being well received.

A Finnish translation of *The Ageless Wisdom of Life* by Miss Clara Codd has been published by the Kalevala Lodge.

Mrs. Horstio writes that the interest in Theosophy in Finland is growing and that they look forward with optimism to the future.

East Africa

The 21 Lodges of the Theosophical Society in East Africa are

in four of the East African Territories, namely: Kenya, Uganda, Tanganyika and Zanzibar; some of the Lodges are at distances of 700 to 800 miles from one another. There are 11 Lodges in Kenya, 6 in Tanganyika and 2 each in Uganda and Zanzibar Protectorates. The General Secretary, Mr. Vallabhdas H. Kapadia, has his home in Zanzibar. The total membership of the Section is about 600. Nairobi Lodge in the capital of Kenya is one of the most active of the Lodges with a membership of 130.

The 10th annual Convention of the Section was held this year at Eldoret in Uasin Gishu (Red Soil) district in the Highlands of Kenya with its beautiful surroundings and cool atmosphere. In the unavoidable absence of the General Secretary, the National Secretary, Mr. J. D. Shah, presided. The meetings were held in the assembly hall of Uasin Gishu Primary School which was suitably decorated for the occasion. Convention lectures were on "The Racial Aspect of Kenya" by Mr. H. W. G. Lowe, "Experiments in Seeking Truth" by Mr. R. S. Shah, and "Our Duties" by Mr. J. J. Amin. In addition to these lectures a number of talks were given on subjects dealing with the value of membership in the Theosophical Society and its influence in the life of the individual and the nation.

Among important decisions made during the Convention were: 1. The publication of a monthly Bulletin as the official organ of the Section. 2. Book Sales: Lodges to be advised by circular of the need to arrange for the sale of Theosophical literature to the public. It was decided that the Section should take over the well-stocked bookstall run by the Nairobi Lodge, as from 1st October 1960. 3. Lodges to be advised to arrange periodical study camps in their areas in consultation with members who can attend and address such gatherings. 4. Following a suggestion that the history of the Theosophical Society might be a subject of study in the Lodges, it was resolved to recommend *A Short History of the Theosophical Society*, by Mrs. Josephine Ransom, to all Lodges.

In his report to Adyar of the work in his Section Mr. Kapadia, General Secretary, writes: "It is our sincere hope that with the blessings of the Elder Brethren, and the initiative of our various devoted members, our Section will grow not only in strength of membership but also in spreading Theosophical teachings to the interested public of East Africa."

Viet-Nam

Mrs. Nguyen-thi-Hai, General Secretary for the Theosophical Society in Viet-Nam, reporting the

annual Convention of her Section, writes: "The eighth Convention of the Theosophical Society in Viet-Nam was held at Saigon during Easter on 16th and 17th April 1960. About 200 members of the capital and from various provinces gathered in the large hall of our Headquarters. After the opening of the Convention greetings and messages from General Secretaries were read and were appreciated by our members.

"The subject of the symposium at the Convention was 'My Experiences of Theosophy and the Theosophical Society; How to Improve a Theosophical Lodge.' Delegates from various districts expressed their ideas. Suggestions about Lodge improvements were: 1. Leading a pure life according to Theosophical ideals; 2. Realization of brotherhood; 3. Study and discussion of Theosophy and of Spiritual subjects; 4. Wide diffusion of Theosophy by means of lectures and Theosophical publications; 5. Close relations with the National Section and exchange of points of view with other Lodges about organization and activities.

"The Convention ended happily with a feeling of confidence in the future of the Society in Viet-Nam which is advancing in harmony, peace and fraternity.

"*Summer School*: Our first Summer School followed the Convention. It was held from April 18th to 24th at Long-Hai, a seaside resort 72 miles

from Saigon. There were 58 registered members and 37 visitors from the neighborhood. The beautiful Viet-Nam Guest House which was engaged towered upon a hill near the Long-Hai (Dragon Sea) beach.

"The daily programme was as follows: Group meditation conducted by Mr. Quach-van-Dong each morning. Excursions and visits to surrounding pagodas. Artistic and musical presentations of Theosophical ideas.

"The theme chosen for the Summer School was 'Nature and the Spiritual Life'. The presentation was accompanied by music and poetry. Dr. Nguyen-van-Ba made an inspiring chairman.

"On several evenings we had slide-projections shown by the Misses Le Long-Hanh and Tran-kim-Than and enjoyed the opportunity of seeing films of the 84th International Convention at Adyar, the Dalai Lama under the Banyan Tree, and numerous views of Theosophical Centres in Europe showing their activities.

"The Summer School has given to its members a particularly valuable experience of a fraternal life in a Theosophical Community.

"The hearty collaboration of devoted workers and harmony among the members have made the eighth annual Convention, and our first Summer School, a memorable success."

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. **Vice-President:** Mrs. Josephine Ransom. **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	Dr. Henry A. Smith	P.O. Box 270, Wheaton, Illinois	..
1888	England	Dr. L. J. Bendit	50 Gloucester Place, London, W. 1	..
1891	India	Sri K. Rajagopalachari	The Theosophical Society, Varanasi 1	..
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N. S. W.	..
1895	Sweden	Mrs. Eva Ostelius	Östermalmsgatan 12, Stockholm	<i>Theosophy in Australia.</i> <i>Theosophical Tidsskrift.</i>
1896	New Zealand	Miss Clarice E. Gregory	10 Belyerde St., Espoon, Auckland, S. E. 3	..
1897	The Netherlands	Mr. A. J. H. van Leeuwen	Amsteldijk 76, Amsterdam Z.	<i>Theosophy in New Zealand.</i> <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	Baroness I. von Massenbach.	Ganghoferstr. 7, Gerolinden bei München	..
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	<i>Adyar.</i> <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	..
1910	Scotland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	<i>The Link.</i>
1910	Switzerland	Madame Claire Wysz	Bruderholzstrasse 88, Basle	<i>The Theosophical Journal.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Le Lotus Bleu.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdicka-Barat 17, Djakarta	..
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>P. T. T. I.</i>
1912	Austria	Dr. N. Lauppert	Maigasse 8, Graz	..
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Adyar.</i>
1918	Egypt *	Mr. Zaki Awad	(President, " Hikmet El Kadina " Lodge), 18 Emad El Din Street, Cairo	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Denmark	Mr. Jorgen Winde	Gt. Praestegaard, NR.—Aaby	..
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The Federation Quarterly.

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

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ON THE WATCH-TOWER

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THERE is an onward surge of Universal Power, moving all things onward in their courses—not only men but stars and all the myriad forms recognized as having life and all those not so described. It is that power that causes whatever is, to be, and without which nothing would have being, nothing would exist. That power lives in the minute, the infinitesimal and in the grand magnitude of the heavens of space and stars. Man too must be within this vast and universal power, for he cannot imagine that if all else should cease he would still remain.

Our sun is an insignificant star in a galaxy of a hundred thousand million stars. Yet space within the galaxy is so much greater that stars seldom collide. The galaxy, the milky way, rotating once in 225 million years moves through space with billions of others and with but an occasional collision. So safely organized is the system! Its ever-continuing existence seems assured, without beginning and without end. The concepts of creation and creator of a system so infinite are as far beyond human comprehension as are the figures with which man attempts to describe the

scheme. Purpose in such a context is beyond the ken of man, but as there is purpose in man it is compulsive to reason that there is purpose in the infinite scheme of which he is a small but intelligent part.

* * * *

In comparison man seems of little consequence. Yet within the realm that he can reach and influence, his is a power superior to every other. In cranial capacity and complexity of nervous system he has advanced beyond all other known living creatures, a development recent in comparison with the ages that preceded him in mineral and animal evolution. As man he is very young in comparison with the age of the planet and its rocks. However, somewhere in that relatively brief human period, he acquired the capacity to advance himself rapidly on his evolutionary way, at a speed far beyond that given to the forms he left behind.

In a recent interview the author, James T. Shotwell, took from his desk drawer two artifacts. One was a chipped stone from the Stone Age, the other ground to shape by modern methods. Between these, he pointed out, 150,000 years had passed. So slow the progress! Doctor Shotwell continued:

The world has just begun to be civilized. Within a single lifetime we are turning the corner on the long stretch of centuries that reaches from beyond the Ice Age. There is no parallel to this in all the history of mankind. No wonder, therefore, that the pathway of progress is blocked by ignorance and the ideals of justice and liberty are at times dimmed.

No wonder; but the change that started slowly has become an intensity of movement. As man's powers and capacities augmented in multiple progression; as he amplified the effect of the evolutionary trend by his own efforts he has reached this present critical stage in which his future depends almost entirely upon himself. How immense for this purpose

are his virtues. J. A. Spender in *The Comments of Bagshot* says this of him:

Say what one will about the vices and follies of man, how immense are his virtues. Think steadily, if you can, of the incredible things that he suffers—his hard toil, his struggle for bread and home, the smallness of his reward, his undeserved calamities, the slaughter of his affections, and through it all his indomitable spirit and courage as he gathers himself from the dust or the mire, and plants his feet again on his rough and uncertain road.

But now mankind has reached the turning point. His vision has widened and he sees a fairer prospect. He now has but to find the way from the freely competitive to the freely co-operative in which every man will offer and find acceptance of his fast developing powers and capabilities. Is this too large a programme? A glance backward over the changes of half a century does not so indicate. There stands the record of our inspiring speed in the changing relationships of men and nations.

Whether or not on other planets or in other solar systems or galaxies, there is a human system similar to or intimately related to our own, cannot yet be known and it may never come within man's knowledge. It seems unlikely that the little planet, earth, alone in the immensity of the universe, should achieve such distinction. Except for the satisfaction of scientific minds the speculation would seem to have little present value. Men are already increasingly aware that they have but a small place in the universe but are of uniquely prominent stature on the planet. It is in this lesser field, his home planet, that man's future has yet to be determined and where it lies clearly in his own hands.

* * * *

It is to be noted that in the recent presidential nominating conventions of the two major political parties in the United States, both parties included in their respective platforms, a programme of foreign aid independent of military considerations but based upon the

Current Evidence

real economic needs of the nations concerned. The parties also included in their platforms planks in support of civil rights, equality for all citizens without regard to race or color.

To be realistic it must be acknowledged that it is not likely that these programmes will be immediately carried into full legislative effect. But they do represent the direction of political thought and movement and they are in harmony with man's evolutionary way.

On page 146 of this journal for June, Commander Stephen King-Hall is quoted: "There can be little doubt that at the beginning of the 21st century, if not sooner, the human race will be on the threshold of the Golden Age and the dawn of a completely new era in its history." He makes this forecast after referring to man's capacity, if he will, to develop "the God within him" and conditions his success upon right action during the next few critical decades.

Recently, Adlai Stevenson, great and respected democratic leader, writing about American ideals and the necessity to make them real and living, quoted Tom Paine, "My country is the world"; and added his own appeal, "Give our goals universal application".

Not long ago Andrew Shonfield wrote in *The Listener*:

We can now approach the problem of economic aid in a mood of deliberate choice. There are no phony practical arguments to confuse our sentiments. We know that the technology available to the developed countries and the vast amount of new productive capacity that has been built up in the nineteen-fifties, both in the West and in Soviet Russia, can provide the necessary resources to give the under-developed countries a big and sustained push in the right direction. There is no material reason why, after another ten or fifteen years, anyone should ever go hungry again.

All of these reports and quotations and many others indicate approach to a new direction. But the new direction must be man's own choice. In his own hands his future lies.

The great evolutionary scheme will carry him still farther only if he correctly senses its direction. The pass-words are

co-operation, love, respect. The opinions to be held, the attitudes to be expressed, may be on the side of good relations and human dignity and brotherhood; they may be a contribution to the great design or they may be the reverse. It will be necessary to read correctly the signs.

* * * *

That man's relationship to man is a naturally harmonious one, as indicated by the mutual friendliness of children of different racial origin, is the subject of a song number in the tremendously successful musical production *South Pacific*:

You have to be taught.
You have to be taught before it's too late,
Before you are 6 or 7 or 8,
To hate the people your relatives hate.
You have to be taught before it's too late.
You have to be taught to hate.

So the indictment stands against each generation in its turn; a further proof that only man can change the future, making it what he will.

* * * *

Any attitude, to be right, must be true in itself, not merely a reaction to something—a mistake, a disaster, a philosophy or a so-called disillusioning experience. That is what Krishnamurti has been saying for many years. It is what is really meant by that much abused and often misunderstood word "impersonal". To see something as it is, uncolored by our approach to it; to see it whole, without distortion caused by placing emphasis on some preferred phase of it, is extremely difficult.

Science, in its search into the heart of the atom, has found among its thirty or more particles, some that cannot be observed at all, for to observe them is to change them. To

Vision

avoid such an effect in approaching a human problem, requires something more than a point of view.

Such a view is human indeed, but the vision necessary to understanding in its comprehensive wholeness, is something to be sought for as nearer to divine compassion.

* * * *

Bertrand Russell, when asked in a recent interview, if out of his long experience he had anything he considered worth saying to his descendants a thousand years hence, said that he had an intellectual statement for them—never to permit themselves to be diverted from the truth by what they would like to believe or by what they would like others to believe. Then he added that he had a moral statement for them: “Love is wise, hatred foolish.”

Physically mankind are all of one pattern but in the mental equipment which makes them men, how different. In an individual, a person, each shows forth the complexity of his own nature. In his relationship with his fellows the diverse individual capacities and approaches add in multiple ratio to the complexities of life.

But what tremendous power flows forth when a band or a group blend their many different capacities to a particular purpose, one-pointedly, in the same direction. And when the sought-for end is not for anyone but for all, the world responds and man moves forward. When truly, without regard to personal differences, men unite, each to serve a greater interest than his own, all problems will be solved. This is the way of the future.

SIDNEY A. COOK

THE DURBAR IN LAHORE

FROM THE DIARY OF A RUSSIAN

BY H. P. BLAVATSKY

(Continued from p. 302)

II

Sikhism and the prince-gurus.—Our visit to the Golden Temple.—
The miraculous fountain.—We become “immortals”.

ON the day of our arrival our durbâr lasted until five o'clock in the afternoon. The huge trees in the shady garden did not allow the fierce rays of the October sun to disturb us unduly, but, on the other hand, great flocks of brilliantly plumaged parrots flew fearlessly in and out of the open doors of the veranda, and deafened us with the harshness of their far from metaphysical bird-cries. Finally the last file of mystics retired; and while the parrots began to hide themselves in the shady foliage of the mango trees, we started for the Golden Temple on the Lake of Immortality.

The name *Amritsar* is derived from the Sanskrit words: *a*—particle of negation; *mṛita*—death; and *saras*—fountain; in their combined form meaning “the fountain of immortality”. This name was not originally given to the town, but to the *talao*, or lake, from the crystal waters of which, as if for ever admiring its own reflection, rises the Golden Temple, built in 1581 by Râm-Dâs, the fourth *guru* or teacher-prince of the Sikhs. Beginning with Nânak, the founder of Sikhism,

the Sikhs had ten such prince-gurus (Râja-gurus). This sect, founded in the XVIth century by the teacher with the help of half-a-dozen disciple-apostles, grew strong and spread widely. In the XIXth century the English found it scattered from Delhi to Peshâwar, and from the sandy deserts of Sind to the Karakorum mountains, far beyond Kashmîr. The history of the Sikh empire, about which so little was known in Europe that its fall in 1849 barely arrested the attention of the press, is most interesting and may be briefly outlined in a few words: tireless fighting with the then mighty Moguls of India, fighting not for life but for death, where there were ten Mussalmans against every Sikh. This continued, with a few intervals, until the first half of the present century, when the English pacified both Mogul and Sikh by preparing an equal fate for both—that of becoming British vassals. The successor of the founder of Sikhism was a certain Angad, whose teachings, which record the words of Nânak, form the opening section of the *Âdi Granth* (the sacred scripture of the Sikhs); his disciple, Amar-Dâs, inherited the spiritual throne after him. He was the first who dared to stand up to the authority of the lawgivers, and sternly denounce the inhuman custom of “suttee”—the self-immolation of widows on the funeral pyres of their husbands, and ordered the following inscription to be traced as a warning over the entrance to the *Ghâts* (the site where the corpses were burnt): “The true suttee (one who commits self-immolation) is she who is devoured not by the flames of the pyre, but by the calm, yet enduring sorrow for the dead, the consolation for which and the refuge against which should be sought in the Lord God alone.” Râm-Dâs, the builder of the Golden Temple, succeeded him. The town itself was known 400 years ago under the name of Chak. When Râm-Dâs formed the lake and surrounded it with numerous small temples, he named it Râmdâspur. He appointed his son Arjan as his successor.

As a philosopher the latter was a great favorite with the Emperor Akbar, but in 1577 a certain Chandu Khân, one of the sardârs and a subject of the Caliph, in envy slandered him. Then Arjan was suspected of treason and put in prison, where he died, in 1606, if we are to believe the Moguls. The Sikhs, however, have a different story to tell. According to their tradition the prince-teacher, on being permitted to bathe in the stream which ran across the prison-yard, suddenly vanished from the sight of his two guardians and found himself in heaven. His son and heir, Har Govind, whom his father's death left a boy of eleven, swore vengeance on the Moguls for the death of his father, and kept his word. He began by killing with his own hand Chandu Shâh, who had delivered Arjan to his enemies, and then fled beyond the Himâlayas, into the desert, there to learn the *mahâ-vidyâ* (great science, magic). He returned in a few years as a young man and declared war on all Mussalmans, compelling his faithful Sikhs¹ to take an oath that, having once drawn their sword, they would not sheath it again until its sharp blade had sent at least three Moguls into the next world. He killed many a son of the Prophet with his own hands. According to the author of the *Dabistân*, his sword was enchanted. With it he killed Payenda Khân, splitting him in half, and when one of the latter's bodyguard threw himself like a madman upon the warrior-guru and struck him with all his might with his drawn sword, Govind skilfully warded off the blow and cold-bloodedly remarked to his assailant: “Not in that manner, but so the sword is used,” and with those words killed him. This exploit led Muhsin-Fânî, the author of the *Dabistân* and a personal friend of Govind, to draw the following curious deduction: “This utterance,” he says, “clearly shows that the great Govind-guru did not kill Moslems in wrath, but solely with the idea of

¹ The word *Sikh* means *disciple*.

teaching them how to use their weapons, for the first duty of every guru (teacher) is to instruct.”¹ This defence is a rather curious one. . . .

The Sikhs believe that the soul of the founder of their faith, Nānak, enters the body of every crowned guru and controls him until death. Govind signed all documents thus: “Nānak, on earth Govind,” as witnessed by his correspondence with the author of the *Dabistān* and his letters to the Mogul emperors. Govind died in 1645 and his cremation ceremony was accompanied by wild exhibitions of fanaticism. Several Rājputs, converted to Sikhism, threw themselves into the fire after the body, and many others would have followed their example if it had not been for guru Har-Rāi, Govind’s successor, who put an end to this self-destruction. Har-Kishan, the eighth prince-teacher, died in his youth. The ninth, Tegh-Bahādur, killed so many Moslems that the Emperor Aurangzib finally dispatched a whole army against him. He was captured by cunning and was beheaded in Delhi. His son, the fifteen-year-old Govind-Singh, the last of the prince-teachers, was the most remarkable of them all. Burning with the desire to avenge the ignominious death of his father, he resolved to reform the Sikhs completely and make real Spartans of them. In the midst of the mighty Mogul reign, he took it into his head to destroy them to the last man. Surrounded by general demoralization, fanaticism and religious superstition, he swore to direct the minds of his Sikhs to one religious idea—monotheism, and to one goal—the founding of a great Sikh empire.

He believed that he was inspired not by Nānak but by the One, God himself. “My incorporeal soul,” he says in his *Sacred Biography*,² “reposes in passive felicity, immersed in

¹ *Dabistān*, II, p. 275.

² Each of the ten *prince-teachers* of the Sikhs wrote a more or less extensive book, full of religious teachings, precepts and sermons. It is

uninterrupted contemplation of the One, while the messenger of the Lord, the immortal spirit of Nānak, communicates to you (disciples) the words and commandments which have been traced before him in letters of fire by the finger of Him who is the Light of the World.” “In vain,” he says further, “have Deities (incarnations of Divinity) descended on earth from the beginning of the world in order to instruct mankind regarding the unity of God. . . Men perceive God but through defiled vessels in the shape of His creatures—men. Thus, forgetting Īswara (the Lord), the Hindus worship Śiva, Brahmā and Vishṇu and Mohammed, in instructing his sons about Allah, meanwhile taught them to utter his own horrid name along, in their prayers to the Supreme,” etc. But he, Govind, was now sent to re-establish the truth. “Though a messenger of God,” he adds, “yet I am no more than an ordinary mortal slave of the Supreme, and woe to him who dares to deify me, a worm of the earth! . . . He will burn for all eternity in the fire of suffering. . . It is impossible to find God in scriptures and ceremonies alone; He lives in the heart of man, and may be known only through resignation and the sincerity of inner prayer.”

New laws promulgated by him were unanimously recognized by the Sikhs, and today constitute the dogmas of this sect, though these have but little in common with the teachings of Nānak. The doctrine of meekness gradually changed into the deification of their country as a community of Sikhs, “God’s chosen,” and into a religion known by the name of *Khālśa*, literally meaning “the soil of the redeemed or liberated from sin”. *Jihād*, the holy war of the Mohammedans, is a mere display of fireworks compared with the conflagration brought about among the Sikhs by the word *Khālśa* alone. In

these ten books which make up their Sacred Scripture, known as the *Ādi-Granth*. The book of Govind-Singh is called *Vichitra-Nāṭaka*—“The Miraculous Tale”.

the name of Khâlsa every living human being in the land of the "immortals," from the greatest to the smallest, from women to infants, rises against the enemy, and were the Sikhs more numerous, those who sought to obstruct them would end badly! The laws or dogmas promulgated by Govind are as follows: God is Spirit, but though his Spirit is universal, he descends upon earth only to overshadow the Sikhs, and his presence is nowhere manifest save in the Khâlsa. However, notwithstanding God's absence, "all the nations should strive for unity," *i.e.*, become converted to Sikhism—"all except the Mohammedans, who should be systematically and constantly destroyed, even to the desecration of the tombs of their ancestors and saints." The inferior castes should be considered equal to the higher, "for we are all equal before Nature". "The triple thread of the Brâhmaṇas must be torn asunder, and the Sikhs must realize that the redemption of the soul is possible only through the Khâlsa, while the *pâhul*, (*i.e.*, initiation into the mysteries of Sikhism) can be given by the followers of Govind-guru alone."

The Lake of Immortality and the temple are open to Hindus of all castes and sects. Only the waters of "The Lake of Immortality" give promise of eternal life. All Sikhs must call themselves singhs (lions). All must be sanctified by water¹, wear their hair long, worship nothing but God and his *Âdi-Granth*, never part with their weapons, always fight the Moslems, and dedicate their life and energies to the use of their weapons, etc., etc. A Sikh who follows the above-mentioned edicts is a *sachchâ pâdshâ*, "a veritable king".

Having conquered all the obstacles of superstition and caste, founded the Khâlsa and humbled the Brâhmaṇas and Mohammedans, Govind-Singh set out to fight and destroy the Moguls. Śivâjî, a Mârâthâ hero who put an end to the

¹ At the initiation or conversion of a future Sikh, five already initiated adepts sprinkle him with water from the lake.

Timûr dynasty and the supremacy of the Mogul Empire, found in him a friend and ally. Together they repeatedly defeated the ill-fated sons of the Prophet, annihilating them by the thousand. But even Govind had to meet his fate. In 1708, at Nânder, on the shores of the Godâvarî, the hand of a murderer smote him while he lay asleep in his tent. Then a miracle occurred. In answer to the questions of the despondent Sikhs as to who would henceforth lead them on the road to salvation, Govind-Singh rose with a mortal wound in his breast and spoke the following words: "Be humble, and place your trust in God: into His hands I surrender the Khâlsa. He who would see me and speak to me, let him seek me in the *Âdi-Granth* of Nânak. I am your guru, and will for ever remain with you in the Khâlsa. Be firm and remain true to your duty; wherever there are five Sikhs gathered together, there will I be with them!" And he fell down dead. After lying dead for a few hours, he revived and was taken to the Lake of Immortality, where he continued to live for several months longer. There, in spite of a crowd of guardians or *akâlîs*, he was again killed during the night in his tower.

Govind's teaching split the Sikhs into two sects. The first calls itself *Kalasi*, and is composed of orthodox followers of Nânak. Its members do not kill animals, eat no meat, avoid alcoholic beverages, and do not smoke; they consider it a sin to shed the blood of any creature whatsoever; they pray all day and confess their sins to each other every evening before sunset. The other sect, the *Singhs*, disciples of Govind-guru, are fearless warriors, the dread of the Afghâns. Among their number are the *akâlîs* or *nihunchis*, *i.e.*, "God's warriors" and "immortals". It is their duty to guard night and day the temple, where their Mahâ-guru or *great teacher* constantly dwells—alas, but a nominal one at present! There are 600 of these *akâlîs*, and they are known among the people as the "sipâhîs of the temple". To encounter one

of them as an enemy is a rather dangerous thing, as these *immortals* are always heavily armed, often carrying a sword under each arm, two sharp sabres in their belt, a matchlock on their back, and several daggers. Under the English rule they are no more allowed to walk the streets thus armed, but at the same time they have been allowed to retain the most terrible and dangerous weapon, which at first sight remains unnoticed; otherwise there would have been a rebellion. This weapon consists of a steel belt and a circular quoit, sharp and with teeth like a saw (on the inner side), which is twined like a cork-screw about the blue turban of a "God's warrior". They fling this quoit, which is from six to eight inches in diameter, extremely sharp and twisted like a lathe, with frightful dexterity at their enemy. There are still English people living who have witnessed how, with terrible shouting and cries of "*Wâh guru jî kâ Khâlsa! Wâh guru jî kî Fateh!*" (Hail to the Guru's Khâlsa! Hail to the Guru's Victory!) they threw such a quoit at the enemy and instantly cut off his head, and sometimes both legs of horses and even of war-elephants!¹ Ranjit-Singh, the one-eyed old lion and last but one of the Mahârâjâs of Pañjâb, held their courage in high esteem. His "immortals" did miracles of daring and once, during an encounter with the Afghâns, these 600 valiant men decapitated 2,000 of their hereditary foes. Nowadays they have become more subdued, but sigh for the old martial days and often send deputations to the English, asking them to lead them against the hateful Kâbulians. Why the Government did not take advantage of their offer during the last war in Kâbul, remains incomprehensible . . . Perchance they were simply afraid to awaken in the Sikhs their slumbering audacity of old. . . .

¹ Among other books see *The History of the Sikhs* by Capt. Cunningham. The author lived among them for many years.

Now, of course, everything has changed. The plains of Attok and Peshâwar are no longer the refuge of the rhinoceros which the Mogul emperors were so fond of hunting, and which the Sikhs hunted in their turn. The valleys of Upper India, where the Brâhmaṇas and Kshattriyas (warriors) had by degrees developed such an original civilization, that land which had always succeeded in repelling the attacks of all kinds of peoples, from Sikhs to Persians, from Moguls to Afghâns, since the days of Darius Alexander and until the epoch of Bâbur and Dost Muhammad—this land fell at last! . . . There where the rhinoceros once grazed, the rumbling of the trains is now heard! . . .

The Sikhs are still young and vigorous enthusiasts. Not one of them, except for children and some few women, has ever been converted to Mohammedanism, Brahmanism, or even Christianity, notwithstanding all the efforts of the missionaries. For the sake of the Khâlsa they will do anything and everything. . . . But even their laws have begun to give way under the influence of Western education. They still feel hatred for "the sons of the false prophet," yet some of them embark on commercial enterprises with their former irreconcilable enemies, and have also acquired the habit of drunkenness from their new rulers. However, they are more proud than ever of being called *Singhs*. They continue to wash away their sins in the Lake of Immortality at the break of dawn, and worship the *Âdi-Granth* as assiduously as before. Their esteem for Nânak is so great that even now they almost deify a certain Bâbâ Khein-Singh, just because he is the 16th direct descendant of the founder of Sikhism. This disgusting *Bâbâ* (father) leads a parasitical existence in Râwalpindi surrounded by the veneration of thousands who bring him, as voluntary offerings, over two lakhs of rupees (200 thousand) per year. Contrary to the custom and even the law of the Sikhs, this holy man has,

besides his wife, a whole harem; as for the offerings of his zealous but far from rational worshippers, he spends them in the company of English functionaries, residents and collectors, on crazy festivities, hunting and drunken orgies.

Hardly had we arrived in the Temple-yard, when we were met in the square by our old friend and acquaintance, the akâlî Râm-Dâs, whom we had already met in Bâgh, and who, like myself, had barely escaped falling a victim to the miasmas in the cave of that name.¹ He was exceedingly pleased at meeting us, and then and there, from joy and as a token of his power shook his fist at a Moslem who chanced to pass by. This "God's warrior" appeared even more huge in his official turban. He immediately offered to accompany us and show us all the sections of the temple, including the most secret recesses. When we entered the vast court, paved with multi-colored marble, the sun was already setting, and the Golden Temple, bathed in its warm rays, shone like a magic vision from another world . . .

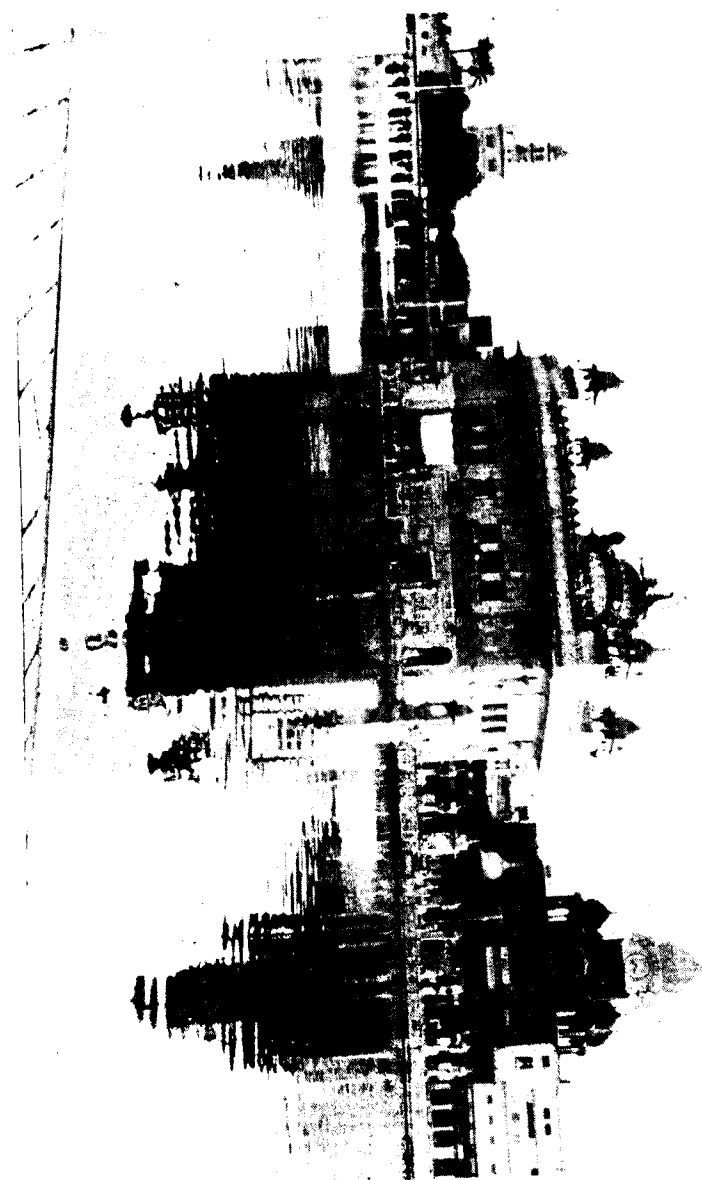
In this first court we were made to take off our shoes, which were replaced by some kind of felt slippers. Then, after descending a few steps, we tread on the marble quay, shining and slippery as glass, and before our eyes lay the lake in all its grandeur and loveliness, with the Golden Temple in its midst.

The lake is a square reservoir covering 150 paces in each direction, and is filled with water, pure as mountain crystal. On each side of the square marble quay surrounding the lake

¹ See "From the Caves and Jungles of Hindustan" in the *Moskovskiya Vedomosti*, 1879-80.

[At the time when H. P. B. was writing "The Durbâr in Lahore" only a few of the Chapters of her "Caves and Jungles" had been published in the *Moscow Herald*. The Series was interrupted and resumed in the *Russian Messenger*, where it was republished from the beginning all over again, and continued with new instalments. This, however, did not take place until 1883.—Translator.]

THE GOLDEN TEMPLE AT AMRITSAR



are snow-white marble stairs, leading to the edge of the water. White palaces of the same pure polished marble surround this immense quadrangle. Each of these palaces was built by one of the numerous Sikh rājās and placed at the disposal of the Mahā-guru and his "Immortals," who permit all kinds of pilgrims to live in them in spite of these palaces being the property of the Sikhs. These dwellings, with their overhanging, ornamentally designed balconies, porticos and terraces, add much to the beauty and poetry of the "sacred square". The square, shutting out the noise of the city, provides a most delightful retreat in the evenings. Between the lake and the palaces grow wonderful, shady trees. Each of these was planted by one of the Sikh-benefactors—famous for their liberality—bears his name, and is surrounded by large marble terraces for the benefit of resting pilgrims. Under almost every tree are buried the ashes of its donor. One of the trees was planted by Govind-Guru himself and is the object of special reverence and care among the priests.

Having walked half way down the quay and nearly falling several times in my awkward felt slippers, we entered another court, still more vast, at one end of which rose a high, open, three-storied building, while at the other stood an arched gateway, from which a long marble bridge, with a beautifully carved railing, led to the Golden Temple which stood in the very centre of the lake. The first building is the *bunga* or palace of the akālī, all the three verandas of which were at that time crowded with "Immortals". The *bunga* is built in Asiatic style. From it, on whichever floor they may be, "God's warriors" can watch over the Temple where, like a living idol, their Mahā-Guru sits whole nights and days long. Here, on the second floor, is the cell of Govind-Guru, with his armour hanging on the wall, and the murmuring fountain which miraculously sprang from the marble floor on

the night of his murder. This is, in fact, the fountain of "immortality". According to the Sikh legend the Moslems and especially the Kâbulians cast a spell over "God's warriors" that night, so that all the akâlîs, instead of watching in turn over their already wounded guru, fell into a deep sleep. Then the Kâbulians approached stealthily and this time slew *pour de bon* the holy warrior, who had dispatched so many of their brethren to the infernal regions with his own hands. The miracle of resurrection was not repeated: *non bis in idem*. On waking from their enchanted sleep the poor "Immortals" (who in those days, by the way, were still simple mortals) found their spiritual leader with his throat cut, while at his head a fountain of pure, cool water spouted to the very ceiling, and beside it an inscription said: "Every one of my faithful Sikhs (disciples) who drinks this water in my name will become immortal, successfully escaping all transmigrations and receiving full absolution for his sins."

After staring at this inscription on the wall of the cell—it is written in the *gurmukhî* dialect—we asked, quite naturally, for a drink from this miraculous fountain, and immediately felt ourselves to be immortal. . .

To our amazement not a penny was expected from us for our acquired immortality, and our old friend, the akâlî, was even hurt when we hinted at a contribution, and answered that they did not accept payment from their "brethren". After that we inspected other parts of the bunga. There was a magnificent show-case in which the swords of all the guru-warriors and their other weapons were exhibited. On the upper floor stands a richly decorated altar, where the *Granthas* are placed under lock and key every night. Each of them is kept in a specially prepared room and guarded by an akâlî. The *Granthas* are cradled until dawn on a thick bed of roses and other flowers. On a platform in front of the bunga stands a marble dais—the acme of beauty and

good taste; on it is a font in which the Sikhs wash their sins away to the accompaniment of sacred songs and instrumental music played all day long. The courtyard was crowded with worshippers of all sects and nationalities. To this day the Sikhs hold every denomination in equal esteem and allow members of all sects, with the exception of Mohammedans, to pray in the Golden Temple. Therefore, at the divâlî of Amritsar, pilgrims of the most heterogeneous sects flock. Here you may see a worshipper of Vishnu beating his forehead against the Temple-steps, as well as a stern Śaiva who would behold in the dome-like Temple the emblem of his Śiva; a Vedântin as well as a Buddhist; a polytheistic Gurkha and even the devil-worshipping Jâts. . .

Having passed across the bridge with its open-work railings, which at that moment were thronged with solid rows of fakirs clad in their own skin, with *sannyâsins* in orange-yellow dress and wearing chignons, and with *Kûkas*¹ carrying a tower of white muslin on their heads, like the tower of Suharev in Moscow, and arrayed in narrow skirts, we finally reached the Golden-headed pagoda. Like Venus risen from the sea-foam seemed to us this beauty of India, which has no rivals but the Mohammedan Tâj-Mahal in Âgra and the Moti-Masjid (Pearl Mosque) in Delhi. Two-thirds of its walls are of pure, excellently polished white marble, brightly gilded beneath the terraces, from each corner of which rises a high tower, colored like an Easter egg. On three sides the temple is surrounded by the deep lake, and on its fourth side there is a bridge which leads to the bunga of the akâlî. The water is almost level with the second step beneath each of the three doors of the portico. From these steps the Sikhs dive, like frogs, all day long into the lake, and after diving lie down on the wet upper

¹ The Kûkas are a secret political sect of Sikhs, highly inimical to the English.

step and dry in the sunshine, awaiting immortality. With touching hospitality we were urged to plunge into the lake, just as we were, and then to dry ourselves in the same manner. However, thinking ourselves immortal enough after having drunk of the waters of the fountain, we declined.

The temple is not large, but its interior decoration is extremely dainty, and, most important of all, it is kept very clean—a condition which is unusual in India. Having entered through the main portal we found ourselves face to face with the high-priest of the Sikhs. This venerable old man with a snow-white beard was reclining on luxurious pillows under an enormous blue velvet baldaquin, embroidered with gold, and to all appearances was assiduously reading the *Âdi-Granth*. I say to all appearances, for, on coming nearer, we observed a pair of closed eyes above a pair of spectacles which had slid down to the end of a hooked nose, and heard loud snoring, audible even through the drone of numerous voices muttering prayers around him. The Mahâ-guru slept the sleep of the righteous, and so soundly that he did not wake up even when our friend, the akâlî, began to fumble respectfully between his crossed knees and to select for us several of the most beautiful roses from the heap of flowers scattered beneath him. We were informed that this was no sleep but the bliss of *samâdhi*, i.e., that the Mahâ-guru was plunged in that particular religio-lethargical state during which the highest soul of man (Âtman) separates itself from the body and wanders away into the universal spaces, there to perform its spiritual duties, while the perishable body is left on earth under the guardianship of the “animal soul” (jivâtman). Apparently the “animal” host made haste to avail himself of his temporary rights, for upon our appearance he asserted his presence very forcefully. After a thunderous snore the ancient man stuck his nose into the *Âdi-Granth* for the last time, suddenly opened his eyes, hazy with sleep, and opening his toothless mouth, began to stare

at us in amazement, as though awaiting an explanation. The latter was forthcoming: our obliging akâlî introduced us immediately as “brothers from Pâtâla”.¹ Owing to its dual meaning this designation of America, common everywhere in India, has given rise many a time to all kinds of *quid pro quo*. The fair sex of India especially, not often qualified for honorary membership in the Geographical Society, inquired with much curiosity as to whether we resembled the green monsters with red eyes and many-tailed spinal column, as the *râkshasas* (demons) from Pâtâla are represented in their temples, and upon seeing us refused to believe that we were not “Ingresi,” or Englishmen.

The ancient pontiff, after staring at us for a while, gave us permission to ascend the Eastern towers from which there is a magnificent view over the city. However, he immediately recalled us, in order to ask us some very extraordinary questions. One of them was, whether there were many Moslems in our Pâtâla, and whether Americans are enjoined by their religion to track them down and kill them like so many rabid jackals—or whether the English forbid even the Pâtâlians to touch them, as they do in Pañjâb. On learning that there were no Moslems in America and that the English have no authority there, the great guru was greatly amazed, and expressed the joyful hope that perchance the reason why there were no Moslems in the United States was that, with the exception of a handful of them who took refuge from the Sikhs in Hindustân and Kâbul, under the protection of the English, all of them were long since roasting in “Infernal Pâtâla,” i.e., in hell. He then said that he could not understand why people living in a country of such blessings, where there were neither Moslems nor *Ingresi*, would leave it in order to settle in a place which swarmed with both. After exchanging a few

¹ *Pâtâla* is a name by which America is known. Translated, it means “the infernal land”. Among the masses *Pâtâla* also means “hell”.

more remarks as profound as this last, we parted, well satisfied with each other.

The garden of the Golden Temple is very beautiful. There, nightingales sing all day long! Kashmir abounds in nightingales as well as in roses, and the former often migrate to the forests of Pañjâb. The singing of the nightingale in the garden of the guru is a sure indication that this bird has become the abode of the soul of one of the singers or pipers of the Temple, and whenever the ex-singer proclaims his presence near a tree, food and water from the "lake of Immortality" are always provided for him. From the garden we went to the "Black Town".

(To be continued)

Religion consisteth not in mere words;
He who looketh on all men as equal is religious.
Religion consisteth not in wandering to tombs or places of
cremation, or sitting in attitudes of contemplation;
Religion consisteth not in wandering in foreign countries, or
in bathing at places of pilgrimage.
Abide pure amid the impurities of the world; thus shalt thou
find the way of religion.

NANAK

KEYS TO WHOLENESS OF BEING

By JAMES S. PERKINS

TO be fully alive, mentally alert, deeply perceptive, in the modern world taxes to the utmost one's powers of recovery, of return to equilibrium after each of the fragmenting experiences encountered almost daily. If one would sustain, with integrity of being, a persistent search for Truth, occupying a position of idealism, one finds one's self running a continuous gauntlet of intellectual hazards, receiving painful spiritual blows, and even risking psychological disaster. For mental derangement is a growing ailment in these days and we need only to be reminded of the number of individuals who commit suicide hourly throughout the world to realize that for various reasons many persons find the prospect around and ahead of them too dreadful or dreary to bear. They are unable to perceive, as so many do not see, that the very emptiness and desolation of one's surroundings open doorways to Reality, pathways into inexhaustible reservoirs of creative energy. How shallow is the individual's emptiness, opening as it does, into the shoreless ocean of Cosmic Being.

Whether or not we are conscious of it, life today is extending to everyone an incomparable opportunity to cultivate spiritual endurance and resiliency such as we could not have known otherwise. We are being pressed by circumstances, by the spreading danger to the world and its inhabitants, to search for new levels of spiritual perception, to awaken consciousness in those regions where power and divinity are radiant with inner glory. There is a reminder in

the Hindu scripture, the *Bhagavad Gītā*, that we can translate into personal experience Shri Krishna's marvellous revelation of wholeness: "Seated equally in all beings, the supreme Lord, unperishing within the perishing—he who thus seeth, he seeth." This suggests envisioning the Higher Self as established harmoniously at the very centre of one's being, radiating the eternal Light outwards through every particle of the lower mental, astral and physical bodies.

That such vision, yielding greater powers of equilibrium and creativity is not only possible but within our reach, is a message extended by Theosophy. Certain keys are provided that might be thought of as keys to wholeness of Being. In the present context these are viewed as the *Key Knowledge*—the knowledge of man's visible and invisible structure and the nature of the universe; the *Key Direction* in which to look and to move towards wholeness of being; the *Key Procedure* or method of moving in that direction; and the *Key Motion* which is a rhythmic movement of rise to equilibrium, of falling away and return to equipoise. Let us examine these in the meaning here indicated.

The first, the key knowledge, is set forth in comprehensive measure under the name Theosophy. The term was first used in the earliest centuries of the Christian era, when a splendid group of thinkers and scholars were actively exploring inner worlds of Reality and explaining their experiences in Western terminologies. This group included certain of the Church Fathers, so-called; Pythagoreans such as Iamblichus and Porphyry; Neo-Platonists such as Proclus and Plotinus, and Ammonius Saccas, founder of the Neo-Platonic School at Alexandria. These men possessed and taught a knowledge of man's whole being and the attainment of supreme consciousness.

Ammonius Saccas, for example, explained that the wise must exalt their minds, discipline their bodies so that they

might be capable of enjoying the presence and assistance of the gods and beneficent angels and spirits, including their own highest principle, the god-self within. Thus ascending to the Supreme Parent they became communicable with the divine Self and were said to be God-taught. This was a teaching of wholeness of being.

The Neo-Platonists established schools that were characterized by three features, namely magic, theurgy and the rules and methods for attaining the state of sublime ecstasy, the supreme condition which accompanies a perfect alignment of body, soul and spirit. These are the three divisions in Christian nomenclature of man's outer and inner nature. By employing divine knowledge through meditation the greater initiates of these schools achieved a poised alignment of their bodies, and through the resonances induced, their whole being was illumined with power, love and beauty that can be known fully and for ever only in realms beyond the fetters of matter. The magic taught was not the magic that is commonly thought of in the usage of that word today. To the Neo-Platonist magic became a skilled use of the knowledge of physics and metaphysics with intent to attain a transcendence of consciousness, a transformation from the mortal to the immortal state of being. Its practice led to the freeing of the individual from the trammels of flesh, the automatism of matter, the compulsions of the psyche, in stages of consciousness that rise level by level towards those heights from which life flows pure and free. Ancient magic was a sacred science inseparable from religion. The Mystery Schools taught a *white magic*, a divine art which produces effects by lawful mastery of the secret forces of Nature through awakening and using the divine potential in the individual. Their knowledge of Law enabled them to utilize universal powers that are latent in man to alter surroundings and circumstances, and thus to walk the streets of the market-place as Immortals,

beholding the life imperishable in the transient forms about them, communing with the cosmic harmony, the providential reason in all things. The science of Theurgy combined a teaching and practice of moral and physical purity, which together with certain austerities, resulted in the development of vital soul powers affording magical controls over elemental life and the co-operation of higher orders of invisible beings for benevolent purposes of healing, teaching and a general harmony of circumstances.

The term Theosophy as then used referred to and explained all of these matters. Theosophy can be traced to the Mystery Schools of Greece and beyond to the Hermetic doctrines of Egypt and the sublime Ātma-Vidyā of ancient India. Students of Theosophy understand that there is a primordial wisdom of mankind, the threads of which reach back into the highest bodies of learning that have been achieved in the great civilizations of the past, and that all persons who have stepped out of the ranks of the slowly progressing masses of mankind to take up the search for this wisdom have found themselves linked hand in hand, so to speak, in a chain of human and super-human brothers—a fraternal order of men and gods. The founding of The Theosophical Society re-introducing Theosophy to the world, is in itself evidence of the existence of this brotherhood of the kingdoms of life. The very knowledge of this order can be richly rewarding to those who today discover it.

Therefore in calling attention to the first key to wholeness of being, the Key Knowledge, the investigation includes not only Theosophy but the remarkable events that occurred with the founding of The Theosophical Society. There are a number of volumes relating episodes that give evidence of direct participation in these activities by certain super-mundane Personages known as Masters of the Wisdom. The events that surrounded the founding of the Society imply the

existence on earth of these Perfected Men, or Adepts. Also implied is the reality of there being a sequence of cause and effect connecting actions in the distant past with events in the far future, and that Those whose developed powers lift Them beyond an enthrallment with matter, preserve across the ages an unbroken continuity of consciousness linking all events; and that They are guiding the forces of the unfolding plan of life playing through the worldly enterprise. These great individuals are the Immortals, the Teachers whom we are enjoined to seek out and to attend if we would attain knowledge.

The modern world driven by preoccupation with stressful affairs is inattentive to the implication of there being on earth a wave of evolution ahead of humanity in time, and that this wave is composed of graduates of the human kingdom, among whom are the true teachers of man. However the need for a framework of concepts, a synthesis establishing a scale of relative significances in the plethora of modern knowledge, together with the need for human adjustment to the cosmic events of the twentieth century that are resulting from scientific penetration into the nature of matter and space, is designed to stir fresh interest in Theosophy, therefore in The Theosophical Society and what its founding implies.

If there are Teachers of a Divine Wisdom, the question naturally arises whether direct contact with these exalted Personages is possible. If They are available as teachers, where and how shall we seek Them? How does one turn and move in Their direction? And if the way is found and Their existence is glimpsed, does it follow that one is recognized by Them? Can these things be reliably known? Earlier teachings volunteered directly by Them made abundantly clear that we need not expect to encounter Them strolling along Main Street, or in seance rooms; neither will we be taught by Them

through automatic writing, or trance-mediumship, or through any of the other phenomenalistic contrivances that open communication with the invisible astral world and its inhabitants. Nevertheless They are approachable, we are assured. We can take steps that lead in Their direction, expecting to contact Them by rendering ourselves communicable with Them. By certain practices that bring our lives in attunement with Their world of Reality, accommodating our views to Their vaster horizons of outlook, we can place ourselves *en rapport* with Them. When this is done successfully the response experienced is a discovery in ourselves of clearer intuitions of Truth, deeper perceptions of Reality, fresh revelations of Theosophy, new experiences in inspired living, and perhaps above all else, an increased sense of *wholeness of being*.

The Theosophical story is that if we seek the key knowledge of wholeness, we can find the teachers and their teaching. To the Theosophist wholeness has an exact meaning that relates the constitution of man with that of the universe, perceiving the sublime harmonized Self existing imperishably within the perishing forms. The knowledge is set forth in a number of works by Theosophical writers, both in summarized and elaborated versions.

(*To be continued*)

The wise man recognizes the idea of God within him. This he develops by withdrawal into the Holy Place of his own soul.

PLOTINUS

THE DIVINE HARMONY IN NATURE

By J. M. ANGERVO

WE are told that the Greek philosopher, Pythagoras, once said: "God geometrizes". Pythagoras who was also one of the pioneers in geometry saw harmony and symmetry in Nature, "the geometry of Nature," which could be illustrated, by various regular figures and solids and by the numerical values standing for them as well as for the whole of Creation in one or another of its manifestations. Famous, for example, are the so-called complete and incomplete numbers of Pythagoras, and it is claimed that he knew all the five regular polyhedrons possible within three-dimensional space. There are in three-dimensional space only five solid figures formed by a number of regular planes, namely, the regular tetrahedron (having four equal triangular faces), the cube (having six square sides), the octahedron (having eight plane faces), the dodecahedron (having twelve plane faces), and the icosahedron (a polyhedron of twenty faces). Three of these—the regular tetrahedron, the octahedron and the icosahedron—have sides formed by equilateral triangle faces, the cube has equilateral square faces, and the regular dodecahedron has faces of regular pentagons. The regular dodecahedron, which is founded upon the regular pentagon, was known to Pythagoras, as was also the method of drawing it, which method was called by the ancients and still is known by the name

of "the Golden Section". The fact that the five-pointed star-pentagon was cherished as a peculiar emblem amongst the Pythagoreans indicates the special position of the pentagon in the philosophy of Pythagoras.

Pythagoras also worked out the correlation between musical notes and numbers, so that the ratio of chord-lengths, tuned to the same pitch, determines the tone or the interval; as for example, the ratio between the chord-lengths of a certain note and of the same note an octave higher is 2:1, the ratio of the fifth is 3:2, of the fourth 4:3, and so on. Thus, the tunes, too, are based on figures and, literally, harmony can be expressed in numbers and numbers can be harmonized.

According to Pythagoras, the numbers in themselves and the correlations between them are of crucial significance in the order of things in Nature. Pythagoras was looking for the "pure essence" of Nature that lies behind the "gross material". While the classic Greek philosophy named four elements, fire, air, water, and earth, they were, according to Pythagoras, represented by regular solids; so that the tetrahedron stood for fire, the octahedron for air, the icosahedron for water, and the cube for earth. The latest discovery, the dodecahedron, based on the regular pentagon, represented the entire universe in all its radiant magnificence.

We shall now say something about the principal ideas of Pythagoras, as they are found in the German interpretation based directly on the original Greek fragments of Philolaus. Pythagoras maintained that objects "imitate" numbers which lend them their true meaning. Numbers confer on the objects their natural finiteness and "physical form". It is by numbers that the heterogeneous, differentiated manifestation emerges from homogeneous, primordial, cosmic substance. Harmony in Nature is brought about by the combination of varying things in countless ways, on account of which the Harmony of the Universe is made of a "synthesis of opposites".

Accordingly, the human soul is composed of a blending of contrasts. Pythagoras' conception of the purpose of life is very illuminating; according to Plato, it was: "The ultimate end and the final goal of the unfolding soul is to return to its original pure state and, as a result of this, its liberation from the 'wheel of reincarnations'." ¹

The Divine Harmony in Nature was a fundamental idea also in the philosophy of another eminent thinker, Giordano Bruno, who said that the battle of life had to be faced "with a heroic zeal" since it leads to "the harmony of the universe" and "the whole of life constitutes a unity".

Let us descend, for a while, from these heights to the material world, down to the level of gross matter, full of deficiencies and inadequacies in every way. Can we find anything that is really perfect, here? Is the die we play with, a faultless cube, with perfectly regular and equal angles and sides and planes? Is there homogeneity of matter? Has the straight line only length, but neither breadth nor thickness, and is it perfectly straight when examined closely? And considering the planes, has any of them just length and width but no thickness? And is any one of them really a plane surface? The answer is "No". Nothing is regular, nothing is harmonious, nothing is geometrical. Regularity, geometric designs and figures, homogeneity, and other patterns in the orders of Nature are but fleeting ideals; the more so, the more perfect the microscopes are with which we scrutinize the so-called regularity of Nature and the deeper we penetrate in exploring gross matter. The picture of Nature, as it appears to us, is altogether a caricature of any regularity, geometry, or harmony, to say nothing of the Divine Harmony. It is but a step to the imperfection of everything in the world, to the wickedness of all, and to the wretched sinfulness of man,

¹ See Max Dessoit: *Die Geschichte der Philosophie*, Berlin, Ullstein 1925.

which is the keynote of the message of the Christian Church with few exceptions.

Let us now turn to the problems of harmony in Nature when moving from one dimension to another. In the one-dimensional world all straight lines are "regular". In the two-dimensional world there is both regularity and irregularity. As to the polygons, it is possible to draw regular equilateral polygons with any number of sides and angles. Besides the equilateral triangle and square, there can be formed equilateral and equi-angled polygons, five-, six-, seven-angled and so on, at will, up to any number one likes.

In the three-dimensional world we meet with an interesting characteristic or rather a mystery of Nature: "The regularity there is subject to restrictions". There are no more nor less than five regular polyhedrons, solid figures formed by regular planes, namely, the above-mentioned tetrahedron, cube, octahedron, dodecahedron, and icosahedron, which were familiar to Pythagoras. It can be mathematically proved that there cannot be any other regular polyhedrons in the three-dimensional world. We do not know with certainty whether it was clear to Pythagoras that no sixth regular polyhedron could exist. Anyhow, he talks about five solids that can be placed within a sphere. Since the age of Pythagoras, the study of the three-dimensional world has made great progress. The distances from star to star which were calculated long ago have been bridged by the sending of missiles into sidereal space. New long-distance records in milliards of our current units of measure have been reached, which is of particular interest—quite as interesting as the yearly increase of the astronomical budgets of many nations.

The change-over from the three-dimensional world-conception to one of four dimensions means a considerable advance in philosophical thinking as well as a widening of our conception of the world. Yet the four-dimensional world

is always—mostly without our being aware of it—in close vicinity to us. For instance, C. W. Leadbeater tells us that in our dreams we live in conditions like those in the four-dimensional world. He who is able to recall the apparently absurd experiences of one's dreams may remember some visions depicting strange alterations of distance, or seemingly arbitrary fluctuations of one's sense of time, altogether out of the ordinary, and hard to project into the three-dimensional world when we are awake. To most of us these visions are not anything but dreams. But they contain in themselves something sublime that makes the poet, Lauri Pohjanpää in his poem "The Singer at the Gate of Heaven" express the wish: "The dreams, grant me to see them anew!"

Any attempt to describe the four-dimensional world is as difficult as it is to understand a clairvoyant's explanation of the life after death, and the form of existence which in Theosophical literature is termed the Astral Plane, and in the parlance of the Christian Church "hell, purgatory and heaven". Dante, in his *Divine Comedy*, tries to communicate to his own age the different aspects of life after death, by letting both historical and legendary characters play suitable ecclesiastical parts, but, at the same time, obviously trying to portray the occasional visions revealed to him. The best passages are found in his "Paradiso" where he, evidently with the aid of his Beatrice, soars up to the spheres where time and space are united. In Canto XXIX: 11-12 of "Paradiso" he gives an account of heaven. The English version of it by the American poet Longfellow reads:

What thou dost wish to hear, for I have seen it
Where centres every When and every *Ubi*.

Through these words Dante gives expression to the fact that time and space are closely associated, which is what Minkowsky and Einstein some 600 years later have stated

more thoroughly in their formula as their four-dimensional space-time geometry.

When C. W. Leadbeater describes the astral world, he says that it is as if we were able to look at things from all angles simultaneously: the interior of a solid is as visible as its exterior. All conformations are transformed becoming more wonderful and plentiful than ever before. Things can be magnified or reduced at will by one's sight. All objects seem also to be enveloped by a veil of astral matter, the aura. This aura is very susceptible to constant shifting of form and it is conducive to change also on the physical level.

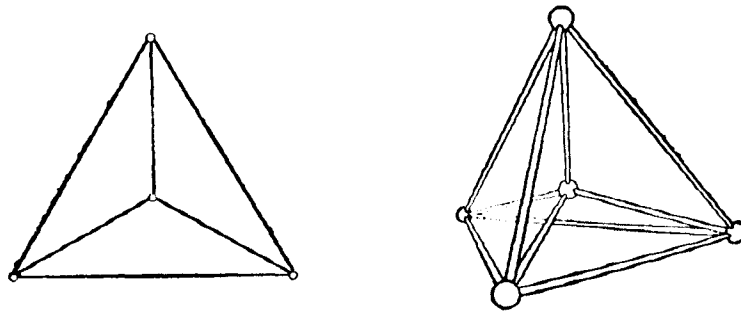
In order to help us to grasp the hidden four-dimensional world with our three-dimensional sight, let us imagine that there are flat creatures, able to sense only two dimensions, length and breadth. It is hardly unreasonable to think of the existence of beings whose senses are so limited, for man himself for the most part keeps to two dimensions. Our visual impressions, too, are carried to our senses through the medium of pictures that are received by the two-dimensional retina as projections of the things in space. It is for instance by a turn of the head that we become aware of the third dimension. The real size of the details in the pictures that seem reduced and transformed owing to perspective can be calculated according to mathematical laws.

From our point of view, the intelligence of this fictitious creature is rather strange, of course, but if he is capable of reasoning he may be able to comprehend fully the patterns relevant to the two-dimensional world. He may find out all about the triangle, and, particularly, remembering the aforesaid Pythagoras, he may discover that the square of the hypotenuse is equal to the sum of the squares of the other two sides. Let us then assume that there enters into his mind the strange idea that there are three dimensions. From his two-dimensional geometry he might

deduce that the same laws hold good in the relations of the segments of lines and angles of that queer world as in his two-dimensional world. Perhaps he might begin to associate lines and planes in curious ways and, eventually, come to the same space geometry that was taught to us in school. And he might be interested to find out if there are any regular polyhedrons in that new three-dimensional world corresponding to the countless polygons to be found in his two-dimensional world. Mathematical laws would lead him to discover that there can be only five regular polyhedrons. His conception of these solids is obtained, of course, only by projections on the sole medium he has, the plane, which can be produced by logical thinking. Thus he constructs the designs of these five polyhedrons which we are accustomed to see on the two-dimensional pages of our textbooks.

From the viewpoint of the four-dimensional world, the beings of that world might compare us to the creatures of the two-dimensional world we imagined above. It is as if we were given an opportunity to amplify ourselves into the fourth dimension somewhat in the same way we allowed the creatures of the two-dimensional world to extend themselves to our world. We may validate the geometrical laws, operating in the two- and the three-dimensional worlds, in the four-dimensional world, and so be able to deal with the lines, planes, solids and four-dimensional entities of that world, the last-mentioned of which are known by the general name of polytopes. We can also inquire into the existence of regular polytopes in the four-dimensional world. It is possible by reason to state the number of them in that world. In the first place, we can deduce that there is in the four-dimensional world a regular polytope corresponding to the regular tetrahedron. You may remember a match-puzzle in which you were given six matches and were asked to arrange them so as to make four equal equilateral triangles. The puzzle cannot

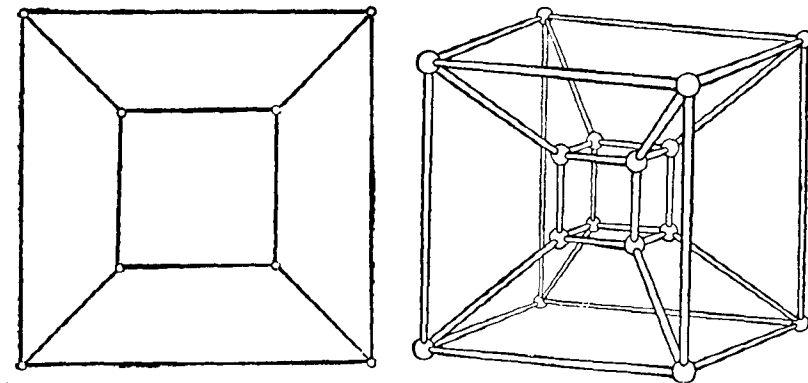
be solved on the same plane, but by first making an equilateral triangle of three matches and then standing the other three matches on each point of the first triangle so that their



The regular three-, and four-dimensional tetrahedrons projected on plane and as "solids," according to Schlegel's instructions.

ends join to form a pyramid, you obtain the required tetrahedron, with four equilateral triangles as faces. If we increase the number of the matches to ten and ask you to join the additional four matches to the tetrahedron, so that all the ten matches form five regular tetrahedrons, you will see that this experiment, which is possible only in the four-dimensional world, leads us to the simplest regular polytope of five parts, with five apexes, ten equal sides, ten identical equilateral triangle faces, and five regular tetrahedron solids. It is difficult for us to comprehend this fivefold solid regular polytope figure, but we can project this polytope on our three-dimensional space and so we get a sort of "deep picture" of it.

In the same way, there is a four-dimensional regular eight-pieced polytope, based on the square, that corresponds to the three-dimensional cube and is called the tesseract which has sixteen apexes, thirty-two equal sides, twenty-four equal square faces, and includes eight equal-sized cube-shaped solids. Neither is this polytope easy to imagine, although it is the biggest unit in the four-dimensional world, corresponding to the unit of volume. Anyhow, it too can be projected in three-dimensional space as a "deep picture".



The regular three- and four-dimensional cubes projected on plane and as "solids" according to Schlegel's directions.

Here it is necessary to state that even in the four-dimensional world there is regularity only within certain limits, so that the mystery of Nature is maintained from one dimension to another. For we can by logical mathematical methods show that there are to be found in the four-dimensional world precisely six regular polytopes, based on regular polyhedrons; and these are, in addition to those just mentioned 5- and 8-pieced polytopes, the regular 16-, 24-, 120-, and 600-pieced polytopes, of which the regular 5-, 16-, and 600-pieced polytopes are based on the regular tetrahedrons, the regular 8-pieced polytope on the cube, the regular 24-pieced polytope on the regular octahedron, and the regular 120-pieced polytope on the regular dodecahedron. We need not discuss these polytopes more thoroughly. It might be mentioned, however, that there are to be found in our three-dimensional world counterparts of these regular polytopes. For if we consider the radiation of the sun through a four-dimensional cube or tesseract, so that one of the diameters in it is parallel with the rays of the sun that meet our three-dimensional world at right angles, we get as a three-dimensional projection of it a solid which is called the

rhombododecahedron. Now, the natural garnet crystals are examples of this kind of solid. Consequently, we come to the interesting conclusion that the crystals of garnet are reflected images of the four-dimensional cube in our three-dimensional world.

We shall continue from the four-dimensional world to the five- and six-dimensional worlds, only so far as to take note of the limitations of regularity in these worlds. In the five-dimensional world there are not more than three regular multiple-polytopes, based on regular four-dimensional polytopes. Similarly, in the six-dimensional world there cannot be more than three regular multiple-polytopes, built on five-dimensional regular polytopes. From here on, the number of regular polytopes is never more than three despite the continual increase of dimensions.

The "generalized tetrahedron" that corresponds to the regular tetrahedron of our three-dimensional world, and, similarly, the "generalized cube," are both contained in all worlds, as is also a third polytope, but that is the definite limit of the regular polytopes in those worlds.

So an understanding is reached about the regularity being definitely restricted in the higher worlds. The types of solids and the parts of the higher worlds, which contain in themselves fragments of straight lines, are in each world limited to a fixed number. All the rest is imperfect in one or another part. This state of affairs may give rise to serious questions. Imagine going to the extreme heights of the universe. Is everything limited there too? Is perfection to be separated from imperfection everywhere, universally? Must they be divided into two different sections, perfection in one and imperfection in another?

I dare believe that this is not so. There is no need for us to have partitions between the imperfect and perfect, awaiting nothing else than the day of final judgment. Much less

reasonable is it to think that Perfection will draw a part of the imperfections of the world around the music of its harp and shut off the rest, leaving it outside the range of hearing. For we have clear ideals of perfection that are discernible everywhere even while imperfections are ever close to us. In viewing our future, it is a comfort and a hope to remember that there is a prototype of every kind of perfection as an ideal or an ideation. Thus, perfection is ever near us; it is not an evasive thing. Everyone can aspire to the attainment of it or a part of it, to the best of one's ability. Whenever we want to cultivate some quality or feature in ourselves, there is for us a model of it always at hand. From Theosophical literature we learn that the poly-dimensional activity of the higher levels is, for example, mental and emotional activity, and accordingly, there are to be found pure "designs" for the emotional and mental life, which are not out of reach. All our habitual emotions and thoughts, accumulated round those ideals, can be classified and their nature examined from all sides, they can be worked out according to geometrical principles, "geometrized". As the squaring or cubing of planes or solids is accomplished by means of square and cubic measures, we can also learn to integrate our many-dimensional emotional and mental worlds. And the arbitrary emotional and mental polytopes in our many-dimensional worlds are far more interesting in form than the ordinary geometrical polytopes we know. The structure of our ethical development is thus made intelligible to us. And like the Egyptian pyramids which were the products of the geometric knowledge of the ancients, or like the mature products of modern architecture which arise where scientific technology is mastered, so in the future, mental and emotional activities will be developed into admirable forms which will be apprehensible and, to the clairvoyant, observable, and which will be regarded to be as worthy of interest as the

objects of sightseeing or the treasures of art galleries are at present.

If we are able to see the possibilities of this evolution, we can also grasp the fact that in the periodical cycles of evolution many superior beings have already risen high above our conceptions of perfection and become pure in their mental, emotional, and physical life, after the ideal "design". These beings, the Adepts, serve as examples to us. They help us in our pursuit of the same goal.

The co-existence of the regular with the irregular and of the perfect with the imperfect throughout all the worlds leads to another realization of some import. Even so-called imperfection has its bearing on the evolutionary process of the world: it may be an agent in promoting this progress. Just as irregular figures are notable as complements to the small group of regular figures, and, as in musical harmony, the dissonances are resolved into consonances which complete the musical figures with their pure harmony, so also all other imperfections will develop towards completeness. This evolutionary process often takes forms which give us opportunities for artistic enjoyment and adoration and a chance to gain an insight into "the wondrous providence of God" in Nature. The laws of evolution make no distinction between the great, the small, the advanced and the backward, who travel along side by side in every respect. Nature does not recognize any other privilege than the right and the necessity of constant evolution. It is not in vain that in the book *At the Feet of the Master* it is written: "God has a plan and that plan is evolution".

The co-existence of perfections as ideals and designs, and also as perfect intelligences, along with the evolving imperfections proceeding towards the goal of perfection indicate order in Nature, the universal equilibrium, the Oneness of Life, the Divine Harmony in Nature.

THE EVALUATION OF EXPERIENCE

By B. G. HARRIS

THE nature and extent of experience varies in all people, as does the manner of its reception. It is forced upon some and they display great resentment towards it; others are denied it, yet earnestly desire and yearn for it, so often in vain; others again seek to avoid it, or to escape the consequences of their actions; while the larger section of the community display a casual indifference towards it, accepting it as their fate or lot in life. Little knowledge of the causes responsible for its appearance, and the purpose served by experience generally, is available to them. Hence the exclamation, "What have I done to deserve this?" when the experience is not of their choice or to their liking.

Experience results in the gaining of knowledge. Hence the claim of "Experientialism," which is the term coined to express the theory that all knowledge is based on experience, which claim is not without a sure foundation; as only through experience can we convert information into knowledge. To speak from experience, then, is to acknowledge having obtained proof and to have verified the accuracy of one's assertion.

What is an experience? An experience is something we suffer, undergo or endure, from participation in which we become conscious of the nature of a thing, state or condition. Experience can be broadly divided into three

Summary of an address given to the Adelaide Lodge.

groups, being associated with the physical, mental and spiritual self of man. Physical experience results from the functioning of the physical senses in relation to external influences, and we all rely on the evidence of these senses for our functioning in conscious relationship to the matter of the earth plane. Through these sense-organs consciousness is aroused, and visual images appear or impressions are received as such senses respond to the forces acting upon them.

Mental experience consists of receiving mental impressions, first, as effects arising from physical causes, involving feeling and emotion, which are expressed in the mental states of joy, sorrow, anger, hate, remorse, compassion, love, desire, aversion, etc.; and secondly, as the sensation registered on the mind from the expression of opinion, political or religious for example, which invariably provokes argument and gives rise to the exercising of one's reasoning powers. Values are then assessed and judgment is formed.

Then there are the thoughts that are transmitted from one mind to another, commonly known as telepathic communication. The receiving of inspiration is an example of this power, another being the sensing of the "atmosphere" in a room.

Intellectual illumination in any form is a mental experience; thinking is another, as is image-making, and creations of all kinds exist first in the mind of man, who brings about their objectivity or embodiment.

Experience is, to all men, solely what the mind interprets it to be. To some it is a purely physical thing; to others it is a combination of physical and mental effects. Then there are those who see, in the experiences they receive, the hand of their teacher, ensuring their tuition with the lesson needed. A small majority observe the law of kârmic adjustment or correction at work, restoring disturbed equilibrium, noting the progress that results from its operation.

We now come to the spiritual side of experience, wherein the true self transcends the limitation of both physical and mental experience and arrives at that level of consciousness which enables it to perceive the spiritual nature of life and to grasp the nature of the cosmic order. Spiritual experience includes the gaining of awareness and the realization of one's union with the Universal Spirit, with the result that the sense of separateness in Nature ceases.

Now we shall deal with the subject in more detail. Man's first experience resulted from his conscious functioning in relation to the material universe around him, derived solely through the operation of the physical senses. Thus we experience heat and cold, or rather the sensation that heat and cold produce on our body. As the result of receiving these experiences, the desire for relief from such suffering is formed and it becomes the cause of man exerting himself. So Nature arouses the powers latent in man; through the experiences he receives, their unfoldment follows.

The states of plenty and want are examples of contrasting environments wherein to gain experience. Often both are received in the same incarnation, which enables the participant to make comparisons and so determine the merit of each.

The person who can claim to have never had a day's illness in his life is regarded by his fellows as being fortunate indeed. But is this an altogether desirable state in which to spend an incarnation? How is he to learn the lesson of tolerance and to add the quality of sympathy to his nature if he has no personal experience of suffering to guide him? Must he rely on information only? By way of contrast, the greatest field of service is in ministering to the sick, needy and helpless, for the experience this service yields enriches him who performs it, both as regards duty discharged and merit earned.

There are those who suffer physical disabilities and are literally rendered helpless as the result of their affliction; who

are consequently humbled through the necessity of having to rely so much on the kindness of others. Delving into the victim's past incarnations may reveal his nature as being arrogant, contentious, and self-centred with no consideration or sympathy for others. Such people are now experiencing life in an environment which contrasts with that of a previous incarnation; the former qualities and powers displayed and enjoyed are, by force of present circumstances, relegated to the background. This submission to the inevitable, as the operation of natural law, represents the price one must pay for each step taken in one's evolution.

Ultimately we receive all experiences that this earth has to offer, good, bad and indifferent; experience of fulfilment and frustration of effort, failure and success, joy and sorrow, until we are neither unduly depressed by failure, nor unduly elated with success, and are able to maintain a state of mental equilibrium at all times; so displaying balance of mind and the ability to assess the value of each experience correctly.

It often transpires that the physical experience is but a means to an end and is soon forgotten, but the effect remains and is ever before the mind; and when there arises an occasion similar to that wherein the experience was received, the memory of it can be recalled and the knowledge so derived used for guidance in determining present action. This is the source of instinct and we unhesitatingly act on what is known as instinctual knowledge. Often much repetition of an experience is necessary before the lesson intended registers on the mind, for we are all very slow in assimilating new knowledge.

Experience then pertains to the past, and while the past lies beyond recall, the effects produced are retained, embodied in knowledge, and play their part in influencing present-day thought and action; and, when in possession of the required knowledge, man can deal rationally with the present and

condition his future. When the purpose of experience is fully grasped, life ceases to be regarded as a chaos of unrelated happenings and becomes a unified existence, with events accounted for and the reason for their visitation known.

We receive the experiences that our environment provides, which are those we need most to develop co-ordination of mind and matter, to arouse the determination to fight and master, to overcome weaknesses, develop qualities, and to strengthen will-power and evolve character. The products of experience are garnered during our lifetime on earth and worked up into intellectual faculty and consciousness, so that a child is born with his past experiences transmuted into mental and moral tendencies and powers. This is their purpose, the reason they were given to us.

The bulk of life's training results from pain and suffering: pain follows on mistakes and is ever remedial. Strength is only developed through struggle and we reap the inevitable results after every sowing—happiness growing out of the right, sorrow out of the wrong. Our presence on earth indicates the need for such experience wherewith to improve ourselves and further our education. Only through experience we learn to distinguish between the true and the false, the transitory and the enduring, illusion and reality, fact and fable. The tragedy lies in man's inability to evaluate his experiences on the basis of their being the fulfilment of natural law, kârmic adjustment and his evolutionary requirements. It is rightly claimed that we are wise, not in proportion to our years or scholastic training, but only in relation to the experiences received, as from their assimilation interior unfoldment is rendered possible.

To gain the whole world may be an experience of the greatest magnitude, but if one were to lose one's own soul in the process of acquiring it, it would be a calamity out of all proportion to the result gained. When we are tempted to

envy those with riches and success, we should realize that these things are very easy to accept; while the lessons involving toil and hardship result in the unfoldment of our latent powers. It is well worth remembering that nothing is endured in vain, as each experience becomes, upon analysis, an asset to our progress. It remains for man to understand its purpose and see its inner significance, in order to derive the maximum benefit from it.

Only when we cease to be slaves to our possessions and conditioned in our manner of thinking by our racial traditions, educational system or religious training, can we experience freedom. Freedom is not to be found in constantly seeking indulgence in self-interests; on the contrary, it is only found in self-abnegation and through service rendered. In our everyday life, it is the unselfish people who experience the greatest happiness, those who work for the benefit of others, and in so doing, forget the self. And the more we share with others, the richer our experience will be.

Where man has failed is in the matter of knowing how to live, particularly of how to live in harmony with his environment and with Nature. When man so learns to live that all events and experiences in his life assume their correct valuation in his mind, then only will he experience that tranquil state of mind attributed to the sages.

Unfortunately the majority of mankind limit their experience to that perceived through the functioning of the physical senses in relation to material things, not realizing that a greater field of experience awaits those who can transcend this limitation, and respond to frequencies of vibration of a higher order, giving them access to the advanced planes of Nature. There are many experiences in which we cannot at present participate, owing to our limited development; in this field lie mystic or psychic experiences, which require the exercise of faculty exceeding sense-perception.

Few people pass through life without receiving some evidence of the existence of super-normal forces and witnessing phenomena which appear to be unrelated to the world of sense-perception, such as the receiving of premonitions, inspiration and the hearing of the still small voice within, and experiencing moments of increased understanding and expanded consciousness.

With the awakening of these faculties, man is enabled to extend the range of his conscious functioning to include making contact with another plane of life, the home of discarnate beings and elementals, and so verify for himself the claim of survival of the spiritual self after the death of the physical body. Man's earthly education is incomplete without experience of the spiritual nature of his being, whence he incarnated and whither he returns upon becoming discarnate.

With the receiving of these experiences, man's interpretation of what constitutes reality is changed, as he now observes the transitory nature of physical existence, sees the permanency of himself as a spiritual being, and realizes the eternal nature of all life.

The attainment of these states of expanded consciousness is greatly assisted by the study and practice of meditation, which is designed to improve the response range of the mind until it becomes an instrument of the spiritual self, permitting the reception of truth as a direct experience. It is calculated to open up channels of interior perception, in order that man may experience consciousness on any plane upon which he focuses his attention. Examples of this change in consciousness can be seen in the artist, when he abstracts his mind from external influences in the rapt absorption of his art; a writer lost in reverie over his theme, his mind sunk so deeply in a single train of ideas that he suffers a temporary suspension of sensation; the painter so profoundly absorbed in contemplating the picture he is

making that he is oblivious of time; likewise the musician, rapt in the ardor of musical composition; and the absent-minded professor, absorbed in his particular quest; all experience the raising of their consciousness to another plane.

Man instinctively wavers and recoils from that state wherein the functioning of the senses is almost suspended, where the external world is forgotten; but when a man remains unmoved amid the feverish activity around him, his inmost being experiences a state of undisturbed tranquillity, and he emerges from these periods of meditation in a condition of inspired understanding. To be able to free the mind from all mundane interests and enter into the silence of Nature is one of the greatest experiences awaiting man—the effect being his spiritual awakening.

Every experience has an abiding significance and adds to the sum-total of our wisdom. We live and we learn; live to experience and learn by the experience. Hence to evade an experience, or to regret receiving others, is to arrest our development; when this truth is recognized, all hardship and suffering endured are evaluated differently.

Summing up the position: What have we experienced during our sojourn on earth, in the physical, mental and spiritual fields? As the value of each experience can only be assessed from the enlightenment that ensues, how much wiser are we and in what direction?

THE SEVEN RAYS IN THE MINERAL KINGDOM

By C. NELSON STEWART

AS the writer of *Gem-Stones of the Seven Rays* to which considerable reference is made in Madame Hermine Sabetay's article, "The Seven Rays in the Mineral Kingdom" (*THE THEOSOPHIST*, December 1959), I should like to set out some comments and explanations.

In regard to the "tentative additions" quoted by Madame Sabetay, these were not made on grounds of color alone, but after long examination of specimens of (a), (b) and (c) in every case. The ordinary reasoning process of the concrete mind is no guide to the indwelling life. A certain psychic sensitiveness together with meditation was employed. Merely to lump together minerals under color headings would be, I believe, misleading in numerous instances.

Owing to an unfortunate accident, causing the loss of part of the manuscript of the book, the "tentative additions" to Ray Four were not printed. But the chapter heading (p. 79) has listed: Pearl, Moonstone, Selenite, Alabaster.

It is a mistake, I think, to assume that the crystal form of a mineral belongs to the same Ray as the indwelling life: it may, or may not. The crystal forms, as Madame Sabetay suggests, are themselves Ray expressions. At the time of writing *Gem-Stones* I devoted much thought and meditative probing to this subject. The conclusions reached I did not then consider sufficiently authoritative to publish. For what they may be worth as direct perceptions, I give them now:

- RAY I. TRICLINIC
- II. MONOCLINIC
- III. ORTHORHOMBIC
- IV. CUBIC
- V. TRIGONAL
- VI. TETRAGONAL
- VII. HEXAGONAL

This is a region where to build upon ordinary notions of "perfection," "beauty" and so on, can lead to the setting up of a vast amount of pseudo-occultism. It seemed reasonable, before the end of 1956, to assume that all radio-active particles would fly out without discrimination of direction. Then the Chinese physicists Li Cheng-tao and Yang Chen-ning in the United States found that in one case this was not so. The Soviet Professor, Nikolai Kozyrev, takes this as evidence that Space is asymmetrical, and from that that Time must be asymmetrical. From this again, he thinks that Time may have a real flow and be a source of energy. This is how the Lower Manas spins webs of thought, further and further from the indwelling life.

Great caution, I would suggest, is desirable not to allow preconceptions about the color-aspects of the Rays to become fixed ideas. My own feeling is that, taking any one of the colors of the spectrum, it can (in a particular tint) express *any* of the Rays. For example, yellow is not to be confined to the Fifth Ray, but can be:

- RAY I. GOLDEN YELLOW
- II. CREAM YELLOW (PRIMROSE)
- III. CHROME YELLOW
- IV. ORANGE YELLOW
- V. IODOFORM YELLOW
- VI. BUFF
- VII. INDIAN YELLOW

Madame Sabetay summarizes the minerals of the Fourth Ray as "multicolored". C. W. Leadbeater described the Fourth Ray response as basically magenta-pink, with some opalescence, and also showing dark peacock-blue and green. Certain varieties of the chief stone of the Ray, jasper, approach this special pink, which I have seen and for which I find it difficult to find any physical analogy: it is a kind of magnificent fusion of aurora-red with pale purple. One of my tentative additions, alabaster, (much used in that Fourth Ray religion of ancient Egypt) sometimes has a tinge of this hue, but that is not the reason for its inclusion.

Contemplation is an understanding transcending the ways of knowledge, a science above the methods of learning. It is beyond the reason, whose efforts to fathom fall short, whose strongest flights fail to reach to this contemplation in its own sphere. It is a luminous ignorance, a glorious mirror into which shines the eternal splendor of God; it is illimitable and the steps of reason will never lead to it.

RUYSBROECK

THE THEOSOPHICAL SOCIETY, PAST AND FUTURE

By LAURENCE J. BENDIT

A VISIT to the International Headquarters at Adyar, apart from the constructive havoc it can wreak on one's personality, gives considerable insight into the less obvious structure of the Society. For while the facade of the Theosophical Society is represented by its organization, its rules and its administration, this outer surface represents only the front of the building. Behind it there is a certain loosely formulated philosophy which we ordinarily refer to as 'Theosophy' which acts as the link between the outer body and the inner life. But then comes the deep, untranslatable experience which is Theosophy itself. It lives in the dark depths both of the individual and of the Society and is the essence of the life which the outer philosophy only poorly manifests.

While it depends on every single member that the flow between this inner depth and the outer face of the Society should be kept alive, the President more than anybody else is the mainstay of the organization. He is far more than merely an elected official. He should be—and until now always has been—the principal link between the inner, archetypal, living aspect of the Society and the outer body of it. In this he does what every member should do, but he does it far more effectively, both because of his office and of the personal qualities which alone can make him worthy of it.

Editorial from *The Theosophical Journal*, May-June 1960.

If one were to call him a 'high priest' this does not mean that he wields any kind of spiritual authority or is the exponent of a particular creed, but it means that he is in himself a silent channel of life.

If it is true that the last quarter of each century is a time when special efforts are made to bring about a forward movement in the spiritual qualities of mankind, we are rapidly approaching that time. The future of the Society in this connection lies in the balance. It has been said that it might serve as the cornerstone of the religious movements of the future, but none can say yet which way the scales will tip: shall we move forward as a progressive force into that future, or shall we become yet another of the many little sects which live in and on their past? These little sects exist; they have, often, excellent principles, but they are not in tune with times which have changed since they were founded. They are worthy and useful, they may even be an open gateway through which the true seeker may find the light. But they lack the dynamic quality which they had in the beginning—and which our own Society showed so well in its first, *and now finishing*, phase.

One sees already certain forces at work in our midst which, if they are not properly balanced, may lead to our downfall. On the one hand there are those who want a return to "classical" Theosophy: to the old way of presenting the timeless truths. This old way has its appeal; it is far easier to comprehend than the more difficult presentation of today. It lays these truths down in terms of *facts*, little realizing that these facts—even when presented by H. P. Blavatsky in her volcanic manner—are apt to become the dry bones of tomorrow as consciousness moves beyond them. The "fact" remains but the life has gone out of it and is seeking new—and equally transitory—incarnation in new forms. But to fall back on the old, quiet way of thinking saves effort and

does not demand an alert and inquiring mind; and so it is a temptation to the lazy and the tired.

The opposite point of view is to be seen in those who want to do away with the past altogether. Not only do they deride the old books, they would, in some cases, like to abolish the Society itself, and leave behind an inchoate and uncoordinated mass of small groups and individuals, to find their way as best they can. Clearly, neither of these extremes is the answer.

In another direction, too, stresses can be felt. There are some who want the Society kept aloof and apart from a fictitious "outer world," to live in an ivory tower of profound thought and study and to take no part in activities save to teach the unredeemed something of the wisdom they have made their own. The reverse shows itself in those who try to insist that every piece of work done by members should be supported by the Society—especially if it is their own special interest—have a right to its funds and to encroach upon its premises. But here again, unbalanced and confused thought is at work, as well as more or less overt egoism. For it is one thing to demand moral and spiritual support, quite another to mix up material organizations.

In all cases, it is evident that there is need to find a middle way and to realize that no extreme is either altogether right or altogether wrong. The "classicist" rightly emphasizes the values of the old. He wrongly insists that we should hold the clock of our minds back and force ourselves to accept it as the last word. The "modernist" is right in asking for constant rethinking, restating and even re-organizing. He is wrong if he fails to realize the value of the principles which are in the older forms and books. A plant cannot grow without roots, and those roots are in the soil of the past; but the plant cannot grow only downwards through those roots.

The starter of new work is right in saying: "This is Theosophical work." He is wrong in trying to drag the

resources of the Society into his schemes. The result would be only confusion and conflict because the common field is not the material but the mental and spiritual. Siamese twins do not lead happy lives.

At this time, more than ever before, we need to try and build into our minds the sense of the inner, timeless realities of Theosophy, and to set our own immediate tastes and interests against them so as to test them and see to what extent they are ephemeral, how much they represent a more or less concealed form of egoism, or self-inflation, or fear. But we also need to develop a sense of the world-wide nature of the Society. It is not enough to enjoy the parochialism of our own Lodge or even of our National group. Even those who think of this group as linked to an 'Adyar' they have never visited do not of necessity realize this world-spread. For to them 'Adyar' is often merely a kind of super-Lodge, a super-Section; perhaps a Mecca to be visited by the faithful as soon as they can, a devachan-on-earth. It is none of these things. It is only one focus, if the main one, of a world-wide movement which has other foci in practically every country, in every Lodge and in every individual member. It is more important to think in terms of this world-spread than simply of the Headquarters which happen to be at Adyar.

Suppose for some reasons—political, financial, or even seismic—we lost our Adyar Headquarters. Would the Society maintain its coherence? Or would it break up into national groups? I suggest that, however unlikely such an event may be, we should seriously think about this problem. It is not negative thinking or pessimism to do so. After all, if a mariner is not prepared for immediate action in emergency, he is likely to lose his ship. But to have thought of a possible typhoon does not bring the typhoon on him. And in our own case, we can wisely and positively and sensibly think of certain possibilities and take precautions before any

emergency arises. Such precautions, in the case of a Society such as ours, need be only in our minds, but we should not be complacent and perhaps be taken unawares. We should, indeed, try and make the Society into an image of that wisest of trees, the banyan. This tree, as most will know, has a central trunk. But it puts down many secondary trunks which become firm and thick, and make the whole structure far stabler than is that of even the strongest oak which depends on its single trunk for survival. It even happens that the mother trunk of the banyan dies, but the tree is little the worse for that because of the 'precautions' it has already taken. Moreover, though it may look like a little forest, it remains one single and united tree. So should our Society be.

In writing this, I feel sure that some people will want to say to me: "Don't worry, the Masters will see to Their Society." I have personally no doubt that that is true—but only if we make it worth Their while. I feel convinced that apathy and indifference They will not combat. Nor will They try and re-enliven an ageing body, inspired by a rigid mentality. The Masters are always said to seek the most efficient use of Their energy, and if we hope to receive it into the Society, we must do our share of the work involved. We need to prepare the soil for any new sowing which may bring fruit in the new century, otherwise the good seed will surely be used elsewhere. To change the analogy (since there are some in the Society who have the honesty to admit that the idea of Masters means nothing to them), the waters of the Spirit will flow along any channel open to them. But the channel must be provided. It is our task to provide that channel, keeping what is good and useful in what is there, but ruthlessly clearing out what is obsolete and useless. That applies both to our own minds and to that projection of ourselves which is the Society. Shall we live up to our opportunities? Only time will show. But the opportunity is here, *now*, and for each one of us.

REVIEWS

The Sufi Message, by Hazrat Inayat Khan; International Headquarters of the Sufi Movement, Geneva; Barrie and Rockliff, London, price 25s.

This volume is the first of a series which will cover the teachings of the Sufi movement as given to the Western world by Inayat Khan from just before the first World War until his death in 1927. This series will form the first collected edition of his teachings, previously issued as verbatim reports of his lectures but now revised and expanded to convey the Sufi philosophy as a whole. This first volume contains the mystical teachings of the movement upon the nature of God, man and the universe and the purpose of life. It is deeply religious and mystical and centres around the realization in the inner life that man may become whole and regenerated as he lives the life of God, for "God is in him, and he is in God".

The Sufi teachings upon the nature of the Cosmos are similar to those of Theosophy in many points, and it is of value to the student to see the great fundamentals of the esoteric cosmogony set in a somewhat different idiom and mould.

There is a stress on the monotheistic origin of the universe and the significant role of the angelic beings, the *jinnns*, as creative entities working at various levels of the cosmos. The relationship here with the esoteric Kabbalah of Judaism and with the teachings of Islam and Zoroastrianism is evident. The writings still carry the impact of the spoken word given with the personal authority of the teacher. The teachings concerning the human soul which in its true nature is light and love and happiness are delightfully illustrated by simple stories and allegories. It is in the logical argument upon certain deeper problems concerning the origin of the human soul and the manner in which differences among human beings have arisen, that the writings are intellectually less convincing. It is difficult to feel that a theory which attributes differences between human souls to the differing contacts made between those passing down to earth for incarnation and those passing back to the spiritual worlds at the end of their life-period is an adequate substitute for that of reincarnation.

In other ways, too, the mystical quality of the writings leads to

misinterpretation of other spiritual disciplines. The path of yoga does not necessarily lead to self-isolation as the writings suggest and the radiation of loving compassion to all men is as much the work of the true follower of the path of rāja yoga as of the Sufi mystic, albeit at a subtler level. Although on such points of detail the reader may feel that mystical insight overweighs logical argument, the view-point is a novel one for the Western mind. The book can be recommended to all who wish to see the story of man's nature and the pilgrimage of the soul set in an idiom different from the Theosophical one—an idiom which appeals by its emotional content and tender inclusiveness.

C. G. TREW

Soul and Psyche, by Victor White, O.P.; Harvill Press, price 21s.

This is an arresting book to those interested in religion and psychology and a worthy successor to Fr. White's earlier book *God and the Unconscious*. The author was a Dominican priest (he has died since the book was published) and an occasional lecturer at the C. G. Jung Institute of Analytical Psychology. His theme is that "man is naturally and incurably religious. Though his god may be his belly, or sex, a political abstraction, a hero figure, a scientific method or health or wealth or truth . . . every man is

serving and seeking and honoring something or somebody. It is this devotedness, however unwilling, that makes him tick and patterns his behavior." He sees with Jung that the belief in and practice of a religion expresses a psychological attitude and is a definite form of adaptation to inner and outer experience, and that the creeds and dogmas of religion are strongly related to the archetypal motifs discovered in depth psychology. The nature of "faith" is examined and the author shows that a mature faith is the very opposite of involuntary, unconscious projection but involves a certain courageous surrender of the ego to a mystery which transcends it, a surrender which is willed and intended. Such faith is a safeguard against the swamping of the ego by the unconscious and helps to carry the mind out of the dimensions of time and space. It corresponds to the archetypal figures and processes found in all times and places throughout the world, as well as in the psyche of modern man. Quite naturally the point of view of a devoted member of the Roman Catholic Church is inevitably expressed, but Fr. White is too great a thinker and too sincere in his spiritual experiences to render this fact a serious obstacle to the usefulness of this very fine book.

DORIS GROVES

SUPPLEMENT TO THE THEOSOPHIST

SEPTEMBER 1960

FINANCIAL STATEMENT

The following receipts from 1st April, 1960 to 31st July, 1960 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

					Rs. nP.
The T.S. in U.S.A.	1959-60	\$2,081.75	...	9,820	67
„ Mexico	1959	\$ 68.00	...	319	87
„ England	1959-60	£ 187- 0-5	...	2,485	01
„ Austria		£ 18-15-0	...	246	34
„ Australia	1959	A£ 65-10-6	...	692	07
„ New Zealand		£ 57-14-0	...	754	94
„ Argentina		\$ 37.00	...	174	08
„ Sweden	1959		...	237	00
„ Indonesia			...	240	00
Cristus Group, Peru		£ 1- 5-0	...	16	57
Miss Helen de Kimci, Germany		£ 1- 5-0	...	16	17
Dr. K. J. Kabraji	1959-60	£ 1- 0-0	...	13	29
Mr. Mark J. Richards, Liberia		\$ 3.55	...	16	72
				15,032	73

DONATIONS (GENERAL)

				Rs. nP.
Estate of John Walter Cock	£ 1,032-12-5	...	13,720	63
„ Dorothy L. Briggs	£ 100-0-0	...	1,326	72
„ Mrs. E. G. Ward	£ 750-0-0	...	9,982	66
Miss Ann Warwick, U.S.A.	\$ 60.00	...	283	00
Mr. M. Metauton, U.S.A.	\$ 5.00	...	23	63
Mr. Jens P. Nielson, U.S.A.	\$ 520.00	...	2,457	00
Mr. & Mrs. R. E. Jordan, U.S.A.	\$ 10.00	...	47	32
Mr. & Mrs. B. Wouters		...	200	00
Miss L. de Wet, South Africa		...	11	99
Mr. Mauricio Froimovich S., Chile		...	205	96

		Rs. nP.
Mr. J. A. O'Connor, Canada	...	8 65
Mr. Ratilal D. Bhatt, India	...	2 00
Mr. G. B. Dayaldasani, India	...	10 00
Mr. P. R. Vachha, India	...	200 00
Mr. G. M. Kolhatkar, India	...	15 00
Through Mr. M. Subramaniam	...	200 00
"A Friend" through Mr. N. Sri Ram	...	473 00
Miss Annie Bhide, India	...	5 00
Mr. Krishnanarayan Bhide, India	...	5 00
Anonymous	...	10 00
		29,187 56

DONATIONS (ADYAR DAY)

		Rs. nP.
The T.S. in U.S.A.	\$3,883.04	18,324 15
„ Argentina	\$ 97.00	456 38
„ Venezuela	\$ 171.65	810 18
„ Mexico	\$ 57.00	268 25
„ England	£ 9-12-0	127 55
„ Scotland	£ 11-15-0	156 15
„ New Zealand	£ 153- 0-10	2,002 31
„ Ireland	£ 4-19-0	65 86
„ West Africa	£ 5-0 -0	66 19
„ Sweden	...	66 00
Lodge Paz, Bolivia	\$ 10.25	48 35
Gwelo Lodge, South Africa	£ 1-10-0	19 88
Olcott Lodge, Burma	...	73 00
K. T. S. Lodge, India	...	80 00
Unity Lodge, East Africa	...	106 00
Nairobi Lodge, East Africa	...	152 10
Shivasankar Lodge, India	...	20 00
Ananda Lodge, India	...	11 00
Bihar Theosophical Federation, India	...	18 00
Bombay Theosophical Federation, India	...	76 00
Mr. V. C. Rajagopalachariar, India	...	20 00
Dr. (Mrs.) G. Broacha, India	...	5 00
		22,972 35

ADYAR BESANT COMMEMORATIVE FUND

		Rs. nP.
The T.S. in U.S.A.	\$ 35.00	165 10
„ New Zealand	£ 31-10-0	412 12
„ Ireland	£ 4-15-0	63 34
Whangarei Lodge, New Zealand	£ 5- 0-0	66 32
Mrs. Mary Elmore, England	£ 10- 0-0	132 87
Miss Caryl Annear, U.S.A.	\$ 10.00	47 06
Mr. K. S. Dabu, India	...	251 00
Mr. V. W. Samudra, India	...	5 00
Mr. Ratilal D. Bhatt, India	...	2 00
Anonymous through the T.S. in England	£ 250- 0-0	3,321 80
		4,466 61

RAJA COMMEMORATIVE FUND

		Rs. nP.
The T.S. in U.S.A.	\$ 10.00	47 17
„ Ireland	£ 4- 5-0	55 66
„ New Zealand	£ 9-10-0	124 30
Mr. J. G. Beattie, South Africa	£ 2- 2-0	27 58
Miss Caryl Annear, U.S.A.	\$ 10.00	47 06
Dr. C. V. Agarwal, India	...	50 00
Miss Annie Bhide, India	...	5 00
		356 77

FAITHFUL SERVICE FUND

		Rs. nP.
The T.S. in England	£ 75-10-0	1,003 14
Mrs. F. L. Saunders, S. Rhodesia	...	17 73
		1,020 87

PRESIDENT'S TRAVELLING FUND

		Rs. nP.
Kerala Theosophical Federation, India	...	200 00
Mr. Russell Bailey, U.S.A.	\$ 54.00	253 71
Mrs. Mary Jones, England	...	10 78
Mr. S. H. Vaswani in memory of Mrs. Parvati Vaswani	...	1 00
		465 49

ADYAR LIBRARY BUILDING FUND

			Rs.	nP.
Miss Ann Warwick, U.S.A.	\$ 3.00	...	14	15
Miss Elsie Walter, U.S.A.	\$ 500.00	...	2,360	00
„ Christine Walter, U.S.A.	\$ 500.00	...	2,360	00
Mr. Herbert Kern, U.S.A.	\$ 5,000.00	...	23,608	50
Theosophical Book Association for the Blind, U.S.A.	\$ 25.00	...	116	98
Mr. August Chapman, U.S.A.	\$ 5.00	...	23	39
			28,483	02

ADYAR LIBRARY ADD-A-BRICK FUND

	Rs.	nP.
Donations received	...	1,469 84

For The Theosophical Society,
EDWIN N. LORD,
Hon. Treasurer.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, who is on a tour in the Australian and New Zealand Sections accompanied by Mrs. Bhagirathi Sri Ram, presided over the annual Convention of the Ceylon Section in Horona when *en route* to Australia and gave a public lecture in Singapore.

The tour in Australia commenced in Brisbane, Queensland, where the President and Mrs. Sri Ram were welcomed by the members of the

Brisbane Lodge at a reception on the evening of their arrival. In addition to the usual public lectures and addresses to members both the President and Mrs. Sri Ram were interviewed over the radio at two different stations. The lady members of the Lodge presented Mrs. Sri Ram to members and invited guests at a luncheon meeting in the City.

In Sydney, on their arrival, the members of the Blavatsky Lodge welcomed the President and Mrs. Sri Ram at an evening At Home.

There then followed a busy fortnight of activities in that City, during which time they were guests of The Manor Centre, Mosman. In the last week of August the President and Mrs. Sri Ram, accompanied by the President's Secretary, Miss Elithe Nisewanger, flew across to New Zealand for a month's work in that country. On their return to Sydney, on 28th September, the President will complete his tour of the Australian Lodges.

A Relative of H.P.B.

Madame Lydia D. von Hahn-Bagénoff, one of the last surviving relatives of H.P.B. and mother of Mr. Boris de Zirkoff, editor of *H. P. Blavatsky: Collected Writings*, passed away in France on the 14th June of this year at the age of eighty-six.

The following interesting extract is taken from a letter of Mr. de Zirkoff to the President, dated 19th July 1960. Mr. de Zirkoff writes: "My mother's name was Madame Lydia D. von Hahn-Bagénoff. She was the daughter of General-of-the-Army Dmitriy Karlovich von Hahn, Inspector-General of the Imperial Frontiers of Russia. He and H.P.B.'s father, Peter Alexeyevich von Hahn, were cousins. My mother was born in 1874 in St. Petersburg, Russia; she married twice, the first time, Col. Michael V. de Zirkoff, and the second time, Lt.-General Boris Petrovich de Bagénoff, a rather

well-known military leader in pre-revolutionary Russia. Having lost everything she owned in Russia during the great upheaval, and most of her family as well, she lived for the last thirty-five years in various European countries, and passed away in the vicinity of Paris. She was a person of self-effacing character and though not a Theosophist, she had largely freed herself from earlier Church affiliations, and was always friendly to the work of our Movement, especially in its ethical aspect."

Scotland

The Theosophical Society in Scotland, chartered in 1910, celebrated its Golden Jubilee at its 50th annual Convention, held in Glasgow on 11th and 12th June 1960. The General Secretary, Miss Jean Carstairs, in her report of the Convention, writes: "We were particularly privileged to welcome as guests Mr. John Coats, Professor and Mrs. J. B. Dorab, Mrs. Radha Burnier and Mr. and Mrs. Felix Layton. Their presence among us certainly made our meetings joyous and deeply inspiring, and a beautiful sense of peace prevailed during the weekend. Greetings were given from the President, Mr. N. Sri Ram, Miss Emma Hunt, Recording Secretary, the General Secretaries of England, Wales, Eire, U.S.A., and many members unable to be present."

Addresses to members were given by Mr. John Coats on "The Necessity of Simplicity," and by Professor Dorab on "Living Fire". Mrs. Radha Burnier, by special request, spoke on "The Adyar Library".

In the evening of the second day Mr. Coats delivered a public lecture "Am I my Brother's Keeper?"

The Convention, Miss Carstairs writes, was very greatly helped by the presence of so many honored guests. "As a result," she says "we had a very happy and stimulating gathering, with a broadening and deepening of experience among our members, and a new concept of Theosophy."

Ireland

Miss Clara Codd was the chief guest at the annual Convention of the Theosophical Society in Ireland, held during the month of June at the Society's Headquarters in Dublin.

Under the Convention keynote "Man's Place in the Universe," Miss Codd gave addresses on "The World Without," "The World Within" and "Our Search for Fulfilment". Mrs. Evelyn Hornidge, General Secretary, in her Convention report to Adyar writes: "Miss Codd spoke on these subjects with clarity, sympathy and understanding. Even in the deepest subject she has the faculty of

making things clear and comprehensible."

Another honored guest at the Convention was Dr. Hugh Shearman, Secretary of the Federation of Lodges in Northern Ireland.

The fiftieth anniversaries of the Dublin and Irish Lodges were celebrated this year. Both are active Lodges and were represented at the Convention by two of their founding members, Mr. Pielou (Dublin Lodge) and Mrs. Bligh (Irish Lodge), each of whom has attained to fifty years or more of membership.

Mrs. Hornidge in closing her Convention report writes: "A happy and uplifting Convention is over; let us now try to live the ideals set before us, and prepare for wider horizons in 1961."

Wales

The 39th annual Convention of the Theosophical Society in Wales was held at Cardiff during the month of June with Mrs. Josephine Ransom as Guest of Honor.

Miss E. Claudia Owen, General Secretary, in her annual report spoke of the number of their faithful members who had passed away during the year; the sudden passing of the National Treasurer, Miss Gladys Craven, on 3rd March was a great loss to the Section.

During the year eight new members had been enrolled; the

Denmark

membership now stands at 174 with 6 Lodges. The Cardiff Lodge has been active in conducting study week-ends. Colwyn Bay Lodge co-operates closely with the North Western Federation of the English Section in arranging public lectures.

Mrs. Josephine Ransom, as Guest of Honor, in her opening address sounded the Convention keynote "A Sense of Unity is the Core of True Service". One of the main features of the Convention was a symposium led by Mrs. Ransom on the subject "The Present Crisis in Human Evolution"; it was an experiment which proved to be a great success, so varied and distinctive were the approaches of the three speakers who followed Mrs. Ransom's introductory remarks, namely, Mr. R. G. Robinson, Miss Sayer and Mrs. B. S. Blundell.

Mrs. Blundell as the last speaker made an appeal for a civilization of the heart, not of the mind, and closed a very satisfactory and happy Convention with the following quotation taken from the writings of Mr. Fritz Kunz: "The more love you have in the world, the more you have for yourself, for love is like light. When you light another's candle you have added to the world's content of light and lost none of the brightness of your own."

The annual Convention of the Theosophical Society in Denmark was held at Aarhus on 14th and 15th May. Mr. J. H. Möller, who was retiring as General Secretary after many years of service to his Section, gave a brief report of the work accomplished during the year under review and stressed the great value of the annual Summer Schools held at Gammel Praestegaard and Besantgaarden.

Guest speakers at the Convention were Mr. Felix Layton and Mrs. Eunice Layton who lectured at a public meeting to an interested and sympathetic audience on the meaning and purpose of life. At a well attended meeting of members Mr. and Mrs. Layton emphasized the value of many members taking part in the discussions and induced several to come to the platform and state what Theosophy meant to them. The statements were short but spontaneous and original.

Addresses given by Mrs. Birgitte Valvanne, Mrs. Anna Viking and Mr. Jorgen Winde on their visits to Adyar and to the School of the Wisdom, were greatly appreciated by the members.

On the retirement of Mr. Möller, the members elected Mr. Jorgen Winde to the office of General Secretary in Denmark.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram.

Vice-President: Mrs. Josephine Ransom.

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	Dr. Henry A. Smith	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Dr. L. J. Bendit	50 Gloucester Place, London, W. 1	<i>The Theosophical Journal.</i>
1891	India	Sri K. Rajagopalachari	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	Amstedijk 76, Amsterdam Z.	<i>Theosofia.</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	Mr. Heinrich Nagel	P.O. Box 6365, Habana	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	Vironkatu 7C, Helsinki	<i>Revista Teosofica Cubana.</i>
1907	Hungary	Mrs. Sylvi Horstio	..	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	<i>The Theosophical Journal.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Le Lotus Bleu.</i>
1911	Belgium	Monsieur Th. Chapellier	334 Rue Vanderkindere, Uccle-Bruxelles	<i>Le Lotus Bleu.</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>
1912	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
1913	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Ennad El Din Street, Cairo	..
1918	Denmark	Mr. Jorgen Winde	Gt. Praestegaard, NR.—Aaby	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Arturo Vado López	Iturbide 28, Mexico D. F.	<i>Dharma.</i>
*No Section; Lodge only.				
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor Nazareno E. Rimini	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	<i>Teosofia en Argentina.</i>
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	<i>Fraternidad.</i>
1920	Brazil	Teniente Armando Sales	Rua Anita Garibaldi 29, 11º andar, Sao Paulo	<i>O Teosofista.</i>
1921	Bulgaria	..	..	<i>Gangleri.</i>
1921	Iceland	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	..
1921	Spain	..	..	<i>Osiris.</i>
1921	Portugal	Prof. Delio Nobre Santos	Campo Mártires Pátria 69, Lisbon	<i>The Theosophical Journal.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	..
1923	Poland	..	..	<i>Revista Teosofica Uruguaya.</i>
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THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

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ON THE WATCH-TOWER

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

I AM writing these Watch-Tower notes in Christchurch, New Zealand, where I am in the course of a three months' tour of Australia and New Zealand. Shrimati Bhagirathi Sri Ram and I left Adyar by air on July 30th for Colombo, where we had the pleasure of attending the annual Convention of the Theosophical Society in Ceylon, which was held at Horana on the 31st in the premises of the Sri Palli High School and College, an institution run on the lines of Rabindranath Tagore's Visva-bharati School and College in Bengal. One of the lectures delivered at Colombo was on behalf of the Peiris Memorial Trust, on "Civilization at the Cross-Roads". We flew to Singapore on August 4th and were there the next day for a public lecture, and then flew on to Brisbane, Australia, where we were joined by Miss Elithe Nisewanger, my Secretary, who had gone ahead from Adyar for some needed rest. After Brisbane, the next stop, which was for more than a fortnight, was at Sydney, the Headquarters of the Australian Section and a centre of Theosophical activity. While in Sydney we had the great joy of staying at The Manor Centre, so much associated with Brother C. W. Leadbeater, who lived and

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Journeys**

worked there for many years. From Sydney we flew over to Auckland, the Headquarters of the New Zealand Section, on August twenty-sixth. After twelve days there and a week in Wellington, we are now in Christchurch, with only Dunedin left to visit in New Zealand, after which we return to Australia to resume our tour there, visiting Sydney again briefly and then Melbourne, Adelaide and Perth. In each place the programme is much along the same lines, including public lectures, members' meetings, interviews with the press and so forth. It is needless for me to say that it has been a joy to meet the chief workers as well as the members at every place we have visited.

* * * *

We are living in a period of extremely rapid change not only in the world of human affairs, as seen for instance in the number of new African States entering into the world-picture as independent entities, but also in the ideas of Science and its whole outlook concerning matter, life and the universe. Life has, however, not figured much so far in the changes undergone by scientific thought. The main reason for this is perhaps that it has not been possible for the scientist, moving on the ground of his observations and looking upward, to form a conception of life in its own nature, apart from the forces it sets in motion in the living body.

H.P.B. wrote some seventy and odd years ago that life comes from within and it flows down from very great spiritual heights. She thus propounded a view diametrically opposed to the scientific view of her time, which saw in matter the promise and potency of life. Life, which is co-extensive with consciousness, manifests itself in an enormous gradation including man as well as the tiniest living thing in Nature, it being a gradation of intelligence as well as purely passive awareness. This intelligence is not confined to man but is

seen abundantly all over Nature. Amazing as may be the ingenuity displayed by man in his latter-day inventions, his own researches compel him to admit that Nature is infinitely more subtle in her processes and works. For instance, man might have thought himself extraordinarily clever in inventing the radio tube and the apparatus connected with it, but Nature had already surpassed his achievement in producing what is called the transistor, which exhibits in a miniature form the same capabilities, and more. The modern electronic brain, another inventional feat, which is being brought increasingly into use for purposes of "automation" in industry, uses, we are told, thousands of valves; but it cannot hold even the smallest of small candles to the human brain which has connections running to thousands of millions. The intelligence that one sees in all the arrangements of Nature, having no visible source, has to be traced back to the very sources of life.

It has not so far been possible for the scientist to cross the barrier that seems to separate life from so-called inanimate matter. It is therefore of very great interest to find emanating from a highly respectable scientific source—Dr. W. F. G. Swann, Director-Emeritus of Bartol Research Foundation of the Franklin Institute in Swarthmore, Pennsylvania, U.S.A.—the statement that some new factor in scientific thinking may have to be invoked to harmonize life with "what we call the laws of inanimate matter," and this may not be "something which can be described in terms of space and time". Dr. Swann makes this statement in a rather remarkable lecture which he delivered recently, entitled "The Science of Yesterday, Today and Tomorrow." He leads up to the aforesaid statement by dwelling on the fact that Science is now using certain terms which are abstract and do not represent anything in actual existence. It uses co-ordinates which are not co-ordinates of a material point in space, but are "co-ordinates in an abstract multi-dimensional space". Even such

terms as genes and electrons, which have become current coin in popular use, are only theoretical constructs, not observable objects or patterns. They are substitutes for the reality, whatever that reality may be, which fill a gap and perform remarkably. But the terms of the formulae which Dr. Swann refers to are of a wholly abstract nature, of importance only to the scientist and understood only by him. Apparently by the use of these terms it has been possible to make predictions which have been subsequently verified.

Because of the fact that Science has moved in its thinking far beyond the frontier of (physically) observable things and uses terms that are purely abstract and mathematical, there is increasing difficulty for the layman in understanding its most modern concepts. These concepts are, however, far from possessing any finality. The finality in theoretical physics, which existed at the time that H.P.B. wrote *The Secret Doctrine*, that is, in the last part of the last century, has not only resolved itself and melted, but has given way to an uncertain picture that at every small turn of the scientific screw for getting a clearer focus, has been producing something new and upsetting.

It is not, however, in accordance with our practical instincts to think that the present state of unbalance and oscillation between rival theories will continue forever. In Dr. Swann's view, "theoretical physics is at present in a messy state," and "in the wider realms of knowledge embracing biology and what we have recently learned in astronomy there is much to be desired". Further, "our knowledge of Nature is like that of a world of little islands and countries separated from each other, governed apparently by its own laws, with no very satisfactory relationship between the laws of one country and another". So he suggests "the need for new laws interweaving with the old knowledge" (which old knowledge comprises the laws at present in use) in

such a manner as "to produce a more comprehensive whole, a whole in which all sense of barriers has become dissolved in an all-embracing harmony".

Greatly daring, he thinks it may be possible for Science to extend its domain of inquiry and bring all the phenomena of Nature into a scheme which includes even religion and art. As these latter fields call for a type of activity involving subjective factors, there has to be some abstract term—as there is no other way for Science to express itself—which would symbolize or comprise these factors belonging more to the soul of things than to their material organization. While there are difficulties in fusing together such diverse territories by means of a scientific formula, the very fact that a man of Science, and one well qualified in his vocation of pushing forward the scientific frontier, envisages such a possibility is pointer to the future.

There is a synthesis that is being evolved by Nature herself, but that would not be a synthesis of symbols and terms, but a living whole of which physical matter would be the outermost rind. As life operates all the way through from the centre to the circumference of that whole by means of diverse forces, being itself distinct from those forces, the pattern that is open to observation or understanding by the concrete mind may be regarded as a symbol of an interior state with which the pattern is connected by those forces. Since life means consciousness and successive states of consciousness, it becomes possible to signify an outstanding fact of consciousness by an outer pattern that comes into existence by a natural process. But the symbol is not the life, nor can it ever bring home to one who knows only the symbol as a mathematical entity the states of consciousness that constitute the essence of life. However, there will be many among those whose standpoint towards these matters may be more philosophical than scientific, who will respond

to Dr. Swann's statement that "the laws of dead matter cannot be separated forever from those of living things"—in which case matter may not be so dead as it seems.

* * * *

While on the one hand Science is becoming more and more abstract in its theories, there is curiously enough a similar movement towards abstraction in the sphere of art, but with this important difference, that while the abstractions of Science are meant to be in logical conformity with the facts of Nature and seek to elucidate them, the creations of modern art, which are concrete enough, are abstractions in the sense that they stand as far apart as possible in a state of self-involution from things actually existing or from any objective understanding of them. The onlooker is called upon to read into them whatever he can think of as their meaning, which therefore is not the same for all. Being often a composition of bits and aspects of unrelated things seen from unusual angles, they are more a puzzle and a bewilderment than objects of enjoyment to him, that is, when, as is quite often the case, they do not outrage his sense of the congruous and the beautiful.

Whereas in past times art was an index to the culture of the people, and by evoking their appreciation exercised upon them and their culture a formative influence, no such relation can be said to exist between the art of the present day and the general public. Because the appeal of modern art as it stands, whatever it may evolve into, is to the mind and generally the mind alone, it does not make that contact with the deeper nature or soul of man, which in the past gave to the best examples of art their immortality. Lord Cobham, the Governor-General of New Zealand, referred the other day at a festival concert in Wellington, to "the ever-widening gap between the artists and the public," which he regarded as a very sad development. He quoted these words of Leopold

Stokowski, the famous conductor: "It is not necessary to understand music; it is only necessary that one enjoys it." The enjoyment, when it is an enjoyment of harmony or beauty, is with a nature or sense which goes deeper than the mind. Lord Cobham included in his criticism also certain developments in the field of music. If the modern trend, whether in this field or in that of painting and sculpture, is an indication of humanity's present condition, it is another symptom of the malaise brought on by the divorce of the mind from the wholeness of one's individual being.

N. SRI RAM

. . . the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations . . . [has] one absolute attribute, which is Itself, eternal, ceaseless Motion, . . . called in esoteric parlance the "Great Breath," which is the perpetual motion of the Universe, in the sense of limitless, ever-present Space. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the Universal Soul.

H. P. BLAVATSKY

THE DURBAR IN LAHORE

By H. P. BLAVATSKY

(Continued from p. 374 of September issue)

The bazaar at Amritsar and the lamentations of its inhabitants.—The opinion of the English about their own rulership.—The Black City and the Cantonments.—The illuminations of Divâli.—92 Kûkas discharged from a cannon.

THE bazaar at Amritsar presents an exceedingly lively spectacle: each shop comprises in itself a factory, a store-house and a place where sales are carried on. They are exposed to the eyes of visitors from the street, and as you walk slowly through the narrow street you may get a correct conception of the intricate process of the production of the wonderful shawls sold here. You can get them here for a few pennies, but when sent to Europe, they become costly items. A naked Hindu sits on the extremity of his spinal column and combs wool. The wave-like strands of wool shine in the sun like flowing, glittering silk. . . . In a tiny shop next door another Hindu dyes the wool in the brightest and most wonderful colors. Behind this shop is a third, where, seated in front of a loom of the most primitive kind, a master-weaver weaves with all the twenty digits of his hands and feet. It is well worth seeing how shawls, muslins and silks of the most delicate colors are here embroidered with gold, on a dusty street covered with rubbish and slops, often

between two small food-shops where unleavened bread-fritters are fried in coconut oil all day long, and swarms of flies obscure the light . . . And never is there a single spot on the weaving! . . . One single spot would completely ruin the poor workman!

The bazaar is overflowing here with wares from Middle Asia and cheap imitation products from Manchester. The latter city is trying with all its might to kill the local craftsmen with its own imitations, which are cheap beyond the possibility of competition. Indeed, who will buy richly carved idols of real ivory which Benvenuto Cellini would not have been ashamed to claim as his own work, and for which the district of Darśanî-Darvâza in Amritsar is so famed, when Manchester floods the bazaar with idols made of ordinary bone, crudely carved by a machine and ten times as cheap? Little by little ancient handicraft is disappearing, and will soon vanish altogether. All these costly cobweb-muslins from Dacca, these wonderful filigreed ornaments from Delhi, these mosaics in gold and marble and the black enamel-work of Morâdâbâd, the amazing *repoussé* on copper from Benares, etc., etc., will become a mere legend. The Manchester machine will soon have destroyed even the memory of all these products of the patient Hindu, whose genius is willing to manifest itself for a few pennies a day, and from whom the British huckster's greed takes even these wretched pennies! Those 20 millions of the Afghân fiasco have to be paid, don't you see! And if it does not come from taxes, the last buffalo, the last cow—nourisher of a whole family—will be sold; and if these cannot be obtained—then there is the jail!

"But is it possible," I asked one of the *malcontents*, "that you regret the time when you were under the despotic yoke of the Moslems? Now you are rapidly being educated, and the lives of your families are not endangered, etc., etc."

The answer is always the same: "We realize the great blessings of education, and various other benefits of civilization, but what is the use of all this improvement when there is nothing to eat? True, we were killed and beaten and persecuted in the times of the Moslem dynasties, still we were not starved to death, one by one. The money which the sons of the Prophet extorted from the Hindus remained in the country, and there was always a hope that sooner or later it would return to the pockets of its original owners. But now! . . . Now the last drops of juice are being squeezed out and absorbed forever by the fogs of Great Britain. Our Golconda diamonds have become glass; our sacred idols are displayed in the British Museum; and our countless treasures repose in the vaults of the Bank of England. Our famous Koh-i-Nor (mountain of radiance)—a diamond without its equal, which was removed by force and with bloodshed from the conquered Shâh-Shujâ by Ranjit-Singh, now sparkles on the crown of the Empress of India. And many, many a family jewel, once stolen by Hastings and Co. from the forefathers of the ruling princes, must now be redeemed for enormous sums from itinerant English jewelers! . . .

From my desk I take *The History of the Annexation of Puñjâb to the British Possession in 1849*, written by an Englishman, and read the following:

"Thus the country was saved This wretched population, consisting of many millions, which had been worn out with centuries of confusion and strife, of constant bloodshed, despotism, and a total moral as well as material collapse, finally drew a breath of freedom. . . . Taken under the benign protection of the British Crown, it has since known the meaning of life and daily blesses all the benefits of civilization and the very just though firm government of the great Empress of India. . . ."

It seems that K. N. Leontieff is right: a certain degree of slyness is essential in politics,¹ and the English must therefore be right.

We were to remain in Amritsar until the day of the Divâlî. On November 2nd, about six o'clock in the evening, we started to walk through the Cantonment towards the town and the temple which was the centre of the illuminations. With the exception of Bombay and Calcutta the towns in India are, of course, unlike any other towns in the world. Districts or sections inhabited by the English are not even considered to be part of the town, but are known as *Cantonments*, in contradistinction to the Black Town, or that part where live their despised ex-owners, the "sons of the soil". As to the towns of the latter, they are the usual Asiatic towns, neither more nor less, and except for their outstanding imperishable monuments of antiquity are all built after the same pattern. Doorless and windowless mud huts nestle beside dwellings painted in all the colors of the rainbow and with pretensions to the name of palaces; crooked hovels supported on chicken legs press against each other, tumble over each other, climb over neighboring walls and roofs as though preparing for an assault, and butting into the solid wall of some honest-to-goodness house, cling to it, and look down over the narrow street above the tops of the lower houses, as if boasting to the passers-by of the tatters which eternally decorate their roofs. These streets, where two carriages can rarely pass each other, are usually framed with two rows of little shops where everything is sold, from conscience to idols of British manufacture, from real Venetian lace, lying under a heap of onions and bananas, to the works of Annie Besant which treat of the mysteries of present-day physiology and

¹ See the *Russkiy Vestnik* for March, 1879, "My Recollections of Thracia."

are banned in England. On the other hand, the so-called *Cantonments* in towns like Allâhâbâd, Cawnpore, Amritsar, Lahore and others are not like towns at all. . . . They are merely suburban divisions of Indian towns, built, for the most part, after the Mutiny. Some 30 years ago there was a jungle or forest around almost every town, where fakirs and saintly people found salvation after renouncing the world. After growing alarmed during the suppression of the mutiny, the English chased them away, cleaned out the thickets, and through them laid out broad, interminable avenues, selecting the intermediate groves for their residences. One can drive for hours on end along wonderful smooth avenues shaded with centuries-old trees, and not see a single house. At some distance, here and there, you glimpse double white posts with the names of those who live several hundred yards beyond them. To reach any one of these you have to pass through the gateless entrances, and only then a white bungalow surrounded with verandas will emerge from the shelter of the shady, moss-covered trees. Concealed from the scorching, deadly rays of the fierce sun, these villas, although but a few steps away, are hardly noticeable because of their canopies of densely entwining branches. They laugh at both heat and sunshine from their shelter of gigantic lianas and other creepers. . . . Here the sun is powerless and can merely wink its fiery eye through the green netting of thick foliage. In India it is not the heat but the rays of the sun which, even during the cold season, often quite suddenly kill a foreigner.

The sun had all but sunk behind the horizon when we started out from our suburban bungalow, even though we had to drive three miles along the avenues of the Cantonment. Though the heat even in November is unbearable during the day, nothing can compare with the magic of October and November evenings in India. . . . The air was permeated with the aroma of plants, and myriads of colorful moths and

gnats danced about in rainbow-tinted clouds, in the fading rays of the day. On either side of the avenues were small lakes and canals, on the black mirror of which the floating chalices of lotus-flowers spread like a pale rose carpet, attracting whole swarms of fireflies and other luminous insects. . . . But hardly had their phosphorescent sparks begun to gleam in the quickly gathering twilight, than other fires beside the road began to be kindled—the lights of the forthcoming illuminations of the *divâlî*. The natives consider this day their new year. The dark silhouettes of the “sacred torch-bearers” had already begun to appear among the trees, and their groups grew more dense and numerous with every moment. Quietly, running on their bare feet without a sound, they appeared and disappeared like forest-sprites at night, flitting about beneath the shrubs, in the foliage of the lower branches, and atop house-roofs. And wherever a dark hand appeared extending a staff within which burned the sacred “*kuśa*” grass dipped in coconut-oil, either a fire-pot was lighted like a tiny point of fire, or a Chinese lantern flashed brightly, or a torch was lit. . . . Within ten minutes the entire town with its surroundings was blazing as though it were day. . . . We knew that at that moment the whole of India, subjugated but still with faith in her gods, was being illuminated from one end to the other. . . .

How can I find words to describe the marvellous, magical spectacle of the Golden Temple illuminated from base to dome, or that of the sacred garden of the Sikhs! Even the English were in rapture this year and their most critical newspapers declared that “for many, many years nothing comparable to the illumination in Amritsar in 1880 has been witnessed in India.” The Viceroy was expected, but he arrived only a few days later, and an additional illumination was prepared for him. The gathering of the crowds was so immense that we were forced to leave our carriage and wend

our way through the streets of the bazaar among camels and elephants. Everything down to the last hovel was submerged in a sea of fire, and there were many Sikh fanatics who had thrust flaming torches into their turbans, and were forcing their way through the throng like so many wandering light-houses. . . . When we reached the large square from which there is a descent to the lake, we found the whole left side of the stand occupied by the chairs of the English, behind which the *rājās* and *sardārs* thronged reverently. We did not go there but went straight into the court of the temple where Rām-Dās awaited us, and he led us to the roof of the palace belonging to the Mahārājā of Farīdkot, who had sent orders from Simla to have comfortable seats prepared for us there. Indeed, even the Viceroy himself could not have found a better place than ours. We did not mind the natives and therefore had the opportunity of enjoying this rare and unusual spectacle better than any other European. The latter merely saw the illuminated temple and part of the lake, while from our roof we had a view not only over the temple and the bunga of the *akālī*, but also over the entire sacred garden with its four quays, on which swarmed thousands upon thousands of pilgrims, descending from the walls of the palaces to the very edge of the water in a dense mass of multi-colored turbans and embroidered costumes; that evening they transformed the garden into a colorful meadow. It was a sight of amazing grandeur, something strikingly enchanting! The marble bridge was filled with "God's warriors," and it had been promised us that we would also see something of the secret ceremonies of the *Kûkas*.

It may be observed, and with justice, that foreigners have seen better illuminations and fireworks than these. I will not deny that. I have seen similar ones in Versailles, London and other cities, but in different circumstances. Of

course, the lakes and ponds at Versailles which reflect millions of lights, present no less magical a sight, but in comparing the surrounding crowds of Frenchmen in their short-tailed coats and top hats which are suggestive of joints in a stove-pipe perched on their heads, with this colorful and waving sea of turbans and festive costumes loaded with gold; in comparing the chestnut and lime trees (without in the least belittling the native beauty of the North) with the palm-trees and giant vegetation of India, and finally the cloudy Northern sky of the Occident with this deep blue Southern sky which delights the eye, my enthusiasm becomes more understandable.

Before us, almost at our feet, and seemingly at one and the same time, scenes from the greatest European theatres seemed to unfold, with their "Africans," "Aidas," "Kings of Lahore" and the *tutti quanti* of various ballets portraying Oriental life. The most gorgeous decorations under the sun ever seen by Europeans were displayed before us. The lovely temple in the midst of the lake, whose beauty fascinates even in daylight, evoking enthusiastic tribute from the tourists, was now ten times more enchanting. From the high roof of our palace all this was like a fantastic dream difficult to realize, and enveloped one in a strange and ardent feeling. From this height not only the illuminated buildings and palaces lay before us, like scenes from the Arabian nights, but also the outlying hills and meadows. As if emerging from the darkness surrounding the fiery centre of the quadrangle, far away before us stretched the endless panorama, rolling away across the roofs of the palaces bordering the lake, into the distance, beyond the horizon, on the moving sea of forest-clad hills and plains, where at last, having gradually passed through a whole gamut of warm colors, from bronze-orange and golden shades, to pale-purple mist, it suddenly vanished in the bluish haze of the distance. Directly before us, gleaming like a fire-bird, stood

the temple in the lake, the dark mirror of the latter reflecting and multiplying to infinity, the unbroken glowing garlands that faithfully outlined the designs on the temple, its bas-relief, its inscriptions and arabesques, as well as the intricate carving of the railings on the marble bridge. Flowers, dragons, birds—the smallest decorations in carving and painting which stood out in blazing outlines against the dark background of the buildings, were repeated down to the very depths of the lake, untouched by any ripples. Thousands of people above the water, and thousands reflected in its surface. . . . They thronged on the shores of the lake, spreading like a rich, variegated rug to the utmost boundaries of the steps which led to the water, some of them half-immersed in water, and all speechless and motionless. Quietly and in silence they merely raised their swarthy arms towards the “Golden Temple,” and simultaneously dipping them into the limpid depths of the lake, devoutly besprinkled themselves with the holy water which gave to each of them promise of eternal life in Moksha.

Suddenly, like a fiery and hissing serpent, the first rocket rose in the air; then a second, then a third, and so to the tenth, until the entire heavenly artillery booming and bursting descended like a rain of stars upon the crowd. This evoked exuberant cries of rapture. For a full hour all that pyrotechnical art ever produced in the shape of rockets, Catherine wheels, Roman candles and apotheoses, with the addition of native heraldic designs, monograms and sacred Indian emblems, crackled, rattled and rumbled about us until we were well-nigh deafened. The crowd exulted; especially when a mass of miniature balloons with Bengal lights in them were released from the turret of the temple, and it seemed impossible to distinguish them from the myriads of blazing stars in the sky. . . . Thousands of superstitious people, many of whom had never witnessed a display of fireworks

before, prostrated themselves on the ground upon the appearance of these, in the firm belief that this was a miracle performed by their Govind-Guru or perhaps even by Nānak himself. Some of them even picked up the fallen rockets, half-consumed by the fire, from the ground, in order to preserve them as sacred objects. But soon, little by little, the rockets began to appear in diminishing number. The reports and explosions grew less until, finally, all was quiet. The apotheosis of the preceding year, in which the Moslems had been depicted in a hell of fire-works, massacred on earth by the Sikhs and even pursued by them to the infernal regions, had been prohibited this year by the government because of complaints from offended Moslems, much to the Akālī's sorrow. This time there was ample reason to fear their indignation. Instead of the apotheosis some kind of wonderful wheel with devils revolving on it appeared on the turret of Govind, as the fireworks ceased. The luminous square alone remained visible.

The crowd of Europeans, sitting on the platform by the city clock-tower, dispersed. The upper platform also became abandoned; we alone remained on the roof, hovering above the great crowd in the sacred square. After the festivities, the solemn ceremony of the Kûkas was to follow, and our akālī promised us that we should see them wandering around the lake while they repeated their mysterious annual vows, unknown to others . . .

I have already mentioned this political sect whose adherents fan the flames of an inextinguishable vengeance directed against their conquerors, under the guise of religious rites.¹

Several years ago a traitor offered the English, for a good price, to join the sect of the Kûkas, and on learning their secrets,

¹ See “From the Caves and Jungles of Hindustan.”

to betray them to the government. He did not succeed in his enterprise because he was overtaken by *sudden death*. As for the Kûkas, they became even more cautious, and this excessive caution proved fatal to many among them. Their leader and high-priest, Râm-Dâs Singh, intending to prove to the authorities that their sect consisted in reality of true and faithful subjects and not of traitors, partly, perhaps, because some unruly Kûkas threatened to upset matters, sent a message to the collector of a little town near Umballa, warning him that certain Kûkas in his district had mutinied and were threatening a riot. Unhesitatingly and without even obtaining permission from the higher powers, the collector ordered every Kûka who could be found to be seized and brought before him, whether he was guilty or not. Having seized 92 of them, and without even submitting them to trial, he ordered them to be tied to the guns, which were then fired, with the result that they were all shot within a few hours.

This is no rumour but a historical event in India which happened only a few years ago and is familiar to all. There was a great scandal. The English became seriously frightened. In order to pacify the people they discharged the collector, seemingly deprived him of his office and even made him appear before a court of law. . . . According to their claim (which was, of course, upheld by the Anglo-Indian press), at the trial they discovered some evidence which greatly compromised Râm-Dâs Singh, and they took advantage of this fortunate discovery: by order of the administration he was sent to Rangoon for life-imprisonment. While they could not remove all blame from the collector, they succeeded in arousing the sympathies of the English public to such an extent that the latter outdid itself in subscribing large sums for the benefit of "the unfortunate functionary who was made to suffer for his loyalty"; and in a short time he was given a good post somewhere in Yarkand, in Kashgar, where he was sent as something of a permanent

envoy.¹ The only one who suffered was Mr. Cowen, the collector's assistant, who was forced to play the part of scapegoat and carry the sins of British Israel into the desert of exile. Strangely enough, Râm-Dâs Singh, although still under the supervision of the police, is alive in Rangoon. But although the English removed him by force from the Kûkas, they did not, unfortunately, stamp out Kûkism. This sect, like the many-headed hydra, has now a countless number of heads in place of the one that was lost, and numbers several leaders in every town in Pañjâb. No one knows, however, who their high-priest is. The incident of the 92 Kûkas who were shot was included by the Anglo-Indian government in the series of those many "unpleasant but unavoidable juridical mistakes" in India about which, incidentally, it concerns itself very little.

A great disappointment awaited us, however. That night, when most of the crowd had dispersed, the Kûkas commenced their mysterious walk around the lake, but more than that we did not see. At the head of the procession walked a tall, grey-bearded Sikh wearing a long white skirt and turban, and behind him came several hundred Kûkas. The procession advanced slowly and solemnly. Holding a bronze vase of a strange shape in his left hand, the old man sprinkled with his right hand some kind of red liquid on the lake, while chanting some verses in a strange dialect, and at the end of each couplet the chorus joined in. The procession soon vanished into one of the beach-palaces. Distantly, and in broken fragments, we heard their slow, melancholy chanting from the interior. The programme had evidently been

¹ The name of this collector, Sir Douglas Forsyth, is well known in India as well as in Europe. Not long ago he was in Yarkand and travelled on the Chinese borders; he has recently published, with his own commentaries, additions and preface, a translation by E. Delmar Morgan of Colonel Przhevalsky's book *From Kulja, across the Tian-Shan to Lob-Nor*, which includes maps and plans.

changed, and our akâlî could not or would not say anything further. One by one the lights went out around us, and soon only the bright stars remained above our heads. A fresh wind came up, and it became quite cold on the high roof. Finally we went home.

In spite of all our attempts and inquiries we could not find out anything more about these interesting Kûkas. Who and what are they? We knew that they were Sikhs and Hindus, but there are apparently Moslems among them who have renounced their faith. And what is the origin of their name, the etymology of which no one could explain to us? In the mountains, west of Kashmir and up to the river Indus, there is a small tribe of that name. But these Kûkas are seemingly either Chinese or Tibetan Moslem-Shiites, and the Anglo-Indian Government knows even less about them than about the Kûkas in Pañjâb, except the fact that even the Kashmîrîs (not to mention their neighboring tribes, such as the Bambas, Gûjars and others) stand in great fear of their knowledge of *black magic* and see in them dangerous magicians and sorcerers. What then would the Kûkas in Pañjâb, that sect which was suspected of political treachery and which only appeared some few years ago, have in common with them?

As we passed under the windows of the house where the Kûkas had retired to complete their mysterious ceremonies, we heard their singing again, this time loud and sharp, resounding through the deep silence of the nocturnal air, like some invisible threat. For some unknown reason I was reminded of the scene and chorus from *The Huguenots*: "la bénédiction des poignards".

(To be continued)

KEYS TO WHOLENESS OF BEING

By JAMES S. PERKINS

(Continued from p. 380 of September issue)

IN presenting the basic Theosophical concepts of man and the universe in her volumes of *The Secret Doctrine*, H. P. Blavatsky indicates that these will be found embodied in the fundamental symbols and doctrines of the world's enduring religions; therefore, that a comparative study of the great religions will confirm the framework of Theosophy. Other students have made such comparative studies, and have provided condensed versions of Theosophy that are very useful to inquirers and new students.

Briefly, Theosophy conceives the universe to be a manifestation of the creative will of the Logos—a shining forth of radiant energies of immeasurable velocities throughout the sphere of primal matter originally existing. The shining forth is envisioned in terms of particles, or "bubbles" of light "digging holes in space," that is, in the primal substance. Varied collections of these bubbles compose the atoms of different energy levels, of which there are seven major divisions, arranged as interpenetrating spheres that extend from the subtlest spiritual essence to the densest physical substance. These energy levels, or planes of Nature embrace, therefore, fields of consciousness as well as worlds of form and substance. From the One Source the myriad energies emerge in a cosmic out-breathing of cycles of attraction and repulsion at various levels of conscious being and unconscious form

in a process termed *involution*—the involvement of spirit in matter. The purpose of its outgoing can be more readily observed in its cyclic in-breathing, or return journey to the Source of individual units of consciousness in stages of unfoldment known as evolution. These stages may be discerned in the unselfconscious life existing in all the lower kingdoms of Nature, both the invisible elemental kingdoms and the familiar mineral, vegetable and animal kingdoms. The life in a rock or tree evolving the earlier grades of consciousness, is more developed in the animal.

Farther along stands man, fully self-conscious, slowly awakening higher principles. Upon each of the seven planes he has a focus of consciousness, therefore it is the total seven-principled entity that must be conceived as the whole man. Fully awakened, with all of the principles stirred in harmonized motion, the individual achieves wholeness of being. The peak of evolution is reached as man evolves finer bodies, physical, emotional and mental, through which the energies of the soul and Supreme Self can be expressed freely and continuously. Progress in this direction is accomplished by taking up with increasing skill a reorientation of the outer worldly life with the Self within, an art of harmoniously aligning the sheaths, mental, astral and physical, with the soul and then the Eternal Spirit.

It is important to reach a clear conception of man's seven principles, the lower ones being vehicles of form. For purposes of simplicity, the seven are classified here under the familiar *body-soul-spirit* designation of man's constitution and these related with the Theosophical terminology. If we think of the seven principles in two sets of three—three lower bodies that provide vehicles for three higher principles—and then a seventh which appears from the centre and embraces the whole, the classification can be visualized in the symbol adopted as the seal of the Theosophical Society. The three

lower bodies are the physical, or animal body, the astral, or desire body, and the concrete mental body with which we do our mundane thinking. These three bodies as a unit constitute the mortal personality. They provide the fields of experience for the soul's growth. The soul or Higher Self is composed of the three principles: *will* that is Power and Law Divine; *love* that is universal, by means of which we can become united with all things; and *creative intellect*, or higher mind. Together these constitute the immortal Self. The seventh principle permeates the whole and is the source of all the others. This is the individualized God in man, the Supreme Self that is one with the Father, or Logos, in His three aspects of Omnipotence, Omniscience and Omnipresence. Viewed in this framework, life's purpose becomes for man that of the soul's growth through experiencing limitations in matter, a condition that is necessary in order to awaken the divine potentials latent in the inner nature. Our daily problem is one of completing every engagement and event with a recovery of equilibrium, or re-alignment of body, soul and spirit in a harmony of being that marks the fruition of each experience with growth forward to the next.

The *Key Knowledge* for wholeness of being, then, is the experimentable knowledge of man's bodies and principles, that open as one sphere into another, from the isolated individualized position in physical matter, inward to universal being or cosmic wholeness. Knowing becomes possible because there is an awakened awareness of the direction from which life is radiating. This *Key Direction*—the direction of growth toward the deep centre of the Self—is considered here as a second key to wholeness. The direction is inward into the occult environment of man. That there is serious need for investigation in this direction is clearer than ever. The heritage of occult knowledge that has come to us from the past is looked upon with scepticism and even contempt. This

attitude, to a certain extent, is protective of man's welfare; for unless the aim is sincerely toward authentic knowledge, the opening of occult worlds and powers is attended with danger. However, humanity already is in the serious predicament of wielding occult powers, and unleashing cosmic forces with no operating knowledge of the laws that govern these. The winds are being sown that are reaping whirlwinds.

A wider recognition of the knowledge that the Adept occultists of the past have offered under the name of *Theosophy* would be most useful. In certain letters that issued from Their hands—a number of which repose in the British Museum, and others in the archives at Adyar—there are references that are keyed to our times. An example to be cited is the passage: "The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. . . . for their practical bearing on the interests of mankind."¹ Significantly the reference is to the "world at large" and not to a secluded body of esoteric students. Emphasis is also given to the practicality and *highest spiritual importance* of occult knowledge.

Primitive people have been concerned invariably with the occult world and have always sought direct co-operation with the invisible intelligences in Nature—the gods, as these were known. Mass rituals and ceremonies were their scientific methods and machinery for invoking invisible presences and channelling their forces to serve the general welfare. The tribes and orders of people dwelling much closer to Nature have readily understood that the four elements, earth, water, air and fire, are the natural habitats of intelligences that canalize and direct life forces flowing through these elements. Nowadays references to nature spirits are found only in

¹ *The Mahatma Letters to A. P. Sinnett*, Letter VI, p. 23.

fairy stories for children and relegated to the child-world of fantasy and imagination. Sophisticated maturity, however, has its own particular superstitions from which, doubtlessly there will be an awakening to a new era of awareness of the hidden forces of Nature and powers latent in man. Meanwhile materialistic civilization is subjecting the individual to tremendously fragmenting experiences, and affording no encouragement of the knowledge and skills that are needed to restore equilibrium in himself and in the world. Every advance toward order on the one hand, seems to be offset and menaced by developments toward disorder on the other hand. The release of atomic energy is used feebly toward creating a happier condition on earth for everyone, and mainly for nuclear militarization of the planet, aimed at total destruction of life on earth. The efforts of medical science to discover the cause and cure of cancer is overshadowed by continued experiments that release and spread broadcast material known to induce cancer. The marvellous tools of modern communication and mass education—the cinema, radio and television—predominantly emphasize material values and the use of force, violence and brutality to settle disputes and establish the good and the true.

The subject of occultism enters here. The principal exploiters of the communications system are the modern advertisers and the political propagandists. Advertising has become a major cultural force in some lands. Imagination is skillfully directed to create intensely felt desires, fears and determination to possess an object or condition. Culture is becoming a systematic coercion of the individual's choice of action, confining it to a course predetermined by these practitioners of the arts and crafts of communication. From an occult point of view this is a matter for concern, because any intended exertion of a compulsive force is a form of magic that is undesirable. When television audiences reach seventy

or eighty million viewers, as they do upon certain evenings in one of the leading nations, the practice of magic attains serious proportions. We must hope, of course, that it remains more white than dark magic. But if at some point the coercion becomes adverse to the true interest of the people, its use would become a form of dark magic. The modern magicians have no resemblance to the traditional witches in gloomy caves. Pots of bubbling potions and weird incantations are not their stock in trade. Today's wizards employ "singing commercials" and a scientific stimulation of selfishness, using chromium-plated glamour and glitter; desires are aroused that are promised "triple-filtered" satisfactions; rugged individualism is invoked with jet-powered violence, missile-range pride, and hydrogen-bomb security.

By means of endless visual programmes viewers are being trained in the use of imagination to create elemental forces that can be injurious and even dangerous to the general welfare. The truth, yet unrecognized, is that man dwells in several worlds of form simultaneously. The forms and conditions of the astral and mental worlds are as real and substantial to consciousness focused there, as are the forms and substances of the material world to physical man. The vivid use of thought and feeling to image situations that excite desires, creates in the astral and mental surroundings entities that have form and are vibrant with life. These formations remain in the psychic atmosphere of their creator. Their existence is nourished by further stimulation of the variety that gave them birth. They must be fed to survive, and if they are they will become compulsive drives in the unwary individual who has a tendency toward excess of some kind. Distortions of the imagination used destructively become crippling, deforming forces that can shatter health and happiness, and even destroy life. The daily press frequently reports strange and tragic occurrences that exemplify the obsessive

power that such influences can develop. There are many examples in modern life of man's idle and careless use of his creative power of thought and feeling. They give evidence of the pressing need for authentic knowledge of the occult worlds and the laws that govern these realms. All valid progress in this field of knowledge should be hailed; for it is in this direction that there is movement toward wholeness of being.

Next to be considered is the *method* of movement, the *Key Procedure*—the third key. It can be stated simply as the process of self-alignment of body, soul and spirit by means of meditation. Meditation is the deliberate transference of consciousness from one energy level to another, refocusing it by use of the will. The power to concentrate attention where intended manifests the will. A practice of meditation leads to better control in harmonizing physical, astral and mental bodies. Effective meditation requires primarily that we become clear and definite about what we intend to accomplish. Herein lies the importance of gaining the first key—the key knowledge of man's nature.

Rather than discuss various techniques of meditation, let us undertake immediately a use of the fourth key—the *Key Movement* of wholeness—thus demonstrating the procedure of alignment through employing knowledge in the direction indicated above.

The initial problem is that of physical arrangement. A convenient place and time must be found for quietly composing the physical body. Complete stillness of the whole body is to be demanded. The "stilling" of the body is not an easy task for most people, even if privacy is obtainable. The effort seems to invite attention at once to various needs for moving hands, arms or feet; or the need to cough or sneeze; or attend to vague twitchings of discomfort. These manifestations are themselves the first call upon the will to

focus attention where intended. The difficulty to be faced is that the mind venturing toward formlessness is troubled, feeling that it can grasp nothing, that it is in an alien place, and would withdraw or fall back to the solid ground of the sensate world, hence the impulsive fidgeting. However, knowledge has come to our rescue, and we are aware at least, that the Self is not the physical body. The body is an animal—a puppy, if you please—that we now command to be still. Let it whimper, twitch and suffer, the will firmly exerts composure. The exertion will not be successful if attention remains fixed upon the physical body. The direction is inward and the flow of attention must fasten upon realities of the inner self. The inmost Reality is a *splendor of Light*. Even though it is not beheld at once, the Light can be vividly imagined for it is there in reality. Since we are called upon in modern life for continuous use of the imagination, let it be used constructively in meditation. Imagination united with knowledge is the greatest perceptive, as well as creative, power that man possesses. The faculty can be used now to realize that the whole physical body is a *radiance of light*. By invoking the inner splendor of Light with the will we can send it shining through the physical body radiating harmony throughout. Knowing, even with a knowledge of physics, that all matter is reducible to photons—particles of light—we can imagine the universe about us in terms of light. We can will the physical body to be vital with light that is streaming from the sun, radiating the inner Light outward through our various aches and pains. We thus exert a natural harmonizing, healing influence that is restful and strengthening. Moreover the preoccupation will enable us to compose the physical body. The secret to be discovered is that Light is manipulable by the will, that is, rhythms can be imposed upon the pulsations of light—rhythms of harmony, for example, and of the Perfect Ideal. Thus from the archetypal

Higher Self may be induced rhythms that tend to adjust the imperfections of the physical body toward its ideal manifestation.

With the physical body at ease, attention can be shifted to the astral body and centred in *feeling*. Mental adjustment may be required to realize that however plastic it may be, the astral body is a concrete form existing in material substance. Astral matter permeates and penetrates physical matter, consciousness extending through it. The astral regions have been throughout time, a natural habitat of man. Motion in the astral world is accomplished by feeling and desiring—which is a lower form of will—the astral body being actually a vehicle of locomotion. In it one can depart from the locale of one's physical body, and usually does so at night when that body is asleep. Theosophy explains that when death arrives one departs permanently from physical encasement and enters that condition in the astral world to which he is magnetically drawn.

More important for our consideration in connection with the subject of meditation is the awareness that we "go" into any condition or situation about which we feel strongly enough, for example a bad toothache. During the intense pain one goes nowhere else, having "gone" into one's tooth, so to speak. What is desired is fast, fast relief, which according to certain advertisements is available. However, unless the pain is unendurable, it is useful at such times to employ these ailments in training the astral body, and learning at first hand that one can, to a certain extent, move elsewhere with that vehicle body than into the condition immediately pressing upon one. Again the realization must be that the Self is not the astral body.

The astral body ideally should become a garden spot in one's nature, a place of beauty, into which to retire for refreshment. It is recommended that for this purpose fullest attention should be given to experiencing the beauty in

natural surroundings, not only the beauty of trees, skies and ocean, but the perceptive appreciation of beauty everywhere, a curving leaf, a sunbeam drawing sharply the edge of a flower, the harmony of color that unites the light and shadow bathing any natural form. Music and art in all fields assist this cultural effort. Cultivation of the feelings can furnish a rich background upon which to draw for daily practice in producing within the astral body a natural state of harmony—a rhythmic condition that is stronger than any temporary storm of passion or other emotional stress—and to which one returns in an orderly cycle of movement. Such a pattern is, of course, a highly individual matter, but it is suggested here that it might be a rhythm first, of a strong feeling of *love*—pure and impersonal love flooding the whole astral body, then shining out selflessly in the surrounding world. This can be followed by a transition to *compassion* for all life in limitation (or to specific situations of limitation). Into this a surge of *joy*, drawn from the inner Light, can be introduced; the cycle closing with an enveloping atmosphere of *peace*. It is helpful in such training of the astral body to discover the great secret of life in the astral world, which is that *radiation precedes receiving*. One must radiate a quality in order to have it; one must give before receiving. Not by taking or seizing it, does love and the vision of beauty flow into one's consciousness, but through innocent giving.

Recollecting that we are demonstrating the movement of consciousness to wholeness of being, first by stilling the physical body through realizing it as a radiance of light, and secondly by creating in the astral body a desired rhythmic condition, let us now turn attention to the mental body. Theosophy points out that the mental body too is a definite form, composed of mental substance attracted into the form by the mental life of an individual. It may be conceived as a yet subtler vehicle for locomotion. One goes in mind, at the

speed of thought, anywhere in one's mental horizon. Also one moves with the dissecting instrumentality of the mind into a subject, penetrating into its underlying structure and meaning—that is to say, “understanding” it.

The mental body may be pictured as an iridescent, swiftly coiling mass of light and color that is continuously assuming shapes and flashing with impulses that are being emitted into the surrounding mental world. Since the mental body is ceaselessly active, the question posed is: Can one render this palpitating vortex rhythmically tranquil? Can one stop thinking? It requires thinking to think about not thinking. Even so, the great Masters of life give assurance that the mind can be rendered poised and quiescent. What a blessing such an art might bring to the world of modern tensions! Let us proceed. Once more there must be the recollection that the Self is not any of the bodies—not even the mental body. The Self uses the mind to invoke the Light that radiates from beyond the mental world. It may be helpful to visualize the mental body as a sphere from the centre of which light appears and shines throughout the sphere. This conception must approach reality because the device enables one to sweep away all mundane thinking with rhythms of light, combing out tangled, self-centred thoughts, breathing away turbulence with tranquil rhythms. It is as though a lake of choppy waters and countercurrents are rendered first, into harmonious waves, then into innumerable ripples sparkling with light, to be followed later by a condition of stillness that is energized and poised, and that reflects unbrokenly the inner Light. When this condition has been brought about, the first object of the meditation has been achieved. Mind, feelings and body have been worked into a harmonized, smoothly functioning unit which can be turned steadily inward to search the beyondness that lies in the immortal soul; a vehicle that acts as a kind of radar-scope

has been provided that will commence recording, however fragmentarily, the discoveries from these explorations.

The first steps made toward focusing consciousness in the Immortal Self are made with thought that shapes great and timeless ideas, profound truths that are themselves embodiments of universal principles. To illustrate: attention may begin with the simple observation that man's natural growth in social consciousness is through friendly cooperation; then be drawn to the nobler ideal of human brotherhood, and beyond to universal brotherhood and an exalted intuition of the unity of life, merging finally—if successful—in contemplation of the One Source from which all proceeds. In the higher mind all thinking is structured by universal law, the garment of Beauty and Truth. Ideas become intuitive, inspired, revelatory. Pursuing the Light thus, on wings of thought, one reaches the frontiers of a region that is beyond all thought, a realm to be explored only through *being*.

Ages ago the Hindu thinkers named this region the Buddhic plane or world, and the aspect of the Self that is native to it, Buddhi. Theosophy refers to man's buddhic body, and religious and fraternal orders give recognition to a body built without hands in the heaven worlds. It is formed with wisdom-love. Faint pulsations from that exalted region of the soul reach us in our earthly lives in those experiences when our hearts pour out in glad thanksgiving as we encounter, or glimpse the Good, the True and the Beautiful in the world around us. These jewel-like moments of vision are rare. Strung together across the years they represent a treasury of soul experience reflected from the realm of universal love. Locomotion there is by means of at-one-ment, which is the empathic action of identification through selfless love. Great Teachers have taken up their abode here and recorded instructions for seekers of its pathways. Echoes of sublimity are heard by those who frequent these regions via meditation.

In that world of the timeless Now ancient legends become a living reality of a golden age that was known when the world was young, and there was morning freshness, and the gods walked among men as all things sang together in creative joy because life is one, and love is universal, and there is no death. In Buddhic consciousness that golden age is even now all about us, to be realized by the explorer who awakens the at-one-ing body and goes everywhere through love.

The movement toward wholeness does not end here becoming vague and structureless. Ultimate structure is ceaseless motion, the dancing manifestation of Perfect Law; it is the flow of archetypal vortices, the Primal Design of creation. Which is to say that ultimate structure is the direct projection of Absolute Will. The intrepid soul-adventurer who pursues the Light radiating from beyond the realm of pure Being, the Light that flames forth as pure Will, discovers the Virtue in all essences, perceiving indeed the Good, the universal Lawfulness everywhere. Seers and sages have marked this region as the locale of the Divine Will in the trans-personal man. Theosophy terms it the Ātmic Plane, the Ātman being the Divine or Heavenly Man. To enter this nirvāna is to *become* the Light.

Our meditation has now reached the deep centre of the Self that commands the whole being, the centre from which the perfected man is said to "enjoy Bright-Day forever". We have suggested the possibility of reaching with some portion of our consciousness this seemingly impregnable citadel, of awakening the full movement of wholeness, of learning the way and the direction toward it. First is a poised harmony of the physical body, then a rhythmic movement of feeling into pure thought, and going by thought into being, then through being into pure essence of will—thus centring consciousness fully in the Self Immortal. In this

true position, standing right side up as spirit, soul and body, emerging from within, the higher triad of the soul is seen as clothed in its outer vestures of form: the Creative Intellect of the soul being enveiled by the mental body, the soul's buddhic nature by the astral body, while the Ātmic will acts directly through the physical body. When there is alignment of body, soul and spirit established in ordered rapport, resonances are created between the higher principles and lower forms that convey experiences of wholeness of being, and achieve the goal of this meditation.

From this peak of consciousness a further beyondness is perceived: the awakening of Self in the Omnipresence, Omniscience, Omnipotence of God-consciousness. The perfected man or Master, the Eternal Adept, climbs this ladder of Self, using his knowledge and self-developed skills to move from things to unity, to essence, to apex of the Eternal, going by action, feeling and thought to realms of universal love and will; going by will and love to *everywhere*, which is omnipresence; going by omnipresence to *beingness that is everywhere*, which is omniscience; going by omniscience to *ceaselessly being everywhere simultaneously*, which is omnipotence and full God-consciousness. Such heights can be but momentarily experienced surely, in the integrity of a perfect alignment of principles and bodies. There is a falling away and return upon wings of thought, wings of intuition, wings of love and will in a sublime flight "of the alone to the Alone".

This is the life of the gods and of god-like men returning from the great pilgrimage of evolution in matter. Through the magic of transcendency they have become knowers of the Plan, incarnators of the law, and masters of the universal forces at play in the cosmos. They are ceaselessly devoted to the task of changing the worlds silently and lovingly from within, in cycles that accord with the archetypal Plan of God.

It is with such purpose of attaining individual wholeness in the united service of life that four keys to this state of rapport are suggested here: the key knowledge, the key direction in which to move, the key procedure, and the key movement. A sustained use of these keys in selfless service can assist the individual to awaken perception of the imperishable Light ever shining in the forms, and to render him a serene and silent apprentice to the Great Builders of the world, the Masters of wisdom, numbering him among those who are channelling, without misusing, the invisible forces of the unfolding plan for life's perfecting.

As in a great piece of tapestry full of color and line, there are beneath, unseen, the warp and the woof, without which the tapestry could not be, so too is it with Nature. The phenomena of Nature—form and color, dimension and relation, appearance and disappearance—are only beads strung on a silver thread. The nature mystic senses the hidden divine axes of structure in the forms of wave and peak and cloud, in the delicacy and grace of fern and flower, in the beauty of the human face, in the flowering of love in the heart of man. The beauty of Nature and beauty of Man both speak to him one continual message, and it is of "Yonder, Yonder".

C. JINARĀJADĀSA

SUFISM AND THE OCCULT HIERARCHY

BY M. N. TOLANI

STUDENTS of Theosophical literature are familiar with the idea of Adepts or Perfect Men and the Occult Hierarchy. Bishop C. W. Leadbeater has clearly shown in his book *The Masters and the Path* that the existence of Perfect Men follows logically from the general teachings of karma and evolution by incarnation. In addition to this logical argument, he refers to direct testimony from various religions; for every religion has had a founder—a prophet or a sage, a man of great spiritual genius, sometimes called an Avatāra or divine incarnation. C. W. Leadbeater also gives personal testimony of having met at least two Adepts in Their physical bodies. Similar evidence is available from the recorded experiences of Madame H. P. Blavatsky, Col. H. S. Olcott, Mrs. Annie Besant, and a host of others, some not directly connected with the Theosophical Society.

A belief in the existence of such Adepts or Rishis, still living in Their physical bodies in the remote forests and caves of the Himālayas is common among the Hindus. A similar belief in the existence of Perfect Men, in one form or another exists in other religions also. But in spite of all these there are still quite a few who are sceptical of the existence of such Beings. It is therefore interesting to find that the Sufis of Islam have a very strong belief in the existence of such Adepts and sages, based on tradition and sometimes on personal experience.

An interesting story is given in James H. Redhouse's translation of the *Mesnevī* of Mevlāna Jelālu-'d-Dīn Muhammed, Er-Rūmī, often called the "Holy Mesnevī," a book considered with almost as much reverence as the Holy Korān. In the "Acts of the Adepts" (Chapter III. 10, p. 25) it is said that the wife of Jelālu-'d-Dīn once saw through a chink in the door of the room where her husband along with his bosom friend Shemsu-'d-Dīn of Tebriz was busy in spiritual communion, that "six men of majestic mien" suddenly entered through the wall. These saints placed a nosegay at the feet of Jelāl, although it was midwinter in Qonya (also called Konya, a town in Turkey) where Jelāl lived. They were together till the hour of dawn, when after formal worship the six strangers departed and passed out in the same way as they had entered, through the wall.

On coming out of the room Jelāl gave the nosegay to his wife, telling her that "... the strangers had brought it as an offering to her." As she had never seen such wonderfully fragrant flowers, she asked her servant to find out from the "perfumers' mart" in the city something about these strange flowers. The merchants were all surprised, because they had never seen such flowers, specially in the bleak winter season. An Indian merchant, however, identified them to be the flowers that grew in South India near Ceylon. It is further reported that these flowers "... never lost their fragrance and freshness." As long as she lived Jelāl's wife preserved them reverently and sometimes even used them to cure diseases.

If this story is true, the question arises: Who were these "six men of majestic mien," and how could they have come from far-off India, with fresh flowers from there, and how could they enter a closed room through the wall? It is obvious that these persons were some great Adepts or "occult saints" who possessed supernormal powers. It was not difficult for

them to come from India in the twinkling of an eye, and bring with them a gift of precious flowers. It is also very probable that Jelāl and these great Adepts belonged to an Occult Brotherhood.

The existence of an Occult Hierarchy or Inner Government of the World may be startling to a person not familiar with Theosophical literature. The world cannot possibly be moved by *chance* alone. If chance were the ruling factor in the evolution and growth of man and the world around him, much of life and its phenomena would cease to be intelligible. On the other hand, there is so much evidence of wise direction and guidance that it is simpler to accept the existence of the Occult Hierarchy, even as a working hypothesis. Mrs. Besant does not seem to exaggerate when she says that the most beautiful thing in the whole world is the fact that there is a Hierarchy, a sacred Government of the Best and Wisest, who guide and direct all things to the final good of everyone. These Mighty Beings do guide every event in the world, and it is not merely a poetic expression to say that not a sparrow falls without His consent. Thus in the grim fight of evolution, man is not unprotected and unguided. In fact, it is said that every globe in this solar system has behind it a band of Adepts, who are there to help the Divine Plan. And there are some Great Ones whose chief work lies in looking after and guiding and nurturing the evolution of humanity on this earth.

Mr. C. W. Leadbeater's book *The Masters and the Path* has familiarized us all with the concept of the Silent Watcher, the Lord of the World or the King, the Lord Buddha, the three Great Ministers of the King—the Manu, the Bodhisattva and the Mahāchohan—and a band of Adepts working under their guidance. These constitute the Occult Hierarchy or the Inner Government of the World. The world is guided and directed in its evolution by this Great Brotherhood.

They give the “. . . greatest possible assistance to the unfoldment of the indwelling life,” and help in the evolution of the world.

No direct reference to the existence of such an Occult Hierarchy exists in any religious literature outside Theosophical works, except in Sufism. There are indirect and cryptic references to such a Hierarchy in almost all religions, for every religion has been founded and continues to be inspired by one or the other member of this Hierarchy. The *Bhāgavata Purāna* of the Hindus, which is supposed to be a highly esoteric treatise, contains a number of references, which for want of a key appear to be oddly mixed-up parts of a jig-saw puzzle. These odd parts of the puzzle need to be pieced together in a particular fashion to make any sense; and Theosophy helps us to piece them all well and intelligently.

In the *Bhāgavata Purāna* and other scriptures of the Hindus, there are references to Sanat Kumāra and His three Brothers Sanaka, Sanandana, and Sanātana, and to Sveta-Dvipa, the White Island where They are said to live. There are also references to other great occult personalities, like Agastya, Maitreya and Manu. We are told that four thousand yugas form one day of Brahmā. This is also called the period of one kalpa, during which fourteen Manus appear, “. . . fourteen mythological progenitors of mankind and rulers of the earth, each of whom holds sway for the period called a Manvantara. . .” How very similar to the information given in Theosophical literature!

There are similar references in the Bible and the Korān. The Vision of St. John the Evangelist speaks of “. . . seven lamps of fire burning before the throne, which are the Seven Spirits of God.” This is obviously a reference to the seven Planetary Logoi. References to the Angels of God can be found in the Korān also. All these are but vague indications of a truth known to a few, *but not given out*. As a matter of

fact, it is believed by many students of the Occult, that the fact of the Inner Government of the World was one of the most sacred secrets of the Great Ancient Mysteries.

It is therefore interesting to find the Sufis of Islam speaking directly and openly about the Occult Hierarchy, in spite of the fact that like other mystics they are extremely reticent where spiritual experiences and phenomena are concerned. Prof. R. A. Nicholson in his book *The Mystics of Islam* (p. 123) tells us that there is a strong belief among the Sufis that:

The Saints form an invisible hierarchy, on which the order of the world is thought to depend.

The Kashf Al-Mahjûb (Opening of the Veil) by Hujwîrî, the oldest Persian book on Sufism (translated by Prof. R. A. Nicholson), however, is perhaps the only book that contains a large number of references to the Occult Hierarchy. Thus we are told (p. 228) that:

. . . the Saints of God are the governors of His Kingdom and the overseers of the universe, which God has committed absolutely to their charge.

The Supreme Head of this Inner Government of the World is called the Qutb (Axis), who presides over the meetings of this august body. These great Adepts come together from all parts of the earth and they can traverse vast distances in the twinkling of an eye. Hujwîrî further tells us (pp. 213-14):

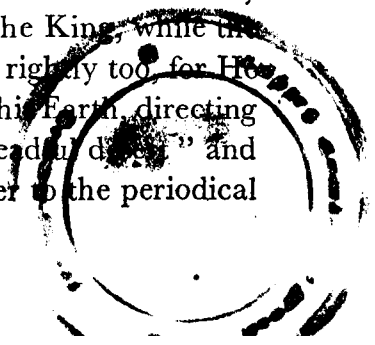
Traditions have come down to this effect, and the sayings of the Saints proclaim the truth thereof, and I myself—God be praised!—have had ocular experience (*khabar-i'iyân*) of this matter. But of those who have power to loose and to bind and are the officers of the Divine Court there are three hundred, called *Akhyâr*, and forty, called *Abdâl*, and seven, called *Abrâr*, and four, called *Awtâd*, and three, called *Nuqabâ* and one, called *Qutb* or *Ghawth*. All these know one another and cannot act save by mutual consent.

Further on, (p. 228) we are told that:

It is well known among Sufis that every night the *Awtâd* must go round the whole universe, and if there should be any place on which their eyes have not fallen, next day some imperfection will appear in that place; and they must inform the *Qutb*, in order that he may fix his attention on the weak spot, and that by his blessing the imperfection may be removed.

An interesting story is related on p. 229, by Abu' Bakr Warrâq of Tirmidh (also called Termez, a town in Uzbekistan) about how he was taken by the Shaykh (obviously astrally) through an extremely dreadful wilderness to a place where " . . . under a green tree beside a fountain of running water," and on a golden throne was seated a person " . . . clad in beautiful raiment ". Gradually "the forty" gathered from every side. There was a long discourse of which he understood nothing. At last when he begged leave to depart, he was told by the Shaykh: "Go, Thou art blest." Later on he learnt that the man on the golden throne was " . . . the *Qutb*, on whom the order of the universe depends," and they had had to traverse the desert of the Israelites to reach the place. "O Shaykh," Abu' said, "how did we reach the desert of the Israelites from Tirmidh in such a brief time?" And the Shaykh replied: "O Abu' Bakr, it is thy business to arrive . . . not to ask questions . . ."

All this information given by Hujwîrî shows an obvious basic resemblance to the information available in Theosophical literature, in spite of the differences in local color. The question which Abu' poses to the Shaykh is now easily answered, for it is obviously a case of astrally traversing vast distances in the twinkling of an eye. The Head of the Occult Hierarchy is spoken of in Theosophical books as The King, while the Sufis call Him Qutb, The Axis, and very rightly too, for He is in reality the Spiritual Pole and Axis of this Earth, directing its entire growth and evolution. The "dreadful desert" and the "meeting of the forty" obviously refer to the periodical



meetings of high Initiates and Adepts at Shamballa, the Sacred White Island, which is now surrounded by the Gobi desert. Reference to four Awtáds reminds us of the "Four Devarājas or the Rulers of the Elements who adjust the karmas of men."

The belief in Adepts and the Inner Government of the World is not confined to the Sufi-elect only. It has permeated even popular tradition and folk-lore in Sufi countries. In Sind, now in West Pakistan, there is a very strong belief among the Sufis and their followers, that all political changes and upheavals, changes in dynasties and kings are all first decided upon by the Inner Government of the World. This tradition is found in many a folk-tale and folk-song in that country. One such story centres round Siddiq Fakir, a Sufi Saint who flourished in Sind in the early nineteenth century. It is said that a few years before the administration of Sind was taken over by the East India Company in 1843, the Fakir told one of the ruling Amirs of Sind, that their rule over Sind was nearing its end, and now those were being called to rule Sind who had neither "lāng nor bāng"—the "lāng" is the last fold of the dhoti passed between the legs and tucked in behind, a dress peculiar to the Hindu; and the "bāng" is the muezzins' call to prayer, peculiar to the Muslim. A local verse attributed to Siddiq Fakir contains a line, very familiar to everyone in Sind, which says:

Bhoorā achce bhail, sārī sind, siddiq chawe.

(O White man, come and reap the whole of Sind, saith Siddiq.)

Thus the existence of Adepts in their physical bodies and the existence of the Occult Hierarchy or the Inner Government of the World are only two among many other points on which the Sufi and the student of Theosophy meet on a common ground. Is not the famous mystic Saint Martin right when he says that all mystics speak the same language and come from the same country.

THE NEOPHYTE

By FRED MORGAN

MAN is a fascinating study, and the most intriguing, since of all life and form he is the least understood. His origin, constitution and destiny are still great mysteries to many of those who give the matter any thought, and the subject of superstition to those who have neither the capacity nor inclination to investigate. One thing seems certain, since there are such gulfs between the savage and the sage, he has been an extremely long time upon this globe, much longer indeed than recorded history would indicate or the more mature conclusions of historical scholars who are inclined to break away from orthodox thought upon the matter.

It is the orthodox attitude that hinders an understanding of man; the literal interpretation of the Bible and materialistic attitudes in general, plus other forms of mind-conditioning that prevent unbiased investigation. There are relatively few who even approach rational deductions upon the subject, for most men are quite content in ignorance or superstition and oppose new ideas as they might resent a stranger knocking at the door.

Such ideas are greeted as the stranger may be, if not with hostility, then with suspicion. From what authority come these ideas that are so strange? For certain it bodes no good. It is disturbing. Are there not those in authority, and properly constituted, who are ordained to teach whatever one needs to know? It certainly is a great audacity to fly in the face of established beliefs about God, man and the hereafter.

Are all our highly respectable institutions, supported by millions of followers, wrong in their knowledge of the human situation and its relationship to the Creator?

It is not difficult to put oneself in the place of the follower of conventional patterns. He lives within a narrower sphere that almost completely occupies his time and energy. And he instinctively wants to be as others are—normal; to do as others do, and think the same. It is disturbing to be different and sometimes even dangerous. And is it so important to know about the origin and destiny of man? He does not want to think of things outside his sphere or be upset in any way. At least, not as yet—but later.

Later he will invite disturbance. Each man in his turn will invite it. There is intelligent revolt at last. The narrow sphere becomes too narrow and stifles the resurgent spirit. He has been growing almost without noticing it. Life after life something has been added to his mental, emotional and spiritual stature. Then, suddenly, a crisis turns him to rebellion. A great personal loss or other terrible tragedy creates in him an urge to understand why he and others suffer. He has begun to think about the deeper things of life for himself and refuses to accept without question what others by authority would have him accept.

So begins a great turning point upon his evolutionary path. His faculties are more free to inquire about life. He is, if only in a feeble way as yet, a more unbiased observer of the scene around him and the pressures within. From the ranks of the mediocre he has graduated at last and his progress has quickened immensely. Never before has he fitted together by his own effort a few pieces of life's picture-puzzle. It is most intriguing and he searches diligently for more pieces that will contribute to the total scene.

That is all that is necessary for him to progress more rapidly. Once his mind is free and inquiring, opportunity

comes for discovery. To find himself at last a discoverer instead of a follower is one of the greatest experiences of his human pilgrimage. And having accepted the challenge to discover for himself he develops his latent talents with more rapidity, as an infant who unaided takes his first steps across the room. He tells others of his discoveries, but most turn deaf ears as he had so often done before to others. He is lonelier now and radically changed in his attitude to life. The things that amuse and interest others are no longer so amusing or interesting to him. He reads his books and contemplates life's perplexing problems. The concepts of wiser men he finds supported by analogies in Nature. The picture-puzzle is slowly taking shape. One thing of truth supports another, the inner aspect supporting the outer.

But he is not as content with his new explorations as he thought he might be. There is still conflict and frustration. What truths he has discovered are differently interpreted by others, and he sees quite clearly that each observes the scene of life from a different point of view. It is not easy to see from other points of view, but he makes the attempt and so broadens his own vision. Different aspects are not necessarily disturbing factors, in any case, so long as basic truths are recognized: that the universe, for instance, is an evolutionary scheme involving all that it contains: that all life is one; that man is unique in all creation, a fragment of divinity projected into the matter of the physical world, and destined through reincarnation ultimately to return to his Source in *conscious* perfection.

What fields there are here for his investigation—fields unlimited and inspiring. The immensity of the universe, for instance, is beyond our mental grasping. Our galaxy, the Milky Way, measures some 100,000 light years across, and fifty million light years from earth the sky would appear full of stars—each pin-prick of light representing another

galaxy even greater than the Milky Way. And the depth and complexity of the unseen, that which can be investigated only by the faculties and powers latent in most men—this is even more beyond our grasp—worlds within worlds, to which man is no stranger as he makes his cyclic journeys to and from his Source, but which to many are closed books while in this lowest sphere of the evolutionary journey. This occult side of life is far more intriguing than the outer aspects of the universe, immense and fascinating as they may be, and man's miraculous instruments and materialistic attitudes will not be much support in any inward search. With such search he is thrown upon the resources of his own peculiar nature, and only through them can he discover the total character of the universe of which he is such a unique and mysterious part.

So, from the wider viewpoint, this mother earth of ours and the whole solar system is relatively less than a speck of dust in a sunbeam—something that could disappear and not be missed! And what of "microscopic" man upon the earth? How important is he? From the materialistic viewpoint with the *one life* theme, he has an obscure and unattractive goal, an unrealistic heaven or an impossible hell. But from the occult view he is extremely significant in the cosmic scheme. He and his mother earth may be a speck in an infinitude of space, but man springs from the source of it all—a microcosm! Solar systems come and go, but the spark of divinity that is man, remains.

There is something most remarkable here about which to speculate—extraordinary fields for investigation. Our neophyte, he that started thinking for himself about the more profound things of life, may be lonelier, may have deaf ears turned to him, but when the demigods depart the gods are nearer. He forsakes his tiny shell, discovers a majestically evolving universe, and himself a god in the making! At times

he may wish himself back again in his more prosaic sphere, with pleasant and unpleasant chatter, with petty ambitions, loves and hates, and all the trivial things that occupy the mediocre mind. But he has taken a step from which there is no lasting retreat, and set himself upon a path which will at last draw painfully from his inner core the love and wisdom of the gods.

Gradually the neophyte will find himself in different company, with those who have also started thinking for themselves. He may be confused by the pseudo-occult and discover that it is a rich field for the exploitation of the unwary. He has to distinguish between the true and false interpretation and approach, to recognize the altruistic from the acquisitive, the merely sensational from the profound. The sensational at times seems more attractive. It offers the quick development of latent powers, and perhaps the chance to meet and associate with mysterious leaders who know the Great Ones face to face.

To be even remotely associated with mysterious beings who are beyond this world may be a natural inclination. It is so in the outer world of men. To know important people is something to be proud of and to boast about. But the wise and cautious neophyte will not consider these things significant. He will see, if he has so far placed his few parts of life's picture-puzzle properly together, that such ambitions usually have shallow motives. With himself he should be mostly concerned, not in a selfish way but as an observer of the personality in action. Only in this way will he discover the cause of conflict and work toward the remedy.

This is where the novice moves into difficult and rough terrain upon his path. It is not easy to be an impartial observer of the pressures within himself and in the world about him. Caught in a stream of life that buffets him about he is involved almost completely, and is unable to sustain the necessary

detachment to register wisely what is actually taking place from the occult point of view. But to recognize the need of an intelligent assessment of life's play of forces is an important beginning. He has at least assumed to some extent a position of command over the personality. He sees it for what it is, a means whereby life upon this physical plane of Nature may be understood.

To experience and understand—it seems like a simple proposition. But man is such a complex creature, so strangely and strongly tied to what has gone before in this life and previous lives. What he shall become seems so remote and intangible, and what he painfully holds is so dear to him. The personality is everything as yet. It must be defended and given what it wants. His position of command becomes obscured as he loses battle after battle. He seems to be an armchair general who can plan and understand it all on paper, but on the field of battle it is a different story. His tongue is troublesome and words are spoken before their character and weight are measured. He feels like a puppet pulled this way and that by the unseen strings of many yesterdays. Knowing what is right he yet does what is wrong and hardly knows the reason why. He has great doubts and fears. The defeats have been so frequent and the victories so rare. Progress seems to be slow and wearisome.

However, he is not without a better perspective of life. That he has arrived at a place along life's path where he has the capacity to see in broad outline the plan and purpose of it all is an encouraging achievement. It has taken a long time, many, many lives, and this is the first life where he has assumed a position of command, laid out the blue-prints upon the table and studied plans of action. He finds that his transient self is something to be reckoned with. It has a very long history and inherits causes set in motion in the recent and remote past whose effects occasionally distress or alarm him.

He reminds himself again that progress on the spiritual path depends upon experience and understanding. It cannot be the result of isolation of any kind. In fact, without the distressing parts of his experiences there is no progress. It is a struggle with varying forces great and small. Pressures within himself and around him constitute the battlefield. How to meet them, how to conduct himself, is for him alone to decide. He will get advice from every quarter, for others know better how to win battles that are not their own. Yet the broad outline of spiritual conduct is quite apparent in the messages of World Teachers. They can be understood, but to bring such messages to bear in everyday living is something else.

It is not difficult to live a good life, but the spiritual aspirant has something more difficult and profound to face. The gods are not merely good. They achieved a state of consciousness beyond his comprehension, beyond aspects of the mind. He understands them little better than the dog understands his master. How can it be otherwise? He thinks in terms of separateness within the sphere of time and space—the finite vainly attempts to embrace the infinite.

(To be continued)

The signification of what a thing is or what it does rests in its relation to the comprehending consciousness. It may have the highest significance to one person and none at all to another. The significance depends on the level of consciousness at which it is perceived, the level of its manifestation. What we experience in the depths, which are also the heights, of our consciousness is what matters most, what will finally prevail, because it has in it the highest potency.

N. SRI RAM

SOLVING AN ENIGMA

By GEOFFREY A. BARBORKA

ONE of the perplexing problems met with in the study of Theosophy has to do with the classification of man. It is asserted that man is a sevenfold being; that he is so constituted, that he may be divided into seven principles or seven components. If imbued with more than a passing interest in the preliminary exposition of man's sevenfold constitution, the inquirer will soon uncover the fact that there are several methods of classifying man, and that these systems are not in agreement as to the manner in which man may be divided.¹ The more one delves into the literature on the subject the more will one discover that there is a good deal of material on the theme. In fact, one will even turn up articles written to expound why one system should be presented rather than another. Whereupon questions are bound to be raised, such as: Why should there be such a divergence of views? Why should one favor a sevenfold classification of the constitution of man? Why should an equally able exponent stress the need of regarding man by means of a fourfold system? Since the subject was never resolved by the proponents it has remained an enigma.

Instead of being perturbed over the fact that such was the case, and that two illustrious exponents of the teachings

should have entered into what would appear to be a controversy upon the subject, let us rather see if a concordance may be reached. If there should be such a *rapprochement*, then it should be of such a nature as to be able to harmonize the apparent divergency of views which were propounded so forcefully. It is the purpose of this article to offer such a solution. Actually, *The Secret Doctrine* gives the clue, by presenting the two systems—the sevenfold classification and the fourfold division—side by side, along with a third system. But since the key to utilizing the systems was not provided, the problem has remained unsolved.

First of all it should be stated that the division of man into seven components represented the teachings inculcated by those situated beyond the Great Range—often referred to as trans-Himalayan. The fourfold classification of man described the teaching of the cis-Himalayan school of thought. H. P. Blavatsky stressed the septenary method. The learned Vedāntin, T. Subba Rao, proposed the fourfold scheme.

Both systems were the result of penetrating search into the mysteries of being. It hardly needs to be said, therefore, that the exponents of each system, when presenting the classification of man's principles in *THE THEOSOPHIST*, a public magazine, knew more than they felt they had a right to divulge publicly. Consequently neither of them gave out the "complete" exposition, and rather than do so they left the matter "up in the air," inconclusive. It is now maintained, therefore, that both systems are excellent. Each method provides a key, by means of which a greater understanding is to be had of the Esoteric Philosophy. One must know how to use the key. Nevertheless, in solving the problem of harmonizing the divergent views, the solution is arrived at not by studying each system separately, but by *joining* the two methods advocated; by *utilizing both systems together!* In order to do this one must be conversant with both systems.

¹ The subject is a recurrent one. It was recently brought forward in *THE THEOSOPHIST*, May, 1960, in an article on "The Seven Principles of Man". It was also stressed in the same issue by the International President in his column entitled the "Watch-Tower".

Since the fourfold classification is probably less understood than is the sevenfold division, it will be presented first. One reason that it is not so well known is because of its Sanskrit terms, which when translated into English do not present very clear meanings, and these require explanation. It may be observed that although Subba Rao was a scholar in Vedānta, instead of favoring the Vedāntic classification of man's principles he propounded a scheme originating in the Tāraka Rāja-Yoga school of philosophy. As the name of the philosophical system implies, it is representative of the Yoga School. Summed up very briefly, the system sought attainment of the goal by means of union (Yoga) of man's faculties. Attainment of the goal implies "union" with Brahman or the Divine Spirit. Rāja-Yoga signifies Royal Union of all the faculties: physical, mental, moral and spiritual. The word *Tāraka* is derived from the verbal root *trī*, the causative significance of which means to cause to cross over, that is, in connection with Yoga, to liberate. Hence the system may be rendered the School of Liberation by means of Royal Union. The effort of the School was to attain the Royal Union by means of synthesizing the three upādhis of man's constitution with Ātman, the Self, or Selfhood, verily a divine spark of Paramātmā—the originating Source of Ātman, or Divine Spirit. The three upādhis with Ātman represent the fourfold classification of the Tāraka system.

The Sanskrit word *upādhi* is generally translated "base," or "vehicle," but this hardly conveys the full significance of the term. It is compounded of *upa*, a prepositional prefix signifying direction towards, near, upon; and *adhā*, to place on, or even to deposit upon. It may also be rendered "substitute," or "veil of spirit," namely, that through which the spirit may act, the "spirit" here referring to Ātman. Yet Ātman has been defined as a universal principle, not a "personal principle". To make use of the familiar Theosophical

exposition: Ātman is unable to function on the lower planes of the cosmos, such as the physical plane. It requires an upādhi, through which it may shed its radiance. Buddhi thus acts as the upādhi for Ātman, and the union of the two principles is represented as the Monad. Thus, Ātma-Buddhi represents the Monad or the Pilgrim. Right here, it may be remarked that the sevenfold classification is being utilized in order to provide an exposition of the reason for regarding Ātman as "unattached" to its three upādhis.

The three upādhis (or tryupādhis, as they are termed in Sanskrit) are enumerated in descending order as follows:

Kāraṇa-upādhi	compounded as:	Kāraṇopādhi: the Causal Veil of Spirit
Sukshma-upādhi	„	Sukshmopādhi: the Subtile Veil of Spirit
Sthula-upādhi	„	Sthulopādhi: the Bulky Veil of Spirit

The enumeration of the three upādhis along with their literal meanings hardly provides a basis for understanding the significance of this classification. However, even more important than the meaning of the tryupādhis, is to understand how they function, or operate in man. For it is obvious that a mere statement of the upādhis does not provide the clue to the *functioning of the upādhis*. A key is required, in short. Mark this singular feature. The key to the functioning of the upādhis is supplied by means of the sevenfold classification!

Here is the familiar enumeration of the seven principles of man, in descending sequence:

- Ātman—the Self—the Universal Principle
- Buddhi—the Discriminating Principle
- Manas—the Mind-Principle
- Kāma—the Desire-Principle
- Prāna—the Life-Principle
- Linga-sharira—the Model Body
- Sthula-sharira—the Physical Body

At first glance it would be logical to assume that the Sthula-sharira (regarded as the first principle in the sevenfold classification) would be equivalent to the lowest upādhi, namely the Sthulopādhi. Such is not the case, however, inasmuch as the lowest upādhi, which represents the "physical veil of spirit," does not function in the category of upādhis by means of the physical body alone. For, two other components of the sevenfold classification are required for the vivification of the physical body, namely, Prāna, the life-force, and the Linga-sharira, the model body. This is so because the physical body would not be capable of sustaining itself without the vivifying force of Prāna. Furthermore, Prāna courses through the physical body by means of its carrier, the Linga-sharira. Thus, the Sthulopādhi in operation corresponds to the lowest triad in the septenary enumeration.

The intermediate upādhi is named Sukshmopādhi. The translation of the Sanskrit word, *sukshma*, meaning fine, subtle, gives little indication as to its significance other than its composition, which is of other substance than physical. Therefore, its operation takes place in another field, not in the material world. Reference to the septenary classification in order to define the functioning of the upādhis is again in order.

However, in order to explain the functioning aspect of the principles in the septenary enumeration, a division is made regarding the Manas-principle, especially concerning the operation of the Mind-principle during earth-life. Thus the fifth principle is separated into Higher Manas and Lower Manas. While it might seem appropriate to regard the two higher upādhis—namely, the Kāranopādhi and the Sukshmopādhi—as equivalent to Higher Manas and Lower Manas, such is not the case. Nor does the Sukshmopādhi represent the principle of Kāma alone, nor Manas alone. Therefore, in order to explain the functioning aspect of the two higher

upādhis of the Tāraka system it becomes necessary to employ another system of dividing man's constitution. It is apparent, then, that the sevenfold division does not represent the functioning, or operative aspect of man's constitution. Nevertheless, it does represent and is intended to convey the manner in which *man is built* upon a septenary pattern.

This is the explanation for the many systems that have been developed for the purpose of explaining the functioning aspect of man's constitution.

The third system that is introduced in order to explain the functioning of the upādhis, makes use of a sixfold classification. It is the exposition presented in Vedānta philosophy and termed the Pancha-koshas, or the system of the fivefold sheaths (*pancha*, five; *koshas*, sheaths). With Ātman, this system enumerates a sixfold classification. Listed in descending order, the sheaths are:

Ānandamaya-kosha
Vijnānamaya-kosha
Manomaya-kosha
Prānamaya-kosha
Annamaya-kosha

The lowest sheath, or vesture, represents the physical body. The compound Sanskrit word means literally the sheath built of food (*maya*, built of; *anna*, food). Esoterically (as explained in Theosophy), this "food" is that which sustains the body during the period of time that the lowest sheath "houses" the indwelling spirit on earth. This "food" consists of the "life-atoms" obtained from all the Kingdoms of Nature.

In explaining the operation of the koshas in man, one must have recourse to the sevenfold classification, as may be instanced in the next kosha, the Prānamaya-kosha. This Sanskrit compound signifies the sheath built of the Life-principle, consisting of Prāna and its carrier, the Linga-sharira. As

explained previously under the term *Sthulopādhi*, *Prāna* would be unable to function without its carrier.

It is the next two sheaths of the Vedānta system which provide the explanation regarding the *Sukshmopādhi* of the Tāraka system. These koshas are: the *Manomaya-kosha*—literally the sheath built of *Manas*; and the *Vijnānamaya-kosha*—the sheath built by intellection (*Vijnāna*). Nevertheless, in spite of this fact, the sevenfold classification must once again be resorted to, in order to provide the explanation for understanding these two koshas.

For, as already mentioned, the Mind-principle is represented in a dual capacity, for the reason that *Manas* when activated—or better phrased, when represented in its functioning capacity during life on earth—does not act as a single-functioning principle. It coalesces on the one hand with *Kāma*, the Desire-principle, and on the other hand with *Buddhi*, the Discriminating principle. Thus, while the Vedāntic kosha is termed the sheath built of *Manas*, it in reality represents the coalescence of *Kāma* and *Manas*. It stands for the desire-motivating factor of the thought processes, as well as covering the emotions, feelings, passions and such-like tendencies. This kosha, therefore, may well be rendered Lower *Manas*, or again, *Kāma-Manas*, since *Kāma* very definitely predominates over *Manas*. This describes the personality of man (although the personality includes the two lower koshas of the Vedāntic system, since the personality does not and could not function on earth without its vehicles).

As pointed out, the *Sukshmopādhi* of the Tāraka system includes the Vedāntic *Vijnānamaya-kosha* in its classification, even though a “portion,” so to speak, of *Buddhi* is included in the “sheath of intellection”. For, as explained, *Manas* does not function alone. Nevertheless, this kosha stresses the predominance of intellection, which is strictly a *mānasic* quality and not the intuition, which is a *buddhic* quality.

Therefore, the *Vijnānamaya-kosha* is not *Buddhi plus Manas*, but rather the field or sphere of intellect “leaning towards *Buddhi*”. Thus, this vesture should not be described as *Buddhi-Manas*.

While it is customary to regard higher *Manas* as the coalescence of *Manas* and *Buddhi*, nevertheless, both the Tāraka and Vedāntic classifications reserve the topmost upādhi and kosha respectively for the *Buddhi-principle*. The reason for this lies in the following: *Buddhi* represents the upādhi of *Ātman*. Therefore, the highest kosha in the sixfold classification is termed the *Ānandamaya-kosha*, literally the “sheath of bliss”. Yet the experiencing of the bliss of *Buddhi* may only be accomplished by means of an upādhi—for *Buddhi* is not able to function on the lower planes without *its* vehicle, which is *Manas*.

Turning now to the Tāraka system, the highest upādhi is termed the *Kāranopādhi*, signifying the “operative veil of spirit,” or the “motivating vehicle” for *Ātman*. It is also called “the Causal Vehicle,” for *kāraṇa* is derived from the causative form verb-root *kṛi*, “to do,” “to act”—hence “causal”. In this upādhi reside the causes producing embodiments, or reincarnations, upon earth, for the *Kāranopādhi* is unaffected by the change called “death”. Hence, the Reincarnating Ego, the deathless portion of man, which is Higher *Manas* to the exclusion of Lower *Manas*, is also represented as pertaining to the *Kāranopādhi*. It is, of course, the upādhi which is responsible for bringing about another incarnation on earth following the death of the physical body and the sojourn in the after-death states.

Having presented the exposition of three systems of classifying man’s constitution conjointly, the summation may now be stated. The solution of the problem presented by the fourfold and septenary divisions of man lies in realizing the point of view that is being emphasized by each system, then

combining the two systems, as in the manner that has been outlined. It may be observed, however, that the proponents of each classification *did not stress this factor!*

The description of the fourfold classification of the Tāraka Rāja-Yoga system of philosophy emphasizes the *causal aspects* of man's being. The very name of the first upādhi of Ātman gives this clue. Or, expressed in another manner, it stresses the functional or operative aspects of a human being. Especially is this the case when consideration is given to a highly evolved human being—one in whom the Buddhi-principle is functioning. For in the Buddhi-principle resides the supreme energy—the most potent factor of all the principles. When Buddhi is united with Ātman alone—described in the category of the Monad—this supreme energy lies latent. In order to become potent, Buddhi must be activated by Manas without any of the “dross” of Lower Manas: then this supreme energy becomes active and irresistible.¹

The description of the sevenfold classification emphasizes the *composition* of a human being. It may be regarded in this manner: predominance is given to the manner in which man is built, the seven components being regarded in the nature of building blocks. Nevertheless, these building blocks or seven components are not separable (as are blocks used in a building). None may be omitted, or the result would be fatal. Each “principle” is necessary. All partake of the radiance shed upon and through them by the Divine Spark, Ātman. For, in truth, the six other principles are emanational unfoldments from Ātman itself—from the very Fount and Origin of Being—and are suffused with its splendor.

¹ Cf. *The Mahatma Letters to A. P. Sinnett*, p. 341.

REVIEWS

Evangelium Veritatis, (Codex Jung) translated and annotated by Michael Mallinine, Henri-Charles Puech, Gilles Quispel; Facsimile of the Coptic text with German, French, and English translations, and French critical notes; Rascher Verlag, Zurich, 1956, price £7. 10s.

The present work is one of the Gnostic papyri found at Nag Hamadi in Egypt and now gradually being made available in various translations. Together with the more widely publicized *The Gospel According to Thomas* (see review in THE THEOSOPHIST, July 1960) this treatise presents for the first time the mystical philosophy of second century Gnosticism in an authentic form. Although named “The Gospel of Truth” it is not a Gospel in the sense of a story of the life of Jesus but a mystical scripture, the Greek original of which was probably written by the great Gnostic teacher Valentinus about 140-145 A.D. Inasmuch as the famous psychologist, Dr. C. G. Jung has taken a great interest in this particular codex and apparently was largely responsible for its publication, this volume has also become known as the Codex Jung.

The text is short, only about twenty-five pages in the English translation, but the Coptic facsimiles and the numerous translations tend to make this a complicated and costly book, likely to be purchased by scholars rather than the general public. Nevertheless, the contents are of rare beauty and great interest to students of early gnosticism; it may be said that “The Gospel of Truth” will be another powerful influence towards the forthcoming revival of the Gnosis.

In this scripture we find perhaps the earliest theological statement describing the descent of the Son principle from the Father: “In the beginning the unique Logos came forth from the Father and it is in the Will that the Father resides.” An interesting new light is shed by the text upon the famed and much debated gnostic concept of the Pleroma: “All the beings which have emanated from the Father are Pleromas (fullnesses) and all have their roots in him.” To the student of the liturgies of the ancient churches it may come as a surprise to find the famous statement of the Eastern Orthodox Liturgy verbatim repeated in this gnostic scripture:

"In all and for all, we offer thee thine own, of thine own." This discovery may reinforce the position of those who claim that the Eastern Orthodox churches have preserved much more of the Gnosis than their Western sister-churches. It may be significant to recall that H.P.B. respected the faith of the Russian Orthodox Church while she had nothing but criticism for modern Roman and Protestant churchianity!

The Eastern Māyā concept seems represented in the following passages: "This life is a kind of dream and in this dream man suffers terrors as if someone were trying to kill him, or as if he were trying to kill someone else. He is haunted by many illusions. When man realizes the shadows and phantoms of the night, he will understand that the terror which seized him is nothing." It may be of some interest to recall that this view of life as illusion is not an invention of the Gnostics, but is clearly implicit in many texts of the Old Testament, notably in the statements of David and Job: "Our days on earth are a shadow." (Job viii. 9; I. Chron. xxix. 15; Ps. cxliv. 4) A Hebrew-Christian version of the Māyā doctrine seems to have formed a fairly well-established tenet of both the Jewish and the Hellenistic Gnosis.

The medieval kabbalistic doctrines relative to the "faces" of the Deity and their occult properties and

correspondences seem to be foreshadowed in this statement: "The gnosis manifests in the hearts of 'the little ones' who contemplate the aspects of the face of the Father." The ancient occult doctrine about the basic "tone" or "sound" of each being appears to come to expression in the following statements: "Each who possesses the gnosis knows whence he has come and where he is going. Each has a name given him by the Father. Those who have no name will not hear the Father and will be creatures of oblivion until the end, and destroyed with it."

At the end of this great treatise appear the following lines of rare beauty and profound insight: "The day from on high has no night. . . Say then in your heart that it is you who are this perfect day, that it is in you that this light, which does not fail dwells . . . speak of the truth with those who seek it, and of the gnosis with those who in their error have committed sins. You who are the children of the understanding heart. . . Joy to the man who has discovered himself, and awakened and blessed is he who openeth the minds of the blind."

Thus ends the newly discovered "Gospel of Truth"; may it help abundantly in the eternal task of "opening the minds of the blind"!

STEPHAN A. HOELLER

Selections from the Sacred Writings of the Sikhs, translated by Dr. Trilochan Singh, Bhai Jodh Singh, Kapur Singh, Bawa Harkishen Singh, Khushwant Singh, with a foreword by Arnold Toynbee; Unesco Collection of Representative Works, Indian Series; George Allen and Unwin Ltd., London, 1960, pp. 288, price 22s.

This selection of choice hymns has been culled with great care and discernment from the *Adi Guru Granth* and *Dasam Granth*, the two sacred scriptures of the Sikh religion. Part one of the book contains selections from the *Adi Guru Granth* and naturally occupies the major part of the book. In it are given the teachings of the first five Gurus and the ninth Guru as well as a number of hymns of pre-Nanak and contemporary Saints of the 16th century. That none of these Saints was a Sikh and some of them were Muslims gives a universal character to the *Adi Guru Granth*. The second part of the book consists of just eleven pages and fifteen hymns of the tenth Guru. The teaching in both Granths, though outwardly coming from different Gurus and Saints, offers an identical message, for the Guru is One.

The *Adi Guru Granth* was first compiled by Guru Arjan Dev in 1604 A.D., but in its final form it was compiled by Guru Gobind Singh in 1705 A.D. Just before his death in 1708 A.D. Guru Gobind

Singh crowned the Holy Book as Guru; that is how *Adi Granth* is known as *Adi Guru Granth* or *Guru Granth Sahib* and is considered by Sikhs as the eleventh Guru. It is regarded as the mystic personification of the Gurus—the Voice of the Immortal Teacher, for this alone of all the sacred books of different religions contains the actual words of the Teachers. Neither Lord Buddha, nor Jesus, nor the Prophet Mohammed left any written teachings, but the hymns and teachings of Sikh Gurus have been handed down to us at first hand.

The sixteenth and seventeenth centuries when the Sikh Gurus flourished were a period of cultural turmoil in India. The Hindu religion had degenerated into superstition. Caste and rituals were regarded as the essence of religion. The Muslims were also steeped in superstition and due to the political power behind them they had developed "... the disease of intolerance." Guru Nanak protested equally against the dominance of Brahmanism and priestcraft and the fanaticism of the Muslim. He emphasized the essential unity of Hinduism and Islam and gave to the world the gospel of brotherhood and self-realization through devotion, love and self-surrender to God.

Thus the Abhekh of the Hindus and the Allah of Muslims are one,

The Koran and the Purans
praise the same Lord.

He is in the temple as He is in
the mosque;

He is in the Hindu worship as

He is in the Muslim Prayer;

The philosophy underlying the
Sikh teachings is the same as the
Vaishnava philosophy. God alone
is real, and the world is real
because God pervades it. The way
to God-realization lies not in rituals;
not by intellect can man know Him;
but only by abiding in His Will, by
complete devotion and self-surrender
and self-naughting can we reach
Him. Belief in karma and rebirth
is the basic belief—less as a dogma
and more as a self-realized truth.

The pure monotheism of the
Granth is best seen in the opening
paragraph of *Japji* (considered by
the Sikhs as a key to the Sacred
Volume and an epitome of its doc-
trine) where God is described as
“Eternal Truth . . . Maker of all
things, Fearing nothing . . . Time-
less is His Image . . . Truth Eter-
nal”. A Christian or a Muslim
could hardly object to such a fine
philosophical description!

The ten Granths not only give us
wonderful hymns about various

aspects of moral and spiritual life,
but some hymns show rare inspira-
tion reminding us of the creation
hymns of the Rig-Veda and the
Upanishads. Thus on page 103
hymn 43, Rag Maru, we have the
famous hymn loved and revered
by all devotees “arbad narbad
dhundhukara”.

Through uncountable ages,
Complete darkness brooded
Over utter vacancy;

There were no worlds, no
firmaments.

The Will of the Lord was alone
pervasive;

There was neither night nor
day, nor sun nor moon

But only God in ceaseless
trance.

To the serious student of com-
parative religion this volume should
prove of invaluable help. Ernst
Trump and Max Arthur Macauliffe
did pioneer work, when the former
brought out his translation of the
Adi Granth in 1877 and the latter
published the six volumes on Sikh
religion a few years later. These
are bulky volumes, however, and
require time and labor to find the
gems which are easily accessible in
the book under review.

M. N. TOLANI

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1960

OFFICIAL NOTICE

CONVENTION 1960

As announced in the July issue of *THE THEOSOPHIST* the 85th International Convention of the Theosophical Society will be held at Adyar, Madras, from 26th to 31st December 1960.

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 Convention Secretary *before 30th November 1960*, 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. 5	each
Youth Lodge members	...	„ 3	„
Relatives and friends of members	...	„ 8	„
„ below 18 years	...	„ 4	„

Accommodation: Accommodation will be allotted in pucca buildings, special huts and general huts. As only a limited number of rooms in pucca buildings are available preference will be given to old workers and members with families. *No single rooms or bathrooms can be made available for the exclusive use of single individuals.* No special facilities or accom-
modation 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 but can be guaranteed only to those who register before the 10th December.

Accommodation Charges (sharing):

General huts	...	Rs. 5	per person
Special huts	...	" 7	" "
Rooms in pucca buildings	...	" 8	" "
Leadbeater Chambers (includes service and furniture)	...	" 20	" "

Boarding Charges:

BHOJANASALA:		Rs.	nP.
Single meal—Chappati	...	1 00	per meal
Rice	...	0 90	"
LEADBEATER CHAMBERS:			
Breakfast	...	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:

Tape cot or chowki	...	Rs. 5
Coir cot	...	" 2
Table	...	" 2
Chair	...	Re. 1

Please note that in the event of cancellation there will be no refund of registration fees but other fees remitted will be refunded if application is made before 15th December.

All communications and remittances should be addressed to Mrs. Norma Sastry, Convention Secretary, Theosophical Society, Adyar, Madras 20.

(Miss) EMMA HUNT,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Philippines

Dr. Juliana C. Pineda, member of the Governing Board of the Theosophical Society in the Philippines, with her daughter Florida, stayed for a few days at Adyar when returning to their country after a visit to Europe. It was their first visit to the Society's International Headquarters and both were impressed with the beauty of the compound and the extensive nature of the work in the many departments.

At the request of the Recording Secretary, Mrs. Pineda contributed the following short report of the work in her Section for the Supplement.

"The Theosophical Society of the Philippines, which has its Headquarters on the boundary of Manila and Quezon City, the new capital, has about 150 active members and about as many transients or visitors who come to attend lectures every now and then. There are about ten Lodges in Manila and Quezon City, which are adjoining cities with only a line to separate them. There is a Lodge about 80 miles north of Manila, another 20 miles north and still another on Cebu Island about two flying hours south of Manila.

"The activities of the Society are as follows: Every afternoon of the first Sunday of the month is set aside for an interlodge meeting to promote fellowship among members of different Lodges. One or two Lodges take charge of the programme which may be highlighted by music and folkdance, but which is always climaxed by a lecture on some Theosophical subject. Lectures are conducted by different members on the second, third and fourth Sundays. A fifth Sunday is devoted to lighter activities, such as excursions, picnics and parties. Some lectures run in series covering many weeks, as was the case with a series on comparative religion. Outstanding members of different religions were invited to speak at Headquarters and these lectures were announced in the newspapers. On one occasion Mrs. Juliana C. Pineda gave three lectures on 'Theosophy and Mental Health'. The National President, Mr. Domingo C. Argente, has been invited to speak on Theosophy many times by other organizations.

"A very important aspect of the work of the Section is the Theosophical Youth Movement which is composed of members below 35

years of age. This group raises funds for the Theosophical Society and keeps the enthusiasm of the whole body on a high level with the use of novel ideas. The TYM has revived the publication of the *Lotus*, which is the official organ of the Theosophical Society in the Philippines. The present president of the TYM is Florida Ruth Pineda."

Indonesia

The Theosophical Society in Indonesia with its 1,146 members and 24 Lodges is one of the largest and most active of our Sections.

At the annual Convention which took place in April this year 300 members were present; all entered with much enthusiasm into the activities.

Following the Convention the Section held its first Summer School, with 150 members attending. Lectures were given on Brotherhood, the Comparative Study of Religions, the Third Object of the Theosophical Society and the Great Plan. Members were encouraged to live during the period according to the principles of Theosophy, and group meditations were conducted each day in the early morning, at noon, and in the evening. Training was given in meditation. At the close of the School members received certificates.

At the annual business meeting the following Resolutions were passed:

1. The Section agreed to accept the

Indo-Pacific Theosophical Conference for 1962 and a committee was formed to make the necessary plans. 2. In 1962 the Indonesian Section will celebrate the 50th anniversary of its founding. To mark the occasion a commemorative book will be published. 3. October 1st was established as a social day for the Section on which funds will be collected for social purposes. 4. That Lodges should be advised to form groups for healing service and when possible for the Order of the Round Table and the Ritual of the Mystic Star. 5. The Lectures of the Summer School are to be published. 6. It was decided to hold Summer Schools each two years—the next to be combined with the celebration of the 50th anniversary of the Section. 7. Brother Soemardjo was re-elected National President.

Brazil

Señor Armando Sales, Brazilian General Secretary, writes from Buenos Aires to the President, Mr. N. Sri Ram, as follows: "It is with great joy that we inform you that on the 22nd August a purchase document was signed for a house situated in Calle Pavon 3578 in this Capital, for the Theosophical Society, and on the same day we took possession of the same. The Lodges will hold their activities there and a Cultural Committee is being entrusted with the work of arranging

lectures, study courses etc. The unity and the disinterested generosity shown by our Brothers in this Republic are worthy of mention, especially seeing that in six months or less they have collected an amount of seven hundred thousand pesos.

"We have before us now a single aim, in our new home, to work for the Objects of the Theosophical Society, in perfect unity with all our brethren, so that the work may be prosperous and help all humanity."

Southern Africa

Mrs. Mary Patterson, General Secretary for the Theosophical Society in Southern Africa, in her Report presented to the 52nd annual Convention held in Cape Town 15th to 18th April, 1960, spoke of the value of regional congresses, two of which had been held during the year. "These Regional Congresses" said Mrs. Patterson, "serve two vital and useful purposes: to co-ordinate the work of the Lodges in the region by interchange of ideas, and to provide participation in the larger fellowship of members for those unable to attend National Conventions."

During the year 48 new members had been welcomed, 5 readmitted and two transferred from other Sections. These numbers had been overbalanced by lapsings, deaths and resignations. The Section has 15 Lodges with 623 members. A

new Lodge has been chartered at Bulawayo, Southern Rhodesia.

Mrs. Patterson, as General Secretary, visited all Lodges during the year; she reported that the Section as a whole was in a healthy and satisfactory condition. Miss Clara Codd and Mr. Geoffrey Hodson, both of whom were present at the Convention, visited some of the Lodges in cities which were convenient in their travels.

During the Convention Mr. Geoffrey Hodson gave a most interesting talk to members on "The Sacred Language of Symbols and the Mysteries it Conceals," and delivered the Convention public lecture "The Crucifixion of Christ, Mystically Interpreted". Miss Clara Codd led a meditation meeting and later addressed the members, taking as her subject "The Path of the Secret Science".

The theme chosen for the Convention "Spiritual Living is Creative Living," was the subject of a symposium presided over by Mrs. Mary Patterson. Addresses were given by members representing four Lodges.

At a meeting of the National Council the following officers were declared elected for the coming year: President, Mrs. Mary Patterson; Vice-President, Mrs. J. E. Stakesby-Lewis; National Secretary, Miss Leonie de Wet; National Treasurer, Mr. J. Bischoff; National Registrar, Miss J. Fraser.

THE THEOSOPHICAL SOCIETY

President: N. Sri Ram. Vice-President: Mrs. Josephine Ransom. Recording Secretary: Miss Emma Hunt. Treasurer: Edwin N. Lord.
 Founded in the City of New York, November 17, 1875
 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	Dr. Henry A. Smith	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Dr. L. J. Bendit	50 Gloucester Place, London, W. 1	<i>The Theosophical Journal.</i>
1891	India	Sri K. Rajagopalachari	The Theosophical Society, Varanasi 1	<i>The Theosophical Review.</i>
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N. S. W.	<i>Theosophy in Australia.</i>
1895	Sweden	Mrs. Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S. E. 3	<i>Theosophy in New Zealand</i>
1897	The Netherlands	Mr. A. J. H. van Leeuwen	Amsteldijk 76, Amsterdam Z.	<i>Teosofia.</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	Mr. Heinrich Nagel	Elbekerweg 67a, Hamburg 22	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	..	..	..
1907	Finland	..	..	..
1908	Russia	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1909	Czechoslovakia	..	..	..
1909	Southern Africa	..	..	..
1910	Scotland	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Switzerland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	<i>The Theosophical Journal.</i>
1911	Belgium	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Le Lotus Bleu.</i>
1912	Belgium	Mr. A. de Fauw	51, Rue du Commerce, Bruxelles	<i>Le Lotus Bleu.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. J.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Dr. N. Lauppert	Maigasse 8, Graz	<i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima " Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Mr. Jorgen Winde	Gt. Praestegaard, NR.—Aaby	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Arturo Vado López	Iturbide 28, Mexico D. F.	<i>Dharma.</i>

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THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

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

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

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ON THE WATCH-TOWER

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I RECENTLY returned from a tour of Europe with Mr. John B. S. Coats, Chairman of the Council of the European Federation, during which I visited Denmark, Sweden, Holland and Germany. We went to several Summer Schools and were surrounded by enthusiastic Theosophists in a world ominous with unparalleled events. Though I say ominous I really mean something hopeful, for in this extraordinary age we are watching an entirely new world being hammered out on the anvil of time.

One current event, ominous and yet full of promise, is what I call the Revolt of Africa. It naturally followed the Revolt of Asia, agitators excluded. The dark-skinned man has plenty of intelligence; he does not watch what is happening in Asia without feeling the same desire for freedom within himself. He may not use that freedom wisely, but any caged bird desires passionately to fly. The day of the domination of any race by another is over. This means the doom of the colonial system as understood in days gone by.

Karma cannot be side-tracked. If the dominant races had in the past used their power and knowledge more for the happiness and enlightenment of subject races than for their own prestige and profit they would not now be witnesses of recurrent horrors. Lord Altrincham has been taken to task for saying that the terrible happenings which have occurred were the result of untold evils inflicted for years upon subject peoples. The presence of a large population of half-castes is perhaps in itself evidence of what has been perpetrated upon the natives by their white conquerors. There has been in the past one law for the white and another for native peoples, who for the most part do not understand our way of looking at things. Now we are becoming afraid to put such discrimination into operation.

The Karma of Nations

There is a great fear of Communism amongst the Western nations. All ideologies and fanaticisms are cruel, whether religious or political. The history of the Christian Church shows us this. But no fanaticism lasts for ever. The growth of the fundamentally free human mind and spirit will always prove in the long run the conqueror. Meanwhile the gods use such forces, one against the other, to bring about in the end that which will serve human progress and happiness. I do not think it is difficult to see that happening now.

We notice too that the countries which become subject to Communism are for the most part undeveloped and backward countries. Perhaps Communism is a crude but rapid method of getting such nations level with the rest. We have only to consider what has happened in Russia. A nation of illiterate peasants, living in hovels we would not consider fit for animals today, has become now an educated race. I think the point is this: if we are not willing to sacrifice our comfort and "sovereign rights" to bring about

rapid evolution, then there is no other recourse left to the gods but what we are accustomed to call "bloody revolution".

I wonder if we in the West realize that the majority of the human race never have enough to eat the whole of their lives, that they live in grinding and soul-killing poverty, have mostly never seen a doctor and suffer from terrible diseases which are largely the result of malnutrition and dirt; also that they have never known civil liberties, and now have a vague distrust of all the white races, and are feeling after a better way of life and are determined to get it.

I remember some words of the Master M. spoken to Dr. Besant long years ago, when he tried to show the true meaning of democracy. He said that the vast mass of men, who in ages past have been slaves, were reaching a point in their evolution when their spiritual nature could begin to unfold. But it was being held up and frustrated by the inequality and uncertainty of life. For that reason, the Master said, they had decided that this must begin to leave the world within thirty years. It is beginning to leave the world and in the New Era, when firmly established, both war and poverty will have disappeared.

The United Nations have held a great council in London, attended by nearly 850 representatives from all nations—criminologists, law officers, prison officials and social workers—to consider the prevention of crime, especially juvenile crime, and the treatment of offenders. China is one exception saying that it now has no crime.

The Rise of Delinquency

The increase of juvenile delinquency always follows great wars. Old standards of decency and law have been removed, and the new ones not yet formulated. Juvenile crime is largely the result of broken and unhappy homes, and the privation and lack of real opportunity that poverty and misery create.

Two things are lacking today in our topsyturvy civilization, two things which are a natural necessity to all men: hope in youth and peace in old age.

I have learnt much from firsthand accounts written by delinquents. I remember one written by a former "hood," as they call themselves. I saw clearly what was the cause of delinquency and I saw too that even gangsters have a moral code, as schoolboys have, and among themselves are charitable and kind. Their enemy is the world which has denied them legitimate opportunity and experience.

I remember too reading the confessions made to a sympathetic reporter by a drug addict who was finally rescued. He said to the reporter that the only addicts who were ever cured were the ones with some love in their lives, someone wanting them; that regardless of what the doctors say there is only one thing in the whole world stronger than the craving for drugs and that is the craving for love. He said he had not found it and that a lot of other wrecks had not found it either, but when they did, perhaps there was a slight chance. There never was any other redeeming factor in this world but real love.

I have been hearing much talk about recent prophecies, astrological and otherwise. The big year for these seems to be 1962. I do not think we need be disturbed or follow the example of a certain well-known occultist who has departed to South America to escape the descending polar cap and the coming of a new Ice Age. An Adept once wrote that the first land to disappear in the new configuration of the world would be the British Isles, but that this would not happen until after the present ruling race reaches its apex: I once heard Dr. Besant say that this apex is due in about another two hundred years.

Some time ago there appeared in the *Sunday Times* a series of articles by different celebrated people on the subject of the destiny of man. In the first Sir Julian Huxley says: "Major evolution has come to an end except in the one direction of better brains and minds, a direction pre-empted by man." This reminds me of a statement by Mr. H. G. Wells long ago that we had reached the end of mechanical means of investigation and that the immense advance in the future would be in the realm of psychology. This I feel is true. From the present tentative beginnings there will surely develop in the future a great science of the soul, concerning which the mystic East has long known something. The science of the soul will outstrip and explain the science of the physical body.

The times are truly extraordinary and I am reminded of the words of the Lord Christ that when all these things begin to happen, "... then look up, and lift up your heads; for your redemption draweth nigh". The last quarter of this century is rapidly approaching and that is the time H. P. Blavatsky told us when special messengers from the Great Lodge may come to us.

So instead of being gloomy we have every cause to be full of hope and wonder. A Theosophist should be signalized by his invincible faith and courage. Remember what Pythagoras said to his people centuries ago: "Take courage; the race of men is divine." Life, which is God in action, is taking us all by devious and unknown ways to our certain fulfilment and beatitude. Have no fear of life, for by that Immortal Love is the whole world "Bound by gold chains about the feet of God".

CLARA M. CODD

MAN AND THE UNIVERSE

By N. SRI RAM

WHEN we see the universe through the eyes of science, the telescope and the microscope, it is a universe of planets, stars and galaxies, also of molecules, atoms and particles—infinitudes and infinitesimals—showing an enormous gradation of magnitudes. It is a universe of majestic and impressive order, at the same time a universe of motion, and whatever clash and contradictions there are are all within the outline of that order. Everything tends to fall into a settled orbit, a stable plan.

This universe is regarded by the modern astronomer as dead except for a little patch of life on this and possibly a few other planets. But according to the view I am putting forward, which is also the ancient view, it is a universe of life. Life is everywhere, even in the smallest speck, though manifested in different degrees, matter being its vehicle or medium. Since you cannot ask for a material proof of a non-material reality, any more than you can ask for proofs of the so-called geometry of space, you have to regard the view I have just put forward, the *essential* independence of life, as a hypothesis, which the more you consider it in relation to facts of our experience confirms itself the more.

If life is not but a mere patch on matter, bound to consume itself like a brush-fire, and if life is in every particle, it is a universe of evolution. We know that life in any form

has this extraordinary quality that not only does it grow, reproduce and adapt itself, but it also brings out of a seemingly inexhaustible store, a new species, new capacity, and new ways and methods of action. It ascends.

Intelligence

Life means consciousness, the capacity to respond, to register, to be aware, and consciousness gives rise to intelligence. Although we see this intelligence in the activities of Nature, we see its unfettered action in man who constitutes at present, at least in his own estimation, the summit of evolutionary progress. But is this the summit or are there higher heights to be reached? The future will show.

Intelligence, as you find it in man, has the capacity for thought and imagination, also for feelings of a sort that presumably no animal experiences. Because of it, man thinks himself to be separate from the rest of life, separate from Nature. His intelligence or rather consciousness has been able to separate itself from the processes of life and view them from a point of vantage. Birds, animals and even insects have also intelligence. But that is the intelligence of Nature. What they do, their nesting, migrations, and so on, are not thought out by themselves. Howsoever you may explain it, Nature shows extraordinary ingenuity. The human body and brain is its product, not our creation. Man has invented no mechanism, which Nature does not surpass with unbelievable finesse and subtlety. Because man has an intelligence which is free, he thinks he is separate. But the separateness may be just a delusion, except for the separateness of forms.

An Individual Stream

To return to life from man's imaginings, life evolves individualities, each individuality with a pattern of its own.

Through each pattern it flows as an individual stream. But when we think of life apart from the differences and limitations of matter, we cannot but think of it as a unity, a homogeneous whole. Imagine a vast ocean of life, thrown into billows as if by a storm, of various shapes and configurations. Invert the picture, so that the ocean is above like a fountain-head and the shapes and configurations below. Let the ocean represent the potentiality and the fund of energy you see in Nature, and the forms which are also water, life pouring through and manifesting its capacities. The picture would correspond to what you find in Nature. There is a fund of energy at the back of evolution which seems to rise to ever new levels. It has brought us to the present position from which we survey the past. This enormous ascent cannot be due to environmental action nor to mere adaptation.

More than being a universe of life as we find it manifested in matter, it is a universe of unfolding consciousness, unfolding over an enormous range from the most primitive stirrings to the highest genius. There is no limit to the action of the free consciousness, what it can create and what it can experience. That which is significant to it is what we call values, and these values have been summed up as truth including all laws, beauty including all forms of beauty, and goodness as manifested in forms of action including love. But each of these values is a world in itself.

Every value, everything that is significant to the human consciousness can be traced to an action of unification within it, the creation of a harmony within it. To put it simply, it is the consciousness of a unity or of a unity in diversity. There is a principle in Nature which represents absolute unity and integration, the opposite pole to matter. All energies and life, which is also an energy, may be conceived to flow from that source. This principle is also in man. It is the spirit in man, and he has the capacity of becoming its

medium. When he does so, he becomes a spiritual intelligence, which means an intelligence free from subjection to the limitations of matter and having access to the world of values, as a lightning conductor might have access to the lightning in the skies. Such an intelligence creates according to the law of its being, the law of the Spirit, the law of unity. It is action which evolves unity.

Man's Relationship with the Universe

So long as the intelligence is not fully awake, but the human consciousness is under the laws of mechanics, the man is ignorant, he uses his mind to cater to the desire for sensation and not merely to satisfy an uncultivated need. He then comes into conflict with the universe. The relation between them is one of mutual reactions which may be also called karma. But when he understands the relationship is based on the unity of the indwelling spirit, it turns into a relationship of harmony and displays the values of the unity. He then becomes a co-operator with Nature and his free-will becomes a force for evolution. He becomes as a God, perfect in virtue, knowledge and action. He helps all others by the forces liberated from himself, that is, the spiritual centre in himself.

The liberated soul is a lens for the light of the spirit, which it breaks into its own individual spectrum. The universe is not a shell, nor a mass of meaningless movements. According to the ancient view, which is worth consideration, it is a universe which is as complex as man himself, with as many levels as there are levels of consciousness in man, the macrocosm as against the microcosm. Man does not know his relationship to it.

All men being equally the embodiments of the one spirit, which is life in freedom, not life under the limitations of

matter, they are all linked by an invisible bond which runs subtly through them. In fact all Nature being living, all things are so linked and in their essence constitute a unity.

The evolution of each thing, each individuality, takes place in a scheme of relations with others, which scheme is also in evolution. The whole process is a movement in concert progressing into a symphonic order, in which each note will have its maximum significance in relation to others.

But we are still in the stage of each discovering his true note or chord, his innate quality and genius. He is learning by trial and error to strike those notes which are the notes of his inmost being with which he will be able to make music in the future.

When man realizes himself as a portion of the one universal spirit, he will be one with the universe as a liberated soul, pouring his energies into it for the good of all that lives and making all life a little better by his conscious unity with it.

In moments of uttermost loneliness, the human heart can rest, unflinching, as the fact that He who holds the Universe within Himself lives hidden in the heart of all.

The Wisdom of the Upanishads

THE DURBAR IN LAHORE

By H. P. BLAVATSKY

(Continued from p. 20)

III

A necessary digression.—Anglo-Indians, the English and England.—Who is to blame?—The rights of gardeners, British and Hindu.—A chorus of mutual complaints.—The differing result of taking an oath on "the cow's tail" or on the *Bhagavad-Gîtâ*.—By what are the English guided?—The Coolie.—The Anglo-Indian *en déshabillé*.—The lack of patriotism in the Hindu.

UPON reaching this chapter, I find myself forced to break the continuity of my story for the sake of a brief explanation. To many a Russian India seems like the end of the earth, and, if I do not outline more clearly the mutual relations between conqueror and vanquished, and give a sketch of the country itself, much of the story of what I saw and heard at the wonderful Durbâr in Lahore will remain both obscure and inexplicable. . . .

Without claiming the slightest infallibility of opinion, especially where politics are concerned, I offer the following pages as mere personal observations, superficial, but on the whole truthful; that I can guarantee. Having listened to numerous discussions on India, as I had to in Simla, on the one hand, and to as many restrained complaints from the natives, on the other, and forming furthermore my conclusions without any prejudice whatsoever, on the events as they took place before my very eyes, I believe that my two years' continuous residence in the country places me in a position to judge of it fairly accurately. Being but imperfectly initiated

into the secret mysteries of the Calcutta cabinet, and still less interested in them, I nevertheless believe that something pure white cannot appear jet black to me, or *vice versa*; all the more so since it becomes obvious to any foreigner that the character of the relationship between rulers and subjects is very far from being normal. In the two preceding chapters, as in my earlier letters about India, and especially in my articles: "From the Caves and Jungles of Hindostan" which were published in the *Moscow Chronicle*, I have often referred to this amazing and entirely unjustified relationship; one of utter contempt and arrogance on the part of the English, and on the part of the natives sometimes disgusting servility and cowardice.

Every time I express my honest opinion about the injustice and cruelty of the English towards the natives, when conversation turns to their mutual relationship, the former assure me that I am mistaken, since I know nothing about their subtle politics, and the latter, in answer to my pacificatory expressions and words of consolation, attempt to convince me that there is no single Englishman in India who wishes them well. Soon I came to the following conclusion: both sides exaggerate, the one its great virtues and merit, and the other its seemingly undeserved fate. The former, inspired, probably, by the wise proverb that "dogs go mad from over-eating,"¹ seem to undergo a complete change, as it were, on their arrival in India from England. The latter, we will grant, have not individually deserved such a cruel fate, but India, as a whole, is carrying the heavy burden of her age-old sins: by her own past she has herself fashioned the misfortunes of the present, and her present position was inevitable.

More remarkable still is the fact that absolutely nothing is known in England of the activities of the English in India

¹ [Russian proverb.—*Translator.*]

or the true state of the natives under the English yoke. How true this is may be inferred from the following: an educated Hindu goes to Europe, after having partially renounced his superstitious prejudices concerning both his country and his caste; he travels first class, no longer dressed as a *sans-culotte* but almost in European style; he wipes his nose with a handkerchief and not with the fork of Adam; his manners, like those of all natives, are quiet, even refined; even his education is by no means inferior and is sometimes considerably superior to that of most of his English travelling companions. In spite of this, his journey is divided into two phases: the first extends as far as Aden, and the second from Aden to London. From India to Aden, that is to the mid-point of his trip, the English will shrink from him; they will look upon him as a despicable creature belonging to a "lower race"; in other words they will ignore his presence, and he will rarely have the courage to assert his right of sitting with them at the common table. But beyond Aden, and before the steamer has lost sight of the shore, everything and everybody changes as if by the wielding of a magic wand! . . . The Hindu is drawn into conversation. He is not avoided any longer; and if it should happen that some Indian official is on the ship on home-leave, even he will probably discuss politics with him, while the official's wife will condescend to draw his attention to the weather. The same happens on the return journey. From England to Aden will be a paradise. But the steamer will barely have rounded the burning mounds of Arabia and reached Bab el Mandeb, when the stage-setting is again altered: the free British subject becomes the abject English slave of whom the people in England have no conception! . . .

This is no fiction but a fact confirmed every week. Who, then, is to blame for this? Is it England with its laws and institutions which guarantee equality for all, or is it the English,

namely, the English in India—quite a different thing? . . . Of course we must blame the Anglo-Indians. They alone, during the last twenty years, have built up these prejudices, which feed their arrogance and conceit. In India, where everybody makes obeisance to them in serf-like fashion, these two vices are encouraged, in proportion to their climate-infected livers; in England none of them would dare to admit the sheer Asiatic despotism and contempt with which they treat the Hindus, and not only in England but even here everyone of them, at any such hint, denies it and tries to refute any direct accusation. Peter blames Paul, but will never confess to sin himself.

"Are you not ashamed to treat the poor Hindus like that . . . as though they were dumb animals?" I asked a most amiable and kindly Briton in whose brother's house I was staying at that time.

The amiable Briton opened wide his blue eyes, and his pink face assumed an expression of astonishment.

"Treat them how? Do I treat them badly?"

"You do not exactly decorate them with medals, do you? When opportunity affords, you treat them as a Castilian driver treats an obstinate mule! . . ."

"You must be mistaken. I cannot speak for others. There are, naturally, people in our colony (that is, the English) who are, perhaps, a bit too rough on the natives. But personally I am not one of them; you are really not being fair, you know! . . ."

"Well, what about yesterday, when that old *Rao Bahâdur*¹ came to your study, and having entered in his stockings remained humbly standing at the door? . . . You not only did not ask him to be seated, but did not let him come within ten steps of you."

¹ A high native title of nobility.

"My dear friend! You reason like a woman!" exclaimed my friend. "The old man's visit was an official one, and I have no right to depart for his sake from the wise policy of our administrators, which is to treat the natives with cold reserve. Otherwise they would have no respect for us. This is a policy of estrangement."

"It probably coincides with a policy of approach which is by no means ambiguous. Did you not, in my presence, push your gardener, who was peacefully occupied with his work in the flower-bed, merely because he happened to stand in your way when we walked along the path?"

"That was unintentional," said my friend a little abashed: "It is sometimes difficult to distinguish their dark skins from the earth."

"Is that so? Well, tell me then, this dark-complexioned gardener of yours, is he or is he not a British subject?"

"W . . . Well, of course he is!" admitted my companion somewhat unwillingly, sensing possible treachery in my unexpected question.

"And he shares equal rights with an English gardener, for instance?"

"Yes . . . but what are you driving at? I don't understand."

"Oh, nothing in particular, only the curiosity of a foreigner and a woman. I like to draw deductions from comparisons . . . But what is your opinion? If you were to give an English gardener an undeserved, or, even a deserved slap in the face, would you not risk a return blow? . . . Your gardener would have the law on his side, and you, as instigator, would be fined. Well, supposing the Hindu in his turn, as a British subject, reciprocated similarly?"

My friend fairly jumped.

"I . . . I would have beaten him to death! A Hindu may be a British subject, but he is *not English*! . . ."

This exclamation contains a whole tone of admission. It places a seal, as it were, on the sentence pronounced on an entire nation and its present, if not its future destiny.

Everyone knows that England is a great and powerful nation; everyone knows also that England as a nation cannot help wishing India, as one of its best colonies, at least material success, if not ethical growth, if only to uphold the proverb that "No one sets fire to his own harvest." And in this material respect England does indeed all she can do to help India, without sparing either labor or money. True, this labor is rewarded from India's treasury. But the fact that England acts selfishly in this regard cannot alter the fact that she is preparing a magnificent future for India, if only the child can survive this period of stern education; a future in fact such as would have been unthinkable for this stagnant country during either the Mogul dynasties or its periods of autonomy, as prejudice and age-old customs have always hampered its progress. Much sorrow and suffering has the great Bhârata experienced in her time, but this suffering has but the better prepared her for the complete renaissance that awaits her. Only twenty years ago the Hindu would have chosen a thousand deaths rather than accept a glass of water offered him by a European or in the latter's house, and not only a European, but a Moslem, a Parsee, or a Hindu belonging to a different caste. To take liquid medicine prepared in a public drug-store—medicine compounded with water, was considered a mortal sin; to sit beside a compatriot of another caste was equal to being expelled from one's own, and that meant everlasting dishonor. Ice and soda-water were looked upon with disgust, but nowadays medicine as well as ice and soda-water, and especially a net-work of railways, have accomplished their purpose. Under the influence of civilization, even though it has been forced upon the nation, those age-old prejudices that ruined India and made

her such an easy prey to the first adventurers who desired to possess her, are beginning gradually to melt, like a frozen puddle beneath a sunbeam.

Without a doubt the English have conferred and continue to confer inestimable benefits on India; but, I repeat, for her future, but by no means for her present. Their boast is that even if they had given her nothing but their protection against Moslem invasion, and their help for the complete suppression of civil dissensions, they would still have done more for India than any other power, including the Hindus themselves, from the time of the first Mohammedan invasion. Possibly England has done even more than that. But then the present Anglo-Indian government is acting like a step-mother, who ill-treats her step-sons and starves them secretly behind her husband's back, even though it strictly carries out in all other respects the programme submitted by the Home Government. Unfortunately for India, England is very distant, and the Anglo-Indian government is always at India's throat with a whip in its hand. Naturally enough the natives cannot be content with this and are perpetually complaining. . . . However, although most of their complaints are justified, they are themselves at fault in many things. Instead of gaining profit for the future from the lessons of the past, they act like ostriches, hiding their heads in the sand and giving way to bitterness in the present.

If the English were to treat the natives humanely, their power would appear less despotic; the Indians would not tremble before them as they do, and that power would become more firmly rooted than is evident at present on Indian soil, through the love and gratitude of the people. Quiet and gentle, the majority of the natives are ready to lick any caressing hand, and to show gratitude for every bone thrown to them. If the English were less ferociously contemptuous towards the Hindus, and more kindly to the people,

their prestige would possibly diminish, but their safety in the conquered country would become more firmly established in the future. But it is precisely this they do not wish or cannot understand. They seem completely to forget what every child knows, that their prestige is a sparkling soap-bubble, entirely dependent on external events beyond their control. Their power in India is well established, even with the present caste-system, merely because the natives have a superstitious idea about their invincibility, and find in it no trace of an Achilles' heel; and also because, according to the teachings of Kṛishṇa, they dare not go against "the inevitable". Being fatalists, they believe that they are living in the *Kali-Yuga*, "the black age," and cannot expect anything favorable as long as this age lasts on earth. In these two superstitions, as if in two impregnable fortresses, lie concealed the power and safety of the English. But let the British army be badly beaten somewhere, and the soap-bubble will burst, and the superstition will vanish from the minds of the Hindus, like the visions in a nightmare at the moment of waking.

In India, wherever two Englishmen meet, complaints about the "fiendish ingratitude of the *black* devils" are soon heard and wherever two natives encounter each other, complaints about the "dark intentions of the *white* oppressors" will pour forth. . . . Taken together, these complaints produce the same effect on the listener as the duet of "the two blind men" in the operetta bearing that title. In deceiving England concerning India, unconsciously it may be, these oppressors deceive themselves. They treat the natives like slaves or chained dogs; and the slave takes refuge in a slave's only weapons—lies and cunning; and the dog will sink its teeth into its master's neck if it ever breaks loose from the chain. Under this destructive influence all the noble virtues of this people, sentiments of honor, of duty to one's neighbor, of gratitude, all these die out, and are superseded by either

negative qualities, complete apathy, or the lowest forms of vice. Thirty years ago you could go to the nearest money-changer (who is likewise a banker), sitting on the street in his hut, and safely leave your entire capital with him, without even taking a receipt; you could then go away, and returning in a year or two, lay your claim before him. And at your first word the banker-money-changer would return the money, even though it were a million.¹ In those blessed days a Hindu's word was sacred, and he was expelled from his caste for the least dishonest action. . . . Until the upheaval of 1857, receipts were practically unknown in India: one witness was sufficient for any kind of transaction. And now?

Now mercenary witnesses have multiplied not by hundreds but by thousands. A Hindu will outcheat ten gypsies. In the good old days, in allowing the native to hold a cow's tail in his hand and take his oath on it, the judge could guarantee with his life that the Hindu would never bear false witness on the sacred tail; nowadays, according to the new juridical procedure, they are all, without exception, forced to give their oath on the *Bhagavad Gītā* (a scripture about Kṛishṇa), even when the witness does not believe in Kṛishṇa but worships Śiva or Viṣṇu. "The cow's tail," don't you see "shocked too greatly the inborn aesthetic sentiments of the British"—is the English explanation of this juridical change. But was it not from an overdone intent to reward India in an artistic and aesthetic manner that she was shamed in an economic and moral sense?

Judge for yourselves. Having, for instance, embellished the country with gorgeous public buildings, mostly

¹ This was told me with regret by several Anglo-Indians who had lived in the country all their lives, and by Mr. H.—— among others, a wealthy Englishman who for forty years had held some of the most important administrative positions in the country.

prison-castles and barracks, they permitted a memorial such as the two-thousand-year-old Sârnâth, erected before the time of Alexander of Macedonia, to decay and fall apart as it pleased. Having directed their constructive energies towards the building of universities, town halls, clubs, Masonic lodges (in European style), and having driven the natives out from these, except the first-named, they compensated the latter by giving them complete control over all the public-houses which they, the English, had built with the purpose of selling the adulterated alcohol of their own country, including that intoxicant known as Scotch whisky. They forced all India to dress in the products of Manchester and thus brought ruin to all the cotton and other weaving industries of the country; they forced the Hindus to worship gods manufactured in Birmingham, and to cut with Sheffield steel; they even taught them gluttony—to eat, after they had filled themselves with whisky, damaged preserves that rot here in one week; consequently, they die by the hundreds from cholera. What room is there here for aesthetics?

A Hindu rightly told me that the European civilization, for which the natives are not ready and which they cannot appreciate, has the same influence on their country as a luxurious but poisonous manchineel-tree transplanted into a blossoming garden: it kills all the other plants with its deadly exhalations. "Can this possibly be revenge?" this young student asked with perplexity, "revenge for our last mutiny? Neither India in general nor we, the people of this generation, are guilty of this crime! . . . Why, then, should this be? . . ."

May the Simla dignitaries forgive me for my involuntary suspicion—but there is a grain of truth in the remark of this poor student. Louis Jacolliot noticed this long ago! "The English were frightened as never before. They will never forgive India for this," he says in one of his books. This revenge has, of course, long ago become unconscious, but the

British are vindictive by habit. To imagine these people, unquestionably intelligent in their politics, as consciously doing all they can to ruin and perhaps even lose India, "the most precious pearl in the crown of the Empress," would indeed be too stupid! And yet, this is exactly what they are doing, and I have often heard this stated in friendly conversation with Englishmen who had lived many years in India, who knew the country and its inhabitants as well as their own five fingers, and who had declined to work in a government office on account of their complete disgust with the new system. . . .

In spite of all efforts and amelioration, training-farms and skilled technicians, the fate of two-thirds of the farming population does not improve, but deteriorates with every day. The majority of these unfortunates have to be content with one meal a day, and what a meal! The most wretched beggar in Russia would turn away from such food; the watch-dog of a miserly Jew is fed better; a handful of half-rotten groats (rice is too expensive) or a small bunch of withered vegetables in water—such is the daily food of the coolie!

Poor, miserable Indian coolie! Is there a creature in the world more patient and more wretched than he? He rises before dawn and lies down to rest on damp mother-earth late at night, working sixteen hours a day in exchange for four annas,¹ and sometimes for kicks. . . . As to a God, he has none, because there is no time for one, and besides, he cannot borrow God from anywhere or anyone. The Brâhmaṇas repulse the poor wretch like an unclean pariah and strictly forbid him knowledge of the *Vedas*, or prayers from the *Vedas*. Even the *padres* have ceased enticing him to embrace Christianity, with a silver rupee clenched in the same fist which offers him the cross. The coolie accepts the coin, and no

¹ 10 cents.

sooner has the *padre* sprinkled him with holy water than he goes and buys cow-dung¹ with the acquired sum, besmears himself from head to foot with the sacred product, and thereupon assumes the role of an idol for other coolies, who pray to him. . . .

The attitude of the English as regards the natives of the better and more highly educated class, coldly-contemptuous and crushing as it is, is in this instance a much more serious thing, all the more so since the cultured natives are not used to this, and it did not exist at the time of the East India Company.

Listen to what *The Statesman*, the most frank of the London journals, says about the feelings of the Hindus towards their rulers:

It is not India's financial status that causes us the greatest uneasiness, [says this paper] but the state to which the bulk of the population has been brought through our administration and through our unquestionably despicable conduct with regard to the native rulers. We are detested alike by the classes which were powerful and influential before our time, and by the students of our own educational institutions in India, the schools and colleges; we are detested because we egotistically deprive them completely of all honorable or profitable position in the management of their own country; we are detested by the masses for all the indescribable suffering and for that fearful poverty into which our rule has plunged them; finally we are detested by the native princes for the tyranny and oppression the Simla Foreign Office has practised upon them.

These words were reprinted in all the native newspapers and journals without comment.

Was it like this at the time of the East India Company which was banished from the country because of the last Mutiny? No, of course not! With all its egotism, extortions, avidity and unfairness, the defunct Company knew how to get on with the natives. It did not constantly force them to feel the superiority of its origin. The natives themselves

¹ Manure is expensive here and is sold by weight.

recognized the excellence of the armed equipment and the moral stamina of the English, and at that time respected them, while now they only fear and detest them. In those days, when a journey to India meant a round-the-world trip, adventurers who sought a fortune across the seas became the real Anglo-Indians. Many of them, having lived there without a break for thirty or forty years, or even from birth to death—not in proud isolation as is now the case, but after many years spent in the daily company with the natives—became at last so used to their manner of living and even their thinking, that they understood the needs of India and sympathized with these no less than the Hindus themselves. In those happy days they not only did not despise the natives and flaunt their white skins, but even frequently legally married the native women. They too quarrelled with the *rājās*, and with the lawful land-owners whose property they appropriated in the name of England, but they got on well with the people and maintained friendly relations with them. Then, suddenly, came an unforeseen disaster. The thunderbolt of 1857 struck the country and changed everything. With the death-throes of Delhi came the end of the famous Company also. The bold adventurers, who were “gentlemen” nevertheless, and who until that time had controlled the destinies of the Indian people, vanished in the whirlwind that uprooted both the Mogul empire and the final independence of hundreds of *rājās*. India was handed over to the Crown, and in place of the bold adventurers new people were sent out and reforms were inaugurated. . . .

I do not know whether England gained by the change; it would be out of place to go into this question now, but if the unanimous testimony of the natives as well as the admission of many Englishmen are to be credited, India lost a great deal. What did it matter to the Hindus that the unscrupulous activities of such adventurers as Warren Hastings

and company became henceforth impossible in India? For people with such original opinions built up through the ages, as the Hindus and, generally speaking all Asiatics have, regarding any voluntary mutual agreement, an administrator in the Oriental style such as Hastings, who was ready to look with favor on any kind of offering, ranging from an entire province down to "Borzoi pups," in the style of Gogol,¹ was far more acceptable than an administrator of the Beaconsfieldian drawing-room lap-dog variety. It was possible to come to an agreement and to enter into personal relationships with the former, and, while losing on one hand, to win on the other; but the latter, appearing like some kind of unapproachable luminary, bureaucrat and formalist, looks on the native as vermin which must not be touched even with gloved hands, but only ruled over, with its tail firmly crushed under one's heel.

As a result of the Mutiny and with the new order brought into the country, the Hindu without a doubt became more civilized. Together with the above mentioned charming European aesthetics, he learnt much that he had not known in the days of the Company, as for instance that Themis may be just as blind in civilized as in uncivilized countries, yet, to make up for this, she must also remain incorruptible; but he gained this knowledge theoretically only, without, of course, having any faith in the principle itself, and in practice often trusting to the reverse. From his masters he learned the refined ideas on civic virtue in general, and the honor of a gentleman in particular, while he himself, under the constant pounding of the heavy waves of English contempt, lost even the last conception of his own honor, as well as all feeling of self-respect.

¹ [Nikolay Vassilyevich Gogol (1809-52), Russian novelist, playwright and humorist.—*Translator.*]

It follows, then, that the British government, with the best of intentions, is ruining India. As far as I can see, this is a situation that cannot be remedied though England should correct all the mistakes of the last twenty years, especially those of the administration of Disraeli. But even so, she is incapable of either remedying the damaged morality of the country or of changing the nature of the English, who have cut a deep rut for themselves as a result of their contempt for everything native, and who have on their own side dug such strong albeit artificial dikes that they will never in a thousand years reach an understanding with the Indians. The waters of the Thames will sooner merge with the waters of the Ganges than will the Englishman in India look upon the Hindu as his equal, though the latter were a hundred times a Mahârâjâ and his family descended from the days of Adam. The English feel a positively insurmountable aversion for the Hindus. As I pointed out above, this is a psycho-physiological and not a political question. Apart from a few old Anglo-Indians who lived through the Mutiny, the officials who are sent from England, even if they enter the country without any particularly strong prejudice, are immediately infected by the atmosphere around them and forcefully drawn into it, and cannot oppose the public opinion which is expressed by the entire English colony. "To live among wolves one must howl with them"—this proverb applies to the English more than to any other European community. In its midst it is dangerous even to sneeze in an un-English way; its members will immediately exchange glances with the usual smile which is a mixture of almonds and vinegar, and will become more august, more gracious in their manner towards the sneezing individual, and nod their heads as if to say: "Poor foreigner! He is not yet familiar with the elegant conventions of our society!" It is only the enormous salary, unthinkable in

another colony, and the profits derived from Indian service that attract the functionary. He resides here only with the hope of returning home; he counts the time by three-year periods, from one home-leave to another; he makes for himself a little artificial English world in this country, and all that exists beyond the boundaries of this world evokes in him an inexpressible squeamishness and disgust. . . .

Having described the English and the characteristics they have developed here, let us look at the natives and see how far they have deserved their harsh fate. Let me here express a thought which may seem paradoxical, though it is supported by irrefutable facts. The Hindus lack and are incapable of having that sentiment which we Europeans qualify as patriotism, namely, love for one's country in the abstract sense of the word. They have no warm attachment for the established institutions of their native country, such as an all-inclusive sentiment, which sometimes electrifies a whole nation and makes it rise as one man to the glorification or the defence of country. They have no responsiveness to its joys and sorrows, its renown or its dishonor. . . . The reason they lack this sentiment is quite understandably simple, and indeed an obvious and generally well-known fact. Except for the parental house or hut where he first chanced to see the light of day, the Hindu, generally speaking, has no other home. There is more to this than that: the native, as a result of the sacred laws prescribed to him by his religion, often considers his closest neighbors, across the fence of his parents' garden, not as compatriots but as foreigners of an entirely different race, if these neighbors belong to some other caste than his own. This is readily confirmed by the fact that, for instance, in speaking of a Hindu living, let us say, on the opposite side of the field, the first Hindu will refer to him as a *bellati* (foreigner)—a term of contempt not limited to Europeans only. Thus the native, unfamiliar with the sentiment of patriotism, in case of invasion

or civil dissension, apart from the personal courage which drives him to defend his hearth and family to the last drop of his blood, showed and still shows little interest either in the fate of India in an integral sense, or for that of his neighbor, if the latter is of some other caste than his own, or even some other special division or sub-division of the caste to which he himself belongs.

Geographically the country is divided into hundreds of tribes and nationalities; nominally—into two races, Âryans and Semites or Hindus and Moguls, in other words the two main religions, the Mohammedan and the Brahmanical. These sects are involved in an age-old irreconcilable feud and only the presence of the British troops restrains the fanaticism of the two races who would otherwise cut each other's throats at any one of their respective religious festivals—and of such festivals there are several dozen a year both for the Moguls and for the Hindus, especially the latter. Moreover, even the Mohammedans in India are divided into a large number of mutually antagonistic sects that are unknown to the orthodox believer in Turkey and Europe. As for the Hindus, it is useless even to speak about them: nominally they are (some two hundred million) of the "Brahmanical faith" and worship according to the sacred *Laws of Manu* and the *Vedas*. But for that matter even fishes who prey upon each other live in the same water. Look at the night sky with its thousands of stars when there is no moon, if you would have a conception of the castes, sub-castes, the divisions and sub-divisions of the Brahmanical faith. They themselves say that their sacred "*Vedas* are the universal, shoreless ocean from the bitter-salt waters of which flow forth thousands of fountain-heads of the purest water." Think of it in this way: the waters of the *Veda*-ocean are too salty for the average stomach; thus, in order to make them palatable, cunning *hydrologists* appeared in the guise of Brâhmaṇas and busied

themselves in filtering these waters, each one interpreting the ancient scriptures in his own way. After some centuries the result was as follows:

The Hindus nominally divide their race into four castes: (1) Brâhmaṇas, or sons of the god Brahmâ; (2) Kshattriyas or warriors; (3) Vaiśyas or merchants, and (4) Śûdras or artisans, the lowest class. But each of these castes is divided into sub-castes (ranging from five to thirteen) which, in their turn, split up into innumerable fragments. In other words, each caste is a scale of notes descending from the highest to the lowest, but instead of seven, it contains "seventy times seven" notes. Thus, for example, in the two main divisions into which fall the Brâhmaṇas of the highest aristocracy, the "pañcha-drâviḍas" and the "pañcha-gauḍas" (the former being the Southern and the latter the Northern inhabitants of India), we observe that the two sub-castes may neither intermarry nor eat together, *if there be even one drop of water in the food*; but both these sub-castes are Brâhmaṇas and they may eat any other kind of food in each other's company. A Gujarâtî Brâhmaṇa will accept water from the hands or from the house of a Marâṭha Brâhmaṇa, but will not touch the rice prepared by the latter. A *Deśastha* Brâhmaṇa is permitted to speak to a *Karhade* Brâhmaṇa from a distance, but if accidentally he should cross the latter's shadow or touch him, he will become heavily polluted!

The question is: with such a system, can India not only be a nursery for patriotism, as some writers imagine her, but in addition bring forth her own patriots in time? There are about 200 million Hindus professing the same faith, but since Christianity does not prevent a similar and even greater number of Europeans from fighting and hating each other, so likewise is it in India. The country has Marâṭha Hindus and Pañjâb Hindus, Bengâlîs and Dravidians, Gujarâtîs and Râjputs, Kashmîrîs and Nepâlîs, etc.; yet they are all Hindus.

Nevertheless to assume from this that the Râjput considers Dekkan and Bengal part of his country, and that should occasion arise he would undertake their defence, is as foolish a hope as that an inhabitant of Moscow should burn with the desire to avenge the English who may have been beaten by the Zulus, or that he would look upon Spain as a part of his country just because it lies in Europe! . . .

The English allow the world to believe that they, with a comparatively small army, curbed the rebels in 1857, conquered and reduced to ashes the Mogul dynasty in Delhi, and at long last, chained the Indian rājās to the heels of Great Britain, as prisoner-kings were chained to the chariots of their conquerors in ancient times. . . . But do they not boast of these great deeds simply because the story of the Mutiny has never been told by anyone except themselves? Since they cannot erase this bloody page from the annals of the conquest of India they elaborate it in their own way. Were the facts to be presented in their true colors, however, it would become evident that they would never have subdued the rebels if the Pañjâbîs, and especially the Sikhs, had not helped them. No one would be foolish enough to doubt either their individual courage or the superiority of their martial genius, their weapons and all else, over those of the Asiatic peoples; but "force breaks a straw"¹ and even if during the Mutiny they threw heart and soul into the military contest, the Pañjâbîs, on the other hand, together with some other tribes who remained faithful to England, were the powerful hand which crushed, one by one, the heads of this many-headed hydra which was preparing to make a meal of the absent-minded Britons. And without exception they would have been swallowed up in the Mutiny but for "our faithful Pañjâbîs," as the English express it in their rare moments of fair-mindedness towards the natives. And yet, Hindu rose against Hindu,

¹ [Russian proverb.—Translator.]

brother against brother, not because of devotion to, or special love for the English, but in the first place, simply to satisfy the Sikhs' personal vengeance against the Hindus of Central India whose armies and many tribes helped their common enemy to conquer Lahore and Pañjâb in 1845-1849; and also because of their age-old hatred for the Moguls.

Those who assume the English conquered India are mistaken. They merely came and took it, little by little, appropriating province after province, territory after territory. . . . They met with opposition from the rājās and fought the independent rulers; but the people always remained unconcerned and indifferent spectators of the fighting.

Apart from the above-mentioned complete lack of patriotism in the Hindus, this indifference can also be explained by the following, little-known fact: with the exception of the Mogul and some essentially Indian dynasties, the now existing Pleiades of Mahārājās and rājās were not, in past times, either kings or even independent rulers of their territories. Being without exception members of the Kshatriya (warrior) caste, they were merely the armed protectors of the people who lived within a certain area in this or that Indian territory, and as they received by common consent a certain tribute in the form of produce and money, they agreed to defend the area in case of aggression by its neighbors, and generally to safeguard its interests while ruling it, and settling its grievances according to the *Laws of Manu*. These laws were known throughout India and were, as they still are, held sacred and consequently immutable. The whole of Hindostan therefore, in spite of its variety of castes and religious sects, including its hundreds of individual rājās,¹ followed the same laws, the sacred text of which forms an insurmountable obstacle to any kind of reform. With the

¹ The title "rājā" is derived from the word *rāj*—a kingdom or state. Some of the latter consist of only a few hundred acres.

passing of the ages the code of the *Laws of Manu* became a dead letter; the country was covered with slime, like a pool of stagnant water, and was overcome by a senile sleep, awakening only spasmodically here and there, whenever occurred some momentary trouble, occasioned by one of its enemies. But not once, from the first to the present page of her history did India rise as a whole and shake off its centuries-old mustiness; not once did any of her sons voice their pain when the invading enemy crippled some other son. . . . The English came and offered to substitute their protection for that of the rājās. Among the nations of Hindostan, one thought it over, another pondered upon it, and each in turn, seeing that the newcomers were besting their former protectors and were thus the stronger of the two, seeing that the English offered them a similar or an even more reliable protection, and realizing that the tribute demanded did not at first seem too high, began to yield without opposition, one after another. . . . They were not asked to give up either the *Laws of Manu* or the beliefs of their forefathers, and so without any loss to themselves, as they believed, they obtained conditions that were far more favorable. Why should they be concerned individually about what happened to the other collectively? Who among the Hindus, apart from the Brāhmaṇas, cares whether the country be under the rule of one *bellati* or another! . . .

(To be continued)

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THE MATHEMATICIANS' CIVILIZATION

By JOHN W. HAMAKER

TRADITION has it that before our earliest historical records, humanity achieved a stable and advanced civilization. It has been called Atlantean after the continent of Atlantis upon which it is said to have been centred. It might also be called the psychic's civilization, because people with psychic powers played a dominant role in its growth and development. That civilization was destroyed and its records are lost, but "echo" cultures have appeared since, particularly in Egypt, China and Peru. From observation of these latter civilizations and the application of a little intuition, we can form some idea of the original Atlantean civilization and its problems.

One of those problems was knowledge. During the long period of stable civilization in Atlantis, men made much progress in the practical arts which together with the contributions of the psychic leaders eventually presented a body of knowledge too large for the Atlanteans to handle efficiently. There were several reasons why people of that civilization were not well equipped to handle a large body of knowledge:

1. The psychic who was their leader is typically not particularly well organized mentally. (The basic reason is, of course, that psychic powers are a product of the emotional nature, rather than of the mind.)
2. Knowledge from the practical arts is gathered by trial and error and does not possess much natural order.

3. The Atlantean languages were ideographic (a picture or a character for each word), and therefore not conducive to indexing or other classification systems.

The Atlanteans, therefore, had to depend upon the extensive use of memory to preserve their knowledge and, as their culture became complex, such prodigious feats of memory were necessary as to make further progress extremely difficult. We can see something of this in the old Chinese culture where it took a man forty years to learn to write the thousands of characters and to read all the books necessary to make him an educated man.

During the whole later period of Atlantean civilization, people struggled with this problem and certainly made some progress. However, the really big step forward was not possible until the Aryan or Indo-European period, i.e., our own.

Profiting, no doubt, from Atlantean experience civilization was built on a basis which permitted the evolution of practical techniques of systematic naming and classification. Our books have indices and our libraries have card catalogues, so that the student no longer has to memorize vast quantities of factual information; he can look it up when he needs it. Our modern written languages, based as they are upon an alphabet, make possible simpler indexing systems than were possible with the ideographic writing of the Atlanteans. Imagine trying to index with Chinese ideographs which have no first letter! It would be like indexing fingerprints or multiplying in the system of Roman numerals; it can be done but the result is impractically complex and difficult to master.

We have gone even further and developed a technique for discovering new knowledge which is a considerable improvement over trial and error. This technique, which we call the scientific method, adds to the search for knowledge a search for explanations and has produced for us a body of

theories which will predict much knowledge with considerable accuracy. Thus we often do not need to try something in order to be reasonably sure that it will work. A classic example of a triumph of the scientific method is the discovery of the planet Neptune for which calculations from theory enabled the astronomers to point their telescopes at almost the exact spot in the heavens where this very faint spot of light was located. To have found it by a search of the whole sky would have required an astronomical amount of either time or luck, probably even more than the astronomers possess. In thus freeing us from the necessity of trying everything and looking everywhere, this technique has made our search for knowledge far more efficient than it was in the days of Atlantis. Our classification and naming systems enable us to preserve more of this knowledge and the result is that we have surpassed the Atlantean civilization in all but a few special lines.

Inevitably, we are finding our own limitation which hampers growth. For the Atlantean it was knowledge and for us it is integration. The critical situation today which threatens to destroy us, arises from our inability to achieve a degree of integration of the world community that will eliminate war. Integration of knowledge is also proving almost too much for us. With so much knowledge and with such a complex technological society, people are forced to specialize, often quite narrowly. The tendency is then to view everything from that one point of view and thus to distort truth dangerously. One aspect of this is bureaucracy—a constant and irritating problem in our governments and business organizations. Unfortunately, we are sometimes logical when we should be reasonable.

A very important symptom of this difficulty in achieving real integration is the problem of departmentalism in the academic world. This is important because the dominant

figure in our culture is and will be the intellectual. He has his ups and downs, but he holds the powers of mind upon which our progress depends, and so, regardless of the current status of his popularity, the leaders of our civilization must turn to him for guidance. Departmentalism is the situation that arises from the tendency of departments of knowledge such as geology, chemistry or sociology, to become entrenched and separative to the point of hampering the search for knowledge. The departments may become quite out of touch with each other. This not only causes areas of investigation between departments to be neglected, but also makes workers in one field unaware of valuable ideas and techniques in another field. For example, our understanding of the nature of viruses (such as a common cold) lagged as long as viruses were considered a subject for bacteriologists to investigate. They simply did not know enough chemistry and the big breakthrough came only when a chemist tackled the problem of isolating viruses. He succeeded where the bacteriologists had failed because he brought to the problem the point of view and the techniques of a chemist. Many other examples could be cited to show the extent of the problem and of the missed possibilities.

The problem of integration in all its ramifications is going to plague our type of civilization from this, its flowering period, throughout the rest of its history. Some progress will certainly be made, but the really big step forward cannot come until we build a new type of culture from the ground up. This will probably include a new type of language and a different type of dominant individual. It might well be called the mathematicians' civilization, for the dominant individual of that culture will be akin to the true mathematician. At this point we must correct the erroneous idea that the mathematician represents the logical approach to life. People remember the logical proofs of geometry and do not

realize that logic is the way in which the results are presented but not the way by which they were discovered. Logic is used as the best means of conveying the inevitability (it has also been called "the beautiful necessity") that is characteristic of the truths discovered by the mathematician in his searching. The truths that he finds *must* be so because of the very nature of the concepts with which he is working, and not just because they happen to exist. In his more inspired moments, he will discover these truths by a sort of direct perception which we can call intuition. The logical proof is needed to convey these truths—seen all at once as a whole—to the reasoning mind which must have things presented as a sequence of steps.

This method and point of view, expanded and improved, will be the way in which the mathematicians' culture will reach its greatest achievements.

In that civilization men will learn to perceive truth as whole and to translate the vision into theories (i.e., mental images) that are true, accurate and inevitable. A few men can do this today but for the most part our theories are formed by trial and error. We gather some facts and then experiment with many explanations, to find the best and simplest. In contrast, they will form theories from a consideration of the inner nature of that which they study, and the products will approach the certainty of mathematical truth such as two and two equal four. Today we must constantly check and recheck our theories with more and more facts; so we need extensive libraries and expensive laboratories. They will have less need for such apparatus for they will be more sure of the truth of their theories. Moreover, they will be able to derive much of the knowledge that they need from their theories.

The problems of bureaucracy and departmentalism will not give them trouble since men will be trained to see things as wholes. Even though a man is working in one department

of government, he will have a grasp of the whole enterprise which will guide his actions to be in harmony with the totality. This sense, which we choose to identify with intuition, can be defined as a sensitivity to the universe and the universal by which one may know what is right in terms of what is appropriate and necessarily so from the real nature of things. For example, it is right that, at one stage in the development of the human form, it should rise and walk upon two legs. We recognize this as a fact demonstrated in the development of our children but in the mathematicians' civilization the phenomenon will be seen as an inevitable expression of the fundamental nature of man. Moreover, they will so fully understand human nature that they will be able to predict and develop potentialities in man's nature of which we have no conception. It is in this that they will outstrip us as much as we have outstripped the Atlanteans. They will have a direct perception of the potentialities for growth and development in themselves and in the world around them, while we must proceed by the slow, indirect method of trial and error.

Today this mathematicians' civilization is but a dream and it will take many thousands of years to realize it even after the development is begun in earnest. That race will go far beyond our greatest achievements, and yet in a real sense their achievements will be limited by ours. When the real start is made it will be upon the basis of what we have learned as we have struggled against our own limitations. We thus determine the level at which they can start and this in turn will determine how high they can go. The period ahead of us now might be called the seed period of our culture. In it are to be developed the seeds from which the mathematicians' civilization will grow. These seeds are, of course, the lessons learned in the struggle to achieve integration—lessons arising out of efforts to minimize bureaucracy

and departmentalism, and from even partial awakening of the intuition. Whether one is concerned with the integration of knowledge which has been the focus of this discussion or with the integration of people's efforts, it is work directed to the same end. It is not easy work for we are not well equipped to do it. Nevertheless, it is something any of us can do regardless of our position or advancement, and is far to be preferred to idle speculation upon the grand achievements yet before humanity. One might paraphrase the Biblical quotation to read: "Blessed are the peacemakers for they shall inherit the earth."

UNFOLDING CONSCIOUSNESS

Five sense-gates clang farewell: now turns the key
Of thought, while slowly, imperceptibly
Wakens awareness of periphery
Within a whirring maze of latent powers;
Strange faculties, unreckoned in those hours
When earth-conditioned thought held portals fast:
They lie behind me now within the past.
Like traveller I light on unknown shores
Filled with the wondering spirit that explores
The universe from star to crannied rock,
Truth unto truth discover and unlock:
I learn the secrets of new oars; new wheels
Move forward at my bidding; and the seals
Of ancient silences are cloven now.
I live; I live; and yet I know not how!

PHYLLIS V. CAMPBELL

THE NEOPHYTE

By FRED MORGAN

(Concluded from p. 49)

WHAT then is the answer? Man is destined to become a god, but when upon the path can he escape the sheaths of matter that contain him? Obviously, there is no sudden escape into the unknown. It seems that the process must be very gradual, while in simplicity, beauty and affection he will find the basic clues to spiritual progress. The search, if it may be regarded as a search, lies near at hand within his narrow but now widening sphere. It is an ordeal that will test his strength as he accepts each challenge, and he is a wise aspirant who begins with simplicity in its deepest sense. The world around him is complex, cruel and acquisitive. It is full of vulgar haste, and the elimination of all that is unessential is the mark of wisdom. But it is not wise to avoid responsibilities that are truly such. True simplicity is an inner state, and discarding the unessential is less a matter of furniture than of desire and thought.

So with the philosophies of other men. The wisdom contained in ten thousand volumes of written works, ancient and modern, could be contained in very few. The minds of these worthy men delight in complex elaboration, but the truly wise are truly simple. So we see that the spiritual aspirant as he progresses has less and less with which to escape from himself. It is only himself in relation to the world around him that he must understand. No other can give him this

understanding, and the more he seeks beyond himself the less he will discover within.

About this there is much controversy. Some are inclined to the accumulation of knowledge as a means to the end. And others regard knowledge as merely a product of the finite mind that cannot approach the infinite. Regarding this the student of the Ancient Wisdom must decide for himself when the time is ripe. At any rate he will be an extraordinary student who has no inclination to investigate the unexplained laws of Nature and the powers latent in man, but rather feels that without such knowledge he may the sooner discover that supreme state of consciousness which is the heritage of all men. Some may agree that a great accumulation of knowledge makes for a complicated and more conditioned person rather than a deeply simple one; that in this way it may be a hindrance to enlightenment rather than an approach. Or does it depend on to what extent knowledge possesses the knower?

But the neophyte may not be concerned about this matter yet. He has come into a world of new ideas and concepts which almost completely holds his attention, as a man who steps from a dungeon for the first time in many years and sees the sky above and the wonders of Nature all about him. He sees in life a plan and purpose to which he is intimately related. The conflict in the world around him and within himself no longer indicates merely a chaotic state of affairs, but a cosmic scheme unfolding within the compass of Universal Law. He sees himself to be a part of this for good or ill. By his own thought and actions he can hasten or retard the work of the Creator—an exceedingly important consideration.

Other things in life now have a different meaning. What was significant is no longer so, and because of this, life can be more simple in the deeper sense. What happens to him

from a worldly point of view is of no great consequence. He feels free to turn his almost complete attention to the understanding of the conflicting forces which bring misery and pain to his fellow men and to himself. This is the task he engages in in his inner solitude, the result of which will be reflected in the outer world about him. Those close to him are subjects for his consideration and their weaknesses disturbingly reflect his own. To this he must give thought and action, for a knowledge of life's purpose carries grave responsibility. In his thought upon the matter he decides that harmlessness to all must be his watchword. To harm another is the greatest sin and in subtle ways the easiest to commit.

He sees this so clearly in regard to his animal brothers. They are to us as we are to the gods, the closely domestic ones struggling in their almost human ways to understand the human—almost thinking, almost talking. To hurt or to exploit them is grave error, an error into which the gods would never fall in their relationship to us. On the contrary, those above us never lose an opportunity to guide or encourage us. They seem remote, and cannot save us from ourselves, with all their wisdom and power, for the evolutionary cosmic scheme functions in a universe of Law, and only through this Law can justice ultimately prevail.

The attitude of the neophyte to primitive types of men is also improved. He regards them always with affection and sees that they were later set upon their evolutionary path; that they have more recently entered the school of life and are engaged in elementary studies as children in kindergarten. He knows that to show them violence in return for violence is completely wrong and brings more sorrow to the world. To take the life of a murderer through capital punishment is the greatest folly and the worst of sins, far worse a crime than that which the murderer committed, with deep, far-reaching and disastrous results upon life's inner planes. The student

of the Ancient Wisdom knows that the most dangerous and incorrigible criminal is still a spiritual entity immersed in the matter of this physical world, and to take the life his Creator gave him is to desecrate and defy Divinity. Nor is he silent when society demands this unwise and brutal penalty of death, for those in apathetic or careless acquiescence are in a deeper sense themselves silent partners of the social crime. He protests with vigor such monstrous violations of human dignity, intelligence and compassion.

Such actions are the outward contribution of the neophyte to the furtherance of life's cosmic plan and purpose. He ardently supports by his attitudes the efforts of altruistic movements and becomes one of the obscure channels through which the gods may help mankind reach godhood. And he realizes that he is a poor or better channel by the manner of his living. If his works are tainted by self-interest, by seeking recognition or reward, the channel is less effective. It shrinks or expands according to the motive, and the taint of self-interest, insidiously working, is not easily escaped.

The spiritual aspirant in his enthusiasm for altruistic works has to decide how, when and where to use his energy. If he has learned his lessons well he will not divide his time with various activities here and there, but seeking to concentrate his force will be loyal to that which seems to be best adapted to the deeper purpose. There is no glamor in the deeper scheme, but rather an emphasis on simplicity and beauty. To form a nucleus of the Universal Brotherhood of Humanity should not be a complicated matter, but it is not difficult in this complicated world to lose sight of the objective. With organizations the circumference may easily seem more attractive than the hub, and fringe activities, absorbing energies unwisely, defeat the deeper purpose.

So, if the neophyte has assembled his first few pieces of life's picture-puzzle into their proper places, he will see what

is substance and what is shadow, what moves along in creative spirit and what becomes static with thoughtless repetition or careless and biased misinterpretation. His contacts with the world around him offer many opportunities to pass on to others the teachings of Theosophy. He may have deaf ears turned to him, but hearts are not unresponsive to affectionate attitudes. And hearts responding are more likely to turn attentive ears if what they listen to is wisely and well put. There is a time and place for every thought and action, so if the neophyte is alert and discriminative he can subtly turn idle conversation to something more interesting or profound. It takes delicate discernment and adroit maneuvering to turn the flowing waters into better channels, but first win affection and the battle is more than half won.

Ideas are best dropped as seeds in likely places, and left to grow without too much anxiety or interference. The wise neophyte will also show interest and sympathy for another's point of view, thus revealing some common ground upon which to stand. Listening to another's point of view and not being obviously anxious to exhibit one's own learning is a wise attitude. The diplomatic novice will try to draw out those with whom he is in contact. He will ask them for their ideas about life after death or the origin and destiny of man. This gives them a choice of weapons, although the choice is not very attractive, for there are no logical ideas except those embracing godhood as man's destiny and reincarnation as the means of reaching this transcendent goal. Those not acquainted with this goal and cosmic plans for its attainment, have no cards of value with which to play, and can only reveal orthodox beliefs which science proves to be illogical and inconsistent with her own (still extremely inadequate) knowledge of man and the universe.

Besides the intriguing task of trying with caution and tact to persuade others, the neophyte gradually finds

himself in a different world—inwardly. He has widened the scope of his imaginative faculties and tries to project his consciousness to distant places that he has been familiar with in the past, or places that he has never known. In thought he can “visit” old friends who are otherwise beyond his reach, and in this somewhat feeble way weaken the barriers of time and space. This is not a wasted pastime, since it develops the ability to direct thought and stimulates the imagination. In fact it widens his sphere of usefulness, for thought properly directed and controlled is a powerful factor in the expansion of consciousness and in helping those who suffer.

So it is with his emotional nature. Having taken command of his personality to the best of his ability he gives less rein to anger or hate. These emotions are highly detrimental to himself and to those around him, while affection is as the warm sun upon frigid ground. This is so well known and so often repeated, but the long endured patterns of the past are not easily sublimated. Nor is it altogether a question of discipline or restraint. The neophyte now realizes that he must get at the root of the matter, and *understand* what is the cause within himself of those emotions which poison the atmosphere around him and make more difficult and miserable the lives of those within his influence. What is buried is not really disposed of, but lies unseen to assail the aspirant at some future time. As in the assembling of his picture-puzzle of life, there is no wisdom in putting back into the box those pieces that seem as yet to have no proper place.

To understand himself he must know himself completely, within and without. He must see that his sense of separateness is his greatest hindrance. Having learned from Theosophical concepts that *all life is one* his task is to build this knowledge into his consciousness so that his sense of separateness gradually loses its power to hurt. He thinks of this in his

constant relationship to others and to all forms of life. At last he begins to realize that all forms of selfishness oppose and restrict the purpose of the Creator. To seek advantage in open or subtle ways is to sustain and encourage that discordant sense of separateness, while such advantage gained proves at last to be a thorn in the flesh and immediately a betrayal of higher purpose.

How such understanding of life could change the world into a truly Utopian state! Humanity as a whole would discover itself in a world of material abundance, while instead of drudgery and fear, freedom would be gained for more creative and happier pursuits. This freedom humanity desires but cannot find through its present way of life. The wealth accumulated by acquisitiveness, or other means, lies in the deep shadows cast by the exploited and unhappy masses, and must be defended by forces which add to the total misery. Crime is rampant and the face of fear reflects its hideous aspect alike upon the defenders of wealth and the dispossessed.

It may be explained in extenuation that this is the Karma of both sides, but further understood that as we live we set the pattern of the future and modify the present. To remain acquisitive through indifference or lack of understanding is to inherit a garden of weeds, while each altruistic thought or feeling, translated into action, plants a seed that must inevitably bring into the garden enduring blooms of exquisite beauty. The world changes for the better as the individual becomes the intelligent and skilful gardener. He plants good seeds and nourishes the tender shoots of affection as he lives. Seeing the chaotic mass of weeds upon the land he is not discouraged, for he is aware of bright patches here and there, of individual flowers and groups that stand to inspire the observer and add to the fragrance in the air.

It is so in the world today. Humanitarian groups encircle the globe and form a nucleus of the Universal

Brotherhood of Humanity. Injustice and oppression do not survive without global protest, and humanity is very gradually discovering a sense of oneness. We are moving into a new age of great promise and the neophyte may find himself less lonely as time goes on. Ideas that to many are so strange have gained a foothold in some of the strongholds of orthodox investigation and are recognized by islands of scientific research as having foundation in fact. The search for truth is turning inward and the battlements of materialism are besieged upon every side by more enlightened forces. The greatest obstacles to progress, however, lie in the patterns of materialism that man inherits. They die hard.

The media of propaganda that influence the minds of men are controlled by those with power. Television, press and radio inevitably conspire to sustain the *status quo*, while the majority of individuals are still more interested in amusement than in the search for truth. From this partly unconscious conspiracy rise the mists that obscure the vision and support the patterns of the past. It is for the neophyte to understand these outer aspects in the battle for a better world, since he cannot be so effective a channel of the gods unless he examines with an alert intelligence all the pieces that contribute to life's intriguing picture-puzzle which it is his newly found responsibility to properly assemble and understand.

Having achieved some success in assembling his picture-puzzle the neophyte will not be inclined to rest. He sees great sorrow in the world from many forms of exploitation and injustice. Tyrannies spring up in times of great change and scores of movements thinly disguised as altruistic contribute to the slaughter of the innocents through misinterpretation and false motives. Indeed, the scene is most confusing, and to the gods the sounds that come from earth have little harmony or rhythm, but rather resemble a disturbing cacophony in such a sublime and cosmic setting. About this the

gods are not disturbed as humans are. Nor is a half-completed skyscraper disturbing to the architect. He knows what the finished product will be like, as the Creator sees the results of his evolutionary process in the cosmic scheme.

But to mankind, caught in the toils of this process of unfoldment, it is a different story. Man's vision is extremely limited by relatively coarse vehicles of consciousness, and biased by past conditioning and the immediate pressures of a complex life. Fear plays its destructive part, nourished by a deeply ingrained sense of separateness. The neophyte realizes that *all life is one*, that "God's in his heaven, and all's well with the world," but he is still very much a part of the discordant patterns that man creates.

He is a more alert and sensitive part of the progressive or destructive patterns but this makes life less easy for him. A sensitive creature is easily bruised, and the bruising so often comes from his own reaction to challenge. With a wider understanding of life his powers increase as a camera's usefulness may be increased by a telephoto lens. This is not an unadulterated blessing, for what is uncreative or destructive also finds a more powerful field in which to play. The evil, so-called, cannot be readily tuned out and the good tuned in as with the turning of a knob on the radio. As mentioned above, the pieces that seem not to fit into life's picture-puzzle are not with wisdom arbitrarily placed back into the box and forgotten. The neophyte's task is to understand himself, and the inner evil that he is heir to must be examined as objectively as possible and with the utmost honesty.

He sees again the need for simplicity—the higher the climber gets the less he carries. Discrimination plays its all-important part as trivial things of life clamor for attention. It is so easy to be busy about "spiritual" matters, and the neophyte may well be too concerned about the "progress" of others or his own. Spiritual progress is not accelerated by

mere activity in things that seem to make for such progress, in fact most such activities may be more or less subtle forms of escape. The Western mind associates progress with activity, and this attitude tends to persist as the neophyte becomes more involved in occult matters. Not that he should be inactive in the outer world of altruistic movements, but rather avoid the burial of the substance by the shadow.

The neophyte gradually sees that the spiritual path is most difficult to travel upon. He becomes a target of destructive forces as must be in a world of opposites. The past is not easily escaped or neglected and the unknown is not an anxious or attentive host. In fact he is a most neglectful host, while the past clamors for attention. The old love is vulgar and possessive while the new is intangible and evasive. He sees that there is a flexibility required here, and to maintain balance he must bend to the storms as does the slender tree. Not bending in principle but with those things that do not matter very much. Unhappily, what is of little consequence clamors for attention, and there are close or intimate relationships that are not easily escaped when it seems desirable.

For the deeper purpose such escapes may not be desirable, as the spiritual aspirant will discover from this wider viewpoint. The attempted manipulation of outer aspects of life to a more desirable scene is not the answer, for he is not really the *victim* of unhappy relationships or circumstances, but benefits by them if he has the spiritual attitude, strength and understanding. What seems undesirable may be likened to problems given the pupil by the teacher and the only way to escape them is to work them out and find the answer. They are the karmic effects of past indiscretions, and regarded as so much bad karma to be endured and eventually cancelled out. But they must be looked upon as part of the lessons of life which should be investigated and understood.

These relationships that are disturbing test the temper of the neophyte's steel and reveal the weak spots in his armour. Without them he might be happier in a superficial sense, but he should be more interested in understanding life than seeking conditions for his comfort. He has been seeking these for many previous lives and he will discover many shallow excuses for continuing the search. He is adept at justifying attitudes and actions which contribute to the well-being and security of the personality. It is most tempting to be a substantial and more important person, and humiliating to be unrecognized. To love and to be loved seems to be a foundation upon which all life's experiences must be built, but there proves to be anguish and frustration in this, and the aspirant's heart seeks comfort or consolation in attachments more spiritual and less personal. He still persists in identifying the self with his higher approach but he has taken a step in the right direction.

The neophyte has to learn to meet life without supports, but he observes the wily mind adroitly changing one support for another while assiduously avoiding the "emptiness" that is most full. He still associates spiritual progress with activity and feels foundationless without it. He need not. His foundation is within him, buried by what he thinks is more important, by what has precariously and painfully sustained him ever since he undertook the human pilgrimage.

Seeing his previous supports crumbling, knowing the futility of worldly attitudes and pursuits, he reaches ardently for something still beyond his reach—he strives to fill the vacuum. The anguish of constant frustration and defeat urges him to assail the perilous heights with quixotic hopes and attitudes. Unhappily, the gates of heaven may not be crashed. They are not thrown open because of a desperate need. The bud abides its time to be full-blown, and will never discover its mature beauty until that time arrives. But

certainly, in the human bud, the process may be hastened. There are steep and rough ascents that may be attempted by those with courage and strength. Yet it takes more than these two attributes to succeed in the perilous climb. Humility plays an important part along with discrimination. And what of the motive behind the anxious efforts to progress rapidly? Is this tinged with selfishness? The desire to be something greater? To gain in other worlds what this world has failed to give? What is the neophyte prepared to sacrifice? Everything? Not yet. He is somewhat proud of his new knowledge. It sets him apart from the masses, and instead of seeking a worldly crown he finds he has merely changed the object of his search. Now it is a heavenly crown that he would possess. The inevitable self still holds the reins and indicates the direction in which he is to travel.

He finds how true it is that nothing may be salvaged from the wreckage of the past except the wisdom that experience may give him. He stands upon a no-man's-land that is hopelessly desolate and inhospitable. There is only one direction in which he may move—inwardly. The attempt to move in this direction is feeble at first. He finds nothing that will console him or offer security. Theoretically, it should. There should be comfort in the thought that he is immortal—a spark of the Divine; that this personality is just a transient vehicle of consciousness. But the comfort is fleeting and the desires for old but treacherous securities press in with warm and alluring enticements.

However, the inward movement persists. It comes with less effort as the self is less assertive; as the desire to achieve loses strength; as beauty is discovered in nakedness and freedom in humility. Thus the battle continues for the neophyte. He is torn between the conflicting forces of this world of opposites. But he will not give up his position of command. He may lose battles but he will not lose the war. With

continuing experience on the spiritual path he becomes a seasoned warrior. His quixotic tendencies subside and a better balance is maintained. His tongue is not so troublesome. Nor do the strings of many yesterdays pull him this way and that as they would a puppet. He is a general at last who has seen action in the field. His position of command is more secure and his victories outweigh defeats.

And how the world needs these victories in crucial times; how it needs the help of those who understand the nature of its troubles—and the remedy. Our leaders are perplexed and hold their positions in doubt and anxiety. The world looks for the leadership of those who understand the deeper causes of conflict in the individual and the results of this conflict revealing itself in the world about him. The vital truth that *all life is one* is a truth that must gain a foothold in the minds of men if we are to be worthy of the new age that seems to be taking shape. Most certainly the beauty and wisdom of such an age can only be measured by the spiritual stature of the individuals who compose it.

Herein lies the great responsibility of those who understand the purpose of the evolutionary process in Nature and in man. With this thought in mind the neophyte will be less concerned about his own progress and more anxious about the condition of the world and what he can do to improve it. He feels helpless and impotent in this regard—a grain of sand upon the vastness of the beach. But such grains of sand are neither impotent nor helpless. They are tiny magnets which attract and vivify some of those around them, seeking to make the world a better place in which to live. They are channels through which the Occult Rulers of the world pour forth their power. Every selfish thought or deed obstructs the channel, while altruistic attitudes and actions help to keep it clear and hasten the day when angels again shall walk with men.

THEOSOPHY AND THE CRISIS OF MAN

BY DR. P. W. VAN DEN BROEK

THE "crisis of man" of this era in which we live is one of many crises mankind has lived through, and each one has resulted in an expansion of consciousness.

After the last quarter of the fifteenth century (1475), when the printed book made fixation of knowledge and easy distribution to everybody possible, Francis Bacon, the 1st Baron Verulam and Viscount St. Albans (1561-1626) tried, in the last quarter of the sixteenth century (1575), to establish the "Concept of Science" in his publications: *De Augmentis Scientiarum* (1605) (Advancement of Learning), *Restauratio Magna* (Encyclopedia of Knowledge), and especially his *Novum Organum* (1620), which is the key for the new systematic analysis of knowledge, intended to replace the deductive logic of the ancients with an inductive method in interpreting Nature. He "rang the bell which called the wits together," but science developed in a completely different way from what he intended, and not until now has the swing back to transcendental thinking, as he wished it, been possible.

The Victorian sciences, which developed up to the end of the last century, as the result of the application of mathematical reasoning to experimental observations, established certain

laws of physical sciences. Every event is preceded by a cause, and each event leads inevitably to a particular other event. All this resulted in a materialism and dialectical argumentation which enmeshed those of the fifth sub-race of our fifth Root Race in a web of materialistic thinking satisfying the enormous egocentricity and egoism of their inflated personalities. The development of the physical sciences, biological sciences, and the emergence of modern medicine and surgery had bred a belief that the ultimate knowledge of Nature was very close, if not actually at hand.

The next crisis came in the latter part of the nineteenth century, with the discovery that relations with the Spirit-World were possible, through persons endowed with a special psychic constitution, called "mediums". Spiritualism became a cult, which was followed by the establishment of the Society for Psychical Research, and the Theosophical Society. Though materialism was shaken, it was not possible to eradicate the mistake most of those belonging to the fifth sub-race had made, which was to allow technology, the practical fruit of scientific knowledge, to become the idea of science itself. Even today, the greatest emphasis is laid on mechanical products: rockets, man-made planets, atom-bombs, deadly stratospheric fall-out, radio waves bouncing from the surface of Venus and the moon, etc. The observation of flying saucers and other unidentified objects in space, has turned attention and desire to ideologies of space travel, and life on other planets, and though, most probably, it will end in a complete failure to achieve physical inter-planetary travel, it has enlarged human consciousness so much that the unbelievable is being expected as a possibility. That is a very important general advance in thinking. The legal problems which have come under discussion are fantastic. Who owns space? A country may claim the space above it, but as the earth rotates, that space changes all the time. The laws about the "free seas"

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cannot be applied to space as the legal aspects are complicated by the possibilities of flying higher and higher, and photographing from immense heights. It seems impossible to isolate a country by limiting the height in which flying over a country is prohibited. And if interplanetary travel becomes possible the next question will be: Who owns the universe? Somehow it appears impossible, through the development of science, to ignore the necessity of extensive arrangements of co-operation between individuals and countries, which brings us nearer to the ideal of "brotherhood".

A fourth dimension, roughly defined as a direction, at right angles to every known direction of three-dimensional space, was laughed at a few years ago. It makes necessary the existence of a hyper-space, related to our three-dimensional space, as the surface of a solid is related to its volume; it is a withinness of the within, the outside of externality. "This thou must not think to find, with eyes of body, but of mind," and at present, consciousness is moving towards the conquest of this idea of hyper-dimensionality of matter. Four-dimensional geometry is far more extensive than three dimensional. The tesseract, and other four-dimensional bodies, have been described, and projections on three planes have been constructed. Even the idea of intuition is now acceptable, though it is not understood where this vision originates.

On the achievements of physics and astronomy we can only touch, but these are moving clearly towards related occult conceptions. Our knowledge of the universe has widened, due to the larger and better telescopes which have been put into the hands of astronomers. They have shown that on immense distances, the number of galaxies of stars observed is not diminished, and that they are receding from us with the velocity of light, so that theories of an infinite and expanding universe point to the conception of the Ancient Wisdom of the Great Breath of Brahman.

The laws of classical physics applicable to many aspects of Nature collapsed when the very small and very large were studied, so that the Victorian ideas of certainty and causality in science, not being able to explain the phenomena observed, were leading to uncertainty and indeterminism. To obtain an insight into the relationship of phenomena, and the multitude of atoms which cause these phenomena, Max Planck developed the "quantum idea," that what we observe is the statistical result of myriads of quanta derived from atomic units. The most amusing result of this theory is "Planck's Constant," which represents the quantity, which is the product of the uncertainty in position, multiplied by the uncertainty in velocity. This "uncertainty principle" is a manifestation of the "flux" we find in occult laws, such as the law of karma.

Another interesting find is the inter-convertibility of matter and energy. Electrons, mesons, and protons can be created in pairs, as particles with positive electric charge, and anti-particles with negative charge, out of pure energy, the electro-magnetic energy of hard X-rays of short wavelength. When a particle and its anti-particle collide, they annihilate each other, and produce an equivalent amount of energy as two quanta of hard X-rays. This fact that matter can be created out of energy, and can be converted into energy, has led to the widening of the concept of conservation of mass-energy, and the idea of one Elementary Substance, as a basis of all matter; for, all the ninety-eight different chemical elements can be built up from three fundamental particles: the proton carrying a positive electric charge, the neutron of about the same mass without a charge, and the electron with a mass of $1/1840$ of a proton and a negative charge, while these three are again probably different energy states of ONE Elementary Substance, a super-Matter. Reading all these results of

modern scientific investigation and reasoning, we cannot help thinking of the supreme principles of Purusha and Prakriti, of Fohat and Koilon.

The expansion of consciousness which the fifth sub-race of our fifth Root Race is experiencing in preparation for the birth of the sixth sub-race must not let us lose sight of the fundamental fact that Nature has an aspect of life and form, manifesting as power and matter. The scientist of today studies form, and therefore he develops a battery of instruments to study smaller and smaller forms. His knowledge of powers is derived from their manifestation in forms. Even the clairvoyant is only in possession of an extension of investigation of form. The scientist of the past, the Rishi, studied Life; he went beyond the form-side of Nature. And as Life can only be contacted by Life, he had to penetrate into the deepest states of his consciousness to be able to touch the Life-side of the universe at its various levels, and to reach the SOURCE OF ALL EXISTENCE. That, and nothing less, is what the student of occultism aims at—the tuning-in and contact with the activity of the Divine Mind, the World Soul.

The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the centre of true religiousness.

ALBERT EINSTEIN

REVIEWS

The Concept of Mind in Indian Philosophy by Sarasvati Chennakesavan; Asia Publishing House, Madras, London, 1960, pp. 158, price Rs. 10 and 25s.

Translations in English of a number of the classics of Indian philosophy and writings of the Yoga and Vedanta schools of Indian thought have for many years been available both in Europe and America. Dr. Sarasvati Chennakesavan, Assistant Professor of Philosophy at a Madras College and now guest lecturer in Indian Philosophy at the Southern Illinois University in the U.S.A., has however the distinction of being the first Sanskrit scholar to present a study from the Indian viewpoint of the structure and functions of the mind along Western psychological lines.

This is a much needed contribution to modern thought and is likely to supply just what Western students in the field of para-normal psychology are seeking to explain their experimental observations. The author points out that the nature of the mind and its constitution has been the subject of man's study for a long time. Whereas the Western

thinker sees only the dual entity body-mind, with mind subservient to body, the Eastern philosopher with a deeper insight regards the mind as well as the body as essentially substantial or material in character in distinction to the Atman which is the informing Self of both mind and body.

In this volume, intended to be part of a more comprehensive study, the author presents the *darsanas* or insights, as given by the Advaita Vedanta, into the mode of perception of knowledge by the mind and the relation of knowledge to the object of perception. This leads on to the subject of disciplines of the mind and the various Yoga techniques of the Samkhya and Yoga philosophies. A final critical analysis of Indian and current Western views on the concept of mind brings the study to a conclusion.

This, although essentially a book for the mature student, is a stimulating one for the Theosophical research worker. It should illumine the current field of work on extrasensory perception and help the Western world to make the new orientation.

of its thinking which is essential if spiritual values are to emerge into world civilization. The keystone of the author's thought is the concept that there is that which is beyond the mind and it can be realized by analytic introspection and interior concentration. "Knowledge of the self, which is the fruit of both Samkhya and Yoga paths, must be attained by every seeker. The mind is only an instrument which can guide the self to a certain experience, which experience deletes all other things excepting itself. Mind destroys itself when the fruit of its search is attained."

CORONA TREW

The Metaphysics of Experience, by Basil P. Howell; The Theosophical Publishing House, London, 1960, pp. 23, price 2s.

This is the 1960 Blavatsky Lecture delivered at the annual Convention of the Theosophical Society in England. As experience with these lectures has led us to expect, it is a scholarly documented presentation of the author's thesis. We are led through various forms of religious experience and the gropings of science towards the realization of the oneness of the Divine Nature in all experience to be found in the depths of the soul.

A little more careful editing would have made the publication more nearly perfect. An error which

occurs in the quotation from *The Secret Doctrine* on page seven, is the substitution of the word *vihāra* for *vikāra*. The quotation may well be a summary of the lecture: "When Buddhi absorbs our Ego-tism (destroys it) with all its Vikāras [changes], Avalokiteshvara becomes manifested to us, and Nirvāna, or Mukti, is reached, . . ."

D. ROOD

Occult Cosmogony: A Modern Commentary to the Stanzas of Dzyan, by K. Chodkiewicz, Part Three: Descent of the Monad, 1959; Part Four: Evolution of Life, 1960. Published by the author, London.

This scholarly and well-documented commentary continues with Stanza V in Part Three and Stanza VI in Part Four, running from chapter eight to eleven and from chapter twelve to fifteen respectively. Part Three deals first with the "Fiery Whirlwind" produced by the Primordial Seven, then the "Innumerable Sparks," and afterwards comes to the "First Two Chains" and the "Four Elements". The book is well illustrated with many drawings and diagrams, and particularly interesting are the two tables in Book Three of correspondences between the Elements, the kingdoms of Nature, the Rounds, the zodiacal signs, colors, and astrological and other symbols. Book Four is concerned with the evolution of life and the chapters are

entitled respectively, "The End of the World," "The Origin of Life," "Moon and Earth" and "Death and Evolution". Here the author describes Stanza Six as a " . . . recapitulation of the Dawn of the Manvantara," which he illustrates with a drawing by James S. Perkins published in *The American Theosophist* in 1949, entitled "Spirit the Creator" adapting it slightly to suit the seven planetary schemes of our solar system. The author also finds the past history of our planetary scheme set out in the Christian Bible's book of *Revelation*.

Though this work appears to be written principally for Theosophists with comments on the Stanzas in the light of modern science and thought, and with abundant reference to astrological and other symbolism, it should prove of great interest to all students of Madame H. P. Blavatsky's *The Secret Doctrine*, and students of occult science generally.

K. A. BEECHEY

Chance and Providence, by William G. Pollard; Faber and Faber, London, 1958, pp. 183, price 16s.

With a background of both science and religion the author, who is a priest of the Episcopal Church, attempts to deal with the problem of guidance or intervention of God in a world of scientific law. Seeing the activity of God as revealed by Christian theology on

the one hand and certain natural scientific laws on the other, Dr. Pollard attempts to reconcile Biblical providence and scientific causality. He begins on the assumption that the Bible bears true witness to the actual acts of the living God in real historical events—a premise which all readers may not accept.

The author suggests that the two ideas which were most helpful to him in resolving the dilemma of the reality of God's grace and providence on the one hand and the reality of physical law as he knew so well in physics on the other, were first, a distinction between physical reality and historical reality, and second, a distinction between scientific and historic time. He compares the paradox of freedom and providence or human responsibility for acts and Grace of God in human life with the analogous paradox in physics of the wave-particle contrast in the nature of light, electrons, etc. He goes on to show that both wave and particle properties are exhibited in complementary relationship if we push back to the real electron inferring that the human paradox of responsibility and Grace might be resolved in the same way—a good start.

One cannot help feeling the utter sincerity of the author in his search to reconcile his religious beliefs (what he calls the world of "I and

Thou") with his scientific understanding (the world of "I and it"). However, one also cannot but feel that if he could rise above the limitations of his religious dogma, as he has above the dogma of materialistic science, he would reach the common denominator that resolves the apparent paradox with which he is struggling and come to the realization that each man is the creator of his own destiny, living in a world of immutable Natural Law—the Will of God.

E. S. I.

Zen Comes West, by Christmas Humphreys; George Allen and Unwin Ltd., London, 1960, pp. 207, price 21s.

This is an extremely interesting and instructive book by the founder of the Buddhist Society in London. The West first heard of Zen Buddhism in 1927 when Dr. D. T. Suzuki published the first series of *Essays in Buddhism*. His subsequent works deepened the interest in Zen Buddhism in the European mind. But Zen is essentially a living experience that transcends all conceptual knowledge, and "... the more intuitive Western thinkers, frustrated by the limitations of the intellect, ..." have tried to reach out to this living direct experience of the Real.

Mr. Humphreys deserves appreciation for trying to meet this

growing demand by starting a meditation class in the Buddhist Society and guiding earnest students. This Zen class is the only organized group in Europe giving training towards Zen experience. *Zen Comes West* shows the method of approach of this group in London and how they are trying to build up a Western technique to reach the realm of "No Mind". Dr. Suzuki has done much to help them, but need for a teacher, a Roshi, one who is an expert at satori and possesses a sufficient knowledge of the English language and Western ways, is keenly felt. In the realm of the highest mystic experience, the living touch of a guide is essential.

Being mainly a description of this experiment with the meditation group, the book is divided into three parts the first of which consists of three chapters which give a good theoretical background with the usual Zen technique of koan, satori, etc. A basic need is stated here: "... the West must have Zen without its Japanese clothing as soon as the Western clothing can be made for it. In chapter three through a series of letters the author lucidly sets forth the essence of Zen experience.

The second part of the book consists of four chapters under the heading of "Class Work," in which the author deals with the difficulties

of his students in eighty-three letters. A large variety of subjects are discussed ranging from psychic visions and mediums, Mahatmas of India, morality and God, to the injury caused by spiteful criticism and gossip.

The chief teaching presented is that logic which is the instrument of the thinking mind be transcended to reach the living experience. "The intellect is a brilliant tool, but when the river is crossed the raft is left behind. Thoughts should be servants. In the West they become our masters, ..." This is what C. G. Jung calls "... the withdrawal of projections," and J. Krishnamurti speaks of as deconditioning the mind. The Japanese achieve this break to the absolute point of view by the frequent use of koans, that is, words or phrases which make no sense, which have no meaning and yet lead one to the Beyond. For example: Two hands make a sound of clapping. What is the sound of one?

There are frequent references to *The Mahatma Letters to A. P. Sinnett*, and the author speaks of the section on "Probation and Chelaship" as "... my own personal 'Bible', ..." His reference to the occult law that any efforts at spiritual development will produce troubles and sorrows should be familiar to all earnest students of the occult. The chapter on "Concentration and

Meditation" deserves special attention as the subject is dealt with in such a free and refreshing manner.

The third section of the book entitled "Experiments in Zen" consists of a series of questions put to members of the Zen class and their replies. To the question, "Why have you chosen Zen Buddhism for your study ...?" one of the classic replies is, "I did not choose Zen. A thirsty man doesn't choose water—he drinks it!"

The last chapter, "Survey and Prophecy" repeats the author's original wish that the West should work out its own technique in Zen. This it appears to be doing, and a Western technique and the English School of Zen should not be far.

M. N. TOLANI

Thoughts on Education, by Vinoba; Akhil Bharat Sarva Seva Sangh, Rajghat, Varanasi, pp. 262, price Rs. 3.

The ideas expressed in this book are collected from essays and speeches of the author given in response to real life situations and therefore illustrate one of his main educational principles: teaching should be given only when it is called out by an actual situation. We must regulate acquiring of knowledge according to need; otherwise it becomes a form of greed.

Nai Talim (new education), which is the main thesis of the book, aims at establishing a completely new society based on the "bread labor" principle, meaning everyone should do manual labor for his food; that bodily food should not be earned by intellectual work. People's salaries should not be determined by their "qualifications" but by their needs in food, etc. Children should be taught that it is wrong to eat without having done some kind of manual labor.

An integral part of Nai Talim is to revolutionize present conditions by a four-fold programme including village industries, the equitable distribution of land, the destruction of caste barriers and education for life.

The spiritual principle of Nai Talim is that knowledge and work are not two things but one like the clay and the pot. Nai Talim is *sat-chit-ānand*; work, knowledge and joy are one. The fountainhead of all the world's conflicts is that knowledge has been separated from work. They have been separated in thought by a faulty psychology; they have been separated in life by a faulty sociology; they have been assigned different market values by a faulty economics. There is no joy apart from knowledge and work. Education is a by-product of practical work.

The author states the three aspects of his programme to be: (1) Direct knowledge—give the knowledge that is needed today; (2) Power to gain knowledge—see that your student becomes capable of learning for himself whatever he may need in the future; (3) Self-knowledge—call into play his own latent inner powers.

Although many of us may not whole-heartedly agree with the sociological and ethical principles he sets forth as the basis of his educational ideals, certainly many modern idealistic educationalists will agree with most of the principles of education expounded by the author, such as: "The heart of man needs nourishment no less than the mind. . . . Our children should learn from their earliest years to keep their senses, minds and intellects under control . . . their speech must be imbued with truthfulness. . . . What we are aiming at is the full development of human potentiality. . . . Education must train students in intellectual self-reliance and make them independent thinkers . . . our old-style schools are like jails and the teachers like jailors."

The book will probably have more appeal to residents of India, where the situations he is discussing exist, than to other readers.

E. S. L.

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1960

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Dr. Besant's Birthday

The birthday of Dr. Annie Besant was celebrated at Adyar on the morning of 1st October by a gathering of members and friends in the Headquarters Hall. In the absence of the President, Mr. N. Sri Ram, Miss Emma Hunt, Recording Secretary, presided.

Following the Prayers of the Religions, Mr. Russell Balfour-Clarke gave interesting reminiscences of his first meeting with Dr. Besant in 1909 in London, and related how she sent him out to India to assist with the work at Adyar.

Srimati Rukmini Devi, who was the next speaker, said that it was always a beautiful experience to speak about Dr. Besant. One could not say that her way of living belonged to any particular nationality,

though, generally speaking, in spirit and in daily life she was really the greatest Indian, born to give the Indian people an ideal of what a true nation should be. Dr. Besant inspired those who gathered around her with a spirit of service and taught them how to live so as to make every moment a beautiful experience. She was a combination of power and gentleness and poured out her affection on every individual. "What I want to do," Rukmini Devi said "is to bring her loving atmosphere here, her life, her greatness, her inspiration, her marvellous love and understanding. Every single day is a day of remembrance to Annie Besant. If you have seen her and known her, you can never forget her."

Miss Emma Hunt spoke of her contact with Dr. Besant at different

periods of her life. "Dr. Besant," she said, "was indeed a supreme spiritual teacher and on this day we rededicate our hearts to her, to the work of the Theosophical Society, to the work of the Elder Brethren and to the future that is to be."

At the close of the meeting flowers were offered before the statue of Dr. Besant.

Other gatherings were held in various parts of the city of Madras to honor Dr. Besant, and in the evening an All India Radio Broadcast, based on the letters of Annie Besant and prepared by the Adyar Library, was presented by Mrs. Radha S. Burnier.

The School of the Wisdom

The 12th session of the School of the Wisdom was opened on 3rd October at Blavatsky Bungalow with a gathering of students and Adyar residents. Miss Emma Hunt, Director of Studies, in welcoming the students read a cable from Australia from the Principal of the School, Mr. N. Sri Ram, in which he sent his greetings and expressed his regret at being unable to be present at the opening of the School. Inauguration addresses were given by Miss Emma Hunt and Mr. M. Subramaniam.

The School this year has seventeen registered students, representing the following countries: India

(3); Australia (4); U.S.A. (3); England (3); Switzerland (1); Belgium (1); Germany (1); Southern Rhodesia (1).

The subjects on the School Syllabus commencing with Cosmogony are being dealt with at the morning classes, by lectures and by discussion. The afternoon classes on Lodge Work, and Speakers' Training, are conducted by Mrs. Eunice Layton and Mr. Felix Layton respectively. The opening afternoon talk on Special Subjects was given by Mrs. Radha S. Burnier on "Art and Living," followed in subsequent weeks by talks on the Society's Archives by Miss K. A. Becchey and by Mr. M. Subramaniam on India. The secretary of the School, Miss Lucy Harlow, is in charge of arrangements for visits by the students to the various Departments on the Estate.

A series of weekly public lectures in the Headquarters Hall has been arranged under the auspices of the School of the Wisdom. The opening lecture on 14th October was given by Srinati Rukmini Devi who took India as her subject; it was a very fine address revealing the spiritual heart of this great land of the Rishis. Among other lecturers on the syllabus are Mr. Duncan Greenlees, Mr. Fred C. Whittle, Mr. K. Sankara Menon, Mr. Zoltan de Algya-Pap and Mr. Edwin Lord; illustrated lantern lectures are to be

given by Mr. and Mrs. Felix Layton and Mr. M. Subramaniam.

The first term of the School will close on 9th December and the second term will open on 9th January, 1961. During the recess the 85th International Convention of the Theosophical Society will be held at Adyar from 26th to 31st December 1960.

Ceylon

The President, Mr. N. Sri Ram, presided over the annual Convention of the Theosophical Society in Ceylon, held 30-31st July at Sri Palee, Horana, an educational centre situated in delightful and peaceful rural surroundings twenty-six miles from the city of Colombo. Following an address of welcome by the General Secretary, Mr. N. K. Choksy, on the morning of the 30th the President opened the Convention with an inspiring address, and in the afternoon gave a public lecture on "Freedom Within and Without".

At the annual Council meeting Mr. N. K. Choksy, was re-elected National President (General Secretary) and Mr. S. N. B. Wijeyekoon, National Secretary. A tribute was paid by the Council to the past National Secretary, Mr. E. L. Kelaart, for his devoted service to the Society until the time of his demise in 1959 following a serious illness.

In an annual report of the Section Mr. Wijeyekoon writes: "The communal disturbances in 1958, two general elections and other disturbing factors which the whole country has experienced for the past two years, have adversely affected the activities of the various Lodges and the Society in Ceylon. Consequently there has not been much progress nor sustained activity to report from many of the Lodges. While some of these have remained more or less dormant, others have continued to hold regular meetings, particularly those Lodges in the out-stations which meet at the residences of their Lodge Presidents such as Lotus at Pasyala and Vasanta at Horana. The Shanti Lodge at Meepawala in the Galle District keeps in contact with members who have been transferred to outlying areas, through correspondence courses in Theosophy. It has been decided to appoint special sub-committees composed of members and office-bearers of the Section, to assist the various Lodges in reviving their activities, and revitalizing the work of the Society as a whole. Members who are willing to help in forming a Theosophical Order of Service are invited to send in their names stating any particular field of service for which they have a preference. This would enable us to form the nucleus for active and dynamic groups of members who are prepared

to serve not only the Section but also the needs of the country whenever and wherever the need arises for their services."

In addition to presiding over the Convention the President, Mr. N. Sri Ram, met and addressed members at a social gathering on the evening of his arrival in Colombo. Following the Convention he gave two public lectures, one under the auspices of the Y.M.C.A. on "East and West," and the second under the auspices of the Sir James Pieris Trust on "The World at the Cross Roads". Both lectures drew large attendances.

On the last evening of his stay in Ceylon the President met the members of the Lanka Lodge at an informal gathering.

America

In his opening address at the seventy-fourth annual Convention of the Theosophical Society in America Mr. James S. Perkins referred to the gathering as an historic and momentous event. "Historic," he said "because we inaugurate a new National President, and momentous it is because once again in an hour of darkening international horizons, Theosophists meet as a nucleus of the universal brotherhood of mankind."

A very warm welcome was extended to Srimati Rukmini Devi,

Guest of Honor at the Convention, and to her co-worker in the Besant Cultural Centre at Adyar, Mr. K. Sankara Menon.

On the second day of Convention, 17th July, following the presentation of his last Annual Report on his retirement from office Mr. Perkins installed Dr. Henry A. Smith as the new National President and in the course of a fine inaugural address said: "It is this Section's good fortune to have elected a man who is a dedicated server, whose roots are deep in Theosophy, who is a philosopher by nature and a scientist by his profession in medicine, who is an administrator as he has proven by offices he has held. These natural abilities and accomplishments of our newly elected National President, Dr. Henry A. Smith, may well fill us with confidence in the next administration of the Society's work. Therefore it is with profound happiness that I now inaugurate my successor in office."

Expressing his appreciation for the privilege of service given him by the members, Dr. Smith suggested that the theme of their undertakings be, "Together into a new era." Exploring this theme, he spoke of the fundamental principle of brotherhood by which we may approach all the problems that confront us in the transition from one age to another. "Our Society," he said, "was formed not necessarily to

be great in numbers, but to be great in ideals, great in brotherhood." In each member there must be the basic quest for knowledge, but this quest must be accompanied by work. Stressing the importance of the individual and his unique contribution, he emphasized that our work today is the integration of Theosophical concepts in world thought.

During the Convention Srimati Rukmini Devi gave a public lecture "Tibet and the Dalai Lama" in which she made a survey of Tibetan Culture. She spoke also to the members on "The Present Spiritual Awakening" reiterating throughout her address that it is only as we awake inwardly that we can help the world.

The Honorary American Theosophical Lecture for 1960 "The Ancient Wisdom in the Modern World" and the Olcott Foundation Lecture "A God Closer to Home" were given by Dr. I. I. Nelson and Mrs. Viva Emmons respectively.

A session on allied activities, conducted by Mrs. M. L. Moore as Chairman, outlined the work of the Theosophical Order of Service, the Theosophical Book Association for the Blind, the Theosophical Book

Gift Institute, the Foundation for Radio Theosophy, the Parents' Research Group and the Order of the Round Table.

The special keynote of the Convention, harmony and co-operation, was strongly sensed on the closing evening when the threads of the Convention days were gathered together revealing a pattern of beauty and happiness in the sharing of an experience that was felt to be unique.

In his closing remarks Dr. Smith, as newly elected President, spoke of the spirit of Brotherhood which had characterized the Convention and suggested to the members the need to encourage individuality to rise to its highest uniqueness, while keeping a secure base of brotherhood and mutual understanding. "The Sun of Theosophy must shine for all," he said, quoting from *The Mahatma Letters to A. P. Sinnett* and continued "and so we take our exertions for brotherhood into the world, seeking light for ourselves only that we may share it with all." With these words, recalling the statement of the Adept that it is humanity in the mass which has a paramount claim upon us, Dr. Smith closed the 74th annual Convention.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Mrs. Josephine Ransom. 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	Dr. Henry A. Smith	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Dr. L. J. Bendit	50 Gloucester Place, London, W. 1	<i>The Theosophical Journal.</i>
1891	India	Sri K. Rajagopalachari	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	Amsteldijk 76, Amsterdam Z.	<i>Theosofia.</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	Mr. Heinrich Nagel	Eilbekeweg 67a, Hamburg 22	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	..	..	..
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	<i>The Theosophical Journal.</i>
1910	Switzerland	Madame Claire Wyss	Bruderholzstrasse 88, Basle	<i>Le Lotus Bleu.</i>
1911	Belgium	Mr. Antoon E. de Pauw	Kleinstraat II, Belsele (Waes)	<i>Le Lotus Bleu.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Dr. N. Lauppert	Maigasse 8, Graz	<i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima " Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Mr. Jorgen Winde	Gt. Præstegaard, NR.—Aaby	<i>Theosofia.</i>
1919	Ireland	Mrs. Evelyn O. Hornridge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
*No Section; Lodge only.				
1919	Mexico	..	..	..
1919	Canada	Señor Arturo Vado López	Iturbide 28, Mexico D. F.	<i>Dharma.</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 Singapore †	..	..	..
1949	Northern Ireland †	..	..	..
1950	State of Israel *	..	..	..
1951	Japan	..	..	..
1952	Viet-Nam	..	..	..
1953	Venezuela	..	..	..
1956	West Africa †	..	..	..
* Presidential Agency.				
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THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

THE THEOSOPHIST

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ON THE WATCH-TOWER

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THOUGH the great Powers have not been able to make the least semblance of progress on the much talked-of problem of disarmament, it is something that the United States, Russia and ten other Nations have been able to agree upon a treaty reserving the little explored continent of Antarctica for peaceful scientific purposes, with a system of international inspection to ensure that the agreement is not violated. There are those who think that if only a similar agreement can be made as regards the use of "outer space," just now beginning to be explored by the United States and Russia in competition with each other, there may open up some way of successfully tackling the inspection problem on which disarmament depends. Without such an agreement, the danger to peace and to the safety of humanity that we now infer only from information reaching the newspapers will loom greatly intensified, visibly streaking the skies. No one—outside the ranks of the "Seers" or the Adepts—could have foreseen at the beginning of this century that Science would so develop that in the fifties and sixties of the century Nations would be soaring into the skies in rivalry, courting the danger of destroying each other. One

hopes therefore for a possibility of bypassing that danger. If some system of international control of outer space can be established, it is possible that by its superior power, the military activities of the National States can to some extent be curbed and contained. One sees more and more clearly that only in some form of supra-nationalism, which spells the effective unity of mankind, their individual safety lies. But for the United Nations, with all its disabilities, the independence of the new African States, as well as of a number of struggling Nations in Asia, would be worth very little purchase.

* * * *

Anyone who is at all able to sense the dangers in the way humanity is developing at present will see the great necessity for balancing the present progress on the scientific and technological side with an equal emphasis on those things which can save the human being from becoming a narrow, specialized, mechanical robot. In a rather striking article in *World Student News* the well-known Russian author, Elya Ehrenburg, makes some penetrating and highly significant observations which show that even in Soviet Russia, which is apparently dominated at present by the idea of rapid scientific and technological progress, there are voices being raised against the illusion that such progress will by itself bring about a condition of happiness. Mr. Ehrenburg points out that "it is not possible to substitute the word 'happiness' by material well-being". There are countries with a high living standard where among other signs the statistics of suicide evidence this fact. Life can become, in spite of every comfort and luxury, by the building up of a condition of psychological stagnance, "a series of sad motions". Mr. Ehrenburg observes: "Man also needs creative activity, great emotions and great ideas". In view of the fact that Science in these days means more and more specialization, the exclusive pursuit of

The Deeper Needs
of Man

efficiency based on such specialization, without the cultivation of the more human arts concerned with the understanding of life, can have serious results. This is pointed out by Mr. Ehrenburg as follows:

The more specialized a man, the more mechanically he does his work, the more important is the content of his leisure time . . . If the cultural feeling is missing, neither social progress nor progress in Science can overcome the coarseness of morals, the certain reversion to barbarity . . . No one will contend that Germany was a technically backward country when Hitler came to power.

In Russia under the Communists it is not permitted to propagate religion. (One is allowed apparently to practise one's religion quietly by oneself.) But a human being needs something which will satisfy the deeper longings of his heart, even though it may not be called religion. Mr. Ehrenburg looks to art to supply this need, but such art as will "set the hearts of people alight," and not become a mere "emotional decorator". "Science helps recognize certain laws," he says, "but art peers into spiritual depths where no X-rays can penetrate." Perhaps he uses the word "art" in a general sense to mean what academically are called "the arts," including literature. But what is that quality or power in one's responses that can set the heart alight and give access to those spiritual depths that are in oneself? Is it not for each one to discover this for himself without being dictated to by any party or by any set of "cliché-ridden scribes"?

Apparently there was last year for several months a controversy in Russia, conducted through the pages of the Communist youth journal *Komsomol Pravda*, over the respective merits of Science and the Arts, which excited great interest among the young people generally. There was even a trend of thought among them which questioned the value of such technological achievements as the sputnik, in the face of those inner needs which Science fails to satisfy. The championship of the arts in the controversy was evidently aimed at the

recognition of those needs and the necessity for satisfying them. In a recent talk over the London B.B.C. on Youth under Communism, printed in *The Listener*, Mr. Hugh Loughi refers to strong evidence in Russia that "the quest for spiritual truth is seriously occupying the more intelligent section of Soviet youth". There have been several reports, he says, in the Soviet newspapers of students in the higher educational branches, such as the Moscow First Medical Institute, showing interest in religion, in spite of all the attacks on religion in the Soviet press. In the days before the Revolution the Russian people were among the most religious-minded in the world, though their religious emotions were mixed with much superstition in the conditions which then obtained, arising from lack of education and other cultural facilities among the masses of the people. If the sentiment of religion is now beginning to show itself in a better educated generation that having had a surfeit of Marxism is able to see through its hollowness, it is a phenomenon of great significance and a witness to the truth that man is not just an intelligent animal and he cannot live by bread alone, even when it is supplemented by the excitements of modern progress.

* * * *

In the midst of the murky darkness of the cruelties that becloud what we are pleased to call modern civilization—such as the wholesale liquidation of human beings in concentration camps, the heartless experiments on animals going on all the time, the use of torture to extort information, etc., etc.,—one welcomes any stray gleam of light that may appear. One such is a Bill recently introduced in the New Zealand House of Representatives to protect animals and prevent cruelty to them. It was described by the Minister of Agriculture, who introduced it, as probably "the most comprehensive measure of its kind anywhere in the world". As it

Our Younger
Brethren

was supported also by the leader of the Opposition, one might expect it to be passed without serious pruning. The Bill was the product, it was said in the House, of the unremitting efforts over the years of Miss Mabel Howard, now Minister of Social Security, supported by various Animal Welfare organizations, including the Theosophical Order of Service groups. Among the heads of cruelty for which penalties are provided are:

. . . failing to give sufficient food, water or shelter; keeping animals for fighting and baiting, and watching this; slaughtering, branding, mutilating, confining, conveying, or carrying in such a way as to cause unnecessary pain or suffering; being the owner or in charge of a dog normally tied up or kept in close confinement and omitting without reasonable cause to exercise it daily or to release it daily for reasonable exercise; spaying any cat or dog or docking a horse's tail without sufficient anesthetic to prevent pain being felt; unreasonably administering any poisonous or injurious drug or substance or applying any acid or corrosive substance; laying or dropping poison in any public place, or on land or premises not in his own actual occupation, or burying any poison less than two feet from the surface.

Parents and persons in charge of children and owners of animals will also be penalized for knowingly permitting any of the offences specified. When animals are conveyed, both the consignors and the persons in charge of the aircraft or vessel or vehicle are to be responsible for the reasonable comfort and feeding of the animals. Another interesting provision is that if any animal other than a bird is struck and disabled on the road, the driver must report the accident forthwith to the owner or to an inspector or traffic officer. The Bill as introduced applies also to marine mammals. Unfortunately both hunting and experimentation on animals for research are exempted from its provisions.

There is no reason in commonsense why all countries in the world should not adopt such measures as are outlined above, constituting a charter of animal rights corresponding to the charter of human rights adopted by the U. N.

* * * *

A new line of study, which those engaged in scientific research are now beginning to pursue, is the investigation of the "inventions" that already exist in Nature and are embodied in the organisms of living things. Electronics is perhaps the latest branch of scientific technology by means of which all sorts of feats and marvels are being accomplished today, which would have been thought impossible before this new development took place. But according to Dr. Harvey E. Savely, head of the life sciences for the Air Force office of scientific research in the United States, "problems of organized complexity have been solved in the living things we see around us with a success that invites our wonder and interest. Nature is full of marvellously sensitive instruments". *Time* reports some of his observations made at a recent Air Force seminar in Dayton, Ohio:

Rattlesnakes find warm prey at night by means of heat-detecting organs that respond to a temperature change of one-thousandth of a degree . . . No man-made gadgets approach the electronic virtuosity of those tropical fish that send out pulsed currents of electricity, presumably to keep them in touch with things around them . . . A group of scientists at Tubingen, Germany, found that a beetle's compound eyes can measure the speed of a moving background with random shadings on it. After finding out how the beetles do it, the scientists set to work building an instrument on the same principle to measure the ground speed of airplanes . . . Bats, owls and porpoises all navigate or find their prey by sonic devices that are much more delicate and effective than anything man can build. More delicate still is the microscopic ear of a kind of moth, tuned to the ultrasonic squeaks that bats send out . . . Even more important are the devices by which living creatures make use of information from their senses and store it for future use.

Those engaged in this kind of research do not expect to solve very soon all the mysteries that exist. Their main aim at present appears to be to find clues or suggestions as to how to perfect certain instruments and solve some of their technical problems. The devices displayed in the arrangements and working of Nature show that whatever man has

thought of in the course of his inventions has already been forestalled by "unconscious Nature" in an unbelievable manner. One is reminded of the saying of Shri Krishna, who speaking as the Logos and the embodied life of the universe, declared to Arjuna: "There is no end to My attributes and powers." Not until we know much more about the nature of Life and the totality of intelligence implicit in it and governing its activities shall we be able to discover the core of the marvels and mysteries in Nature.

* * * *

I referred to my tour in Australia and New Zealand in the Watch-Tower notes of the October THEOSOPHIST but left the story unfinished. After completing the programme as indicated, Srimati Bhagirathi and myself were in Indonesia for four days, dividing that short period between Djakarta and Bandung, and for almost two days in Singapore again, before returning to Adyar on November 6th. Miss Nisewanger left us at Perth to come by boat to Adyar, while we flew back, visiting the places mentioned above. I am happy to have been at each place on my itinerary and happy also to be back here at Adyar, where there is a great deal of work always but especially during the latter months of the year, due to the School of the Wisdom and other activities, including this year preparations for the Convention to be held here during Christmas week.

* * * *

As this issue goes to the press, the news comes that Mrs. Josephine Ransom, the Vice-President, has passed away.

Mrs. Ransom Most unfortunately, she was hit by a car on July 18th and was unconscious in a hospital till her passing. The affectionate thoughts of her many friends all over the world will follow her. The Society has reason to be grateful to her for her life-long work on its behalf.

N. SRI RAM

THE DURBAR IN LAHORE

BY H. P. BLAVATSKY

(Continued from p. 101)

IV

The city of lepers.—The impotent rage of the newspapers against Theosophists.—Lahore in expectation of the Viceroy.—Lahore under the Moslems.—Of its antiquity and its builders.—The mausoleum of Ranjit-Singh, his four wives and seven female slaves.—The story of his favorite wife, the Râni Chanda, and of her death in Kensington.—The son of “the old lion of Pañjâb”.—The Cannon Talisman.—The camp of the Mahârâjâs.—The silver phaeton of the Râjâ of Jind.—The rivalry of the two Nawâbs.

IN our haste to reach Lahore in time for the Durbâr we refused the pleasure of enjoying the spectacle of 9,000 lepers or “white Hindus,” as they are here called, who comprise the population of the little town of Tarn-Târan, seventeen miles south of Amritsar. The Tarn-Târanians are an exception among the inhabitants of other towns on British territory; they are denied the honor of seeing Englishmen among the officials of the city council. As you can see, the superior white race does not fancy the prospect of becoming whiter still. . . . As a consequence, Tarn-Târan presents an anomaly which has not been seen in India for a long time: white inhabitants are ruled by black authorities. . . . To this place are sent as settlers the lepers from all over Pañjâb, while Hindus and “half-castes” or Eurasians who are exempt from the disease govern the town.

In Lahore, a great number of English people from all parts of India had gathered for the solemn reception of the

new Viceroy. All the hotels and bungalows were crowded with visitors, and it was only due to the organizing ability of our own native Theosophists that we were spared the inconvenience of having to camp in a tent in the middle of a field. When they heard that we would be in Lahore during the durbâr, eighteen native Theosophical lodges sent their delegates to receive us, and unexpectedly we found ourselves at the head of a small army. This greatly displeased the enemies of our Society, who, even before our arrival, honored us by devoting several editorials in their paper, the *Civil and Military Gazette*, to the choicest abuse directed against our Society in general and its Founders in particular. This paper, in the heat of its powerless indignation, expressed itself in the following way: “Having fooled all Simla, the Theosophists, like the ill-famed Tamerlane, are now threatening to invade Lahore.” As for the *Indian Herald* of Allâhâbâd, for a whole month it merely gnashed its teeth; comparing us to Parnell and his “robber band of Irishmen,” the paper erupted into abuse, threatening the Government with every kind of horror if it did not “free itself from the pernicious propaganda of Russo-American Theosophism, which has already lured so many English officials in India”.

That Theosophists are peaceful philosophers whose love for knowledge does not extend beyond the boundaries of purely abstract questions is a fact known to every Anglo-Indian. They know that the libraries of our numerous Branches, while abounding in Sanskrit and Pâli manuscripts, do not possess a single treatise on political economy, not to mention other political subjects. In spite of this, the police continued to watch us.

Finally, thanks to patronage, we succeeded in justifying our presence in the native land of Nânâ-Sâhib. . . The Calcutta sages came to know us better, and became entirely convinced that we were not on intimate terms either with

General Kaufmann or with the Afghâns. Once convinced that we were far more interested in solving the enigmatic problem of why the Brâhmanas conceived the original idea of picturing the earth-globe as supported on the trunk of an elephant, which in its turn stood on the back of a tortoise, the latter being suspended in aerial space—rather than in prosaic questions dealing with the presence of the sons of Albion in India—the English, in the words of a fortune-teller, “were finally calmed by their own anxiety”.

We arrived in Lahore on November 6th, and the Viceroy was not expected before the 9th. Consequently, we employed the three days in scouting for objects of antiquity, with which the capital of Pañjâb abounds no less than other Indian towns. Lahore is one of the most ancient and famous towns of northern Hindostân, but it is also the hottest. This spot is the real furnace of Hindostân. It stands on the left bank of the river Râvi, 31° north latitude. In spite of the vicinity of the Himâlayan range, during seven months of the year, due to the dry climate and proximity of the desert of Sind, European skins crack and split open. . . . But towards November the heat abates; the nights and the mornings grow cool, and by December the river is even covered in places with ice. During this time of the year, the natives who at 40° Celsius in the shade dart about like bathing tadpoles, are overcome with lethargy, seem barely able to move, and begin to freeze like flies. It proved so now. While we simply did not know how to escape the November sun, our travelling companions and cicerones—various types of Singhs, wrapped themselves inside the carriages in furs and shawls, while our coachmen and runners shivered under the quilts which the populace use in place of shawls. . . .

In days of old Lahore was many times its present size, and its history is involved with the history of every Moham-medan dynasty in Northern India. In former times the

greatness of this capital was the theme of both bards and prose chroniclers of the country; but now the town is no more than a mile long and three miles in circumference. I am, of course, speaking of “The Black Town,” since the “cantonment” of the squeamish Britons spreads over a vast area. Its gardens and boulevards squeeze the town like a boa-constrictor in its strangling coils, surrounding it from all sides. Probably that it might be easier for the white “cantonment” to observe the behavior of its black foster-child over the heads of the gods depicted on the ancient city-wall, the wall, which was 30 feet high, was lowered to 15 feet—so as to improve ventilation, if our guide is to be believed. Whatever the reason, the old wall has been sadly mutilated. . . .

There is a gate in the wall and on the north side a citadel now converted to a railway station. The deep moat that once surrounded the city wall has now been filled in, and magnificent gardens have been laid out over it.

The origin of Lahore is lost in the darkness of the hoariest antiquity. Contemporary English historians who definitely suffer from a kind of antiquophobia, wherever the antiquities of India are concerned, were extremely pleased when they could find no mention of Lahore in the accounts of Greek historians contemporary with Alexander of Macedonia. But as the historians of the great conqueror’s campaigns were mere historians who described the itinerary of Philip’s son, and not the general geography of Hindostân, this fact proves nothing. At the same time we find in the chronicles of Jâlandhar—a town 80 miles from Lahore, to which the Râjputs emigrated from Multân 1400 years before our era—there is mention of a visit paid in the fifth century B.C. by the King of Lah-Âvar to his brother-in-law, the King of “the twelve Mahals” or Jâlandhar, which consisted of 12 fortresses. Judging merely by the obvious etymology of the name which the

Sanskritists have analyzed and proved, Lah-Âvar is Lahore. Local tradition ascribes the founding of Lahore and Kashûr (a little ruined town near the former) to Loh and Kuśa, the two sons of King Râma who, as the hero of the *Râmâyana*, has been deified by the Hindus. Loh built the fortress and named it after himself: Lah-Âvar, *i.e.*, "the fortress of Loh".

The native *pundits* (scholars) have proved that Lahore is contemporary with the oldest towns founded in Western India by the Râjputs. One thing is certain: in the VIIth century of the Christian era, the Moslems found Lahore a prosperous and flourishing town, as their historians show. In 1241 it was captured and laid waste by the wild hordes of Jenghis-Khân, then won back, and later again taken from the Râjputs in 1397 by Tîmûr, "the scourge of the world"; in 1436 it was taken in a siege by Bahlol-Khân-Lodî, one of the Afghân chieftains; as for the Afghân dynasty, it was brought to an end by the Emperor Bâbur in 1524, when he founded the Mogul Empire. Until 1767 each of the succeeding Emperors: Humâyûm, Akbar, Jahângîr, Shâh-Jahân and Aurangzîb, vied with his predecessors in an effort to beautify Lahore and make his name immortal by building magnificent mosques, monuments and fortresses.

In Lahore, however, these examples of Eastern architecture have been considerably damaged. At the end of the last century, during the prolonged struggle with the Mohammedans, which ended with the capture of the town by Ranjit-Singh, both armies left irreparable traces of their savage fanaticism. As evidence of the mutual contempt they demonstrated during their alternate victories, while one army slaughtered sacred cows in the precincts of the Sikh temples—thus forever polluting the pagodas and ponds—the other killed pigs and with their blood besmeared the walls of the mosques and flooded the tombs of orthodox believers. As a result of this, both the temples and mosques

were badly damaged during the necessary reconstruction and process of "purification". But there are still some among them worth visiting, such, for instance, as the mosque of Wazîr Khân at the gates of Delhi, built on the remains of some Ghaznavid saint in 1634; the Soneri-Masjid or *Golden Mosque*, erected in 1753 by Bakhwiri Khanum, Queen of Lahore, who reigned after her husband's death;¹ the quadrangle at the entrance of Jami'-Masjid, where Aurangzîb in 1674 built wide steps of costly, variegated paving-stones, known in Kâbul as *abri*; finally there is the wonderful garden of Hazuri-Bâgh, wherein stands the mausoleum of Ranjit-Singh, who almost converted the Jami'-Masjid, the most magnificent mosque in Lahore, into a warehouse.

The mausoleum of the great Pañjâb king is a blend of Indian and Saracen styles, and is a most curious, although modern building. In the centre of the sarcophagus rises a marble platform, in the middle of which a lotus of natural size is seen; in its heart lie the ashes of the Old Lion, and this lotus is surrounded by eleven other smaller lotuses which, like the first, serve as burial urns and contain the ashes of the dead. In four of the sacred flowers are the ashes of four *satîs*, four of the wives of the Mahârâjâ who voluntarily allowed themselves to be cremated alive, and in the remaining urns are the ashes of seven beautiful female slaves, young girls from the *zenânâ* (harem) who were condemned to be burned on the pyre for the sake of etiquette, and as a last honor shown to the King of Lahore. Let us hope that their burning was likewise voluntary, but history is silent on this point. As a matter of fact, the venerable old Sikh who accompanied us, and who was a great admirer of ancient custom, assured us that he was an eye-witness of the ceremony

¹ [This seems to be an error. The Soneri-Masjid of Lahore was built by a certain Bhikâri-Khân, a favorite of Morad Begam, the widow of Mir Mannu, who was the Viceroy of Lahore and Multan.—*Translator*.]

in 1839. He told us that Ranjit-Singh was so deeply mourned, that, had it not been against the law they would have all, to the last man, followed their beloved King and thrown themselves onto the pyre. "As for the female slaves," added the old man, "they jumped like gazelles onto the funeral couch, sat down at the feet of the royal corpse after their mistresses, and while one of them played the *vînâ*,¹ the others sang peans of joy about reunion in *Moksha*, until the smoke of the fast-spreading fire silenced their voices forever, and the flames changed their young bodies to ashes! . . ."

But not all the wives of the Old Lion followed their husband to

The valley of silence eternal,
Where sighs and weeping are not . . .

The chief wife, adored by Ranjit-Singh, Rânî (queen) Jindan, renounced the bliss of the *suttee* through her love for her son, and remained in this vale of tears to fight for him and defend his filial right to the throne. Sadly did this woman, famous in the contemporary history of England's conquests, end her days. The son she loved so well was the first to enter into an agreement with her enemies against her, driven by cowardice and greed to betray his mother and his country. He still thrives, has grown fat, and while spending the greater part of the year on his estate in England, Elveden Hall,² with his intimate friends, Earl de Grey (the son of the Viceroy, the Marquis of Ripon), the Lords Huntingfeild, D'Acre, Leicester and Hartington, indulges his passion for hunting and maintains the appearance of a regular English country squire. As for the Rânî, she lived and suffered for many years in lonely exile in an obscure corner of Kensington, where she spent her remaining days, until the final liberation

¹ A kind of guitar.

² Dhuleep Singh formerly lived in Scotland.

of death, secluded in her room with the faithful old woman servant who followed her from India.

This slight, weak woman, only twelve years her son's senior, reared in luxury, passionately loved by the Old Lion of Pañjâb who caused England so much trouble, became on the death of her Mahârâjâ a heroine whose courage dimmed all the heroic exploits of the Sikhs. Alone and surrounded by treachery she risked all for the sake of her son. Having induced a large following in Pañjâb to revolt against the projects of the East India Company, she placed herself at the head of her army and, it is said, fought no worse than the bravest among her Sikhs. The superstitious Pañjâbîs are still firmly convinced that the Mahârâjâ-Sâhib himself fought in that feeble body. Taken prisoner by the English, she was sent to Fort Chunâr, a formidable fortress 41 miles from Benares. But before a year had elapsed, she escaped. Alone and without aid she fled to Nepâl, the Belgium of India, where she was safe from her enemies. But while the Rânî Jindan languished in the fortress, her son, Dhuleep Singh, had already been converted to Christianity, and was then sent to Scotland with his family. His mother did not know of his perfidy to the faith of his fathers and to his country, and continued to grieve over their separation. The Company's agents, taking advantage of her mother-love, convinced her that if she would go to a certain small town on the border of Nepâl, she would see her beloved son, and thus having caught the poor woman in the trap they had prepared, they seized her and deported her to England. Only then for the first time did she hear of Mahârâjâ Dhuleep Singh's conversion (in her opinion a terrible perversion) to Christianity, "the faith of the destroyers of her people and her country," she said. She almost died of grief. Later the devoted mother often expressed her profound sorrow in bitter regret that she had not voluntarily offered her body to burn on her husband's funeral pyre. "I ignored

the sacred custom," she said, "and renounced the bliss of becoming a *sati*,¹ and the gods have punished me for it." She died in Kensington (London), refusing to live or to eat with her son, and even to touch him or her grandchildren. . . .

The facade of the wall of the Akbar fortress is extremely interesting. It extends almost 500 feet from east to west and is entirely covered with mosaic ornaments and designs in some kind of unusually bright-colored tiles or enamel. The designs depict warriors, horses, elephants, symbolic pictures of all the signs of the Zodiac, and even of angels who, according to Persian mythology, are the guardians of each month and day of the year; this is ample proof that this work was not that of Moslems, who consider the portrayal of human figures a great sin, but rather that of settlers from Persia long before Mohammed's time.

In the Anarkali, a building opposite the central museum, we made the acquaintance of the cannon called *Zamzamah*, and famed in Sikh history. Cast in India in 1716, this great giant was taken from Ahmad-Shâh before his flight to Kâbul. In 1802 it fell into the hands of Ranjit-Singh, but, previously had been held captive by the powerful Amritsar *Bhangîs* (somewhat similar to feudal barons), who had given it the name of *Bhangîân-vâlî-Top*, which means the cap (and also the mountain) of the Bhangîs, and had looked upon it as the talisman of the Sikh Empire, because each time the Mohammedans used the gun against the Sikhs, the latter invariably triumphed over their hereditary foes.

What interested us more than any other antiquities were the living, preserved images of the days of old—the princes and rājās of India. Anyone who has attended the courts of these petty rulers—allowed to play at rulership only as freely

¹ Widows who cremate themselves are known as *sati*, while the turning itself is called *suttee*.

as the cord by which their political residents hold them in check will allow—and who has become acquainted with their customs and habits, has seen India as it probably was as far back as 3,000 years ago. In this country, which gives the impression of having become congealed—and where any innovations were introduced by the Mohammedan element rather than the European—everything is strange and unusual. Especially so here, in Pañjâb and in the minor States near the Himâlayas, nothing and no one has as yet become anglicized.

A vast and desolate area, a veritable oasis, was allotted to the potentates who came to pay homage to the new representative of sovereign power. There all the greater as well as the lesser rājās and nawâbs were encamped, with their viziers, divâns, hordes of body-guards, court officials, astrologers, magicians, horses, elephants and a whole swarm of parasites. In some instances, the native body-guards were temporarily sent away and their places taken by a European guard of honor.

The camps were laid out with mathematical precision. Each was separated from its neighbor by a high partition of ornately embroidered canvas or costly rugs, and each had its own streets, a special entrance and a gate guarded by sentinels. The royal tent was always deep within the court, directly opposite the main triumphal entrance—a monument of embroidered materials and colorful Chinese lanterns—and facing the facade of each Durbâr-tent¹ was a lawn, often with fountains that had been temporarily put up, with rows of lantern-posts, and, O ye gods of the Brâhmaṇas! with rows of gas-burners! . . . On the left were the camps of the rājās of the highest rank, those of Kashmîr, Patîâlâ, Bahâwalpur, Nâbha, Jînd, Ahlûwâlîâ, Mandî, Mâler-Kotla, and other

¹ The chief rājās are privileged to hold their own durbârs in their camps, apart from the main vice-regal durbâr.

Mahârâjâs. On the right were the enclosed camps of the secondary râjâs, those of Kalsia, Dujâna, Farîdkot, and others. All these are rulers whose territories are within Pañjâb and Kashmîr. Neither the Râjput princes nor the râjâs from Southern or Central India attend the durbâr of the Northern provinces. A few Afghân leaders and Moslem princes were politely refused permission to come to the durbâr, to be presented to the Viceroy. . . .

Behind the camps were endless rows of stables under the open sky. Whole droves of horses, elephants and camels were herded together between the widely scattered tents of the soldiers and attendants. This resembled a European camp only from a distance. Were you to draw near, you would be amazed at the strange, unfamiliar forms, the bright colors and gilding, the rich Eastern costumes of the retinue and body-guards, the outspread carpets, the flags and streamers, the fantastically decorated horses and elephants, the cheetahs¹ in embroidered velvet caparisons and caps with muzzles, the falcons in their hoods, fastened to chains of gold, the mountain hunting dogs of every imaginable breed, their collars pierced with terrifying foot-long spikes, and the thousand and one fanciful playthings with which the râjâs and despots of India surround themselves today, as they did in the days of Alexander of Macedonia. . . .

Here is the camp of His Highness, the Mahârâjâ Ranbir-Singh Bahâdur, Grand Commander of the glorious Order of the Star of India, Fellow of the Indian Empire, councillor to the Empress of India, honorary general of the Imperial army, head of Jammû, but nevertheless a suspect and under the observation of the entire Anglo-Indian police force of the Kashmîr ruler! . . . He brought with him 35 sardârs and

¹ A cheetah is a kind of leopard, trained to hunt boars and wild goats. They are kept for hunting, like hounds.

as many troops as he was allowed to bring. The court of the camp is crowded with soldiers. Some are dressed in glistening breast-plates, in coats of mail and iron armour, in helmets with long, waving plumes, and in crimson velvet breeches; others—the infantry—wear crimson tunics, narrow breeches of blue and silver, white boots with brass-caps and a little four-armed god at the end of their pointed ends. The camp is divided down the centre by a wide road with lamp-posts on each side, behind which extend long rows of tents, red, blue, green—all the colors of the rainbow, with half a battery of artillery on either side of them. Near the centre of the street is a large square surrounded with *kanâts* of bright red cloth, the lower walls of which are decorated with stripes of a golden-yellow material covered with black embroidered designs in Kashmîr fashion. We arrive at this square through a kind of portico—a huge *shâmiânâ* made of the same material, and before us, in the centre of the square, rises the Mahârâjâ's own durbâr tent—a magnificent sample of a moving palace. The tent is made of bright red velvet with stripes, stitched with gold, and gives the appearance of a two-storied Chinese pagoda with its roof bent at the edges. The walls are lined with chocolate-colored cloth, filled in with embroidered designs, like a Kashmîr shawl. The columns supporting the tent from within are of silver, and are decorated with candelabras and costly lamps, and on the walls hang Persian-style framed mirrors. Under the canopy there is an entrance-hall where the earth is covered with costly rugs, one of them of the thickest velvet imaginable, crimson in color and interwoven with emblems in black silk and gold. The interior is a large central room covered with the rarest white rugs on which are scattered heaps of cushions the like of which were not seen even at the Paris exhibition. In the room, in the space reserved for the throne under the canopy, are two circular easy chairs decorated with very rare and rather excessive inlays of pure gold,

in those most fantastic designs for which "the happy vale" of Kashmîr is so famous. The cushions in the seats are of gold-colored leather, and so densely embroidered with gold that it is hard to detect the leather under the embroidery. Two stools of a similar type stand in front of the throne chairs, and on either side stand chairs of pure silver with gilt decorations. Behind these is a second row of armchairs of pure silver only, but all with equally magnificent embroidered seats; and behind these stand rows of chairs covered with the superb *nicosh* embroidery so famous in Kashmîr. During the local durbâr, the Mahârâjâ himself, and with him the Viceroy, will occupy these thrones. The gilded easy chairs in the front row will be enhanced by various English functionaries, and behind them, on the chairs of mere silver, their vassal râjâs and reigning sardârs will sit humbly with their legs crossed, while the small fry will sit in the other chairs.

Next to the camp of the lord of Kashmîr is the camp of the seven-year-old Mahârâjâ of Patiâla. For the edification of the Russian public I will mention the string of names and titles which distinguish this youthful prince. "His Highness, the Mahârâjâ Rajindar Singh, Mohindar Bahâdur, Farzand-i-Khâs, Daulat-i-Inglishiâ, Mansûr-ul-Zamân, Amîr-ul-Umrâ, Mahârâjâdhirâj Râjeshar, Râjgan, Lord of Patiâla." Despite his tender age, the little potentate is renowned for his remarkable magnanimity. He has but recently donated—"on his own incentive," the papers assure us, and without the slightest hint from his Resident, 50,000 rupees for a "patriotic fund". This fund is to aid the wounded of the last Afghânistân campaign. And although less than a shilling per pound sterling will go to the natives in the English armed forces, the subscription is, however, mainly drawn from the people of India; perhaps the English donate nothing because they prefer to receive rather than dispense the capital earned in India.

The camp of this generous baby is very beautiful and original, for instead of a yard, a lovely garden, leased from someone, leads to his pavilion. His tents are scarlet with black and white stripes, while the durbâr pavilion is built like an enormous double cupola. The prince is accompanied by fifty elephants and a battery of artillery whose guns are all, with the exception of one, blocked. In the distance stretch the camps of the Mahârâjâs of Nâbha and Jînd. . . .

Between the two last there exists a rivalry dating from the days of the first durbârs held by the Viceroys of India, a rivalry which this year found expression in a most unexpected way. This consists in a competition as to which of them will outdo the other in display of luxury and originality of royal whimsey. Up to the present, the palm of supremacy has repeatedly gone to the Mahârâjâ of Nâbha. But this year His Highness was unpleasantly surprised by his rival. The Râjâ of Jînd made an appearance among the people of Lahore, and the crowds were left gaping until the end of the durbâr. . . . The phaeton he had secretly ordered proved to be of pure silver! This carriage, of an unusual and elegant shape, amazed all with its enormous size. Nine thoroughbred horses, three abreast, strapped with silver harness, pulled it, with a postillion astride each wheeler. At the rear, two fantastic chasseurs occupied the back seat, also of silver, and behind them, on the silver foot-boards swayed bare-legged and bare-footed *chuprâssis* in gold-embroidered blue coats with long silver fly-flaps, on the ends of which were attached white *yak*-tails, with which the native attendants ward off flies and mosquitos from their *sâhibs*.

The Mahârâjâ himself, smiling self-sufficiently and reclining on blue velvet cushions embroidered with golden leaves, looked triumphantly about him. The effect was remarkable! . . . Ladies on horseback stopped on the Mall¹

¹ The Mall is the *Bois de Boulogne* of Lahore.

and exclaimed with surprise. Tilburys filled with English people willy-nilly had to give way to the strange, huge carriage, which finally stopped near the orchestra, as if inviting admiration at close range. All the screws, nails and springs, all the metal parts of the phaeton were coated with thick layers of gold; so were even the axles and the outer casing of the wheels, while the actual spokes were made of pure silver! Since the Rājā of Jīnd has neither an army, nor batteries, nor fortresses, but only an incalculable sum of money and one gun with the strange habit of killing only those who are firing it, the English are very fond of old Jīnd.

On beholding the carriage and the effect it produced, the Mahārājā of Nābha nearly died of shock. The enormous clusters of flawless emeralds that hung from his white satin turban in front of his nose shook with emotion for a solid hour; his grey beard shook likewise. . . . Upon returning home, he gave immediate orders for a cable to be sent to London to inquire how much a carriage of pure gold with silver nails and springs would cost. The answer he received plunged him in disconsolate grief. He would have had to sell his metropolis in order to indulge his vindictive fancy!

The other camps were all, more or less, copies of the two already described. Some of the rājās for one reason or another found it necessary to construct various ingenious apparatuses for gymnastics and polo in their court-yards, in honor of the English *sāhibs* who might visit them, with the secret hope, perhaps, that God being merciful, the *sāhibs* might break their necks.¹

¹ The English in India are enormously keen on all kinds of gymnastic exercises and games in which skill and courage are required. Polo is a game on horseback with a wooden ball, a sort of obstacle-race, with various numbers of riders on each side. It has been taken over by them from the Kashmiris; from eight to twelve Englishmen are killed annually in this dangerous game, either thrown or crushed by the frequently falling horses.

We lingered in the canvas city until evening and were stared at by the natives with a curiosity equal to, if not greater than, our own. Finally the cacophony of the many-voiced "tattoos," simultaneously sounded by the native trumpeters, forced us to hurry back to our carriages. In a moment, the Indian twilight, as if with a transparent veil, enveloped camp and fortress and the vast fields that surrounded them. Hardly were we seated than hundreds of campfires twinkled about us, little golden-red flames sparkled around, and at the entrance of every camp resounded the heavy step of British patrols who every night made their rounds and guarded the native sentries in the "Camp of Independent Mahārājās".

(To be continued)

To think freely is a very difficult thing, especially as the Society gets older and older. It is easier to go along a trodden path than to cut out a new way through the boundless forest of truth. We must make it easy for our members to express a new thought. The mind has—as you must know from your thinking—a very strong tendency to repeat itself, to make a difference which, when you analyze it, is only a difference of words, not a difference of thought. I consider that the life of the Theosophical Society depends very very largely on the encouragement that we give to thought which is new, however repugnant it may happen to be to some idea that we already hold, that we may cherish as being very noble.

ANNIE BESANT

A MIND TO EMBRACE THE UNIVERSE

By E. L. GARDNER

IN view of the obvious fact that the "lesser" can never contain the "greater," the statement in the Stanzas that the Breath (Man) needs a Mind that can embrace the Universe demands some analysis to be understood. A familiar optical experiment, in physical terms, may assist. A concave mirror, accurately curved, will reflect and reduce a wide-spread landscape to the scale of a small garden: every vista and detail is reproduced—but is presented to the eye as a beautiful miniature of the whole scene. Another analogy, and a still closer one, is that of a crystal ball, for such a transparent sphere will reproduce, within itself, every object around. With the crystal sphere, however, one should be, apparently, inside the crystal to see all that is reflected. So closely does the human mind resemble such a sphere in its reproductive ability that Patanjali actually used this very illustration:

The mind may be compared to a lens in the form of a sphere, so constructed as to be capable of giving a three-dimensional image inside itself of every external object. §1, 41. (Stephen's translation)

. . . it [the mind] is as colorless as a piece of pure rock-crystal . . .
(Divedi's translation)

We can take a step further if we couple these descriptions of the human mind with a precept from *The Voice of the Silence* (T. P. H., London, 1900; p. 32):

"But Breath needs a Mind to embrace the Universe:" *The Stanzas of Dzyan*, II. iv. 17.

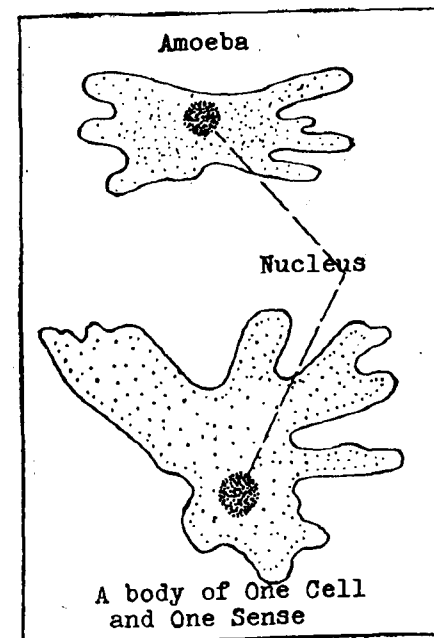
Merge into one sense thy senses . . . that sense alone which lies concealed within the hollow of thy brain . . .

A familiar living analogy of such an inclusive "one sense" is available: it will enable us also to picture the relationship of the higher and lower mind.

The Amoeba

It is the amoeba that provides the closest correspondence, in form, to the human mind. It is one of the simplest forms of the animal kingdom, a single cell only yet a very capable

living creature. This minute single cell, itself the whole body of the amoeba, appears under the microscope as a mere droplet of plasm. Its only differentiation is a tiny nucleus with a still smaller "point," within it, of bubbling activity, called the nucleolus. The surface skin of the plasm is the creature's one sense-organ. Though quite unspecialized the skin is responsive enough to enable the amoeba to hear, feel, see, taste and smell sufficiently for its own practical welfare. This active living



The amoeba would be spherical if ever at rest—just a minute ball of plasm.

single cell represents a very early stage in the structure of physical forms; for the cell is the unit brick of which all are built. An important fact to note here is that our own physical sense-organs, precise and efficient as they are, are all modifications of the skin of the physical body. The

single cell of the amoeba possesses the five senses in one general over-all sense—unextended. And the mental body of a human being—the lower-mind—has but one general over-all sense which, however, is undergoing vigorous training during our many incarnations. The human mental body appears indeed to be of the same form as that of a single physical cell—similar to the free-swimming amoeba.

The Mind and the Body

A well-known principle in manifestation—the One and Many—is to be noted in the relationship of the human mind and the physical body. Examples of this principle are abundant: Sun and planets; Monad and its vehicles; King and subjects; Commander and army; Captain and crew; in short, a Leader and followers or a Composite and extensions. The human mind of One Cell and the physical body of Many Cells is in accord with this familiar principle.

In the light of Patanjali's description of the mind and the precept quoted above, we can picture the relationship of mind and body and the "one-sense" that links the Monadic Ray to both. The correspondence with the initial cell of physical bodies, as illustrated by the amoeba, is illuminating.

The mental body of a human being is in the form of one large cell. Within its periphery is the physical body. The only differentiation in the "plasmic" mental body (at the beginning of an incarnation) is a nucleus and, within this again, a nucleolus.

The plasmic body is the lower mind. Clear at physical birth, it becomes filled later with thought-forms and minute memory records.

The mental nucleus—the higher mind—is a sphere of brilliant clarity. It appears aglow with the "astral-light" of

the higher mental plane. The mental nucleus, during waking consciousness, coincides with the central ventricle of the brain, the "hollow" of the precept.

The nucleolus of the mind—within the nucleus—resembles the iris of the eye. It appears to be an infinitesimal entrance portal through which the Monadic Ray flashes in alternations like the flickering tongue of a serpent.

The spherical lens of the nucleus evidently provides the means whereby the light of the Ray is focused. As the physical sense-organs register images on the membrane of the nucleus, the Ray "sees" them there as in a mirror. Their comparative precision and clarity makes the mirror images objective and long experience projects them accurately into an exterior physical world—itsself a *real* world of forms on its own plane.

The reversal of technique, as between physical and mental sight, explains the statement that "a physical basis is necessary to focus a ray". In physical vision, light passes through a flattened lens and builds a flat picture on the retina. Thence it is conveyed to the "hollow" in the brain and registers on the membrane of the nucleus.

This retinal membrane or mirror, corresponding to the surface of a crystal sphere, builds a three-dimensional reproduction within the glowing "hollow". The Monadic Ray—the spiritual eye—sees the interiorly projected sense-impression as an object, that is, separate from itself. This reversal of technique is typical of the higher-mind. Indeed, our apprehension of three-dimensional space seems to be due to this faculty. The frequency speed of the Monadic Ray is so high that it appears to "observe" instantaneously the build-up, whatever the sense-impression may be. The television camera, with its multitude of "eyes" (photo-cells), seems to be the nearest physical approach to the flashing speed of the single eye of the Ray.

The need for closing down sense-impressions entirely in order to *see* that which may be registered from "above" is obvious.

The Mind and the Universe

Our objective physical plane—a triumph of Spirit-Matter—gives us a world in slow-motion; steady and stable enough to enable consciousness to get a grip. Physical objects are photographed, so to speak, by the sense-organs and conveyed to the brain, to its "hollow," the third ventricle, to which the crystal sphere of the mental nucleus (the higher-mind) is magnetically held. As in a mirror, the objective world is reproduced, and gradually the Monad realizes that it is itself separate from the mirrored objects. Thence the Monad begins to "know itself" and, later, may realize in a deep yet true sense that the objective world, the universe, is its own creation! Monad and Plenum are One and that which is seen objectively has been created by "Itself" while veiled in other and earlier forms.

While the first steps towards Self-discovery are thus taken, necessarily, during physical incarnations, the major task lies directly ahead, namely, the control and mastery of the lower-mind—the "plasm" body—for this is in direct contact with the mental plane or world. The contact is made through its outer membrane or skin—its own one-sense. This boundary membrane of the lower-mind is a veritable ring-pass-not dividing the personal mind from the world-mind just as the boundary skin of the physical body is a ring-pass-not for its own plane. In other words, everything we contact in the physical world must be reproduced by the skin (through the specialized sense-organs) for our consciousness to "know". Similarly, the mental plane or world must be reproduced by the mirror-like mental membrane (its skin), and accurately, if we are to "know". The mental membrane appears to

respond to the mental world very much as the retina of the physical eye responds to light and shade.

The word "Universe"—often used in the literature and rituals of occultism—denotes all that which is external to oneself. It is an inclusive term meaning, strictly speaking, everything that is apart from, is *objective* to, the human mind. As the mental mirror reproduces the external "universe" and thereby "becomes" it and consciously understands it, the controlled mind may be said to "embrace the universe".

The Higher Mind

The duality of the human mind has presented a problem to every student of occultism. Higher and lower, formless planes and planes of form, spiritual spheres of Light above and personal worlds of Life below—what do all these mean for us? In other words, what is implied in the classification "higher" and "lower" mind? The mental body's correspondence with a single physical cell goes far to clarify the problem.

It is stated earlier that the mental nucleus, a brilliant sphere of astral-light, coincides during waking consciousness with the brain. This link appears indeed to be the first mark of a truly human incarnation. A coincidence of the nucleus and the third ventricle—the "hollow"—of the brain may be frequent after the seventh year though seldom maintained till later. Learning by repetition, by rote, is a purely lower-mental practice and perfectly natural during early years of physical life (it is a recapitulation of the past) but the link with the higher-mind opens up new vistas. Philosophy, the higher arts and sciences, abstract thinking, creative activities, are then all within reach. The many lapses that occur—inattention in study, lack of concentration, idle reverie—are merely a temporary withdrawal of coincidence, a mind-wandering, and indicate the comparative novelty of the link.

Sleep, literal slipping-out, is due evidently to the withdrawal of the mental nucleus. Sleep is deep or fitful according to whether the withdrawal is complete or partial.

The light of the nucleus is due to the golden glow of the higher mental plane—also synonymous with the first elemental kingdom. The astral light (its technical term) is the universal medium for creation of forms—in much the same sense that paint is the medium for creating pictures. The higher mind of man is of this Light. Whence it comes is disclosed in an illuminating hint in *The Secret Doctrine* (III, 90).

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

It is easy to identify the “higher being” to whom this refers. The many allusions in *The Secret Doctrine* to two great Orders of Devas—the Dhyani-Buddhas and the Dhyān-Chohans—are unmistakable.

The God in man . . . [is] a highly Spiritual Dhyān Chohan . . . besides the presence of his own Seventh Principle. (I, 334)

. . . the . . . Dhyān Chohans—are evolving, *pari passu* with it [the Monad] . . . (I, 292)

The Dhyān Chohans are made to pass through the School of Life. (V, 532)

The two Orders are of the life and form aspects of the same high level and become more or less distinctively dual on their descent to contact and union with the human personality. At the physical level the Two may be said to be represented in the pineal and pituitary centres of the brain's third ventricle. To many students of Theosophy this view will provoke surprise, both startling and thrilling. It must be added at once, however, that conscious companionship depends on the prescience and understanding—and humility—of the personality.

The significance of the phrase that the higher mind of man is a “portion of the essence of a higher being” must also be noted. The word “portion” implies that a similar division and sub-division takes place as with the group-souls of the plant and animal kingdoms. In the human individual the “group” is reduced to a concentrated unit. A similar unit of the higher-mental plane, derived from the Dhyanis, constitutes the higher-mind of man, and the link with the divine being, notwithstanding the sub-divisions of the “essence,” is maintained and may be strengthened.

When our familiar five senses—all really sub-divisions of one original sense—are merged in the subtle mental membrane (begun even now) two further senses dawn. Little has been told of these because of their dependence on our relationship with the Devas—for the sixth and seventh senses are their endowment. Though sometimes referred to as a higher clairvoyance and clairaudience, the terms are inadequate. On the one hand, the minutely infinitesimal may be shared by human consciousness and, on the other hand, the vastly great. Some correspondence with the *Shaktis* (Powers, Ministers) of the Most High, seems to be as much as can be imaged.

The vision unfolded in the statement quoted from *The Secret Doctrine* concerning the relationship of the Dhyani-Buddhas and Dhyān-Chohans and mankind awakens a view of immeasurable promise and splendor.

The Monad and Two Companions

All trinities appear to be divisible into a Pair and One. Though equal in value, as no one of the Three can manifest without the other two, they vary in dominance. A typical example is that of parents and child—a pair and one: the parents precede the child and are dominant till the child matures; thence the child may lead if adult and able. In like manner the two Orders of Devas (1) precede the Monad

and prepare the way; (2) work together with the Monad, training and being trained; (3) may be led by the Monad to a consummation. During the vast cycles of the fourth (the present) Round and the fifth, we begin to achieve a conscious introduction to the Angelic hosts—and cooperate together with understanding. The human mind is the meeting place, though for long, unconsciously so.

The relationship of the Monad and the two Orders of Devas is indicated best in a diagram. (*Vide* page opposite.)

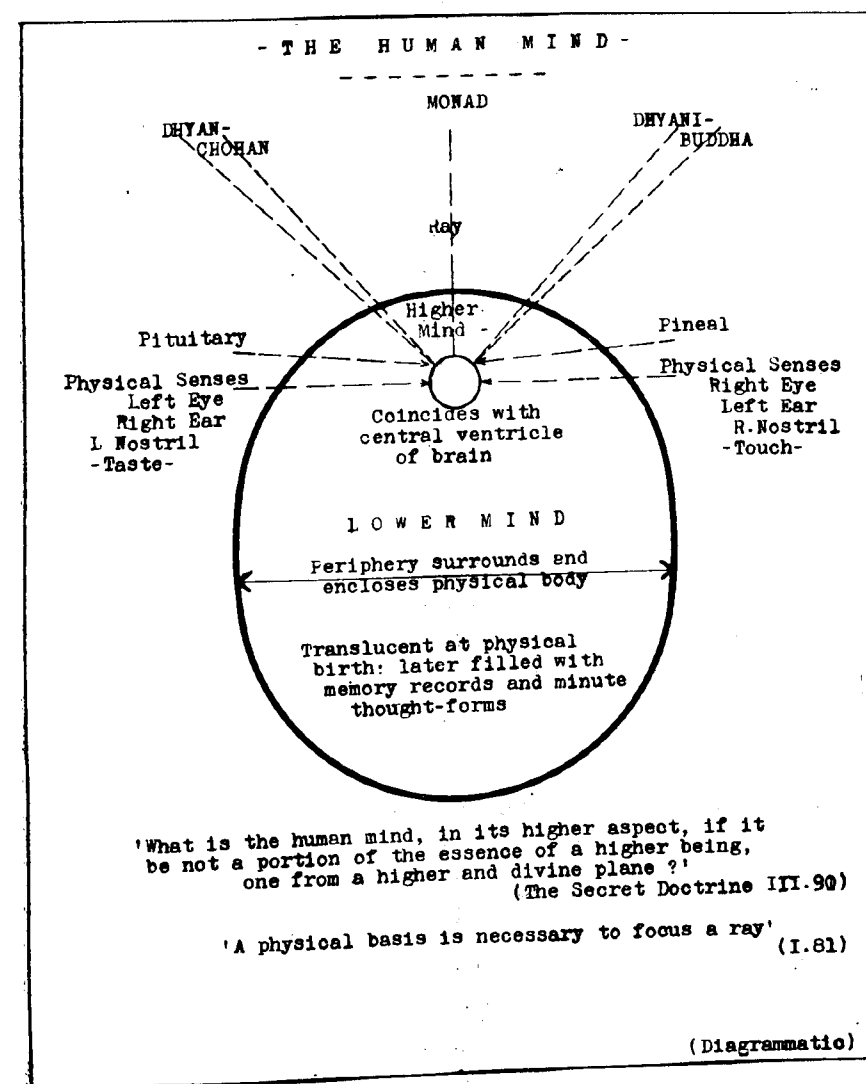
The human mind, including higher and lower, has a definite periphery, an enclosing membrane or skin—its ring-pass-not. In correspondence with a single cell, the human mind has a plasmic body (lower-mind), a nucleus (higher-mind), and a nucleolus within the latter. The nucleus of the mind coincides with the third ventricle of the physical brain during clear-cut waking consciousness: it constitutes the higher-mind of man and is a concentrated “portion of the essence” of the two Orders of Devas.

The smaller membrane, enclosing the nucleus, is the mirror to which the *physical* sense vibrations are conveyed—and may be “seen” there by the Monadic Ray, at will. The two-lobed chakram surrounding the nucleus is the transformer. Thus does the innermost, the Monad, meet the outermost, the physical basis on which the Ray can focus consciousness.

... only through a vehicle ... of matter [does] ... consciousness ... [arise], a physical basis being necessary to focus a Ray ... (*The Secret Doctrine*, I, 81).

Our Devas and the Mind

The membrane of the nucleus, in contact itself also with the plasmic lower-mind, serves as a mirror in which the two Devas contact the thought-built elementals of the emotional and lower-mental plane, their own opposites and complements—just as the physical contact is the Monad's opposite



and complement. Our many dreams, haphazard and inconsequent, are often the temporarily focused attention of the Devas flitting about the many memory records and thought-forms in the lower-mental body. Maybe they provide for the Arupa Devas¹ their first contact with definite forms—the toys of a kindergarten on the mental plane.

Although the lower-mind of man may thus serve as a nursery for the Gods and as a preparatory school for the focusing of consciousness for them, their contribution to the Monad's education is via the higher mind. Buddhi is the vehicle of Atma and the archetypes of all that which is due to manifest are carried by the Dhyani-Buddhas' line and focused by the Dhyani-Chohans' line—both "lines" terminating in the human mind, its higher aspect. Thereby they can be interpreted in definite terms and appear in our outer world as spiritual inspiration, pictorial art of the highest, in poetry and music that elevates and enthralls. These for our human consciousness, so much concerned with the concrete and formal, introduce us to the flowing rhythms of the formless. The archetypal "patterns in the heavens" seem to be conveyed by the Dhyanis unknowingly, until recorded in the human mind. An analogy may be found in the sound figures formed in fine sand by the human voice on a sensitive vibrating disc—of which the singer is unaware till they are seen. Interpretations of the "patterns" depend of course on the responsiveness and quality of the mind's vibrating disc, the mental membrane. The mutual assistance rendered by the Devas to the Monad and by the Monad to the Devas, though potent and essential, is for long unconscious. In our familiar physical world too, the similar assistance that is being rendered mutually by our development of plant and animal forms and their services to ourselves is also mostly unconscious. The

¹ A-rupa = No form.

consciousness of the Monad and the Devas, however, slowly but continuously tend to blend.

Human awareness, strictly speaking that of the Monadic Ray, is vividly clear and understanding in physical terms because of the clear-cut objective world of the physical in which it first arises. But in the mental sphere we are at school with the Devas, very much so apparently until, by the exercise of the Will, the lower-mental field is cleared and its own outer membrane becomes the mirror, described by Patanjali, accurately reproducing the mental world within the Mind.

Will: The Power Controller

The seventh principle, in man, is the Monadic Ray itself, moving through Atma, and its awakening in consciousness means the birth of the Will. We appear, at the present time, to be only at the very fringe of this awakening. The Will is not, of course, power itself but may direct and control power. The existence of illimitable force all around us, in the midst of which we live, has been amply demonstrated recently by the release of the locked-up energy in hydrogen gas. A comparatively minute amount, released suddenly, is of terrifying violence. The exceeding delicacy and risk involved in the manipulation of such power through the human constitution may now be readily appreciated. Normally the power that may be released through the human frame is infinitesimal in amount—yet is strong and can be destructive. That which is implied by this principle as a destroyer (as in SIVA, Destroyer, of the Hindu Trinity), is that the Will can clear away obstacles, can dissolve the outmoded and outworn, and thus make way for new creation to emerge. The Mind creates the new—the Will dissolves the old and outgrown. A very simple but telling illustration of the relationship of Mind and Will is a sharply pointed pencil with an eraser at the other end! The pencil point is formless itself but can create form: it symbolizes the

higher-mind, the creator. The eraser clears away the unneeded.

The Will alone—no other—can clear the mind, the lower-mind, of its limited personal interests and thoughts, and allow the Dhyanis to register *their* contribution. Reference has already been made to the iris-portal (the nucleolus) through which the Monadic Ray enters. Its similarity in function to the iris of the physical eye enables us to understand, in some measure, its control of the issue of “power”. The iris of the eye responds automatically to light: if this is strong the iris closes down somewhat, if the light be weak the iris opens. The iris of the eye allows as much light to enter as is useful and no more; it is not under normal human control, but is entirely automatic. The iris-portal of the mental nucleolus seems always to operate similarly: it allows power to emerge but no more nor less than is needed. This means in effect that the issue of power into the mental sphere is, normally, safely automatic. If we couple all this with the fact that the early and *natural* condition of the human mind is of crystal clarity,¹ the solution of a very difficult mental problem is in view, at least intellectually. How does one clear the mind of one’s personal worries and anxieties, of regrets of the “might have been,” of remorse? The answer is, first to resolve to rectify all that is within one’s personal ability and then “inhibit the modifications of the thinking principle”.²

It is of course this latter instruction of Patanjali’s that appears so impossible. The lower-mind itself, its elemental life, delights in repetition, even a catchy tune in the mind may become a nuisance because of this repetitive trait. Yet,

¹ “The Auric Egg [of the child] is quite pure at birth, but it is a question whether the higher or lower Manas will color it at the seventh year.” *The Secret Doctrine*, V, 511.

² Patanjali’s Aphorisms I, 13 and I, 41.

immediately one withdraws attention from the busy lower-mind, the *natural* tendency is for a cleansing power to sweep through. The withdrawal of attention might be likened to rolling up a blind and allowing sunlight to enter: the sun is not induced nor even invited to enter, it automatically does so. The “withdrawal of attention” like the removal of a blind is an act of Will-power. But it must be noted that this is not a “willing” of power to enter. One needs merely to be willing to make way, willing to allow power to enter. An obstruction is thus removed, the mind is cleared and its function as a mirror is restored. Then, in an “overhead” attitude of poise and watchfulness, the higher mind can register. That is neither concentration nor contemplation, but the quiet ‘middle way’ of Meditation.

Note

This study should be taken as exploratory and somewhat tentative because, apart from the quotations cited, descriptive analyses are the writer’s own. These are, however, mostly inferential, but partly from observation and experience. The conclusions may be summarized:

Conclusions

(1) The Human Mind, in its formation, resembles a single large cell. Like the one-celled animalcule of proto-plasm with its one sense, the Mind’s only natural properties are: Surface membrane or skin. Translucent body—that constitutes the lower-mind. A glowing nucleus, in its own membrane, “the higher aspect of the human mind”. A minute orifice, the nucleolus, within the nucleus.

(2) During physical life, the nucleus of the mind coincides with the third ventricle of the brain—when awake.

(3) The mental nucleus, the higher-mind of man, is itself of the essence of two Orders of Devas, the Dhyani-Buddhas and Dhyani-Chohans.

(4) The membrane of the nucleus is its "one sense". It receives and records, as in a mirror, the vibrations conveyed to it from the physical sense-organs.

The Monadic Ray, through the iris portal of the nucleolus, sees them there objectively.

The membrane of the lower-mind (the periphery of the mental body), again, its "one sense," responds to the mental plane, usually imperfectly.

(5) The Devas convey to the human mind "the patterns of the heavens" (the archetypes for our Planetary Chain) the source of divine inspiration and enlightenment.

Though division and sub-division follows their descent from the loftiest to the lowliest, a "vertical" link appears always to be maintained. The link stimulates and enhances the activities of the form-building rupa-devas, astral and mental.

(6) The Monad and the Two Devas meet—at present more or less consciously—and may become a Creative Trinity.

The Fifth Round of the future appears to be the cycle during which this union is effected—but the beginnings of this acquaintance and cooperation are made in this the fifth Root-race of the present.

Now behold, hither comes the ray of our father Sun; it cometh over all the land, passeth in the Lodge, us to touch, us to give strength.

PAWNEE INDIAN CEREMONY

THE TWO APPROACHES

By N. YAGNESVARA SASTRY

ACCORDING to Patanjali's *Yoga Sutras*, Section I, there are two modes of perceiving the higher realities. One is along with the discriminating functions of the mind (*savichāra*) and the other without (*nirvichāra*). The first method leads to conditional perception with "seed of separateness" (*sabija samādhi*) says verse 46, while the other leads to unfailing truth. The two methods may for convenience be termed dualistic and intuitional perceptions.

The two methods could be inferred through another approach. Among the world philosophies, two are foremost, the Dvaita and the Advaita. In the course of ages there surely must have been occultists of both schools. There must therefore have been two occultisms. Advaita, it is said, was taught by a special incarnation of one of the Kumaras.

Both methods of perception are implicit in Theosophical literature. When an object is described differently by two experts, either or both must be mistaken, or they must have seen through different techniques. H. P. Blavatsky is emphatic that a "... personal God exists within, nowhere outside, the worshipper." (*The Secret Doctrine*, V, 81). She states also that the Logos is a "compound unity of manifested Spirits," the totality of you and I and all things. (*Ibid.*, II, 297). However in the section on the Logos, Mr. Leadbeater says in *The Inner Life*: "We have in the Logos of our solar system as near an approach to a personal (or rather, perhaps, individual) God as any reasonable man can desire . . ." and certifies, "I myself who speak to you have once seen Him in a form which

is not the form of His system." Approaching apparently by the intuitional way, H. P. Blavatsky spoke in the vein of pantheism. Through another approach, perhaps, Mr. Leadbeater brought down the Reality with such adaptations as may be necessary for the comprehension of concrete minds. "... our language must always be more or less that of parable and suggestion . . ." said an Adept in *The Mahatma Letters to A. P. Sinnett* (p. 348). Can it be otherwise regarding the Logos? As part of the Logos, we are like the fish which sees water only as it jumps out to behold a rippled surface.

In two passages of *Nirvāna*, quoted with approval in *The Masters and the Path* (pages 329 and 332), Dr. G. S. Arundale describes an Adept in Nirvanic light as "unfathomably splendid" but "less glorious than the King," and describes himself as in the "lowest reaches" and "densest layers" of the region. Through the dualistic approach, the Adepts seem divided even in Nirvana as lesser and greater lights and the region has layers. The descriptions are apparently for those who demand concrete points about abstract subjects. The Buddhists consider Nirvana as a void in the sense that like the Reality of the Upanishads, it could be described only in terms of negatives.

Dualistic Theosophy is the highest thought of the fifth Root Race. Its crystal clarity even about abstruse subjects is its attraction and limitation. It has uplifted thousands from the superstitions of the old religions. It has implanted in Theosophists an idealism which makes the next step possible and safe. That next step is necessarily in the direction of abstract mind, the keynote of the coming race.

H. P. Blavatsky would not stress the difference between abstract thought and intuition, coupling them usually as Buddhi-Manas. If abstract thought, in its fullness, is thinking without forms, words, or association of ideas, the difference between it and intuition cannot be perceived by the concrete

mind. The beginning of abstract thought is the monistic tendencies in the Theosophical Society today.

In May 1945 Dr. Arundale wrote that after the death of Dr. Besant and C. W. Leadbeater there could be no spiritual authority. Does this not indicate a new cycle? In July he wrote, "But you must remember that the average Theosophist is an orthodox person who has been brought up under a certain regime, he has become set along certain lines, and it is almost impossible for him to shake himself away from his orthodoxies and go out into adventure, leaving his boats burned behind him." These words are not compliments, but they were spoken out of love to help Theosophists in their pilgrimage to the new.

Perception without duality lands one in regions akin to the Pāramārthika of the Vedāntins about which there can be little to say. That may be the reason why intuitional occultists like Ramana Maharshi either speak little about the higher things or reveal nothing specific. Theirs is the Pythagorean maxim, "To know, will, dare and be silent". Association with them stimulates abstract thought. Dualistic occultism too must have its place in the Society, just like other sciences, but it cannot discover God or the Self which is the Self of all creatures, except as symbology and suggestion.

In approaching the Abstract, the concrete mind has perhaps to take the initial steps by developing itself through study and reflection. After a certain point the mind cannot know the way, and so there have risen multitudinous schools of thought. The reins have apparently to be handed over to the Ego which not only knows the way, but is more anxious for *rapprochement* than the personality. When the mind realizing its ignorance offers itself as an empty chalice before the unknown, must not something happen? Nature abhors a vacuum, and especially a spiritual vacuum in the heart of a righteous man. Thus ultimately, wisdom comes unsolicited to nest in ethics.

PERSONAL AND IMPERSONAL GOD

By C. JINARĀJADĀSA

SEVERAL times I have been asked why there is such a clash between Theosophy and Christianity, because the inquirer at our lectures, and particularly when reading some of our literature, notes that there is an attitude of what might be termed a veiled hostility towards the Christian religion.

Now the first point to note is that there is a clash between Theosophy and *every* religion, not always of the same kind, but there is a clash. Take, for instance, the clash between Theosophy and Buddhism, for in Buddhism as it exists in Burma, Ceylon and Siam, there is a denial of any soul in man, but in Theosophy one of the first axioms is that the permanent ego persists from incarnation to incarnation. Then there is a clash between Theosophy and Hinduism, not so much on the philosophical side, but because Theosophy denounces the whole caste idea as it exists, with the barring of the door to the lower castes from certain higher possibilities. There is a definite clash between Theosophy and Islam, because Theosophy proclaims there are other prophets than the Prophet Muhammad. Though a Muhammadan will admit that other prophets of God have appeared before, and reverence is given especially to Jesus Christ, he asserts that the Prophet Muhammad is the last of the prophets, and it is therefore our duty to follow the last whom God has sent.

There is also a further clash between Theosophy and Islam on account of the doctrine of Reincarnation, and similarly so with Christianity and Zoroastrianism. So you see that Theosophy does clash with all kinds of accepted revelations.

But there is also another reason for a clash, and it is because Theosophy is against every kind of priestly domination, whether in Hinduism, Christianity or any other religion; for where there is priestly domination (which does not mean any denial of "apostolic succession" and so on), it builds a doctrinal structure which is proclaimed sacrosanct. In Christianity, as anyone who reads history will know, there exists a record of oppression of all who differed from the ecclesiastical ideas of the day, and the martyrdom of such as Hypatia and Bruno is a matter of history. Throughout most of the centuries of Christianity, the persecution of one Christian section by another has been quite frequent. There is similarly a record of oppression in Islam. Muhammadans have not tolerated those who did not accept the Prophet Muhammad as the messenger of God, and have subjected them to penalties. So far has this oppression been carried out that even today there is on the part of the Muhammadans of Arabia hostility against the Muhammadans of Persia, due to dynastic quarrels which have nothing to do with Muhammad as the Prophet of God, for Persian Muhammadans accept the Prophet.

Then there was the suppression of the Mysteries in Christianity. One of the very great defects which arose in Christianity was that all the splendid traditions of the Mysteries and truths of the great philosophies of Greece were excluded, and the early Church inculcated a more or less general belief that any kind of knowledge simply stood in the way of one's road to God.

Now, our attitude may be said to be of a dual nature. Each one has to be firm in his faith, *whatever it is*. Faith is

the very structure of our being, and we have to be firm in it. But at the same time we must not denounce the beliefs of others, except in the single instance where such beliefs involve an element of cruelty. Then we must take a stand. But where there is not that cruelty, we as students must not condemn teachings which others hold as necessary to their salvation.

However, there is a tradition in Theosophical circles in the West that Theosophy is anti-God. We have to accept that attitude as part and parcel of the baggage which we have brought from the past of the Society. There is nothing of it in India. The reason for this attitude of H. P. Blavatsky is the persecution by Christians of those who stood for truth, who were the messengers of the Masters.

There is one other aspect of this, that Theosophists are said to be particularly against the "Personal God" conception. They are definitely "anti-personal" in their idea of God, and some go to the extent of proclaiming that the Masters are against such a conception. For instance, they will quote you one of the letters of the Master K. H. to Mr. Sinnett which begins: "Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H." That seems fairly blunt and straight. It is perfectly true that as you read the Letters you find an antipathy to the idea of a Personal God. Here, however, people forget a statement in another letter of the Master K. H., which comes incidentally in a few lines but is nevertheless most important. This is the statement:

"Believe me, good friend, learn what you can under the circumstances, to *viz.*—the *philosophy* of the phenomena and our doctrines on Cosmogony, inner man, etc. This Subba Row will help you to learn, though his terms—he being an initiated Brahmin and holding to the *Brahmanical esoteric* teaching—will be different from those of the 'Arhat Buddhist' terminology.

But essentially both are the same—*identical* in fact." (*The Mahatma Letters to A. P. Sinnett*, Letter LXXVI.)

Those who know the philosophy of any philosophical Hindu like T. Subba Row know there is an angle to this problem different from that of Buddhism. We must remember that the Master K. H. is a Buddhist abbot in Tibet, and therefore He and His pupils must necessarily present the Buddhist aspect of philosophy. Every Hindu believes in *both* a Personal and an Impersonal God as Subba Row did. He was a deist. He offered his prayers to the Personal God, but at the same time he knew the conception of the Impersonal Brahman. But as an Advaita Brāhmin, he had more an impersonal conception of God than a personal one. Another pupil, Mohini Chatterji, was also a deist, but he was a Visishtādvaita Brāhmin, and so relied more on the personal aspect of God than on the impersonal. Both these concepts exist in Hinduism and the complexity of the problem is vast.

In Theosophy we have a certain philosophy given us by our Adept Teachers, especially the Masters M. and K.H. Few seem aware of the teachings which the Master Serapis gave to Colonel Olcott in 1875 in New York. Here I will say something which may seem irreverent but is essential. We must not erect the teachings of our two Masters into dogmas, which necessarily must cancel out the teachings of every other Master. Each Master has His own standpoint. But as Theosophists, while we have the utmost reverence for our two Masters, equal reverence must be given to the teachings of other Masters like Srī Krishna, Jesus Christ, Zoroaster, Sankarāchārya, Rāmānujāchārya and others. I mean Their *real* teachings, not what is ascribed to Them. We must not enter into any narrow bigotry, erecting the Masters whom we know as saying the final word.

In all great philosophies we have a proclamation that an "Absolute" is the basis of everything. I have never been

able to make clear to my mind why there must be an Absolute at all. However, all philosophies postulate the necessity of having this vast enveloping sphere which they call the Absolute. Even Herbert Spencer, the materialist, posited the Absolute; so too all the German philosophies. All they say about it is that IT IS. The Hindu philosophies go somewhat further. When they postulate Brahman as the Absolute they posit certain attributes in the Absolute; one is Chit or energizing Consciousness, not a mere abstract intelligence but a dynamic energizing Consciousness; a second characteristic is Ānanda, Bliss. The third quality is Sat or Being or Be-ness. But what is meant by "being"? Though the word "being" connotes a kind of negative quiescent Reality, I think it may be described as having some kind of a directing personality in it. What do I mean by that? Is not that a sort of Personal God in the Absolute? I am, of course, merely theorizing.

Now, from the Absolute, there issues Īsvara, the Personal Deity. I cannot imagine that from an Absolute, which is the negation of anything that we can postulate as personality, there can issue a personality. That is why I say that there must be some kind of a *root of personality* in the Absolute, in the same kind of a way that in the tiny seed of a great banyan tree the tree is latent inside one cell. One must postulate that the root of Īsvara is in the Absolute; and since Īsvara is, as Creator-Preserver-Destroyer, a *directing personality*, therefore the root of that directing personality must exist in the Absolute. So when one says that the Absolute is Sat-Chit-Ānanda, one implies that Sat or Being is a *directing personality* in IT *in principle*. There is also in the Absolute an Intelligence, Chit, which must be an energizing Consciousness *in principle*, for unless we postulate that, whence this cosmic, evolutionary planned and detailed action which manifests as the Intelligence of Īsvara? Without this idea of a root of

personality in Brahman, we come to a mechanical conception of the nature of manifestation of the universe. This is the Buddhist idea. When the Absolute manifests as Īsvara and becomes the upper and the lower halves of a circle, to use the well-known symbol, and the two halves interact (as flint striking iron makes a spark), then the latent Personality of God becomes active. This is the Personal God.

While Īsvara is the Personal Lord, there is behind Him a vast sphere of the Impersonal Godhead, and there will come a time at the end of this manifestation when Īsvara reverts into His root nature as a principle of personality, and is no longer a Person.

So if we want to understand this problem we must understand both the nature of the Personal God whom we worship, and also of that vaster sphere in which He and we exist. How are we to define that higher sphere? One thing to remember is, that that Vastness IS, and that it is everything conceivable. In Hinduism the statement is that it is Sat-Chit-Ānanda; Buddhism would simply say IT IS, without any quality that can be predicated of IT.

Now, any definition which we try to make must be "beside the mark". This is clearly recognized in Hindu teachings. There are innumerable philosophical works on the subject, but there is one place in one of the Upanishads where the truth is summed up in the statement that whatever another says concerning THAT, your answer must always be "Neti," "Neti"—"It is never so, it is never so." Nothing that is manifested can ever describe what is un-manifested. So we are instructed that as we rise from experience to experience, and even see the story of the highest of all the planes with all its manifestations, when we are almost on the verge of knowing what is "God," we still must say, Neti, Neti. Whatever you discover on any manifested plane is still *not THAT*.

All this is very beautifully described in *The Light of Asia*, in the first sermon which the Lord Buddha gave.¹ The first verse is:

OM, AMITAYA! measure not with words
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!

That is the true standpoint of Buddhism. The problem whether there is God or not is beyond the range of mere human intellect to solve.

I have said that along our line of speculation the Absolute manifests as Isvara, the Cosmic Logos. That is the first emanation, and therefore all the millions of Solar Logoi are within the Cosmic Logos, who enfolds in Himself the whole universe and energizes all Logoi and everything within Them. The problem now is, How far will you go in your philosophical explorations? Will you, for instance, go from the Logos of our Solar System, God to us, to the Universal Logos, who of course is a Personality? If you say, "Thus far is enough for me, the Cosmic Logos shall be sufficient for me," then you will follow certain lines of teaching as to self-growth and salvation. But if you take the other attitude and say, "No, I must proceed to the Absolute Being. I do not deny the existence of the Cosmic Logos and Solar Logoi, but my goal is to pierce into that far greater Be-ness, to know the nature of the Absolute, even though all philosophers say I cannot do it"; if you take this second attitude, that your aim is to come to know, however little, what is the nature of the Absolute, there is for you no God to worship. Not that you deny the existence of a hierarchy of Logoi; but you are concerned not with Them but to go beyond into the nature of the Absolute.

¹ It is not in the Lord's sermon, but Edwin Arnold nevertheless states the Buddhist position clearly. Amitaya means "immeasurable".

But if your temperament is towards the Personal Logos, as a Unity or Trinity with the Hierarchies emanating from Them, then there does exist a God for you to worship.

Now in all this where do you and I come in? What is our relation to the Solar Logos? There is one fact to go upon. I have my "being" *within* the circumscribing sphere of the Solar Logos. In Him I live and move and have my being. What is my relation to Him? Let us watch what happens under certain conditions. We have, for instance, a description of what takes place in those Temples in the Sixth Root Race colony, given by C. W. Leadbeater in *Man: Whence, How and Whither*. Each of us has a certain theme or note or series of colors in rainbow form, which is the "mark" of our nature. As we begin our worship we start with that, pouring ourselves into it. Then as the Deva sends out his wonderful stream of influence, it has the effect of bringing each person up to his highest level and evoking from him the noblest love or devotion, etc., of which he is capable. This is what happens in the Crimson Temple.

It is noteworthy that every worshipper as he enters takes his seat on the pavement quietly and reverently, and then closes his eyes and passes before his mental vision a succession of sheets or clouds of color, such as sometimes pass before one's eyes in the darkness just before falling asleep. Each person has an order of his own for these colors, and they are evidently to some extent a personal expression of him. This seems to be of the nature of the preliminary prayer on entering a church of the twentieth century, and is intended to calm the man, to collect his thoughts, if they have been wandering, and to attune him to the surrounding atmosphere and the purpose which it subserves. When the service commences the Deva materializes on the apex of his pyramid, assuming for the occasion a magnificent and glorified human form, and wearing in these particular Temples flowing vestments of rich crimson (the color varies with the type of Temple, as will presently be seen).

His first action is to cause a flashing-out above his head of a band of brilliant colors somewhat resembling a solar spectrum, save that on different occasions the colors are in different order and vary in their proportions. It is practically impossible to describe this band of colors.

with accuracy, for it is much more than a mere spectrum: it is a picture, yet not a picture; it has within it geometrical forms, yet we have at present no means by which it can be drawn or represented, for it is in more dimensions than are known to our senses as they are now constituted. This band is the key-note or text of that particular service, indicating to those who understand it the exact object which it is intended to attain, and the direction in which their affection and aspiration must be out-poured. It is a thought expressed in the color-language of the Devas, and is intelligible as such to all the congregation. It is materially visible on the physical plane, as well as on the astral and mental, for although the majority of the congregation are likely to possess at least astral sight, there may be still some for whom such sight is only occasional.

Each person present now attempts to imitate this text or key-note, forming by the power of his will in the air in front of himself a smaller band of colors as nearly like it as he can. Some succeed far better than others, so that each such attempt expresses not only the subject indicated by the Deva but also the character of the man who makes it. Some are able to make this so definitely that it is visible on the physical plane, while others can make it only at astral and mental levels. Some of those who produce the most brilliant and successful imitations of the form made by the Deva do not bring it down to the physical plane.

The Deva, holding out his arms over the people, now pours out through this color-form a wonderful stream of influence upon them—a stream which reaches them through their own corresponding color-forms and uplifts them precisely in the proportion in which they have been successful in making their color-forms resemble that of the Deva. The influence is not that of the Deva-priest alone, for above and altogether beyond him, and apart from the Temple or the material world, stands a ring of higher Devas for whose forces he acts as a channel. The astral effect of the outpouring is remarkable. A sea of pale crimson light suffuses the vast aura of the Deva and spreads out in great waves over the congregation, thus acting upon them and stirring their emotions into greater activity. Each of them shoots up into the rose-colored sea his own particular form, but beautiful though that is, it is naturally of a lower order than that of the Deva, individually coarser and less brilliant than the totality of brilliancy in which it flashes forth, and so we have a curious and beautiful effect of deep crimson flames piercing a rose-colored sea—as one might image volcanic flames shooting up in front of a gorgeous sunset.

This first outpouring of influence upon the people has the effect of bringing each person up to his highest level, and evoking from him the noblest affection of which he is capable. When the Deva sees that all

are tuned to the proper key, he reverses the current of his force, he concentrates and defines his aura into a smaller spherical form, out of the top of which rises a huge column reaching upwards. Instead of extending his arms over the people he raises them above his head, and at that signal every man in the congregation sends towards the Deva-priest the utmost wealth of his affection and aspiration—pours himself out in worship and love at the feet of the Deity. The Deva draws all those fiery streams into himself, and pours them upward in one vast fountain of many-colored flame, which expands as it rises and is caught by the circle of waiting Devas, who pass it through themselves and, transmuting it, converge it, like rays refracted through a lens, until it reaches the great chief Deva of their Ray, the mighty potentate who looks upon the very Logos Himself, and represents that Ray in relation to Him.

The great Chieftain is collecting similar streams from all parts of his world, and he weaves these many streams into one great rope which binds the earth to the Feet of its God; he combines these many streams into the one great river which flows around those Feet, and brings our petal of the lotus close to the heart of the flower. And HE answers. In the light of the Logos Himself shines forth for a moment a yet greater brilliancy; back to the great Deva Chieftain flashes that instant recognition; through him on the waiting ring below flows down that flood of power; and as through them it touches the Deva-priest expectant on his pinnacle, once more he lowers his arms and spreads them out above his people in benediction. A flood of colors gorgeous beyond all description fills the whole vast cathedral; torrents as of liquid fire, yet delicate as the hues of an Egyptian sunset, are bathing every one in their effulgence; and out of all this glory each one takes to himself that which he is able to take, that which the stage of his development enables him to assimilate.

All the vehicles of each man present are vivified into their highest activity by this stupendous downrush of divine power, and for the moment each realizes to his fullest capacity what the life of God really means, and how in each it must express itself as love for his fellow-man. This is a far fuller and more personal benediction than that poured out at the beginning of the service, for here is something exactly fitted to each man, strengthening him in his weakness and yet at the same time developing to its highest possibility all that is best in him, giving him not only a tremendous and transcendent experience at the time, but also a memory which shall be for him as a radiant and glowing light for many a day to come. This is the daily service—the daily religious practice of those who belong to this Ray of affection.

(To be continued)

EARLY TEACHINGS AND MODERN NIHILISM

By J. H. DUBBINK

IT is generally felt that from time to time new words and concepts should be found to express anew the Ancient Wisdom. Immediately after the founding of the Theosophical Society in 1875, the real Founders, two Masters residing in Tibet, seem to have undertaken this work with the help of two Englishmen then living in India, A. P. Sinnett and A. O. Hume, who created most of the terminology of the Theosophical teachings which are still to be found in the classics of Theosophy and elsewhere.

When we read the letters of these Masters, as they are edited by C. Jinarājadāsa and A. Trevor Barker, we get a strong impression that the words suggested by the European correspondents were accepted by the Masters not on their intrinsic value, but because they were proposed by Europeans, who presumably knew the terminology of their contemporaneous thought. In this article an attempt is made to "translate" one or two words and ideas from the language of about 1880 into current language.

Let us start with the word "nihilism". This word describes the mentality of the modern, Western man, whose whole life is influenced by science and its discoveries in the fields of technology. The word "nihilism" is used in this context for the following reasons: The individuality (in the generally accepted sense of the word, not in the Theosophical sense) is lost; there remains little or nothing of the real human personality, as the whole of life is completely under the sway

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of the great power of the machine: car, television, radio, and so on. In his job modern man has to be as non-personal as possible; his place at the machine or in the office is to be only a very small part of a whole, which he is unable to grasp, but on which he is dependent for his earnings and life.

A second reason is this: Man in this technological age retains nothing (nihil) or very little of the religious and social standards to which his parents adhered. In the Christian countries youth lives without any interest in churches and "Christian teachings"; in the Communist countries youth seems to lack the revolutionary fire of the older generations; in Arabic countries Islam is no longer the dynamic power of cultural life.

Sociology analyzes this concept still further. In Europe, the essential parts of the machine, the crank-shaft and the screw-thread, were invented in late antiquity and the Byzantine age. But it was only after the Renaissance (xv century), that the European mind turned in the direction of science and technology. In this connection one could quote many thinkers from the seventeenth century, of whom I will name only one, the French thinker, Descartes, who lived mostly in Holland (1596-1650). In 1637 he published his *Discours de la Méthode*, a treatise on the method of right thinking. In the sixth chapter of this work it is stated that the ideal of humanity is to become "*maîtres et possesseurs de la nature*" (masters and proprietors of Nature). Science is on the way to making man master of inorganic Nature, and technology makes Nature mankind's slave. But Descartes did not visualize the result of this process on the human beings who are making Nature their slave by exploiting it on a rational, scientific basis. In a society based on agriculture and cattle-breeding, man is bound to cooperate with Nature, and is in fact in many respects dependent on Nature; the seasons, the time of sowing

and reaping come and go independently of man's likes and dislikes. But in an industrial civilization man works on dead materials, in fabrics, his life is influenced by the factors of economic life, by the pressure to consume more, to buy bigger cars, better televisions, to live in towns, to create nothing, but to enjoy life passively. Instead of the old institutions and beliefs, which guided the individual, and which have lost their meaning in his new surroundings, a vacuum exists, and the spiritual life remains empty, as all interest is centred on the problem of earning more and living better. Modern sociology is full of analyses of this problem.

Turning now to the letters of the Masters we find these problems stated, not analyzed, in the terminology of the Victorian era.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. (*Letters from the Masters of the Wisdom*, I, 4th ed., pp. 3-4).

A little further in the same letter we read:

... how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc. . . .

Now we shall compare the two statements on twentieth century life. The two "ideals" of Descartes, namely, to become "masters" and to become "proprietors" of Nature are admirably characterized in terms of ethics and of occult results, with which the Masters are, of course, familiar, but

which remain a speculation for others. The "combative natural instinct" can be compared with Descartes' words that mankind ought to become "master"—indeed it is difficult to see how this mastership is achieved except through a spirit of combat, a struggle for life and enjoyment, the conception that the animal kingdom may be sacrificed for the benefit of human beings in the name of medicine and the food industry. Happy were indeed the times during which the cruelty of the concentration camps and genocide were "unheard of". With due respect for the really great man of science, it is not difficult to see the "deformation" of the "intellectual principle" in the mentality of the modern rank and file intellectual. I will give only one example. A certain field of psychology uses the following words to connote some motives of human life: "cognitive structure-building," "summation of motives" and "quantum of instruction"—a sort of psychological mechanics. (The German work *Dynamik der Motive*, by W. Toman, 1954). Another aspect is illustrated by the following quotation:

The effect of being unnatural, which is to be seen in the non-Euclidian geometry and in the art of Picasso, is the result of human will, of a will to solve all problems in a technical way; it is a sort of instinctive logic, a consciousness, which feels itself sovereign over all the rest of the human person. (A. Gehlen, *Die Seele im technischen Zeitalter*, ch. II).

So far with regard to the "intellectual classes" of the letter of the Maha-Chohan. Now about the "masses" which are "degraded and morally ruined" by the example set by the intellectuals. Again I will quote a German sociologist, the intellectuals. Again I will quote a German sociologist, H. Freyer, *Theorie des Gegenwärtigen Zeitalters* (Theory of the Modern Age). In the second chapter of this book Freyer gives the following analysis of modern political thought, that is to say, the ideology, which the intellectual leaders in politics give to their followers: There is a goal, about which no doubt is possible; in the given circumstances of the political

and economic situation we can see and tread the way towards that goal; therefore it is possible to divide all human beings and all human action into two sections: the good (which works for the attainment of that goal) and the bad (which does not). The bad, the negative, the retrograde, the conservative is doomed to lose, and the good, progressive, positive side cannot but win the battle, which should end with the annihilation of the bad elements.

This way of thinking, which is to be seen more or less clearly in totalitarian regimes and in the so-called democracies, must be seen as a "degradation" of the human personality, not to speak of the more occult side of human life. How far this process of "mental ruin" can go, one can easily see in the success which crowned and crowns for the time being totalitarian regimes in the countries where they exist.

Now for the problem of the future. In that same letter it is said that we ought to ". . . get rid of our own Ego, the illusory apparent *self*, to recognize our true self in a transcendental divine life." We might translate this as follows: The "ego," the "I" of modern man, consists of those elements which are formulated and expressed in modern thought and art. The human personality exists only in the general consciousness, it is far more a product than a creator of realities. Modern man lives on sensations; he sees no problems if only he can procure for himself these sensations, which give him the feeling of being somebody, of being a witness of great things, of being involved in some great processes. The intellect of scientists and industrialists has to serve these purposes. In other words, the intellect of some clever men are the unconscious creators of life for millions and millions of other men.

Here we have the illusory elements of our personality demonstrated in the analyses of sociology and philosophy. The question is: Where are the powers able to stop this process of creation of illusory "selves"?

Both the letters and modern sociology point in the same direction. The Maha-Chohan says: "Man has to look for a real, divine self in a transcendental life." This means according to modern thought, a revival of the ascetic ways. This does not necessarily mean that we must have a repetition of Eastern yogis or Christian monks. A modern sociologist says (Gehlen, V. 2):

It is characteristic that the world lacks ethical ideas about the use of inorganic energies, coal, electricity and atomic forces, and that this lack of ethics infects the whole of daily life. . . . This process has the tendency to make it impossible to exercise the rights of renouncing earthly joys, because the needs are already fully justified and made automatically. This means a general slavery instead of the ideal of Descartes: masters and proprietors.

The urge to have more, to enjoy more, is therefore really a part of the "masses," and everybody in so far as he is motivated by this urge, belongs to the "masses," to the "morally degraded," as the Maha-Chohan puts it. Only in applying the rights of freedom to sever the bonds with this "pleonexia," *tanhā* (to use the Buddhist word), can new elements be realized in the cultural life, because it is generally accepted by Western and Eastern seekers, that only a culture in which the elements of renunciation are practised can have a fundamental revolution.

For the most part I do the thing which my own nature drives me to do. It is embarrassing to earn so much respect and love for it. Arrows of hate have been shot at me too; but they never hit me, because somehow they belonged to another world, with which I have no connection whatever.

ALBERT EINSTEIN

REVIEWS

The Theory and Art of Mysticism, by Radhakamal Mukerjee; Longmans, Green and Co., Ltd., London and Asia Publishing House, Bombay, 1960, pp. 352, price 15s. and Rs. 14.

This book should be read by all those wishing to acquire a comprehensive idea of mysticism. It covers the subject from its most primitive aspect to its most advanced. The author, although an Easterner, has a very clear insight into the Western mind. He shows in a lucid manner the similarities between all forms of mysticism, Christian, Buddhist, Hindu, etc., and touches on the physiological as well as the psychological implications of the various yogic practices. The metaphysical and philosophical aspects are not neglected, and the author shows how all the greatest mystics have arrived at the same conclusions regarding the profounder mysteries of life that have so troubled thinkers throughout the ages.

The concluding portion of the book is especially interesting to those pre-eminently concerned with modern scientific and philosophical problems, for it expounds the ancient Hindu and Buddhist notions

regarding the subtle and elusive factors of modern Western thought and reveals how all the present-day scientific ideas—the relativity theory and the quantum theory, to mention only two—are merely variations that were propounded by the teachers of old.

R. HARTLEY

Zen Buddhism and Psychoanalysis, by D. T. Suzuki, Erich Fromm and Richard de Martino; George Allen and Unwin, London, 1960, pp. 180, price 16s.

Over the past few years, Erich Fromm, a psychoanalyst, has become increasingly interested in Zen Buddhism. In 1957, he and Dr. Suzuki held a seminar in Mexico to discuss Zen Buddhism and Psychoanalysis to which they invited fifty psychiatrists and psychologists. This book contains selected papers from this seminar.

Dr. Suzuki, in an excellent presentation of Zen Buddhism, deals especially with concepts of particular interest to those responsible for treating the mentally ill, such as the "unconscious," "the self" and "the cosmic unconscious".

He stresses the contrast between Western methods of understanding through logical analysis of observable phenomena, and the Zen way of understanding through a non-logical merging with the object or person in question. He describes the "Koan" or logically insoluble problem which the Zen Master gives to his disciple. It is not only that the disciple has to accept with his whole being (and that includes his body) the paradox inherent in the Koan, but he also has to use it to sweep aside all vestiges of false pride, greed and separate identity that block access to his real self. He quotes Rinzai (A.D. 867) who calls this self "the true man of no rank."

Fromm shows how Freud also emphasizes the need to by-pass logical, conventional thought in order to get insight into the real nature of ourselves, so that conscious awareness can replace an unconscious servitude to our emotions and fears. He points out that psychoanalysis, like Zen, is concerned with helping individuals to discover the truth about themselves however painful it may be, and emphasises "Freud's concept that *knowledge leads to transformation*" and "that in the very act of *knowing oneself*, one *transforms oneself*." Fromm appears to believe in the reality of a spiritual dimension of experience, which he calls

"cosmic consciousness," that he does not need to explain away as a creation of the imagination.

Dr. de Martino, a psychiatrist who has studied Zen Buddhism with Dr. Suzuki, and who is deeply influenced by Christian Existentialist writers, concludes the discussion with a paper on "Zen Buddhism and the Human Situation."

This is a thought-provoking book worth serious study, especially by those interested in the second Object of the Society.

P. KING

The Method of Zen, by E. Herrigel; Routledge and Kegan Paul, 1960, pp. 102, price 10s. 6d.

This little book, compiled from the notes left by the late author of *Zen in the Art of Archery*, can be highly recommended as a succinct account of what Zen actually is. It covers a wide field, dealing *inter alia* with the koan, satori, meditation, Zen in the arts and daily life and as contrasted with Western mysticism. In one sense the title is self-contradictory, since Zen has no dogma or theory, and no method beyond allowing the mind to be in a state of "no-mind" or negative thinking, in which it is not passive or dull, but extremely alert and highly sensitive like the light-sensitized photographic negative. The empty cup of the still mind may then be

filled with That which is beyond the mind. What That is cannot be communicated in words, although it finds expression in a joy of living, in a "love without smoke" and in a compassion that "... forges the most intimate bond between human beings and all living creatures..." which leads when required to immediate, complete and effective action.

LEONARD C. SOPER

The Secret Books of the Egyptian Gnostics, by Jean Doresse; Hollis and Carter, Ltd., London, price 42s.

Interest in Christian origins and the early roots of Western civilization have been stimulated in the last two decades by the discoveries of a number of original writings such as the famous Dead Sea Scrolls and now more recently by the group of Coptic manuscripts of which the "Gospel of Thomas" forms a part.

In *The Secret Books of the Egyptian Gnostics* Jean Doresse has written the history of the discovery about 1945 of the Gnostic manuscripts which formed the library of a Coptic sect at Chenoboskion in upper Egypt. The author presents the first modern study of the Gnostic movement and of the literature which has come down to modern times and has made a comparative evaluation of the movement in relation to early Christian origins.

This work represents a more or less popular account, by an acknowledged expert in the field. It is translated from the French by Philip Mairet and includes an English translation of the important new Gospel, the "Gospel of Thomas".

In the first chapter the author gives an interesting historical introduction to the whole movement termed Gnosticism, which until recently was mainly known through the eyes of the early Christian Fathers who were its bitter enemies. A critical analysis of all the important known Gnostic texts prior to the discovery of the Chenoboskion manuscripts is made in the second chapter and forms a most useful collection of material for the student of *The Secret Doctrine*. This chapter leads to the main thesis in the third chapter, the history of the great find of a manuscript library of forty-nine Coptic Gnostic works now known as the "Chenoboskion manuscripts". These have mainly been acquired by the Coptic Museum in Egypt although one important work was sold in Europe and is in possession of the Jung Institute at Zurich.

The reader has all the excitement of following a hunt for hidden treasure and the author conveys something of the thrill which the quest entailed, in much the same way as that for the Dead Sea Scrolls.

The last part of the book gives an account of the forty-nine manuscripts in the collection and appraises their relative value. The author concludes with an attempt to reconstruct the beliefs and character of the religious sect to whom this library belonged in the early Christian era. A brief appendix on the teachings of Simon Magus, one of the founders of Gnosticism is followed by a longer appendix containing the English translation of the Gospel of Thomas together with notes and a most useful cross index to the same material in the canonical gospels.

The Theosophical reader may well disagree with the author's final conclusions concerning the clear cut distinction between the Gnostic and early Christian sects and the relative value of the two movements. While agreeing that the accepted Christian scriptures were the crystallized result of deep and profound thought in the early centuries of our era one cannot but feel that a great loss was incurred when some of the deeper esoteric teachings of Gnosticism were rejected.

C. G. TREW

Christian Yoga, by Dom. J-M. Dechanet; Burns, Oates and Washbourne, Ltd., price 23s.

This book gives a very interesting exposition of the theory and practice of yoga as taught in the East,

here linked entirely and exclusively with Christian teaching. The postures of yoga, already well-known in the West, are described and illustrated. To the student of Raja Yoga with its background of Eastern philosophy the author would seem to belittle and misunderstand many of its sublime teachings, but the book is worth while in so far as it links what have up to the present been definitely Eastern practices with orthodox Christianity, showing in spite of the author's limitations how much the two approaches and their respective philosophies have in common.

DORIS GROVES

The Science of Wisdom, by C. J. Toyne; Sidgwick and Jackson, Ltd., London, price 15s.

This book is the first of a projected trilogy, those to follow being entitled *The Philosophy of the Spirit* and *The Fire of Knowing*. In it the author gives an account in simple language of the whole process of evolution from atom to God. Some of his postulates, such as the existence of supra-physical states of matter, that all these including the physical are permeated by life and the habitat of evolving entities, and the existence of the Rays, will be familiar to students, although they would not accept what appears to be his suggestion that man is the highest point of the evolutionary

process yet achieved on earth. It is a book to put into the hands of those who wish to have a preliminary study before embarking upon the more abstruse accounts of cosmogenesis contained in such works as *The Secret Doctrine*. It is a remarkable work for one who disclaims any knowledge of Theosophy, Gnosticism or the thought of the East.

LEONARD C. SOPER

The Enigma of Survival: The Case for and against an After Life, by Professor Hornell Hart; Rider & Co., London, price 21s.

Do we survive death? This is the theme and discussion of one of the best books we have had on this subject. It is an extremely balanced book, and deals equally with factual material on both sides of the question.

Professor Hart himself believes in survival, but he has no bias, and the unique quality of the book lies in his assembly and collation of much of the most telling and important evidence on behalf of, and against the case for some form of survival after physical death.

It is obvious to the reader that Professor Hart has no intention of

converting anyone to any particular point of view, but writes brilliantly, leaving people to think for themselves. It is a vital and important book, and there is a splendid bibliography which is a great help to further study. Every student interested in an up-to-date approach on this subject should try to read it.

P. D. BENDIT

The Gita and the Modern World and Other Talks, by T. L. Vaswani; No. 58 of East and West Series, Gita Publishing House, Poona, 1960, pp. 48, price 75 nP.

Many commentaries and digests have been written on the Gita. Sankarāchārya interpreted the Gita portraying God immanent; Rāmānujāchārya as God transcendent; Sir Edwin Arnold sang in blank verse *The Song Celestial* for the poets and artists (a classic in translation) but T. L. Vaswani has written of the Gita in modern language for the modern world.

Each chapter is explained for the average man to understand and all libraries should have this small book, rich with clear instructions, on their shelves.

RUTH C. McMYLER

SUPPLEMENT TO THE THEOSOPHIST

DECEMBER 1960

THE EIGHTY-FIFTH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, 25th to 31st December 1960

TENTATIVE PROGRAMME

Sunday, 25th December

2.30 p.m. General Council

Monday, 26th December

8.00 a.m. Prayers of the Religions
OPENING OF THE INTERNATIONAL
CONVENTION—Presidential Address
2.00 p.m. Indian Section Council—I
5.00 p.m. CONVENTION LECTURE—I
7.30 p.m. Reception to Delegates

Tuesday, 27th December

8.00 a.m. Prayers of the Religions
8.30 a.m. Indian Section Convention—I
10.00 a.m. Symposium—I
3.30 p.m. Theosophical Order of Service
5.00 p.m. CONVENTION LECTURE—II

Wednesday, 28th December

8.00 a.m. Prayers of the Religions
10.00 a.m. Short Lectures—I
5.00 p.m. BESANT LECTURE (Indian Section)
7.30 p.m. Lantern Lecture

Thursday, 29th December

- 8.00 a.m. Prayers of the Religions
- 8.30 a.m. Adyar Library—Laying of Foundation Stone
- 2.00 p.m. Indian Section Council—II
- 5.00 p.m. CONVENTION LECTURE—III
- 7.30 p.m. Questions and Answers

Friday, 30th December

- 8.00 a.m. Prayers of the Religions
- 8.30 a.m. Short Lectures—II
- 10.00 a.m. Symposium—II
- 2.00 p.m. World Federation of Young Theosophists
- 3.30 p.m. Youth Symposium
- 5.00 p.m. CONVENTION LECTURE—IV
- 7.30 p.m. Delegates' Art Evening

Saturday, 31st December

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

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

Following his tour of the Australian and New Zealand Sections, the President and Mrs. Bhagirathi Sri Ram made short visits to Indonesia and Singapore on their return journey to Adyar.

On their arrival at Madras, on 6th November, they received a very

warm welcome at the airport and later in the Headquarters Hall at Adyar. The President looked exceedingly well considering the heavy tour from which he had returned.

General Secretary in Canada

It is with regret that we note the sudden passing on 14th November of Lt.-Col. E. L. Thomson, D.S.O.,

General Secretary of The Theosophical Society in Canada for the past fifteen years. He will be missed by members and friends in both the Canadian and American Sections. Mr. Dudley W. Barr has been appointed Acting General Secretary by the Executive Committee of the Society in Canada to function until an election is held.

Switzerland

Madame Claire Wyss, General Secretary for the Theosophical Society in Switzerland, sends an interesting report of the work in her Section. Though the membership has dropped slightly during the year, from 223 to 218, the proportion of really earnest members, she writes, is greater, and their activities encouraging. The Section has twelve Lodges, four Centres and one Youth Group. A thoughtful study of the classical literature of the Society has been made, and attention has been given to modern problems so that contact with the outer world is not lost. Activities of many kinds, Madame Wyss writes, serve to strengthen the contact between members themselves—such as summer schools, concerts, committee meetings. "We could not imagine," she says "an active Theosophical life without the summer schools."

The Section during the year under review received a visit from

Mr. John Coats, the Chairman of the Council of the European Federation, who toured the country, visiting Zurich, Basle, Lausanne, Geneva and Locarno. He also presided for the first time at the German-speaking regional committee meeting held at Basle in April. Other visitors to the Section were Mr. and Mrs. Felix Layton from the United States, Professor and Mrs. J. B. Dorab from India and Mr. Vallvé from Argentina.

Six members from Switzerland took part in the German-speaking summer school which was held for the eighth time in Pichl (Austria). "Each year" Madame Wyss writes, "the atmosphere created there becomes more concentrated and perceptible . . . in addition to those faithful members who attend each year, we had some new visitors, including intellectuals who were not yet familiar with our ideas. They were rather sceptical at first but left the School promising to come again."

The Diamond Jubilee of the Section was celebrated at its annual Convention held in Geneva 7th to 9th October. The activities commenced with a lecture by Professor E. L. Selleger from Holland who was in Geneva in 1910 when the Section was chartered and who founded the first Lodge, Dharma; he took as his title "The Antenatal Period of the Swiss Section".

The General Secretary gave an address of welcome and greetings were conveyed by the representatives of France (Dr. Paul Thorin); Belgium (Mrs. Chapellier), Holland (Professor E. L. Selleger) and England (Miss Deirdre Bendit). Many letters and telegrams were received from Sections in all five continents and from the President, Mr. N. Sri Ram, and Srimati Rukmini Devi.

At this Convention Mr. G. Tripet was elected General Secretary, on the retirement of Madame Claire Wyss. The new General Secretary will assume office on 1st January 1961.

France

La Vie Théosophique—a French News-Letter for members—in its October 1960 issue gives an interesting description of the French Summer School held at Ordino in the Republic of Andorra (Pyrenees) 3rd to 10th September. Fifty-nine members representing ten countries attended. The presence of Srimati Rukmini Devi as guest of honor was deeply appreciated by the members.

The theme chosen for the School was "The Divine Wisdom in the World of Today". Each morning a meditation period was held at 8.15 and a talk given at 10.30. In the afternoons and evenings there was group-work or lectures and films.

Among the lecturers were Srimati Rukmini Devi, Mr. John Coats and Miss G. Koopman. Rukmini Devi

spoke on the qualities needed for leadership and gave interesting reminiscences of Annie Besant and C. W. Leadbeater.

Group work was a special feature of the gathering. Four groups were formed, each having three meetings for the exchange of ideas and for the development of group-consciousness.

The members present were very happy to have Professor Marcault once again in their midst.

Dr. Paul Thorin, General Secretary for the French Section, reports that the year under review has witnessed a strengthening of the bonds between the French and its sister Sections. He writes: "Though we do not attempt systematically to gain new members, and the idea of conversion, in the ordinary sense of the word, is far from us, nevertheless our members bear witness to our activity." The French Section has a membership of 1,202 with 31 active Lodges.

India

The North Indian Theosophical Conference was held this year at the Headquarters of the Indian Section in Varanasi (Banaras) from 28th September to 1st October.

The Conference was opened by Mrs. Radha S. Burnier, from Adyar. Delegates were present representing six out of the thirteen Federations. Among greetings received was the

following message from the President, Mr. N. Sri Ram:

"To all who are present at the North Indian Conference at Varanasi:

I send you all my most cordial greetings from far-away Christchurch, in New Zealand. May the Conference be a success from the real inner point of view by promoting a spirit of genuine friendliness and mutual understanding."

As Chairman, Mrs. Radha Burnier gave the Presidential address, taking as her subject "Creative Living".

On the second day of the Conference short lectures were given by Professor C. S. Raghavan on "Our Problem Today" and by Mr. J. N. Tewari on "Theosophy in Practice". These were followed by a Symposium "Modern Problems in the Light of Theosophy". A discussion on "Lodge Organization" brought forward some constructive ideas. Dr. R. P. Chaturvedi, from Agra, delivered a public lecture "Bhagya Nirmata" and the day's programme closed with a question and answer meeting at which Mrs. Radha Burnier was supported by a panel of speakers.

The following day four young members held a symposium "The Role of the Youth in Our Work". They spoke with sincerity and an enthusiasm which augurs well for

the future of the work of the Society in India. Very interesting short talks were given on "The Book that has Influenced me Most"; among books mentioned were *Annie Besant: An Autobiography*, *The Bhagavad Gita*, *The Mahā Chohan's Letter* and *The Rāmāyana*. A very fine lecture "The Yoga of Silence" was delivered by Professor J. B. Dorab. In the evening Mr. J. N. Tewari gave a beautiful recital of *The Rāmāyana* which had a moving effect on the audience.

During the Conference delegates met under the Chairmanship of Professor Dorab to discuss the immediate needs of the Indian Section. It was pointed out that sale of Theosophical books, individual contact, and frequent visits by lecturers were essential to the work; also the training of young workers.

In closing the Conference, Mrs. Radha Burnier suggested that the Conference should not be considered as closed so far as the work of the Society was concerned. Delegates were requested to ponder over the deliberations held during the gathering and to return to their respective Lodges to implement whatever ideas had appealed to them.

The Conference in closing resolved that a telegram of greetings be sent to their General Secretary, Mr. K. Rajagopalachari, who had been unable to be present owing to medical advice.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Mrs. Josephine Ransom. 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	Dr. Henry A. Smith	P.O. Box 270, Wheaton, Illinois	..
1888	England	Dr. L. J. Bendit	50 Gloucester Place, London, W. 1	..
1891	India	Sri K. Rajagopalachari	The Theosophical Society, Varanasi 1	..
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N. S. W.	..
1895	Sweden	Mrs. Eva Osteltus	Ostermalmsgatan 12, Stockholm	..
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S. E. 3	..
1897	The Netherlands	Mr. A. J. H. van Leeuwen	Amsteldijk 76, Amsterdam Z.	..
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	..
1902	Italy	Dr. Giuseppe Filipponio	Via Laurentina 622 (EUR), Rome	..
1905	Germany	Mr. Heinrich Nagel	Elbekerweg 67a, 24a Hamburg 22	..
1907	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	..
1907	Hungary	..	..	..
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	..
1910	Scotland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	..
1911	Switzerland	Madame Claire Weiss	Bruderholzstrasse 88, Basle	..
1911	Belgium	Mr. Antoon E. de Fauw	Kleestraat II, Belsele Waas	..
1912	Indonesia	U Po Lat	Blavatskypark 5, Merdeka-Barat 17, Djakarta	..
1912	Burma	Dr. N. Lauppert	No. 102, 49th Street, Rangoon	..
1912	Austria	Mr. Ernst Nielsen	Malgasse 8, Graz	..
1913	Norway	Mr. Zaki Awad	Oscars gate 11, Oslo N. V.	..
1918	Egypt *	Mrs. Evelyn O. Hornidge	President, "Hikmet El Kadima" Lodge, 18 Emad El Din Street, Cairo	..
1918	Denmark	..	Gt. Praetegaard, NR.—Aaby	..
1919	Ireland	..	31 Pembroke Road, Dublin	..

*No Section; Lodge only.

1919	Mexico	Señor Arturo Vado López	Irubide 28, Mexico D. F.	..	Diarma.
1919	Canada	Mr. Dudley W. Barr (<i>Acting</i>).	52 Isabella Street, Toronto 5, Ont.	..	..
1920	Argentina	Señor Nazareno E. Rimini	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..	..
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	..	..
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	..	..
1920	Bulgaria	..	Ingolfstr. 22, Reykjavik	..	..
1921	Iceland	..	..	..	..
1921	Spain	Prof. Delio Nóbres Santos	Campo Mártires Pátria 69, Lisbon	..	..
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	..	..
1922	Wales	..	..	..	..
1923	Poland	Señor Victor Alvarez Bisbal	Palacio Diaz, 18 de Julio 1333, Montevideo	..	..
1923	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	..	..
1925	Puerto Rico	..	..	..	..
1925	Rumania	..	..	..	..
1925	Yugoslavia	..	..	..	..
1926	Ceylon	Mr. N. K. Choksy, Q.C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	..
1928	Greece	Mr. George Vliamos	Dragatsaniou str. 6, Athens (K)	..	..
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..	..
1929	Paraguay	..	..	..	..
1929	Peru	..	..	..	..
1933	Philippines	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	..	..
1937	Colombia	Mrs. Carmen Correa de Vengoechea	..	..	..
1947	East Africa	..	..	..	..
1948	Pakistan *	Mr. Vallabhdas H. Kapadia	Apartado Postal 539, Bogotá	..	..
1948	Malaya and Singapore †	Mrs. Gool K. Minwalla	P.O. Box 354, Zanzibar	..	..
1949	Northern Ireland †	..	Noonan Road, Karachi 3	..	..
1950	State of Israel *	Dr. C. H. Yeang	88 China St., Penang	..	..
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Canadian Federation

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

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

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