

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.

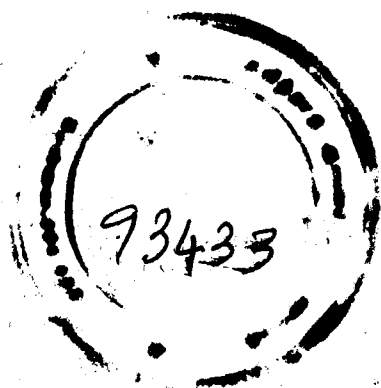
SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

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

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THE THEOSOPHIST

EDITED BY N. SRI RAM

(350)

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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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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

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ON THE WATCH-TOWER

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

NOW that Tibet, including in that term all that she represents, the freedom of her people and her unique religious culture, is temporarily dead, shall she live again? His Holiness the Dalai Lama, in a statement issued on March 10th, which date marks the second anniversary of the assertion (or re-assertion) of Tibetan independence two years ago, has appealed to all the member-States of the United Nations, and particularly India, to support the cause of Tibet when it comes up for discussion in the U. N. General Assembly and "get the Chinese to vacate their aggression". He asks that the independence of Tibet be internationally recognized, as no half-measures conceding any suzerainty or sovereignty to China, will be of avail at present. It is to be hoped that this just and earnest plea will not go in vain. Even if the legalistic argument that Tibet had once accepted the suzerainty of China was allowed to prevail when the issue of Tibetan freedom first cropped up some years ago, it must be obvious to all that, in the face of all that has happened in Tibet since then, the Dalai Lama has every right to declare that suzerainty to be at an end, being no longer acceptable to his people.

Independence for
Tibet

If those Governments which are to consider this question really care for freedom or justice and believe that the U. N. exists to protect the rights of those peoples who are unable to protect themselves, they cannot take shelter under legal technicalities for a policy of convenient inaction. It must be remembered that Tibet was virtually an independent country recently up to 1950, able to negotiate and sign treaties. If it had been possible to have the question adjudicated by an International Court, surely that Court would give due weight to the argument that when China invaded Tibet and compelled the Dalai Lama to flee from his country, they had gone far beyond their rights as a nominal suzerain and had, in fact, torn up whatever treaty might previously have existed, giving them that position.

According to all indications the Dalai Lama is still regarded by Tibetans everywhere as their rightful and according to their simple faith, God-given ruler. If considerations of expediency in the interests of power politics and the various national alignments are to determine the attitude of the States when the question comes up for discussion, it will be a sad betrayal of the principles on which the U. N. is founded, as well as of the sorely stricken people of Tibet.

If India gives, at least now, the only moral lead by boldly recognizing the independence of Tibet, as proclaimed by the lawful authority and representative of her people, a number of other States are likely to follow suit. The wrong that Tibet has had to suffer and the mistake made in recognizing the sovereignty of China will at least be partially redeemed. If the people of Tibet had not been so peaceably minded, with a culture based exclusively on religion—which is the reason they had not cared to make themselves formally independent in times when that was possible—they would have been in a much stronger position today to make themselves heard in the councils of the nations. Surely neither justice

nor the right of a people to decide their own future should depend upon their trouble-making capacities, when freedom for every people occupying a distinct geographical area and possessing the necessary cohesion through common racial, religious, historical or other ties, is accepted as a determining principle.

* * * *

It is good news which has appeared in some American papers, that in a number of research centres in London, Paris, Leyden, Rome, Munich, Tokyo and Seattle respectively, scholars who have some knowledge of Tibet and the Tibetan language have started work on a three-year project to get as much information as possible on the history, culture and religious ideas of Tibetans from lamas learned in these matters, who have come out of Tibet as refugees. Much of the knowledge these lamas possess has been handed down orally from generation to generation, although there were also numerous manuscripts in Tibetan monasteries, which would be mines of information if it were possible to reach them. We do not know of course how many of these manuscripts have been destroyed by the Chinese in the last few years.

The work of these centres, all of which have been started and are run with aid from the Rockefeller Foundation, are co-ordinated by the University of Washington in the State of Washington. The chief lamas, who assist in the work, are persons carefully selected for the purpose and the project has the blessings of the Dalai Lama himself. It must be slow work recording what they have memorized, collating and piecing together the bits that are gathered, and classifying them under appropriate heads. The lamas have also taken with them some hand-written books which will be studied with their help. It is quite possible that the information thus obtained may turn out to be of very great value.

Research in Tibet-
an Culture

It may be recalled, when referring to centres of learning in Tibet, that the three Fragments in *The Voice of the Silence*, which we owe to H. P. Blavatsky, were translations of passages memorized by her from a book named *The Book of the Golden Precepts* while she was either in Tibet or in one of the Himalayan monasteries. It is sad to read in the report of the International Commission of Jurists, who recently enquired into allegations against the Chinese in Tibet, that as part of a systematic plan to destroy the culture and the whole way of life that has existed in Tibet for centuries, most of the monasteries in that country have been destroyed as centres of learning, and their priceless manuscripts not infrequently consigned to the flames, in addition to most brutal ill-treatment of the monks who were residing in those places.

Another project which is simultaneously being carried out in the seven centres is the compilation of a basic teaching manual for spoken Tibetan. According to Dr. T. V. Wiley, Assistant Professor of Tibetan Studies in the University of Washington, who has made several visits to India and to the Dalai Lama for the purpose of selecting and transporting to the United States those lamas who could help the project, the spoken language in Tibet differs greatly from the written, which is a classical religious language. Dr. Wiley understands and recognizes the fact that Tibet has had a continuous and highly developed culture extending over one thousand years, although the outside world has known little about it. This culture has been kept alive through generation after generation by the education of young Tibetans in monastic schools. It is expected that during the next few years the University of Washington's Far Eastern and Russian Institute, which controls the work of the two projects, will attract many Tibetan scholars and others interested in that work.

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Mr. Norman Cousins, than whom no one understands better the imperative need to organize the world as a single supra-national entity as the only way out of the deadly perils which beset it at present, has written another book on the subject, entitled *In Place of Folly*, which is reviewed in *Saturday Review* by Mr. Joseph Clark who is the United States Senator from Pennsylvania.

Mr. Cousins presents the case "for a strengthened United Nations, with (1) a system of world law, (2) enforced through a world court by a world police force, (3) administered by a world executive with definite but limited power, (4) controlled by a legislature elected directly by people of the member-countries, with votes weighted roughly in proportion to population and economic power and (5) accompanied by total disarmament".

These proposals are practically the same as those which Mr. Attlee is advocating. But unfortunately there is very little realization as yet by the people in any country that such a step is urgently necessary. Lord Attlee stated recently in India that he has spoken to statesmen in all the important countries, and all were in agreement with him but hardly any was willing to take the initiative. Mr. Cousins complains similarly of the failure of men in public life to stand up and advocate the solution which they can all plainly see by hard logic as the only way to ensure peace under the conditions created by the advance of Science into the nuclear region.

Writing of the United States, Senator Clark says "this country is not ready for the almost revolutionary steps necessary". The same may be said with regard to many other countries. It seems that in the last election in the U.S.A. several possible Congressmen were defeated, in their opinion, largely because of their forthright support of some kind of

supra-national authority to keep the peace. However, Senator Clark hopes that President Kennedy and the men whom he has collected around himself will have the realism as well as the courage to perceive and take the necessary steps at every level to move that country in the right direction. What gives rise to some hope in this connection is that among other changes which President Kennedy has made on assuming office is a change in the scientific personnel which advises him on such problems as disarmament, nuclear tests, and so forth. The men whom he has chosen to advise him are known to believe in the possibility by methods of Science to establish a system of control that will provide the necessary security.

There is not only the danger of nuclear weapons passing into the hands of many more States than the few that are now in a position to use them, but the dangers of chemical, biological and radiological warfare are as great as the nuclear threat. Knowledge means power, and the extension of scientific knowledge in different fields is placing in the hands of mankind terrific power of different sorts which is bound to destroy mankind unless it is brought very soon under control. And the only way to control is through a World Government with the necessary powers.

* * * *

The Associated Press in U.S.A. has carried out an analysis of how much is spent on armaments today—88 billion dollars by the U.S.A. and the Soviet Union between them and this is 73 per cent of the world's total. **What Disarmament Could Do** If this expenditure can be put an end to, 75 million people now engaged in arms and ancillary industries would be released for constructive purposes; and the money saved, according to the calculations, can "feed all the world's hungry or give medical care to all the world's sick".

N. SRI RAM

HOW CAN WE HELP THE WORLD?

BY AXEL VON FIELITZ-CONIAR

IF one wants to find an answer to this question one must first of all try to observe without prejudice what is going on in the world, to see the happenings as facts and as symbols of spiritual realities. All visible things, all our surroundings, all happenings in the world are but outer phenomena, expressions of spiritual happenings.

Each object, each tool, each vehicle, each machine, each building, every tangible thing with which we have to do, has first existed as an idea in the head of one man or of several men. This idea has then been worked out in plans and the visible objects have been created only after such planning. There is nothing in the surroundings of our everyday life, nothing visible in the world, which has not first existed invisibly.

This has first to be seen clearly. In the same way all happenings in the outer world are only reflections of what is going on in man. We are living in an especially critical and tragic time. If we want to find an answer to the question "How can we help the world?" we must look at the currents which are prevalent in the world today. These are mainly two: one wants to preserve the existing, the other wants to overcome the existing and create new values and circumstances. Very often these two currents clash and cause chaos. It is gratifying to see that leading men in the fields of politics, science, art, technology and commerce are stating that the tendency to build anew, to create on a higher plane a

synthesis of thesis and antithesis is spreading more and more.

Mr. Nixon, when he was the Vice-President of the United States of America, said in a television talk at Moscow: "To-day the world needs open cities, men open to the world and open hearts." These words are beautiful in themselves but they are the more significant when uttered by the Vice-President of the U.S.A. In a London television broadcast, the former President of the U.S.A., General Eisenhower, said that war has become such a menace that everyone, not only statesmen, is responsible that his actions be directed only to the aim of peace. He said also that in the long view he believed that people would do more than their governments to protect peace.

I was reminded of these last words when I read in the newspapers about the big procession which took place in England on Easter Monday 1960 as a protest against atom bombs, a procession which ended at Trafalgar Square in London with about thirty to forty thousand people. As illustrated by this example, more and more the people, that is, each individual, ought to stand for what he thinks right and not leave it entirely to the leading men to decide what has to be done.

Those who study Theosophy have the conviction that man can exercise an enormous influence by his thoughts. Each human being is a power house which constantly emanates rays. The following words of Mr. Arnold Toynbee are in full accord with what the Ancient Wisdom has proclaimed since time out of mind:

. . . every living human society, like every living individual human being, is all the time emitting waves of spiritual radiation which travel outwards through space and onwards through time till they impinge on other societies or other individuals whom they happen to strike. (Quoted in "History and the Esoteric Doctrine" by Basil P. Howell, THE THEOSOPHIST, April 1956.)

Humanity consists of individuals. Mankind as such is only a conception. In reality it consists of milliards of human beings. Even if they constitute a *spiritual* unity as mankind, the individual is operating in his own surroundings.

It is often overlooked that each man has some sphere of activity, even if it is a very small one. The individual is in danger either of underestimating or overestimating himself. Many people suffer from an inferiority complex, a lack of self-confidence. Creative powers exist in each one, even if they are hidden under the rubbish of the personality. The more man evolves the more lively the creative powers become, but they must be evoked to become active.

One of the reasons for the tragedy of our times lies in the fact that so many people have the centre of gravity not in the spiritual part of their being, but projected outwards. They live completely outwardly instead of living inwardly. To live inwardly does not isolate a person. On the contrary, the more one succeeds in looking inwardly and in using one's own spiritual and creative powers the more lively becomes the contact with all beings.

Life is a great unity and the myriads of forms which this life takes are mere manifestations, not the essential. It is interesting to note that a leading scientist, Professor Heisenberg (Nobel prize in physics), has come to the same conclusion in his recent studies. The Swiss magazine, *Die Weltwoche*, has published a report of the congress of physicists and chemists (all of whom have received the Nobel prize) which took place at Lindau (Bodensee) in Germany in 1959. On this occasion Professor Heisenberg gave a lecture about his "improved world-formula" (*Die verbesserte Weltformel*). The reporter says:

The fundamental idea from which Professor Heisenberg started in his uniform world-formula is that all elementary particles may be different manifestations of one uniform primary substance, that they are nothing else—to use his own words—than "different forms in which

energy is manifesting itself". . . The elementary particles are not a thing-in-itself but transitory manifestations of the primary substance.

This is in complete accordance with the message of the Ancient Wisdom. At the end of his report the reporter says:

Professor Heisenberg's theory of the origin of the elementary particles in the uniform field (*Einheitsfeld*) is therefore more than simply a physical theory. It marks a change in the conception of the manifestations of matter. It touches the ultimate things of our physical world conception.

It seems to me that it touches not only the ultimate things of our *physical* world conception but the ultimate things of our world conception altogether, because the physical world conception refers only to the visible form behind which the spiritual world lives and operates. Therefore this new physical world conception leads us to a new view of the spiritual world. One begins more and more to understand happenings in the world if one has this spiritual view. One is not any more disheartened or hopeless; one sees life and the operation of the spiritual powers which act behind all visible happenings.

The individual is one of the myriad manifestations of the *one* Life. We are all parts of this life. Every one has something in common with all. Life becomes stronger and stronger the more one penetrates into the spiritual, the invisible. Why is there such mental misery in our time? Because men have lost contact with that life and have plunged more and more into outer happenings and the outer world. It is a running away from oneself: one is afraid to look into oneself. It is fear of the emptiness which is there at first when one suddenly does not look any more outward but inward. But why is there this emptiness? Only because the individual has not cultivated enough the powers which are endeavoring to work in him and which will operate in him as soon as he will let them do so.

Man must learn to be silent so that these higher powers may work in him. As Meister Eckhart has said: "God speaks His eternal word in the soul only silently." There is

too much turmoil in the world. Men are penetrating more and more into the outer cosmos. They send out satellites and rockets. They want to reach the moon and the sun and are now trying to reach the planet Venus. It is strange how even the most astounding results of science and technique become commonplace. How excited people were when the first sputnik had started. When one reads now of a new satellite which has been shot out, one does not occupy oneself with it very much any more.

So man goes further and further into the visible cosmos forgetting completely that he is a cosmos in himself. Man is a microcosmos in the real sense of the word. He is an image of the macrocosmos, not only of the visible one but of the invisible one too. The healthy human body is the greatest miracle which Nature has created on earth. But the microcosmos in man, seen from the spiritual standpoint, is a miracle too. But man must make this miracle active. He cannot leave it to Nature alone. He must co-operate with it to make a work of art of himself.

Great poets have clearly recognized this. It may be easier for an artist than for a purely intellectual type to find the connection with the invisible. Professor Heisenberg has seen this when he says:

The space in which man evolves as a human being has more dimensions than the one in which he has educated himself during the last centuries.

He means the mind, the intellect, by this one dimension. During the last centuries the intellect has been overemphasized. It is true that the astounding progress in science and the great success in technology are due to it but man consists not only of intellect. He has a heart too. Man is balanced only when mind and heart are balanced. There are people who are intellectual giants but have a poor heart. On the other hand, there are people with strong feeling but a

somewhat stunted mind. Man must try to develop mind and feeling equally because both supplement and belong to each other.

The more mind and feeling are balanced in a man the more will he be able to develop an even greater power, the power of intuition. Man becomes intuitive when he goes beyond mind and feeling. Intuition is the capacity to grasp the whole immediately without analyzing first and then putting together again, as the mind does. To achieve this one must be able to become immersed, to become quiet.

There is a beautiful saying from Hölderlin: "Man is a god when he dreams, a beggar when he reflects." This dreaming is not what is generally meant by it but a creative activity. Man has a great power at his disposal: the imagination. It is often misused but it is a great power. We can make by it an image of higher worlds, of the world of primary ideas, as Plato has put it. This capacity gives us the possibility to be creative and to spread our knowledge and experiences. As Schiller has said: "Give to the world upon which you have an influence the direction for the good, and the steady rhythm of time will bring about the accomplishment."

The modern Argentine poet Jorge Luis Borges has said: "What would man be without his dreams? A spectre! The capacity to dream is the greatness of man, that which brings him nearer to God." He has said, moreover, that time is merely a method of measuring the human intellect. Spirit, intuition, the eternal, the divine are, according to Borges, timeless and immeasurable. Only the present counts on earth, it alone is infinite. The future is real only as a hope cherished in the present. The reality of the past is only a present remembrance. This is a very important idea of the Argentine poet. When are we really alive? Only in the moment. Each moment becomes immediately the past and is followed by another moment. Our whole life, from the beginning to the

end, consists of a sequence of moments. How many people spoil the moment either in looking backward, regretting that things are not any more as they were or repenting past actions, or in looking forward into the future, either hoping for a betterment or worrying about what may happen. In this way many people are wavering between past and future and completely lose contact with the moment.

Only the moment as such is creative and valuable. We can be active only in the moment. Let us not forget that life as a whole—and we are a part of that life—is not static but dynamic, in constant movement. We are not living in a world of being but in a world of becoming. Fortunately so, because life would be only tragic if this imperfect world were a world of being. We must be grateful that we are living in a world of becoming where there is constant change from birth to death, from one life to another. As Goethe is reported to have said before his passing over: "Now comes the transformation to higher transformations." He meant by this the change from the visible life on earth to the invisible life beyond.

One can experience this transformation to higher transformations during *one* life on earth. Man has this possibility and is able to change constantly though such a transformation is often so slow that it is scarcely noticed.

Science has shown that what we consider as solid matter is not at all what we believe it to be but that all is vibration, movement. The famous astronomer James Jeans has said: "Matter is not a state, matter is a process." It is a constant becoming, a constant transformation. Bertrand Russell has said: "Modern science is tending to prove that there are no such things as things." That means things which are constant.

Let us never forget that we do not see the outer world as it is but only as our senses are showing it to us. The world would look quite different if we had another hearing, another

visual faculty, another sense of touch. The Indians are right in saying: "We live in a world of illusions." We live in a world which influences us only through our physical senses. We do not know whether it is really as it seems to us to be. Machines and implements show us gradually that many things are different from what we have thought them to be.

It is essential for man gradually to recognize again that the spiritual is primary and the material secondary; to see the centre of gravity in the spiritual and everything else only as its effects.

To be able to do this one needs a power, the greatest power which is at man's disposal: the power of love. It is difficult nowadays to speak of love as so many feelings are called love which have nothing at all to do with it. Real love never thinks of itself. It does not want anything for itself. It radiates and gives itself away without any restraint. It radiates like the sun without asking whether men are worthy of it or not. Humanity would not be in such a bad state if there were more loving kindness in the world. During Christmas time I have often thought how different it would be on earth if men were during the whole year as ready to help, as kind to each other, as willing to give pleasure, as they are during Christmas.

When one has once completely succeeded in opening oneself to a fellow being then one can experience wonders in him because one experiences the divine in him. Then the personality with all its weaknesses has become unimportant. One accepts the weaknesses. We are all imperfect beings. We must take this for granted. We take it for granted for ourselves. Why do we not accept it in others? Everything would be so much easier if we were to overlook each other's weaknesses and only pay attention to the positive and the best in our fellow-beings.

The good is in everybody. One has only to dig deeply enough to get there. One often reads in reports of pedagogues that they have succeeded in making people positive, in helping them to develop the best in themselves by showing them the fullest confidence. It is the distrust among men which works like a disintegrating poison everywhere in our times. The more one trusts a man the more one will animate the positive powers in him.

The Chinese sage Tchuang-Tse has said: "He who gives importance to outer things becomes helpless inwardly." If one puts the weight outward one loses one's equilibrium. This is a certificate of inner poverty because one has lost the centre of gravity in oneself. But if one develops one's own creative faculties and tries to spread as much loving kindness and affection as possible, then one succeeds gradually in freeing oneself from all that is negative.

There is a beautiful sentence from Lao-Tse: "To the good I am good and to those who are not good I am good too, because life is goodness. To the faithful I am faithful and to those who are not faithful I am faithful too, because life is faithfulness." He does not say: "Life is good, life is faithful." These would be qualities. He says: "Life is goodness, life is faithfulness." These are powers, invincible powers, because they belong to true love, the highest of all powers.

All great religions say that the Divine is Love. When one looks into the world, then it is often not easy to combine divine love with the happenings, to reconcile it with the inexorableness of those happenings. There seems to me to be a bridge which bridges over this seeming chasm between divine love and inexorableness. It is the comprehension that inexorableness too is a manifestation of divine love, because it is lawfulness. There is order only where there is law. Harmony can only be where there is order. Only where there is harmony is there the possibility of expanding one's whole

being. Disharmony is like an icy wind under the influence of which everything freezes. Harmony is like sunshine and warmth under the influence of which everything expands.

When one contemplates the visible cosmos with its myriads of solar systems and galaxies all of which move in order and harmony, then one can say: If the visible cosmos is the manifestation of an invisible one, then the harmony of the Infinite must be much greater than the harmony of the finite. If man is a part of the divine, imperfect manifestation though he may be, then he too is a child of the harmony and participates the more in it the more he advances, the more he approaches his real being.

Why have all the great men in all times proclaimed love, beauty and harmony? Because they knew that they are revelations of spiritual realities. Each individual can become a centre of harmony and balance but he must first establish harmony in himself. One ought not to expect that it will come from outside or will be brought by others. One must create it oneself. One cannot help another person directly. One can only help him to help himself. The old proverb, "Help yourself and God will help you," is a very wise one. We can help ourselves if we have full confidence in the noblest and best in us *which exists*. If we do this we shall be able to help by understanding what happens in the world and by loving kindness toward our fellow-beings.

Our activity will be more effective the better we do the duties of our everyday life. There are great idealists who get caught in their ideas and forget that the nearest is the most important. The nearest for everyone are the duties of his everyday life and those people with whom life confronts him.

There is a beautiful saying of Martin Buber: "The real contact of man with God has not only its place but its object too in the world. God speaks to man through the things and beings whom He sends into his life." When we learn to see a

messenger of the Divine in each happening in our life, and in each human being whom fate brings to us, then our attitude towards life and man changes completely. Then our own life is filled with wonders, and we penetrate through the outer form into the innermost core which is light, beauty and harmony.

The culminations in our life are like presentiments and promises of a permanent state in higher worlds. We cannot constantly live in such regions as long as we are human beings. Our wandering in life is like a wandering in the mountains. When we start in the valley we do not climb constantly till we have reached the summit. We must go down into another valley after having reached a certain height to climb higher on the other side. But each valley is higher than the preceding one and each summit is higher than the preceding one till we have reached the highest peak, the peak of our own perfection. This peak will be reached by everyone, not in one life but after many lives. But these lives too, whether on one planet or on different planets, are only manifestations of *one* great Life which is behind and goes from transformation to transformation, from birth to birth, from passing over to passing over. There is no standing still. Everything is advancing.

The more we develop these powers in ourselves the more quickly shall we ascend, the richer our life will be and the more shall we become able to help other people to climb courageously. There is hardly anyone who does not have to endure difficulties but even suffering becomes a step for climbing higher if it is rightly understood. One ought not to avoid suffering. One ought to accept everything positively. The negative is always hampering. The positive is always building up. The more readily we accept everything, even the most tragic happenings, the easier shall we take it and the more shall we understand its meaning. We shall be able to help other people when we have understood the purport of our existence.

May I close with a sentence of the German author Friedrich Barthel: "Every flower, every grass is without any blot—the soul is not. Every flower has its limits, every grass has its limits—the soul has none. If you knew that the way which you tread leads into the house of a God, would your steps not become quicker and quicker and would your thoughts not be as impatient as a man who comes home? Listen: we are on the way to the house of a God!"

THE CRY

It is when the great cry has gone up;
After lives of struggle;
In the awful despair of knowing
Our human efforts can avail no longer—

That instantly He is with us;
Who is our very own Majesty,
Enthroned at our being's source,
Manvantaric and magnificent.

And having seen Him, the bud-scales of desire
Begin to fall away;
And we unfold as do the flowers,
Each to his own perfection.

HAROLD TYRWHITT

DUALITY IN SYMBOL AND ALLEGORY

BY HERMINE SABETAY

THE universe is rooted in Unity, the one absolute principle of all existence. Manifestation begins when the primordial homogeneity veils itself with ". . . a Web, whose upper end is fastened to Spirit . . . and the lower one to its shadowy end, Matter" (I, Stanza 3)¹. These are the original pair from which all the binaries of Nature proceed.

The Manifested Universe . . . is pervaded by Duality, . . . But . . . the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesized. . . (I, 81).

This statement contains the key to the problem of duality. Polarity and opposition are everywhere, in time and in space; there are the positive and the negative, action and reaction, ebb and flow, light and darkness, day and night, waking and sleeping, life and death. Both sides in each binary are necessary; we cannot conceive one opposite without the other. The contrast is the very condition of the movement of our mind. What we call the true, the just, the beautiful, would have no sense but for their contraries; without shadow, we could never perceive light.

Life embodied in matter alternates with death, the human soul oscillates between day and night, its successive abodes in the regions of light and shadow. But which is our fuller life? Pythagoras and his disciples, adopting the essential belief of Orphism, taught that the real valley of darkness is our life on

¹ All references are to *The Secret Doctrine*, 4th ed.

earth and the physical body our tomb. In the *Gorgias*, Plato ascribes these words to Socrates: "Who knows if life is not death for us and death our life? Thus have I heard from sages who declared that our present life is death and our body the tomb." This passage implies a play on the words *soma* (σῶμα) which means body, and *sema* (σῆμα), tomb. The same conviction is thus expressed in Cicero's *De Republica*: "Yes, truly . . . they all enjoy life who have escaped from the chains of the body as from a prison. But as to what you call life on earth, that is no more than one form of death."

While we are incarnated in the "tomb" of the soul, duality impinges upon us in several ways. Within man, a god and an animal contend with each other, which made St. Paul complain: "For the good that I would, I do not: but the evil which I would not, that I do." This painful experience of duality is deeply felt in each one's soul. The Latin poet Ovid said regretfully: *Video meliora proboque, deteriora sequor* (I see and appreciate that which is good, but I follow that which is evil). And Goethe exclaimed: "*Zwei Seelen wohnen, ach! in meiner Brust!*" (Two souls, alas, dwell within my bosom!) There comes a certain moment in man's evolution when the struggle between the higher and the lower tendencies begins. The inferior soul is the elemental life of the bodies. Little by little, as the higher nature becomes stronger, the human being learns to dominate the lower impulses and to obey the intimations of his divine Self.

A great number of allegories allude to the double nature of man. Mythology is teeming with fabulous figures, half-human half-animal; the Greek legends speak of centaurs, fauns, satyrs, tritons, sirens and many others, the inferior part of whose body was borrowed from the animal kingdom. The reverse was also known in the example of the Minotaur, who wore the head of a bull upon a human body, thus typifying the supremacy of lower instincts; and indeed that

monstrous creature devoured yearly the finest flower of Athens' youth. Here we can also think of the Egyptian Sphinx, a compound being with lion's body and human head, whose majestic and mysterious appearance may suggest the mastery of divinity in man over the inferior nature, be it even as powerful as a lion.

The most evident binary to which humanity is subjected is the duality of sex. We know from *The Secret Doctrine* that the first human Races were sexless and that mankind became androgynous only by the beginning of the third Root-Race, before the separation into man and woman occurred. Referring to the divine Hermaphrodites who reigned over primitive humanity, H. P. Blavatsky says:

That Third and holy Race consisted of men who, at their zenith, were described as 'towering giants of godly strength and beauty, and the depositories of all the mysteries of Heaven and Earth' . . . the chief Gods and Heroes of the Fourth and Fifth Races, as of later antiquity, are the deified images of these Men of the Third. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in these Gods, both virtue and sin being exalted to their highest degree. . . (III, 179).

For an illustration of the last statement, it suffices to think of Zeus, the highest divinity in the Greek Pantheon, Ruler of the universe, Father of gods and mankind, and yet embodying so often the lower kāmīc principle, behaving with cruelty, jealousy, vengeance, not to speak of the innumerable gallant adventures of the "Greco-Olympian Don Juan," as he is qualified by H. P. Blavatsky (III, 418). As she tells us also, "every nation held its first God and Gods to be androgynous" (III, 139). ". . . one finds the Hermaphrodite in the scriptures and traditions of almost every nation; why such unanimous agreement if the statement is only a fiction?" (III, 132-3).

Such is the explanation of ". . . the strange dual-sexed images of nearly every God and Goddess in both pagan and

monotheistic Pantheons" (V, 292). ". . . in the Orphic Hymns, sung during the Mysteries, we find: 'Zeus is a male, Zeus is an immortal maid' . . . Jupiter has female breasts, Venus is bearded in some of her statues . . ." (III, 143); "Apollo was originally bisexual . . ." (I, 139). "Finally in St. John's vision in *Revelation*, the Logos, who is now connected with Jesus, is hermaphrodite, for he is described as having female breasts." (I, 139).

The Biblical narrative opens with the appearance of duality out of the original Unity: "In the beginning, God created Heaven and Earth." When Nature or manifestation was established, the creative power gave birth to androgynous man or male-female, and only later to man and woman. The very name of the Divinity, the sacred Tetragrammaton, typifies the androgynous state, the first letter (Iod) being the symbol of masculinity, while the remaining three are precisely the name of the first woman Eve (Havah in Hebrew). According to *The Secret Doctrine*, the first creation of the Elohim was the sexless Race or Adam alone, then came the Second Race, Adam-Eve, inactive androgynies, which was followed by the Third Race, that of Hermaphrodites who divide into two sexes or Cain and Abel (*The Secret Doctrine* holds that Abel is a woman). The Fourth Race is represented, in Genesis, by Seth—Enos.

More important than the exterior appearance is the inner duality of Man. H. P. Blavatsky says Manas is ". . . that androgynous, half spiritual, half terrestrial principle, partaking of both heaven and earth . . ." (V, 77). The higher mind is called solar and masculine, while its inferior part is designated as lunar and feminine. "But Occult philosophy has ages ago solved the problem of mind and discovered the duality of Manas." (V, 488).

It is this oscillation of the mind between two opposite poles which is at the root of the problem of good and evil,

so embarrassing for many philosophies and religions. The duality of opposed forces has been expressed in its entire sternness in the Mazdean tradition, where the principle of good, Ormuzd, and that of evil, Ahriman, contended with each other in the eternal fight between light and darkness. But those who are searching for causes, must ask the question: Why does evil exist? Why is it tolerated by God? And if the whole manifestation issues from Absolute Divinity, whence comes evil if not from the same eternal Source? The necessary conclusion is that evil must be a part of the Divine Plan.

Theosophy or esoteric philosophy can elucidate the perplexing question:

Were it Light alone, inactive and absolute, the human mind could not appreciate nor even realize it. Shadow is that which enables Light to manifest itself, and gives it objective reality. Therefore, Shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good; it is its *creator* on Earth. (III, 218).

Evil is a necessary factor of our evolution. The divine Monad has descended on earth in order to taste the fruit of the Tree of Good and Evil. It is the opposition or the "adversary" (Satan) which is in reality the active and constructive power of life. The angel in man awakens his latent potentialities when triumphing over the opposing forces. What we call "evil," is very often the result of our karma, a lesson for the evolving soul, the "good" in disguise, and the "servant of Good" (IV, 45).

The Adversary or Satan is no other than Lucifer, the lightbearer, the bright Morning Star: He is the Initiator, awakening the divine faculties of intellect in man. He is the king of the "Fallen Angels," Spirits from higher spheres, who descended among primitive mankind of the Third Race, ". . . to develop in man, and endow him with his self-conscious Mind, or Manas." (III, 235). The Greek Satan is depicted as the Titan Prometheus, whose name means the "fore-thinker".

This mythical benefactor of mankind is said to have stolen the fire of Heaven and brought it to the human race, whence "all arts to mortals from Prometheus came" (Aeschylus, *Prometheus Bound*). But the fire that the Titan robbed, must be understood as the creative fire of intellect, the divine spark of spiritual consciousness that he implanted in man. The legend goes on to say that the rebellious Titan had to expiate his sacrilegious action; by order of Zeus, he was chained on Mount Caucasus and condemned to suffer torture. The rock on which he is bound is physical matter; and the hero, the son of God, endures all the woes of incarnation, a vulture gnawing ceaselessly his liver, ". . . the eternal vulture of ever unsatisfied desire, of regret and despair . . ." (III, 411); all the emotional torments of humanity became his lot, "unto the day when Prometheus is released by his Heaven-appointed deliverer, Herakles," the Higher Self saving the earth-bound soul from its chains.

The divine Messenger Lucifer-Prometheus has been disfigured by a superstitious Church, who invented the anthropomorphic Devil, humorously characterized by H. P. Blavatsky as ". . . the 'two-horned' gentleman of the cloven foot" (III, 397), a grotesque bogy that has cast immense terror upon ignorant mankind during many centuries. The Devil (D'evil) became the corner-stone and pillar of the Church, the King of Darkness opposing God, the King of Light, threatening poor sinners with the "eternal" torments of hell.

We may well laugh at the frightful Devil and his infernal hosts; yet we cannot ignore that there are in the world conscious evil forces, angels of darkness, fighting against the beneficent influences spread by the Adepts of the great White Brotherhood:

Civilized humanity . . . is yet, owing to its collective Karma, terribly under the sway of the traditional opposers of the Nirmanakayas—the 'Brothers of the Shadow,' embodied and disembodied. (V, 466).

In *Light on the Path* we read:

. . . give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory.

The antagonistic currents of good and evil have found their most expressive symbol in the figure of the serpent, which has become the embodiment of evil only since the Middle Ages. For the initiate, "the serpent has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge." (III, 363). The early Christians and Gnostics, especially the sect of the Ophites, revered the double Logos, called the Good and the Bad Serpent, Agathodaemon and Kakodaemon. The double aspect is illustrated in the well-known symbol of Mercury's Caduceus, where two snakes entwine their coils around a rod.

The primordial symbol of duality is the circle divided by a horizontal line, separating "heaven" and "earth" within the circle of unity. If the vertical diameter is introduced, the figure becomes the universal symbol of the cross. Its upright line is the mundane axis and the link between God and man; while the horizontal branches convey the meaning of the spread of manifestation and the relationship with our fellow-creatures. There are many varieties of this fundamental symbol; one of them is the unfolded cube yielding a Latin cross, which is described by H. P. Blavatsky as a combination of the duad and the triad and as a symbol of light and darkness or good and evil (IV, 172). The figure of the two interlaced triangles, the six-pointed star, is also an emblem of duality. The apices of the two triangles point above and below, or towards heaven and earth; and the inextricable interpenetration of the trinities is suggestive of incarnation with the entanglement of the higher and the inferior self. In the Theosophical seal, the upper triangle is white and luminous, the lower is dark, thus forming the primordial binary of Light and Shadow, Spirit and Matter. Within the inner hexagon

of "Solomon's Seal" we see the Egyptian cross, the sacred Tau, a combination of cross and circle, which is interpreted as symbolizing the victory of spiritual man over the lower principles.

Symbols of duality are written on the vault of heaven with the fiery signs of the Zodiac: the Gemini (Castor and Pollux), evoking the two alternating phases of life; Libra, the equilibrium between opposed forces; Sagittarius, the centaur, half-god half-animal; Aquarius, pouring out the double stream of the waters of life; and besides these examples, each sign of the Zodiac bears the mark of the binary in a special way. A beautiful interpretation of this heavenly symbolism is to be found in Dr. Alvin Boyd Kuhn's remarkable work, *The Lost Light*.

The Secret Doctrine assigns a large place to the teachings of Pythagoras, where numbers are so prominent. For this great Master of antiquity,

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish and unlucky. The Pythagoreans hated the Binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter . . . The Duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads—the Good and the Evil—bifurcated. All that which was double-faced or false was called by them "binary". ONE was alone good and harmony, because no disharmony can proceed from One alone. (IV, 146). There are lucky and unlucky, or beneficent and maleficent numbers. Thus while the ternary—the first of the odd numbers . . . is the divine figure or the triangle; the duad was disgraced by the Pythagoreans from the first. It represented Matter, the passive and evil principle—the number of Maya, illusion. (V, 116).

We may also mention the "Litera Pythagoræ" (Y), which was valued as a symbol for the two paths of the right and the left hand, of virtue and vice, of white and black magic. The two branches, born from a common trunk, represent well the binary, originated from Unity. At the point where the roads bifurcate, Hercules made his choice, a choice which

is ours at every moment. "The parting of the ways is small, but soon they are far asunder—a fact which shows how much my future depends upon every step in my thought." (Ernest Wood, *Concentration*).

Let us further add the following mythological allegories illustrating the duality of human nature:

There is the remarkable myth of the Dioscuri, the twin-brothers Castor and Pollux, one mortal, the other of immortal essence. Pollux, mourning his brother's death, supplicates Zeus to grant him immortal life, but the favor asked for could be only partially conferred; sharing each other's fate, the two brothers live and die each in turn, every other day. Such is the lot of the dual man, mortal and immortal, physical and spiritual.

Another pair of twins were Heracles, the solar hero, son of a God, and his brother Iphicles, a child of earth. When both were babies in the cradle, two big serpents approached them; while Iphicles was seized with terror, Heracles proved his divine courage and strangled the dragons.

The alternate life of the soul, embodied and disembodied by turns, appears also in the myth of Persephone (Proserpine), dwelling half a year with her mother Demeter among the living, and the other half with her sombre husband, Hades, god of the underworld, in the realm of the dead. This story, dramatically performed in the Eleusinian mysteries, was intended to suggest that the real dead ones are those imprisoned in physical bodies, while the flowering meadows where Persephone rejoices with her mother, should be understood as the abode of the soul released from the fetters of earthly flesh. And the Mysteries taught further how to escape for ever from the bonds of imprisoned life, the sepulchre of the soul, to return to the freedom of our true divine Being.

CLOSING ADDRESS TO THE SCHOOL OF THE WISDOM

By N. SRI RAM

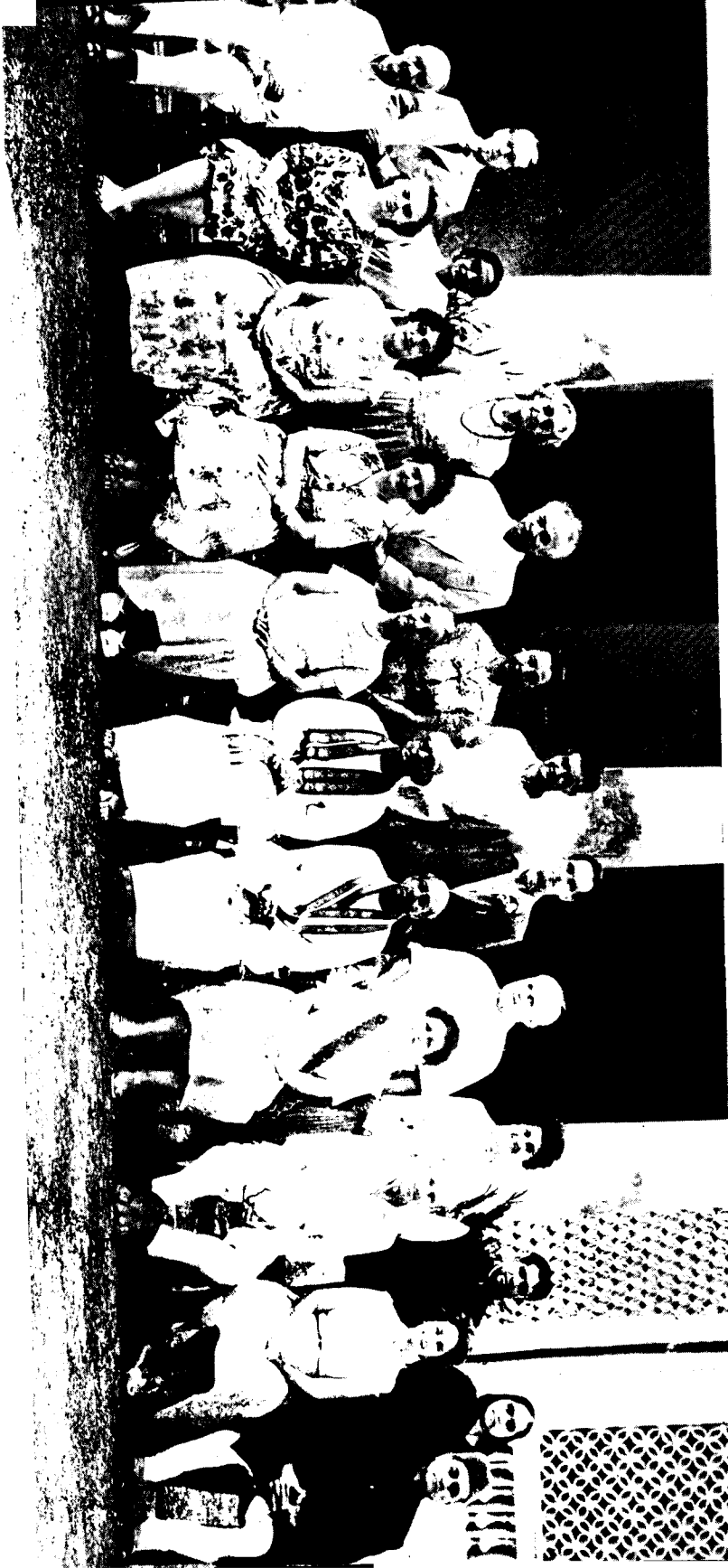
WE have listened to a number of most interesting speeches. If all that has been said by the different speakers with regard to the School of the Wisdom and Adyar is as described—I personally do not doubt it—their stay here has been greatly worth while; because they have been so happy here, have felt opened up from within and have evidently expanded in certain ways. Anyone who loves and values Adyar to that extent has surely partaken of the blessing that Adyar holds for all who open themselves to it.

With regard to the giving of the certificates, let me point out that the certificate merely states that the person has attended the session of the School. It is more a memento than anything else, and as such it may be all the more valuable. There is no judgment on any person as to what he has learned or failed to learn. Each one benefits, we trust, in his own way and measure, and we cannot say how much anyone has gained by coming here or how much one has learned of what is worth learning. It has been said that the real benefit one receives from school and college is what remains after all that he has learned has been forgotten. That can be said even more truly with regard to the School of the Wisdom. It is not what is in the notebooks which is of importance, as it becomes a dead letter after it has been written down, though it may awaken some memories of what was experienced when

THE SCHOOL OF THE WISDOM 1960-61

Standing: Mr. Russell Ballour-Clarke (Adyar), Mrs. Parvati Sujan (India), Mrs. Marjorie E. Alderman (Australia), Mr. Albert Sassi (Switzerland), Mrs. Eunice Layton (U.S.A.), Mr. Felix Layton (U.S.A.), Mr. Raymond E. Hansen (New Zealand), Mr. Johannes Meyer (Germany), Mrs. Kathleen Martin (U.S.A.), Mr. V. Ch. Sivala (India), Mrs. K. V. Sivala (India).

Sitting: Mr. C. D. T. Shores (Adyar), Mrs. Elizabeth Warron (Belgium), Miss Lucy Harlow (England), Miss Rose Pollard (New Zealand), Miss Emma Hunt, Director of Studies, Mr. N. Sri Ram, Principal, Mr. M. Subramaniam, Lecturer, Miss Gertrude Silberman (U.S.A.), Mr. Fred C. White (Australia), Mrs. Grace Moore (U.S.A.), Mr. Ballabh



it was said. The written word is also a memento or token of what was experienced or taken in at the time. The certificate and the notes that you have taken will serve as an awakener of memories not only of the School but also of Adyar and of the time you have been here. It may not be of more use than that.

Somebody put the question to Brother Raja: "Should it be called School of the Wisdom or School of Wisdom?" He said "*The* Wisdom," meaning Theosophy. It is not really possible to teach wisdom. It is possible to express a truth from the understanding of which wisdom flows, but you cannot teach a person how to be wise in the circumstances that arise in his life. How to make the right choice, how to have the right attitude, the right kind of thought towards people, all that can be learned only for oneself. Wisdom is truth in action. When you are filled with a certain truth or realization, the action which spontaneously results can be called wise. The action of such truth as we may have realized within ourselves is both in the process of our thought and feelings, and in relation to others. One might ask what is the use of studying all this, a study which seems to take one into a different world from that of his daily existence, even though it is concerned with fundamental truths? The practical aspect of what one learns is in the change that comes over one's whole outlook, the way one thinks on so many matters in his life. Theosophy is a truth and a wisdom which embraces every aspect of life. Brother Raja has been quoted as saying: "Loving action is Divine Wisdom at work, and whoso acts lovingly will inevitably come to the Wisdom." Wisdom is not static, it expresses itself in action. It does not lie in the amount of information with which one fills oneself. One can have a great deal of information on many matters, may be learned in abstract things of different sorts, yet may not be wise with reference to a simple matter, whereas a simple unlearned person, pure of heart, with affection for

all the people he meets, may be more wise, even if his actions are not termed wise by men of the world.

Our endeavor in the School is to study the living truth, the truth which enters into us deeply, which alters our living, and not merely our outer actions. Our attitude towards all things, our possessions for instance, the whole process of our thought, the way we feel towards people and things in different circumstances, how we react to different events, the judgments we form upon others, into all this enters the question of wise or unwise. Often we would be wise if we did not form any judgment but kept our minds in suspense.

We should not blindly siphon the words of another into ourselves but should listen with attention and consider them impersonally. Such listening is, I think, an essential requisite for wisdom. It is with the view of encouraging consideration and weighing from different angles that we started the discussion method in the School. By discussion what was meant was not debate, not argument, but the setting forth of one's ideas coolly and clearly without any assertion, listening without resistance and speaking to the point when there is a point to be made. There are very, very few people who speak without thrusting themselves or their opinions on others. There should be no sense of property with regard to one's ideas. In fact, there is no such thing as "*my* idea". It is only an idea, to be judged on its merits or lack of merit. To call it mine by attaching myself to it is an illusory process of thought. To discuss is to bring out something so far unnoticed and contemplate the truth from different angles. Each one has to see the other points of view in coming to an understanding of his own.

The benefit in coming to the School of the Wisdom is partly or largely in being at Adyar. Dr. Annie Besant enlarged the estate to make it a home for Theosophical students. You see that in the inscriptions on the foundation stones of Leadbeater Chambers and Blavatsky Bungalow. We sometimes

forget that. The whole object of enlarging the estate was to make a place for students of the Wisdom to come to, with an atmosphere helpful to their studies, so that they may stay here for a while and contemplate life quietly, studying individually and in groups. Adyar has an atmosphere of its own. I was delighted to hear so many observations on this place by the students who have come testifying to its character and quality, and this atmosphere, I feel, should on no account be allowed to suffer. It is helped by those who come for such studies as in the School of the Wisdom. They seem to love Adyar more than the people who live here all the time. Those who come to Adyar for the first time are more impressed by it, by its beauty, its serenity and pervading peace, than people who have been here for very many years. Custom tends to make everything stale; we all take for granted and tend to ignore the blessings that are always with us. Here at Adyar we can realize better than in most places how there can be a free outlook which can unite people of different nationalities with different backgrounds. There are people here of different nationalities and each one has come from a certain environment where he has been taught to accept certain ideas; but we are able, nevertheless, to mingle with one another comparatively freely, perhaps not to the extent that is to be desired; at least we are able to live together as a community and study and discuss in friendly understanding of each other.

Adyar stands not for the world as we find it, with all its ugliness, unkindness, cruelty and vulgarity, but for a different world which lies really in a different perception of things and a different approach to all things in this world. When one's own reactions, feelings and ideas are different, one is really living in a different world. Anyone who has been here for some time entering into the life of this place becomes a link between Adyar and his own Lodge and Section. I know those

students who have been here will take back something living and helpful from Adyar to their respective countries.

I hope the School of the Wisdom will grow stronger and that it will attract people who have knowledge of many different aspects of life and culture, and can speak on them in relation to Theosophy, though at the same time I realize that one cannot intimately discuss anything with a large number of people. We do not want lecturers so much as persons who are deeply interested in those things which are of importance and have a mind that is open enough to discuss them with others.

The School of the Wisdom should be a channel for new life all the time because there should be an ever new understanding of those things which we study and discuss in the School. We should each time meet if possible on a somewhat higher level and go into things more deeply than we have been able to do so far.

To the wise mind and the pure heart, every object in Nature and every event in mankind's destinies reveals an inner framework, where a Divine Artificer who is Love and Truth and Beauty is seen at work. All the evolutionary processes in Nature, the migrations of peoples, the appearance and the disappearance of kingdoms and empires, the intricate relations which make our economic and political structures, all these are seen as the warp and the woof on which a Weaver is weaving a design. Once a vision of that design is seen, the memory of it can never utterly fade.

C. JINARĀJADĀSA

H. P. BLAVATSKY

COLLECTED WRITINGS, VOLUME VIII, SEPT. TO DEC. 1887

REVIEWED BY JOY MILLS

WITH each succeeding volume in the series of H.P.B.'s *Collected Writings*, the student is impressed in two ways. In the first instance he is impressed with the wealth and range of the literary output of the indefatigable H. P. B., "the greatest Occultist in the history of Western civilization, . . ." as the compiler of these writings affirms. There was little that escaped her attention; few writers were spared her pen either in praise or in scathing ridicule. Even her most timely articles, written often in the white heat of the moment to challenge, to refute or to corroborate, contain elements of timelessness. Sentences of singular beauty, thrusts of diamond truth, glow forth brilliantly in articles whose main theses refer to events or writers long since forgotten in the passing parade of opinion and prejudice.

The second factor that impresses the student anew with each volume in this series is our continued indebtedness to Mr. Boris de Zirkoff, for his labor of love in collating, documenting and preparing for publication the complete writings of the one Theosophist whose work commands the allegiance of all Theosophists, whatever the persuasion of individual membership. Mr. de Zirkoff's tireless endeavors not only in collecting the writings themselves, but in surrounding them with their appropriate historical references, searching out the obscure texts from which H.P.B. quoted, filling in the details

that present the articles in their contemporary milieu, and in providing us with a bibliography made indispensable for the student of Theosophical history by the inclusion of biographical notes, deserve the lasting appreciation of all Theosophists.

The present volume introduces us to the amazing flow of articles that streamed from the pen of H.P.B. for publication in her journal, *Lucifer*. In the early spring of 1887 H.P.B. was resident at Ostend in Belgium, where she had gone from Wurzburg with a large portion of *The Secret Doctrine* manuscript with her. The Countess Constance Wachtmeister, her companion in Wurzburg, joined her in Ostend. The events of that spring are well known: H.P.B.'s grave illness and her remarkable recovery, as she chose to live for yet a few years to continue her sacrificial labors for the Society. At the urgent invitation of the two Keightleys, Archibald and Bertram, she was taken to London on the first of May where she resided for a brief period in the home of Mabel Collins. Here, as Mrs. Josephine Ransom reports the event in *A Short History of The Theosophical Society*, "... two hours after her arrival, she had out her writing materials and was hard at work again." Within two weeks, the Blavatsky Lodge was founded with H.P.B. as one of the founding members. Later the Lodge decided to publish a monthly journal and on September 15, 1887, the first issue of *Lucifer*, designed to "bring to light the hidden things of darkness," appeared, under the joint editorship of H.P.B. and Mabel Collins, with Bertram Keightley as assistant. Mr. de Zirkoff states that Mabel Collins, the *nom de plume* of Mrs. Kenningdale Cook, shared editorial responsibility with H.P.B. until October, 1888, but Mrs. Ransom indicates she continued with *Lucifer* until September, 1889, when Mrs. Annie Besant replaced her. (To complete, briefly, the story of *Lucifer*, we may note that the name of the journal was changed in September, 1897, to *The Theosophical Review*, with Mrs. Besant and G. R. S. Mead as co-editors.)

H.P.B. stated very clearly the purpose of her new journal in her initial editorial, "What's In a Name?" with which Volume VIII of the *Collected Writings* begins. The magazine would combat religious dogmatism and scientific materialism; it would "... show in their true aspect and their original real meaning things and names, men and their doings and customs;" it would "... fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life." H.P.B. anticipated that the pious of the day would decry her use of the name "Lucifer" for a magazine that was intended as a light-bringer. "If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition." So she did not wait for the opposition to develop, but with her usual flair for the dramatic portrayed scenes in which she entered into rebuttal with various imagined critics, concluding her editorial with remarks on the metamorphosis of the "divine" into the "infernal" Lucifer. In "The History of a Planet," which also appeared in the first issue, she pursued the theme introduced in her editorial, the transformation of Venus into Lucifer, but here she is no longer concerned with vindicating the name chosen for her new journal, but is engaged in demolishing theological fancy and legend, identifying "... the cloven foot of the Jesuit" that left its mark on history, and revealing the greatness of the eternal myth of light.

Among the collection of writings which appear in Vol. VIII are a number that refer to the duty and responsibility of the Theosophist, a theme H.P.B. repeated often in her larger works, notably *The Key to Theosophy*. In a slender reference to the anticipated publication of a new work by a nameless Theosophical writer, she defines a true Theosophist as "... one thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help his neighbor

to carry the burden of life". In a longer French article, "Fausses Conceptions," published in *Le Lotus* in September of 1887, and here translated by Mr. de Zirkoff, she reiterates her theme of altruism: "The greatest Theosophist—he who loves divine truth under all its forms—is the one who works for and with the poor." Nowhere is this ideal more clearly stated than in H.P.B.'s reply to a letter sent to the editor of *Lucifer*, "Let Every Man Prove His Own Work," in which she concludes with a paragraph of singular beauty, an explanation of the practical rule of brotherhood "by those who laid it down":

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.

H.P.B. reminds us, however, that brotherhood is not sentiment; that it is more than good works alone, that "the double activity of learning and doing" are essential and that "... we have to do good, and we have to do it *rightly*, with knowledge." *Right* action has long concerned philosophers and theologians. The knowledge that imparts *rightness* to an act is not the knowledge of many things, but of one thing, the knowledge of SELF. All other knowledge is subservient: "it is the overshadowing of the Mind by *Buddhi* which results in the ultimate *realization* of existence," says H.P.B. Her writings seem infused with this splendor of immortal knowing.

One of the temptations in reviewing a work such as the present volume is the desire to quote at length, for on almost every page one encounters the well-turned phrase, the glint of truth, the sentence that opens the inward eyes upon a vista of new understanding. Contained in Vol. VIII is the series on

"The Esoteric Character of the Gospels," unhappily never finished by H.P.B., touching upon aspects of the Gnosis that excite the student to renewed study in this fertile field. The compiler has appended invaluable notes to this series. Here too in Vol. VIII are the famous letter, "*Lucifer* to the Archbishop of Canterbury, Greeting!" and the well-known essay in comment on the Abbé Roca's "Esotericism of Christian Dogma." Articles on "The Origin of Evil," "Tetragrammaton," "The Substantial Nature of Magnetism," and "Psychology, the Science of the Soul" are all mines of Theosophic information, which the student rejoices to find assembled now for ready reference.

Always virile and dynamic in her writings, fearless and courageous in upholding and maintaining the principles of moral justice, never backward in the defence of truth as she saw it, with a keen sense of humor and a delightful wit, yet never putting this wit to use to hurt another but only to ridicule attitudes or false conceptions, H.P.B. stands unexcelled among the great occultists of all time. Her stature is heightened with the passing of time since she moved among us, she who knew what it was to be a Theosophist. She would have ridiculed awe and laughed at worship, for she was not the fount but the channel of that wisdom for which the world yearns today. Yet it may not be amiss to marvel, if the sense of wonder is not dead, at this simple fact: a woman whose possessions are said to have contained only a few scattered books could quote from volumes too numerous to mention, volumes rare and unusual as well as famous. Yet, and here too is the marvel and wonder of greatness, through the wealth of scholarship, through the pages of erudite discussion, in all the articles, long or short, there shines forth the ideal of the Theosophist enunciated by the first of our number: "The only God whom we should serve is Humanity, and our only cult should be the love of our fellow men."

The historian Toynbee, discussing the major problems of modern education, suggests that the primary need is for an understanding, both comprehensive and exact, of the totality of world culture, East and West, if man is to survive in a "one world" environment. "Everybody," says Toynbee, "needs a glimpse of the bird's-eye view, with a radius of hundreds of miles . . . Everybody also needs to have a glimpse of the worm's-eye view, with the depth of thousands of feet . . ." This breadth and depth is not easy to achieve, if one agrees with Toynbee that "the capacity of a single mind is narrowly circumscribed". Yet the writings of H.P.B. give proof of a mind that could encompass both the depth and breadth of understanding because it was based in a principle beyond the narrow circumscription of the brain consciousness. The confrontation is not with culture, however all-embracing, but with the primal sources of truth from which all cultures arise and which alone provide the unitary nature of diverse cultures. It is this depth and breadth of confrontation with the singular truth in its myriad of transformations that the writings of H.P.B. reveal for the earnest student who takes to heart her advice: "Follow not me, nor my Path, but the Path I show, which leads to the Masters."

In wakeful state, in dreams, in sleep
 Know that the Self is only one;
 For one who passes beyond these states
 Rebirth there is none.

From the *Tripurātāpinī Upaniṣad*,
 Translated by Dr. A. G. KRISHNA WARRIER

THE VEHICLE OF PRĀNA

By ARTHUR ROBSON

LOOK carefully at the following definitions of Prāna: " . . . the active power producing all vital phenomena " (*The Secret Doctrine*, 3rd ed. II, 627); " . . . the life specialized for the support of the physical organism " (*The Ancient Wisdom*, p. 82); " . . . the *deus ex machinā* of the living man " (*The Key to Theosophy*, 3rd ed. p. 119). Prāna is the mysterious power that operates the vast complexity of processes that are all the time going on in the living body to develop it and keep it in being as a serviceable machine for the use of the indwelling Thinker—building up of the machine; automatic replacement of damaged or worn-out tissue by new tissue built up with new cells; processing of the food consumed by the body into material for new cells and into the fuel, combustion of which produces the energy required by the Thinker for all his work, manual and intellectual; the defence set-up against harmful, alien organisms; the complex thermal system for keeping the temperature of the body at a constant level; and a multiplicity of other functions which are carried on independently of the will or even the consciousness of the tenant Thinker.

The most conspicuous of all is the action of breathing, and it is this which is most obviously seen to be absent from the body after death and gives its name to the whole complex system—"prāna" means "breath" radically and is commonly described as "the breath of life".

We gaze in wonderment at the working of Prāna in our own bodies and in living things of all kinds and cannot help

but ask: What makes Prāna tick? What is the nature of the *deus ex machinā* that operates all these functions which we find at work in the body?

With the aid of the wonderful new electronic instruments which can detect electric impulses of as little as one-millionth of a volt, scientists have been able to discover that the mechanism of, say, breathing is maintained by a cycle of electric impulses to the muscles which expand the chest and then relax to allow it to regain its unexpanded size. The Master K. H. wrote nearly eighty years ago: "Even simple muscular contraction is always accompanied with electric and magnetic phenomena . . ." (*The Mahatma Letters*, p. 161).

But, as fast as we find a solution to a problem, we see two other problems popping up from behind that solution. "Veil after veil will lift—but there must be veil upon veil behind." The two problems which arise here are: Where do these electric impulses come from? Through what medium are they transmitted?

Let us take the second question first. Dr. B. W. Richardson, F.R.S., has written (as quoted in *The Secret Doctrine*, I, 579-80):

The idea attempted to be conveyed by the theory is, that between the molecules of the matter, solid or fluid, of which the nervous organisms, and, indeed, of which all the organic parts of a body are composed, there exists a refined subtle medium, vaporous or gaseous, which holds the molecules in a condition for motion upon each other, and for arrangement and rearrangement of form; a medium by and through which all motion is conveyed; by and through which the one organ or part of the body is held in communion with the other parts, by which and through which the outer living world communicates with the living man; a medium, which, being present, enables the phenomena of life to be demonstrated, and which, being universally absent, leaves the body actually dead. . . .

I use the word ether in its general sense as meaning a very light, vaporous or gaseous matter; I use it, in short, as the astronomer uses it when he speaks of the ether of Space, by which he means a subtle but material medium. . . . When I speak of a *nervous* ether, I do not

convey that the ether is existent in nervous structures only: I believe truly that it is a special part of the nervous organization; but, as nerves pass into all structures that have capacities for movement and sensibilities, so the nervous ether passes into all parts; . . . When it is once fairly presented to the mind that during life *there is in the animal body a finely diffused form of matter*, a vapor filling every part—and even stored in some parts; a matter constantly renewed by the vital chemistry; a matter as easily disposed of as the breath, after it has served its purpose—a new flood of light breaks on the intelligence.

Paracelsus, writing in the sixteenth century, called it the "spiritus vitae" and described it as "an essence which is equally distributed in all parts of the human body" and which constitutes "the invisible body of man". This, H. P. Blavatsky adds, in square brackets, is his "*vital Linga Sharira*".

Dr. Besant writes in *The Seven Principles of Man* (1st ed. 1892, p. 11):

The Linga Sharira is formed of matter rarer or more subtle than the matter which is perceptible to our five senses. This matter is called astral matter, as resembling that which fills space, and it is the state of matter which is just beyond our "solid, liquid and gas," and is characteristic of the "astral plane" immediately succeeding the "material plane," or the generally accepted objective universe. To this astral plane belong what are ordinarily called clairvoyance, clairaudience, many hypnotic phenomena—material enough, though manifesting in matter which is in a finer state than that which we can feel or see.

This use of the term, "astral," may surprise Theosophists accustomed to the present usage. But in the writings of H. P. Blavatsky and indeed in all Theosophical literature in her time the expression, "astral body," was used for the *linga sharira*, what is now called "the etheric double". It is well to remember this when reading *The Secret Doctrine*. Of course, the word, "astral" was in use long before the Theosophical Society came into being.

The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as "immortal, luminous, and star-like". The root of this word may be found, perhaps, in the Scythic *aist-aer*—which means

star, or the Assyrian *Istar*, which, according to Burnouf has the same sense. (*Isis Unveiled*, 1st ed. I, xxv).

The name, "Astral Light," is of modern origin, having according to *The Secret Doctrine* (I, 372) been invented by the Martinists, who, however, do not appear to have thought of it as matter, albeit in a state transcending our familiar solids, liquids and gases, but rather as a luminosity visible to clairvoyants and reminding them of starlight or, better, the Milky Way, "a luminous zone composed of myriads of small stars". The name was then adopted by Éliphas Lévi and later by other Occultists.

But what is the Astral Light?

Thus, the true and "uncompromising" Kabalists admit that, for all purposes of Science and Philosophy, it is enough that the profane should know that the great Magic Agent—called by the followers of the Marquis de St. Martin, the Martinists, the Astral Light, by the mediaeval Kabalists and Alchemists the Sidereal Virgin and the Mysterium Magnum, and by the Eastern Occultists Aether, the reflection of Akasha—is that which the Church calls Lucifer. (*The Secret Doctrine*, II, 537).

It is this Aether in our composition that serves as the medium of transmission of electric impulses. Dr. L. R. Shepherd, broadcasting last April in the B.B.C. series, "Looking into Space," told listeners that Science now recognizes a *fourth* state of matter, "plasma"—quite a different thing to blood plasma—which is over and above the solid, liquid and gaseous states we learnt about in school. In it we find the electrons and protons which are the constituents of the atoms that make up solids, liquids and gases, but in plasma they are free and not held together in atoms.

This sub-atomic matter is the stuff of electricity, the stuff whose existence is manifested in electro-magnetic phenomena, which are nothing more or less than its movements and pressure, just as the existence of air is manifested by its blowing, that is, by its movements and pressure—the root-meaning of the word, "air" is "blower".

The word "plasma" has long been used in connection with electricity as the name for "a column of ionized gas," but it is now recognized that plasma is itself a state of matter independent of the gas, or, for that matter, liquid or solid, in which it may be present, and that, as plasma alone, it fills all space, even where no solid, liquid or gas exists, and constitutes the medium of transmission for light and for the etheric waves which reach us from other members of our solar system and indeed from distant stars and galaxies. The plasma in one's own body constitutes one's *linga sharira*.

"*Linga sharira*" is commonly translated as "subtle body," but the root-meaning of *linga* is "anything attaching to an object," and its secondary meaning is "characteristic," something attaching to one figuratively. Both these meanings are appropriate to the *linga sharira*: it is attached to the physical body; it has its characteristic form.

The Sanskrit for "subtle body" is *sukshma sharira*, which is in fact another name for the *linga sharira*.

If it were possible to freeze it and remove it *en bloc* from the body, it would be found to be in its configuration a perfect double of the body, not as a homogeneous block, as of ice or marble, but highly complex in its structure, being densest and most complex in the regions corresponding to the brain and the central nervous system and in lines corresponding to the nerves. Electric currents, which are but pulsations of this subtle matter in our bodies, carry from the cerebrum the fiat of the Thinker to do conscious action, and from the cerebellum the impulses which maintain the functions of *Prāna*.

Man has two distinct physical brains; the cerebrum with its two hemispheres at the frontal part of the head—the source of the voluntary nerves; and the cerebellum, situated at the back portion of the skull—the fountain of the involuntary nerves which are the agents of the unconscious or mechanical powers of the mind to act through. And weak and uncertain as may be the control of man over his involuntary, such as the

blood circulation, the throbbing of the heart and respiration, especially during sleep—yet how far more powerful, how much more potential appears man as master and ruler over the blind molecular motion—the *laws* which govern his body (a proof of this being afforded by the phenomenal powers of the Adept and even the common Yogi) than that which you *will* call God, shows over the immutable laws of Nature. (*The Mahatma Letters*, p. 137).

Of course, it is not electric power that *drives* the human body. After all, the impulses are infinitesimal as compared with even those from the magneto of a car to the sparking plug and, as we know, the power that drives the car is generated in its engine, not its magneto. Although it is not understood how the power is generated by which the muscles connecting, for example, the ribs to the backbone are contracted so as to expand the chest in the action of breathing, we can be fairly certain that it is by internal combustion of some kind. And this must take place in the muscles concerned, because there is certainly no central engine in the body generating power to be transmitted to the various parts, as there is, say, in a car or a sewing machine. The generation of power is the most economical possible: in the very part that changes in any way—place, form, composition—and just the amount necessary for that change, whether it be that manifested in a boxer's knock-out punch or that in the flicker of an eyelid or, for that matter, even the segmentation of a single cell. It is as if, in a sewing machine, for each thrust downward of the needle-shaft, the power producing that thrust were generated in the shaft itself, and likewise for each movement of the shuttle and each push of the fabric-shift—would that I knew the right jargon!—in each case just the power necessary for that movement, measured to a nicety and generated there and then.

The electric impulses carried by the *linga sharira* merely serve to spark the combustion, or, rather, the complex series of combustions, by which even such a simple action as taking a step in walking is effected.

From what we know of electricity, some may regard it as questionable that an electric impulse of infinitesimal voltage could travel all the way from the brain to the feet. But we shall have to revise our thinking in this connection. It has been found that, if the temperature of a conductor is reduced to absolute zero, electric impulses will run along it without losing any of their strength on the way. If a cable were laid in an endless circle round the earth and all heat drained out of it to the last degree—supposing that were possible—an electric impulse of as little as one volt entering it at any point would go on circling round it in both directions without any loss of force as long as it remained in a caloric vacuum. It would seem that the molecular activity generated by heat creates friction for any etheric pulsation or movement passing along it, which, as a result, goes on losing force.

Now it may well be that there are other ways of creating perfect conductivity, and that in some such way the inside of a nerve fibre is constituted the perfect conductor it is known to be. Currents running along the nerves can travel any distance undiminished, and the *icchāshakti* (defined by T. Subba Row as “Literally the power of the will. Its most ordinary manifestation is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object”) of a whale can operate to waggle its tail—which may be as much as a hundred feet from its brain—as effectively as to open its mouth.

So we see that the highly complex *linga sharira*, with its headquarters, appropriately, in the head and ramifications reaching to every cell in the body, is indeed the medium of transmission of the prānic forces to all parts of the body. Dr. Besant has written:

But just now we are concerned with Prāna only, with vitality, as the animating principle in all animal and human bodies. Of this life the Linga Sharira is the vehicle, acting, so to say, as means of

communication, as bridge, between Prāna and the Sthula Sharira or physical body.

(*The Seven Principles of Man*, p. 17)

But it is the vehicle of Prāna in an even fuller sense. It is the *seat* of Prāna. There cannot be force without there being something in which the force is present. And that something in which the prānic forces reside and from which they proceed is the *linga sharira*, a certain part of it. And that answers our first question.

Among all the marvels which Prāna performs the greatest is that by which the fertilized seed of plant or animal develops into a full-grown organism having so striking a likeness to its parents. The potentiality carried in that seed, which, in the case of man, is a microscopic cell, is an eternal wonder. Scientists have studied it very, very carefully in trying to discover its secrets, the study being chiefly, indeed almost entirely, that of its chemistry. It has been found to consist of millions of very long, thin molecules of deoxyribose nucleic acid (generally known as DNA). Each DNA molecule is made up of several genes. Prof. F.H.C. Crick, F.R.S., in a radio talk last July on "Genes and Atoms" had this to say about them:

Every gene has probably about as much information on it as would be needed, say, to spell out a sonnet. But living organisms are complicated things, so their complete genetic message is a long one. Even for a small bacterial cell it may contain several million symbols. For human beings the number is much greater, perhaps as much as a thousand million symbols. This is enough information, in the technical sense, to write several hundred large books. All this information must be packed into the head of a sperm, an object far too small to be seen without a high-powered microscope. This is only possible because the message is written using atoms and molecules as symbols. . . .

Will it ever be possible to synthesize the genetic material from scratch? There is no difficulty in principle to doing this: in practice, however, the problem looks horribly difficult. The chemistry is by no means easy, but we can look forward to the day when suitable synthetic processes will be available. The main difficulty is to get the side-groups

into the correct order. Even to synthesize one gene we need to arrange about 1,000 side-groups correctly. If we did this one step at a time we should have to carry out 1,000 successive chemical operations with very high accuracy and good yield. The chances of doing this are remote.

Of course they are. And the only effect of all that labor would be to modify one gene among millions. But the scientists have their heads in the wrong dustbin in their hunt for clues. It is as if a person, having seen and heard a tape-recorder pour forth a symphony and knowing that it all proceeded from the tape, were to set about to study its chemistry, meticulously scanning the needle-shaped atoms of the ferric oxide coating (which happens to be another polymer, like DNA) to discover the origins of the various sounds. He may even consider trying to make alterations in the symphony by modifying chemically the structure of those atoms. But he would find it an impossible task, whereas, if he were to use a super-material force, that of electro-magnetism, he could do it easily.

There have been philosophers and scientists who long ago had come to the conclusion that all the potentialities of the germinal cell are carried, *not* by its chemistry, but by super-material forces of some kind. We know now that they can be upset by radioactivity, a fact which surely confirms that view. Haeckel plumped for what he called "Plastidule Souls."

. . . this is what he says in explaining his newly-coined terminology: "Plastidule-Souls. The plastidules or protoplasmic molecules, the smallest homogeneous parts of the protoplasm are, on our plastid theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul in that it possesses memory."

This he develops in his mirific lecture on the "Perigenesis of Plastidule, or the Wave-motions of Living Particles". It is an improvement on Darwin's theory of "Pangenesis," and a further approach, a cautious move towards "Magic". The former is a conjecture that: "Some of the actual identical atoms which formed part of ancestral bodies are thus transmitted through their descendants for generation after generation, so that we are literally 'flesh of the flesh' of the primeval creature who has developed into man"—explains the author of *A Modern*

Zoroastrian. The latter, Occultism, teaches that—(a) the life-atoms of our (Prāna) Life-Principle are never entirely lost when a man dies. That the atoms best impregnated with the Life-Principle, an independent, eternal, conscious factor, are partially transmitted from father to son by heredity, and are partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the Individual Soul is ever the same, so are the atoms of the lower principles (the body, its astral, or life-double, etc.), drawn as they are by affinity and Karmic law always to the same individuality in the series of various bodies. (*The Secret Doctrine*, II, 709).

These are the permanent atoms of Theosophical teaching, and we see their purpose. In one's astral body—H. P. Blavatsky uses that as a name for the *linga sharira*—there are atoms, not one but millions of them, which have been part of one's being in every incarnation from the beginning of one's evolution. It is in them that the prānic forces are present which operate to produce all the wonders of Prāna in life after life.

As for their prodigious memories, whereby the new personality of an Ego comes to resemble so closely its personality in its last incarnation (the Master K.H. has said: "The 'old being' is the sole parent—father and mother at once—of the 'new being'". It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh." *The Mahatma Letters*, p. 111) or even the memory which Haeckel believes his "plastidule souls" to possess and by virtue of which a person's physical resemblance to his parents, even parents he may never have seen, can be so striking, we need no longer be overwhelmed with wonder when the tape-recording which we ourselves can make manifests an equally perfect memory, reproducing with startling fidelity every note, every nuance to tone, of the symphony as originally played.

It is said that in the new industrial revolution, which automation has ushered in, it has become possible to record electronically "information" about complex industrial processes and set the records to direct the machines in carrying

on with those processes, which could be made to include the rebuilding of the machines themselves.

If such a record were put in storage, well insulated, the electro-magnetic powers given to it would be retained by it indefinitely, so that, if it were taken out after thousands of years, it could, if supplied with the necessary materials, be made to rebuild all the machines which had been used for the various industrial processes, and these could, with the appropriate records, be made to repeat those processes.

An incredibly wonderful invention, worthy of all the superlatives thought up by the publicity people of Hollywood! But there is nothing that Man can invent which Nature has not thought of already and has in fact had in regular use for untold aeons. Our permanent atoms are just such recordings, and the atoms of the germinal cell carry the pattern of what the fully grown organism is to be, down to the least and last detail. The very hairs of your head are all numbered, but not in the mind of some omniscient God.

It is the particular faculty of the involuntary power of the infinite mind—which no one could ever think of calling God—to be eternally evolving subjective matter into objective atoms (you will please remember that the two adjectives are used but in a relative sense) or cosmic matter to be later on developed into form. And it is likewise that same involuntary mechanical power that we see so intensely active in all the fixed laws of nature—which governs and controls what is called the Universe or the Cosmos. There are some modern philosophers who would prove the existence of a Creator from motion. We say and affirm that that motion—the universal perpetual motion which never ceases never slackens nor increases its speed not even during the interludes between the pralayas, or "night of Brahma" but goes on like a mill set in motion, whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognize. (*The Mahatma Letters*, p. 138).

Perpetual motion is something we should have become accustomed to by now. For as long as we can remember we have had it in our daily lives in the recurring rising and setting

of the sun. And the odds are that, for all the terrifying powers of destruction which Man's newly-acquired command over nuclear fission has put in his hands, our earth will go on spinning for aeons to come.

Such perpetual motion is to be found in our permanent atoms, a motion which goes on ceaselessly even when there is "nothing to grind," no physical body to keep alive. The engine of physical life goes on ticking over even when it is not geared to the wheels, when, in fact, there *are* no wheels—and no car, for that matter—for it to be geared to.

So, while the *linga sharira* as a whole constitutes the medium of transmission of the prānic forces to the various parts of the body in which they are seen to operate, there are parts of it, "the atoms best impregnated with the Life-Principle," which are the seat and fountainhead of those forces and carry them, not only throughout this life, but also from life to life throughout our being as Egos. It is in every sense of the expression, the "Vehicle of Prāna".

They constitute a faithful record of the karma, the "doings," of one's entire past, being forces which have been slowly building up during the untold aeons of one's existence as mineral, vegetable, animal and man (even today we are adding to them—the prāna and the physical body of an advanced man are not quite the same as those of one less advanced) and manifest themselves in all that one does mechanically in the present. And this includes the development of the body.

Take the human foetus. From the moment of its first planting until it completes its seventh month of gestation it repeats in miniature the mineral, vegetable, and animal cycles it passed through in its previous encasements, and only during the last two, develops its future human entity. (*The Mahatma Letters*, pp. 88-9).

But it is not beyond the powers of the human spirit to obtain command over the forces of *Prāna*. Read again the

passage from page 137 of *The Mahatma Letters* quoted earlier in this article, especially that part where the Master speaks of the potential mastery of man, as manifested in Adepts and even common Yogis, over the blind molecular motion—the *laws* which govern his body. The purpose of Yoga, the path of self-discipline, is to obtain mastery over, not only one's prānic forces, but also those which govern all one's thoughts, emotions and volitions. The labors called for are prodigious, but so also, we are assured, will the fruits be found to be when in due season they are gathered in.

No one who does not appreciate the terrible exertions, the devotion without which pioneer creation in scientific thought cannot come into being, can judge the strength of the feeling out of which alone such work, turned away as it is from immediate practical life, can grow. What deep faith in the rationality of the structure of the world, what a longing to understand even a small glimpse of the reason revealed in the world, there must have been in Kepler and Newton!

ALBERT EINSTEIN

REBIRTH AND RENEWAL

By BASIL P. HOWELL

REINCARNATION is but the application to human evolution of the observable truth of a rhythm in Nature and the pageant of recorded history of nations and individuals. It would be strange indeed if we were found to be exempt from such a universal law as seasonal growth, and the ebb and flow that characterize the tides of social development. Of course, reincarnation presupposes the continued existence of the human soul after the death of the physical body. But, assuming life after death to be a fact, in whatever form we may visualize it from the extensive evidence available, reincarnation is the most rational theory of immortality. Of vast antiquity, yet its appeal to the modern mind is of undiminished strength. To think of ourselves in this context is to restore the integrity of character which is the harvest of experience, and which tends to be lost in the obvious fragmentation of life as we know it today. Just as history is a continuity, so is our individual story in the series of lives that constitute the totality of our human existence. In reincarnation we find the secret of that self-renewal which is the core of so much religious and scientific thought. Faculties and aspirations are seen to be summaries and memories of past achievements and hopes. This doctrine lends significance to evolutionary forces, as these influence our mental, emotional, and physical growth. It shows that we ourselves are essential participants in the order of evolution, and that we determine those conditions of the not-Self

that make for our weal or woe. Time and opportunity are given us to acquire a knowledge of our own natures, and to bring to light in due season the hidden wisdom that lives in the purified heart. Whilst recognizing and realizing what we are in the present, we pursue those ideals which will lead us to the attainment of the complete Self—all that is meant by the term self-realization. Even from the point of view of one life rebirth is a factor of the utmost importance. To quote Dr. J. A. Hadfield in his *Psychology and Morals* (1949):

As our life progresses from phase to phase, it continually passes through the process of re-birth; our emotions are transferred from one ideal to another; our character is built up gradually by the development of right and good sentiments leading to complete happiness. As each phase passes, the old must be sacrificed to the new, be transformed into the new, so that we may achieve a higher self-realization.

For such a process to be effective in its operation there must be a longer cycle than a single existence for the implied identification with and withdrawal from those sentiments and ideals through which the soul passes in its quest for the fulfilment of its supreme purpose.

The objective of this process of reincarnation is clear. It is to bring to maturity in man the principle of perfectibility which is really the driving force of evolutionary development. The fact that this progress is not, until its later stages, within the memory of the physical consciousness does not vitiate either the unfoldment or its consummation. So much of adaptation that marks the cycle of life in relation to environment goes on already without recollection of how means became adjusted to ends. Nor, indeed, may we have any proper conception of ends unless there be a reference to ultimate values, whose formulation waits upon the transformation of memory, as we usually understand it, into the true faculty of "reminiscence" as indicated in Platonic philosophy.

The actual working of reincarnation in relation to a re-birth of values can be understood only if we view it against the background of those states of consciousness, whose origin and nature are formulated in the literature of Theosophy. Conditioned memory is of events as they seem to us, living as we do under the compulsive order of time-space perception. But there is a spiritual memory which partakes of the real Self's timeless quality and omnipresence. Men ordinarily see themselves as isolated in time, space, and material necessity. The emancipated soul, whose production spells the meaning of re-birth, sees all things in the light of a unified life process, with events as simultaneous within a vision of Reality. The experiences of past lives are thus to be discerned in present faculties, and the perception of futurity as dependent upon the true alignment of the varying levels of consciousness with man's more or less permanent Egoic nature. The continuous thread of memory that gives the feeling of a supposed permanent identity even in our present known life may be extended to cover all our past incarnations whenever we win true immortality by union with our real Self and all other Selves. In short, those who learn the truth about their triune nature of Monad, Ego and Personality, and who live the life of universal brotherhood which flows from this truth as a natural corollary, become free through self-realization. Reincarnation teaches us to recognize *what* we are in our deepest being, through all diversities of racial and family circumstances, and, with this knowledge, enables us to approach a full and complete understanding of the great mysteries of life and death.

The process of renewal which is the basis of self-realization is an arduous discipline. H. P. Blavatsky pointed out long ago that if a man would follow in the steps of the Hermetic Philosophers, "he must prepare himself beforehand for martyrdom". There must be a forgetting of the past, as well

as a memory of our divine nature. What is it that we have to give up? She answers:

He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas on all and everything. Existing religions, knowledge, science, must rebecome a blank book for him—for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. (*Spiritual Scientist*, Boston, USA; September 1875.)

Rain and sunshine are requisite for all organic growth.

To a generation avid for proof it may be said that while cases have been cited where past lives have been observed or recollected, yet the final proof must rest within our own hearts and minds, and in the evidence we possess of the nature and structure of knowledge itself. We know that we *are*, that we are subject to certain internal experiences, that we undergo impacts from without and respond to these in certain ways that come naturally to us. In other words, the main elements of our knowledge of anything are chiefly inferential. From the vast panorama of existence we infer that the limits of human genius and achievement have not yet been reached. Where are the stored cultural acquisitions of mankind? Surely, not merely in museums or recorded literature; but in the individual present capacity to achieve and fulfil, in the hidden reserves of power and character that we cannot but suppose to be at the disposal of generations yet unborn. Thus it is that in this truth of reincarnation, of re-birth and renewal, we shall find in the end an adequate explanation of the birth, growth and decay of civilizations, of the facts of individual consciousness and the evolution of the widely differing abilities of men, of recurrent cycles of historical development and of social and organizational changes effected by individual uniqueness. The final proof of reincarnation will thus come to us when we discover for

ourselves the true facts of human and social evolution. If we would know what man is, we must dig deep into our own natures. Our search will lead ultimately to the knowledge that "Man is certainly no special creation, and is the product of Nature's gradual perfective work like any other unit on this earth. But [adds H. P. Blavatsky] this is only with regard to the human tabernacle. That which lives and thinks in man, and survives that frame, the masterpiece of evolution—is the 'Eternal Pilgrim,' the protean differentiation in Space and Time of the One Absolute Unknowable."

It is a mercy that we are able to start each time—each incarnation—fresh-bathed in the waters of Lethe, in oblivious innocence. Each time we draw back into ourselves, in order to put ourselves out into the external world to greater advantage. The slate is wiped clean that we may draw upon it a more perfect picture. If we had to draw upon a slate already filled with innumerable and indelible characters, we would be running the certain risk of making confusion worse confounded, until we were hopelessly lost in a morass of memories, bitter and sweet, breeding remorse and re-awakening passions, at best a bewilderment, more likely a nightmare.

N. SRI RAM

REVIEWS

Whence Come the Gods? by E. L. Gardner: Theosophical Publishing House, London, 1959, pp. 45, price 5s.

The Theosophical Society owes a deep debt of gratitude to Mr. Gardner for his illuminating studies in *The Secret Doctrine*. The present book, the first part of which was given as the Blavatsky Lecture of 1959 during the English Convention, continues these studies to the delight and inspiration of every student. In answering the question of the title, a most pertinent one for today when our Governments would seem incapable of solving present world problems, Mr. Gardner traces the development of the real Rulers of the world and shows how from Man himself has emerged those Great Beings invariably known as Gods, who are the directive Intelligences in Evolution. This concept of the Gods occupying a vast array of administrative posts "... from those directing island universes to those guiding solar systems and planetary chains..." is at once awe-inspiring and at the same time reassuring. Man in his present adolescent state is not left alone to find his way to spiritual maturity but is guided and assisted

to discover the God within, and to know himself as the one Creative Agent in the universe. Our present humanity as the fourth Creative Hierarchy must consciously begin to justify this designation, as Sir Julian Huxley has so clearly stated.

What then of "God" as against the Gods? Mr. Gardner deals in a masterly way with this problem, lifting the conception of the Divine Plenum beyond the sphere of the "... humanized God of religious dogma which man has shaped from his own brain-fabric and forced on his fellows as a divine revelation." This erroneous conception is today surely driving many intelligent and aspiring seekers away from organized religion and its anthropomorphic presentations of God.

The latter part of the book deals with the planetary chains and some oft-discussed misunderstandings are clarified. The excellent diagrams assist the student to understand this profound subject, stretching as it does the imagination and yet giving the mind a focal point from which to base its theories. As the author says: "The broad inclusive view that emerges from this study of *The Secret Doctrine* places our human

Hierarchy on a veritable pinnacle of responsibility and of immeasurable promise." From a study of the island universes and planetary chains Mr. Gardner brings us back to the here and now, and to the beginning of the way for each aspirant. "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception . . ." Man begins to learn how to accept his divine responsibility.

DORIS GROVES

Western Psychotherapy and Hindu Sādhana, by Hans Jacobs; George Allen & Unwin, London, 1961, pp. 232, price 35s.

To the growing literature of comparative studies in metaphysics and psychology this book represents an important although hardly an original contribution. The author—a Jungian analyst and a devoted student of Indian culture—aims to find a creative synthesis of modern psychotherapy and of ancient Hindu spiritual practices.

He begins with a survey of the contemporary scene and arrives at the conclusion that the worship of rationalism, the fragmentation of knowledge, the excessive concern with the body and matter, and a corresponding indifference towards the Spirit led man into a state of spiritual starvation. This diagnosis of the modern psyche tallies in all points with Jung's teachings. It

is all the more surprising to see later that Jung receives an uncritically hostile treatment from the author. Indeed, those who expect to find a truthful account of Jung's tenets must look elsewhere. Mr. Jacobs' outline of Western psychological systems is often not only grievously oversimplified, but it is also unhappily tainted by the author's personal antipathies.

Nevertheless, one cannot but sympathize with the book's main thesis, that the present spiritual crisis has been inadequately faced by modern psychotherapy. The author rightly points out that Western psychology is incapable of giving a spiritual impulse to modern man and its objective lies not in showing a path towards salvation, but in accomplishing a temporary truce—a "happy adjustment"—in the embattled psyche. The aim is in an ego-centred individuality, in a strengthening of the *ahankāric* forces. The author sees the Jungian attempt—which is often described as having a mystical bent—as one focusing upon those "contingent and accidental" questions which relate to the integration of the transient empirical self. Instead, the author suggests, attention should be given to the eternal element in the psyche (*Ātmān*) which links up the individual with universal existence.

The author asserts that the extraordinary psychic powers manifested

by certain psychotics should be used to realize the higher, spiritual possibilities in man. Western psychology, on the other hand, moves toward an opposite direction: it tries to pull back the dream-ridden patient into the deceptive security of the so-called normal average. The standards of sanity which have been set up by Western systems appear both arbitrary and precarious to the author. Furthermore, the West's insistence on sanity puts a cloak over the essential problem of the psyche: salvation.

The author's discussions are supported by copious footnotes and by a wealth of his personal experiences, both of which may give good guidance for further research. Yet the reader can hardly escape the impression that the author did not always succeed in balancing the overpowering weight of his material.

CHARLES T. FENYVESI

Shri Krishna—His Philosophy and His Spiritual Path, by Bahadur Mal; Vishveshvaranand Vedic Research Institute, Hoshiarpur, 1960; pp. xiv + 334, price Rs. 4.

This is the 34th volume in the Sarvadanand Universal Series published by the Vishveshvaranand Vedic Research Institute—a series dedicated to the sacred memory of Svāmi Sarvādānand, the founder of the Institute and a well-known saint

and preacher particularly serving the cause of the outcaste Harijans.

The book under review is another ever-recurrent attempt to present the spiritual teachings of Sri Krishna in a popular and easily assimilable form. It is divided into three parts. The first deals with the personality of Sri Krishna in the framework of the social and political conditions of the Mahābhārata period, the deification of Krishna and the development of the Bhāgavata religion and Vaishnavism. The second part is devoted to the examination of various philosophical concepts infused within the *Bhagavad Gita*. The third part attempts to give a comprehensive account of the spiritual path or *Sādhana*.

The value of the book is enhanced by the author's originality of thought and treatment on a theme which has become traditionally conventional. Deep scholarship is brought to bear on the subject in the exposition of the fundamental teachings of Sri Krishna. A balanced and comprehensive judgment on different subjects is made possible by an attempt to interpret them in the light of both Eastern and Western philosophies.

An interesting note is struck in explaining various incidents in the life of Shri Krishna that are of an anomalous or controversial nature and easily subject to misinterpretation. The true nature of this great

and divine figure is made to project through a proper perspective of history and mythology.

The various methods advocated for concentration and meditation are of a practical nature; emphasis on leading a spiritual life in the midst of worldly existence cannot but lead to a true understanding of the duties a person owes to those with whom he lives.

SHERINE DORAB

The Structure and Dynamics of the Psyche, The Collected Works of C. G. Jung, Vol. VIII; Routledge and Kegan Paul Ltd., London, price 42s.

This volume includes papers written between 1916 and 1953. It shows, as a panorama, the development of Jung's ideas on the functioning of the mind or psyche, as well as his attempts to conceptualize within a psychological framework, such entities as "soul," "mind," "spirit" and "life". These four he attributes to what he calls "psychic reality".

The most important and difficult paper in the book, however, is Jung's essay on "Synchronicity: An Acausal Connecting Principle". In this he puts forward his theory that "meaningful coincidence" is a dimension of understanding over and above causality. He defines causality as "... the way we explain the link between two suc-

cessive events". An experimental method of inquiry that is validated by a theory of probability based exclusively on causality and operating in a space-time continuum accepts as meaningful only those events that can be repeated and predicted. Consequently, unique or rare events, such as mutations, are dismissed as chance.

It is with these unique or rare events that Jung is concerned in this essay. He quotes many examples of two events, occurring simultaneously, with no accountable cause, but whose coincidence is meaningful. (Theosophists could add many more to his list.) It is in an attempt to account for these phenomena that Jung has put forward an acausal principle of explanation which he calls "synchronicity".

Jung has obviously been impressed by the rationale behind the Chinese *Book of Changes* or *I Ching*, and by the remarkably meaningful answers that are received when the *I Ching* is sincerely consulted. The basic assumption behind the *I Ching* is the oneness of all life, which makes events part of a cosmic whole. Any individual question is put into this cosmic frame of reference, which manifests itself through its dual aspects of Yang and Yin, the firm and the yielding, the light and the shadow. Jung postulates that it is the unconscious perception within

the psyche (monad) that links it with the particular event in accordance with an external pattern.

Thus, Jung says that synchronicity is no more mysterious than discontinuities in physics. It is ingrained belief in causality that creates intellectual difficulties in accepting that "causeless events" exist. But when they do "... then we must regard them as creative acts, as the continuous creation of a pattern that exists from all eternity, repeats itself sporadically and is not derivable from any known antecedents."

This is not an easy book to understand, but I recommend it especially to those who are concerned with the validation of occult phenomena.

P. KING

Sri Ram Subhashitamulu, A Telugu translation by M. Venkatachalam of the English Text entitled *Thoughts for Aspirants* by N. Sri Ram; Vasanta Institute, Rajahmundry, pp. 178, price Rs. 2.

Mr. M. Venkatachalam, translator of the present volume, is not a stranger to Telugu readers. His translation of *The Masters and the Path* by C. W. Leadbeater has been well received. This Telugu translation of *Thoughts for Aspirants* is a welcome addition to the existing Telugu literature on Theosophy. The author deserves to be congratulated for translating

a difficult book, which is metaphysical but inspiring. In his anxiety to be faithful to the text, he has tended to make the rendering a literal translation. This book is, however, a great help to those who cannot read the original English text. The value of the book could have been enhanced had he tried to bring out the overall idea contained in each paragraph.

K. V. SRI RAM

The Case for Reincarnation, by Rev. Leslie D. Weatherhead; M.C. Peto, Tadworth, Surrey, England 1960, pp. 19, price 1s. 3d.

In a lecture given to the City Temple Literary Society in London, Rev. Leslie Weatherhead presents in a clear way ideas and evidences in favor of reincarnation as well as some criticisms.

He gives many sources and references to prove that in olden days the idea of reincarnation was a common one. Nowhere in the New Testament is it denied or criticized. Millions of people believe in it. It supports the idea that God is just. It explains that the inequalities in life are the result—in a cosmos of cause and effect—of earlier causes. Whatsoever a man soweth, that shall he also reap.

The author gives many well-authenticated stories of phenomena which make this lecture very attractive to read. He quotes different

poets and mentions many names of great thinkers such as Maeterlinck, Schopenhauer, Goethe, Cicero, Pythagoras, Plato and others, who are all in support of the doctrine of reincarnation.

He says: "A belief held by so many and by such distinguished thinkers is not to be brushed lightly aside, especially when it throws light on some otherwise very dark problems, though I admit, of course, that some alternative hypothesis—such as access to an imagined cosmic pool of memory—may yet explain the phenomena."

It is a useful booklet for all those who are interested in this subject.

C. DE VOGEL-VAN GOGH

Flying Saucers and The United States Air Force. Lt.-Col. L. J. Tacker; Van Nostrand, London, price 26s. 6d.

This book, by a member of the United States Air Force Information Office, is its official reply to the charge that its records of Unidentified Flying Objects support those who claim that "flying saucers" are spaceships from other planets or outside the solar system, and that it has suppressed the outcome of its investigations because they are sensational and likely to lead to public panic. "Project Blue-book," as the record is called, began in 1957 and ended in 1960 and investigated 6,523 sightings of "saucers,"

"tear-drops," "lights," "cigars" and "pie-plates". The result of the investigation was that there is no evidence "that unidentified sightings were interplanetary spaceships," and that "if more immediate detailed objective observational data could have been obtained on the unidentified or unexplained sightings (2% of the whole) these too would have been explained satisfactorily". This work should be studied carefully by both the believer and the non-believer in "flying saucers," for it shows the necessity and the value of bringing a mind trained to weigh and evaluate evidence to bear on *any* alleged paranormal phenomena. Both should think carefully what are the true answers and deductions to be drawn from the following questions and comment made in the book. "Why be so mysterious? Why appear in such trivial ways and to so few? Why not present a full-scale display to a full city? If beings 'have been visiting from Mars or Venus at intervals . . . they would surely have established some form of direct contact before now'. The significant question asked by Jung, 'Why should it be more desirable for saucers to exist than not?' is touched upon in a separate chapter on the psychology of saucers which may be the most important part of the whole book.

L. C. SOPER

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1961

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. N. Sri Ram, plans to leave Adyar on 1st May for a tour in the South and Central American Sections. Flying *en route* to Los Angeles across the Pacific, he will stay for a few days in Manila in the Philippines, and in Hong Kong where there is a Lodge of our Society, attached direct to Adyar.

The President will commence his tour of the Latin American countries in Mexico City in the latter half of May and will be some two months in South and Central America.

On his return journey via Europe the President plans to make short stays in London and Paris and to return to Adyar by mid-September.

The School of the Wisdom

The twelfth session of the School of the Wisdom was closed on 3rd

March, 1961, at a social gathering of students and resident members, held in the School reception room at Blavatsky Bungalow. After opening the meeting, the President, Mr. N. Sri Ram, presented certificates to the students.

Short addresses on their impressions of the School and of life at Adyar were given by the following students: Mrs. Grace Moore (U.S.A.), Miss Rose Pollard (New Zealand), Mr. Mantha Subba Rao (India), Miss Gertrude Silberman (U.S.A.), Mr. Charles Shores (Adyar).

The President concluded the meeting and then the students adjourned to a farewell tea on the balcony adjoining the study rooms. (The President's closing address appears elsewhere in this issue.)

The 1961-62 session of the School will open on 2nd October, 1961, and will close during the first week in

March, 1962. It will be conducted by Mr. N. Sri Ram as Principal and will follow a syllabus similar to that of other years.

Argentina

On the 30th October, 1960, at a special Congress of the Theosophical Society in Argentina, the veteran Theosophist, Mr. Nazareno E. Rimini, re-elected General Secretary, was formally installed in that office for a further period of three years. Addressing the members on the work ahead Mr. Rimini outlined it under two headings, administrative and doctrinal, and Committees were appointed to deal with their respective activities. An excellent suggestion was made by Mr. Rimini that his Section should send a delegate to the International Convention at Adyar at least once in every three years.

In the December, 1960, issue of the Section Journal, *Teosofia*, the following interesting report is given of the acquisition of a property in Buenos Aires for a Section Headquarters: "It is with real rejoicing," the General Secretary writes, "that I am able to communicate to all members of the Section that on 17th November, 1960,—an auspicious date for all Theosophists—there took place in Buenos Aires the inauguration of the Section's own building at 3576 Pavon Street. A

large number of members, from the local Lodges, from Mar del Plata, from La Plata and from San Rafael, were present and Mr. Mario Cariaga Aramayo and his daughter came from La Paz, Bolivia. There was also a delegation from Rosario headed by myself, as General Secretary, with five members of our Council.

"After the singing of a Theosophical hymn by all the members present the ceremony was opened by the President of the Building Committee, Sister Andrea de Ponde, after which I addressed the members as follows: 'As General Secretary, and in the name of all the members of our beloved Society, especially those of this Section, I offer this house, with all my heart, to our venerable Masters of the Wisdom, for the united work of the Theosophical movement in our country, and for the service of Humanity'. Other speakers were Brothers Spossi, Malajovich, Barrot, Visimi, Wijngaard and Cariaga Aramayo. Music and songs by a talented brother followed, and in a happy atmosphere the meeting continued until nearly 11 p.m. The recollection of this event will, I am sure, remain a long time in the memory of all present."

The Argentine Section, which has a membership of 1,320 with 53 Lodges, five Centres and two Youth Groups, is the sixth of the larger

Sections of our Society. Its journal, *Teosofia*, published bi-monthly, is of a high standard; in addition to their own members the journal is sent to all Spanish-speaking Sections which have no journal of their own.

In his annual Report for the year ending 30th September, 1960, the General Secretary, Mr. Rimini, writes that the work in his Section has progressed satisfactorily. A new Lodge, Anubis, was chartered in the city of Buenos Aires on 29th January 1960, and another, composed of hitherto unattached members, was in process of formation. Broadcast talks on "The New Era," introducing Theosophical teaching, had been given by a member in Bahia Blanca.

The coming visit of the President, Mr. N. Sri Ram, in the present year 1961, was being eagerly looked forward to by the General Secretary and the members.

Canada

The Canadian Section suffered a severe loss in the sudden passing of its General Secretary, Lt.-Colonel E. L. Thomson, on 14th November last year.

Lt.-Colonel Thomson was a staunch Theosophist, with considerable administrative ability, and had served the Canadian Section as General Secretary for fifteen years. In his annual review of

the work for the year ending 30th September 1960—which he sent to Adyar a few weeks before his passing—he reported a year of steady work but expressed his disappointment in the apparent falling off in membership. "It may be," he wrote, "what is termed seasonal, or a lean year, and that is happily subject to change".

Though the membership of the Section is not large—there being 303 members with 13 Lodges—a high intellectual standard is maintained in the Lodges which concentrate, in the main, on the study of *The Secret Doctrine* and *The Bhagavad Gita*.

In closing his annual Report Lt.-Colonel Thomson wrote: "On the whole Theosophy in Canada is more than holding its own despite a lean year, and I am confident the coming one will show that the seed planted in this vast country will fructify and expand in a manner that will gladden our hearts."

Following the emergency created by the sudden passing of Lt.-Colonel Thomson a special meeting of the Executive Committee was held and Mr. Dudley W. Barr was appointed acting General Secretary.

Greece

Mr. G. Vliamos, before his retirement as General Secretary in February, 1961, wrote an encouraging

report of the work in his Section during the past year. The Lodges had worked steadily and new members were joining the Society. "The most important event of the year," he writes, "is the formation of a new Lodge composed of young people, mostly students of Athens University, who are very active and very enthusiastic workers. The new Lodge took the name Allagi, which means Change, with the purpose of renewing the Section and the methods of work. The young people brought new energy and many hopes for the future of our Section. Meetings are held regularly three times a week with a good attendance. The members put questions and discuss in a friendly atmosphere the chosen subjects obtaining in this way a great understanding. The new Lodge took up in its program the study of H. P. Blavatsky's work *The Secret Doctrine*."

The Theosophical Publishing House brought out C. W. Leadbeater's booklet *To Those Who Mourn* translated into Greek by Mr. Vliamos.

The Section Journal, *Ilisos*, is published quarterly and is well received by the members and by a certain section of the public. It is, unfortunately, one of the journals of our Sections which no one at our Headquarters can translate.

The Section had the benefit of short visits from members travelling

by air between Madras and London —among those more recently welcomed were Dr. and Mrs. L. J. Bendit, Professor and Mrs. Haas, and Mr. and Mrs. Felix Layton, all of whom gave fine lectures for which the members were deeply grateful.

Owing to pressure of work Mr. Vliamos was obliged to retire from the office of General Secretary, and Mr. Kostis Melissaropoulos, who had served in that office in earlier years, was elected in his stead.

The Netherlands

The annual Convention of the Theosophical Society in the Netherlands was held in the city of Amsterdam from 5th to 9th November, 1960. Mr. John Coats, Chairman of the Council of the European Federation, was guest of honor. There was an attendance of some 200 members. The keynote chosen for the Convention was "The Mysteries".

In his opening address the General Secretary, Mr. A. J. H. van Leeuwen, emphasized the value of members coming together on such an occasion and said that a national Convention had a deep occult significance by virtue of its relation to the Inner Founders whose influence would pervade and inspire the gathering. Greetings were received from the President, Mr. N. Sri Ram, from many Sections in Europe, and from

Australia, Canada, India and the U.S.A.

Lectures were given by Professor H. Engel on "Approximation of the Unknown in the old Mysteries and in Modern Science"; by Professor Ir. Selleger on "The Mystery of the Vina" and by Professor Van Brakel Buys on "The Threefold Purusha in Sri Aurobindo's Philosophy". Mr. John Coats lectured on "A Modern View of Age-old Truth".

Artistic contributions to the Convention included a Mystery play on the life of St. Francis of Assisi, and a performance on some ancient musical instruments such as were used in earlier times for mystic rituals and ceremonies. In connection with these an interesting address was given on "The Secret of Reverberating Strings and the Influence of Music on the Human Soul".

The Theosophical Research Centre in Holland consists of different groups, studying medicine, education, historical Theosophy, and Theosophy and the Atom theory. All groups are active and have regular meetings.

The Young Theosophists form a strong and enthusiastic group and meet regularly at week-ends at the Huizen Centre. On one occasion 45 young people participated in a Chinese week-end at which a Chinese drama was portrayed and

lectures given on "Chinese Culture and its Possible Influence upon our Western Philosophy"; "Chinese Buddhism" and "Zen Buddhism". During these days Chinese food was enjoyed by the young people.

The Publishing Department printed translations of the following books: *Look at Your Karma*, by Mr. Arthur Robson; two volumes of *The Esoteric Meaning of the Old Testament Book of Genesis*, by Mr. A. J. H. van Leeuwen; *The Creative Power* by Miss Clara Codd; *Seek Out the Way* by Sri Rohit Mehta and *An Approach to the Occult*, by Dr. Hugh Shearman. An attractive and fully illustrated little booklet for enquirers, dealing with the Theosophical Society, its aims, leaders, history, principal activities and ideals, was published. A copy of this publication was sent to all public libraries as well as to Lodges and Centres.

The Dutch Section has 37 Lodges and 8 Centres, with 1,477 members. The General Secretary writes: "During the year ending 30th September, 1960, there was a decrease in membership but the enthusiasm and understanding of the essential truths of the Ancient Wisdom is growing. One new Lodge, Arjuna, was formed. Its appearance is perhaps a token that the Theosophical Society in Holland has finished its downward course and has taken an upward turn."

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Recording Secretary: Miss Emma Hunt. Treasurer: Edwin N. Lord.

Headquarters of the Society: ADVAR, 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	Mrs. Radha S. Burnier	The Theosophical Society, Varanasi 1	<i>The Theosophical Review.</i>
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N. S. W.	<i>Theosophy in Australia.</i>
1895	Sweden	Mrs. Eva Ostelius	Östermalmsgatan 12, Stockholm	<i>Theosophisk Tidskrift.</i>
1896	New Zealand	Miss Clarice E. Gregory	10 Belvedere St., Epsom, Auckland, S. E. 3	<i>Theosophy in New Zealand.</i>
1897	The Netherlands	Mr. A. J. H. van Leeuwen	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	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, 24a 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	Mr. Georges Tripet	Winkelriedstrasse 21, Berne	<i>Le Lotus Bleu.</i>
1911	Belgium	Mr. Antoon E. de Pauw	Voskenslaan 141A, Ghent	<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. Jørgen Winde	Gl. Præstegaard, NR.—Aaby	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>

*No Section; Lodge only.

1919	Mexico	Señor Arturo Vado López	Iruride 28, Mexico D. F.	<i>Dharma.</i>
1919	Canada	Mr. Dudley W. Barr (<i>Acting</i>).	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor Nazareno E. Rimint	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	<i>Teosofia en Argentina.</i>
1920	Chile	Señor Ricardo Michell A.-P.	Casilla 3603, Santiago	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	<i>O Teosofista.</i>
1920	Iceland	Mr. Sigvaldi Hjalmarsson	Ingólfsstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Bulgaria	Prof. Delio Nôbre Santos	Campo Mártires Pátria 69, Lisbon	<i>Osiris.</i>
1921	Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>The Theosophical Journal.</i>
1921	Portugal	..	..	..
1922	Wales	..	..	..
1923	Poland	..	..	..
1925	Uruguay	Señor Victor Alvarez Bisbal.	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosofica Uruguaya.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>Heraldo Teosofico.</i>
1925	Rumania	..	..	..
1925	Yugoslavia	..	..	..
1926	Ceylon	Mr. N. K. Choksy, Q.C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	<i>The Plenoma.</i>
1928	Greece	Mr. K. Melissaropoulos	Dragatsaniou str. 6, Athens (K)	<i>Ilisos.</i>
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..
1929	Paraguay	..	..	..
1929	Peru	..	..	..
1933	Philippines	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	<i>The Lotus.</i>
1937	Colombia	Mrs. Carmen Correa de Vengoechea	Apartado Postal 539, Bogotá	<i>Colección Teosofica.</i>
1947	East Africa	Mr. Vallabhdas H. Kapadia	P.O. Box 354, Zanzibar	<i>Beacon.</i>
1948	Pakistan *	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	<i>Theosophy in Pakistan.</i>
1948	Malaya and Singapore †	..	..	..
1949	Northern Ireland †	Dr. C. H. Ycang	88 China St., Penang	<i>The Malayan Theosophist.</i>
1950	State of Israel *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	<i>The Theosophical Journal.</i>
1951	Japan	..	..	<i>Theosophie in Israel.</i>
1952	Viet-Nam	Mrs. Nguyen-dinh-Chieu	72/6 Nguyen-dinh-Chieu, Saigon	<i>Tim Hieu Thong Thien Hoc.</i>
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	<i>Unidad.</i>
1956	West Africa †	Mr. K. Brakatu Atoko	P.O. Box 720, Accra, Ghana	..
	Presidential Agency.	† Federation.	..	..

The Council of the European Federation of National Societies: *Chairman*: Mr. J. B. S. Coats, 48 Abingdon Court, London W. 8, England.

Theosophy in Action; *Adyar.*

Canadian Federation

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

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

THE THEOSOPHIST

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ON THE WATCH-TOWER

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

WHEN our last Vice-President, Mrs. Josephine Ransom, passed away on December 2nd last, having hardly filled the office to which she had been elected, I was confronted with the task of making another nomination to that office within a comparatively short period of time. After careful consideration from various angles, I proposed to the General Council Mr. James S. Perkins, known to the Council as one of its members for over fourteen years, by virtue of the position he held up to July last year as National President of the Theosophical Society in the United States. I am very pleased to say that the nomination has been confirmed by all but the General Secretaries of three Sections, whose voting slips had not arrived up to April 30th, and that as from May 1st, he is the Vice-President of the International Society, "the Parent Body," to use a designation used in many places in *The Mahatma Letters*.

During the time Mr. Perkins was in office in the American Section—he had been Vice-President of that Section previously—he not only guided its many activities with a balanced appreciation of their importance and value, but initiated certain lines of work himself and also lectured

widely in the Section, arousing the enthusiasm of the members and the public that heard him. In the course of his travels he has come into close personal touch with all the members of the Section and is much respected by them. From their very entry into the Society both Mrs. Perkins and he have been inspired by a deep desire to give themselves to the cause of Theosophy, willing to make whatever sacrifices were needed. They have both been at Adyar for more than one Convention, visiting incidentally various centres of our work in Europe and India. I feel sure that Mr. Perkins has a contribution of his own to make to the Society, and we may be happy that he is now our Vice-President.

* * * *

As is stated in the Supplement of this issue, I have appointed Professor Jal B. Dorab, a devoted member who was till recently Professor of English Literature in the Agra University, Recording Secretary of the Society. I am very glad he has been able to take over this office from Miss Emma Hunt, who has been Recording Secretary since 1953, when I first became President. I want on this occasion to express to Miss Hunt my deep gratitude for her work as Recording Secretary and all the help that she has given me during these years. She is Director of Studies in the School of the Wisdom, and being free from other offices will now be able to give her undivided attention to the work of that School, which is steadily becoming more important among the various activities at Adyar.

* * * *

The trial in Israel which is taking place bringing to light a fresh version from the horse's mouth of the unimaginable horrors perpetrated under Hitler on millions of our fellow human beings of the Jewish race, cannot but cause in every thoughtful person deep concern as to the probable effect of the trial

Compassion or
Revenge?

and all the publicity given to it on the minds, first of the Jews in Israel and abroad, secondly of the German people, thirdly of young people everywhere whose imagination has already been impressed only too much by horror films and stories, and lastly of all others who follow the trail step by step.

It was Lord Bacon who said: "The nobler a man the more objects of compassion he hath." Will the recalling of the horrors in the glare of world-publicity reopen the springs of compassion for those who have suffered, make us feel the indignities and the pain that were inflicted, as if on ourselves, or will it only further harden and brutalize minds that have become only too accustomed to brutalities of different sorts? To feel compassion towards those who have suffered or who may suffer anywhere, it is not necessary to know more than we already know of what cruelties were enacted in the hell of those concentration camps.

Numerous books have appeared during the last sixteen years, which tell the story. Eichmann, the man on trial, has himself given an account of his duties and doings, which were mainly to round up as many Jews as he could and transport them like so much cattle to the extermination camps. What is alarming in this cold narrative, unemotional and unrepentant, which is printed in the well-known illustrated magazine *Life*, is thus expressed by its Editor:

The depressing fact is that Eichmann is basically a rather unextraordinary man . . . Apart from an excessive "German patriotism," his personality had no sharp edges and his psyche no obvious trauma. What Eichmann did with himself could have been done by anyone with an equal talent for keeping his place, "doing his duty," taking his orders, and unconcernedly turning his conscience over to the care of the State.

Just as, one might remark, many people turned it over to the Church in previous centuries.

The moral of Eichmann's story seems to me to be that one need not be markedly or outwardly vicious to start with

—he was not, apparently—to end up under certain influences and conditions as an instrument of the most appalling misdeeds. The only safeguard against such a transformation is an element of compassion in oneself, that is sensitive to the suffering and feelings of others. Our civilization with its wars, slaughter-houses and unceasing experimentation on animals—permitted even in schools in a small way in certain countries—is far from fostering that divine spirit in man. *At the Feet of the Master* speaks of superstition as a mighty evil which has caused much terrible cruelty. There are superstitions of different sorts, not only religious. To regard a man as less than a beast with no rights, because he has a certain type of blood in him, or to regard an animal as a soulless creature existing for man to do with it what he pleases, for sport or profit—precisely the Nazi view towards Jews, which they would have kindly extended towards all Africans and Asiatics if they had the power—is as much superstition as any other.

* * * *

Of all the heart-rending things perpetrated in the concentration camps, perhaps the vilest and the worst was the practice of medical experimentation on persons chosen for the purpose. One naturally asks: How could a human being develop the heart to inflict such torture on others? The answer to this is perhaps that those who perpetrate it without compunction do not have a heart, except physiologically. Substitute the word “soul” for “heart”; one can understand H. P. Blavatsky’s statements on soulless entities who are outwardly human but have ceased to be human beings. When the connection with the divine spark which, so far as we can humanly understand it, must have in it a quality of divine compassion and sympathy, becomes attenuated and dead, the person becomes an entity clever for brutish purposes, but entirely devoid of that which alone

As towards animals
so towards man

makes a man more than a mental animal. The willingness to inflict suffering and indifference to it are the same psychologically, whether in relation to a human being or an animal.

A man who is a brute in relation to other people may be conventionally good to his family and friends—as was Eichmann—but the distinction is due to the same idea that walls off possessions regarded as one’s own from all others. The idea serves as a protection to those who are thus accepted, but does not stand in the way of a different treatment to others such as prisoners of war, enemies of State, and people who are thought to be outside the pale. But these artificial divisions in our minds are by their very nature insubstantial. If one part of our minds is poisoned, the poison will tend to spread everywhere. It is the extraordinary fluidity of the human consciousness which explains so many phenomena that are studied by modern psychologists, such as, to use their jargon, “transference,” “compensation,” etc.

Part of the explanation for the increase of brutality on a wide scale in these times is the brutality in relation to animals, constantly practised in the name of medical research. Dr. Beddow-Bayly in London, than whom no one has done more to expose systematically the appalling cruelties perpetrated in medical experimentation on animals, as well as the futility of it in most cases, points out in his latest book *More Spotlights* how such experimentation is being extended to human beings, in a small way here and there. Not that all doctors experiment on their patients, but even a few stray cases—he cites a number in his book—show how the insensitiveness is spreading.

* * * *

What shall it profit a man to gain the whole world and lose his own soul? This is the thought that arises in one’s mind as we read of one exploit after another in Over-vaulting Feats space, culminating—a sort of culmination, which is a beginning of another phase—in the launching

of a man into an orbit round the earth and recovering him after a short time at a predetermined spot, without damage to his person. This breath-taking feat has struck the imagination of people all over the world. It shows what human ingenuity, given the necessary persistence, can achieve. A whole host of problems must have been solved before the feat was possible. To give the necessary boost to the space vehicle, to control it by radio from below, the calculations needed to determine the exact moment when a signal should be given, to devise ways to protect it from being burnt up during re-entry into the earth's atmosphere, all this and many other problems of equal complexity involved in such feats are being tackled both in Russia and the United States. Although the United States has not been able to perform the particular feats which give Russia her present prestige in this field, it is believed by knowledgeable people that it is only a question of time when she would be able to do so.

But are all these feats a preliminary to a greater catastrophe than has so far loomed on the human horizon, or is this competition so deadly in its implications, which is spurred by the acute differences that exist, going to be resolved in some manner so that humanity may enter an era of peace, breathing a sigh of relief from the apprehensions and afflictions that beset it at present? The danger is to humanity as a whole, and not only to the two competing Nations. How different a prospect there would be for the whole world, if the scientists, who now under their respective Governments are working separately and against each other, could work together, sharing whatever knowledge they possess.

It was St. Paul who said that even if one could speak with the tongues of angels, prophesy and do other things that might be marvellous and great, all that would be in vain without charity of heart or love. Similarly one might remark that all the feats performed so far and all that we may

presently witness, all the knowledge about nuclei, particles and so forth, will prove to be not only vain but even suicidal if man does not have the one thing that will save him—the understanding of himself and his fellow-man, which will help him to rise above the differences of race, creed, caste, color, etc., to the one Life that pulses in us all under our respective masks and skins.

Here is what Dr. C. V. Raman, the world-famous Nobel laureate, an Indian in whom there is still a sense of balance and an insight born of a true appreciation of Nature, has to say on the subject:

This (feat) has left me entirely cold . . . It made very little difference to me if it was a man or a monkey . . . One should ask oneself what the real motivation of Science is. The spirit of Science really comes to those who realize that we are all children of Nature, products of Nature. Man is one of the myriad marvels that Nature has produced. The more one looks at it, the more profoundly one is impressed by that marvellous thing called Nature. The real motivation of Science comes with the understanding that this instrument Science should be used to understand Nature.

Not to destroy her and her children. Dr. Raman rightly lays stress on proper motivation even in the field of Science. The acquisition of knowledge cannot be an absolute. For knowledge is power and power can be used for good or evil. But in addition to this truth, the means that are used to gain certain information can be in themselves so reprehensible, so completely opposed to the law of Love and Brotherhood, that no right end can ever be served thereby. H.P.B., in her article in *Lucifer* written in 1888 on "Occultism and Occult Arts"—where she makes an important distinction between them—brands vivisection and even hypnotism as practised at that time by certain medical men as "sorcery, pure and simple".

* * * *

It is very sad news, which came to us at Adyar on April 17th from Teheran, that Brother M. Subramaniam, who had just left Adyar on a lecturing tour of Europe at the invitation of the English Section and several other Sections in Europe, passed away suddenly at the Teheran air-port, as he was about to board a plane for Israel. His passing at the early age of fifty-two is a great loss not only to the Indian Section, of which he has been a most active and valued member, for a number of years a National Lecturer, but to the work of the Society as a whole. He was an ever-willing and unusually capable worker, versatile and active in a variety of ways at Adyar, where it will be exceedingly difficult to fill his place. In particular, he has been a lecturer in the School of the Wisdom, ready, with hardly any previous notice, to take the place of anyone as required and speak on the allotted subject. He will be missed very much and not the least by myself, whom he helped all the time and in ever so many ways, both in my work at Adyar and whenever I have had to travel in India. The sympathy of his many friends, not only in India but also in other countries, will surely go to his wife and sons.

* * * *

I am leaving Adyar on May 1st for another tour through South and Central America, which I am undertaking because of repeated requests from a number of Sections in that part of the world. But I am making the tour a little shorter and less strenuous than the tour in 1956. I shall be visiting Hong Kong and Manila on the way but returning to India by way of Europe in order to fulfil certain engagements there. But my stay in Europe will be short. I expect to be back at Adyar about September 15th.

Another Tour

N. SRI RAM

THE INVISIBLE FABRIC

By JAMES S. PERKINS

"**T**ODAY demands a deeper emphasis on the brotherhood of man," wrote Dr. Thomas A. Dooley in a last message to a young medical graduate. The words have been heard over and over. Their usage in this case was made noteworthy because of the ultimate commitment of Dr. Dooley's life to their proposition. His letter was written from the village of Muong Sing in the foothills of the Himalayas in northern Laos just prior to his death by cancer last January.

Dr. Dooley further reminded his friend that "You and I are the heirs of all ages. Invest some of your legacy, your heritage, your life, to answer personally the challenge of today. We have great legacies of music, art, literature and our own medicine. We have been born and raised in freedom. We have justice, law and equality. We have overlooked the uglier side of our inheritance. We have the legacy of abuse, degradation and the inhumanity of men blinded by prejudice. To accept the ugly as well as the beautiful, and to answer this challenge is a privilege and a responsibility."¹

The words together with Dr. Dooley's life exemplify the freshening, deepening spirit of brotherhood that can be seen spreading in the world, despite appearances to the contrary. That spirit is evidenced further in the widely known work of Dr. Albert Schweitzer among the underprivileged in Africa. The internationality of such labors, breeching all racial

¹ *Chicago Sun Times*, March 19, 1961.

and cultural barriers with a simple and direct application of human sympathy and trained skill to obvious need, is brotherhood at its best. And there are numberless examples of it to be found. Never before on earth have the facilities existed whereby so many millions of people can be alerted simultaneously to a consideration of the urgent extremities that others are suffering and can be succored by any who feel moved to volunteer their assistance. A year or two ago when thirteen year old Bobby Hill, son of a Negro Air Force sergeant stationed in Italy, wrote a letter to his father's General requesting help in getting medicine to Dr. Schweitzer's station in Africa, "in the cause of peace," the appeal read over the Italian radio, together with the boy's appearance on television, resulted in tremendous response. Some \$400,000 worth of medical supplies were contributed and air-lifted to Lambaréné by the planes of several Nations.

The same spirit evidently is moving the youth throughout the United States to a surprisingly vigorous response to Mr. Kennedy's idea of organizing a Peace Corps. The proposal has the freshness of something new in the world: a nationally organized compassionate effort by young people to assist less fortunate populations. Youthful volunteers with special skills, who are temperamentally equipped to meet the rigorous demands, are asked to make their services available to the government agency for directing it to the emergent Nations coping with problems of progress. The agency, in its earliest stages of development, has been deluged with applicants. Its director, Mr. Schriver, has stated with regard to aims and guiding principles, that "a volunteer must be committed to the ideal of equal rights for all men and he must be willing to put these ideals into practice by working and living on equal terms with all peoples of all races. He will have to speak the language of the people he is working with, know and respect their customs, study their history and

problems, understand and sympathize with their aspirations." No one will be sent, Mr. Schriver points out, who will seek to propagandize or convert others. Nor will anyone be sent abroad unless a host country has asked for their particular skills. Moreover it is made clear that, "any idealist who tries to join the Peace Corps must realize that after his years of hard work the volunteer may change but a few attitudes and he probably won't be around to see the results," that his contribution "will probably cast only a sliver of light—one that may even go unseen."¹

The creation of this organization is distinctly a call for volunteers who are capable of giving practical expression to the spirit of brotherhood. Its remarkable feature has been the number of young men and women who want to serve at great personal sacrifice, young people who could comfortably and profitably stay at home in their chosen fields but who choose rather to extend a helping hand to other peoples.

Daily we hear of the disheartening violence and thoughtless cruelty that threatens to engulf the world. But who knows how vast is the growing reservoir of human brotherliness that is invisibly spreading and stabilizing the balance of forces? How little we take into account in our general view of world conditions, the unremitting efforts of thousands of organizations, both public and private: educational, religious and fraternal, city, state and federal, that are directed to serving the cause of human betterment. News headlines keep us well posted on the latest exhibitions of man's inhumanity to his fellow creatures, while reports escape us of the quieter developments of greater import that are continually occurring. Much is heard of racial discrimination—as it should be, wherever injustice and cruelty occur—but there are also less conspicuous events transpiring, such as the disbanding,

¹ *Life*, March 17, 1961.

after forty-two years, of the National Association of Colored Graduate Nurses in the United States, simply because most local chapters of the American Nurses Association welcomed into membership the colored nurses. Why? Not because of legislation; the action took place in 1950. Was it due to a recognition of merit alone? Or was it due in no small measure to the growing spirit of brotherliness in the world?

Concerning service programs that have a fraternal aspect, exciting headlines could be written daily of the far-reaching advances in fields of social science and psychotherapy. Not only is there the continual, successful application of techniques to individual problems, but also the wider programs shaped to improve group behavior patterns that require attitudinal changes for better human relationships. The re-structuring of faulty social attitudes due to background limitations is a recognized element of program in educational fields. The importance of psychological attitudes in the transference of information is now given full attention. As someone has aptly said, "information seldom sticks unless mixed with *attitudinal glue*."

Boldly pioneering new fields of sociology in the United States, developing techniques based upon pragmatic idealism, is the *Harvard Research Center in Creative Altruism*, led by Dr. Pitirim A. Sorokin. Publications have appeared from this center under such titles as *The Ways and Powers of Love*, *Explorations in Altruistic Love and Behavior*, and *Forms and Techniques of Altruism and Spiritual Growth*.¹ The latter volume, which is the report of a symposium in five parts, includes "a study of techniques for the transformation of inimical relationships into amicable ones". The report gives a *yes* answer to questions such as: Is it possible for men to make the transformation from the savage, egoistic creatures they are born, into

¹ The Beacon Press, Boston.

altruistic and spiritual beings? If so, how can this be accomplished? What are the techniques? The report supplies, among other interesting material, an account of a state prison program aimed at transforming isolationist, anti-social behavior attitudes of inmates into those of group consciousness, with bonds of good relationship, that arrived in due course at a point of positive concern for others and a sharing of the personality benefits that were individually attained.

In view of all of these, and other endeavors, one may speculate promisingly upon an approaching brotherhood of humanity. Even without listing here any of the towering achievements of the United Nations' agencies in assisting with tools and technologies the awakening countries to become self-sustaining, there are manifold evidences of the peaceful revolution towards a new freedom for all mankind that has been proceeding for several centuries. Were this unfoldment not considerably advanced, there could not have occurred the successful enterprise in the larger domain of international relationships known as the International Geophysical Year. From it has stemmed the signing of the Antarctica Treaty now ratified by all major Powers. The agreement guarantees that this polar continent will be a free and open laboratory for the Nations. Scientific teams are given unlimited rights to travel anywhere on the continent and inspect any facilities in an atmosphere of free exchange. The pact bans nuclear experimentation and the dumping of atomic waste in Antarctica. Since each new frontier area explored heretofore has added international rivalry to world tensions, may not the new developments in Antarctica be an additional harbinger of the strengthening fabric of brotherhood!

International amity is increased also by the brotherly agreement between India and Pakistan over the development of the Indus water system. This has come about as a result of the patience and forbearance of skilled negotiators who

have nothing to gain economically or politically for themselves, but only the good of the people involved. Under this gigantic plan dams and canals will be built costing over a billion dollars, with the funds made available through the World Bank's supplementation of loans from different nations. This co-operative venture signalizes an improved relationship between the two countries. What was once a cause between them of threatened war has become a symbol of peace. Will not this new spirit in the world reach at length even the summit levels of effective international agreement on disarmament and co-operative world government? Such progress would release creative human energies everywhere, not only to solve the problems of survival, but to open the way to cultural experiences of a higher order: the return, for example, on a global scale, of great Art, Science and Philosophy, of ancient and future sciences of the Spirit to supplement religious experience, and the achievements of the physical sciences.

The Theosophical Society had from its founding the purpose of encouraging throughout the world a better understanding of the reality of the One Life, and the need for wider recognition of the essential unity of mankind. This intent required from the start an inter-racial, inter-religious group of students capable of transforming natural antagonistic biases into associative thinking and united purpose. The experiment became remarkable, both for the illimitable horizons of Truth drawn upon for its expositions of the nature of man and the universe, and for its translation of universal perception into programs of practical service. Endeavors of such kind incur the sharpest conflicts of personality because the encouragement of freedom of thought in the search for Truth inevitably gives rise to opposing ideas and even ideals. For this reason, the greatest leaders of the Society have been those who have united in themselves the spirit and vision of both Eastern and Western cultures, and have been able to harmonize

successfully the usual conflicting prejudices and tensions. Their labors, and those of earnest Theosophists ever since, have contributed a spirit of universality to the developing brotherliness that is evident in many places today.

The frontier regions of human attitude that need pioneering more than ever are the areas where human brotherhood merges with *universal brotherhood*. It is not yet recognized that human compassion extended to subhuman kingdoms of life invites beneficent influences from superhuman kingdoms, thereby completing a circuit for the vital flow of life. Although the fact is not generally admissible that direct assistance does reach mankind periodically from super-physical realms, it is nevertheless a matter of record in the annals of the Theosophical Society, that certain superhuman Brothers did make a series of phenomenal appearances in the latter quarter of the nineteenth century for the express purpose of sharing with the world important segments of Their knowledge of the universe and the principles that govern it. The publication and distribution of *The Secret Doctrine* and several other works by the Theosophical Society are monuments to that attempt. The oft-referred-to promise of a renewed period of direct contact between Them and the world of men during the closing quarter of the twentieth century opens imposing prospects, in view of today's changing relationships in human society. What will be the nature of a further elaboration of Their science? What clarifications will They introduce to break through the dead-ends of modern knowledge? What influences will be felt in the international scene?

Intuitively searching the matter, one perceives what a boon to humanity's present plight can be the ministry rendered by groups of sincere students of Their wisdom when linked directly, in a spirit of service, to any of the Elder Brothers. Deeper students know that it is only in a humble

spirit made pure by self-abnegation and a reverence for all life that the timeless knowledge of universal principles can be truly perceived and shared. The profounder researches are pursued through group effort. Farther explorations of the Divine Mind are approached through unitedness. These axioms are obviously true because personal selflessness is the medium that attracts higher illumination, and selflessness is a transformation from selfishness that is wrought in fiery crucibles of group stresses and personal relationships. It has been said that a group approaching the study of Divine Wisdom must be united "... as the fingers on one hand ... whatever hurts one should hurt the others; and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent. . ."¹ When the conditions are present, however, as they are in some degree in every vital Lodge of the Theosophical Society, there are group experiences of illumination that awaken vision and furnish a penetration of awareness not possible otherwise. More importantly, the group rapport supplies a channel for the rhythmic, beneficent forces that are silently changing the world from within, shaping it to Divine patterns.

There is no venture today more spiritually challenging and intellectually stimulating than that of the Theosophical Society. To pursue its exalted objectives together as fellow-members, to explore the vast reaches of the knowledge and science of the Adepts in an atmosphere of individual spiritual freedom, to the end that human welfare be served—this is the high call of the Theosophical Society to all who would join it in promoting a healthy spirit of brotherhood throughout the world.

THE FIRST FIVE LIVES OF ANNIE BESANT

BY ARTHUR H. NETHERCOT

REVIEWED BY KANJI DWARKADAS

THIS is the first volume¹ of Dr. Arthur Nethercot's magnificent story of Dr. Besant's life from the time of her birth in 1847 till her departure in 1893 for India, which she made her home for the last forty years (1893 to 1933) of her glorious life. The second volume will be published by the end of this year.

I came into the closest contact with her for fifteen years from 1918 till her passing away in 1933, and I enjoyed her confidence. I was her disciple and trusted friend. I saw at first hand her great religious, social and political work in India during this critical period of Indian history. Apart from what I knew of her and her work in England from her *Autobiography*, I had the unique privilege of hearing from her, in our tête-à-tête talks for hours and hours together, the minute details of her personal life, of her friendships and of her work in England. Of Charles Bradlaugh, her colleague and senior in age by fourteen years, she spoke with great respect and affection. She gave me details of the "Bloody Trafalgar Square Sunday" when, she said, she was saved by a "miracle" when she saw all was lost. Her Master took her out of the danger spot in which she had found herself. Naturally she

¹ Published by the University of Chicago Press, 1960, and by Rupert Hart-Davis, London, 1961. Price \$7.50 and 42s. respectively.

¹ H. P. Blavatsky, *Practical Occultism*.

did not know about this then but later she found how this had happened. Bernard Shaw called her "the heroine of Trafalgar Square". In writing the biography of Dr. Besant, the author gives a full story of the last fifty years of the nineteenth century, and of the great personalities who were Dr. Besant's contemporaries. We read in this book of the thoughts and the movements of the nineteenth century and it is an old world story.

It is not necessary to go into details of her early life. She had a happy and free-from-care girlhood, travelling to Germany and France, enjoying music and horse-riding.

Her unhappy marriage at the age of twenty and her separation from her husband and her children can be passed over. She suffered bitterly when her children were taken away from her and she was unhappy. She found that she could speak fluently and vigorously and that she was an orator—a discovery she made the best use of in the last fifty-five years of her life.

As a militant freethinker, a crusading journalist, a passionate pamphleteer, a lecturer whom Bernard Shaw called "the greatest orator in England and possibly in Europe," a fearless advocate of birth-control, a social reformer who translated theory into practice in London's East End, a forward-looking member of the London School Board, and a labor agitator and union-organizer, Annie Besant did in twenty years the work which would normally have been spread out over two thousand years and defied the forces of religion and conservatism on many fronts.

Bernard Shaw concedes that she had a sense of fun but that life did not come to her as a comedy. He adds she was a Shakespearian tragedian. I think Shaw is mistaken in this opinion. Mrs. Besant had a great sense of humor and I used to see her eyes twinkling with humor but she was too much of a realist and she knew too much of life to be a

comedian, but certainly she was not a tragedian. She never wore a long face. She was an optimist and was sure "the end will be a triumph".

One peculiar feature of the last quarter of the nineteenth century in England and elsewhere was: The world passed through a period of unbelief leading not only to agnosticism but also to atheism. Both Bradlaugh and Annie Besant were atheists, and Bradlaugh died an atheist but Annie Besant turned into a Theosophist. Then came what is known as Western liberal thought and this invaded the educated classes of India. Educated Indians forgot and lost faith in India's ancient philosophy and religion, and India was rescued from this stupor by the Theosophical Society and Dr. Besant. She rendered the greatest service to India by waking up the sleeping soul of India; she made Indians respect their ancient heritage and revived in them the feeling of self-respect, teaching them to stand on their own legs.

Very few know, and Nethercot tells all about it, that she gave fourteen lectures between 1875 and 1884 on the history of the great French Revolution from the stand-point of the people. How many of us know that in 1879, when she was thirty-two years old, she wrote *England, India and Afghanistan* (the Story of Afghanistan—Why the Tory Government gags the Indian Press—A plea for the weak against the strong). This book tells us of the British misrule in India about eighty-two years ago. "Few records of conquest," she says, "show stains so foul as the story of the subjugation of Hindustan by this originally merchant Association". This book is informative and very well written and can today be read with great profit. Annie Besant showed the way out:

On the whole, glancing over the present state of affairs, we can scarcely congratulate ourselves on India as it is. Yet we cannot now simply try to throw off our vast responsibility; we cannot, having seized India, now fling it aside. What is our duty to this great land, and how

may we best remedy our crimes in the past? The answer comes in one word: "Liberty". Train India for freedom; educate India for self-government. Do not only proclaim that Indians shall be eligible for the high places of the State: place them there. Let Indian judges administer justice; let Indian officers rise to high command; let Indian civil servants win the prizes of administration. Let Indians be taken into the ruling council, and let the imposition of taxation pass into native hands. They understand the needs and the capabilities of their own people better than we do, and would be able to raise more money while inflicting less suffering. The work cannot be done in a day, but it might be begun. The steady resistance of English officialism must be overborne; the endeavor to keep all highly paid places in English hands must be defeated. Unhappily, the *will* is wanting, not the power. In the old days Indian institutions were representative; let the old genius of native rule be revived, and let a system of representative government gradually replace the centralized despotism of our present sway.

Is this not most astounding? In 1879, Mrs. Besant said that the answer to British misrule in India was self-government for India in slow stages; and one may well ask the question why she waited for thirty-five years before she started her political work in India. She knew the problem and she knew the answer in 1879 and yet she waited and waited and waited. In the first twenty-one years in India, 1893 to 1914, she did religious, educational and social work, and when she knew that the first world war was coming she saw the great opportunity for India and demanded Home Rule. "Strike the metal when the iron is hot," "England's need is India's opportunity".

In 1875, Mrs. Besant opposed the grant of huge sums for expenses for the visit to India of the then Prince of Wales (later King Edward VII). India, she complained, was much too poor and could not afford these big expenses.

Both Bradlaugh and she were interested in India and Bradlaugh came to India to attend the sessions of the Indian National Congress in Bombay in December 1889. He was called in Parliament "the Member for India" and he espoused the cause of India in Parliament and demanded with Mrs. Besant self-government in India. Nethercot suggests

that if his Party had been in power then, Bradlaugh might well have been the Secretary of State for India.

Another British statesman, George Lansbury, worked with her during the eighties and early nineties. He praised her work for Labor and her successful efforts at unionization. He was equally interested in India. This historical fact is significant because Lansbury was the Founder-Chairman in London in 1916 of Dr. Besant's Home Rule for India League; and he introduced in 1927 in the House of Commons a private Bill, "The Commonwealth of India Bill," which was prepared by Dr. Besant, Tej Bahadur Sapru, C. P. Ramaswami Aiyar and others. But the whole inspiration of the Bill came from Dr. Besant.

Bradlaugh died in 1891 and amongst those who attended his funeral at Woking, miles away from London, was the young Indian studying for the Bar—Mohandas Karamchand Gandhi. History is much the poorer in not finding and recording Gandhiji's thoughts on that day. It is a coincidence that both Bradlaugh and Gandhiji died on 30th January. Did Gandhiji have the slightest glimpse of his career for the next fifty-six years in South Africa and India?

Nethercot tells us that Gandhiji went and saw Madame H. P. Blavatsky and Mrs. Besant in London, but he did not join the Theosophical Society. All the same he kept Dr. Besant's photograph in his room in South Africa. And he read for the first time the *Bhagavad Gita* translated into English by Annie Besant. He also read Edwin Arnold's *Light of Asia*.

Nethercot's book is full of rich details in the life and work of Dr. Besant, during the first forty-six years of her life.

To Mrs. Besant, reincarnation was not just a popular and superstitious belief. She knew it to be a fact. She believed her previous incarnations were *inter alia* as Giordano Bruno and Hypatia. She told me that she had been a Kashmiri

Brahmin who passed away in 1843 to be reborn four years later as Annie Wood. She gave a lecture in 1911 on Giordano Bruno at the Sorbonne, Paris. She spoke French as fluently and beautifully as English.

I await with impatience the second volume of Dr. Nethercot, the four lives of Annie Besant which will deal with her work in India, covering her religious, educational, social and political work.

Whatever else may be India's faults, I hope ingratitude is not one of them. India will always remain grateful to Dr. Besant for awakening her and having brought her to the threshold of the cherished goal of responsible self-government.

Dr. Nethercot has done both extensive and intensive research and his book reflects the dedicated zeal he put into his work. The result is a study which not only uncovers many new facts but discusses frankly several incidents in Dr. Besant's early career which though known have not been hitherto revealed in such authentic detail.

I particularly want to emphasize this point for various reasons. Today India has attained the status of a great world country and New Delhi is not merely the capital of India but is truly an international capital where the effect of all major political events is felt. Because of this fact, India has a great responsibility in so far as its role in these events is concerned. And not only because of this importance of India to herself and to the world, but also because the truth must be known and historical records must be collected and maintained, one must realize the essential need of recording the history of the Independence movement before memories die. When memories die, myths become accepted as truth, and myths distort facts.

THE PROBLEM OF GOOD AND EVIL

By M. SUBRAMANIAM

THE understanding and solution of this mysterious problem has been attempted through the ages, and again and again we turn our attention to it. We seem to feel that it is one which should teach lessons of value and importance, and that behind the mystery of evil, there is priceless truth.

In the well-known letter, referred to as the "Maha-Chohan's Letter,"¹ we are called upon to propound the right and logical explanations of the problem of such great dual principles as Good and Evil. We read therein:

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilized* races less than any other, have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago.²

The sages of old have plumbed this problem and lived accordingly. One of them, the Mahâtma K. H., in a letter to Mr. A. P. Sinnett³ has written on this problem as follows:

Besant Lecture given during the International Convention at Adyar, 1960.

¹ *Letters from the Masters of the Wisdom*, First Series, ed. by C. Jinarâjadâsa.

² *Ibid.*, p. 11.

³ *The Mahatma Letters to A. P. Sinnett*, Letter No. X, pp. 56-7.

Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes,—and no more than good is it an independent cause in nature. Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering and death, and destroys what she has created. . . . The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. . . . the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not Nature that creates diseases, but man.

We may note here that *per se* there is no good or evil, but that there is in Nature (or Manifestation) only an immutable law resulting in natural phenomena like death. There is also the significant fact that evil is the exaggeration of good, by our own free will, and is the progeny of human selfishness and greediness.

Students of the Ancient Wisdom will have noted its basic postulate that it is the One Life, whose primary attribute is ceaseless motion—and on account of this it is also called the Great Breath—which is the cause of the universe or manifestation. We quote the following from *The Secret Doctrine*:¹

It is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations—between which periods reigns the dark mystery of Non-Being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing Reality; truly, “a Chaos to the sense, a Kosmos to the reason.” Its one absolute attribute, which is Itself, eternal, ceaseless Motion, is called in esoteric parlance the “Great Breath,” which is the perpetual motion of the Universe, in the sense of limitless, ever-present Space.

In the Manvantaric movement—as distinguished from the Pralayaic movement—manifestation results, wherein “the Immortal is hidden by existence,” “name and form” arise and by these “Life is verily concealed”. (*Bṛihadāranyaka*

¹ 4th ed. I, 70.

Upanishad.) Thus limitation comes into being and what limits inherently includes some and excludes others. The homogeneous substance becomes heterogeneous; the one becomes the many; diversity comes into existence; and fragments arise. Each fragment feels imperfect, some more and some less. “Evil lies in the degree of imperfection and its relation to the rest,” says Dr. Annie Besant.

In manifestation, we also find dualities or pairs of opposites or antitheses—the higher and the lower, for instance, of various grades and on many levels. In the *Katha Upanishad*, we read: “The Brahman-knowers call them shadows and sunlights.” We can see from this point of view how dharma and adharma arise and how what is good at one stage may become relatively evil at another stage; the former having fulfilled its dharma or work may become an obstacle for progress. In illustration: In the *Purānas* of the Hindus there are mentioned certain entities of high development called *Asuras*, who are commonly supposed to be “demons” and opposers of Gods. But they are said to be the highest group born in Brahmā’s first body. It is related in *The Vishnu-Purāna*:

Having concentrated his mind into itself and the quality of Darkness pervading Brahmā’s assumed body, the *Asuras*, issuing from his thigh, were first produced; after which, abandoning this body, it was transformed into Night.¹

The *Asuras*, the narration explains, precede the *Devas*, because the deities of the “Night” come before the divinities of the “Day”. The gods of “Night” represent those of an older era, whereas the divinities of the “Day” stand for the divine being of the present era. (*The Divine Plan* by Geoffrey A. Barborka).

Again, in manifestation, we have the primordial pair of dualities: Spirit-side and Matter-side from which, in different

¹ Quoted in *The Secret Doctrine*, III, 69.

stages of unfoldment, worlds of different densities and dimensions come into existence. In our Theosophical studies, we read of the seven planes of Nature and their subdivisions from the highest of the Divine down to the physical. Each plane is built up of many elements, which are only manifestations of the One Life:

Every Cosmical Element, such as Fire, Air, Water, Earth, partaking of the qualities and defects of its Primaries, is in its nature Good and Evil, Force or Spirit, and Matter, etc.; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. They are ever forming Matter, under the never-ceasing impulse of the One Element, the Incognizable, represented in the world of phenomena by Aether. They are "the immortal Gods who give birth and life to all".¹

Furthermore, there is the fact, according to the Ancient Wisdom, that it is the *same life* which acts both as builders or creators and destroyers in order to fulfil the great Plan. Herein we can see the meaning of death and old age which are considered "evil" by us. The following long quotation from *The Secret Doctrine* throws illumination on the problem we are studying:

The Worlds, to the profane, are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a Divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality: on that of manifested, hence illusive, Being, its particles are fiery Lives which live and have their being at the expense of every other Life that they consume. Therefore they are named the 'DEVOURERS' . . . Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter. . . . From the ONE LIFE, formless and uncreate, proceeds the Universe of Lives.²

Science teaches us that the living as well as the dead organisms of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes,

¹ *The Secret Doctrine*, II, 61.

² *Ibid.*, I, 294.

anaerobes, and what not. . . . But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible Lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters it from the sun. Each particle—whether you call it organic or inorganic—is a Life. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to such forms, inasmuch as it builds by aggregation universes, and the ephemeral vehicles ready to receive the trans-migrating soul, and as eternally destroys and changes the *forms* and expels the souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries, the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious LIFE, represented collectively by countless myriads of Lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances, as well as those it finds impressed in the aura of the generators of every future human being; a mystery, in short. . . .

The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate functions of the Fiery Lives, as Destroyers and Builders. They are Builders by sacrificing themselves in the form of vitality, to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are Destroyers also, when that restraint is removed, and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man's life, the first *five* periods of seven years each, the Fiery Lives are indirectly engaged in the process of building up man's material body; Life is on the ascending scale, and the force is used in construction and increase. After this period is passed, the age of retrogression commences, and, the work of the Fiery Lives exhausting their strength; the work of destruction and decrease also commences.¹

In passing we may refer students to the concept of Shiva, one of the Triune Gods in Hinduism. Shiva means good, but He is termed the Destroyer as well as the Regenerator.

Students may have noted in their studies that matter has three fundamental properties: Sattva, Rajas and Tamas to

¹ *The Secret Doctrine*, I, 304-6.

use the Sanskrit terms, which may be described as rhythm or harmony, motion or energy, and inertia. We read in *The Secret Doctrine* that in these qualities or properties of matter lie latent both good and evil.

The Hindus have an endless series of allegories to express this idea. In the Primordial Chaos, before it became developed into the Sapta Samudra, or Seven Oceans—emblematical of the Seven Gunas, or conditioned Qualities, composed of Trigunas (Sattva, Rajas and Tamas)—lie latent both Amrita, or Immortality, and Visha, or Poison, Death, Evil. This is to be found in the allegorical Churning of the Ocean by the Gods. Amrita is beyond any Guna, for it is *unconditioned, per se*; but when once fallen into phenomenal creation, it became mixed with Evil, Chaos, with latent Theos in it, before Kosmos was evolved. Hence we find Vishnu, the personification of Eternal Law, periodically calling forth Kosmos into activity, or, in allegorical phraseology, churning out of the Primitive Ocean, or Boundless Chaos, the Amrita of Eternity, reserved only for the Gods and Devas; and in the task he has to employ Nāgas and Asuras, or Demons in exoteric Hinduism.¹

We may find many useful ideas on this aspect of the problem in the *Bhagavad Gītā*. In such a universe of manifestation, the unit of Consciousness, the Jiva or the Monad, *i.e.*, each one of us, is involved in a process of unfoldment or evolution from a state of being “. . . a static Logos enfolding all divine potentialities, . . . to become a dynamic God unfolding all divine powers”.² He begins as an incipient or unawakened consciousness (of divine bliss) and first evolves through the awakening of the I-consciousness. This stage is usually described as the “fall” and takes place on the descending arc of the cycle of evolution. We are told that there are certain entities in the Plan whose dharma it is to awaken and accentuate the I-consciousness in the Monad, giving rise to the feeling of separateness. This stage seems to be a necessary phase of the evolutionary movement. At this stage the Tamas

¹ *The Secret Doctrine*, II, 62.

² *A Study in Consciousness*, Annie Besant, p. 38.

and Rajas nature of matter helps the Jiva and the birth of the human mind takes place. In consequence, man or the Jiva creates karma or binding states and also qualities like selfishness, materialism, pessimism born of ignorance, superstition, prejudice, cruelty, degradation of morality, religious domination and all the hundred evil qualities. All these are aspects of the feeling of separateness, resulting in “sin” or “evil”.

But the Plan is that the Jiva should move on (one of the meanings of *theos* is to run or move on) from the state of separateness to the state of unity with all. He is not expected to tarry at this state of separateness, but inasmuch as he has been helped to develop his mind, he has earned the *freedom* to move on or delay his onward movement. Yet ultimately, inevitably, he must move on—the tide of the manvantaric movement will carry him forward—and attain the state of Unity, wherein he will have awakened and unfolded all his divine powers. It is only a question of time.

The present is a transition from materiality with its play of the lower concrete mind, helped by the rājasic quality of matter, the operation of which oscillates between dualities and pairs of opposites, to a condition of spirituality when the sāt̥tvic quality of matter will preponderate in his make-up. Man is beginning to tread the ascending arc of the evolutionary cycle in which spirituality will dominate and will unfold the higher consciousness illuminating his Manas—a consciousness in which there is neither good nor evil.

To enable us to develop this higher consciousness, the ideal of Brotherhood has been given to us.

This [present] condition of things will last till man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, impulses produced by our physical senses and gross selfish body. Until then the only palliatives for the evils of life are union and harmony—a Brotherhood IN ACTU, and Altruism not simply in name. The suppression of one single bad *cause* will suppress

not one, but many bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent Nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and of evil.¹

Universal Brotherhood is the only secure foundation for universal morality.²

The following extract from a reported talk of Mr. N. Sri Ram throws practical light on the problem under study:

We see a good deal of evil in the world, much suffering, conflict and misunderstanding. We see all that in the field of human existence. Perhaps much of what we see in human life and also in Nature is but a scaffolding which hides the edifice that is coming into existence. The main part of the edifice that is being raised must be purely spiritual, the intellect conforming to the Spirit and the mouldings of matter conforming to the forms created by the intellect.

That such a state in which good and evil may be transcended can be attained is exemplified in the Perfect Men, the Adepts, the Masters. They are the Embodiments of Law, although limited by Law. For Them humanity as a whole is of paramount interest and Their love is for all.

Whoso understands this problem of good and evil in terms of universal or divine Law and lives in the light of such understanding is a man for whom, as the *Bhagavad Gītā* says, there is the Eternal Peace, in which there will be the extinction of all pain, suffering and evil.

¹ *The Secret Doctrine*, II, 369.

² *The Mahatma Letters to A. P. Sinnett*.

THOUGHTS ON INDIAN AND WESTERN ART

By A. K. BROHI

INDIAN art and culture, broadly considered, are the direct manifestations of the Indian mind's exclusive concern with the Absolute, the timeless. This world-view, in the words of a recent study offered to us by one of the most perceptive Indologists that I know, Amaury de Riencourt, in his book *The Soul of India*, page 107, is clearly stated as follows:

The Philosophic *Vedānta* doctrine, by far the most influential philosophic system in Indian civilization and the most representative of the Indian temper, states that ultimate Truth lies beyond the illusionary world of *māyā*. This illusionary world is composed of the objective world of "forms," *rūpa*, and of the corresponding subjective world of "names" or "notions," *nāman*. The combination *nāma-rūpa* includes both the individual man with his mind and senses, and the objects of his perceptions and thoughts—in other words, the entire world, subjective and objective. Furthermore, all Indian schools of thought including the *Vedānta*, *Sāṃkhya* and *Mahāyāna Buddhism* emphasize that language and logic are completely inadequate to the task of transcending *nāma-rūpa*, whose basic unreality is due to the fact that it is transient. The seeker after Ultimate Truth, after the permanent and timeless, after pure Being, in other words, looks upon this unreal, transient and ephemeral world as having the "form of Becoming" (*bhāva-rūpa*). So that Becoming—the process of time, i.e., history—is essentially unreal. Since the whole spatial world of Nature is caught in the inexorable flow of time, from creation to dissolution, everything becomes as unreal as the becoming that underlies it. The phenomenal world is made of the same stuff as dreams. What deludes us into believing that this world is real is ignorance (*avidyā*), the subjective counterpart of *māyā*, and ignorance is the root of time. Philosophy's task

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is to overcome this ignorance, promote knowledge (*vidyā*) and thus tear away the veil of illusionary *māyā*.

From the standpoint of Indian thought it is easy to emphasize the leading feature of Indian art and culture, an undertaking which apparently has not hitherto received much attention at the hands of even the most sophisticated of its critics.

The life of thought in man has two basic co-ordinates which, for want of better expression, are to be characterized as the *outer* and the *inner*: (a) thought is either engaged in trafficking into the concourse of the external order of things and discovering the laws in terms of which their movement, evolution or development can be comprehended with a view to designing *action* for securing the adjustment of individual life to outer environment, or (b) it is a pure inward activity, an inner movement *simpliciter*, in which case it is capable of being employed as a serviceable means for plumbing the hidden depths of man's spiritual being. When the thought-life is pressed into the service of *action*, it *analyses* the external world of Nature (which term in this context includes all that we conveniently understand by Nature plus man's body and mind), discovers the laws that seem to regulate its behavior, and disentangles the categories or archetypal patterns in terms of which the movement or evolution of Nature's processes can be comprehended. But when thought-life is directed inwards, it enables man to become increasingly *conscious* of the divine ground of his life and ultimately enables him to secure liberation of his empirical self by securing its merger or fusion or identification with the universal Spirit. Both of these are legitimate activities of thought-life, but historically speaking, Western humanity appears to have fallen victim to an excessive specialization of thought-life in the service of action, and the Indians, by and large, have fallen victim to an exclusive preoccupation with the power of thought with a view to pressing it into the service of man's *personal* salvation. Western

thought is scientific and historical and the Indian, mystical and symbolical in its manifestation. The Western outlook is amelioristic, exoteric and humanistic, whereas the Indian outlook is quietistic, esoteric and transcendental.

Western art, as I look upon it, is the triumph of thought-life's external movement, for it portrays the deliverance of man's aesthetic perception within the framework of norms that are peculiar to the exteriorization of man's thought energy. Indian art, on the other hand, is the triumph of interiorization of man's thought-life and symbolically reflects the vision of the timeless Absolute as experienced by a highly evolved individual.

This contention can be well illustrated by the way in which, for example, the significance of Indian music is to be differentiated from that of Western music. Indian music, as contra-distinguished from Western music is, as is well-known, lacking in *content*; as Western critics complain so often, Indian music is repetitive, monotonous; for them, at any rate, it has no *wealth of detail*; everything is blurred and no note is sharply defined. This judgment is correct if you regard Indian music from the Western perspective. Indian music, Western critics justifiably complain, is without *harmony* and uses half-heartedly multitudes of microtones. But then in the theory of Indian music, what is relevant is to concentrate on the *interval between notes rather than on the note itself*, for Indian music is primarily an attempt to articulate silence, to give to the spirit of silence a framework in which it should be contemplated as a symbol of the timeless Absolute. With us—I say “us” because Indian and Pakistani music is the same—the musical note is struck as if in an attempt to stab the soul of silence just to make it bleed and thereby compel our recognition of its being. The important phase in musical procession of sound, in the conception of Indian music, is not sound, but the lack of it which is realized at its best in the *interval* between the notes. Indian music thus creates pure melody. There is a rich procession of

empirical contents which shade off one into the other but they are used by the musicians not for their own sake, but in an attempt to set them forth within the framework of eternal and omnipotent *silence*,—that meta-cosmic silence that *is* and will always be. This device, which is perfected by the Indian classical music makers, is a direct expression of thought-life at work in the inner dimension of the soul of man. I say so because I believe that it is not the soul which is contained in man's body but it is man's body that is contained in his soul.

In Indian music nothing is *fixed* since every note is a fleeting symbol of the reality lying within the depths of our soul like a ray of light which is covered by many veils. The pauses, the intervening shades of silence between the various notes, lift as it were the veils that hide the light, but the removal of each veil is only a means, the attention of the beholder all the while being concentrated on the light behind the veil—which term as applied to the world of sound, as I have said earlier, corresponds to the *voice* of silence. The attempt by the musicians is to improvise from the dimension of pure inwardness the procession of notes in order to *suggest the feeling which no note either in itself or in harmonious juxtaposition with another can suggest*.

How shall one explain the standpoint of Indian music? It differs from Western music much in the manner in which a myth, regarded as a means for emphasizing the hidden meaning of life, differs from a precisely worded philosophy. Intellectual statements do not help us in comprehending its significance. Like life itself it defies our conceptual analysis of its meaning. But in order to get near its significance, let us compare it to the waves we see mounting up on the bosom of a turbulent ocean. It is always the self-same wave we see moving onwards—although at each point its waters are continually changing. And yet what we understand by the wave is born of the ceaseless motion of the water-content

of the ocean. What is this wave, this pure form in which the movement of matter is continually involving itself? We can see it, we can feel it—but comprehend it we cannot. The sound-notes in the scheme of Indian music, like the shifting waters in the waves are not the text but only the pretext for our attention. The Indian musician has the vision of the wave and tries to help its birth in the world of sound for the cognition of those who are not yet directly aware of it. In Western music, on the other hand, the emphasis is on the movement of sound-content itself and the exposition that the music gives is analogous to the exposition of the rules of the *grammar* of a language. The Indian musician is involved in a continual endeavor to communicate the poetry of sound by concentrating on the supra-sensuous silence. He is possibly hopelessly shallow in his knowledge of the *grammar* of musical expression. But why should this, speaking comparatively, be regarded as a disadvantage? At least he has something highly significant to say; whereas his Western brother knows merely *how* to say that which he experiences by way of the play of thought-life in its onward career in the world of matter and motion.

Indian music like the Indian soul is, I suggest, basically *devotional* and I deny that there is or can be, properly speaking, such a thing as Indian martial music. Indian music is a means of securing man's liberation through a devotional response it induces him to make to the universe; it is a method evolved by the Indian mind to serve the flowering of a religious impulse which is meta-cosmic in its orientation.

Of all the art-forms, Indian thought-life succeeds in exploiting musical form the most for the obvious reason that it is through the very formlessness of its medium of expression that the vision of spiritual Reality is capable of being effectively suggested. Other arts that use plastic or, comparatively speaking, more tangible media for the expression of

aesthetic feeling, from the point of view of aesthetic expression, are to that extent limited. It is for this reason also true that the best means for expressing the significance of Indian music is instrumental and not vocal; and this is so because in the latter case, the medium of expression is loaded with conventional significance, since the human voice, as contra-distinguished from the impersonal note on musical strings, is more limited. The Indian classical *Khyal*, for instance, is sung without any verbal meaning being communicated and is in the nature of a device to make the vocal music approximate as much as possible to the instrumental and thus to free it from the limits of conventional lexicographic meaning.

In offering the foregoing observations I am not attempting to drive a tight wedge between Western and Indian art-forms, but only to suggest a point of view from which their individuality can be contemplated. The music of the future, I suggest, will have to move along the lines of synthesis between the Absolute lying at the back of creation and its empirical manifestation in time, in the way that has been, on another plane, suggested by Sri Ramakrishna. It is not just the synthesis between the Western art-form and the Indian art-form that I am thinking of at the moment in this context; and so the term "synthesis," as used here, does not really do justice to what I have at the back of my mind. All I am anxious to point out is that the *music of the future would be stereoscopic* for it would use the Western and the Indian music forms in a manner in which our percipient consciousness uses the two eyes we have in realizing a new dimension of Reality which cannot be independently yielded by either of them. But this development, I surmise, will take place with the primary emphasis on Indian art-form since Indian music is more closely related to the hidden ground life than is the Western one.

Western music is music of space and has a "geometrical" quality of "spreadoutness" about it, and regarded from the

dian perspective, has a great deal of wealth of detail but is lacking in depth. It uses notes in the sense of one excluding the other, and the musical effect is secured by contemplating them simultaneously as though you were seeing a landscape in sound. Its harmony is based on the co-existence of the notes, and if the symphonic effect is secured at all, it is because the individual listening to it projects into it his *sense of duration* and senses in it a succession of fixed and well-defined harmonies.

The starting point in the evolution of future art-forms must always be represented by the Indian co-ordinate of *ought-life*; but that co-ordinate will now have to move out of its own dimension into another sphere of manifestation. Just as a point moving out of itself gives us a *line*, and a line moving out of itself gives us a *surface* and the surface moving out of itself gives us a *cube*, so also the inner movement of *ought-life* of which the Indian mind is so richly possessed must now be lifted out of itself, and perchance Western techniques of articulating harmony might have an important part to play in this direction. Then perchance will the Taj Mahal in the world of sound be born!

The point of Western art is best typified by representational arts, *par excellence*, like painting and architecture: for the outward-bent Western mind these forms offer the best means of setting forth the significance of its aesthetic perception. But even Europe is beginning to realize that representational arts like painting have to be freed of the limits which are inherent in the representational process and is now moving in the direction of the art of abstract expressionism. Even modern art, although it is avowedly abstract, does not dress life for the simple reason that its practitioners, by and large, have not experienced the in-break of the spirit in themselves. Modern painters appear to me in their expression to be like children playing the part of Hamlet; they say something which they themselves do not understand. Only

to the extent that they are unconscious instruments at the service of the Spirit can they become the means for the communication of the life of the Spirit. If they can help at all they do so in spite of themselves—the telephone wire does not become a *creative personality* simply because someone happens to speak by means of it! The psychic structure of the soul life of modern artists is like a mirror reflecting an image and since it is completely passive the collective unconscious of the race uses it as a serviceable slave for the articulation of its primeval archetypal forms. It is therefore that I say that only the highly evolved person, if he can master the techniques perfected by the West, can help humanity forward. All great art therefore is religious in its significance: it is absolute but not abstract. Modern art is avowedly abstract only in the sense that it is divorced from life!

We feel “the good, true and beautiful” to be essentially one with our own souls in any last analysis. Within us all there is at work a divine principle of growth to some good end. Accordingly we select as “good” whatever is in harmony with innate law.

We thus reach for the light, spiritually in some innate spirit-pattern as the plant does physically. If we are sound of heart and not sophisticated by our education far beyond our capacity, we call that objective the Beautiful.

FRANK LLOYD WRIGHT

PLAN AND FULFILMENT

BY GRETA EEDLE

PART of the general teaching embodied in Occultism includes the conception that the whole Plan of evolution already exists from the beginning of the World Scheme. Since all plans, however, depend on agents for their successful completion, the grand evolutionary Plan can be hastened or delayed by the activity or non-activity of these agents and by the response they receive.

At the present time there is widespread faith that world unity can be achieved. In the minds of some the belief springs from deeply held religious conviction, in those of others from the conviction that political plotting will by its nature eventually succeed. So at the one end we have an impressive number of individuals and societies working with patience and optimism towards the creation of better human relationships in different spheres with world unity as the goal, and at the other the equally optimistic ones, saying that they expect to see Communism established throughout the world in their life-time.

Apart from the faith and opinions people hold, we have also the phenomenon of prophecy. Every now and then somebody claims to see what one may call a blueprint of the future. About half a century ago certain leaders of the Theosophical Society made prophecies concerning the British Commonwealth of Nations. They stated that a Commonwealth was planned, consisting of a group of partners, of whom Great Britain and India were to be the most important, and that

the peaceful amity, justice, progressive social services, etc., of all the partners would act as a spur and an example to the rest of the world. The spiritual truths of India would lighten the general darkness, and through the practical policies of Great Britain poverty and war would vanish for always from this planet. World unity would follow.

Between the two wars there were many Fellows of the Theosophical Society in the Commonwealth who worked steadfastly towards the first part of this blueprint. In Great Britain and elsewhere a body of F.T.S. and others inside and outside Parliament pressed for progressive legislation which should culminate in Home Rule for India. In India groups of F.T.S. tried to bring about greater understanding between the religious communities. The achievements of both groups fell far short of the blueprint and of their hopes, and it is on this account that the present position is full of danger.

What was in fact achieved in India was not growth into political maturity by a coherent, multi-religious, multi-lingual harmonious group of people standing as an example of spiritual wisdom which should radiate through intellectual, commercial and social activities to the world at large, but a precipitate eruption of divided groups into partition, with violence, cruelty and misery.

When the first part of any plan goes awry, the likelihood of further failures in later details is considerable.

There is a recent lesson from history which we do well to ponder. The last Austro-Hungarian Empire before 1914 held enormous possibilities for peace, cultural unity and general enlightenment in Europe. It contained more than twenty language groups, with a great deal of intermarriage between them, a generally amiable people, a capital in the heart of Europe, and it received a flow of visitors from north, east, south and west. Its potentialities for economic and political co-operation with all the surrounding countries were unlimited.

This Empire must have been one of the many plans that failed for lack of common sense on the part of those in power. It could have become a federation of different language groups, each with its own parliament, within the protection of the Empire. Religious freedom could have been granted and all the social reforms for which there was agitation could have been introduced. However, an obscurantist attitude brought about the rise of nationalist extremists who, with the help of World War I, achieved their aim of small political States of a few million people each. When a child, the present writer can remember hearing an old Austro-Czech (the son of a Czech mother and an Austrian father) saying: "These fools who talk of nothing but freedom have no sense. If we don't hang together, we shall hang separately."

How true was his judgment! Where is the freedom of the succession States? They seem to be under a tyranny far worse than that of the old Austro-Hungarian Empire. Strangely enough the small remaining State of Austria alone is free, and now dealing generously and sympathetically with a constant influx of refugees from the very States who repudiated her.

So let us look at the Commonwealth. We need to remember that the word implies that we should hold in common our spiritual, moral, intellectual, artistic and physical wealth. Let us face the fact that we are so far from achieving that goal that it is difficult even to suggest the next steps that need to be taken.

If we accept the statements of our earlier leaders that the spiritual wisdom of the East should flow through India to the Commonwealth and the rest of the world, then what seems to be called for is a broadly based proclamation of the spiritual truths held in common by all the great religions. They are all represented on the soil of India. Can the Theosophical Society in India bring about such a declaration

by religious leaders of acknowledged standing? Very little research would be necessary, as the real pioneering has been done since the inception of the Society. Annie Besant's *Universal Textbook of Religion and Morals* forms an excellent basis, and what is needed today is not yet more knowledge, but courage, enthusiasm and publicity for the statement of simple truths.

That moral standards everywhere need to be raised is painfully obvious. There should be a standard of morality and integrity throughout the Commonwealth sufficiently high for every member of it to be considered completely trustworthy by the others. If the Plan for the Commonwealth is to be brought to fruition a heavy weight of responsibility rests on us all to raise public standards wherever we may be.

What is our common intellectual wealth? It is so vast that no individual can do more than specialize in a few subjects at the most. There is, therefore, an urgent necessity for the specialists to correlate our philosophies, scientific discoveries and the whole richness of human thought bequeathed to us over the last few thousand years, so that we may all share in the intellectual enlightenment our peoples have attained. We also need far more interchange of thought freely published than we have at present.

In fact, we can profitably go to the world of art to give an example of interchange. Reproductions and living expositions of the ancient and modern in architecture, art, the theatre, the dance, music, painting, literature, poetry and every other art-form are freely exchanged and greatly appreciated throughout the world. In this sphere the wealth of the past and present, with growth in every direction, is becoming increasingly available to an ever growing number of people, growing in proportion to the education available. It will, of course, help mankind forward on the spiritual path if art-forms release a conception of the

beautiful to which people, especially young people, can respond, and it is one of the privileges of those connected with this world of creative ideas and their expression to make available in increasing measure a common wealth of beauty.

Now we come to the economic commonwealth and the welfare of the hundreds of millions of men, women and children living within our countries. In that sphere we have not yet started work seriously. In these countries, namely, Great Britain, India, Pakistan, Canada, Malaya, Australia, New Zealand, the various territories in Africa, and all those places still called Colonies, we should have one Commonwealth currency, a minimum standard of living, the wage for the job, equal opportunity for all, without distinction of race, creed, sex, caste or color, the same children's allowances, old age pensions, health services and taxation, together with constant improvements in all directions. There is sufficient knowledge in the world to increase food production tenfold, so that food shortages and the diseases and premature death that arise from them are an anachronism today. The only thing that prevents an enormous rise in the standard of living in the poorer countries is political and individual prejudice, tariffs and similar obstacles to prosperity.

Until we have raised the standard of living in all the countries of the Commonwealth to that now prevailing in the richest, we cannot really give an example to the world.

Whilst there are many in all our countries who labor hard for the promotion of better understanding, there is also a feeling that there could be more, far more, initiative and effort from India in this sphere. In a recent article in the *London Times* entitled "India Retains her Distrust," the writer, Virad C. Chaudhri, pointed out that since Independence the U.S.A. and the Soviet Union loom larger than Britain on the Indian horizon.

One realizes also that the dismissal of Britain from certain Indian minds has a counterpart in British minds. Though there are a few M.P.s and others who exhort the public to invest their capital in the Commonwealth, there are also voices who argue that as Britain sheds her colonial responsibilities so she becomes more prosperous, therefore why should people risk losing everything in under-developed countries and be insulted into the bargain by being accused of exploiting them?

A recent development in the general movement for better understanding is a strongly held view that the most urgent international need is the improvement of relations between Europeans and Africans. This appeals to many young people who work with energy and enthusiasm, and is expressed in many practical ways. But in all this India is forgotten.

The time seems to be ripe for an intensive and continuous effort to bring about that closeness of spiritual, social and economic co-operation that alone can make the Commonwealth a lasting reality. There are vast untapped resources of goodwill among all our peoples, which merely want stimulating. If history teaches us anything, it is surely that the consequences of inaction, when action is possible, are catastrophic. Once a path of action has been opened up, there must be progress along it, otherwise other forces, usually of destruction, intervene.

Is there a possibility of a Commonwealth movement for understanding, co-operation, integration and all that makes for progress and true happiness being formed, with its centre in India? Whilst F.T.S. could start it, it would have to have a basis so broad that every man and woman of goodwill could join in. Is there such a possibility?

POPULAR AND PRECARIOUS PATTERNS

BY FRED MORGAN

IT would take no great talent to observe that the world is in a most unhappy and critical state from many points of view.

We have become accustomed to this undesirable condition and no longer can events that threaten war make us look to the hills or cellars. As in the fable, the cry of wolf has been heard too often to cause alarm. Somehow humanity survives precariously sitting on a powder keg that could destroy it completely or reduce it to a miserably surviving nucleus.

And yet deep in the warp and woof of this threatening pattern of pressures and events a greater design reveals itself for those who are able to observe more than what disturbs the surface. It is as if one could see through the confusing and intricate scaffolding a mighty edifice under construction.

The Builder proceeds with His work apparently unconcerned with what disturbs humanity, evidently knowing that out of the world's critically chaotic substance order and beauty must eventually prevail. He has the blueprints of the edifice that is evolving and knows the nature, for good or ill, of the materials with which He works. They are the products of the past, the collective results of man's thought and action throughout the ages, embodying both harmony and discord.

It is the way of evolving life and form, the play of the opposites, and since the beginning of this cosmic evolutionary

scheme it has always been so. Destruction and catastrophe have made their terrifying impacts upon Nature and man since time began, and we have arrived upon a scene at last that is terrifying in its implications. Man has unlocked forces in Nature which may be used for peaceful purposes to his great advantage or turned into frightful weapons that could destroy him.

The Theosophist, who is dedicated to work with the harmonious and altruistic aspects of the cosmic scheme which must ultimately bring man to Godhood, should understand more deeply the total nature of the world situation. He should be able to see beneath the surface, with wider perspective, the underlying cause of the dilemma which now confronts mankind.

The uninitiated, in their superficial estimation of world affairs, see only the political aspects, the struggle for power and advantage, the threats and counter-threats of the cold war protagonists, the race to achieve supremacy in armaments, and all the maneuvers, obscure or obvious, which aggravate and make more explosive a dangerous situation.

It is well that the Theosophist concern himself about his own spiritual progress, but it is not so well if that is his main ambition. His anxiety about the unhappy state of mankind should be paramount. About this state he should be thoroughly informed. It is not enough to say that the problem of the world starts with the individual, for if he is effectively to influence the understanding of those around him he must be familiar with the play of forces and the nature of the patterns which contribute to a world situation that menaces mankind.

These patterns and forces certainly start with the individual—acquisitiveness, hate, and fear. But the individual, as part of the social structure, must not only change himself but outwardly attempt to change the patterns of thought and feeling which are hindrances to human progress. He should point

out the folly of all forms of separateness, and encourage the thought of regarding the human race as one, not as many different nations and races. This is a simple way of looking at mankind, and from a worldly viewpoint quite naive, but not one that is urged and emphasized, because many of us accept our discordant and explosive patterns as inevitable and hesitate about disturbing popular and apathetic attitudes.

If all Theosophists who were thus convinced gave voice to their convictions in speaking of the human race as one, international borders would still remain intact, but the movement starts from the higher planes and gradually finds expression here below. We should, therefore, be interested in the growth of altruistic attitudes, in thoughts and feelings that give strength to unity, and no opportunity should be lost to support or inspire humanitarian inclinations and activities. This applies to the individual's efforts when in contact with those around him besides his activities in humanitarian movements.

How easy it is to follow the popular trend. Nixon was going to get tough with Khrushchev if he became President; we in America are not going to be pushed around; the U.S.A. is going to regain its international prestige. The missile rattling continues with greater noise and bluster, and an error in judgment on either side could spark the greatest show of fireworks man has ever made upon this globe—and the last.

These popular patterns and trends that are so easy to follow must be broken down, punctured and exposed wherever possible by those who understand the deeper plan and purpose. They are best destroyed or weakened by offering those who follow them new ideas—ideas about life, about man, his origin and destiny. That *all life is one* is a most significant truth; that no part is hurt or destroyed without obvious or obscure injury to the whole; that one's enemy is one's self; that violence solves nothing and only sows the seeds of further violence.

Such ideas, such truths, must become a major part of human thought and action before the foundations of Utopia can be safely laid. They must be not only a part in altruistic movements but spread among the common paths of men by those who understand and use these paths. They are not complex truths, abstruse and difficult to grasp. They are a part of every religious teaching but somehow divorced from the modern world's frightening dilemma. Modern man is the confused and unhappy victim of elaborate, deeply entrenched and destructive patterns since he blindly seeks fulfilment in what is transient and is unaware of his spiritual nature or the deeper cosmic purpose to which he is so intimately and inescapably related.

Perhaps it would be wise for the Theosophist to emphasize certain aspects of the truth, even to the neglect of others, during this prolonged and critical period through which we are passing. The fact of basic unity throughout all life's diverse forms is a truth worth special emphasis when great nations stand ready to destroy each other with frightful weapons. These patterns of hate and intrigue under which we live, which menace the "civilized" existence of mankind upon this tormented globe, have served their unhappy purposes along humanity's perilous path and no effort should be spared to replace them with those nobler and more inspiring.

For this we need the spiritual rebel, the one who will bear out the truth of H. P. Blavatsky's assertion: "The Rebels are our Saviors." We are ready to rebel if there is any threat to our democratic institutions, and we should be equally ready to protest against the archaic patterns that have too long been a destructive part of our cherished way of life. We should point out the suicidal futility and despair inherent in our complacent attitudes and obsequious patronage of the blind powers that delay man's passage into an era of greater spiritual progress and enlightenment.

HISTORICAL THEOSOPHY

By VIVA EMMONS

TO think of the history of Theosophy as beginning with the founding of the Theosophical Society is a mistake frequently made in the West. The Eastern mind turns naturally to greater periods of time, as is shown by an Indian Sufi who wrote in *Theosophy and Islam*, "The first Theosophist was Adam and the last Theosophist was Mohammed."¹ Light may be thrown upon this strange statement by considering the fact that the Sufis, being the mystics of Islam, are said to have invented a system of speculative Theosophy in the ninth century in which Mohammed was claimed to be the mediator for the "Logos Doctrine". Yet hundreds of years before this, the partial opening of the Mysteries by the Hellenic Greeks led to the public use of the term Theosophy. In Alexandria, the name was first used by Ammonius Saccas in the third century A.D. in connection with the knowledge concerning God, which was taught in the Greek Mysteries. Much earlier still, that ancient Aryan migration from Central Asia to India "... made the glory of India". These "... custodians of the Ancient Wisdom under the guise of Theosophy ..." brought to fruition in India "... the embodiment of the highest development recorded on this planet."²

Modern Theosophists often consider their teachings to be synonymous with those of the Ancient Wisdom. Bhagavan

¹ Mauer, *Theosophy and Islam*.

² Two Chelas, *Man: Fragments of Forgotten History*.

Das has told us that "traces of a secret Ancient Wisdom—which is the foundation of all religions and philosophies—are to be found in every age and every country".¹ The Ancient Wisdom has taken many forms of expression, having been known by various names in many nations; it almost disappeared during the Dark Ages, but since that time has been compelled to operate largely in secret in order to survive. We are assured that because it is a part of the great Plan, the Ancient Wisdom will survive despite persecution of its adherents and all efforts to annihilate it. We have often heard it stated that humanity has never been left without the help and guidance of great spiritual Beings and that some of them incarnated into the early races while others remain at the lofty position of Guardians of humanity. Bhagavan Das has said:

These Initiates and Adepts form an unbroken succession from the earliest appearance of man upon this planet. Their organization is practically what it was thousands of years ago and what it will be thousands of years hence.

Let us then trace briefly the Ancient Wisdom and its fundamental precepts as they run like golden threads through the tapestry of civilization up to the founding of the Theosophical Society. It is obvious that we shall be dependent almost entirely upon Theosophical literature for anything resembling history for the very earliest periods.

Humanity has been on this earth, according to *The Secret Doctrine*, for fifty million years, but it took aeons of time to bring the human species to the point where it attained the semblance of man as we know him today. The fourth Root Race, the Atlantean, represents that point in evolution, beginning about five million years ago. By that time man had developed a physical body, the separation of the sexes had taken place and he had been endowed with mind. Also, great

¹ Bhagavan Das, "What is Theosophy?" in *The Canadian Theosophist*.

Spiritual Beings had come to assist in the process of evolving humanity. In point of time, this period represents the nadir of the cycle of descent into dense matter. Help was necessary for man because of the strong psychic powers he had developed during the previous racial eras. What a difficult and critical situation this was may be sensed by considering the nature of the psychic force which was dominant at the time. It has been described as "an unbounded force seeking perpetual expansion, ready to break out into a chaos of passion, needing restraint of mind to shape it into orderly development and to endow it, at last, with self-control".¹ The development of mind, however, was not just a gift handed to man: it required individual effort. It was only when mind was developed that individual choice between right and wrong could be made. It was at this time that the great struggle began between the spiritual and the psychic natures of man. Only a few were able to conquer the psychic nature (the percentage is still very small, even today). Those who succeeded then were called "The Sons of Light".

If man is viewed, as many modern scientists do view him, as an end-product of evolution—the result of the survival of the fittest and thus hostile to all other forms of life, with no heritage except that from the plant and animal kingdoms—then there is reason to feel that man has not done so well as a mutation, in so far as evolution is concerned. According to a recent scientific estimate, the present type of egotistical mankind has less aptitude for orderly associations than have the insects in an ant-hill. But if we look at him from the point of view of the Ancient Wisdom, we see him not just as an end-product of evolution, but as a Divine Being unfolding his latent, God-like powers and capacities. Mr. Gardner in *The Heavenly Man* speaks of man as "... the Divine Paradigm,

¹ *Protean Man*, ed. W. W. Liesenring.

who within Himself has the creative seed patterns for the forms that will be manifest," and that man is "... the progenitor of all that lives..."¹ Such a concept of man is in line with the Ancient Wisdom teaching, although it is not yet to be found in modern psychology. We find this unique relationship of man to all other kingdoms described in these words, "Not a breeze blows, not a wave beats, not an atom stirs on the most distant star but the movement enters man's body. Not a stone, not a plant nor a living creature but carries its heart's thread into his loom, there to be wound up into human nature and henceforth to follow his lead".² In order for man to qualify for such a glorious role in evolution, it surely would be necessary for him to have a heritage far more advanced, culturally and spiritually, than that of plants and animals. What, then, is his inheritance?

The answer found in the Ancient Wisdom teaching as to his spiritual inheritance is: We inherit, 1. A Divine Nature; 2. The Power to *know* and *perceive* what that nature is; 3. As our Sufi Indian has quaintly put it, "the ability to return to that state in which he was before he was,"³ meaning that man has the power to return under his own initiative to the source from which he came. Yet only a few people, comparatively speaking, have been able to keep alive even this knowledge of man's spiritual heritage.

It is obvious that man's cultural inheritance began long before any authentic historical records were made, for such records date back only to ancient Egypt and other highly developed civilizations in about 3,400 B.C. Before that date we have only myths, legends, allegories and clairvoyant investigations upon which to depend.

(To be continued)

¹ E. L. Gardner, *The Heavenly Man*.

² *Prolean Man*, ed. W. W. Liesenring.

³ Maurer, *Theosophy and Islam*.

REVIEWS

A Seminar on Saints, edited and published by T. M. P. Mahadevan, Area Secretary, Union for the Study of the Great Religions, University of Madras, 1960, pp. 456, price Rs. 12.50.

To those who are interested in mysticism and the mystic experiences of saints this book will be of great interest. It is a report of a seminar on "saints" conducted by the local Area of the Union founded in 1950 by the late H. N. Spalding, Dr. S. Radhakrishnan and others, with the object of promoting "... ethical, philosophic and religious education and culture through the study of the great civilizations of East and West with a view to fostering better social and international understanding between the peoples of the world..." This seminar was held in Madras in December 1956. Dr. S. Radhakrishnan who was to open the seminar was not able to come, but his opening speech was read. Papers on saints were submitted to the seminar: the saints chosen being quite representative and more than fifty in number—two Islam, eight Christian, about thirty Hindu and four other groups of saints as well. Public lectures were also arranged

in the evenings. All these lectures except that of Dr. C. P. Ramaswami Aiyar, which was delivered *ex tempore*, are included in the book.

In the opening address Dr. Radhakrishnan has stressed the dominant characteristics of the saint in the words, "Those who have felt the Divine in them have conviction but are free from dogmatism. This is not an Oriental fantasy. It has wide support in the mystic thought of the West." The saint's love of God is so all-absorbing that people have often mistaken it for madness. In the words of Dr. Mahadevan, "The unknowing scholar looks upon the saint as an abnormal person, as a psychotic. But to make the saint a subject for investigations in abnormal psychology is not to know the nature of sainthood and the limits of psychology. If to be a saint is to be mad, then one would prefer madness to sanity." This aspect is also emphasized by Swami Ramdas who says, "This high ideal cannot be achieved by the efforts of statesmen, diplomats, and politicians who lack spiritual experience of the highest truth..." Speaking of the Alvars, the Vishnavite saints, K. Seshadri observes: "The religion

of the Alvars is thus a religion of undivided devotion and unreserved surrender to the Supreme."

The life of St. Seraphim of Sarov delineated by Fr. Lazarus will find echo in the lives of many of our Hindu saints, thereby suggesting a kind of unity in the mystic experiences of all saints, be they of the East or of the West. The place of intuition in saintly life is well brought out in a masterly talk by H. H. Sri Jayachamaraja Wadiyar. The scholarly lecture on "Religion and Piety in Spinoza" will well repay a careful study.

A study of the book will reveal the true significance of sainthood.

R. SRINIVASAN

Le Milieu Divin by Pierre Teilhard de Chardin; Collins, London, 1960, pp. 153, price 18s.

This book, appearing in English after the same author's *The Phenomenon of Man*, was originally written before the latter. The title, it is stated, was left in French owing to its being impossible to translate "Milieu" into a satisfactory English equivalent.

The general impression on the present reviewer is that a philosophy closely akin to that held by many Theosophists has been confined in the straight-jacket of an orthodox theology. For example, it would seem that "le milieu divin" could almost be replaced by "buddhi".

This impression can perhaps best be shown by giving several quotations from the book: "We must try to penetrate our most secret self," "Union with Christ presupposes essentially that we transpose the ultimate centre of our existence into Him—which implies the radical sacrifice of egoism," "The spiritual power of matter," "Holy Matter," "Within each individual life, the frontier between spiritual matter and carnal matter is constantly moving upward," "All around us, to right and left, in front and behind, we have only to go a little beyond the frontier of sensible appearances to see the divine welling up and showing through," "However vast the divine milieu may be, it is in reality a centre," "... the task of each one of us is to divinise the whole world in an infinitesimal and incommunicable degree," "... the total divine milieu is formed by confluence of our individual divine milieux..."

The above quotations somewhat changed in phraseology and terminology could have appeared in a book written by a Theosophist, which confirms one's impression that at a level high enough differences will at least seem to vanish.

The book is hard reading and not one for passing an idle hour, but for those interested in such matters it can be highly recommended.

HUGH SYKES

What the Buddha Taught, by Walpole Rahula; Gordon Fraser, price 8s. 6d.

The author of this book, the Rev. Dr. W. Rahula, received the traditional training and education of a Buddhist monk in Ceylon, later taking University degrees in Ceylon and India. He is now living in Paris and for the last eight years has been working with European scholars in the University of Paris (Sorbonne). His account of what the Buddha taught gives the fundamental principles of the Buddhist doctrine as found in the most ancient texts, whose authority is recognized by all Buddhist Schools. At the same time it is eminently readable by the Western student, as Dr. Rahula particularly addresses himself to the modern man. The book contains many beautiful illustrations of statues and paintings from Ceylon, Thailand, Japan, Java and India.

The chapter on meditation is most enlightening, showing how the techniques are not to be cut off from life but are to be seen as part of the daily activities, the sorrows and joys, the words and thoughts, the moral and intellectual occupations of the aspirant. Of supreme value to the student in the East and the West is the chapter on the Doctrine of No-Soul, or Anatta, perhaps the most controversial aspect of Buddhism. Whether one accepts this

doctrine or not, the understanding of what is entailed in it removes one from the level of mental question and answer into a possible new realization of truth or reality. Ātman as a concept becomes transformed and one begins to realize that the question of Ātman or No-Ātman is perhaps irrelevant, and that in the silence of "no-reply" which the Lord Buddha himself gave to a disciple lies the secret of pure understanding.

DORIS GROVES

The Psychological Attitude of Early Buddhist Philosophy, by Lama Anagarika Govinda; Rider, London, price 30s.

This is ostensibly a work for the consideration of the student who already has some knowledge of the fundamentals of early Buddhist teachings and the relationship existing between those teachings and the older Hindu teaching particularly that finding expression in the early Vedic poems. In addition, he will have to possess more than a smattering knowledge of Pali terms with which the work is studded. Without such knowledge, constant reference to some form of glossary, especially when considering diagrams, which are fairly numerous, cannot do other than render the reading of the book somewhat discouraging. The atmosphere is Eastern and to many Westerners the lack

of English terminology may prove troublesome. Notwithstanding this, many pearls of Buddhist wisdom are scattered in the pages of the book and the reader can only gain by his contact with the very able mind of the author. If he, as advised by the Buddha, surmounts the thoughts that are bounded by the senses, he will have achieved much. He, the Buddha, insisted that every man should be as a lamp to himself—but he must have an open mind.

A. N. RELTON

The Owl and the Nightingale, by Walter Kaufman; Faber and Faber, London, 1960, pp. 414, price 30s.

Romantic Ireland is dead and gone; it's with O'Leary in the grave—Amen to that would perhaps be the echoing wish of Professor Kaufman, for he slays Romanticism thereby dispersing plenty and thus revealing to our clearer vision the creative and creating Gods of history.

Only a scholar of Kaufman's academic standing could do justice to and appreciate this book. To your reviewer his penetrating remarks, "The separation of thought from experience . . . and religious beliefs often becoming a substitute for religious experience" are quickening in their disciplinary and illuminating effect. One is sent back again to a re-reading and re-experience of the great writers and

artists whose creations in word and object have lit the firmament of our being, and whose lingering light like stars takes us through the dark.

Born and bred in his early years in Germany he grew up under a cultural system that of itself had never known in its entirety the liberalizing, humanizing and enriching experience of the Middle Ages. Something of this richer quality of mind or humanism is lacking from the tone of the book. To the gentle reader, Kaufman's chilling criticism might produce a vacuum of spirit as chapter by chapter he dethrones and lays bare in shattered form the images which have sustained man in dream, thought, intellect and vision throughout human experience. Nevertheless, reading him is good for us as a corrective to our past reading and interpretation of human behavior and history.

M. M. McHUGH

The Ethical Animal, by C. H. Waddington F.R.S., Allen and Unwin, London, price 25s.

In this book the author, a distinguished geneticist, discusses the effects of the secondary mechanism of social inheritance through social teaching and learning, which in the human species is uniquely added to the biological mechanism of inheritance through the gene system. Just as, for example, the eating of food that is healthy brings about

biological progress through promoting healthy growth, so sociological or human progress, defined as, "all the cultural changes which differentiate human life at the present day from that of our Stone Age ancestors," is effected through this secondary mechanism, and it is the function of ethics to promote evolution as so defined. The general progress of evolution in the author's view is towards "richness of experience". It is clear that one book cannot possibly cover the enormous ground which is here touched on lightly, and in particular, phrases such as the one quoted above raise profound questions of value-judgment, but at least what Prof. Waddington has to say will cause the attentive reader to stop and think, and argue.

LEONARD C. SOPER

The Lotus and the Robot, by Arthur Koestler; Hutchinson, London, pp. 296, price 26s.

"The East," meaning primarily India, Tibet and China, has preserved a deep and wonderful traditional philosophy about man and the universe. Because the same tradition became obscured in the West owing to the early machinations of the Christian Churches, Western people nowadays tend to look towards the rising sun in the hope of finding there salvation for the woes into which the world has fallen. Arthur Koestler, already a

much disillusioned man, went to India and Japan in the hope of finding there the answer to many problems, and returned disappointed. For if one only skims the surface of India one meets there a vast amount of semi-spurious "holiness," while Japan is a nation of robots tied to social conventions in which freedom of self-expression and direct answers to simple questions are taboo—yet where Zen, with its demand for unthought directness in action, stands for the very opposite way of behaving. Koestler found Raja Yoga largely displaced by Hatha Yoga, the depths of Zen veneered with non-sense and "clever-cleverness".

In short, his long physical journey did nothing to show him where spiritual truth can be found: just as well at home as in far-off countries. Indeed, many students of Eastern lore who have never actually visited the East with its squalor, poverty and cruelty to animals have often penetrated more deeply into its illumination than those who have actually travelled there.

The East is in truth no more spiritual than the West. In both parts of the world organized religion is apt to show only a certain "pseudishness". True worth has to be sought with a seeing eye. The answer to life's problems lies in neither one place nor another but within. These things Mr. Koestler does not appear to have realized,

any more than have those who are glamoured by propaganda in favor of Oriental spirituality. His book is, however, a useful antidote to sentimentality.

L. J. BENDIT

Man's Presumptuous Brain, by A.T.W. Simeons, Longmans, price 25s.

For many millions of years the mammalian body evolved, gradually developing a system of automation of stupendous complexity, which enabled it to live in safety and health in all the changes of its environment. When man appeared, he developed a self-conscious though completely ignorant mind, and added it to this infinitely wise, though *unselfconscious*, automatic system, and thus started a state of inner conflict which has been at the root of psychosomatic ailments ever since.

In this book, Dr. Simeons tries to simplify this long story, and show how all the automatic actions of the body gradually developed, and then how many physical diseases can be traced to interference by the mind of specific automatic processes in the body.

This adjustment between the conscious and unconscious parts of man's make-up *must* take place as evolution progresses, and it is essential he should understand how his instincts have evolved and kept the race alive in the past, and how

they must be fitted into his present culture with intelligence and understanding.

In order to make this enormous subject readable, the author frequently sums up a number of conflicting theories in a single dogmatic sentence, and this tendency to oversimplification is deliberately carried out right through the book.

By bearing this point in mind, and keeping one's critical faculties awake, the book can be very illuminating and stimulating.

H. TUDOR EDMUNDS

The Web of the Universe, by E. L. Gardner; Theosophical Publishing House, London, 2nd ed., 1960, pp. 104, price 10s. 6d.

This second edition and new printing of *The Web of the Universe* is most welcome since this excellent book has been out of print for some time.

There are no major changes or additions to the original edition. The slight editorial adjustments of the text to fit some re-arrangement in the charts and diagrams make the references to the latter much clearer, though one reference to figure twenty-three should apparently be to figure twenty-two.

The book has been reprinted by the off-set process with its inevitable loss of sharp reproduction, so the changes in text can be quite easily detected by their fresh, clear type.

C. L. T.

SUPPLEMENT TO THE THEOSOPHIST

MAY 1961

OFFICIAL NOTICES

Vice-President

It is hereby announced that from 1st May, 1961, Mr. James S. Perkins 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 Mrs. Norma Y. Sastry.

JAL B. DORAB,
Recording Secretary.

Recording Secretary

Under Rule 12 of the Rules and Regulations of The Theosophical Society, I appoint Mr. Jal B. Dorab Recording Secretary of The Theosophical Society as from 20th April, 1961, in place of Miss Emma Hunt.

I take this opportunity to express to Miss Hunt my deep gratitude for her extremely valuable services during the period she has held that office. She will now be able to devote more attention to the work of the School of the Wisdom, for which she is the Director of Studies.

N. SRI RAM,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Mr. M. Subramaniam

The news of the sudden and unexpected passing of Mr. M. Subramaniam from heart failure, when

en route to Europe for a five months' lecture tour, has been a severe shock to his family and to all members at Adyar Headquarters, as it will also be to his many friends in India and

overseas. He was a valued worker at Adyar in all aspects of the Society's activities and in its kindred movements. As a lecturer at the School of the Wisdom he made an outstanding contribution.

Mr. Subramaniam was a Master of Arts in mathematics of the Madras University, India. He was a member and worker for the Theosophical Society for over 30 years. As National Lecturer for the Indian Section he was well known for his clear exposition of the fundamentals of Theosophy.

He was associated with Srimati Rukmini Devi's work in Kalakshetra for a number of years, and has been of great help in the work of the Theosophical Society in several ways during the periods of Dr. Arundale's and Mr. C. Jinarājādāsa's Presidencies. He has been a particularly trusted and valuable assistant to Mr. N. Sri Ram, the present President.

As a Theosophical lecturer Mr. Subramaniam had visited the Eastern countries of Ceylon, Indonesia, Malaya and Singapore, Pakistan, South Viet-Nam and Burma. He helped in the revival of the Ceylon Section and the formation of the Theosophical Federation in Malaya. The tour in Europe was to have been his first visit to Western countries.

Mr. Subramaniam will be remembered for his devoted service

to the Society and will hold an honored place in the hearts of his many friends.

South Indian Conference

The 38th South Indian Conference, held at Adyar during the Easter period, brought a number of members to our Headquarters from the various Theosophical Federations of South India, and a few from further afield, such as Pakistan and Ceylon. At the opening of the Conference in the Headquarters Hall by the President, Mr. N. Sri Ram, a fine wave of influence pervaded the gathering as member after member rose to give greetings from his Lodge.

Special features of the Conference were two Group Dynamics sessions on the subjects "What is Theosophy?" and "How can we make the Theosophical Society in India more effective?" and two symposiums on "Mysticism in Religions". Many members joined in the discussions.

At a lantern lecture on "Temple Sculptures" Mr. J. B. Dorab showed a series of really beautiful slides.

As is usual at these Easter gatherings the Conference was closed by a tea party under the Banyan Tree, after which members seated themselves in a hallowed place on the outskirts of the tree for the formal closing of the Conference. Following other speakers, the President

gave a final talk in which he said: "Let every one who goes away from this Conference consider deeply within himself how better he can help, whether his Lodge, his fellow-members or other people; there is always the possibility of doing *better* whatever we do, of imparting to it a truer tone, a better quality. Whatever one does should have a certain sanctity which comes from the truth which one has realized deeply in his heart of which that deed is an expression. I feel that the way to make the whole Theosophical Society alive, strong and powerful is to realize profoundly within ourselves the wonderful truths of the Wisdom, so that these may radiate through our lives, so that whatever words we utter may ring true in the hearts of others, and whatever little we do may carry a life-giving elixir by which both ourselves and they may be inwardly toned up and exhilarated.

"Let each try to do the best he can for Theosophy, for the Masters, for humanity, for progress in general, which means for everything that is good, beautiful, right and true. Let us try to do all we can in the time that is ahead."

New Zealand

The 64th Annual Convention of the Theosophical Society in New

Zealand was held in Christchurch from 26th December, 1960, to 2nd January, 1961. Miss Helen Zahara, General Secretary of the Australian Section, was Guest of Honor. The theme chosen for the Convention was "Theosophy and Life".

At a reception arranged by the members of the Christchurch Lodge to welcome delegates and members from many Lodges in New Zealand, Miss Helen Zahara delighted all present by her showing of views of Adyar, preceded by a slide of our International President, Mr. N. Sri Ram, who, she said, was presiding over the International Convention, which was being held concurrently with theirs in Christchurch.

In her annual Report presented to the Convention Miss Clarice Gregory, General Secretary in New Zealand, reported a year of steady work in the Lodges. The visit of the International President in the months of August and September had been of great benefit to the Section; members had come from long distances to contact the President and to hear his lectures and addresses to members. His visit, Miss Gregory said, "has brought us a breath of the strength and serenity of the International Centre and made us feel that we are not so far away, but part of a great stream of life".

The Section has a membership of 955 with 18 Lodges. In addition

to the Section Journal *Theosophy in New Zealand*, a monthly Newsletter keeps the members in touch with the Headquarters in Auckland. The Section has an excellent Tape and Slide Library; during the year under review 122 tapes and seven sets of slides were circulated among members and Lodges. An experiment in advertising was made in an attempt to reach a wider public. A good sized advertisement embodying the Three Great Truths was inserted in an evening paper in Auckland, together with an invitation to apply for a copy of *An Outline of Theosophy* by using the attached coupon. Fifty people asked for the booklet which was sent with a short covering letter, and after a fortnight the enquirers were sent a further pamphlet on Theosophy with an invitation to visit the Lodge and Section libraries. Enquiries were received by letter and telephone, some from small distant towns, and some three months after the advertisement had appeared.

Miss Helen Zahara's tour of the Lodges was greatly appreciated by the members. Her Convention lectures on "The Mystic Quest" and "The Battle of Life" were of outstanding merit as were her addresses to members. Such interchange of lecturers between Sections enriches the work generally and has a deeper value than that which is outwardly apparent.

In addition to the visits of overseas members the Lodges have considerably benefited by the lecture tours of Miss Bertha H. Darroch, National Lecturer for the Section in 1960, Mr. H. H. Banks and Mrs. E. Marion Lavender.

France

Dr. Paul Thorin, General Secretary of the Theosophical Society in France, reporting a successful Convention, held in Paris on 8th April, writes: "The National Convention went very well. Messages were received from different Sections and also from the President and the Recording Secretary at Adyar, while Switzerland and the Netherlands were represented by delegates.

"Besides the statutory meeting, where many members had an exchange of fruitful views, there was a theatre performance of a play written specially by Mrs. Berthe D'YD, 'The Marshalling Yard,' which deals with the after-death conditions of a certain number of typical personages. This performance was very successful. It is hoped to play it again within a few months.

"A public lecture, 'Evolution and Superman,' was delivered by the General Secretary. There was also a ceremony of the Order of the Round Table, and at the close of Convention an informal talk, with film, on St. Michael's Theosophical Centre, Huizen."

FINANCIAL STATEMENT

The following receipts from 1st December, 1960 to 31st March, 1961 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs. nP.
The T.S. in England	1960-61	£ 39- 7- 6 ...		523 14
" Northern Ireland	1960	£ 1-13- 0 ...		21 94
" Italy	1959	£ 9- 8-10 ...		125 45
" Denmark		£ 9- 5- 9 ...		123 06
" Finland		£ 37- 7- 4 ...		494 49
" New Zealand		£ 66-19- 0 ...		881 49
" Australia		£ 68-19- 6 ...		730 65
" Netherlands	1959-1960	...		2,468 69
" Norway	1959-1960	...		378 82
" India	1959-60	...		1,548 04
" East Africa	1958-59-60	...		518 33
" Switzerland		...		293 15
Surya Lodge, Berlin		...		39 42
Lodge Paz Y Amor, Lima, Peru		\$ 4.00 ...		17 96
Hong Kong Lodge	1959-60	£ 5- 0- 0 ...		66 13
Dr. Helga Wolff, Austria	1960-61	£ 1- 5- 0 ...		16 60
Mr. B. S. Kuriyama, India	1961-63	£ 3- 5- 0 ...		43 80
Mr. Mouni Sadhu, Australia	1960-61	£ 1- 0- 0 ...		13 25
Prof. Akira Nakanishi, Japan	1960-65	£ 5- 5- 0 ...		69 75
Mr. Haruhisa Satoh, Japan	1960-61	£ 1- 5- 0 ...		16 61
Mr. Narajiro Mugibayashi, Japan	"	£ 1- 5- 0 ...		16 61
Miss Vija Vetra, Australia	"	£ 1- 5- 0 ...		16 60
Mr. Eiro Shira Kami, Japan	"	£ 1- 5- 0 ...		16 66
Mrs. Larissa Chaize, Paris	"	£ 1- 0- 0 ...		13 25
Mr. Charles Fenyvesi	"	£ 1- 5- 0 ...		16 60
Mr. Artine J. Faradj, Iraq	"	£ 1- 5- 0 ...		16 61
				8,487 10

DONATIONS (GENERAL)

			Rs.	nP.
Estate of Mark Dewey	\$586.55	...	2,762	64
„ „ Mary Creighton	\$763.00	...	3,683	26
Mrs. Helen Hardcastle, U.S.A.	\$ 5.00	...	23	14
Mr. David Halfou Farachi, Argentina	\$ 4.00	...	16	89
Mrs. Delina Leavedra de Guarachi, Bolivia	\$ 4.00	...	18	78
Mr. Mario Cariaga, Bolivia	\$ 6.00	...	28	15
Dunedin Lodge, New Zealand	£ 5- 0- 0	...	66	30
Mrs. Ida Finniswood, England	£ 0-10- 0	...	6	50
Mr. & Mrs. B. Wouters, Netherlands		...	200	00
Princess Chandra Kumari of Panna		...	100	00
Mr. H. K. Dass Sharma, India		...	101	00
Anonymous		...	10	00
„		...	51	00
„		...	3	50
„		...	2	00
			<u>7,073</u>	<u>16</u>

DONATIONS (ADYAR DAY)

			Rs.	nP.
The T. S. in England	£ 6-16- 0	...	90	31
„ Northern Ireland	£ 3- 3- 0	...	41	85
„ Norway	£ 8-19- 8	..	119	27
„ New Zealand	£ 84-12- 0	...	1,112	54
„ Ireland	£ 4-10- 0	...	59	80
„ Australia	A£ 70- 0- 0	...	741	52
„ Argentina	\$ 47.00	...	220	83
„ Puerto Rico	\$ 70.00	...	332	15
„ U.S.A.		...	3,346	00
„ Switzerland		...	284	00
The E.S.T., Argentina	\$ 50.00	...	234	22
Mr. Daniel Ricardo Lopez, Portugal		...	13	81
Perth Lodge, Australia	A£ 40- 0- 0	...	401	20
Blavatsky Lodge, Australia	A£ 21- 5- 7	...	247	17
Aarhus Lodge, Denmark	£ 6- 0- 0	...	79	72
Unity Lodge, South Africa		...	245	00
Nairobi Lodge, East Africa		...	248	80

			Rs.	nP.
Mysore City Lodge,	India	...	27	00
Kilpauk Lodge,	„	...	30	00
Victory Lodge,	„	...	2	00
Samastipur Lodge,	„	...	3	00
Chapra Lodge,	„	...	10	00
Sellappanpalayam Lodge,	„	...	20	00
Cuttack Lodge,	„	...	4	00
Noshir Lodge,	„	...	11	00
Shivashankar Lodge,	„	...	28	00
Sri Krishna Lodge,	„	...	17	00
Indraprastha Lodge,	„	...	50	00
Universal Success Lodge,	„	...	24	00
Asansol Lodge,	„	...	28	00
Ananda Lodge,	„	...	97	00
Sri Ram Lodge,	„	...	15	00
Tapeswaram Lodge,	„	...	4	95
Central Lodge,	„	...	10	00
Kashi Tatwa Sabha Lodge,	„	...	70	00
Anand Shankar Centre,	„	...	2	00
Bihar Federation,	„	...	30	00
Miss Savitri Advani,	„	...	5	00
Mr. & Mrs. P. M. Advani,	„	...	10	00
Prof. R. Srinivasan,	„	...	15	00
Mr. & Mrs. R. Shamanna,	„	...	2	00
Mr. M. N. Dhotiwala,	„	...	5	00
Mr. J. T. Keshani,	„	...	26	00
Mrs. G. Broacha,	„	...	5	00
Mrs. D. R. Dinshaw,	„	...	25	00
Mr. V. C. Rajagopalachari,	„	...	15	00
Mr. & Mrs. Ratilal D. Bhatt,	„	...	2	00
			<u>8,411</u>	<u>14</u>

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	nP.
The T.S. in England	£ 3-17- 6	...	51	45
„ Ireland	£ 4- 0- 0	...	53	14
„ Northern Ireland	£ 5-13- 0	...	75	06
„ New Zealand	£ 22-10- 0	...	295	88

		Rs. nP.
Fair City Lodge, Scotland	£ 20- 0- 0 ...	266 20
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For The Theosophical Society,

EDWIN N. LORD,

Hon. Treasurer.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram.

Vice-President: James S. Perkins.

Recording Secretary: Jal B. Dorab.

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	Mr. V. W. Slater	50 Gloucester Place, London, W. 1	<i>The Theosophical Journal.</i>
1891	India	Mrs. Radha S. Burnier	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>Teosofia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filippino	Via Laurentina 622 (EUR), Rome	<i>Alba Spirituale.</i>
1902	Germany	Mr. Heinrich Nagel	Eilbekerweg 67a, 24a Hamburg 22	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	<i>Revista Teosófica Cubana.</i>
1907	Hungary	..	..	<i>Teosofi.</i>
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	..
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	Mr. Georges Tripet	Winkelriedstrasse 21, Berne	<i>Le Lotus Bleu.</i>
1911	Belgium	Mr. Antoon E. de Pauw	Voskenslaan 141A, Ghent	<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. Praestegaard, NR.—Aaby	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
*No Section; Lodge only.				
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1919	Canada	Señor Arturo Vado López	Iturbide 28, Mexico D. F.	<i>Dharma.</i>
1920	Argentina	Mr. Dudley W. Barr (Acting).	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920	Chile	Señor Nazareno E. Rimini	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	<i>Teosofia.</i>
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1922	Wales	Prof. Délio Nobre Santos	Campo Mártires Pátria 69, Lisbon	<i>Osiris.</i>
1923	Poland	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>The Theosophical Journal.</i>
1925	Uruguay	..	..	..
1925	Puerto Rico	Señor Victor Alvarez Bisbal	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguaya.</i>
1925	Rumania	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>Heraldo Teosófico.</i>
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1929	Paraguay	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	<i>Ilisos.</i>
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1947	East Africa	Mrs. Carmen Correa de Vengoechea	Apartado Postal 539, Bogotá	<i>Colección Teosófica.</i>
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1948	Malaya and Singapore †	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	<i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	Dr. C. H. Yeang	88 China St., Penang	<i>The Malayan Theosophist.</i>
1950	State of Israel *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	<i>The Theosophical Journal.</i>
1951	Japan	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	<i>Theosophie in Israel.</i>
1952	Viet-Nam	..	..	..
1953	Venezuela	Mrs. Nguyen-thi-Hai	72/6 Nguyen-dinh-Chieu, Saigon	<i>Tim Hieu Thong Thien Hoc.</i>
1956	West Africa †	Señor Pablo Bonilla T.	Apartado 2907, Caracas	<i>Unidad.</i>
..	Presidential Agency.	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	..
..	..	† Federation.	..	..

The Council of the European Federation of National Societies: Chairman: Mr. J. B. S. Coats, 48 Abingdon Court, London W. 8, England.

Theosophy in Action; Adyar.

Canadian Federation

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

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

THE THEOSOPHIST

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JAMES S. PERKINS
Vice-President of The Theosophical Society



ON THE WATCH-TOWER

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

THE President's invitation to me to write these Watch-Tower notes offers an opportunity for expressing my grateful appreciation to him and to the other co-workers who felt that I may serve usefully in the position of Vice-President. As I face my limitations for the task, I can only assure my fellow members that I shall endeavor to prove trustworthy, and to honor at all times the high position to which I have been called. Mrs. Perkins and I are undertaking to base ourselves at Adyar for a period of service. We look forward to happy association in the united activities of our brother Theosophists of all Sections.

* * * *

Membership in our Society offers certain privileges that deserve, it seems to me, continuous attention and appreciation.

**The Spirit of
Universality**

Among these are the provisions supplied for its members to meet and operate in an atmosphere of universality. Everywhere in the world pressures are developing upon people to awaken this spirit. How may one think about life today in any of the fields of investigation except in terms of universal structure and the connectives that link the whole. Can anyone feel

a compassionate interest in, or sincere concern for humanity in other than universal terms? Brotherhood as an idea is without wholesome meaning if it is not extended to universal brotherhood. If the Nations are aiming at global community, can the world be composed of fiercely competing nationalisms? We are being compelled to learn through rude events that order for any will have to be world order for all. First faltering steps are being taken towards universalism.

More than three quarters of a century ago, the Theosophical Society began promoting the extensions of outlook that are necessary today for coping with the problems of national and racial survival. I wonder if any inventive mind can think of a more effective means of helping humanity through its present impasse than that of encouraging individuals and groups, separated by race, religion, caste and geography, to become centres of universal outlook and thus to be able to radiate influences that make for human unitedness. Theosophists and their Lodges have become such centres amidst the most unpromising surroundings.

* * * *

Change is the principal ingredient in this century's social and intellectual climate. Self-change is everyone's job today: change from lax indulgence in fixed ideas and material wants to a firmer grasp of enduring realities: change from fear of men to faith in brother man; from the spirit of seizure to that of larger service; from the securing of exclusive positions and privileges for self to that of securing the inclusive good of all; change from comfortable provincialism to challenging universalism. Are these not among the changes demanded of us by that modern incubus, the cold war? The cold war will never become a hot war, nor will Nations have to resort to ultimate physical violence if it can be generally understood that the causes of war are in everyone, and can be eased and eradicated by

**The Individual's
Cold War**

individuals alone. There is no one not engaged in an everlasting imbroglio with the elemental life in his vehicles—the individual's cold war that is silently fought. The ancient admonition is: "If thou would'st not be slain by them, [the army of thought sensations] then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils." (*The Voice of the Silence*)

The discovery that one can change one's attitude in the midst of the fight brings the first assurance of self-peace, the dawning upon one's incompleteness of the promise of universal completion. Thus world peace inches forward with quiet advances in the human heart.

* * * *

As anyone surveys his lifetime of inner crises and battles it is possible to generalize upon their nature under four main headings: greed, lust, anger and delusion.

G. L. A. D.

Curiously, the first letters of these words, together, spell g-l-a-d. The invention serves as a mnemonic—a reminder that this "glad-ness" of the elemental life in our lower nature is not to be confused with the pursuit of happiness of the immortal soul.

The lures of *māyā* are omnipresent with their delusions. Friendliest circumstances betray us into its toils. Enjoyment of the natural pleasures that accompany the body's sustenance and even preservation mock us with easy seductions. Beset as we are by such enemies within, they offer no citadels and battalions against which to hurl ourselves. The thraldoms are sinuous and subtle. Arjuna's plight is everyone's. Fortunate are we to have the noble scripture of Kurukshetra to clarify the field within and to stir us to right effort. The conquest of the lower elements becomes not a matter of violent onslaughts and bludgeonings, but of skilful and artistic transformation of ugly and mis-shapen acts, emotional

and mental forms, into those that are more beautiful, truthful and durable. Sense-gladness shapes sinister forms as readily as lovely, delightful ones. It may prove useful at times, in our private cold wars, to remember the four-letter word indicating the elemental shapers of forms—forms that usually require re-sculpturing if we are to live with them.

* * * *

Word invention can be a useful device when it draws into simple clear perspective a number of complicated elements. So rapidly has modern life expanded, confronting us daily with incomprehensible quantities and immeasurable forces, that the categorizing habit grows naturally upon us to translate staggering as well as routine matters into terms that can be grasped simply. People, situations, electronics, cosmic fields—all are stamped, ticketed and mentally classified by us for further reference in whatever new framework of evaluation becomes necessary. Knowledgeable people are skilled in this art of retaining in a word or phrase much information, linked to appropriate attitudes that are ready for action if called for. Inevitably, however, this practice renders one vulnerable to easy substitution of clichés for truth. The exchange is dangerous, for words that trigger attitudes for all occasions have been known to betray national destinies, as has been demonstrated in recent decades.

Humanity today is divided into two camps, each embattled by the other as irreconcilably as are the meanings contained in the two words "imperialist" and "communist". These two terms are more than epithets; they are mutually exclusive symbols. Each is clothed in all that is held to be reprehensible, evil and dangerous by the other of the two opposed factions, and, therefore, to be corrected sooner or later in some ultimate trial of strength. Unfortunately, for the human family such a trial, if it comes by violence and through nuclear warfare, will leave

few members of the family alive to pursue the trial to a conclusion, if wished. One may ask, not implausibly, even though with over-simplification: Is humanity to be incinerated by forces that are generated and released through the hurling about of two words? If we seem to drift in this direction, progress can be measured in terms of the fatal tendency to substitute words clothed with elemental meaning for direct experience of universal principles of life.

If the inner experience of universal order, with its accompanying reverence for Truth, were a reality in the majority of us, could our human plight have reached such straits as it seems to have attained? Could such a volume as *On Thermo-nuclear War*, describing our situation in the terms in which nuclear warfare must be conceived, be published as a logical thesis? Perhaps such books serve a required purpose. Certainly this one induces sober and silent reflection upon the universal values that will be destroyed if we resort to ultimate action. War thinking, as outlined in the book is now structured with new phrasings. "Finite Deterrence," "Counter-force as Insurance," "Post-attack Capability" are phrases indicating activities, the results of which would be beyond the comprehension of mere man. "Post-attack Capability," for example, is the capacity of population to strike back after receiving "an early, or light, attack by 500 bombs having a total fission yield of 1,500 megatons," or "a late, or heavy, attack by 2,000 bombs having a yield of 20,000 megatons." It is argued that with proper procedures the dangers of such a nuclear attack could be met and overcome. To illustrate this theme, a hypothetical situation is depicted of the total destruction of the major metropolitan areas of a nation, killing 60,000,000 people and wiping out one half of its wealth and manufacturing capacity. Yet, as it is pictured, the economy could be brought back to its present level of consumption in ten years! Presumably the "level of consumption"

is now an Absolute, before which all else may be sacrificed.

The trigger-words of nuclear warfare have terrible reality in the actions they spell out. Their potentials are cataclysmic. Were their pent-up forces unleashed as described in the volume mentioned, the first 60,000,000 dead would be followed immediately by a second 60,000,000 or more, provided the capabilities are as now planned. What human brain armed only with words can grapple with the disorganization that would attend such a holocaust? This neat packaging of cosmic calamities in trim phrases exemplifies how far we have come in substituting statistical symbols for the experiencing of Reality. It is no longer improbable that we will hear discussed, clinically and objectively, a postulated destruction of hundreds of millions of human beings with no serious effort made at all to realize the fullness of its concomitant experience. As shock-proofed as we may have become with the large scale genocide programs dramatically reviewed before the world in the trial of Adolf Eichmann, we cannot be blind to the even greater strides away from the Real that are in prospect if word symbols can command use of the absolute weapons of today. Surely the game of lost words—words divorced from Reality—has become a fantasy.

* * * *

A healthier turn of affairs in the world might follow greater attention to the spiritual meaning underlying man's eternal pursuit of happiness. It was notably stated to be an inalienable right of everyone. If true, the statement holds an ancient and forgotten meaning. The pursuit is chiefly concerned with a chase after "gladness" in the sense described above. One must, of course, be free to determine what gives one happiness. For some it will always be the pursuit of nobler, selfless ends, while for others there can be no happiness without intellectual freedom

to explore Truth. Naturally for the majority, happiness is experienced in terms of pleasures received through the senses, and joys that accompany attachment to possessions.

Every thinker has at some time offered his ideas of achieving a state of happiness. Ancient Chinese philosophers recognized happiness as obtained with the absence of pain. Disraeli pointed out that happiness is based on health, and Rousseau found that it consisted of a good cook and good digestion. Longfellow wrote that to be strong is to be happy; and upon a deeper note, Shaw and Victor Hugo agree that happiness exists only when shared. William James arrived nearer the heart of the matter in announcing that "the real thing to aim at is the liberation of the inner interests of the soul". The word "soul"—used with inner meaning—has largely disappeared from our vocabulary. Two hundred years ago when thinking people were concerned about the rights of man and the democratic freedoms to be won and established, their ideas employed familiarly the words "soul" and "spirit," with ready reference to the virtues of goodness, truth and probity that accrue to ordered selfhood. Joseph Addison was understandable in saying in *The Spectator* that true happiness is an enemy of pomp and noise. It loves shades and solitudes and naturally haunts fields and meadows. In short, it feels everything it wants within itself and needs no addition from multitudes of witnesses and spectators. Happiness was perceived to be a *soul experience* by prudent and thoughtful individuals of these days.

Many centuries previously the greater Neoplatonist thinkers believed and taught that all life proceeds from a single source, and that everyone and everything is identified with the whole of creation; therefore, that true happiness can only be sought in the direction of the good of all. Such refined distinctions are engulfed today beneath the flood of popularized slogans and phrasings that substitute for the

inner pursuit of happiness. We are induced to identify the immortal state as dependent upon the merest transiencies, the securing of which forms the background of life's nagging conflicts and disharmonies.

Is not the principal human need a reorientation of attention to the direction from which serener, life-giving forces are flowing? In our era when disintegrative powers have free sway over us, if we are to retain equilibrium and continue growing, we must draw apart regularly to explore with increasing knowledge the mysteries of our universal nature. For we require first-hand experience of the inmost enduring happiness that touches one graciously with each glimpse of the soul's reality and the inevitable triumph of the unfolding Godhood that is awakening in its deep centre.

These ends are served by the climate of universality that is encouraged in the Theosophical Society. How greatly needed is every assurance of life's unity, of man's immortality and gradually evolving goodness. Who serves best, serves to awaken the eyes of the soul to beauty through kindness, to truth through clear simplicity, to love through at-one-ment. Nobly aimed towards such awakening are this Society's objectives to investigate the powers latent in man through a spirit of universal brotherhood and a study of the ancient and modern doctrines and knowledge of the cosmos, the divine order of space and matter, duration and eternal being that is assembled in a heroic Theosophia, a higher wisdom of man and the universe.

JAMES S. PERKINS

CONFUCIUS: STATESMAN AND SAGE

By IVERSON L. HARRIS

IN studying together the Wisdom of Confucius as Statesman and Sage, I trust that we may raise our thoughts towards the lofty plane on which this great Chinese Teacher lived and taught. If we do not leave the Rice Bowl this evening feeling that we have had a catharsis, a purification of the soul, so that we are more conscious than we were before of our dignity as human beings, more determined inwardly than ever to be *chiüntse*, the higher type of men which was the goal that Master K'ung held before his disciples, I fear that we shall have missed a rare opportunity of empathy or *empfindung* with one of the truly inspired guides and shepherds of mankind.

After his disciples buried him on the banks of the River Sze in 479 B.C., they mourned for three years at his grave. But one of the disciples, Tse Kung, built himself a cabin and remained for three years longer. "All my life," said he, "I have had heaven above my head, but I do not know its height. I have had earth beneath my feet, but I have not known its magnitude. I served Confucius: I was like a thirsty man going with his pitcher to the river. I drank my fill, but I never knew the depth of the water."

Address delivered at a meeting of The Chinese Culture Society at the Rice Bowl, New Chinatown, Los Angeles, U. S. A.

This same Tse Kung, one of the faithful disciples who accompanied the Master during his twenty years of journeying from state to state, once heard that some potentate had remarked that he, Tse Kung, was a greater man than his Master. Said Tse Kung:

The wall of my house rises only to the height of a man's shoulders; anyone can look in and see whatever excellence is within. But the Master's wall is many fathoms in height; so that who fails to find the gateway cannot see the beauties of the temple within nor the rich apparel of the officiating priests. It may be that only a few will find the gate.

Tze Lu, another disciple, had once passed the night in Shih-mên, where the gatekeeper said to him: "Where do you come from?" Tzu Lu replied: "From the school of Confucius."—"Oh, is he not the man," said the other, "who is trying to do the impossible?" Is not that what all the Great Teachers have done—tried to do the impossible—and in some measure succeeded? That is what Master K'ung did for the Chinese people. His life and teachings kept the gates of hell shut in China, insofar as they may be kept shut in this world of ours, for centuries. His public career as statesman and teacher has been an example which every good ruler strove to emulate, a rebuke and reproach to every unrighteous sovereign or minor official who departed from his high moral code. Confucianism helped to place and keep China in the very vanguard of civilization for nigh two millennia.

In the *Bhagavad-Gītā*, one of the world's most inspired devotional books, handed down to us in the *Mahābhārata* of ancient Āryāvarta or Hindustan, Krishna, as a personification of the Supreme Spirit, says:

Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set.

The identical concept was the burden of K'ung Futzé's whole life and teaching; and during the short periods in which he

had an opportunity of putting his theories into practice, first as Chief Magistrate of the City of Chung-tu, and later as Minister of Justice in the State of Lu, he demonstrated that he was no mere impractical theorist, but a master of splendid successes, and that the way of heaven, which he had taught and exemplified, is also the way that succeeds here on earth, if only it be honestly tried.

In the same *Bhagavad Gītā* or *Song Celestial*, Krishna says:

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

Such a "decline of virtue and insurrection of vice and injustice" had arrived in the decadent feudal days of the Chou dynasty in ancient China of the sixth century B.C. As described by Mencius some two centuries later:

The world had fallen into decay, and right principles had perished. Perverse discourses and oppressive deeds had grown rife; ministers murdered their rulers and sons their fathers. Confucius was frightened at what he saw, and undertook the work of reformation.

Today, some twenty-five hundred years later, we still reap the benefits of the great Chinese Sage's ordering of life among the Black-Haired People; for we learn from an article by Carl Click in the New York *Herald-Tribune* that among the Chinese populations in New York, Boston, New Orleans, Chicago, San Francisco and Los Angeles, juvenile delinquency is practically unknown. Why? Because Chinatown, following the example of Confucius, blames the father if his child misbehaves; and the Confucian teaching of filial piety instilled into the big-eyed children of Cathay from babyhood, makes them instinctively refrain from doing anything that would cause their parents to "lose face". A survey of the children of the different races living in New York revealed that the Chinese were the best-mannered and the best-behaved.

The distinguished British philosopher, Bertrand Russell, who went to China to teach at the Government University in Peking, but stayed, he generously admits, to learn more than he could teach, wrote:

His [Confucius'] system, as developed by his followers, is one of pure ethics, without religious dogma; it has not given rise to a powerful priesthood, and it has not led to persecution. It certainly has succeeded in producing a whole nation possessed of exquisite manners and perfect courtesy. Nor is Chinese courtesy merely conventional: it is quite as reliable in situations for which no precedent has been provided. And it is not confined to one class; it exists even in the humblest coolie. It is humiliating to watch the brutal insolence of white men received by the Chinese with a quiet dignity which cannot demean itself to answer rudeness with rudeness. Europeans often regard this as weakness, but it is really strength, the strength by which the Chinese have hitherto conquered all their conquerors. (*The Problem of China*, 1922, pp. 200-1).

Said Confucius:

The highest class of men are they whose knowledge is innate; next to these are they whose knowledge is acquired by study; after them come those who are dullwitted, yet strive to learn; while those who are dullwitted and will make no effort to learn are the lowest of the people. (LIONEL GILES, *The Sayings of Confucius*, p. 106).

Confucius himself never claimed to belong to the highest class and thought that he fell short of the second; but in this we may safely ignore his judgment! Master K'ung always said that he was merely a transmitter of the wisdom of the ancients and held up before his people the lofty example of the lives of the three great traditional initiate-kings of old China—Yao, Shun and Yu, who were looked upon by him and other Chinese mandarins as the patron saints of their country, the very embodiment of "the higher Chinesity".

In one of the four great Confucian books, the *Chung Fung*, rendered in English by Ku Hung Ming as "Universal Order" or "The Conduct of Life," the Master's conception of the survival of the fittest is recorded by his grandson. It should

be borne in mind that Master K'ung was not training his pupils for religious discipleship, but to be worthy civil administrators; so he contented himself with holding up before them and their worldly ambitious ideals which would qualify them, by following the moral law as exemplified by the traditional careers of Yao, Shun and Yu, for the highest posts of authority in the Middle Kingdom. His teaching was not transcendental; it was distinctly pragmatic; but even this ideal, as we have seen, was regarded by his contemporaries as impossible of attainment.

Confucius said:

The Emperor Shun might perhaps be considered in the highest sense of the word a pious man. In moral qualities he was a saint. In dignity of office he was the ruler of the empire. In wealth all that the wide world contained belonged to him. After his death his spirit was sacrificed to in the ancestral temple, and his children and grandchildren preserved the sacrifice for long generations. . . . It is therefore true that he who possesses exceedingly great moral qualities will certainly receive the divine call to the Imperial throne.

If all rulers, whether in China or elsewhere, had considered that kind of divine right to be the only kind that was fit to survive, there would never have been any quarrels either about the divine right of kings or the survival of the fittest; for the ruler would have ruled by the divine right of natural fitness.

The Confucian philosophy of government might be stated in capsule form in this way:

1. The proper aim of government is the welfare and happiness of the whole people.
2. This aim can be achieved only when the state is administered by those most capable of government.
3. Capacity to govern has no necessary connection with birth, wealth, or position; it depends entirely on character and knowledge.
4. Character and knowledge are produced by proper education.
5. In order that the best talents may become available, education should be widely diffused.

6. It then follows that the government should be administered by those men, chosen from the whole population, who prove themselves to have profited most by the proper kind of education. . .¹

If the Confucian system has failed in China during recent decades, it was not because the system itself was at all wrong as an ideal: it was merely because there were not enough true gentlemen or superior men (*chiüntse*) in China to carry it into effect throughout the Empire. Nevertheless, the power for good of a man of character and unimpeachable integrity will always be felt, no matter what system of government may be adopted; and the most perfect system that was ever devised by man to regulate the relations of man to man, whether in the family, the community, the state, the nation, or the world, can be wrecked by forceful character gone wrong or a weak character with more authority than wisdom, self-control and generosity. Improved systems can always be helpful; but their successful functioning will inevitably depend upon the character of the administrator. In China, ever since the days of Confucius—until recently, at any rate—there has been but one word for scholar and official. Under his teachings, as systematized by his greatest expounder, Mencius, to hold any office of responsibility and emolument in China one had to be at least a learned man. Any man who could pass the examinations was eligible to public office.

Said Confucius in *Analects*, as translated by Dr. Giles:

A virtuous ruler is like the Pole-star, which keeps its place, while all the other stars do homage to it.

People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense, and moreover become good. (p. 39).

¹ Herrlee G. Creel, Professor of Early Chinese Literature and Institutions, University of Chicago; author of *Confucius: The Man and Myth* (1949), in *The University of Chicago Round Table*, No. 656, Oct. 22, 1950.

The Master said: "If the ruler is personally upright, his subjects will do their duty unbidden; if he is not personally upright, they will not obey, whatever his bidding. (p. 45).

Voltaire credited Confucius with bringing about the happiest period, and the one most worthy of respect which there has ever been on this earth. (Herrlee G. Creel, *Supra*).

In his *Dictionary of Philosophy*, Voltaire asks: "What more beautiful rule of conduct has ever been given to man since the world began? Let us admit that there has been no lawgiver more useful to the human race."

It was reported by a close friend of Sun Yat-sen that the Father of the Chinese republic " . . . considered himself to be the modern successor of the Confucian school. Sun Yat-sen himself once said that 'China anticipated Europe and America by developing a democratic philosophy thousands of years ago.' " (Herrlee G. Creel, *Supra*).

Turning now from right government of states to the conduct of everyday affairs, let us review some of the plain, homely advice given by K'ung Futze to you and me, as translated by Dr. Giles in *The Sayings of Confucius*:

When you see a good man, think of emulating him; when you see a bad man, examine your own heart. (p. 97).

The Master said: Alas! I have never met a man who could see his own faults and arraign himself at the bar of his own conscience. (p. 97).

Pursue the study of virtue as though you could never reach your goal, and were afraid of losing the ground already gained. (p. 100).

A great army may be robbed of its leader, but nothing can rob one poor man of his will. (p. 101).

With coarse food to eat, water to drink, and the bended arm as a pillow, happiness may still exist. Wealth and rank unrighteously obtained seem to me as insubstantial as floating clouds. (p. 98).

Yu, shall I tell you what true knowledge is? When you know, to know that you know, and when you do not know, to know that you do not know—that is true knowledge. (p. 94).

Hopeless indeed is the case of those who can herd together all day long without once letting their conversation reach a higher plane, but are content to bandy smart and shallow wit. (p. 104).

Only two classes of men never change: the wisest of the wise and the dullest of the dull. (p. 107).

The Master made four things the subject of his teaching: a knowledge of literature and the arts, conduct, conscientiousness and truthfulness. (p. 109).

He said, "If a man does not constantly ask himself, 'What is the right thing to do?' I really don't know what is to be done about him." . . . He believed that education should teach men *how* to think, but he did not tell them *what* to think. He never said that anybody should believe without question what some book said, or what some ancient sages said, or what he himself said. He only asked that they think earnestly and believe what appealed to their own consciences and reason.

(Herrlee G. Creel, *Supra*).

It seems important here to discuss briefly the Confucian doctrine of *li*. Dr. James Legge, the early missionary translator to whom we are greatly indebted for making available in our tongue the facts of the Sage's life, though not for his misinterpretations of some of K'ung Futze's doctrines, rendered into English the word *li* as "rules of propriety"; so that much of Master K'ung's teaching has come to have for the West the similitude of a Chinese book of etiquette; and with the differing customs of epoch and race and hemisphere his doctrine of the *li* has become to us almost meaningless and tiresome, because the heart of it was hidden by inadequate translation and interpretation. This injustice to Confucius has been thoroughly exposed by Dr. Lionel Giles with a scholarship, sympathy and intuitive understanding that must command the respect of every student. With Confucius the essential meaning of *li* was a state of harmony within the soul, whereby the individual made of himself a fit channel for beneficent forces from the Infinite to flow through him—to the whole state if he was the ruler, and if he was a father, to the whole family. Hence Master K'ung's insistence upon loyalty to the sovereign and filial piety, in order that the proper *li* might be established; and as an outermost expression of this *li* he insisted also upon perfect courtesy in all human intercourse.

As for the Master's own convictions about the relative importance of the inner *li* or harmony of the soul and the outer *li* or observance of the proprieties and prescribed ceremonics, the following passages from *The Sayings of Confucius* bear competent witness:

A man without charity in his heart—what has he to do with ceremonies? A man without charity in his heart—what has he to do with music? (pp. 55-6).

Tzu Kung asked, saying: Is there any one maxim which ought to be acted upon throughout one's whole life?—The Master replied: Surely the maxim of charity is such: Do not unto others what you would not they should do unto you. (pp. 68-9).

It should be borne in mind that this was enunciated five hundred years before the Nazarene gave to the people of Judea the Golden Rule. Some have considered Confucius' enunciation to be a negative rule as compared with the teaching of Christ; but others maintain that though negative in form, it is possibly an even more effective way of bringing about universal well-being, because of its positive discouragement of meddling in the affairs of others. The Chinese Sage also said:

The nobler sort of man emphasizes the good qualities in others and does not accentuate the bad. The inferior sort does the reverse. (p. 64).

Better than one who knows what is right is one who is fond of what is right; and better than one who is fond of what is right is one who delights in what is right. (p. 59).

As an indication of the deathless appeal to thinking men of the Wisdom of Confucius, it is of interest to note that the passage last quoted from his sayings, was the sole text of a full-page advertisement in *Time*, the weekly news-magazine, published on 14th March 1960, in a series entitled "Great Ideas of Eastern Men".

I continue with other gems of thought from Master K'ung:

Tzu Chang asked Confucius a question about moral virtue. Confucius replied: Moral virtue simply consists in being able, anywhere and everywhere, to exercise five particular qualities. Asked what these were,

he said: self-respect, magnanimity, sincerity, earnestness and benevolence. Show self-respect, and others will respect you; be magnanimous, and you will win all hearts; be sincere, and men will trust you; be earnest, and you will achieve great things; be benevolent, and you will be fit to impose your will on others.

Tzu Lu asked: Does not the princely man value courage?—The Master said: He puts righteousness first. The man of high station who has courage without righteousness is a menace to the State; the common man who has courage without righteousness is nothing more than a brigand. (p. 69-70).

Tzu Kung asked: What would you say of the man who conferred benefits far and wide on the people and was able to be the salvation of all? Would you pronounce him a man of moral virtue?—Of moral virtue? said the Master. Nay, rather, of divine virtue. Even Yao and Shun were still striving to attain this height. (pp. 60).

Confucius had no room in his philosophy for spiritual bribery of any kind. He offered no rewards in the hereafter for right conduct here below. His uncompromising ethical standards would permit of holding out no inducement for just and righteous living other than the realization that by so doing the world was made a better place to live in and society as a whole was benefited thereby.

There are a number of recorded anecdotes which show that Master K'ung had, besides other delightful human qualities, a genuine sense of humor and could laugh at himself—the best of all forms of humor. One example will have to suffice:

Once the Master and his disciples had lost track of one another. The disciples finally heard from the crowd that there was a tall man standing at the East Gate with a high forehead resembling some of the ancient emperors, but that he looked crestfallen like a homeless wandering dog. The disciples finally found him and told him about this remark and Confucius replied, "I don't know about my resembling those ancient emperors, *but as for resembling a homeless, wandering dog, he is quite right: He is quite right.*" (LIN YUTANG, *The Wisdom of Confucius*).

It is beyond the scope of this address to recount in detail the Master's long years of wandering over much of the feudal Middle Kingdom of his day in the vain effort to find some duke or prince who would accept his teaching and guidance and

permit him to do in a larger sphere what he had proven he could do when given the opportunity by civil authorities in narrower jurisdictions, such as in the city of Chung-tu and in the Marquisate of Lu. He was painfully aware of the impossibility of "carving rotten wood"—the rotten wood being, as repeatedly shown, the rulers themselves. It was this prologued, tragic phase of the Master's life which enables one to understand those awesome and inspiring words of Mencius which might have been uttered by the psychopomp to a candidate for initiation into the sacred mysteries of antiquity:

When Heaven is about to confer a great office on any man, it first disciplines his mind with suffering, and his bones and sinews with toil. It exposes him to want and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens him, and supplies his incompetencies.

The teachings and example which Confucius gave to his people during his days of short-lived worldly triumph were indeed a beacon-light in an age of anarchy and moral breakdown such as thoughtful observers see everywhere in the world around us today. But the picture which he cast upon the screen of time of a state rightly governed by an Adept—a philosopher, "a statesman, a bard, an historian, and an antiquary rolled into one"—this picture by itself without the dark background of his years of frustration and heartache, would probably have faded from the memory of the people of Chu Hia during the troubled centuries that were to follow before the vision of Laotse and the sanative restraints of Confucius had become the heritage of the Black-Haired People, the one to make them great as individuals, the other to make them a great Nation, so that in the days of the Hans, the T'angs and the Sungs, China rode upon the very crest-wave of evolution. Kenneth Morris calls the age of Asian greatness, between the fifth and thirteenth centuries of our era, "the brightest cycle in recorded history".

But it was the example which Master K'ung set during the long years of his exile, "his serene and courageous bearing in many a strange and perilous situation," that carved his ideals in granite and jade and adamant in the hearts and memories of the Chinese people.

Below I cite a passage of transcendental commonsense, which is not only a wonderful summary of the Sage's philosophy of life, but, incidentally, might have been quoted in part for his own epitaph. It is taken from Ku Hung Ming's translation of the *Chung Yung*, which he renders as "The Universal Order" of Confucius, Chapter xxviii:

However excellent a system of moral truths appealing to supernatural authority may be, it is not verifiable by experience; what is not verifiable by experience cannot command credence; and what cannot command credence the people will never obey. However excellent a system of moral truths appealing merely to worldly authority may be, it does not command respect; what does not command respect cannot command credence; and what cannot command credence the people will never obey.

Therefore every system of moral laws must be based upon the man's own consciousness. It must be verified by the common experience of men. Examined into by comparing it with the teachings of acknowledged great and wise men of the past, there must be no divergence. Applying it to the operations and processes of Nature in the physical universe, there must be no contradiction. Confronted with the spiritual powers of the universe a man must be able to maintain it without any doubt. He must be prepared to wait a hundred generations after him for the coming of a man of perfect divine nature to confirm it without any misgiving. The fact that he is able to confront the spiritual powers of the universe without any doubt, shows that he understands the will of God. The fact that he is prepared to wait a hundred generations after him for the man of perfect divine nature without any misgiving, shows that he understands the nature of man.

Wherefore it is that it is true of the really great moral man, that every act of his life becomes an example for generations; everything he does becomes a statute for generations, and every word he utters becomes a law for generations. Those who are far away and do not know him look up to him, while those who are near and know him do not reject him.

MAN'S PLACE IN THE UNIVERSE

By L. C. SOPER

THE question of man's place in the universe is here considered from the point of view of one who has had a certain amount of training in the scientific method, that is, dispassionate observation and experiment, and the looking for a pattern in those observations and experiments, out of which can be constructed the so-called "laws" of Nature. For it should be emphasized that they are not Nature's laws, but the mental constructs of human beings, made for the convenience of thinking. For example, the law of gravitation is that a body falls to the ground with an acceleration of thirty-two feet per second, but we do not know what gravitation *is*; whether it is a force like magnetism, or a depression in what is called in the theory of relativity the space-time continuum. Above all, the scientist must always be on the look-out for exceptions to the pattern out of which he has formulated his laws, and should choose the simplest explanations for observed facts, where some of those explanations are more complicated than others. Some scientists give lip-service only to those two maxims, since it is easier to ignore exceptions to the rule out of which a law has been formulated; but it is the exception that leads to new and deeper knowledge. The scientist therefore ignores these two maxims at his peril, and ceases to be an objective and dispassionate observer, if he allows the subjective influence of his personal equation, his prejudices and preconceived ideas, to color his judgment. Nowhere, of course, is this more evident than in the attitude taken by many scientists to psychic phenomena. They start with the

implied major premise that there are no such things as telepathy, clairvoyance, clairaudience or telekinesis, all of which, together with other similar phenomena, are summed up in the modern term, extra-sensory perception. Therefore, they argue, there *must* be some other explanation—fraud, coincidence, probability, and so forth. This is not science, but pseudo-science, and is both illogical and irrational.

The following approach to man's place in the universe is that of an amateur field-naturalist, that is, of one who has studied the behavior of living things, not in the laboratory, but in their natural environment. Shakespeare, in one of his more exuberant moods, exclaimed: "What a piece of work is man! How noble in reason! How infinite in faculty! . . . in action how like an angel! in apprehension how like a god!" Knowing as we do from his plays that he was accustomed to take a long, cool look at humanity, and that he did not like overmuch what he saw, we may safely assume that when he wrote this he had his tongue at least partly in his cheek. Pascal said that "Man is only a reed, the weakest thing in Nature; but he is a thinking reed," and the Psalmist "For thou hast made him a little lower than the angels". Some scientific classifier in the past, either from misguidance or from a mordant sense of humor, christened man *homo sapiens*, the wise man, but we have only to examine him to see that his wisdom, if such it can be called, largely consists in devising more and more ingenious ways of making his life, and the lives of the other creatures on the planet, aided by his technological inventions, "nasty, brutish and short," and of finally destroying himself and those creatures by internecine warfare conducted among his own species by means of fusion-bombs, toxic gases, bacteria and viruses. Incidentally, the human species is the only one that wars against itself, a unique and inglorious distinction, and today it resembles nothing so much as a horde of mechanized lemmings intent on self-destruction.

Man is accustomed to regard himself as the lord of creation, but in fact, if he is "... a little lower than the angels," he is little higher than the beasts. At one time it was generally thought that what distinguished man from the animals was his intelligence and the ability to feel and express emotion, but recent studies of animal behavior have changed this conception. It has also been considered that he was uniquely distinguished by his ability to laugh, (although having regard to the things at which he is accustomed to laugh, it might be a dubious distinction). It is now known that much animal behavior that was previously thought to be instinctive, that is, innate, is far otherwise. Many animals learn by a process of trial and error, and this denotes intelligence. For instance, by marking the young of some species of birds, it was found that when they mate and build a nest for the first time, it is not so finished a product as that which the same pair build in their second year. Like human beings, they learn from experience. It used to be thought that the most intelligent of the animals were the domesticated species, cats, dogs and horses, together with the monkeys, whereas the truth is that the most intelligent species are probably the cetaceous mammals, the dolphins and sea-lions, and an animal belonging to quite a different phylum, the octopus. Again, it is often held that animals do not feel the emotion of love, or if they do, that it is quite rudimentary and primitive. But any field-naturalist who has watched the courtship of, for example, snakes, takes a different view. As he sees them twine their bodies together and caress each other with their tongues, the word "loving" comes to his mind, not as an anthropomorphic interpretation, but as an accurate description of their behavior.

Animals display intelligence, the ability to learn, and can express emotion. What then distinguishes the human from other animals? It lies in the fact that man is not only

conscious, he is self-conscious. He has not only the power to learn and to love, but he *knows* that he is doing these things. He not only thinks, but knows that he thinks. Man is a self-regarding animal. He has, in the words of the Old Testament, eaten of the fruit of the tree of the knowledge of good and evil, and because of this he has in him the possibility of a heightened awareness, the capacity to conceive of a Reality which is behind and beyond and within the world of appearances, and from that conception he may come, if he will, to its direct perception, to an insight and an understanding which gives meaning to that world. This Reality is not heaven, nor a final goal to be reached at some future time after repeated incarnations in a physical body. It is an ever-present Reality, giving meaning to all that is.

But there is no inevitability about man's future. Because he has eaten of the fruit of the tree of knowledge he may fulfil the vision of his future held by Pythagoras, "Thou shalt be deathless, a god imperishable, no longer mortal," or he may destroy his species utterly. There are many speculations about the distant future of mankind, and the nature of the "New Age," with which we never seem able to catch up. It is perhaps more profitable to look at man's present state and what would seem to be in store for him in the immediate future, for every age, including the present is "new".

About 1,500 years ago the Romans, whose empire comprised most of Western civilization of that time, were "living it up" in their affluent society, much as we are doing today, with bread and circuses for the "lower orders," the proletarians, and orgies for the patricians, the high-born, just as we have the "telly" and the football-match for the one and the strip-tease clubs and extravagant parties for the other. They did not keep a watchful eye on what was happening in the East. Consequently in A.D. 410 Alaric and the Goths from Asia sacked Rome and together with the Huns and the Vandals

brought Western civilization to an end, and the "Dark Ages" set in from which it did not completely recover until the Renaissance a thousand years later. Today Western civilization stands in a more dire peril, as more virile peoples, the Russians and the Chinese, are very likely to drive from the East, and bring not only Western civilization, but most of mankind, to an end, if we do not mend our ways, and that quickly.

The outlook is sombre, and no relief can be obtained from speculations about travel to other planets. What will it avail to take our frustrations and our anxieties elsewhere? Man's place in the universe, so far as our own species is concerned, is here, on this planet. It is here that he has to make his choice between good and evil, and because he is a free agent he is free to choose life or death. Neither is there any consolation to be found in thinking that superhuman powers will intervene at the last moment to prevent catastrophe, although they may intervene to prevent man from corrupting and destroying the other kingdoms of Nature. Those powers allowed the civilizations of Greece and Rome to perish, and before that they actively saw to it that the successive effete civilizations of the now fabled Atlantis were brought to an end.

The time is shorter than we think, before we see "the writing on the wall" warning us that we and our civilization have been weighed in the balance, and found wanting. So we should begin by disclaiming all boastful talk about man's increasing control over Nature (twenty-four hours of continuous snowfall, or seven days of continuous rain, would bring most of the mechanism of our technological civilization to a stop), and cultivate a little humility. Let us concentrate upon life-enhancing activities, and end those which are life-diminishing, of which cruelty to animals and children is perhaps the most pernicious.

If we and our civilization should come to an end on this planet, this does not mean that life does not still go on in the illimitable depths of the universe, for as a Fellow of the

Royal Society has recently said, "If ours should be the only planet sustaining an intellectual, emotional and spiritual life, in other words, if we or our lowlier companions are the only sentient beings in the universe, then too much has gone into the making of too little, and none of it makes sense."

Man will find his true place in the universe when he can see the false as the false, and the truth as the true. To do this he has to uncondition the only instrument he has, his mind: the conditioning of the mind by experience and the memory of experience is the way in which he develops self-consciousness. The next step is to uncondition it by being fully aware that it is conditioned, that there is a screen through which he sees "as through a glass, darkly," and in that very act of awareness becoming un-selfconscious so that he sees "face to face". This full awakening is something that must happen now, not at some future time. It is that direct insight through which man will solve his problems, since it brings love and compassion, that "flame without the smoke" that will burn away our petty anxieties and frustrations.

Man is aware of himself as a separate entity, yet that very awareness makes him feel alone, powerless. He therefore continually seeks to overcome his separateness and to find unity again. This he can do in either of two ways. He can attempt to go back to the state in which he existed before he became self-conscious, a solution which mankind as a whole is at present attempting, which expresses itself in a desire to be loved and taken care of, or in a desire for an authority to take responsibility, or in a passion to destroy everything and everybody, or in an attempt to build up the self as an indestructible centre. The other way is for man to overcome his separateness by going forward, by developing his awareness, his love, to the point at which his self-conscious self is transformed and he arrives at a oneness with the world in which the I, the self, the ego, is utterly absent.

HISTORICAL THEOSOPHY

BY VIVA EMMONS

(Concluded from p. 122)

FROM the Theosophical point of view, the period known as the Atlantean was a very important one in the development of man's cultural and spiritual qualities. It is thought that the great kings of Atlantis were Divine Beings responsible both for instilling religious ideals and for the cultural development of the people. H. P. Blavatsky has said that the language spoken in Atlantis is the oldest known tongue and may be the mother of all languages. The people were instructed by these great Teachers in the use of fire, in art, in how to smelt metals and in how to weave cloth out of the hair of animals. They cultivated the soil, had great irrigation systems and built great cities. Their religion consisted of simple rules of conduct, the essential precepts of morality and the knowledge of a Supreme Spiritual Being symbolized by the sun in a primitive form of worship.

"The sun penetrated the atmosphere of Atlantis only after the first cataclysm in about 500,000 B.C., as thick clouds rested like a warm blanket over the whole globe."¹ This, no doubt, accounts for the reportedly enormous size of all early plant, animal and human forms. Despite his giant size, the early Atlantean possessed mental faculties of a most rudimentary type. He was only beginning to develop analysis, reason and synthesis, although his psychic faculties, which

¹ Edouard Schuré, *From Sphinx to Christ*.

were highly developed, were augmented by his "third eye". His senses were of extraordinary acuteness. He could see through the bark of trees. He could hear grass growing and ants walking. His etheric body was a great deal larger than ours are today and it was said to be the seat of a tenacious memory. He could recall the smallest image contained in it, but past and present were all alike to him, since he had no sense of time. And he had no sense of "I"; he spoke of himself in the third person. His will operated magnetically upon all living things. Even though he could speak, he used cries continually to appeal to invisible forces. He charmed serpents, he tamed deer and he knew how to draw magnetically vital forces from plants or to accelerate their growth by giving his own life forces. He knew how to train trees by his will power. His first habitations were leafy structures of living trees whose branches had been trained to make a shelter.¹ These psychic powers should not be considered as supernatural; they were perfectly natural to him. He was very close to the Spirit of the earth: he seemed to see God everywhere and to be in direct communion with universal powers.

It is quite possible that the legends handed down to us, such as that of an earthly paradise, a golden age and the reign of the gods of the Egyptians lie dormant in man's racial memory of Atlantis. It seems logical to assume that many of the ancient civilizations developed out of migrations from Atlantis to Arabia, to Greece, to Babylonia, to all countries of the Mediterranean basin, to the Americas, and to Peru, Mexico, Malaya, Scandinavia and Ethiopia. At least, all of these Nations were within easy travelling distance of Atlantis and all have legends of a paradise where men walked with gods. There are traces of the same culture, the same

¹ Edouard Schuré, *From Sphinx to Christ*.

religious teachings, and also traces of the perversion of their psychic powers over Nature, because of which the whole Atlantean civilization was destroyed with the final sinking of Poseidonis at the time of the fourth cataclysm in 9,000 B.C.

Naturally, if this be true, every group migrating from Atlantis brought with it strong psychic powers and the karma of the perversion of these powers. They brought, as well, their legends of a paradise, of beneficent Beings, their cultural skills and their religious teachings of a Supreme Being with the sun as His symbol. For many, their religion took the form of sun worship. Some think the kings of Atlantis may be recognized as the gods of the Greeks.

Gradually the bodies of these former Atlantean peoples began to change. They were hindered in the expression of their psychic powers because of the recession of the third eye into the middle of the head and the condensing of the etheric body to conform more nearly to the physical body. The astral body, which previously extended over a large area, was now condensed into a much smaller space. All of this greatly accentuated the sense of the separate self and the sense of "I".¹

Of course, the object of the descent into the coarsest of physical matter was just that, resulting in the separate self as a "mask"—a mask which has been described as "that which makes us strangers to one another". Over 5,000 years must have elapsed between the last of these migrations and the beginning of recorded history.

It is known that the Magi who played such an important historical role in the heralding of the birth of Jesus were a sect of priest-philosophers, priest-astrologers or wise men of the Aryan race who came from Central Asia.² They were found in many nations: Persia, Babylonia, Chaldea, Palestine

¹ Ignatius Donnelly, *Atlantis: The Antediluvian World*.

² Olney H. Richmond, *Religion of the Stars*.

and Egypt. By the time Egypt had reached her prime, these Magi had combined religion and science into what was known as allegorical astronomy. They knew that the earth and the planets moved around the sun ages before the time of Copernicus. They may have been the first astronomers. Yet, being also priests, they personified the heavenly bodies and taught that these entities were gods—man-like gods—personages who had once lived on the earth, but had gone to “heaven”. Naturally, these entities became objects of worship. Stories regarding them were dramatized and projected as history. Being the worship of personified Nature, this was real paganism. These priests believed in a universal soul, but soul as the Spirit in matter itself. It was not, therefore, a true spiritual concept, but a materialistic one. They did not teach a future life for man, but taught that at death the human soul was absorbed into the universal soul. It is noticeable how similar this is to the Buddhist teaching regarding death; that “the dewdrop sinks into the shining sea”.

In time, these priests, tempted as are priests the world over, felt the need to get a little firmer hold upon the people. In order to achieve this end, they began to remodel their religion to include a future life based upon rewards and punishments. They ceased to teach anything about soul absorption, reserving that teaching for the inner group. They taught the masses that the gods were real, that the scriptures, stories and dramas were real history and that the soul lived on in a future state of rewards and punishments. They taught no science whatever to the masses. To the inner group, which later became known as the Gnostics, they taught that gods were mythical and that the scriptures were allegorical, presenting these as mysteries by ritual and drama. Both astronomy and astrology were taught as secret sciences to the inner group at this time.

By 600 B.C., Egypt had lost her power and the light of the Ancient Wisdom had burned low, for all of its teachings were secret. Because of this critical situation a new religious impulse was needed in the world, and was given. Six hundred B.C. is a period of history which has always been somewhat of a puzzle to historians. Religious beacon-lights appeared all over the world at that time: Zoroaster in Persia, Pythagoras and the great Greek philosophers, Isaiah and the Hebrew prophets, Buddha in India, Confucius and Laotse in China.

By 300 B.C., the effect of this tremendous religious impulse began to bear fruit, although the Roman Church would have us believe that this period was one of unmixed depravity. Yet despite the efforts of the “heresy hunters” to destroy all historical evidence of this period, a phenomenal blossoming of occultism and occult tradition actually did occur. For the first time, the people of the Western world had become acquainted with each other through trade, largely due to the conquests of Alexander the Great. The entire Mediterranean area became a melting pot of cultures and religions including all types of people from Spain to Jerusalem. The flowering of the classical period of Greece brought the founding of the Academy of Plato, the first university in Europe. The religious writings from the various Nations were translated into Greek: the Hermes literature of Egypt; the sacred scriptures and the science of numbers of the Hebrews; and astrology, the religion of the Chaldeans. Despite all of this activity, it was a period of intellectual unrest, for all men were searching. Alexandria, where a Jewish school had been founded, soon fell under the Greek influence and became the seat of learning for the Western world. Besides the great Alexandrian library, there were hundreds of private, occult libraries owned by “wisdom lovers,” also called “Christians”. The Greeks gave them the name of “Gnostics,” because the word meant “to know”.

During this 300 years before the birth of Jesus, the whole Mediterranean area was honey-combed with the strange phenomenon of ascetic communities. There were thousands of them made up of a mixture of all races, the poor and destitute, men of learning, saints and sages. All property was held in common. Each community had its inner, secret group, called a mystery school; that of the Jews was known as the School of the Prophets. There was, however, a common characteristic in all of them, namely, utter self-surrender and renunciation. In addition to strict asceticism, those who lived lives of virtue and service, called "attached lay brothers," were allowed to belong to the community although renunciation was not expected of them. The Pharisees, the "lay brothers" of the Essenes, were part of the community but not a part of the inner circle. A vast amount of freedom of thought prevailed. Religion was considered a science—the science of the reality of unseen things. They taught that it was as possible to know things of the soul as of the body.

It has been stated that "... the Gnostic period was the culminating point of successive efforts of Nature and the Lord of the Fifth Race . . . to develop in the mass of Aryan mankind that type of mind which could 'know,' the type that characterized all those who were members of these early occult communities."¹ Thus, these seekers became very important links in the chain of the hereditary Gnosis of the Ancient Wisdom.

We have been looking at the kind of a world into which Jesus was born. He held the promise of fulfilment of religious idealism for all those countless devotees of the religious life, both Jews and Gentiles. Jesus Himself was a product of the Essenes, a Jewish Order. A hundred sects were formed within a hundred years, all claiming to be Christians, followers of

¹ M. W. Barrie, *Gnosticism*.

Jesus, despite the fact of violent disagreement as to doctrine. No unifying element could be found among them. We must remember that besides the Christians, Jews and Gentiles, society included Greek philosophers, astrologers and pagans, paganism being the official religion of the Roman Empire at that time.

It should not be surprising to find that the succeeding 300 years after the birth of Jesus were fraught with terrible confusion, the clashing of powerful interests, uncertain loyalties and perverted judgments, all jockeying for advantageous position. The religious scene was one of conflicting cults, creeds and philosophies, all existing and competing under the cloak of Rome's vast, pagan religious cult imposed by the Emperor, who was at the height of political power. Although everyone was free to accept the State religion or not, the calendars of religious games were made up by State officials, oracles were consulted by them, gladiators were honored and the victors were considered to be "favored by the gods".

Christian communities were alternately tolerated and persecuted, depending upon the whim of the Emperor, even though they pleaded that their religion "was not much different from the established religion of Rome". But nobody knew exactly what Christianity was. All of their teachings were secret and confined to those who belonged to the inner circle of each particular community. The Jews had been called Christians for decades because they had been prophesying the coming of the Messiah. St. Paul, who was an Essene, tried to reconcile these factors with what he called a universalized Christianity, but he was unable to break down the Jewish exclusiveness which led to the final rejection of Jesus by the Jews. From his letters in the Bible, it can be seen how he made a definite effort to unify these diverse elements.

Another factor in the Christian situation was an unruly rabble of Gentiles, whose ignorant fanaticism became closely associated with the new Gentile sect of Christianity. Even

their bishops could not read or write, using the sign of the cross in place of a signature. They looked upon all philosophy as pernicious and "practised piety by solemn looks in sordid garments". They were attracted to the Christian faith mainly because of its promise of peace on earth and the heaven of a future life. There were, however, other Gentile groups more intellectually advanced than this. They hated the wealth and pomp of Rome, protesting loudly that the gods of Rome and the Romans themselves were all demons; that the heaping of wealth in the hands of a few was an abomination in the eyes of God, even from the Emperor down to the slave. It is easy to imagine how such convictions cost this group of Christians whatever popularity they might have had with the Emperor. It was, of course, one reason why they were persecuted.

Still another factor adding to the confusion of the time existed in relation to astrology, which had been held in high esteem by intellectuals everywhere as the respected religion of the Chaldeans. From ancient times, the teachings handed down by the astrologer-priests as a religious science stressed the fact that the stars disclosed a tendency in human affairs but had no power to impede the human free will. Soon after the beginning of the Christian era, astrology deteriorated into a fatalistic cult which taught the iron determination of the stars over man's destiny, a stigma from which astrology has never recovered.

Slowly, small struggling Christian churches began to take form, as their Bishops busied themselves building their theology and assembling their Bible. There was a church at Rome, there were several in Asia Minor and others scattered over a wide area, not really unified in any organizational sense, but in touch with one another. It is fairly certain that Christianity would never have become of any great importance if something quite unexpected had not happened to

make this a turning point in history, especially significant for the survival of the Ancient Wisdom. In A.D. 312, the Roman Emperor Constantine sought absolution from one of the priests of the established Church, who refused it to him because of his criminal record. The Emperor then turned to one of the lowly Gentile bishops of the Christian Church, who granted his request. Straightway he joined the Christian Church, was considered to be converted and made Christianity the State religion by his decree. One of his first acts was to decree death for the pagan priest who had refused him absolution.

This was the beginning of the power of the Roman Church over the Christian world; by A.D. 529, it had become firmly consolidated over a large area, despite the continuing illiteracy of the priesthood. The Athenian Academy in Greece was closed, a Benedictine monastery was established in Monte Casino, Italy, and Catholic monks became the custodians of the "true" religion, as they saw it. By this time, the mystery teachings were compelled to retreat into concealment. Early Muslim Caliphs were more tolerant of unbelievers than Christian Emperors were of heretics. The "heresy hunters" dubbed them "the first-born of Satan" and "enemies of the true faith". Wrath fell upon the teachings of Pythagoras, Plato and the mystery schools, especially upon the mystery of initiation. Yet history shows that *the determination to know* was the only counteracting influence existing, to stem the tide of tyranny and the thirst for power displayed by the two great religions of the Western world—the Roman Catholic and the Greek Catholic Churches.

Philosophers of that day looked with scorn upon these poor, ignorant followers of Jesus and charged that the Christian theology was derived from paganism. This charge was largely true if by paganism was meant all that was believed and practised before the time of Jesus, for everything that the Christians held to, as well as everything they discarded came

from ancient Jewish, Gentile or Chaldean sources. The doctrines and practices which were discarded, however, were all that were ever regarded as pagan by the Roman Church.

The Church Fathers kept some Jewish ritual forms, symbolism and insignia as well as the Jewish custom of fasting and of proselytizing by means of missionaries. Also they kept the Jewish doctrine of Divine Revelation and the Gospel story of a coming incarnation of God. The miracle of converting water into wine was taken from the Jewish Gospel story of Bacchus. The art of healing was appropriated from the Essenes, who were known as "wonder workers". The monastic system of the early pagan communities was kept with its imposed celibacy. Festival dates of the Christian religion originally corresponded with the pagan dates fixed to celebrate the birth, death and resurrection of the Sun God. Heralding the birth of the Messiah by the stars was a Magi concept. So also was the teaching by the old Magi priests of a future life for the soul, and to this the Christians added an elaboration of the idea of rewards and punishments in the form of eternal life and eternal punishment.¹

The Roman Church can claim several other unique and original contributions to their doctrines. They added their own cult of the supernatural and they claimed Jesus as the only Son of God, although many Saviors had been known in the past. They revived the Zoroastrian teaching of a paradise and a hell, inventing Satan as the Christian version of the Devil. They levelled ecclesiastical might against the Chaldean teaching, based upon astrology, that man was a creature of free will, and substituted the doctrine that all human affairs are under the power of Divine Will with the priests as mediators and interpreters. Submission to these creeds was demanded by the Church authorities.

¹ J. H. Hill, *Astral Worship*.

Our interest as Theosophists lies particularly in those concepts which were discarded as paganism by the Roman Church. Reincarnation was discarded in favor of birth by divine edict. Liberation by personal knowledge was discarded in favor of salvation by faith. The concept of Initiation was discarded in favor of redemption. The concept of man's Divine Nature was discarded in favor of the idea of original sin.

After Christian theology had been firmly established and declared to be of divine origin, never to be questioned nor changed, and all Gnostics, pagans and heretics had been publicly branded, then the death penalty was decreed for anyone found practising any of these despised rites. All books and other evidences of the hated heresies that could be found were hunted out and burned with savage thoroughness.¹

The history of the Ancient Wisdom as it survived in the West from that time on to the founding of the Theosophical Society was linked with secret societies such as the Druid Priesthood, Masonry, various mystery schools and to some extent with Protestant Churches after the Reformation. There have always been saints—men who have walked with God—who have braved martyrdom rather than betray their heritage of the Wisdom teaching. This Wisdom survived also in such independent groups as the Sufis, the mystics among the Muslims, and in Oriental religions. All unknowingly, modern science has contributed towards the restoration to respectability of the Ancient Wisdom since the Theosophical Society brought it openly to the attention of the Western world. It is almost certain that such a society could not have been launched before the Reformation. At that time anyone who dared to speak openly what he believed to be the truth would have met with torture in some form, if that truth had been found to be at variance with the doctrines of the established

¹ J. H. Hill, *Astral Worship*.

ones of the Roman Church and its priesthood. In fact, several sporadic attempts were made to establish a Theosophical Society before the heroic efforts of H. P. Blavatsky finally culminated in success.

Let us refer again to that Gnostic period of 300 years before Christ, described as "... the culminating point of successive efforts of Nature and the Lord of the Fifth Race ... to develop in the mass of Aryan mankind that type of mind which could 'know' ..." ¹ It appears that all of those "egos" who were willing to undergo the *disciplines* in those early Christian communities became, thereby, a kind of "chosen people". Of course, they had chosen themselves by such preparation. Out of this group, some seemed to stand out prominently because they exhibited a sense of brotherhood not noticeable in all members of the group. These were especially watched over by the Manu, who sent them into all kinds of troubles, difficulties and temptations. Although they struggled and often failed, a feeling of brotherhood gradually grew more perceptible in the world. When, after twenty centuries, enough of such persons were in incarnation, Madame H. P. Blavatsky was chosen to proclaim the brotherhood movement to the world. We who are members of the Theosophical Society today are among the privileged ones destined by our own past choices to keep alive the teachings and the practices of the Ancient Wisdom.

¹ M. W. Barrie, *Gnosticism*.

MAN, ART AND THE UNIVERSE

By E. CARLILE

ALL of us are artists in one way or another and our vision is as varied and comes from as many angles as there are pairs of eyes with which to view. Any aspect put forward here is only one of many and is intimately linked with the problem of taste. I may like one thing and you probably like another. We may identify ourselves with our likes and become hurt or angry if they are attacked or criticized. But if we are wise we will remember that the facets of the jewel of eternity are infinite and that the angle from which we may view this jewel is far from being the only one. We can share the window of another, and this is what we do when we contemplate the work of an artist which for us is meaningful.

There is an old Hindu treatise, the *Vishnudharmottara*, which says:

Painting cleanses the mind and curbs anxiety, augments future good, causes the greatest delight, kills the evils of bad dreams and pleases the household deity. . . . Painting is the best of all arts and is conducive to Dharma, [right conduct] and emancipation [the goal of living].

This is probably true for us today. To a certain extent painting is accepted to be therapeutic and a number of hospitals for the mentally ill are encouraging patients to paint. In some strange way it seems to help in resolving inner conflicts. It is suggested that when we look at great works of art this also happens to us, although we are probably not conscious of the process at the moment of appreciation.

The ideas expressed in the above-mentioned treatise may have been widely prevalent in the East, for an important part

was played by painting and sculpture in religious institutions and ceremonies. It was believed that meditation in the presence of a statue or the painting of a deity brought through to the observer some attribute of the deity. The image formed a channel between God and man, reminding him that he was created in the image of God.

This article is mainly concerned with the work of those artists who have used the human form as their means of communication. This does not mean that the abstract and more purely ornamental arts have not contributed to an understanding of man's place in the universe. But the human form is undoubtedly an extremely potent vehicle for the portraying of ideas and has been utilized with great and varied ingenuity throughout the ages as a symbol of man's relation to God. It has been utilized by most of the world's greatest religions to symbolize many aspects of man as well as aspects of the gods and devils whom he has believed in and feared throughout history. The need to symbolize these entities in works of art is one of the ways man tries to come to terms with and relate himself to the forces they represent.

The artist uses the human form in order to endeavor to communicate to the observer the Ideal, the Perfect, or the Beautiful, which he has imagined, sensed or visualized. This conception which he wishes to portray seems to be one of harmonious relationships. Great art has, however, not only been concerned with the good and the beautiful as popularly understood. It has always attempted to lift man beyond the pairs of opposites, and has seldom excluded what we call bad, ugly or painful, but has frequently included all aspects of man's emotions, fears and aspirations. In the greatest works these emotions seem to become to a certain extent transmuted. They are more implied than portrayed, and become transcended by the actual aesthetic value and direct impact of the work that the artist has created. It is as though he has

sensed the polarity of the cosmos and has glimpsed, perhaps only very slightly, the one grand, ever-changing yet ever-repeating, unity of rhythm of the cosmic dance, which cannot exclude any aspect of being, from the worst possible evil to the highest possible good. These conflicting forces are usually portrayed by the most ideal and the most grotesque conceptions of the human form that the artist has been able to imagine, as in some aspects of Tibetan, Indian and medieval European art.

It seems that man has frequently been called upon by the artist to come face to face with suffering. Why is this? Perhaps because art was dominated or patronized by the various religious orders in the past, and because much that the artist was permitted to paint was determined and sanctioned by the religious requirements of their hierarchies. The leaders of these orders were usually well aware that man must know himself, and that in order to do so he must be able to face the worst aspects of himself and his fears. To become a whole man, he must come to terms with the whole of himself, leaving no dark corners unexplored and unfaced. On the other hand, the artist in his search for truth may come to this idea himself without the influence of organized religion. In order to resolve the apparent paradoxes and conflicts of existence, he tries to unite them in one single creation of beauty, his work of art, in which both the idea of the good and of the bad are subsidiary to the creation of the whole. If he is successful we may look into his picture and see not only ourselves more clearly, but a little of the essence of the nature of things, and so become more aware of reality or of that sphere of perfect or divine harmony which the artist has sensed. He has reached out for and has captured it, perhaps no more than a little, but nevertheless enough to remind us hauntingly of things long forgotten and half recalled, which seem to speak with urgency from the depths of our being.

There would be little to inspire the artist if he had not sensed this other sphere of perfection beyond the apparent chaos and incompleteness of our visual world. This is why the artist is seldom content merely to copy scenes or objects. If this was all that his task involved it would be a comparatively simple matter. It seems, however, that he must always torment himself to find and to arrange significant symbols, which will convey to his fellow men the essence of some truth that he has only partially perceived, but which he has felt to lie behind the surface appearances of objects and aspects of life. He alters and moves and distorts in his efforts to compose and to create. It is a divine discontent that spurs him on, because he always falls short of his vision, and he must always do so, because his vision is from a perceptual dimension of experience that is not easily translated into physical terms. If he succeeds, then his experience can be conveyed to those observers to whom his presentation has meaning. This success may have been the result of internal searching, or the observation of external objects, or a combination of both.

In the visual arts, the limitation of the method is the medium, and unlike music it is usually limited to a space in time. The space between objects, however, becomes immensely important to the artist because the space between must determine the objects themselves, and space takes on a value which in ordinary life we may disregard or take for granted.

Much art through the ages has created by one device or another the illusion of movement with varying degrees of success and beauty. As the artist looks at the world he sees that much of it is movement, and he knows that to capture this he must use trickery with as great a degree of artistry as he is able to employ. But if he is not aware of the limitation of his medium, which is by comparison static, the result will

be chaos. It is the stillness in the picture which becomes potent. It may be emphasized by a background of movement, but somewhere, even for movement to have meaning, stillness must exist. Strangely enough, for stillness to have meaning, it is not necessary that it should be in a setting of movement, although movement may be used as a natural device to offset and emphasize the stillness.

Why then should stillness have this potency? Is it of the nature of something more truly real within ourselves than the external world of movement? Has man's place in the universe not been conveyed best by those artists who have understood stillness and silence, and have used the human form as a vehicle through which the sense of eternity or timelessness may flow, as, for example, in the best of Buddhist statuary—the Khmer, the compassionate Buddhas of Gāndhāra and Borobudur—and the inscrutable Egyptian figures of the Early, Middle and New Kingdoms, silent in their vastness of conception and perfect in abstraction? Then there is the Christ in Glory of the Middle Byzantine Period of Mosaic paintings. If ever the visual impact of relating man to God and God to man was understood in art form, it was by the artists and architects of this period, who joined their skills and artistry with a profound understanding of the impact of direct confrontation.

It was not only because these artists understood stillness that their work continues to make such an impact upon us today. If we explore the religious beliefs which influenced them, we discover that the image was considered to transmit the meaning of its prototype (the Christ for example), if not its essence to the beholder. The artists therefore believed that their image of the Christ was a channel that could directly relate the beholder to the Christ. When the image was worshipped, Christ was worshipped, but the beholder had to be present. The identity of the image and the prototype

exists only for and through the beholder. In his book, *Byzantine Mosaic Decoration*, Otto Demus says:

A painted representation of the Christ is as truly symbolic a reproduction of the incarnation as the Holy Liturgy is a reproduction of the Passion. . . . It follows therefore that the artist who conceives or creates an image conforming to certain rules is exercising a function similar to that of a priest.

The potency of stillness in a religious work of art is that it evokes a relationship between the beholder and the image, and thus creates the conditions for the transmission of forces from the prototype to the beholder. This may be one reason why this kind of art still has such an impact upon us after all these centuries, even though it is now fragmentary. But the Byzantine worshipper of the tenth century went into the church, and there he saw an integration of the arts so arranged in space that the architecture and mural mosaics portrayed the cosmic hierarchies stretching from above down to the beholder, through the Christ in Glory, who was shown as the highest point of manifestation. Thus the beholder was reminded symbolically of his own divinity within—the highest point to which he could aspire. As it was in the temple around him, so it was in the temple of his own body.

The worshipper was thus confronted with a timeless symbol of spiritual reality, and not with a representation of historical events aimed at proving a logical point or teaching a lesson. The individual beholder was in fact an essential component in the completion of the whole artistic endeavor. Thus he felt himself to be a participant in a visual and symbolic conception of the whole cosmic order of things, in which he became the recipient of the power which flowed forth through the potency of the Christ in Glory, all emotion and no emotion transcended in one moment of space and time through the comprehension of stillness and silence.

EUCHARIST AND ART

BY MAYANANDA

THE derivation of the word Eucharist is from the Greek: *eu*, "well" or "good," and *kharitos*, "to offer willingly," with the idea of gratitude. *Kharis* also means "grace," "that which is pleasing," from which the Eucharist lily apparently derives. As quoted by A. K. Coomaraswamy:

The picture's smiling appearance is for your sake, in order that by means of that picture the reality may be established.

The Eucharist is generally recognized as a ritual: art rarely so. The above-quoted author says that the object of all ritual is to "effect such a transformation of our being as is the purpose of all ritual acts. It is in fact the ritual arts that are the most 'artistic' because the most 'correct'; as they must be if they are to be effectual." This clearly enforces the connection indicated in the present title.

When the Greek root is examined, it is clear that there are two main ideas concerned, namely, a willing offering and gratitude. The offering is obviously on the part of the performer of the ritual, and the twisting of this round by the exoteric religions to be in some mysterious and tortuous way a "divine sacrifice" is typical of such materializations which invariably *reverse* the true meaning and plunge the student into an abyss of irrational chaos.

It is true that the rite is a symbol of sacrifice, but only in the true meaning of that much abused word, as literally "making whole," i.e., sane or holy or normal. Thus all

symbols are essentially evolutionary rites, or methods and means of return to the Source.

As an example, in the fable of the Prodigal Son, the turning point at which his involution becomes evolution is his decision, tired of his embroilment in dense matter, to "arise, and go to the Father"; which actually is a first sacrifice in the continuous series of evolutionary enlightenments. It is obvious that "the Father's House" has already been experienced, left, and now again seen to be the desirable place: but also that until this is realized no "sacrifice" is possible. The necessary order being, remembrance—desire—activity in line with these.

The process includes no element of distress, (which inheres in the preceding condition), and is analogous to the cutting off of overgrown nails or hair, or the sloughing off of the snake's old skin *when* a new one has grown under it; only joy is implied: "good riddance of bad rubbish".

As the Lama Govinda clearly shows in his recent book, *Foundations of Tibetan Mysticism*, the Adept does not regret or hanker after the flesh-pots he has "sacrificed," for in that act they become irrelevant or nauseating. This is also the very clear meaning implied in such a symbol as the self-immolation of the cyclic Phoenix on the ascending series of altar-pyres, on which it purges itself of the decreasingly gross impedimenta through the invariable purifier, the (Inner) Fire. This idea is varied in many symbolic statements where "Fire from Heaven," or the invisible Eros, descends to consume whatever is laid on the altar—the symbol of one's desires towards perfection or enlightenment, offered willingly, and indeed with ecstasy, in the firm conviction of its acceptance. Unless such conviction of fulfilment (faith) obtains, (willingness is putting it very mildly), no Eucharist is possible. The ecstasy here is fundamentally that of gratitude, not the anticipation of a *quid pro quo* for one's "sacrifice"!

Humanly it is a natural feeling, on the lower levels, to be grateful *to* some *one* who has done a service or pleased us; but to inflate this emotion, shared even with the domesticated animals, to embrace the Eucharistic motive is almost blasphemous. Our gratitude here is clearly not "to" any "one," but simply because of the natural fact or law. It might perhaps be said to be the natural reaction on perceiving what is implied in the "One altogether lovely". When we at last begin to glimpse this glory we know it both to be obtainable, to impel gratitude that it is so and to make us willing to take the possibly difficult steps in order to reach it. What we may offer physically matters little.

Ritual is essentially symbolic, and the offering is part of the symbol which always changes with the conditions. The gross materialist offers his valuable sheep or chicken, the Indian offers flowers, valueless in this sense. The bread and wine of Western symbology, though it has been degraded and rendered almost absurd by sacerdotal usage and false teaching, is fundamentally a very useful symbol of pre-Christian provenance. It corresponds closely to the primal duality to which all manifest ideas are subject: the fiery and watery, the inspiring and formalizing, positive and negative, *Purusha* and *Prakriti*, and so on. What on higher levels exists as one androgynous idea must in Samsāra be divided into its two complements; and one of the offices of the Eucharist as of art is to reconcile or equilibrate these oppositions so that their unity becomes clear. In this sense the rite is typical of all ritual and is perhaps the nearest of all to that of true art or *mantra*, which, in whatever guise or craft it may be expressed, can only be effective as it is based on such fundamental requirements.

Art indeed is the true counterpart of the Eucharist, as the negative pole is of the positive in a magnet, for the Eucharist being the repentance or turning back of consciousness from the Below to the Above, corresponds in art to the

"making firm" of the fact, in whatever degree: the giving to it of a symbolic form, standing, or shape in gross matter, that is the necessary apparent result. Art is thus the proof or sign of the successful achievement of the Eucharist. In such sense it is termed a "miracle," because this word means *sign*, or effective activity. Thus the sign is of no value or significance apart from what it signifies, and the current in-significant artefacts are, from this point of view, not only valueless but meaningless. It is interesting here to notice that such things can and do explore and utilize the identical *material* used in true art; but no life, because no significance, is found in them; they are the deceptive shadows of the actual, whose only ability is temporarily to deceive the unwary.

From the above it follows that the elaborate preliminaries of a Theosophical or devotional nature anciently prescribed for the artist before beginning his actual work enforce, at any rate symbolically, the Eucharistic character of such work. In the past the only artefacts seriously considered were those aids or supports to contemplation seen especially in the Indian, Tibetan and Chinese Tankas, much degraded later into the Russian icon and Italian altar-piece, etc. When, however, a true view of the Eucharist is obtained there is no longer any place for division between religious and secular art, for there can be no distinction of the kind. Such a view disposes of both notions, which in fact are only due to the Samsāric separation of the dual functions of *one* art. All art is in this sense "religious," as binding the mind back to its Source, and it is at the same time useful humanly in that or some other way which still does not obviate its esoteric basis. All primitive objects of utility, the Amerind or Egyptian, Chinese or British, invariably based their design on such Eucharistic symbolism, so that the modern attempt to ignore this basis and to worship the incidental pleasingness of the resulting pattern or patina given by time, is one of the ridiculous perversions

inevitable to an insignificant society. It must be admitted that as both the Eucharist and its art belong essentially to the initiatory experience neither can actually be understood or experienced in any other light.

It is however in the nature of the artefact to awaken, that is, to arouse the awareness in regard to its purpose. This is, as it were, a first dawn or promise, for it is not at first fully comprehended. This explains the true meaning of what in reverse is "fascination" or "mystery". What is in fact mysteriously attractive is something dimly perceived, "through a glass, darkly," or in a half-awake condition. This ambivalent character of the symbol is inherent, for it is expressly constituted to be the link between two levels of consciousness, with "a foot in both camps". As the neophyte becomes ready, it therefore begins to disclose that half-hidden, partly-disclosed secret beatitude that eventually becomes clear and explicit. This full implication is only apparent to the neophyte inexorably "on the Path".

It is therefore useless to pretend that everyone in his present condition is capable either of appreciating art or truly communicating: but inherent in all symbolic or esoteric evidence is the means of bringing the obscured consciousness to the point of "return," to the remembrance of what it had previously known; and it is this symbolic power, whether in the ritual itself or the ritual arts of all kinds that our Savior can alone be found, for through it we can *know* what hitherto we have been content merely to know *about*.

The writer I. S. Cooper remarks:

In making the means of salvation extraneous to the individual, (e.g., in the doctrine of Vicarious Atonement), Sacerdotalism has defrauded man of his Savior.

It is by *itself* dying daily to inferior concepts that the Phoenix eventually regains the summit of the Tree of Life, where it is once more united with the Unicorn from the stars.

as one idea: Interpretation the necessary complement of Revelation.

Thus in this beautiful Oriental symbol, so rarely integrated, the Unicorn says, "I come from the Light," whilst the Phoenix replies, "I go to the Light"; and they are One when realizing the Light to be indeed ubiquitous.

The idea is Christianized by Rittelmeyer when he writes: "When Christ becomes our bread, the bread becomes Christ,"—the Christos or anointed one being a synonym for any Enlightener who is deputed for this purpose, whether Hermes, Krishna, Thoth, Michael, or simply Spiritual Intelligence, to the redemptive power of which we all can and must awaken at some time.

DOMUS AUREA

No refugee of earth am I who gaze
 Upon your gleaming House: nor do I seek
 Asylum from my pain; but this alone—
 To mirror here your golden purity;
 Truth's facets, like your turrets clustering high.
 I'd look upon this world through clarity
 Of crystal casements lambent with your light:
 Become your splendor's prism that HE may see
 The Golden House of Mary shaped in me!

PHYLLIS V. CAMPBELL

THE BIGNESS OF THEOSOPHY

BY A. HERBERT PERON

THERE are many reasons why people join the Theosophical Society. Some join because Theosophy offers satisfying answers to the problems of daily life. Others, attracted by psychism or astrology, like to have these beliefs presented in a more philosophical milieu. Some join because reincarnation and karma offer a solution to the apparent injustices of life that we see around us. Others, especially if they have recently lost a loved one, find solace in the Theosophical version of the continuity of life after death. Then, of course, the basic principle of Universal Brotherhood, regardless of race, creed, sex, caste or color, appeals to many of the broadminded and modern-minded.

The second and third Objects of the Theosophical Society are attractive to those who feel that in occult study they will discover the answers concerning life and the cosmos that modern science has not satisfactorily given them. Because Theosophy champions all religions (from the esoteric side), many who have outgrown their own religions look to Theosophy for an enlargement of the religious viewpoint, a buttressing of their faith. Last, but certainly not least, there is a large, loose group of *seekers after Truth*. This group can be divided into several different groupings. There are those with a native curiosity about life, who earnestly desire to know what is behind this phenomenal world. There are those with a bent for philosophical thought who insist that life makes sense, and to many of these the Ancient Wisdom becomes a lifelong

adventure in the search for Truth. There is another grouping that is drawn to Theosophy for what is, perhaps, the most distinctive facet that it offers. The most important factor for these seekers after Truth is not, *per se*, *this* Theosophical tenet, or *that* esoteric teaching, or *this* theory, but rather what can be simply stated as—THE BIGNESS OF LIFE.

In order to understand this better, let us try to show what has happened to the individual in this modern world. First of all, many people are bored in this Western civilization. They are bored with the superficial way life is lived today, as well as with the various devices and means specially contrived to escape this boredom. Some writers and psychologists advise: Fall back on your inner resources rather than looking to external factors to engage your interest. We cannot quarrel with this advice. There is, however, this to be observed. It is the more primitive type, the less evolved person who is less likely to be bored than his advanced brother. The former generally fits neatly into his culture. He will use the various means of avoiding boredom provided by the culture; he will employ a variety of ways of successfully "killing time". This the more developed individual cannot *successfully* do. He knows when he is killing time, and it bothers him.

It is to this type of person that Theosophy very often makes its most profound appeal. This person is bored, but not cynical. He is not bored with life, *per se*, but with the smallness of life as it is lived around him. He is not bored with himself, because he recognizes his inner resources and these permit him to enjoy the more worthwhile things of life. For awhile the enjoyment of art, music, drama, literature may suffice. But eventually, especially if he is not actually creative in any of these fields, there comes a time when the inner resources begin to express their dissatisfaction: *this is not enough*. This has been called the Divine Discontent. It is a feeling of inadequacy, not-enoughness—not a feeling of

inadequacy with oneself, but rather the conviction that what one is doing is inadequate, that one's outlook on life is inadequate.

Eventually this must happen because the universe is evolving, and we who are in it evolve with it. We cannot stand still. What was important yesterday seems insignificant today. What intrigued us earlier now appears irrelevant. What was once enjoyable has become stale. Stretched over the long period of many lives, it will be readily seen that the individual, more and more urged by the growing demands of the inner Spirit, finds himself at the point where mere worldly things have become inadequate, and the pursuance of them makes his life too small.

What Theosophy does, in a magnificent way, is to make the world picture it presents to us appear BIG. This, of course, it has always done since Theosophy, in effect, is the esoteric teachings which have come down to us since time immemorial, through a long line of seers and men of wisdom. At the time of Galileo this little speck, Earth, was considered the centre of the universe. Today, the scientific viewpoint has caught up with the vastness of the Theosophic conception of the cosmos. Unfortunately, this vastness is confined to the physical universe. In Galileo's time there was, at least, some correspondence between the infinitesimally small planet Earth as the centre of the universe and Jehovah, a tribal god, regarded as Absolute Deity. Today, the vastness of the universe as seen by modern science stands alone and detached from spiritual considerations; certainly not any that are commensurate with the magnificence of the cosmos. That is why it appears to many as a vast but lifeless affair. That is also why, before the advent of the Sputnik somehow changed their thinking, so many men of science were unable to believe that there was life in any of the other billions of planets. To a student of the esoteric doctrine this view makes no sense. The universe

was created solely for one purpose—for LIFE. It was created by, or to please the purist, stemmed from, the ONE LIFE and for the myriads of lives that derive from the ONE LIFE. Consider the universe a cosmic playground, if you like. It is alive. It is vibrant with life. And man who is one of the important actors on the scene, though he may appear puny, has a magnificent heritage. Potentially he is big, not small. He is not the puppet of a Creator, but essentially a divine being who will eventually grow to his divine stature.

To return, now, to our seeker after Truth who is dissatisfied with the smallness of current life. His world has grown small and he yearns for a larger world where he can breathe in the fresh, brisk air that flows in from the vast, new expanses of space. *This* is what Theosophy offers, rather than the precise, ready-made answers to all problems and the solution of all mysteries. Many who have studied the Ancient Wisdom often find that for every mystery that "disappears" another or more takes its place. But this is far from disconcerting, for, whereas before there were a number of isolated problems and mysteries, there now seems to be just One Mystery. There has been a grand unification of all the mysteries, so to speak, forming the One Great Mystery. And with this comes the firm belief that we ourselves, all mankind, all creation, are part of the Great Mystery. In a peculiar way this is a mystery we can understand. It is not a mystery that baffles and frustrates. It is a mystery to which we are drawing ever closer; and the nearer we draw to the solution, the less important does the solution appear.

To students of the Secret Doctrine and esoteric teachings, *this* is the real adventure into outer space. By comparison, the proposed flight to the Moon or to a neighboring planet seems a somewhat parochial event.

REINCARNATION: REBIRTH: BUDDHA'S TEACHING OF ANATTĀ

By MARIE B. BYLES

IT is a fact that the teaching of all great spiritual Leaders sooner or later becomes hardened into concrete shapes the Teacher would hardly recognize. Among these is the Buddha's teaching of Anattā, not-self.

It is said that on the full moon of May the Buddha was seated under a banyan tree near Gaya, and that having overcome the temptations of Māra his mind revolved around the old problem that had caused him to leave his happy home, the problem of the arising of suffering and how it might be ended. I condense and paraphrase the record thus:

Lamentation, despair, decay and death—on what do these depend for their existence? Why, on birth of course, on becoming. And upon what in turn do birth and becoming depend? On wanting, on grasping; what we stretch out for we make become. And why do we grasp for things? We grasp at things because our six senses come into contact with the objects of the senses and become attached to them. And our senses, whence do they arise? From name and shape, in other words, individuality, ego, self. And how does that arise? From consciousness. On what does consciousness depend? Why, upon that very name and shape, individuality, ego, self. That is the crux of the matter. The chain of

causation turns back upon itself here. The individuality, the sense of "I" and "mine" and its consciousness—that ended, the whole chain of causation breaks up; the cycle of birth, lamentation, despair, decay and death, is transcended.

And as the Buddha continued to be seated in meditation he saw all things as ceaselessly changing elements or vibrations including all within our own minds and bodies. And this is precisely what modern science has also found. Nothing within this universe is ever still, and the mind-contents change faster than anything else. All is always changing; there is no permanent core to anything, and everything is interwoven with and related to other things.

It is because we try to make things stand still and strive to endow them with permanence that suffering arises. It is because we try to make individuality a reality that misery and suffering dog our steps. Individuality is an apparent feature of created life and everything from the smallest cell tends to seek for a life and growth of its own. When cells within animals or plants succeed in doing this we get the disease of cancer. But always the striving for a permanent, separate, individual life brings about dis-ease, dis-comfort, dis-harmony. It is only when the individual life is content to merge itself in and find its oneness with the Universal and Immeasurable that an ending of suffering may be found. The last seven steps of the Buddha's Eightfold Path are the practical method by which this end may be achieved. His is a teaching, he said, whereby the bondage of self, with or without form, may be got rid of. The need for the ending of the sense of "I" and "mine" and "me" runs throughout the Pali scriptures. And this is the Buddha's teaching of *anattā* as I understand it from those scriptures.

All spiritual Teachers in one form or another have found the same necessity for transcending egoism and the sense of selfhood, for reducing self to zero, as Gandhi put it. The

cross is the symbol of the sacrifice of selfhood. Further, anyone can test and find out for himself that in so far as he can give up this I-ness there is calm and joy; or contrariwise, that in so far as he allows the egotistical tendencies, that come into being soon after birth, to develop, there is pain. Hell is separation from God, say the Catholics. The Buddha's teaching concerning *anattā*, no-self, is perhaps more scientific and direct than that of other Teachers, but it is not basically different.

It is out of this teaching that the distinctive concrete doctrine of *anattā* of Southern Buddhism, the dogma that human beings have no selves or souls, has developed. The Buddha refused to make any pronouncement on whether people had or did not have selves. The problem, he said, was not material to the only thing that mattered, the arising of suffering and the way to its ending. His teaching was a practical one; it was not theoretical, discussing abstruse matters. But he did say very emphatically that to search for a self or soul within this transient body and mind, is as foolish as if a man were to say he loved the most beautiful woman in the world without having seen her, and without even knowing if she was tall or short, blond or brunette or to what race or tribe she belonged. As Krishnamurti once said, if we have immortal souls, they *are* immortal, that is, deathless. How then can they be known to the intellect which is subject to death? Therefore why waste time talking about them?

But people love to talk about such things. The contemporaries of primitive Buddhism went so far as to give the soul a definite size and locate it in a definite part of the body. And the disciples of the Buddha were equally definite that people had no souls, immortal or otherwise. The terms "self" and "soul" are for practical purposes interchangeable when used in this sense.

But both those who affirmed and those who denied the existence of a soul were children of the same heritage which included a sure and certain belief that men reap in other lives the results of the good and evil done in this life. On this matter the Buddha himself had not been very definite. Other things besides his past acts might determine a man's present condition. Further, if a person were living the divine life and had his being within the Immeasurable he reaped here and now the results of his evil acts, so that they laid up no after-math for another life. Also, he was insistent that with whatever karma a man was born, this did not prevent him from learning how to give up the sense of "I" and "mine" and "me" and make an ending of suffering.

But the fact that the Buddha did not lay great stress on the popular conceptions of either reincarnation or karma, did not prevent his followers from doing otherwise. They were therefore faced with the problem of how to reconcile these dogmas with the new dogma of *anattā*, that men have no selves either to be reincarnated or to reap in other bodies what has been done in past bodies.

Then Nāgasena, the monk who lived some time after the Buddha's death, found a brilliant way out. It was not a man's soul that passed into another body, but his character. If you lit one candle from another, you would not say it had a soul that carried the light forward. But the light is none the less perpetuated. This new doctrine was called rebirth to distinguish it from reincarnation.

A distinction without a difference, say some Hindus. A distinction with a very great difference, say the Buddhists of the Southern School. And the argument no doubt continues as merrily today as it did two thousand years ago. One can hear the Buddha telling the story of the blind men and the elephant, each blind man contending he and he alone could describe an elephant when he had hold of only one part of it.

How can we with our puny mortal intellects presume to know the whole truth?

Further, as I heard our President say, it is only when we know something from actual experience that we can say it is true, and even then it is true only for the one who actually experiences it; it is not necessarily true for someone else. This is entirely in accord with the Buddha's teaching. Therefore, must a Theosophist take sides with either the believers in reincarnation or the believers in rebirth when he has not consciously experienced either? May he not be allowed to be agnostic about both?

But the Buddha's original teaching of *anattā* is another matter. Even apart from what science has to say, we can all prove for ourselves in actual experience that in so far as we give up the sense of "I" and "mine" and "me" there is bliss, joy and inward peace here and now. It is not a matter of the dewdrop slipping into the shining sea at the end of many myriad lives. The dewdrop is in the shining sea already. It has only to cease striving to be a separate dewdrop and it will know the truth in actual experience. But to cease this striving is not as easy as it seems. For some perhaps it does take many myriads of lives!

That Brahman has no parts,
Is beyond concepts, without blemish.
Knowing 'I am That,' by slow degrees
One Brahman does become.

From the *Tripurātāpinī Upanishad*,
Translated by DR. A. G. KRISHNA WARRIER.

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Levels of Knowing and Existence, by Harry L. Weinberg; Hodder and Stoughton, London, 1960, pp. 274, price 21s.

The main purpose of the book seems to be to provide modern man, who is described as a man without purpose—a hollow man lost in a lonely crowd and filled with anxiety, with a “comfortable” philosophy. Such a philosophy must have the static element of relatively unchanging answers to the basic general questions concerning life, ethical principles, values, etc., and at the same time it must have the dynamic element which provides methods for getting answers to specific problems.

The author then goes into the whole field of semantics and communication stating that general semantics is a metalinguistic system and can serve as a corrective measure to the enforced specialization that results from the piling up of knowledge in special areas which causes neglect of a majority of others, each field having its own specialized terminology. He goes on to say that semantics is not a panacea to end all problems but rather, a potent aid among a host

of other tools for man to help control his external and internal environments.

It is pointed out that in the West there is a tendency to stress verbal levels of abstraction—to be word-minded, logic-minded, theory-minded, whereas in the East, Zen Buddhism, for example, is a non-logical system. The East claims that the West blinds itself to reality by its words—confuses what it says about things with the things themselves. The intellect has its usefulness in its proper sphere but let it not interfere with the flowing of the life-stream. There are other ways of perceiving and experiencing and the beginning of wisdom is a realization that other paths have a validity of their own.

From a Theosophical point of view probably the most interesting part of the book is the author's description of the way to find answers to basic questions about life and the universe, where he states: “We must remember that beginning and end apply only to human affairs and abstracting processes and become meaningless when applied to the universe as a whole. If we attempt to go beyond this point,

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we find ourselves in an insoluble paradox . . . when we wish to obtain verifiable, communicable knowledge about ourselves and the universe around us, we employ the “regular” sensory and verbal levels. . . . On the other hand, the non-verbal level of feelings and sensations is one of constant change. . . . There is no isolation, no-I and not-I, no birth, no death, no beginning, no end, nothing to be explained, no theories to verify. This picture is equally as valid as the scientific one; it is simply the world looked at from another level. . . . The ability to operate at any level as the situation demands becomes the key to a fuller and happier life”

E. S. L.

Gāyatri by I. K. Taimni; Ananda Publishing House, Allahabad, 1961, pp. 172, price Rs. 4.

The Gāyatri is a very important Vedic hymn held to have the highest sanctity and power. It occupies a position of importance in the threefold daily worship or Sandhyā of the Hindus. Being addressed to Savitā (the Sun-god) and the Goddess of Learning, it employs the synonymous names: Sāvitrī and Sarasvatī. In this hymn the aspirant prays to Savitā for internal illumination and enlightenment.

The hymn is composed in the Gāyatri metre which has eight syllables in each quarter and which

ought to have four quarters. But the sacred hymn is presented to us with only three quarters, prefixed with the Pranava (the syllable Om) and the three Vyāhrtis (which refer to the physical, astral and mental worlds). These three quarters are said to be represented by the three Vedas: Rīg, Yajus and Sāman. It is said that the fourth quarter is represented by the Atharva Veda and only the initiated are entitled to recite it. The Gāyatri Upanishad reveals the fourth quarter as “*para rajase sāvadam*”.

The book under review is a brief dissertation on the Gāyatri dealing with almost all the aspects of the *mantra* and elucidating the secret meaning of the words contained therein. The learned author gives the philosophical background against which the Gāyatri should be studied and explains the mutual relation between man, the universe and the Highest Reality in terms of scientific principles. Theoretical aspects of the Mantra Yoga have been examined and well explained. It is interesting to note here that the four stages of *japa* (recitation) of the *mantra* are intimately related to the four kinds of Vāk or speech: Parā, Pashyanti, Madhyamā and Vaikhari.

The main purpose of the book is to reveal the subtle points regarding Upāsana and emphasize the importance of the practical aspect of

Upāsana. It is essential to bear in mind the author's very appropriate assertion that "... study of the mere theoretical aspects of a subject like Gāyatri ... is more or less futile although many students allow themselves to remain contented with such a study."

After dealing with Upāsana, finally the important subject of Dhyāna or meditation is taken up. The appendix at the end contains selected passages from reliable works on various aspects of the Gāyatri.

On page 115 (lines 18 and 19) "Pratyaka Chetana and Paranga Chetana" should be Pratyak Chetanā and Parāk Chetanā.

V. KRISHNAMACHARYA

Encyclopaedia of the Occult Sciences, by A. E. Abbott; Emerson Press, London, 1960, pp. 457, price 45s.

The present book is apparently a sequel to the *Dictionary of Occult Sciences* and *Who's Who in Occultism* and other books by the same author, who is a convinced follower of the teachings of Dr. Rudolf Steiner and the Anthroposophical Society. It is not surprising, then, to find that instead of objective descriptions and definitions of terms and people, the book for the most part becomes a medium of expression of Anthroposophical teachings and the views of Rudolf Steiner and his successors, while books mentioned for further reference are almost wholly by such

writers. The appeal to the general public is therefore necessarily limited. Many of the terms appear to have been included solely for the purpose of expressing the views of Dr. Rudolf Steiner, or it may be those of the author, on specific subjects, e.g., Cinema, Jazz, Mercy-killing, Television, while such terms as Spiritual Science, described as Anthroposophy, the Epochs of Civilization, Evolution of the World and Man, etc., are treated from a specialized standpoint unfamiliar to the ordinary reader. The writer mentions three paths to occult development: the Oriental, the Christo-Gnostic and the Christo-Rosicrucian, favoring the two latter and dismissing the Eastern esoteric path and Yoga as right only for a past stage in human evolution and quite unsuitable for the modern West. This may be due to an inadequate acquaintance on the part of the writer with Eastern occult philosophies, as is evinced by some of the definitions of Hindu and other terms, and the rather grudging appreciation given to other systems of philosophy and occult training. Nevertheless this Encyclopaedia is tantalizingly interesting; while it gives much useful factual information about subjects and people, one has to reserve judgment in many cases where matters of opinion are concerned.

KATHERINE A. BEECHY

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1961

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

Prior to his departure on 1st May for his tour of Central and South American Sections by way of the Pacific, visiting Hong Kong, Manila and the Philippines, the President, Mr. N. Sri Ram, gave an inspiring talk to the members and residents at Adyar on the roof of the Headquarters on the evening of 28th April.

He gave in detail the itinerary of his tour, and made some interesting remarks regarding the various places he was about to visit.

The School of the Wisdom

The Syllabus for the thirteenth session of the School of the Wisdom is now ready. The President, Mr. N. Sri Ram, will be the Principal and Miss Emma Hunt will be

Director of Studies. Approximately twenty-three students are planning to attend this year.

The School will open on 2nd October 1961, with the first term closing on 8th December. The second term will be from 8th January to 2nd March 1962.

The Theosophical Workers' Training Camp

One of the principal objects of this training Camp held every year, is to train Theosophical workers to express what they understand of the Divine Wisdom and to learn to present the fundamental principles of Theosophy. The trust created for the Training Camp by Dr. C. R. Kamath provides for one student-worker to be deputed by each of the thirteen Federations of the Indian Section. Twenty-four students

attended this year from all over the country.

At the opening of the Camp on 17th April in the Blavatsky Hall at 8.15 a.m., the President, Mr. N. Sri Ram, welcoming the workers expressed the hope that they would be benefited and enjoy the days they were to pass in such a beautiful place. He added that it was an opportunity for training themselves. He referred to the various aspects of Theosophical work and stressed the importance of the spirit of dedication in which the work is performed. He also emphasized the attitude of the "open mind" which is ever ready "to give and receive advice and instruction" to others. Our aim and intention is to give whatever help is needed by other persons and not to strive only for intellectual mastery of a particular subject. He felt that one has to begin to live Theosophy before one can propagate it. Theosophical Lodges should be centres for understanding and stressing right values; that is, we should help people to see what is of real value in life and what is secondary. The true Theosophist exists not for his own petty aims but for others, to bring to them joy, happiness and illumination.

White Lotus Day

White Lotus Day, 8th May, was celebrated at a meeting in the great

Hall at the International Headquarters of the Theosophical Society at 8 a.m.

Following the Prayers of the Religions Miss Emma Hunt, who presided in the absence of the President, explained the nature of the celebration, which was to commemorate the passing of Madame H. P. Blavatsky, Co-Founder with Colonel H. S. Olcott of the Theosophical Society.

In a short address Srimati Rukmini Devi spoke of the occasion as being a very happy one, a day in which we feel our hearts filled with gratitude and affection for the great teacher who had brought so much illumination into the world. Because she was such a power in the world people cannot forget her; yet the books written about her show how little she was understood, although her teachings have now been accepted almost all over the world. We cannot teach those great truths revealed by her unless we are really sincere.

The next speaker was Professor Jal B. Dorab, the Recording Secretary of the Society. He dealt with the origin of the celebration as provided in H.P.B.'s will and Colonel Olcott's Executive Order of April 1892 and its significance to the earnest Theosophist. He associated the choice of the words "White Lotus" to mark this day, to a passage from the chapter on Flowers in

the Buddhist text, the *Dhammapada*. He brought his address to an end by quoting an appropriate poem of Rabindranath Tagore whose birth centenary was being celebrated throughout the world on this very day.

Then came the readings: Mrs. Seetha Neelakantan read from the *Bhagavad Gītā*, Mr. Felix Layton from *The Light of Asia*, and Mr. Edwin N. Lord from *The Voice of the Silence*.

Miss Emma Hunt in her closing address referred to Madame Blavatsky's great contribution to world thought. She also recalled a statement of Mr. C. Jinarājadāsa, made many years ago, that the greatest gift to the world by Madame Blavatsky was that she unified the world. She gave to the world the great truths of the ancient Wisdom through her teaching and her books, particularly *The Secret Doctrine*, breaking down the barriers between religion and religion, religion and science, science and philosophy.

The meeting closed with the offering of white temple flowers before the statue of Madame Blavatsky, which was decorated with white lotus flowers.

Puerto Rico

On Sunday, 30th April 1961, the Puerto Rican Section held its annual Convention in its

attractive headquarters at Santurce, suburb of San Juan, P. R. It is customary to hold the Convention on Easter Sunday, but this year it had to be postponed till the end of the month because of the renovation and extension of the building. The new room added will ensure more comfort for the gatherings.

At 10.30 a.m. the General Secretary, Mrs. Esperanza Hopgood, called the Convention to order. Delegates from all the Lodges of the Section were present. The Convention was opened with a violin and piano duet by Mr. Tio and Mr. Cadilla, which set the inspirational tone of the Convention.

Messages and greetings from the President, Mr. N. Sri Ram, and from the Recording Secretary were read out. Messages from Viet Nam and South Africa were also acknowledged. It was announced with great regret that Puerto Rico could not be included in the President's tour of the Latin-American countries this year.

Mr. Gonzalez Quinones, President of *Lodge Jinarājadāsa*, delivered the welcome address. In reply Mrs. Librada Ramos, President of *Lodge Amor*, urged the practice of universal brotherhood and advocated the learning of foreign languages as a means to draw people together in human solidarity. She stressed the importance of breaking down language barriers.

The principal speaker at the Convention was Dr. Alfonso, a well-known Spanish author, who spoke on "Metaphysics in Theosophy". He spoke of Christian and Theosophical mysticism in a very erudite manner.

The annual report was submitted by the General Secretary, and this was followed by a vegetarian lunch and coffee which was a joyful occasion of happy reunion and fellowship.

The afternoon session of the Convention began with the submission of the financial report by the Section Treasurer which was approved after due verification. Annual reports from the Section Lodges were then read out.

An interesting article on "The Mystic Construction of the Temple" was read by Mr. Antonio Igartua. Homage was paid by a minute of silence to the memory of those members who had passed on to higher realms during the year.

At 2.41 p.m. a special meeting for meditation to coincide with the Vaishākh Festival was held, followed by a prayer recited by Mrs. Gonzalez.

In response to the request of some members, a scheme for study groups was formed.

The Convention was duly adjourned after a piano recital, and an inspiring address by Mr. Cintron on the need for universal brotherhood today in a world of tensions.

Hong Kong

Mr. C. S. Taso-wu, Secretary of the Hong Kong Lodge, reports that the President, Mr. N. Sri Ram, arrived at Hong Kong on 2nd May and was warmly welcomed by Mr. K. S. Fung, the President of the Lodge, and other members.

At the reception which followed, the Secretary writes, "we exchanged greetings and talked freely with one another. Outside, there was an extraordinarily brilliant sunset; the sky was filled with clouds of different hues, changing from moment to moment. It seemed that Nature was setting up a beautiful background for this happy gathering."

On 3rd May the President gave his first public lecture at the Chinese General Chamber of Commerce on "The New World Order," followed by questions and answers.

On the evening of 4th May the President gave his second public lecture on "Buddhism in the Light of Theosophy" at the Buddhist Wong Fung Ling College to an audience of more than 500 people.

The President was shown round Hong Kong and Kowloon and attended a number of social functions which included a tea-party given by the Commissioner of India. He left by plane for Manila on the evening of 5th May.

Australia

The Australian Section's annual Convention was held at Easter time at Palm Beach, near Perth, in Western Australia, and was combined with the Easter School to be the first Convention in Australia ever held in residence. The host Lodge in Perth had obtained the premises of the Alfred Hines Seaside Home, pleasantly situated on the beach front, and this was an ideal setting.

There was a good attendance from various parts of Australia, some members travelling from Queensland over three thousand miles, involving seven trains, and five nights on the train en route. They were joined by more than twenty from Sydney and others from Melbourne and Adelaide.

The theme of the Convention and Easter School was "Theosophy and Life" and this was explored from various points of view, including "Occult Thinking Today," "Theosophy and Science," and "The Concept of the Masters". There was a very valuable discussion entitled "Discovering the Life" and two popular question and answer sessions, as well as the usual business sessions and discussion on Section and Lodge work. Another program

was "The Life of my Lodge". The Young Theosophists present a stimulating program under the title "Awakening to Life". At its experimental programs entitled "Life Speak" the audience was invited to say what various music and art forms conveyed to them. There was also a beautiful program on the "Unity of Life" presented in art forms. Another experimental session, "Theosophists Speak through Time and Space," consisted of brief messages from sixteen prominent international Theosophists of the past and present taken from their recordings and made into a single tape. Each day's proceedings began with meditation which helped to build an atmosphere for the sessions to follow.

On the lighter side, Perth Lodge provided a happy entertainment and also arranged a sightseeing tour, and the interstate delegates entertained at the closing social.

Because there were no visiting guest speakers from overseas, the emphasis was on group participation and different forms of presentation, and it was generally agreed that the program had been a very vital and interesting one and that the Convention and Easter School were most successful in every way.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: James S. Perkins. Recording Secretary: Jal B. Dorab. 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	Mr. V. W. Slater	50 Gloucester Place, London, W. 1	.. <i>The Theosophical Journal</i> .
1891	India	Mrs. Radha S. Burnier	.. 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>Teosofi I Norden</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	Eilbekerweg 67a, 24a Hamburg 22	.. <i>Adyar</i> .
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	.. <i>Revista Teosófica Cubana</i> .
1907	Hungary	..	..	.. <i>Teosofi</i> .
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	..
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	Mr. Georges Tripet	Winkliedstrasse 21, Berne	.. <i>Le Lotus Bleu</i> .
1911	Belgium	Mr. Antoon E. de Pauw	Voskenslaan 141A, Ghent	.. <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>Teosofi I Norden</i> .
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	.. <i>Teosofi I Norden</i> .
1918	Denmark	Mr. Jorgen Winde	Gt. Præstegaard, NR.—Aaby	.. <i>Theosophy in Ireland</i> .
1919	Ireland	Mrs. Evelyn O. Hornridge	31 Pembroke Road, Dublin	..

*No Section; Lodge only.

1919	Mexico	..	Señor Arturo Vado López	..	Hurbide 28, Mexico D. F.	..	<i>Dharma</i> .
1919	Canada	..	Mr. Dudley W. Barr (Acting).	..	52 Isabella Street, Toronto 5, Ont.	..	<i>The Canadian Theosophist</i> .
1920	Argentina	..	Señor Nazareno E. Rimini	..	Casilla Correo No. 238, Rosario (Peia. Santa Fe)	..	<i>Teosofia</i> .
1920	Chile	..	Señor Ricardo Michell A.-P.	..	Casilla 3603, Santiago	..	<i>Fraternidad</i> .
1920	Brazil	..	Tenente Armando Sales	..	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	..	<i>O Teosofista</i> .
1920	Bulgaria	..	..	..	Ingolfstr. 22, Reykjavik	..	<i>Gangleri</i> .
1921	Iceland	..	Mr. Sigvaldi Hjalmarsson	..	..	..	<i>Osiris</i> .
1921	Spain	..	..	..	Campo Mártires Pátria 69, Lisbon	..	<i>The Theosophical Journal</i> .
1921	Portugal	..	Prof. Délio Nobre Santos	..	10 Park Place, Cardiff	..	..
1922	Wales	..	Miss E. Claudia Owen	..	..	..	..
1923	Poland	..	..	..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	<i>Revista Teosófica Uruguaya</i> .
1925	Uruguay	..	Señor Victor Alvarez Bisbal	..	Box 8774, Fernandez Juncos, Santurce, San Juan	..	<i>Heraldo Teosófico</i> .
1925	Puerto Rico	..	Señora Esperanza C. Hopgood	..	..	..	..
1925	Rumania	..	..	..	..	..	..
1925	Yugoslavia	..	..	..	..	..	..
1926	Ceylon	..	Mr. N. K. Choksy, Q.C.	..	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	..
1928	Greece	..	Mr. K. Melissaropoulos	..	Dragatsaniou str. 6, Athens (K)	..	<i>Ilisos</i> .
1929	Central America	..	Señor José Joaquín Ulloa	..	P.O. Box 797, San José, Costa Rica	..	..
1929	Paraguay	..	..	..	..	..	..
1929	Peru	..	..	..	..	..	..
1933	Philippines	..	Mr. Domingo C. Argente	..	Corner Iba and P. Florentino Sts., Quezon City	..	<i>The Lotus</i> .
1937	Colombia	..	Mrs. Carmen Correa de Vengoechea	..	..	..	<i>Colección Teosófica</i> .
1947	East Africa	..	..	..	Apartado Postal 539, Bogotá	..	<i>Bacon</i> .
1948	Pakistan *	..	Mr. Rattanji H. Patel	..	P.O. Box 5928, Nairobi, Kenya	..	<i>Theosophy in Pakistan</i> .
1948	Malaya and Singapore	..	Mrs. Gool K. Minwalla	..	Noonan Road, Karachi 3	..	..
1949	Northern Ireland †	..	Dr. C. H. Yeang	..	88 China St., Penang	..	<i>The Malayan Theosophist</i> .
1950	State of Israel *	..	Dr. Hugh Shearman	..	18 Brookhill Ave., Belfast	..	<i>The Theosophical Journal</i> .
1951	Japan	..	Mr. Hans Zeuger	..	P.O. Box 1264, Jerusalem	..	<i>Theosophie in Israel</i> .
1952	Viet-Nam	..	..	..	..	..	..
1953	Venezuela	..	Mrs. Nguyen-thi-Hai	..	72/6 Nguyen-dinh-Chieu, Saigon	..	<i>Tim Hieu Thong Thien Hoc</i> .
1956	West Africa †	..	Señor Pablo Bonilla T.	..	Apartado 2907, Caracas	..	<i>Unidad</i> .
	Presidential Agency.	..	Mr. K. Brakatu Aieko	..	P.O. Box 720, Accra, Ghana	..	..
		..	† Federation.	..	..	..	..

The Council of the European Federation of National Societies: Chairman: Mr. J. B. S. Coats, 48 Abingdon Court, London W. 8, England.
Theosophy in Action; Adyar.

Canadian Federation

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

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on 23 December 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 30 December 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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