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THE THEOSOPHIST



EDITED BY N. SRI RAM

July 1961

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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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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ON THE WATCH-TOWER

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

IN these days one cannot read the serious magazines, or even the newspapers, or listen to the better radio programs, without sensing the concern in the public mind, not only about the future but about the past. A healthy re-examination of the past is going on. Basically this is not a review of history, of governmental policy or action, of national responsibility for wars or the terms of trade or treaties. It is a questioning of personal attitudes towards all of these and towards much else in which men in the mass have engaged themselves.

History books have justified events and men's minds have been conditioned to interpretations that farther-ranging vision does not always accept. Now, looking back, men are asking whether some of the movements they were led to support in uncertain sense of duty and to which in some cases they were sacrificed, were in fact well motivated; whether their own attitudes to these movements and events were rightly oriented.

From earliest tribal times men have banded together, defensively in protection of their homes, or aggressively in acquisition of new hunting areas. As time has rolled on these

simple motivations have become progressively complex. The employment of men in thousands has become mass industry in millions and war in global extent.

However, side by side with this gradual change has come the development of democracy, the growth of education and the means of mass communication. Men are less easily moved by their tribal instincts. They are asking questions, deep and fundamental questions. Is racialism, relative to mankind, inclusive or exclusive? Are nationalism and even patriotism, broad enough? Are not these and similar motivations aroused more generally against, than for mankind? Granted that all men's motives have some content of virtue, is this enough as against a broader and more inclusive human attitude?

In due time this questioning will become a way of discovery. There is an emergent trend towards self-knowledge and a growing interest in a wider welfare. Men who engage in it will learn that the only true good is the world's good, for there is but one world and one humanity. This is the changing attitude, not only of statesmen, but much more importantly, it is the changing attitude of the so-called common man. Men are examining their motivations. Very important questions are being asked.

* * * *

Mutuality of human interest is as wide as the world of men. The application of this doctrine is the far-reaching essential of progress for mankind. To act in the interest of humanity as a whole is always right. The world will become a better place as this broader view comes to prevail in ever extending human relationships. In the long run there can be no non-mutual interest in the whole community of men.

Robert Frost, the famous contemporary American poet, says all of this in succinct language. "Men work together . . . Whether they work together or apart."

The Theosophical Society, long established, non-racial, non-credal, non-political, and concerned only with human enlightenment and freedom of approach to truth, asserts this mutuality in its first object. "To form a nucleus of the *universal brotherhood* of humanity . . ." This it regards as its principal *raison d'être*. Recognizing the difficulty of the task it has undertaken, it is nevertheless certain of success. Its assurance springs from the fact that what the Society attempts to create is already self-existent. The brotherhood of man arises from the fact that every man is a spiritual being, regardless of race or creed. The spirit within him knows not the separateness on which his outer life is built. His evident diversity, man's varied interests, indicate his individual creative powers and capacity, but his spiritually innate quality draws all his differences into a oneness corresponding to the spiritual unity whence he emerged. It is by throwing all his diverse efforts and interests into a common human welfare, that he outwardly expresses that unity which is his real nature and which has always claimed him.

The universal brotherhood of mankind which the Theosophical Society would create is composed of those who have some realization of this innate unity and who endeavor to extend the knowledge of it among mankind everywhere and to every race and nation. Man, in the course of time, must come to know his spiritual nature. That is his evolutionary way, the way of his attainment of conscious oneness of life and therefore of happiness with his sometimes different and differing brother man.

Many organizations exist to do good but it is of vital human consequence that there should be a continuous dissemination of the fact of human unity. It is only upon this pathway of his being that progress in solving human problems can be found. In the light of his unity the Society attempts to inculcate in man a greater understanding of himself and his

responsible relationship to other men. It promulgates a knowledge of the principles of universal order upon which all enduring relationships must be established. With greater understanding of the essential unity of mankind, human problems can be approached with certainty as to the way in which solution lies.

The brotherhood of man flowers slowly but is a glorious and beautiful thing when it blossoms. The Theosophical Society has the supreme purpose of setting forth the knowledge that shows the way towards this consummation. Regardless of setbacks this is and must remain the object of the Society.

* * * *

In a recent radio program a panel of distinguished public figures discussed questions asked of them by their public audience. One of the questioners asked whether or not it was right to submit animals to experimentation. The resulting discussion showed some unusual features.

It became clear that not one of the panel members really approved of the practice. All but one gave qualified replies, approving only when the conditions were well supervised, or when pain was not unnecessarily severe, or the experiment sought new and essential knowledge and was not a repetition of previous experiments, or when the experiment was not prolonged. All of these answers gave approval to experimentation only under conditions practically unattainable and dependent upon exceptions to the normal and constant practice. The impression left with the listener was that the panel basically disapproved but found justification in the attitudes generally adopted by the practitioners, thus begging the question.

However, there was one striking exception; one forthright answer. In effect it was this: "I am not yet a vegetarian and

so long as I live by eating meat I have no right to condemn animal injury by others. I feel very badly about it." Perhaps the volume of applause that this frank and courageous answer received, will soon lead to the obvious next step. Perhaps it also illustrates the extent to which men are slaves to convention which often stands in the way of the exercise of their own good judgment of heart and mind.

* * * *

From time to time over a period of decades emphasis has been placed by one writer or another, on the desirability of bringing all Theosophists, or all Theosophical Societies, together as one body or one organization. The most recent of these expressions is that of Mr. F. Pierce Spinks, who for several years has been visiting the Conventions and Lodges of some of the Societies and meeting their leaders, and who is now editing a quarterly devoted to reconciliation of the several separate groups or bodies.

Reunion is the right word here for the separations that have occurred from time to time have been due to differences, inconsequential in comparison with the tremendous import of Theosophy or with the sacrifice made by H.P.B., whom all Theosophists revere, to introduce it to the world.

The case for reunion has been well and fairly presented in a book of 387 pages by Mr. Spinks under the title *Theosophists: Reunite!* This book has been available to all concerned for a year or two; time enough for decision as to the response to be made. It seems inadequate that there should be a few Theosophists here and there, in one Society or another, who have been sympathetic to Mr. Spinks in his effort. Something more must be done if reunion is to result. It is encouraging to have members of different societies meeting for the mutual commemoration of H. P. B. on White Lotus Day. But the goal is reunion, separation in reverse and commensurate with it. This will not be easy. The several Societies

are very differently constituted and constructed. Their leadership varies from self-appointment to world-wide democratic election; their management from one-man rule to widely representative councils. They differ greatly in physical resources, in membership, financial strength and publishing capacity. In one or more cases management apparently vests in the control of a publishing department.

Is the goal of reunion to be one Theosophical Society as existed in pre-separation days? Or is the goal a world federation of Societies, possibly with a membership exchange plan?

If enough people take the reunion movement seriously these complications can be faced and solutions worked out. Mergers in the business world are usually the outcome of top level exploration of possibilities, give and take compromises and agreements and some serious and difficult committee work, followed by presentation and recommendation to members. What is to be the mode of Theosophical reunion?

SIDNEY A. COOK

As long as illusions of words
Encompass one, difference lasts;
When darkness is scattered,
It is unity one sees.

From the *Tripurātāpinī Upanishad*,
Translated by DR. A. G. KRISHNA WARRIER

WAGNER'S "PARSIFAL"

By W. ASHTON ELLIS

WAGNER had years ago made sketches of two dramas dealing respectively with the subjects of Buddha¹ and of Christ, but the sketches alone remain; for he seems to have given up the idea of elaborating them, in favor of "Parsifal," which is the distillate of both. In it we see pure Theosophy; the symbology may lean more perhaps to that of the Christian Church, but the root of the matter is that of the teaching of Buddha, and in the union of these two we get at the groundwork of all religion; and such is one of the chief objects of our Society. From an exoteric point of view, the central feature in this, Wagner's last and perhaps loftiest work, is "Sympathy"; it is by this that the hero *knows* the sufferings of the erring King Amfortas. Second only to this is its natural corollary, Universal Brotherhood; that great force which Wagner recognized in Beethoven's wonderful setting of Schiller's "Ode to Joy," the Ninth Symphony, *Seid umschlungen*

Reprinted from THE THEOSOPHIST, Vol. III, Dec. 1886 and Jan. 1887.
From "Theosophy in the Works of Richard Wagner" by W. Ashton Ellis,
(Transactions of the London Lodge of the Theosophical Society, No. XI).

¹ In this sketch Prakriti, a daughter of Candāla, falls in love with Ānanda, a follower of Shākya-Muni. But Ānanda has taken a vow of chastity, and the Buddha tells Prakriti that in this sense only can they be united. After a violent struggle with her passions, Prakriti accepting this condition, enters into the community of Shākya. Her name means the body or matter, in which she resembles Kundry in the drama now under consideration; whilst Ānanda signifies joy; we have thus considerable light thrown upon the character of Kundry. In this sketch accounts are also given of earlier incarnations both of Prakriti and Candāla.

Millionen—"Embrace, ye Millions"—and which, in the sketch of a communism impossible under our present conditions, he held up as the ideal state of a world whence envy, hatred, and uncharitableness should have been banished. Its impossibility on this curve of the earth's great circle follows from the non-fulfilment hitherto of the third great doctrine of the teaching of this drama—the doctrine of Gautama Buddha and of Jesus Christ, the Great Renunciation, the Stilling of Desire.

A narration of the poem will afford better opportunities for bringing out its esoteric signification. After an orchestral prelude, in which the leading ideas of the drama take on their musical form, and by their mysterious harmonies prepare us for entry upon a realm far different to that we have left outside, we are introduced to the precincts of the Temple of the Gral. The old knight Gurnemanz arouses the sleeping youths, the servants of the Temple, and at once gives us the key of the situation in his words, "Ho! ye guardians of the woods—guardians, rather, of sleep!—awaken at least to the morning."¹ The whole brotherhood of the Gral is falling into negligence; their King has given way to sinful indulgence, and though they have not yet lost their occult powers those powers are gradually waning, and one by one the knights are falling under the dominion of Klingsor, the Black Magician. Everything is calling for a new Avatār, a new deliverer. In the words of Edwin Arnold's *The Light of Asia*:

The Devas knew the signs, and said,
"Buddha will go again to help the world."

¹ The trumpets have here roused the group with the motive of the Gral, and Gurnemanz goes on to say, "Hear ye the call? Thanks be to God, that ye are called it to hear!" As in the "Meistersingers" Walther sees the vision in the half-waking condition of morning slumber, so here the Divine knowledge proclaims itself in that period of the day so favorable to occult manifestations. The still pure air of morn builds up a golden arch, across which the Shushuptic condition of sleep joins hands with the waking consciousness; and in a holy ecstasy the young chelas fall on their knees in adoration.

"Yea," spake he, "now I go to help the world,
This last of many times; for birth and death
End hence for me and those who learn my law."

Gurnemanz is the chief among the Grals-Ritter, but his bent of mind has too exclusively inclined him to meditation; a fact which is emphasized by his being represented as an old man, and also by his work being constantly that of the chronicler, in this drama. He is the Manas, or Human Mind; he tells us whatever story there is to be told apart from what the dramatic action conveys. His character is not complete enough for him to become the Savior of this Brotherhood; but he enacts a part corresponding to that of John the Baptist; for on the ascending arc of the circle the intellect is ever manifested before the spiritual soul. It is he who tells the youths of the Redeemer that shall arise, and he who later, like the Baptist, dwelt in the wilderness, feeding upon "locusts and wild honey"; by him also is Parsifal initiated into the mysteries of the Gral, and afterwards *baptized* and anointed as King.

With the short interruptions of the stormy entry of Kundry, and the procession bearing Amfortas to the healing waters of the lake, the first section of this scene is taken up entirely by the narration by Gurnemanz of the history of the Gral and of Amfortas' fall. In times when the heathen were raging in the land, Titurel, the older King, or Mahātmā, was visited in sleep by Angels, or, as an Eastern poet would have said, overshadowed by the Chohans, who brought to him the holy symbols—the Gral, "the holy vessel into which flowed the blood of the Savior crucified, likewise the spear that shed that sacred stream". In these relics we have the representatives of the crystal and the wand of magicians. In his *Strange Story*, Bulwer Lytton makes Dr. Faber say: "The staff or wand of which you tell me, was, you say, made of iron or steel tipped with crystal. I suspect that a

physical cause for such seemingly preternatural effects of crystal and iron will be found in connection with the extreme impressionability to changes in temperature, which is the characteristic both of crystal and iron." This, of course, is the materialistic view of all superhuman agencies, and, I think, advanced here *satirically* by the novelist; but the fact remains that the steel and the crystal were used by the old magician as charms. In this case they are employed both as symbols of faith and as actual instruments for the control of the various forces of Nature, including those bound up in man. The Gral, the holy crystal, is that by the *contemplation* of which the knights are refreshed with spiritual KNOWLEDGE; the spear of steel, the occult POWER, becomes the weapon by which their enemies are subjugated, but which, in turn, can be directed against themselves when falling into evil hands. Divorced from the occult knowledge, which never can pass into the possession of the powers of evil, it loses its sanctity, not its might. In it we see a striking analogy with all magic spells, which become instruments for good or evil, according as they are wielded by the Holy or the Base, provided only that the latter have sufficient control over themselves to master them. The shape and method of use of the spear, that in a rectilinear direction, symbolizes perfectly that force which is directed against an external object; while the crystal collects all rays of light upon its inner self. This lance had been plunged into the body of Christ, and was therefore consecrated to mystic purposes by that service.

For the shrine of these sacred objects Titurel had built the Gral Temple, which, like the mysterious Hall of the Rosicrucians, could only be discovered by the chosen few: "Ye who come into its service by paths the which no sinner finds, ye know that only to the pure it is bestowed to join themselves unto the brotherhood whom the Gral's holy mysteries make strong for deeds of saving." This is far more

than a mere community of monks or priests; it is distinctly a body of occultists similar to the band of Mahātmās and Chelas of the East. Else why should Klingsor, the Black Magician, wish to join the Brotherhood? We are next told of this Klingsor and his endeavors to enter the Gral's domain, "yea, to become *holy*," as Gurnemanz says with a smile of derision at the word "holy"; for he knew that Klingsor's ideas of holiness reached no further than the externals which he wished to assume, in order, for selfish purposes, to increase his power. However, by union with the evil spirits, the elementals, he has obtained knowledge of many wonder-working spells, as witness the similarity between the opening of his magic theme and that of the Last Supper motive; but the distortion of purpose is marked by the slight variation in the values and intervals of the notes. He has not been able to attain the full mastery of power, and hence is ever waging war against the adepts in order to obtain that prize, the Gral, which they guard so jealously. What its real nature is he knows not; did he know it, he would already have attained to it; for as Gurnemanz tells Parsifal, while threading the labyrinth that leads to the arcana: "That cannot be proclaimed; but if thou art thyself chosen to its service the knowledge also will be thine." Klingsor, unable to enter the brotherhood, by lack of devotion, then lays upon his own nature the hand of violence; "he quenches the spirit," he destroys his soul, and becomes a being like Margrave in the *Strange Story*. All remorse and all pity he casts out of him for ever, and by this means acquires an enormous access of power. "His anger now to Klingsor taught how his shameful deed of sacrifice should give him power o'er wizard spells." As the Kāma Rupa, or animal passions, he leagues himself with the evil spirits, he wrests the powers of Nature to his will, "a wonder-castle he builds, and from the flowers in its magic gardens there grow up women of Satanic beauty".

By these means he lures to their destruction many of the Gral's knights, those who, forgetting their high purpose, give themselves over to dabbling with magic from sheer curiosity. Amfortas, their very ruler, led by the desire to put an end forever to these black arts, sallies forth to attack Klingsor's stronghold; but he himself is caught in the toils while, forgetting his mission, he dallies with Kundry, the unhappy wretch whom Klingsor, against her will, employs for his fell purposes. The Black Magician steals from him the holy spear; like a vampire he sucks out from him his will, and, mastering it for the strengthening of his own, he turns it against Amfortas, who, but for Gurnemanz, would have perished on the spot. But the trusty knight, as the *memory* of past holiness, takes the wounded and penitent King in safety back to the Gral's domains. Such is the history of Amfortas, the occultist, who has, perhaps from a too rapid development, slidden from the right path, and whose desires, represented by the spear, or the will, have placed him in the power of the Dweller on the Threshold. His wound will not now heal until help comes from outside himself, and a Buddha shall teach to him anew the path of salvation. We have here a picture of the state of the whole race of mortals; fashioned like unto gods, with boundless capabilities within them, and memories of a sinless state, they are led into error by their passions; their desire in its very fruition brings forth pain, a pain only to be cured by the renunciation of all desire, by the casting aside of the lower self, and entering upon the path where earthly objects are without attachment for them.

When Kundry breaks in upon the quiet of the scene it is to bring Amfortas the balsam for the spear-wound from "farther hence than thou canst guess," as she tells Gurnemanz. In the exercise of her magic powers she has obtained this, but she knows that it is of no avail for the cure of a wound of the inner man, for she refuses all thanks, with the

words: "What good will it effect?" The body cannot heal the soul.

We have next the story of Amfortas in deep distress before the desolate shrine, praying for a token of healing. It is then that the Gral pulsates with light, and a way of salvation is pointed out to him, with the promise of the "pure-minded fool who shall know through compassion". And this is, as I have already pointed out, the cardinal fact in the drama. It is by the intuitive faculty of feeling the pains and sorrows of others that the walls of individuality must be cast down, and with this casting aside of egoistical aims that the whole of the mysteries of the universe shall be revealed. Scarcely has Gurnemanz uttered the words, when Parsifal, the pure-minded fool, breaks in upon the scene, with the murder of the Swan. And here we have the lines of Buddhism taken up most clearly. The first thing that arouses compassion in the mind of Gautama Buddha is the sight of the bleeding Swan, shot by one of his companions. In *The Light of Asia* the Prince is made to say:

The bird is mine,
By right of mercy and love's lordliness;
For now I know, by what within me stirs,
That I shall teach compassion unto men
And be a speechless world's interpreter,
Abating this accursed flood of woe,
Not man's alone.

For dramatic purposes, Wagner makes Parsifal himself commit this deed of destruction; but to him as to Buddha, it is the first lesson in sympathy; and it is Gurnemanz, the Remembrancer, who arouses this feeling in the youth whose whole being shall henceforth be filled with this divine motive. In this we have something quite different from Christian practice, for even Christ himself ordained that the pascal lamb should be prepared for him in Jerusalem; and it is in the

Eastern religion that we find chiefly this principle of the holiness of the life of the lower animals. Parsifal is now questioned as to his birthplace and his father, and replies, "That know I not"; and to the interrogation, "Thy name, then?" he gives the most pregnant answer, "Many have I had, but all of them forgot." Here is unmistakable evidence that Wagner in these words wished to burn in upon our minds the idea of Parsifal's many previous incarnations. He uses the identical words that he gives to Tristan and Isolde when they describe their *Nirvānic* condition *namenlos*, "without name". So Parsifal has had many existences—all, all forgotten! but the one great lesson stamped upon his intuition, that he has a higher destiny before him than the wild life of the forest. It is inconceivable that one who had not passed through prior incarnation as man could have developed so much of occultism that his steps should be led to the paths which the initiate alone could tread. His whole character is intuition, and that of a high order, and of rapidly progressive ratio. He is spoken of as "the fool," in accordance with the old legends, and because Wagner wishes to emphasize the fact that not from the intellectual but from the astral or intuitive side can the greatest occult truths be approached. "Thou hast hidden these things from the wise and prudent, and revealed them unto babes"; "God hath chosen the foolish things of the world to confound the wise." Again, there is a strange play upon words, possibly intended in the promise of the Gral, *Durch Mitleid wissend der reine Thor*; the word "Thor," like many oracular utterances, having two meanings, in the masculine a "simpleton," in the neuter "a gateway"; with the sex the personality is put off, and the individual then becomes a mere channel for others. Thus this word may have been selected by Wagner to represent the idea that *through* Parsifal and his example alone lay the way of emancipation for Amfortas and the enfeebled knights of the Gral. In Parsifal the reasoning faculties are

clearly not those which gain the victory, for he is the Buddhi, he knows through sympathy and intuition. It is the same story with art and religion; logic will neither make the perfect man nor the complete artist. It is "devotion" alone that can espy the goal, and keeping it in sight attain unto it.

In reference to Parsifal's psychic development may be adduced his first connected speech: "And upon a time there came upon the skirts of the forest men of dazzling splendor. Them wished I to resemble; they smiled, and rode ahead." On the edge of his material experiences, that borderland which separates the known from the unknown, higher spirits, the Chohans, had appeared to him, and, like the Star of Bethlehem, had guided him on the way to the Gralsberg. It was the first dawn, in this his present life, of higher spiritual truths; he could not grasp them yet, but so early in youth their shadowing forth would only have been granted to one who had by his previous Karma sown the good seed. He is asked about his bow that he had shaped for himself to scare the savage birds of prey from the woods. His knowledge, such as it was, was from inside, and his instinct had set him against evil agencies; but not yet had he tasted the fruit of the tree of knowledge of good and evil, and in his *naïveté* alone he had now slain one of the harmless denizens of the holy precincts. Again questioned as to what he does not know, for Gurnemanz feels sure that his advent is of great importance—"For surely something must thou know"—he tells of his mother Herzeleide. No father remembers he; for as with Gautama his mother Māyā, with Tristan also *his* mother, so here with Parsifal, his father died on the birth of the son. This name Herzeleide signifies "Hearts' affliction," the true mother of him whose prime motor was to be compassion. As the Eastern philosophy tells us, "No one attains Nirvāna who has not felt pain," and surely no one can feel deeply for others who has not been the offspring of affliction. But his

mother, fearing the fate that had befallen his sire, kept Parsifal away from even the suspicion that another world existed beside that placid one in which she fostered him; as Shuddhodana kept all sight of misery from the eyes of his son Siddhārtha. Of no avail! for, his past Karma impelling him, some day or other chance must needs betide that he become acquainted with that which was sought to be hid from him; and so it was that, by his self-forged weapon, he masters the secret of the entry to the Gral's domains while in pursuit of other quarry.

We now come to Parsifal's introduction to the Temple, along the paths which no sinner can discover; and here we find a mysterious reference to the passing out of the conditions of time and space; for, while the youth remarks, "I scarcely stir, yet fancy that I journey far," Gurnemanz tells him that here time and space are interchanged. This certainly has a bearing upon the state of those who are in the astral condition, or that approaching to Nirvāna, and is an application of Kant's and Schopenhauer's theory that Time and Space are but the formulae by which our mundane intellect is forced to work, belonging in nowise to what they call "the thing in itself". When the panorama of rocky passages and dim labyrinths has passed away we find ourselves in a magnificent temple in which the oriental and occidental styles are symbolically mingled. The light comes only from the centre of the high dome, to represent the Divine knowledge which alone reigns in this holy place; and behind the altar, as in the temple of the Rosicrucians, is the chapel wherein reposes the half-animate body of the older ruler, Titurel, he whose life is slowly ebbing away, whose period of imprisonment in the body is nearly over, and who, already half in the Nirvānic existence, awaits calmly till the hour comes for the gentle dissolution of his earthly shell. The tables are set out for the love-feast, like that of the early Christians, and all are

awaiting the quickening influence of the elevation of the Gral. But Amfortas "the only sinner among them all," is the one note of discord in this peaceful scene. He dreads the sight of this mystery, for it only the more vividly calls up in his mind the picture of his momentary fall, and by contrast heightens his sense of guilt. He cannot get rid of this sting of desire; it is always *Sehnen* with him; like Kundry, he has fallen under the influence of Klingsor, who wreaks his own torments of desire upon his victims. It is this which keeps open Amfortas' wound; could he forget his desires he would be at peace. The spectacle of this unhappy man, tortured by the very holiness of his office, and bursting forth into cries of agony before the highest symbols of his faith, is the most dramatic ever conceived by poet. But the rite must be performed and the Gral unveiled. The heavenly light strikes down upon the holy vessel, and the precious blood glows with an unearthly brightness. Then, as by magic, the sacrificial vessels, held up towards it, become filled with wine, and the knights drink of this purifying fluid. Though this ceremony is borrowed from the Christian Church, it has its analogue in the Brahminic rites, in the partaking of the Soma juice, by which the worshippers were raised to a state of ecstasy. For its deeper meaning we may consider it as the knowledge of the higher mysteries of the universe, given to those who have for the while shut out all earthly thoughts, and by purifying their lives have sought for it and it alone. There is far more in it than the mere outer signification of the Mass; for it was the Gral, and it alone, that the brethren sought, to it alone had they devoted their lives, casting out all thought of self, and by action and contemplation had attained unto it. Yet to them it can only be revealed through the ministration of their Ruler. In both the Christian and Brahminic teachings we have this doctrine laid down, that for each grade of searchers after the truth it must come to them by the channel

of their highest, their Master, who as a lens collects the rays of light that would escape them otherwise; and though even the lens be clouded over, yet it gathers, though less perfectly, light for its beholders. Titurel still lives, and he it really is whose presence allows of the Gral's wonders being worked, for it is by his command that it is taken from the shrine. But this time he proclaims that the light is brighter than of late; for the influence of the future Ruler, Parsifal, is already felt, though he himself knows not this. The mystic rite performed, the knights lift up their song of brotherhood: "True till death, steadfast in toil, each brother faithful to the other," the watchword of universal brotherhood, a brotherhood where the master of all is also the servant of all; for Titurel has described Amfortas' office as that of service. Parsifal has in this spectacle learnt his second lesson of compassion; at sight of the suffering of Amfortas he has smitten himself in anguish on the breast; like him in his second lesson of pity, that for human pain—

Siddhārtha turned
Eyes gleaming with Divine tears to the sky,
Eyes lit with heavenly pity to the earth;
From sky to earth he looked, from earth to sky,
As if his spirit sought in lonely flight
Some far off vision, linking this and that—
Lost, past, but searchable, but seen, but known. (*The Light of Asia*)

Yet Parsifal does still not comprehend the meaning of the ceremony. Forth into the world of trial must he once more go!

The second act opens with a view of Klingsor's Magic Castle, the Magician himself seated before the crystal in which he sees all the actions of the world; another reference to the ordinary practical magic of both East and West. By reason of Kundry's lower nature he has the power to summon her to aid him in his work. This he does in the same way that

the "luminous shadow" is called up in the *Strange Story*, Kundry's form arising in a pale bluish mist; for we are distinctly told it is not herself. In his incantations he has given us an insight into her true history, calling her by the different names under which she has been known to men in her various incarnations, "Kundry, Gundryggia, Herodias, Rose of Hell, —and what yet?" As Gurnemanz has said of her while engaged in the service of the knights, "Here lives she now, perhaps reborn, to wipe out the sins of her former existence." The unhappy woman's nature is torn between the conflicting powers of good and evil; the "spirit is willing, but the flesh is weak". She has been led by her desire for a higher life into doing errands of mercy for the knights of the Gral, but her baser nature, violently as we have seen her struggling against it when in the first act she sinks into her magnetic trance, prevails still, by the effect of her past Karma. With her the Karma seems to work by explosions, alternating with periods of rest and repentance. It is significant that Gurnemanz tells us that Titurel found her on the very ground of the Gral's enclosure, as he was consecrating it, "sleeping and apparently dead"; but he, the good old founder, knew the meaning of her apparition then, and that, even in such a community, while yet the knights led incarnated lives, the danger of a fall was present. Thus Gurnemanz himself found her again, after Amfortas slid from the path of purity; and her very presence among the knights must be considered as typifying the fact that from them as yet earthly passions were not permanently cast out. That will only come at the end of Parsifal's work. Here we have her summoned by Klingsor in order to attempt the corruption of the "foolish one". The whole scene, in music and dialogue, is full of the most diabolical energy, and we can scarcely look on it or listen to it without a shudder. The poor soul is writhing in torture at the horrible deed she is called upon to perform, and is

powerless to refuse. "Desire, desire!" like Amfortas she wails forth. This is her curse. "I will not," she says, "Well wilt thou, as thou must," replies Klingsor. "Thou canst not hold me to it." "Nay, but bind thee." Her lower will, he knows, is stronger still than her higher wish. Then, in response to her cry for redemption, he tells her, "He who renounces thee alone can set thee free"; or, in other language, by refusing to be attached to the body only can it be purified. To her work must she go!

The castle sinks out of sight, and we are now in the scene of Parsifal's temptation. The youth stands upon the battlements, looking down upon as fair a sight as ever wooed a man to pleasure: the brightest of flowers, the loveliest of maidens. The *Zauber mädchen*, Klingsor's advance guard of tempters, troop in from every side, and surround Parsifal. They are the personification of worldly pleasures, innocent, nay childish, in themselves, but deadly to those who allow their whole soul to be ensnared by them. To attain them Parsifal has had to slay their possessors—the old, old tale of the race for wealth and amusement, for which each man will sacrifice his fellow-men. Their evanescent character, their powerlessness over those who withstand them, they well show in the line, "Canst thou not love us and woo us, we wither and perish away." For his albeit but momentary dalliance with them he has to journey many a weary year ere he again strikes upon the path to the Gralsberg. But they have no lasting charm for him, and as he spurns them they revile him, and even in their retreat attack him with the Parthian dart of ridicule. He shakes off their chains under the influence of a stronger passion, inspired by the sight of Kundry, in her form of supernatural beauty. She calls his name, and then the very memory of these pleasures is dimmed, as he says: "This all have I but dreamt?" In *The Light of Asia* Edwin Arnold gives us an almost identical picture of the temptation of Buddha:

So sang they with soft float of beckoning hands,
Eyes lighted with love-flames, alluring smiles.

* * *

Never so matchless grace delighted eye,
As troop by troop these midnight-dancers swept
Nearer the tree, each daintier than the last,
Murmuring "O, great Siddhārtha! I am thine.
Taste of my mouth, and see if youth is sweet!"
Also, when nothing moved our master's mind,
Lo! Kāma waved his magic bow, and lo!
The band of dancers opened, and a shape,
Fairest and stateliest of the throng, came forth.

The soft veil of luxuriant creepers is lifted, and Kundry is revealed. At this point of the drama we see Kundry at her very worst. Through the picture of Herzeleide, which she calls up to Parsifal's mind, she would fain woo him to seeking love from herself; the boy is innocent, and she knows it, and that it is only the portrayal of a pure affection that will assist her in confusing the issue, so that she may then substitute for this ideal another of a baser form. She tells to Parsifal the story of his birth, and of his mother's griefs and fears for him, and at last of her lonely death. Even in her recital, however, we learn that it was only while the babe Parsifal slept, or was absent, that Herzeleide was filled with *Sehnen*, with this "desire," that he alone was sent into the world to still for all men. And it is perfectly consistent with his character of the future destroyer of pain and desire that her death should occur at the moment when his first faint glimmerings of compassion began. With this feeling of sympathy, one's own egoistical heartache vanishes away. So Herzeleide, his one tie to the flesh, died. Henceforth the musical theme associated with her as his mother is put aside and in its place a shorter and more universally applicable motive introduced. His heartache is now to be for others; and this very motive we find largely associated with the agony of Amfortas in the last act—Amfortas, with whom, as representing the most tragic woe of

mankind, he must feel the greatest sympathy. Kundry now stoops over him and gives him the Judas kiss; with the kiss would she poison the wellsprings of his purity. To him it is the fruit of the tree of the knowledge of good and evil, for he starts, shuddering, away from her, with the cry, "Amfortas!" The momentary contact with sinful desire has opened up to him all the history of Amfortas' fall. Not a word has ere this been breathed to him of the cause of the King's pain; but now that he is, by contact with the cause itself, *en rapport* with the erring ruler, the whole scene lies before him in the "astral light". *Durch Mitleid wissend* has at last been fulfilled; all childishness is cast aside; he is now the conscious redeemer of his kind. He hears again the lament of the brotherhood over the waning glories of the Grail, the cry of the Holy of Holies itself, "Save and redeem me from the sin-stained hands"; the last film of blindness is removed from his eyes, and he falls on his knees praying for forgiveness for his having left the pursuit of this divine knowledge in search of childish adventure.

But Kundry, still under the magic of Klingsor's spell, will not be so easily denied; the arts by which she bound Amfortas she would fain exercise on the spiritual heir of holiness; the body yet endeavors to assert its sway. Must he feel the pains of others, let him feel hers too; or rather, in the deeper meaning of the character, his own. She then relates her former career, and the curse which has befallen her. In a previous incarnation she had laughed at the sight of the Savior on the cross! For this frightful blasphemy must she now pass "from world to world" in search of him; nay, even when for a moment she deems his glance cast upon her, "then comes the cursed laughter back". It is the curse of the body, of materialism, that laughs at the very idea of a soul; in one field of investigation after another it is met but by its own horrible grimace. She pretends that it is her material

knowledge, and not the insight given by contact with it into the grim history of the souls it has wrecked, that has made Parsifal clairvoyant (*hell-sichtig*). "Pursue it then and thou wilt be as a God in this world; redeem this world by it, and leave the poor body, from whose wants it arose, to be accursed." The temptress has all the cant of the advanced material school at her beck and call, and in a masterly way changes her point of attack, directing it now against his emotional and intellectual planes. But not so. Parsifal tells her: "Canst thou show me the way to heal the suffering heart of another, then to thyself also do I bring redemption." That she will not, for she cannot; compassion for herself is all that she will seek from the Lord of Compassion. Then, as he refuses to delay his holy mission, she invokes the power of magic; and Klingsor, appearing, endeavors to destroy this dangerous opponent of his might, by directing against him the holy spear. But not even in the hand of so powerful a magician can the weapon avail against purity of heart; and Parsifal, making the mystic sign of the cross with the arrested spear, the might of Klingsor and his castle vanish into thin air. The lance is thus restored by Parsifal to its holy purpose, in the service of occultism, and the white magic conquers the black. As the spear in one of its meanings represents the will, we see here that will wrested from the animal passions, of which Klingsor is the concentration, and they are subjugated perforce, while it becomes now subject to the spiritual soul, embodied in Parsifal.

In this act Parsifal has reached the turning point in his career. With one mighty effort all the selfish passions of the man are cast out in his sympathy with Amfortas; and here the mystic signification of the whole drama is most clearly shown. The feeling with others in their pains of body, intellect, and soul as though they were his own, the divination even of the causes of their griefs untold, this can only come to

man from the full awakening of those powers of higher consciousness which lie dormant in us all, yet are even moderately active in but few. This is not only the emancipation from the lower self, but the bursting asunder of the bonds of individualism that separate man from man. Yet his contact with materialism gives temporary power to the curse Kundry invokes upon him: "Error, wandering! My boon companion, *into thy hands deliver I him!*"

(To be concluded)

Who are they who are willing to give themselves
To be broken into a thousand pieces
Small as the sands of the sea?
To have their thoughts, their dearest prejudices reft asunder,
Shaken and scattered to the four corners.
And then, to watch in stillness, the silent spirit
Gently shake all back into another picture,
Another fresh grown sight,
Another world, fresh values,
Death and birth, resurgence,
Flower and seed, seed and flower, and flower and seed again.
Osiris scattering to the winds, Isis the patient
Watching to rebuild, ever on and on, ever wider,
Till at last, Whole, All.

ENID McQUAID

A NEW CYCLE

By N. YAGNESVARA SASTRY

ACCORDING to H. P. Blavatsky, every great outer event has an inner significance. If so, 1945 is a notable year. Then ended in the external world a war which rocked civilizations and in the Theosophical Society a great president representing a dynasty of occultism died proclaiming, like King Arthur, a new order. The editorials of *THE THEOSOPHIST* from the middle of 1944 onwards reveal Dr. George Arundale as a messenger with a new mission. Situate as he was in the transition period, he spun together two threads of thought; one for himself and those who would follow him without invitation, and the other for those who still needed time for adjustment. His successor, Mr. Jinarājadāsa, was also a close colleague of Dr. Besant and Mr. Leadbeater, and he too, in his own way, opened the Society to the wind of change.

Mr. Geoffrey Hodson independently sensed a new cycle. In *THE THEOSOPHIST* for June 1945 (p. 94) he wrote; "A new cycle is about to open." On the next page he reiterated, "... humanity stands on the threshold of an age ..." He, however, envisaged only a change of emphasis from the third to the second Object of the Society. Dr. Arundale anticipated a change of occultism. Said he: "Are there not many facets to the Diamond of Occultism, and may it not be true that yesterday one facet shone upon us, today another facet shines upon us ...?" (*THE THEOSOPHIST*, Aug. 1944, p. 260).

The facet of occultism bestowed so far could be called "formal" as it was meant for the civilization of the concrete

mind and generally describes in terms of form, realities at arupa and higher levels. It could be called dualistic as it envisages a seer and the seen in describing "Nirvāna" or "the Logos" which includes all seers. It has been of great help to those who need points to count and remember, whatever be the subject. If, however, a new civilization of intuition is to come, must there not be a preliminary cycle of the abstract mind?

The abstract cycle is not necessarily a preoccupation with metaphysical speculations. Arjuna did not become a visionary because he became endowed with a vision. If the lower mind can think about God and such matters, often to materialize spiritual conceptions, the higher mind can, vice versa, spiritualize the material so that things of everyday life like a tree or a bird, acquire new values. Even such common activities as that of a carpenter could become as prayers when done with dedication. The Kingdom of God is brought down to earth not by substituting devas for men and nature spirits for animals but through new valuations of the old.

H. P. Blavatsky saw the limits to the cycle of learning associated with the concrete mind. *The Voice of the Silence*, Fragment II, refers to "The Law which, shunning learning, teaches Wisdom . . ." At another place is the sterner warning, ". . . even ignorance is better than Head-learning with no Soul-Wisdom to illuminate and guide it." Learning is but the mental translation of the real. It can no more reveal the original than analogies can explain color to the blind.

Besides philosophical considerations, divergences among leaders necessitate a vision beyond learning. Happily there exist large areas of complete agreement among the leaders, but the difficulties of formal occultism should not be underrated. For instance, regarding certain chapters of *The Secret Doctrine*, 1897 ed., Vol. III, Dr. Besant states in the preface: ". . . I cannot let them go to the public without a warning

that much in them is certainly erroneous." Dr. Besant was a brilliant thinker and great spiritual leader, as H. P. Blavatsky was an outstanding occultist and chosen Messenger. Theosophists are powerless to take sides between them on issues of which they know nothing. Mental detachment has become the way of reverence and necessity after the death of Dr. Besant and C. W. Leadbeater. Living leaders often have special magnetic appeal.

A new understanding becomes essential for another reason. If H. P. Blavatsky or Dr. Besant came to lead again, to correct some errors or give some unforeseen teachings, would they not be asked who they are? If they disclosed themselves, would they not be doubted? If some Theosophists purported to use their intuitions in the situation would not others use other intuitions? The dilemma can be solved by developing reverence for all leaders and a detached mind capable of fresh responses. As Dr. Arundale observed: "All that we have we must hold lightly, so that we may be instantly ready to let go when the time comes for change." (*THE THEOSOPHIST*, Aug. 1944, p. 265).

Mental detachment is the key to the abstract mind. The detachment creates a void which inducts another life. By clearing the mind of thought and word barriers to the Wisdom, we become the new bottles for the wine of the new cycle.

There is a thing preceding heaven and earth,
It has no form and is in essence still and void.
It can master all things in this world
(And) follows not the four changing seasons.

MASTER FU TA SHIH
Translated by Ku K'uan Yu

THE DOCTRINE OF REINCARNATION

By J. W. HAMILTON-JONES

THE doctrine of Reincarnation is the only possible explanation to account for the presence of a spiritual entity manifesting through an animal form. The spiritual entity is the true man—the monad. Let us use the term monad in the sense given in modern dictionaries, i.e., “an elementary individual being, psychical or spiritual in nature, reflecting within itself the whole universe”.

The fall of man from his high spiritual state is related in many stories and fables. In Christianity we are familiar with it in the story of the Garden of Eden. In that account, the fall appears to have been in two stages. Adam first had an androgynous body and was placed in the Garden of Eden. Later he fell into a deep sleep and the separation of the sexes took place. At that point Adam and his wife were thrown out of Eden and became incarcerated in bodies of flesh. Man then became identified with his physical vehicle. In this condition he possessed a self-conscious awareness which he did not have in his spiritual state. “Behold, the man has become as one of us, knowing good and evil”. From this remark we learn that, before the fall, Adam was a two principled being, not knowing good and evil, and therefore not self-conscious. As a two principled being he would be in angelic form, a member of a choir, yet quite unaware of any separateness or feeling of being an entity.

The angelic choirs live in the unity of spirit with the Divine Mind, participating in abstract mental qualities, but lacking entirely the image-making faculty which is the property of the lower mind.

In order to become self-conscious, the lower mind must be brought into action and the vibrations of the mental plane must be slowed down sufficiently to permit of comparisons between the mental images which flood the lower mental plane; to accomplish this deceleration, the monad needs an instrument which is coarser, denser and slow. This instrument is the brain.

We can now simplify the constitution of the monad as follows:

Divine Principles

Divine spirit

Abstract love and Oneness

Abstract mind.

Human Principles (reversing the above as in a mirror)

Concrete mind

Surging emotions

Physical garment.

When the physical body dies, the other two lower principles also perish, but not immediately. Their disintegration is a slow process in most cases. There are, of course, exceptions, depending upon the aspirations, desires, selflessness, altruism and love which were engendered during the physical life.

The purpose of the divine monad is to obtain self-conscious awareness in the divine principles, to establish a point of self-consciousness in the imperishable eternity.

When we look around us we find men and women in various stages of development; some appear to be so low and depraved we wonder whether the Divine Spark is, indeed, present; others appear to be highly evolved and so saintly we feel nearer to the Divine in their presence. What is the cause

of this difference? All men are equal in the Divine, but in the Divine all are not equal in the degree of self-consciousness they possess. Awareness of the Divine varies with men.

If we ask ourselves "Why these differences?" it is reasonable to suggest that we are observing varying degrees in the process of evolution. We have seen that man can develop self-consciousness only when in possession of a brain: it becomes obvious, therefore, that in the process of this development reincarnation into physical bodies is a necessity.

The conditions which govern reincarnation, as to race, sex, social position, country, etc., and particularly the intervals between one life and the next, are determined by behavior in the varied circumstances which arise in physical life.

It will be observed, therefore, that alongside the doctrine of Reincarnation there is another consequential doctrine, that of Cause and Effect. These may be regarded as twin doctrines, one being illogical without the other.

The acceptance, in theory, of these twin doctrines illuminates our thinking when we contemplate the apparent injustices in human life, and enables us to reconcile ourselves to the view expressed, but not explained, by St. Paul, "What a man sows that shall he also reap." This puts the idea of a vicarious sacrifice completely out of court, and brings us back to the old Jewish notion of "an eye for an eye; a tooth for a tooth".

E. D. Walker published a book in 1888 entitled *Reincarnation* in which he gives the following seven reasons in favor of the teaching:

1. The idea of immortality demands it.
2. Analogy makes it most probable.
3. Science confirms it.
4. The nature of the soul requires it.
5. It answers the question of original sin and future punishment.

6. It explains many mysterious experiences.
7. It alone solves problems of injustice and misery.

His reason for suggesting that "Science confirms it" is that "the idea that the Soul is specially created for introduction into this world combats all the principles of Science". Science allows no such miracle as the theological special resurrection which is contrary to all experience. "The idea of the Soul as a Phoenix, eternally continuing through myriad embodiments is adapted to the whole spirit of modern Science."

Let us now enlist some support for the doctrine of Reincarnation from the thinkers and teachers who have left us their views, expressed in religion, philosophy, story and verse: *Hermes Trismegistus*, trans. by Sir Walter Scott. Vol. I, Book X, p. 198.

Hermes. Look at the soul of a child, my son, a soul that has not yet come to accept its separation from its source, for its body is still small, and has not yet grown to its full bulk. How beautiful throughout is such a soul as that! It is not yet fouled by the bodily passions; it is still hardly detached from the soul of the Kosmos. But when the body has increased in bulk, and has drawn the soul down into its material mass, it generates oblivion, and so the soul separates itself from the Beautiful and Good, and no longer partakes of that; and through this oblivion the soul becomes evil.

But when men quit the body, the process is reversed. The soul ascends to its own place, and is separated from the vital spirit; and the mind is separated from the soul. Thus the mind, which is divine by nature, is freed from its integuments; and taking to itself a body of fire, it ranges through all space leaving the soul to be judged and punished according to its deserts.—*Tat.* What do you mean, father, by saying that the mind is separated from the soul?—*Hermes.* My son, the learner ought to share in his teacher's thought; he should be quicker in his listening than the teacher is in his speaking. It is in an earthy body only that the mind and the soul are joined together. The mind cannot, naked and alone, take up its abode in an earthy body; a body of earth could not endure the presence of that mighty and immortal being, nor could so great a power submit to contact with a body defiled by passion. And so the mind takes to itself the soul for a wrap, the soul—for the soul also is in some measure divine—uses as its wrap the vital spirit; and the vital spirit controls the body. For the vital spirit is enveloped in the blood, and the soul in the vital spirit. The

mind then, when it departs from the earthy body, clothes itself forthwith in its own proper vesture, that is, a vesture of fire, which it could not retain when it took up its abode in the earthy body. For earth cannot sustain fire; even a little spark is enough to set it all in a blaze; and it is for this very reason that the earth is encompassed by water, which serves as a barrier and defence to protect it from the flaming heat of fire (i.e. the fire of heaven, or the heat emitted by the heavenly bodies). But mind, which is the keenest of all things incorporeal, has for its body fire, the keenest of all the material elements. Mind is the maker of things, and in making things it uses fire as its instrument. The mind of the universe is the maker of all things; but the human mind is a maker of earthly things alone; for the mind which is in man is stripped of its vesture of fire, and therefore cannot make divine things, being merely human, by reason of its place of abode. Now the human soul—not indeed every human soul, but the pious soul—is daemonic and divine. And such a soul, when it has run the race of piety—and this means when it has come to know God, and has wronged no man—becomes mind throughout; and it is ordained that after its departure from the body, when it becomes a daemon, it shall receive a body of fire, so that it may work in God's service. But the impious soul retains its own substance unchanged; it suffers self-inflicted punishment, and seeks an earthy body into which it may enter.

Reincarnation in the Qabbala

Souls (presumably *Neshamim*) were created before the world and inhabited the Higher Eden. This was held by the Jews before the Qabbala. The Zohar says: "The Holy One, Blessed be He, first formed all souls destined for the human race." They "stood before him in the same form as they were to assume".

Before incarnation, *Neshamim* are androgynous, but the male is separated from the female when it descends to be born. At the time of marriage they are reunited, and if the man is pure he receives his own female part. The (Heavenly?) form of soul and body is that of the Heavenly Man, and a

Neshamah = The higher soul—Divine—the reincarnating ego.

Ruach = The animal soul (Desire body of emotion).

Nephesh = The life principle, often translated "soul" in the Old Testament.

model of the body which is to clothe the newly-descended soul is sent to hover over the nuptial couch. If this image does not descend, coitus does not lead to conception. The soul can decide to go to the "left" (evil side) before it descends.

Man's destiny is reunion with his Divine source. *Ruach* and *Nephesh* have no part in the Spiritual being. *Neshamah* is clothed in flesh for its earthly life, as it were "over" the "luminous garment" she wore when in the "Treasury of Life" (Higher Eden).

Neshamah must return to its Infinite Source, but only after developing all its perfections. This is a slow process and (usually) not to be achieved in a single incarnation, and so another earthly existence is granted. If the soul is "polluted" it must incarnate repeatedly. Usually this is limited to three times but if two souls are still too weak to resist evil at their third time on earth they are united in one body to learn their lesson together. Sometimes the isolation of the soul is a source of weakness and the weak one requires help: it therefore chooses a stronger soul who becomes its "Mother," carrying the sickly one in her bosom and nourishing it from her substance, as a pregnant woman does her unborn babe.

"Messiah" is the last soul to incarnate, and he cannot appear until *all* other souls are "perfect" and ready for the "New Jerusalem". (Note that "Messiah" is a soul, and *not* God). When he appears the Year of Jubilee is proclaimed and all souls return to their source.

Midrash and Talmud do not refer to reincarnation, but the belief was held by Jews in early times, especially by the Pharisees and Essenes, according to Josephus, and held by the Karaite Jews in the seventh century A.D.

Pistis Sophia, G. R. S. Mead translation.

But the rulers of Fate, when an old soul is about to come down through them, . . . give the old soul a cup of forgetfulness out of the seed of wickedness, filled with all the different desires and all forgetfulness. And

straightway, when that soul shall drink out of the cup, it forgetteth all the regions to which it hath gone, and all the chastisements in which it hath travelled.

[to] A man who hath committed no sin, but done good persistently, but hath not found the mysteries . . . there cometh a receiver of the little Sabaöth, the Good, him of the Midst. He himself bringeth a cup filled with thoughts and wisdom, and soberness is in it; [and] he handeth it to the soul. And they cast it into a body which can neither sleep nor forget because of the cup of soberness that hath been handed into it; but it will whip its heart persistently to question about the mysteries of the Light until it find them, through the decision of the Virgin of Light, and inherit the Light for ever.

Anthroposophia Theomagica, by Thomas Vaughan.

I look on this life as the progress of an essence royal: the soul but quits her court to see the country.

Ibid. The magicians tell me that the soul passes out of one mode and enters another.

Dialogues on Metempsychosis, by J. G. von Herder, F. H. Hedge translation. (p. 803).

Do you not know great and rare men who cannot have become what they are at once, in a single human existence? Who must often have existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful and good—in short, that elevation and natural supremacy over all around them? And such are we, we who from a hundred causes, have sunk so deep and are so wedded to matter, that but few reminiscences of so pure a character remain to us.

The nobler class of men who, separated from meat and wine, lived in perfect simplicity according to the order of Nature, carried it further, no doubt, than others, as we learn from the example of Pythagoras, of Iarchas, of Appolonius, and others, who remembered distinctly what and how many times they had been in the world before.

The Soul lies captive in its dungeon, bound as with a sevenfold chain, and only through a strong grating, and only through a pair of light-holes and air-holes, can it see and breathe. . . . That restless discontent shall some time finally release us from our repeated sojourns on earth, through which the Father is training us for a complete divorce from sense-life.

Intellectual Autobiography, ("Life and Death") by Victor Hugo.

The whole Creation is a perpetual ascension, from brute to man, from man to God. To divest ourselves more and more of matter, to be clothed more and more with Spirit, such is the law.

Each time we die we gain more of life.

Souls pass from one sphere to another without loss of personality, become more and more bright, unceasingly approach nearer to God.

"Sudden Light" by D. G. Rossetti.

I have been here before,
But when or how, I cannot tell:
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around the shore.

In his book, *Reincarnation*, E. D. Walker lists four leading objections to the theory. They are as follows:

1. We have no memory of past lives.
2. It is unjust for us to receive now the results of forgotten deeds enacted long ago.
3. Heredity confutes it.
4. The doctrine is uncongenial.

Let us try to resolve these points: What is memory, and where is it stored?

It is produced by, and remains in, the image-making faculty of the mind. The brain is merely its instrument. There are many cases where loss of memory occurs, where an individual loses his identity, sometimes as the result of an accident or shock, sometimes because of a temporary severance between the body and the mind, which can be corrected only by a readjustment. Frequently, when normality is restored, the patient has no recollection whatsoever of the period during which the memory was "lost". Apart from such abnormal happenings, the record of our thoughts, emotions and actions, is very largely lost to us every day; many of our thoughts are collected as we pass through the sea of mental images which are

discarded by other people. They impinge upon the periphery of our mental vehicle and most, finding no entrance there, go into the slipstream of our own thoughts. Some find a temporary lodging—we toy with them for a fraction of time and lose them quickly. Those that are of interest we retain and consider; we think of them as if they were our own creative thought; we augment their potency and store them in our memory. How often do we hear people say “a thought flashed through my mind”? It is something picked up from the sea of mental images by which we are surrounded. Notice, about 3.00 a.m. how tranquil the mind becomes; it is easier to work because mental activity in our vicinity is at a low ebb on the physical plane, most people being asleep.

Let us now consider those thoughts which are prompted by the daily task of living. The details of them are usually lost, and only the synthesis remains. For example: Could you recall the details of each meal you consumed during the month of July last? You know you ate and you may remember one or two succulent dishes which you enjoyed; and you might recall the day you had to miss your regular lunch for a good reason. How many times did you look at a clock or watch yesterday? A day contains 86,400 seconds; thought sequences occur very rapidly; can you give details of your thoughts during the sixty thousand seconds when you were awake? The fact is, you retain only the synthesis of these many thoughts and you recall the conclusions you arrived at.

What of the emotions—pleasure and pain, gain and loss, anger, contempt, and so on? Do you retain the memory of all these?

Then think of the physical body itself and all the motions it performed in carrying out your wishes in the course of living the daily life—breathing, walking, sitting, sleeping, eating and so on. How much of the details of all this do we retain? The body actions are largely automatic; the body is

an entity on its own and looks after itself to a great extent without needing a constant vigilance by you, its owner. But it was not always so. Its training is a long and tedious process undergone in infancy and early youth. When you wish to move from one place to another, the body responds to your wish; you do not necessarily say “step off with the left foot” on all occasions. We do not need to rehearse our early faltering steps when a movement is required.

All this loss of memory is connected with this present life. The vehicles of thought, emotion and action which went through these experiences record only a meagre portion, albeit the most valuable part, of the incidents.

If we cannot recollect the full details of this life, is it any cause for wonder that we have no memory of past lives in which the present personality made up of thoughts, emotions and actions played no part? The records of past lives can be recaptured, but this is in the Mysteries and may be likened to the projection of a picture as in the cinematograph, complete with color, sound, thoughts and emotions.

The second objection is that we ought not to be held responsible now for forgotten deeds in past lives. The objection obviously refers to unpleasant or painful consequences; we seldom hear complaints about the joyful and beneficial aspects of life. The qualities, abilities and tendencies which each one of us manifests in life are the results of accumulated efforts in past incarnations. These used to be called “gifts” and denoted the ability to excel in some direction or other; for example, music, literature, mathematics, philosophy, geometry, astronomy, logic—the liberal arts and sciences in fact. These tendencies do not spring up unbidden, but are the results of intense application.

This brings us to the third objection which seeks to attribute the above tendencies and faculties to the consequences of heredity.

This is like looking into the wrong end of a telescope. We are concerned with the Ego and not his physical mask or personality. The Ego seeking incarnation is obviously drawn towards those conditions where he can most readily manifest his latent powers. Thus a family which has for generations been active along certain lines of expression would naturally attract towards it those Egos who would find a hereditary competence in the bodies produced by that family group.

The third objection is that heredity confutes reincarnation. It is well known and generally admitted that genius is sterile: the parent is rarely productive of a progeny of similar stature. Here again I think we are judging bodies instead of their owners. The family may be specialists in music, for example, and there will be inherited tendencies in that direction. A musical genius desiring to incarnate would be the mature fruit culminating in the perfection of the family expression. Other Egos may arrive as his sons and daughters; they will have musical abilities or leanings, but the genius remains outstanding and is not necessarily succeeded by a child of similar quality.

The fourth objection is that the doctrine is uncongenial. To whom, may we ask? Obviously it is the lower man, the personality, the mask of the true Self, which permits itself this opinion. The personality, not being in possession of true knowledge, is not capable of expressing an opinion worthy of consideration. It is the donkey, ridden by the owner, and "kicks against the pricks". We may well dismiss the objection as irrational.

Modern writers and poets have assisted in bringing the teaching of Reincarnation to the attention of their contemporaries with such good effect that the doctrine is no longer regarded as fantastic. Many thoughtful people are convinced of the truth of it and even the average man in the street does not reject it when the subject arises in conversation.

WITH GOOD INTENT

By FRED MORGAN

THE history of man is a long and painful one heavily loaded with war and conflict of all kinds. And periodically throughout this history men and their movements have changed its course, but the change has not been caused by basic changes in human nature.

Human nature with its frailties and immaturity is not easily changed by the anxious or desperate appeals of those who wish to set the world aright. Revolutionaries, benign or tyrannical, come and go, but the plodding mass of humanity reveals no extraordinary enlightenment. Like the flowing river, its course may be changed, but it is still the magnificent but murky river. Man is anchored in an evolutionary cosmic scheme that permits no deep response to the exhortations of the dedicated reformer.

Such men and movements have their influence, good or bad, but they only stir the vast cauldron of the human scene with a finger tip. They cannot turn off the fires beneath that keep the cauldron furiously boiling, and their altruistic or selfish works are sooner or later buried and forgotten in the changing scenes or become frigid and hollow monuments to the spirit that once inspired them.

If the world could have been changed into a happier world by enthusiastic movements or desperate remedies it would have been changed long ago, and its history would not record a steady but slow progress, ebbing at times, flowing at times, but inevitably and painfully moving towards its goal.

If Utopia, or even a pallid copy, could have been achieved through the efforts of men of vision and action we would not live in a world today beset by conflict, confusion and fear pyramided into a nightmare of apprehension.

Men and movements obviously have their influence and leave their marks upon the world, but those who expect to usher in a new age of peace and true prosperity within the span of a lifetime are doomed to disappointment. The social problem is rooted in the individual and most individuals are much more interested in their personal welfare than in the condition of the world. They may give lip service or superficial support to altruistic movements, but in their manner of living within their intimate and narrow spheres they are what they are—human beings with human weaknesses. They are the victims of ignorance and superstition, fear and acquisitiveness. To exhort them to live a life of “absolute honesty, purity, unselfishness and love, upon which human living must be based” is to ask too much.

The above quotation comes from the words of His Grace Dr. Bernardus Kaelin, Abbot Primate of the World Benedictine Order, 1947-59, when he addressed the Moral Re-Armament World Assembly at Caux. He said: “The ideology of Moral Re-Armament can win all men because its standards are universally valid. It is not a religion, nor a substitute for religion. It is not a sect. It has four mighty pillars, absolute honesty, purity, unselfishness and love, on which human living must be based. It is a new way designed to forestall a false ideology. May it win the world.”

The gardener is impatient and does not understand the materials with which he works. He would find greater reward in being a potter, and more joy in producing the finished product with greater speed. But the Gardener of human souls has infinite patience. He gave Himself a great deal of time to produce the perfected human flower with its sublime beauty

and wisdom. He has been cultivating them for untold ages and does not hurry with the task. His plan of cultivation involves a matter of cosmic law which brings justice to His scheme. What suffering or joy has been brought to the world brings retribution or reward in present lives or lives to come.

Utopia as yet finds no foundation upon which to lay its stones. The world still stands in the seen and unseen wreckage of its recent violence and even a universal change of heart would not settle the karmic debts and free the world for utopian enterprise. The dreamers who would remould it nearer to the heart's desire are astonishingly naive and without perspective in their plans for a world of “absolute honesty, purity, unselfishness and love.”

To pit one ideology against another, the East against the West, is to give to the absolutes quoted above a quality that is something less than absolute. Unselfishness and love are strange words to mix with fighting men in the sense that they are used above. “Then our young men and our old men will know what to fight for and our wars will be won. And we shall be at peace with all men and the whole world.” These are the words of the initiator of a current movement. They have a familiar ring and the post-war periods of two world wars have proved them hollow.

The *one life* theme, an anthropomorphic God and an orthodox conception of the nature of man and the universe are poor materials upon which to build a mature philosophy of life. The motive may be exalted and the promoters men of integrity and affection, but the human story is ageless and deep beyond a casual probing, a hasty diagnosis and a rapid cure. We are creatures with a violent past, only half way along the evolutionary path that leads us ultimately to perfection. There is no crash program that will sprout us wings, no miracle cure that will usher in an early Utopia, no urgent

desire that will end fear and hate and separateness. Men change their natures but slowly to the pressures of life.

Humanitarian movements play a valuable part in the contemporary scene, but the popular interpretation of the human situation is shallow. The foundations of our way of life are set upon the shifting sands of acquisitiveness and subtle forms of violence with the strong preying upon the weak. True, we are taking long strides towards a better way of life, entering a new era that has great promise although beclouded with grave threats to its realization, but we are still confronted with the fact that the cake we would make, digestible and delectable, contains the old ingredients and follows a recipe basically the same.

A philosophy built upon considerations that neglect the occult nature of man and the universe, the cosmic evolutionary scheme that covers vast periods of time, can only give to the world changes that have no depth. They may be desirable and encouraging changes, move the human race a few steps nearer to the goal, but they will not find men's minds and hearts suddenly enlightened and compassionate.

The mass of humanity cannot be air-lifted over the rugged terrain of life. It plods its way in pain, with aching hearts and minds tormented and confused, and only through the plodding does the torment and confusion slowly give way to enlightenment and compassion—so very slowly. Mankind is a long-term investment and gives no quick returns.

But, nevertheless, we may not overlook the significance of this age of discovery and rapid change. The opportunity is at hand to move into a relatively better era, but unless the change comes through a deeper understanding of life it will only give us a breathing spell. We shall not find enduring peace in separateness, in pitting one ideology against another, in proving ourselves to be more powerful in the military or moral sense than our adversaries.

All intelligent people would welcome a greater morality among the peoples of the world, but virtue is not a garment that is put on or taken off. It becomes a part of human nature, an integral part, after the pains of ignorance and hate, fear and superstition, have sown and nourished the seeds of understanding and compassion. Nor is virtue an end in itself, but a means to an end. The spiritual man is a man of vast experience, the product of many lives of trial and error, the result of a pilgrimage entailing all the experiences of life that bring wisdom at long last.

To exhort men to goodness, to enlist the support of leaders throughout the world, to dramatize the way to a goal through plays and movies, may succeed in exciting the enthusiasm of distinguished audiences in Hollywood and New York, but it puts no bread into hungry mouths or takes away the dullness of satiety. Nor can such methods, inspired by the highest of motives, change deeply the nature of the battle or the nature of the combatant in the common walks of life. These walks are where the people live among the things that interest and torment them or give them pleasure, where honesty, purity, unselfishness and love are not of deep significance but vaguely associated with churches and salvation.

The human problem is deep and complex, and the world's troubles can only be gradually cured by the education and enlightenment of most of its inhabitants. There is no drive that can greatly speed the change of heart and mind, no banner headlines that can awaken them from their unhappy apathy and unconcern. They will man the breastworks to fight the common enemy of communism, but virtue concerns them no more than it concerns those who exploit them with good intent or evil.

THE DAEMON OF THE WORLD

By MARGARET ROSE WALKER

THE strongly marked duality of Shelley's nature is seen clearly by a comparison of his devotion to cold, practical reason in his early letters, and the outstanding sublimity of his poetry. The fact is that his quarrel with Christianity is based upon its debased state in his time (1792-1822). The Church had led terrible persecutions in the name of Christ, and instead of regarding this as a departure from the true teachings of Christ, many held it up as a proof that Christianity was a debased religion. This is, in itself, a departure from logical reasoning which Shelley did not perceive. His critics, with another twist of logic, said that it proved Shelley to be an atheist.

Shelley himself stated that there was a great cleft in his nature between the normal self, with reason for its motive power, and the exaltation of his higher, poetical thought. The latter he regarded as a thing apart—the not-self to him.

There are stages in his nature, however, which lead up from cold denial of all but practical realities to a higher consciousness. He strove to aid the suffering poor in Dublin, being overcome by the sight of their squalor and misery. He endeavored to help them by explaining that in order to better their conditions they must first improve themselves, a statement hard for the ignorant and suffering to understand and put into execution. He also made great endeavors to arouse sympathy for their conditions among the people of England. These practical humanitarian efforts show that he was capable

of kindly human feelings. Various friendships, also formed at this time, introduced a happier note into his life.

But Shelley possessed another bridge, from the opposites of cold materialistic reason, to poetry. This was the pronounced love of Nature which infuses so many of his verses. That alone would raise the vibration of his thoughts, and enable his spirit to rise freely to a purer and higher region, this being shown in the marked sublimity of his poetical works.

Shelley's interest in science was marked, and he seems to have been the first of English poets to recognize the awe-inspiring vastness of the material universe, perceiving at the same time the tragedy of humanity's broken hearts, the great suffering which haunts our days. When we consider the suffering and tragedy found not only in the human, but in the animal kingdom, which we are unable to stem, but which goes on from year to year, through millennia, life is a sad thing to us. That there is another and brighter side to life, however, is equally evident.

Shelley's Prometheus is a sinless Satan, a conception he himself preferred to that of a spirit of evil, showing craftiness and cunning. His is a greater conception than that of Milton, a higher being altogether. The Spirit of Mercury accosts him as "Awful Sufferer," which lifts him entirely out of the realm of evil, for those who suffer with the sorrows and pangs of others put aside the small selfishness of "I, me, mine," and take the first step into the world of Buddhi, where wisdom and compassion blend and balance. He who feels compassion alone, without the restraining power of wisdom, is doomed to more than mortal suffering.

Mercury, Messenger of the Gods, says to Prometheus:

. . . Wise art thou, firm, and good,
But vainly wouldst stand forth alone in strife
Against the Omnipotent . . .

So stands the one who sees not that pain is growth, and that without it evolution would cease. Only wisdom sees that pain is growth, development, evolution, without which stagnation must ensue. Some inkling of this shows in the songs of the spirits, who talk after the furies have gone, telling that behind pain is Love, just as shepherds say that when spring winds blow the white-thorn soon will bloom, so pain is the harbinger of blossom and fruit, in the shape of a higher state of being.

Panthea's Dream hints vaguely but insistently at higher aspirations of the spiritual soul:

Oh follow, follow,
Through the caverns hollow.
As the song floats thou pursue,
Where the wild bee never flew;
Through the noontide darkness deep,
By the odor-breathing sleep
Of faint night-flowers, and the waves
At the fountain-lighted caves;
While our music, wild and sweet
Mocks thy gently falling feet,
Child of Ocean!

In the world unknown
Sleeps a voice unspoken;
By thy step alone
Can its rest be broken,
Child of Ocean!

These are melodious but vague utterances. And again:

My soul is an enchanted boat,
Which, like the sleeping swan, doth float
Upon the silver waves of thy sweet singing;
And thine doth like an angel sit
Beside a helm conducting it,
Whilst all the winds with melody are ringing.

. . . we flee . . .
Through Death and Birth, to a diviner day:
A paradise of vaulted bowers
Lit by downward-gazing flowers,

And watery paths that wind between
Wildernesses calm and green,
Peopled by shapes too bright to see,
And rest, having beheld—somewhat like thee—
Which walk upon the sea, and chant melodiously!

There is a hint of the healing angels in the Chorus of Spirits, "Prometheus Unbound":

From unremembered ages we
Gentle guides and guardians be
Of Heaven-oppressed Mortality.
And we breathe, and sicken not,
The atmosphere of human thoughts:

And a suggestion of karma in:

As the fawn draws the hound;
As the lightning the vapor,
As a weak moth the taper;
Death, despair; love, sorrow;
Time, both; to-day, to-morrow;—

* * *

Like the spark nursed in embers,
The last look Love remembers,
Like a diamond which shines
On the dark wealth of mines,
A spell is treasured but for thee alone.

Down, down!

We have bound thee, we guide thee

Down, down,

With the bright form beside thee.

Resist not the weakness!

Such strength is in meekness

That the Eternal, the Immortal,

Must unloose through life's portal

The snake-like Doom coiled underneath His throne,

By that alone.

It is as though the poet got a strange intuition of the long path of trial and error, sin and suffering thereby, which the mortal has to tread, through reincarnation and karma, reaching the Diamond Self, but, since his reason was in abeyance when poetry was in the ascendant, he never brought the idea

out logically. Vague ideas bloom like strange flowers here and there in his lines, then a veil of mist comes down. Lines such as "Through Death and Birth to a Diviner Day" open up Theosophical vistas.

Shelley might himself be likened to that genius who brought the Divine Fire from heaven to mortals, and is thus said to have incurred the hatred of the Gods.

Undoubtedly there are many instances of the penalty of genius, for the mortal is as yet unable to bear the strain of divine inspiration, and the swift vibrations of a higher plane, for very long. Lost health and early death at the age of thirty were Shelley's fate, and no doubt had his genius matured, in later years his influence might have been much greater. He had, however, in his own way, been a messenger of God to the world in his poems.

Has he not done more for us than people usually recognize or believe? The vast spaces of the world are in his poems peopled with beings at all stages of development. From elemental life to the great Being described in "The Daemon of the World" he gives us, not vast empty spaces, as do the modern astrologers, but spirits, furies, angels, Divine Messengers and, in short, he explores the range of beings more fully than any but the advanced occultist has done before.

He describes elementals surging through the storm, in words which the people of his day took for pure fantasy, but which Theosophy explains as the downward surge of life into manifestation, beginning as elementals, semi-conscious beings on subtler levels than the physical, closely associated with man's thoughts and emotions, and his karma.

While from their loud abysses howling throng
The Genii of the Storm, urging the rage
Of whirlwind . . .

Here in the wild prelude to "Prometheus Unbound" the elementals of the air are clearly indicated. It may be

that the height to which the poet's genius rose put him in touch with facts subtler than those of the cold, practical reason. Voices from the springs, the mountains, the air, the whirlwind, are in his poem, that of the earth too, and their voices, like those of "the hecatombs of broken hearts," tell of misery, which has ever been one of the chief themes of poetry, since the very word arouses deep feeling in the human heart.

The Spirit of the Earth he challenges, as Goethe, too, challenged it in "Faust":

Speak, Spirit! from thine inorganic voice
I only know that thou art moving near
And love.

"This Spirit he accepts as the Great Mother:

Venerable Mother!

All else who live and suffer take from thee
Some comfort; flowers and fruits and happy sounds,
And love, though fleeting . . .

He appears to accept the old Roman idea of the life after death as being "the Shades". "... there are two worlds, of life and death" says the Spirit of the Earth, and then gives Prometheus power to call on the spirits, even the great spirits of the stars.

As said before, he fills the universe with spirits, from lowest to greatest, giving to each their voice of hatred, sorrow, sin, charm, enchantment, love, sublime being. No vast emptiness is the universe to him, nor need it be to us, once having heard of the angelic hosts whose evolution is running parallel to ours, whose beings ever shed love, music, healing, wonder. Every element holds its own spiritual beings, living at a rate of vibration consonant with their own keynote. Subtle, viewless, except to unusual clairvoyance, even their lower fringe of fairy life helps our own. For Shelley they dwelt in his own poetic imagination; but their wavelength has to some extent entered his poems, and it is this "wavelength" in which much of the charm of his poetry lies.

In several poems he allows a vision of regenerated humanity to emerge, with more of suggestion than definition. No strict-ruled Utopia, but in words that are like the falling of a spring shower:

. . . the low voice of love, almost unheard,
And dove-eyed pity's murmured pain and music,
Itself the echo of the heart, and all
That tempers or improves man's life now free;
And lovely apparitions
Shall visit us, the progeny immortal
Of painting, Sculpture and rapt Poesy,
And Arts, though unimagined, yet to be . . .
. . . swift shapes and sounds, which grow
More fair and soft as man grows wise and kind,
And veil by veil, evil and error fall.

Though Shelley has been called an atheist, and has himself not demurred at the name, yet he does occasionally bring in a few words which are evidence that there still lingers in his soul a reverence for religion. In a page devoted to the evils and follies committed by mankind, he gives a brief reference to Jesus and Socrates as being immune to such weaknesses. He tried to "strip the veil of familiarity from the teachings of Jesus". F. A. Lea says: "Shelley is not more emphatic in freeing the humanity of Jesus from all trace of the divine than he is in freeing the Divinity of Jesus from all trace of the human." He transposes the Beatitudes into expression of his own opinion, not very happily. But there is no doubt that he had a belief in God such as would have been accepted by the broader-minded philosophy of today:

I wait thy breath, Great Parent; that my strain
May modulate with murmurs of the air,
And motions of the forest and the sea,
And voice of living beings, and woven hymns
Of night and day, and the deep heart of man.

In his ode on the death of John Keats, who died at Rome in his twenty-fourth year, he mourns: "The genius of the

lamented person to whose memory I have dedicated these unworthy verses was not less delicate and fragile than it was beautiful." He attributes this early death to the savage criticism of Keats' work in the *Quarterly Review* of that year (1821). After stanzas of grief, he says, as though calmed by the intensity of his emotion:

Peace, peace! he is not dead, he doth not sleep!
He hath awakened from the dream of life.

He hath outsoared the shadow of our night.

This ode contains the often-quoted, beautiful lines:

The One remains, the many change and pass;
Heaven's light forever shines, earth's shadows fly;
Life, like a dome of many-colored glass,
Stains the white radiance of eternity.

In "The Daemon of the World" there are pages of such lyrical splendor that the mind is bade to enter a holier world, the voice to speak in reverent tones, where one can but behold and wonder:

Floating on waves of music and of light
The chariot of the Daemon of the World
Descends in silent power.

Obedient to the sweep of aery song,
The mighty ministers
Unfurled their prismatic wings.
The magic car moved on;
The night was fair, innumerable stars
Studded heaven's dark blue vault;
The eastern wave grew pale
With the first smile of morn.

The magic car moved on
From the swift sweep of wings
The atmosphere in flaming sparks flew
And where the burning wheels
Eddied above the mountain's loftiest peak
Was traced a line of lightning.

There is a vague indication of the Akāshic records in the words:

Maiden, the world's supremest spirit
Beneath the shadow of her wings
Folds all thy memory doth inherit
From ruin of divinest things,
Feelings that lure thee to betray
And light of thoughts that pass away.

The spirit of the maid arises and enters the car of the Daemon of the World, who then turns upward "to the sweep of aery song". The poem here approaches some of today's cosmo-conceptions:

Through the abyss of an immense concave,
Radiant with million constellations, tinged
With shades of infinite color,
And semicircled with a belt
Flashing incessant meteors.

While the modern scientist has demanded that the colors in the light of each star shall tell him of the matter which is in the composition of the star examined, the poet makes it into a glorious, superhuman adventure, with scenes of supernatural beauty. His is that instinct to personify, to make every power into a Being. Just as human life has its forms, so have the cosmic rays of the sempiternal ether. To the poet, even the Absolute must be represented in it by a Being who shares its eternal secret. This may not have been mere superstition. Clairvoyants of the highest character have told us that each planet has its Logos, a magnificent Being at the spiritual level. They have told us of the changing forms of elementals ensouling matter on the downward arc, of fairies and angel hosts, and the latter make their appearance in several of the great religions of the world, particularly the Christian. This ensoulment is a mystery which modern science has not yet approached.

This DAEMON is no spirit of the earth itself, but seems more like the Daemon of the super-sun, Sirius. The depths of unimaginable space is his home, unearthly beauty his garment.

The magic car moved on.
Earth's distant orb appeared
The smallest light that twinkles in the heavens,
Whilst round the chariot's way
Innumerable systems widely rolled,
And countless spheres diffused
An ever-varying glory.

. . . there is a moment
When the sun's highest point
Peers like a star o'er ocean's western edge,
When those far clouds of feathery purple gleam
Like fairy lands girt by some heavenly sea;
Then has thy rapt imagination soared
Where in the midst of all existing things
The temple of the mightiest Daemon stands,

The maiden is shown as the constellations wheel past many stages of evolution, with strange, unlovely shapes. Evils of all sorts abound in the strange worlds of this mighty Daemon's power, beings speaking blasphemies of the Great Spirit who is pictured as standing on an icy pinnacle:

The flood of ages combating below,
The depth of the unbounded universe
Above, and all around
Necessity's unchanging harmony.

There are two profound ideas here. The ages through which the mankind of even this planet has passed were full of combat, struggle, pain, suffering, despair: this is the first idea that emerges. It is seldom realized that every minute of every age has been the witness of widespread discomfort and pain, which, in the animal kingdom had its recompense with the quick renewal of eager, hopeful youth. The little bird or animal which died so young was absorbed into its great group-soul, its heaven, containing everything

that the heart of an animal of its species could require, and then was born again, very much as before, young and playful. That is the great compensation of the animal kingdom. The second idea is the preservation of Nature's being.

On seeing the "vast frame of the renovated world . . . arising slowly from chaos to law and harmony . . . a sweet stream of thought . . . flowed o'er the spirit's human sympathies." Thus the great Daemon of the World has a continuous realization of what has been, is and is to come. To him life is a vast process, the churning of evil being followed by the submission to better laws, the development of higher forms, and this continuously until the vast achievement of a divinely ordered universe, through which shone the light and life and love of God, was made clear in his mind.

Here now the human being stands adorning
This loveliest earth with taintless body and mind . . .
All kindly passions and all pure desires.

In this time, death is entered on as a mild necessity, as a traveller sets out to visit some distant land, with hope and happy anticipation. Shelley has his own optimism and puts encouraging words into the mouth of the splendidly exalted Daemon. In this verse is given his idea of evolution to perfect Life:

Yet, human spirit, bravely hold thy course;
Let virtue teach thee firmly to pursue
The gradual paths of an aspiring change:
For birth and life and death, and that strange state
Before the naked powers that through the world
Wander like winds, have found a human home,
All tend to perfect happiness, and urge
The restless wheels of being on their way,
Whose flashing spokes, instinct with infinite life,
Bicker and burn to gain their destined goal:
For birth but wakes the universal mind,
Whose mighty streams might else in silence flow
Through the vast world, to individual sense

Of outward shows. . . .
Death is a gate of dreariness and gloom
That leads to azure isles and beaming skies
And happy regions of eternal hope.

There is much in Shelley to remind one of the stories of the ancient Greeks. His "Alastor" is very like the Greek poets, or even like Catullus, the Roman poet. We may conjecture a reincarnation from the great days of Greece, but also there is something which goes further back to the days when the great men of the first Aryan Root Race wandered through the mighty forests of Northern India, and spun their fine webs of philosophy, the philosophy of the relation of the soul of man to the eternal Spirit. Shelley had studied Goethe, Rousseau, the poems of Greece, and the Psalms, the Book of Job, and Isaiah, in the Old Testament. His Julian, in "Julian and Madallo" is a young man passionately attached to "those philosophical notions which assert the power of man over his own mind," which seems to point to some knowledge of or predilection for the subject, perhaps brought over from past lives.

While Prometheus was known as "the Great Sufferer" having reached the stage of the Buddha when he gave his life to cure the tragedy of a poor lioness who had young to feed, the Daemon of the World we may take to represent a greater being:

The Daemon and the Spirit
Approached the overhanging battlement.
Below lay stretched the boundless universe!
There, far as the remotest line
That limits swift imagination's flight,
Unending orbs mingled in mazy motion,
Immutably fulfilling
Eternal Nature's law.
Above, below, around,
The circling systems formed
A wilderness of harmony,
Each with undeviating aim

In eloquent silence through the depths of space
Pursued its wondrous way.

Spirit of Nature! thou
Imperishable as this glorious scene,
Here is thy fitting temple.

Shelley had a wilder genius than that of Browning; rapt to ecstasy Browning trod a safer path, for he employed serious thought. Ecstasy has a way of sapping the etheric energies more than is usually realized, then suffering ensues, and the life is reduced in length, so that the Theosophical tendency to tender life and living by serious thought shows forth as a saving grace. Poetry in its finest form means that the tempo of vibrational awareness is caught up to something subtler than what ordinary life brings and we do well to attune our minds to this power, as well as to beautiful music and high art; but whatever the state of ecstasy life brings us at times, it must be governed with sufficient discretion.

That Shelley died young, we may perhaps not regret too much. His recognition was probably mostly posthumous, but in the words of "Into the Light" (The Changeless Friend):

Is it sad when a genius among you gets no praise in his lifetime,
as so often occurs? Nay, the work is Mine, his the privilege. I am his
reward, oh coiners of money! And the grave is not the end. Again and
again shall he serve Me, for the soul once awakened to My beauty seeks
it evermore. I am his reward, and having Me, oh children of men, he
has all!

REVIEWS

Richard Wagner and the Synthesis of the Arts, by Jack Stein; Wayne State University Press, Detroit, Michigan, U.S.A., 1960, pp. 229, price \$ 5.00.

Many books have been written on the life and great works of Richard Wagner, but the unique purpose of this volume is to show that the central problem of Wagner's life was to discover how to create a genuine synthesis of all of the arts in a musical drama.

Wagner worked consistently to combine poetry, music and drama into a unified art form, but the author points out that it was after he discovered something of the philosophy of Schopenhauer that he began to understand and fit the metaphysical role of music into his theory of art synthesis and thus create his greatest works. Wagner felt that whereas all other forms of art deal with phenomena, music alone is not bound to the phenomenal world and is a direct objectification of the will.

The author goes on to say: "The poet-composer's clairvoyant vision of the essence of the universe is the single impulse which is simultaneously transmitted in two comple-

mentary ways, in terms of visual drama and in terms of music. 'The world of one,' Wagner wrote . . . 'completely coincides with the world of the other, so that each is contained in the other, even though they seem to move in entirely separate spheres.' Each is therefore in its own way an expression of the clairvoyant vision of the metaphysical will."

Parsifal is a splendid illustration of this theory, for just as the *Parsifal* orchestra shows the most advanced harmony and the poem the most expressionistic poetry, so too the musical dialogue at times strives for a degree of expressivity and emotional impact which exceeds any of the earlier works.

Professor Stein feels that Wagner is one of the "... most incompletely understood geniuses in the history of art," and this is perhaps understandable when we realize the deep philosophy he was trying to express. It is this delving into the philosophy and metaphysical ideas that motivated Wagner's greatest operas that makes the book one of special interest to Theosophists.

E. S. L.

Readings from Sankara, by T.M.P. Mahadevan; Ganesh and Co., Madras, 1960, pp. 77, price Rs. 1.50.

This is the fifth of the *Sankara Jayanti Series*. The two short but important Upanishads, *Isāvāsya* and *Kena* have already been published in this series, with English translation and notes based on Sankara's commentaries.

The present publication contains select passages from Sankara's commentaries, printed both in Devanāgarī and Roman scripts, together with English translation. The passages have been selected carefully and contain the quintessence of Sankara's philosophy.

K. K. RAJA

The Aurora, by Jacob Boehme, translated by John Sparrow; John M. Watkins, London, price 45s.

This is a reprint of the English edition of 1914 of the first work of the great German mystic, Jacob Boehme (1575-1624). All students of the mystical element in Christianity will be grateful to the publisher for making this treatise again available. On the title page of the first English edition published in 1656, the work is described as dealing with "The Root or Mother of Philosophie, Astrologie and Theologie," and in his own introduction Boehme defines his philosophy as treating of the nature of God and the work of creation as issuing in

the two Qualities that are in Nature; his Astrology as dealing with the powers of Nature, of the stars and the elements; and his theology as being concerned with the Kingdom of Christ and the nature of true regeneration.

Those who have the patience and humility to study this and other works of a true mystic will realize that Boehme saw that of which he wrote (as he himself said) "as in a Great Deep in the Eternal". H. P. Blavatsky wrote of him as "one of those fine natures whose material envelope impedes in no way direct, even if only occasional, intercommunication between the intellectual and the spiritual Ego." Notwithstanding his poverty and lack of education, Boehme was a natural clairvoyant of quite extraordinary powers. His insistence upon the doctrine of the seven properties of Mother Nature and their expression in the principles of man would alone point to his intuitive knowledge of the Esoteric Philosophy.

It is known that Sir Isaac Newton was a close student of Boehme's writings, extracts from which, in his own handwriting, were found among his papers. Hegel and Schelling were also influenced by Boehme, whose teaching on Good and Evil anticipated the Hegelian Thesis, Antithesis and Synthesis. All this explains, perhaps, why the "inspired cobbler" was persecuted by

unenlightened men of the Reformation. Even in this much vaunted age of scientific advance we may learn something of value in Boehme's approach to Nature. Treating of the Divine and the Natural Being (ch. II) he writes:

"If thou wilt be a philosopher and naturalist, and search into God's being in Nature, and discern how all is come to pass, then pray to God for the Holy Spirit, to enlighten thee with it . . . Even as the spirit of man ruleth and reigneth in the whole body, in all the veins, and replenisheth the whole man; even so the Holy Ghost replenisheth the whole nature, and is the heart of Nature, and reigneth in the good qualities of everything."

BASIL P. HOWELL

Relativism, Knowledge, and Faith, by Gordon D. Kaufman; The University of Chicago Press, Chicago, 1960, pp. 141, price \$ 3.75.

The young American philosopher and theologian, Gordon D. Kaufman, offers here a terse, incisive and highly informative analysis of current relativistic thought. Although the book speaks almost exclusively to the specialist, it deals with questions confronting the layman as well.

The author regards relativism as a reaction-formation to the pretentious absolutistic system-build-

ing of the past century. The latter disregarded the possibility that the historical epoch, the particular social organization extant and the personality of the philosopher could impose limitations on the validity of the philosophy. Having conducted a survey of the bewildering variety of philosophical systems past and present, the relativist thinker found that the historical situation of the subject in the cognitive enterprise is of primary, decisive importance.

The author rejects the charge that relativistic thought is inimical to culture, undermines morality and eliminates the possibility of truth. The kind of relativism Mr. Kaufman advocates does not lead us to nihilism or irrationalism, and it even shows itself hostile to scepticism. He accepts diversity because he recognizes that diversity is inherent in the processes of consciousness and knowledge, and to overcome this diversity would be possible only if our consciousness were to be able to embrace all historical existences. Such an event could come only at the "end of time".

Although the book repudiates the idea that man can overcome his historicity—because there are always unknown relativities limiting us—the necessity for man's act of faith is asserted in "... whatever Reality he takes to be Lord of the past, present and future alike ..."

Closely allied to Paul Tillich's existentialist theology, Mr. Kaufman sees as the criterion of faith its meaningfulness in man's present existence. Unlike William James, this author sets "meaningfulness" apart from utility; it is based on man's courageous answer to the ultimate existential challenge of life, it represents what Mr. Kaufman calls "... an attitude of *faith* at the very deepest level of our being ..."

It is regrettable that the author shies away from discussing mysticism and its relation to relativistic philosophy, but in what the book does offer to the reader one finds an impressive abundance and profundity of thought.

CHARLES T. FENYVESI

Civilisation or Chaos? by Irene Conybeare; Chetana, Bombay, pp. 247, price Rs. 10.50.

It is sometimes very necessary to examine what we call "normal," because many of the things that do not fit into our preformed or pre-fixed ideas are immediately classified as "abnormal". There are occasions when we are compelled to wonder at the possibility of explaining an experience or a phenomenon as falling within the realms of the "supernormal"—a realm which defies analysis. The abnormal and the supernormal may appear to be paradoxical, and even at a higher octave imply a "pair of opposites,"

particularly in the field of occultism where, on closer examination, they blend into a synthesis of the nature of the obverse and reverse of the same currency.

On the spiritually fertile soil of India, from times immemorial, there has been an exuberant growth of saints and mystics throughout the country. Sacred spots sanctified by the presence or association of these spiritually evolved souls have multiplied. So have their devotees.

The book under review is an attempt to examine the world situation today and analyse the malaise of modern humanity in order to discover a new orientation which will prevent the world from disintegrating into chaos. The solution offered in this book centres round the wisdom and insight of one of these living sages of India

C. G. Jung has been quoted as saying: "The man of the immediate present must, by virtue of his state, be solitary, as solitude alone frees him from all-embracing pristine unconsciousness that claims the bulk of mankind entirely." This is made to apply to the central personality of the book. It traces in detail the growth and evolution of that personality from a stage when, it has been testified, as a young man he was "three-quarters normal".

It has been asserted that a Sadguru is "man becoming God," whereas, the Avatār is "God

descending on earth as Man". A distinction is drawn between the God-realized, the God-mad (mast), the God-united and God Incarnate. An interesting theory is expounded of how the Five Sadgurus support the Avatār in Avatāric periods and prepare the stage in advance for his manifestation. Conflict and confusion is the result when the devotees of the Sadguru begin to acclaim him an Avatār. "The hungry sheep look up and are not fed."

J. B. D.

Now We Are Civilized, by Charles M. Leslie; Wayne State University Press, Detroit, U.S.A., 1960, pp. 108, price \$ 3 95.

This attractive well arranged book will be of interest to all students of anthropology and sociology for its clear analysis of social, psychological, and anthropological factors influencing the life patterns of a community of Zapotec Indians in Southern Mexico, as their community reacts to modern civilization. It has, however, too good a literary style and too many deeply human anecdotes to be merely a textbook.

The author started out to write on the world view of these Mitla people and not until his research was nearly finished did he realize that the words "now we are civilized" summarized their view of these changes. He cleverly portrays this influence of civilization in chapters

on their modern myths, witchcraft, and their beliefs about saints, souls and the dead.

There are complete notes, a bibliography and index, as well as an appendix on how the book was written.

FELIX LAYTON

The Book of Lieh-tzu, translated by A. C. Graham; John Murray, London, 1960, pp. 183, price 12s. 6d. In U.S.A., Grove Press, New York City, price \$ 2.95.

This charming little book of Taoist sayings and stories has an authenticity which rings as clearly through its pages today as it must have done some 2,500 years ago. Here are beautiful gems of Taoist philosophy: "If nothing within you stays rigid, outward things will disclose themselves. Moving, be like water. Still, be like a mirror. Respond like an echo." Here too are other passages which reflect the present-day teachings of Krishnamurti. "It is no empty saying that the True Men of old forgot themselves when awake and did not dream when they slept."

That the central theme of the Lieh-tzu is a state, not of exclusive withdrawal but of integration and heightened awareness, is illustrated by the observation of the sage Keng-sang-tzu. When asked "What sort of Way is this?" he replied: "My body is in accord with my mind, my mind with my energies, my energies

with my spirit, my spirit with Nothing. . . . It is simply self-knowledge."

Dr. Graham has given us the first complete translation of what is surely the most readable Taoist classic. Occasionally his commentary appears to wander when he writes of "possession" of the Way, and I feel that he misses the significance of the chapter on hedonism. Altogether, however, this is a book for the bedside, to be enjoyed again and again.

S. D. M. KING

The Four Loves, by C. S. Lewis; Geoffrey Bles, London, 1960, pp. 160, price 12s. 6d.

In this book Dr. Lewis presents in a thought-provoking form modern ideas surrounding those aspects of human relationship which, as emotional reaction, affect everyone at least in some degree.

Many millions speak of "love," and think they have plumbed and understood the meaning of the word, but few people seem to interpret its protean manifestations as being a living expression of that One Reality which is Life, Nature, God.

The author classifies man's reactions to his fellows under four headings, Affection, Friendship, Eros and Charity, and in an easy, lucid style describes his ideas of differences which he sees to lie between those four varied expressions. One feels

that readers of the book will enjoy it and in many cases learn much from it. Often, the why and the wherefore of the urges and impulses of life are not recognized for what they are, until they are presented and, as it were, introduced.

The book opens with a reference to the statement "God is love" in St. John's Gospel; and although our author touches on so many of the intimacies and personal feelings in which people indulge, he is serious in that he is dealing with manifestations of that basic fact of life which those words imply. As he points out, love is the gift of a Father who gives his all to his Son: who, growing in the likeness of His Father, finally gives Himself back to the Father carrying the world with him.

One feels that perhaps the original quotation might also usefully be considered with its preceding words: "He that loveth not, knoweth not God; for God is love." It is said that "love rules the world". Considered as the fount of all being, love can be viewed as the fullness of life's expression, and to love as being the real purpose of existence in the attainment of a state of final at-one-ment.

The actual source of love may be the greatest of all mysteries, but in it man can at least glimpse the bliss of a Divinity which knows itself to be all in all.

C. D. T. SHORES

SUPPLEMENT TO THE THEOSOPHIST

JULY 1961

OFFICIAL NOTICE

Convention

In accordance with Rule 46 of the Rules and Regulations of The Theosophical Society, the Executive Committee has decided that the 86th Annual Convention shall be held at the International Headquarters, Adyar, from 26th to 31st December 1961.

J. B. DORAB,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, who is on an extensive tour of the Central and South American Sections, arrived at Manila from Hong Kong on 5th May for a four-day visit. He was given a reception which included a musical program at the end of which he gave a talk. On 6th May the President gave his first public lecture "The New World Order" which was followed by questions and answers. In the evening a members' meeting was held at the Martinez compound

which gave opportunity to the members to meet the President.

On 7th May the second public lecture on "The Nature and Destiny of Man" was delivered at the Plaridel York Rite Masonic Temple. Mr. N. Sri Ram attended a reception in the evening at the Indian Embassy celebrating the centenary of the poet Rabindranath Tagore. A dinner at a member's residence afforded the members more intimate contact with the President.

On 8th May the President conferred with the directors and workers of the Theosophical Order of

Service, a newly organized group aiming at bringing the Society closer to the people. A White Lotus Day program was organized in the afternoon, sponsored by the Lotus Lodge, where the President gave a short and inspiring talk on the life and work of H.P.B. A third public lecture was delivered in the Town-hall that evening to a large audience.

The President left for Los Angeles the afternoon of 9th May after a meeting with the members of the Theosophical Youth Movements and a farewell gathering.

The Executive Secretary, Mr. Asteya P. Manalad, writes: "This brief visit of our revered brother was truly fruitful of great results for the Work."

After two days in Los Angeles, where the principal task was to secure visas for some South American countries, Mr. N. Sri Ram went to Krotona, Ojai, for a few days. At the latter Theosophical Centre under the auspices of the Ojai Valley Lodge, the President addressed members from Ojai and neighboring cities in a most inspiring and helpful talk.

Mr. N. Sri Ram arrived in Mexico City on 18th May, where he was received at the airport by a large group of members, who offered him beautiful flowers and took some pictures.

During his stay in Mexico City the President delivered a public

lecture on the subject "The Present Crisis in the World through a Theosophical Point of View". The meeting was attended by a great number of members and the public.

An informal talk was given by the President at a new Centre of Studies and on the 21st May he inaugurated in Mexico City the new headquarters building for the Mexican Section of the Society.

The President's last talk was on the meaning of Theosophy. Mr. Arturo Vado Lopez, the General Secretary of Mexico, writes of it: "This interesting speech promoted a high and deep spirit of devotion and comprehension towards our Theosophical Society. It really was a privilege to have had the President among us for four complete days leaving his remarkable influence and magnetism which we deeply appreciate. We are sure that the presence of our President here will inspire us to continue working with a larger enthusiasm."

C. Jinarājadāsa Remembrance Day

At a meeting in the main Hall at Adyar on 18th June members turned their thoughts with gratitude to Mr. C. Jinarājadāsa who was President from 1946 to 17th February 1953.

The program opened with recorded music from Wagner's *Parsifal* of which he was particularly fond. Mrs. Joan Galloway read from a less

well-known writing, "The Sacrament of Work" which clearly indicated the spirit of dedication with which Mr. Jinarājadāsa approached all he did.

This was followed by personal recollections by Miss Jamni Thadhani, who had the privilege of close contact with Brother Rājā, as he was affectionately known, for a number of years. She emphasized his great love for children. He once wrote: "If only you know how to love children, or at least to look at them in wonder, and with eager desire to understand, then God is very near." Then Mr. M. N. Tolani gave some well-chosen readings from Mr. Jinarājadāsa's book, *In His Name*.

The Chairman, Mr. C. D. T. Shores, in his remarks referred to Mr. Jinarājadāsa's extensive touring and his ability to lecture in several languages, which enabled him to carry the message of Theosophy to so many Lodges and to speak in the language of the country being visited. In the past travel was not as easy and fast as it is now. Journeys could take weeks or even months and could be tiring with many inconveniences. But Brother Rājā was indefatigable and he used to quote: "A man who is a man goes on till he can do no more, and then goes twice as far." His particular outlook of the "divinity of man" remains as a living memorial to him.

At the close of the meeting, as is usual on such occasions at Adyar, those present offered flowers at a portrait of Brother Rājā as an indication of affection and appreciation.

Canadian Federation

Miss Joan Morris, Secretary of the Canadian Federation, writes that the members of Isis Lodge, Montreal, had an interesting weekend at a place just outside the city.

The opening talk by Mr. William Harley, President of the Lodge, was on "A Larger View of Life". The evening program was made up of films and a discussion. On the second day Mr. Geoffrey Hodson's group meditation, A Yoga of Light, was held, and a general discussion on "Science and Theosophy," ending with a lecture on "Architecture and Life".

Though it was an ambitious undertaking for a comparatively new Lodge, the weekend proved a great success and the Lodge hopes to repeat it next summer.

This year for the first time H. P. B. Lodge, Toronto, has held its discussion group meetings in a public place, and has also arranged for public lectures. The response has been quite encouraging. There has been an increase in the average attendance, and the participants continue to take a lively interest in the subjects put forward. The

beginning of the season was devoted to talks under the general heading of "The Yoga of Theosophy".

Fiat Lux Lodge in Summerland also had quite a large study group of inquirers and there seems to be renewed interest in Theosophy in Moose Jaw.

Hermes Lodge in Vancouver recently had the pleasure of welcoming Mr. G. Hodson who gave a lecture to members, "Man's Higher Self, its Nature and Relationship to the Personality" and a public lecture on "Yoga, Man's Way to Power, Knowledge and Hastened Attainment". Both lectures were very much appreciated.

The Lodge also had the good fortune of a visit by the President of the American Section, Dr. Henry A. Smith, and Mrs. Smith. - Dr. Smith presented two lectures—one for members on "Aspects of Karma and Dharma" and one for the public "The Psychosomatic Man". He gave a clear and logical interpretation of both subjects and his warm, strong personality endeared him to both members and the general public.

In her annual report for the year ending 30th September 1960, Miss Morris says: "We had the pleasure of a visit from Mr. Seymour Ballard in Vancouver, British Columbia, in the spring of the year and his visit and lectures were much appreciated. In September of the year under

report Mrs. Edith Latimer of Bellingham Lodge in the American Section visited the Lodges in Alberta and gave a series of lectures, trying to create interest in Theosophy in two cities that do not have Lodges. It is hoped that the foundation has been laid for future expansion in those cities."

There is an increase of Lodge membership and the work is going on steadily in all the Lodges of the Federation.

At its Convention held 20th to 22nd May 1961 at Penticton, Mr. John Barnes was elected Secretary in place of Miss Joan Morris who is coming to Adyar in September to attend the School of the Wisdom and to be present at the International Convention in December. Mr. Barnes takes up his new duties on 1st July.

Viet-Nam

Mrs. Nguyen-thi-Hai, General Secretary of the Viet-Nameese Section, writes in a letter to the President, Mr. N. Sri Ram: "A delegation of eight members, four sympathizers, my husband and myself have just come back from a one-month tour of the Philippines, Japan and Hong Kong. We spent a wonderful time in Manila where we were warmly received by the members."

When in Tokyo, Mrs. Hai released in *The Japan Times* (the largest

newspaper in Japan) an account of the main work and the Three Objects of the Theosophical Society and through that succeeded in gathering Japanese members and others interested. Eight sympathizers came: one Indian, two Americans, two Englishmen and three Japanese. They showed enthusiasm for the Society and eagerness to work for its Objects.

Mrs. Hai writes: "They are members-to-be and I hope that a Theosophical Lodge may be formed and attached directly to Adyar." Mrs. Hai who is now collecting books to be sent to Japan gave from her own library fifteen books in English and French to which Mr. Fung, President of the Hong Kong Lodge, has added thirty copies of *At the Feet of the Master* in English and Chinese. There is no Lodge in Japan but there are eight Fellows-at-Large directly attached to Adyar.

On their way home to Viet-Nam Mrs. Hai and her companions spent one week in Hong Kong and contacted members of the Hong Kong Lodge.

In her annual report for the Viet-Nameese Section Mrs. Hai writes that a pamphlet, *Summary of Theosophy*, (5,000 copies), was published

by Mr. Nguyen van Huan, the revenue of which will benefit the Theosophical Publishing Trust.

Another pamphlet entitled *The Mission and Realization of Theosophy in the 20th Century*, written by Mrs. Nguyen-thi-Hai, was published (5,000 copies) and distributed free of charge.

The Theosophical Review, *Tim Hieu Thong Thien Hoc* (For a Better Understanding of Theosophy), appears bi-monthly. It is much appreciated by the public and by the intellectual classes and is the link between the Headquarters in Saigon and the far-off Lodges in the country. The Review publishes regularly a French translation of "Theosophists at Work around the World" from the Supplement of THE THEOSOPHIST.

The Viet-Nameese Section has fourteen Lodges with 594 members.

Study courses and question and answer meetings are held weekly, regularly attended by sixty members. Public lectures are being held monthly.

Mrs. Hai writes: "We have many promising young members. The Theosophical work in my Section is going on steadily, while the interest of the public in Theosophy grows more and more."

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	Ostermalmsgatan 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	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
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Resolution passed by the General Council of the Theosophical Society on 30 December 1950

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

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A NEW WORLD ORDER

By N. SRI RAM

ANYONE who is concerned about the welfare of his fellow human beings and has given some serious thought to the predicament they are in at present, cannot but see the necessity for bringing about a condition in which humanity will be a whole and not divided into so many parts conflicting with one another. The whole of humanity can be organized today, if we have the will to do so, as a perfectly integrated structure, in which each part will have its own significance and freedom, but with a beauty of the whole far outshining and transcending the parts. If humanity is to be built up thus into a whole wherein there will be no serious conflict, each one of us has the duty of creating the necessary atmosphere for it and the will to achieve that consummation.

The time has surely come for humanity to be unified in all its parts and at different levels; unified not only politically and economically, but also intellectually, culturally and, I may add, spiritually. Because of the advances of Science and the forces which Science has placed at the disposal of man, we find today that all the different parts of the globe have become physically inter-connected, and there is increasing intercourse amongst their peoples for diverse

A lecture delivered in Manila, Philippines, on 5 May 1961.

purposes. This, obviously, is a prelude to a condition in which the different parts of humanity will realize themselves as one, in spite of all natural differences, and not as destined to destroy one another. One can see that unless there is unification at the political level, that is to say, unless the will of humanity as a whole, expressed in some manner, is accepted by all the peoples, there must be war and ruin.

What all the peoples of the world desire at present, more than anything else, is peace. They desire that war should be put an end to, once and for ever. Of course the human being longs for peace also in his own individual life. To bring about a condition of peace we have to take certain positive steps. There has to be a Federation of all the peoples of the world, or some kind of a World Authority which will be able to enforce peace and arbitrate when there are differences. Unless this step is taken, there is no possibility of avoiding a war that will mean the destruction of all peoples. This presupposes universal disarmament, as such a World Authority has to be able effectively to implement its decisions. All the steps which are now talked about, but not seriously enough, are, I think, leading up to a state in which humanity will for the first time be one body although with many different organs for different purposes and autonomous national States.

We can see that economically too all countries have to co-operate increasingly with one another; because what happens in one part of the world affects the lives of all the peoples in the other parts. The United Nations has been, ever since its foundation, rendering various services to the different peoples of the world, and has been trying on a world-wide scale to achieve certain ends. These activities are bound to grow and become more systematic when humanity is unified.

It is not only economic union and political unity which are necessary; there has also to be understanding amongst the

peoples of the world at the personal and cultural levels; because whatever international structure we might be able to erect will not stand the tests of time and circumstances unless it is based upon the mutual goodwill of the peoples and an understanding of one another. It is, I think, important that each of us individually should think in terms of humanity more than in terms of his own nation or of a particular group. Unless we develop a loyalty to humanity as a whole and consider its welfare and good, there is no likelihood of an enduring structure which will spell peace, so to say, for all time. I feel that everyone who regards himself as a man of peace and goodwill should aim at this. He must develop a wide cosmopolitan interest which will embrace all the peoples of the world and help him to appreciate what is good and beautiful in the character, the temperament and the culture of other peoples. In this matter we have to begin with ourselves, because it is possible for each one of us, whatever may be his particular station, his race, nationality or vocation, to have this all-embracing attitude, which is really the Universal Brotherhood of Humanity for which the Theosophical Society stands more than for anything else. Unless there is in our hearts a feeling of real brotherhood with all the different peoples, we will not be able to achieve that peace which is the dream and hope of all of them.

We stand today at a fateful moment in the history of the world. Either there must be a world order very soon, or there will inevitably be destruction on a world-wide scale and world chaos. Anyone who is really intelligent can see that though there are all kinds of differences among men and women which are external and superficial, there is, underlying these differences, a certain identity of nature in them. A man is not born into a particular religion or with a particular political label. He is born as a human being, but various influences are brought to bear upon him; various ideas are

instilled into his mind; he becomes increasingly conditioned in a particular manner; and then he stands out with a certain label which is different from the labels that are sported by other people. I call myself this, and you call yourself something else. But actually, when we came into the world we came in with a pure, unconditioned mind, which was capable of being moulded in any manner, although man has also a nature which has not yet come into action in most people, and which transcends his environment. Each one of us brings something of his own into this world; but for the most part people are shaped by circumstances, and unfortunately also by propaganda. The pressure of public opinion, of surrounding influences, and all the ideas that circulate around us are too much for most of us. But if we can go behind all this and regard the man as just a human being, which he is in his proper being, we will perceive, sense or feel the unity which exists amidst all the differences underlying them. Unless there is a realization or at least an understanding of this spiritual unity of humanity, we will not be able to maintain a world order which spells peace, merely by political arrangements. We can draw up treaties and agreements, but there is the question, how long will they endure?

It is important also to realize that while we may aim at an order which embraces the whole of the world and all its peoples, it is very necessary that each individual without exception should have the freedom and the opportunity to grow and live according to his own innate nature and genius. He should be able to realize the possibilities which exist within himself. Unless he is able to do so and express what is truest and best in himself, he will not be a contented being, and will express something else. Suffering from a feeling of frustration will cause him to be discontented and restless. We must all realize that, while order is necessary for freedom, freedom has a supreme value, and freedom is even necessary for order.

Unless there is order in a society, nobody will be able to exercise any freedom that he can call his own; because he will be at the mercy of those who would want to take advantage of his weaknesses. On the other hand, if there is an order which is monolithic, which is repressive, which does not afford scope for the individual to be himself and express what is deepest in himself, he is bound to be in a condition of suppressed or open unhappiness, rebellion and conflict. You may build a State which may be as strong as you like, but inevitably the forces of discontent will gather and arise; that which has been suppressed will uproot those who are the suppressors. Unless there is contentment in the heart of the individual, which he can have only if he has the freedom to live in a manner that does no violence to the fundamental nature of himself or others, no order can endure.

Order and freedom, although they may seem opposed as concepts, are really complementary to each other. Without order you cannot have freedom, and without freedom you cannot have an enduring or living order. There has really to be an interpenetration and blend of both. Therefore, when we speak of a world order or a national order, we should aim at an order which revolves around the concept of freedom, which exists to assure to each individual that freedom which is necessary for his own fullest development without in any way hindering the freedom of others. I do not know whether we will be able to realize this ideal in a comparatively short span of time. But, unless we now see in which direction humanity should proceed, we will inevitably be going in the wrong direction.

It is only the individual who can be a centre of change and progress. You can create a certain system and a committee can maintain and administer it, or even improve it. But a new idea of real significance always springs up in the

heart of an individual who is not too much bound in his own thought and feelings by any existing system. If the individual does not have within himself freedom to consider all things afresh, unfettered by ideas already entrenched in him, he will not be able to discover anything vital or fresh. Whatever order we may create cannot be an order which is petrified once for all, which is incapable of change except along the lines pursued so far. If it is to be a living order it must be capable of variations, of a new quality in its functioning. Any such new growth will be possible only if the creative spirit which is latent in each individual has scope for its manifestation and expression. This spirit is always a spirit of originality, not the spirit of conforming to or merely repeating what other people say and think or what oneself has been saying and thinking. For this spirit to manifest itself, the one condition that is essential is freedom in a very real sense—by which I do not mean that the individual can do exactly what he pleases in relation to others. All our actions involve the freedom of other people. Along with freedom in the ordinary sense, there has to be understanding and wisdom. It is more the freedom in one's own heart and mind, than the freedom to do what a person may want to do in relation to others, which is essential. He may want to do something injurious, which will recoil upon himself in pain and suffering. So there have to be in society and State the necessary regulations. But in the heart of the individual there has to be room for fresh ideas, new realizations, new experience. Only when we have throughout the world an atmosphere and conditions which encourage such freedom and help each person to grow in his own way and not in the way of another, which allow him to think along his own lines and discover that genius in himself which may be deeply buried but is nevertheless there as a reality, that there will be real happiness in the world.

I think it is the plan of Nature or the plan of God that Humanity should at this particular juncture in its history come together, and all its parts become united; that the discoveries of Science which have brought all the different parts of the world together should enable us to understand one another better, and to respect and care for one another a little more. If we can bring about this change in its condition, humanity will have taken a great step forward. There will be a long and beautiful peace, and in that peace a new richness of culture and thought and new developments which we may not even be able to foresee at present.

Men desire to understand the mysteries of existence, for they know by experience that each fact discovered by them releases strength in their hearts and minds to grapple with life's problems. Slowly, as men have sought to understand, science after science has come to enrich men's minds. Today we have knowledge in religion, in science, in law, in medicine, in economics, in sociology, and in a hundred and one other departments of learning. Each branch of knowledge lessens the helplessness and ignorance which surround man; each helps to purify, strengthen and spiritualize the mortal part of man's nature. And when through growth in knowledge, a man's mind is eagerly open to the facts which surround him, then does he transmute the knowledge which he gains from without into a wisdom which is a part of his inmost nature. With each stage of growth into wisdom, man not only enlarges the horizon of his vision, but he also embraces a vaster world within his capacity for loving and sharing.

C. JINARĀJADĀSA

COVENANT OF BEAUTY

"Know me for what I Am," quoth God.
"No stern Jehovah breathing wrath and fire,
No patriarchal despot of the heav'ns
Vengeful, self-glorious, jealous of His Name.

True, the torn thunder's roar, the fiery blade
Of lightning, is My Work: the crashing sea,
The rending earth, is Manifest of Me:

But did I not, in gentler mood, the pale
Translucent arching of the rainbow bend?

My Fingers shaped the delicate and frail
Antennae of the darting dragon-fly:

My Love hath lit the sun, and tenderly
Fosters the glowing rose: I set the stars
A-blossom in the skies . . . I gave thee Life."

"Know me for what I Am," quoth God.
"All that I made of Beauty gave I thee:

The speckled orchid rises from the swamp,
The scrawny cygnet swift becomes a swan,
And every winter's womb brings forth a spring.

Have I unhonored, once, My given Word?
Is there one promise God hath unfulfilled?
Why doubt'st thou Me? Night hath its purpose still
Though timid Man lives only in his day.

Know Me for what I Am: thine Own, thine All;
Who lieth, loved, in the deep Heart of Me."

"Wherever Beauty is Am I," quoth God.
"Love me and fear not, O misguided Man . . .

Lo, Beauty is My Covenant with thee!"

DOROTHY FANCOURT

OPPOSITES: CONTRASTS OR COMPLEMENTS IN EARLY GREEK AND INDIAN PHILOSOPHY?

By BETTY HEIMANN

ARE opposites paradoxical in the sense of being mutually contradictory? *Para-doxa* in its original Greek sense means: opinions (from root *dokein*, to believe) standing side by side (*para*). According to the general Western trend from later Greek times onwards, primarily neutral terms develop a negative meaning whenever their inherent complex ambiguity defies one-sided reasoned order. Think from this angle of the Greek terms "mystic," "theory," Latin "fiction," "illusion," etc. As such, *para-doxon* is later devalued to "absurd," i.e., contrary to established opinion. The same holds good for its Latin synonym "opposite". "Op-position" originally indicates counter-position, which later arrives at the meaning of antagonism. Western discursive logic tends to break up, to separate and to divide in a quasi-inimical differentiation. The original feeling for unity in divergency is split up into *aut-aut*, "either-or," i.e., into seclusion and disjunction. Ambiguity now is a logical drawback, no more an asset of a creative potential. Pre-Socratic and pre-Platonic times, however, still emphasize the connecting link between *enantia*, opposites (e.g., Heraclitus' fragment 10 and Empedocles' fragment 8, in:

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H. Diels' *Die Fragmente der Vorsokratiker*). Here hot and cold, health and illness, are taken as only graduated stages of one and the same process. Opposites mutually balance each other in mixture. Only from this early Greek and Latin terminology can we venture to find equivalents to Indian concepts. Not yet "terms"—demarcation lines between two separate properties—but interrelated "con-cepts" (root *capere*, "to grasp," with prefix *con*, "together") are here visualized. The West later tends to develop "terms"; India adheres throughout all times of her productive philosophy to think in concepts, i.e., in *sive-sive*, in infinite series of alternatives, not one opposite exclusively mentioned, all being possible courses of nearly equal validity.

There is yet another fundamental law employed in early Western times and ever upheld in India's characteristic thinking. To use a metaphor: the later West thinks in changes, step by step, always giving up the last step for the sake of the new one just attained, and each step secured in fixation. India, on the other hand, thinks in radiations, where naturally the later derivations further diverge among themselves, but all of them alike can be traced back to the ambiguous, and thus ever-productive, verbal root from which they all stem. In the centre of Indian thinking stands an ambiguous complex which contains side by side all its divergent possibilities of interpretation. "*Para-doxa*," then, retains in India its original meaning of mutually inclusive co-operating diversities.

In India, literal translation always provides the clue and in a way an explanation in a nutshell. What are now the Sanskrit equivalents for *paradoxa* and opposites? There are several modes of expression in which not the noun alone, but the noun modified or corroborated by an added prefix or prefixes, gives the indication of the underlying concept. (See for this statement my *Significance of Prefixes in Sanskrit Philosophical Terminology*, Monograph, Royal Asiatic Society, 1951, *passim*.)

"Opposite" in Sanskrit is expressed by *abhimukha*, "counter-face," or *sam-mukha*, lit. "co-face," i.e., aspect or facet side by side. Or else, *prati-mukha* is used (prefix *prati*, significantly denoting forward and also backward movement—see my "Prefixes" above-mentioned). The same double-directed prefix *prati* is used for other synonyms for opposite, e.g., in *prati-kūla*, *prati-paksha*, or *pratīpa*. Here, not a fixed counter-position but an oscillating co-operation is indicated. Yet other Sanskrit synonyms for "opposite" are formed with the prefix *vi*, designating extension in all divergent directions: *vi-parīta*, moving around in all directions. All these Sanskrit synonyms for opposites clearly interpret oppositions as relationships between two, or even more, alternatives as co-operative complements.

From this angle let us now examine opposites in all empirical spheres of Indian thought and also in their transcendental significance.

In the field of epistemology subject and object are seen in mutually co-operative action. No perception takes place—so the Indian systems and even their distant offshoot, Zen Buddhism, claim—by the one-sided activity of the subject-agent alone. Each perception is produced in mutual co-operation of subject and object. To quote the striking statement of the present Zen patriarch, Suzuki: "If the flower does not want to be smelled by you, you cannot smell it." The ancient Upanishadic theory on perception is that subject and object meet half-way; material pellicles are emitted from subject and object alike; they approach each other and, when meeting, form a kind of aggregate mass which constitutes the material perception. This may appear for the Westerner a rather naïve materialistic explanation, but we have always to keep in mind—as I pointed out in my first book, *Studien zur Eigenart indischen Denkens*, 1930—that the Indian has developed apparently primitive concepts in such subtlety and refinement of treatment (*Primitiv in Höchstkultur*, I called it in German, "primitive to

the power of highest culture") as no Western civilization in its rashness of changing bases has been ever able to develop.

Equally, in the field of grammar, India has not kept apart subject and object as irreconcilable opponents. Side by side with the objective statement of action (*activum*), action may be stated with regard to the subjective concern of the subject in question. Not only the passive voice, but also the middle voice (*ātmanepadam*, for the sake of the subject) is fully developed in Sanskrit grammar. Subject and object are facets, i.e., two complementary "faces," in the process of action.

In Indian thinking one has never to lose sight of biological laws, so forcefully brought home to a dweller in a tropical zone. The bud of the morning has grown to a full blossom at noon and has faded into decay at sunset. Its latest stage of development implies already its first moment of decay. Growth and decay are inseparably interconnected; they are mutually conditioned transitions.

This law of inseparable stages of opposite directions is evident also in many other branches of Indian knowledge. The Indian *karma* theory of *karma-bīja* which grows into its adequate *karma-phala* in a series of reincarnations bears witness to the biological "pro-cess" working through similar types in human, sub- or super-human shapes. No fixation in genus, say human, debars the cosmic law of similarity and interconnection between co-operative opposites. Reincarnation flows, as it were, through animal, even vegetable, form from, or towards, human incorporation. In addition, the biological process of interdependent growth and decay, the biological transition of opposites, is active here. The *karma*-fruit grows till it becomes too heavy for its supporting stem. It droops and falls to the ground and, while decaying, provides the manure for yet another outgrowth. The *karma-vipāka* (lit. the thorough cooking-through) of the *karma*-seed follows the law

of opposites in complementary co-operation. The last stage of the maturing process is dissolution.

Classification of distinct genera, human, sub- and supra-human, so important for all Western logical definitions, is not valid for the Indian cosmic outlook. "The same vital essence (*parama-Ātman*) is partially manifested in each cosmic being—man, gnat, elephant, cloud—in short, in the whole universe." This is the programmatic teaching of *Bṛhadāraṇyaka Upaniṣad*, I. 3. 22. This dogma underlies the reincarnation theory of the interchangeability of all cosmic forms. No exclusive distinction between apparent opposites in qualities and faculties is here accepted to the degree of mutual exclusion and non-co-operation. A common life-stream permeates the outwardly separate classes of beings.

In Indian theology, then, the same tendency for combining opposites is evident. The God Śiva, the *Mahā-deva*, the Great God, combines in himself the interdependent functions of generation and destruction, either in his male aspect alone or in combination with his female counterpart, as *Ardhanārīśvara*, the God, half male and half female. Again, opposites—male and female—are inseparable co-operatives, and together provide cosmic balance.

Even Indian ethics is reluctant to establish opposites of final antagonism. Good and evil are not absolutely, nor finally, opposed to each other. The *Rgveda* makes use of a significant term of ethical ambivalence. *Ugra* (from root *vaj*, "to be strong") means divinely strong and vital, either causing awe-inspiring fear or awe-inspiring love. The common denominator for both is vitality and productivity—creative or destructive. Divine efficiency deals out negative or positive results. Ethics are ambiguous, too, in later orthodox texts. *Yogasūtra-s* (text and commentary to IV. 7) state that ordinary beings have black (bad) or white (good) *karma* or a mixture of both, while the accomplished Yogin is beyond the human arbitration

between good or bad *karma*. In the higher sphere ethical opposites are overstepped or combined as ambivalent complements.

Even in Indian law no strict distinction is made between thinking and acting. In no other existent law is verbal injury so severely punished as in the orthodox Indian law. The thought and its expression in words has a quasi-magical power of materialization. A curse is bound to have its material consequences (see the plot of Indian dramas like the *Śākuntalam*) and cannot just be eliminated. It has first to come to its fruition, before a counter-word, say a blessing, can become effective. Word and action are of nearly equal efficacy.

The distinction between rational and irrational also is not strictly upheld in Indian philosophical thinking. The Nyāya, the Indian system of rational deductions, has a striking programmatic first *sūtra*. After the enumeration of all complicated forms of logical discussion, the ultimate aim of all these ratiocinations is revealed: it is the irrational *niḥśreyasa*, the *Summum Bonum* of Transcendence. Realism ultimately annihilates itself in a *salto mortale*.

And yet another teaching of Indian logic oversteps logical considerations. Among the *pramāṇa-s*, infallible proofs of truth are, first, the empirical means of induction, deduction and analogy, but also *āptavacana* or *śabda* is included. Here the authoritative statement of the expert in the relevant matter, but more so the sanctity of Śruti, Revelation of the Vedic Scriptures, is an unquestioned canon of truth. Logic is counter-balanced by Revelation. Rational investigation is outweighed by Scripture.

In a similar way the orthodox Yoga system accepts Yogic experience, which transcends the generally verifiable facts, as an equal, or a superior, counterpart to reasoning.

Buddhism also, the daughter-religion of Brahmanism, oversteps the borderline between material and spiritual opposites. Late Buddhist epistemology contains in its concept of

dharma-s a strange mixture of material and spiritual factors; both together provide the basic elements of Matter and Spirit alike.

Furthermore, the Buddhist *pratītya-samutpāda*, the interconnected links of worldly existence, makes use of material, psychological and intellectual conditions for the establishment of rebirth without emphasis on their opposite tendencies.

A pair of opposites, hardly ever combined in Western philosophy, is the antithesis between Matter and Spirit. True, the human being in its empirical living form is endowed with body and soul. And yet, the fully developed Western philosophy tries to keep them—at least theoretically—apart. Not so traditional Indian thinking. The only so-called dualistic system of Indian orthodoxy is the Sāṃkhya, but is Sāṃkhya actually a strict dualistic system in its deductions? True, for the transcendental sphere *Purusha* and *Prakṛti*, Spirit and Matter, are postulated as two independent and unconnected principles. However, with regard to the empirical outcome only the one, i.e., *Prakṛti*, is operative. In classical Sāṃkhya (*Sāṃkhyakārikā*), *Purusha* is again and again termed *a-kartṛ*, non-active, barren and a mere looker-on. He only indirectly stimulates *Prakṛti* to her empirical activities. *Prakṛti* is significantly called the *nartakī*, the female dancer, who out of love for the *Purusha*, plays and displays her movements in this world. Even all intellectual activities are products of *Prakṛti* alone; consciousness and sense-perception are solely materialistic in origin. Also, the *aham-kāra*, the principle of individuation, is not “ego-consciousness,” in the Western sense of human awareness, in contrast to so-called insentient Matter; an *ahamkāra* is equally accepted for the elements of water, fire, etc. Here no distinction is made between intellectually conscious and unconscious material elements.

In all the other Indian systems, even for the transcendental postulates, no antithesis between Matter and Spirit is ever assumed. Brahman (from root *bṛh*, “to grow and cause-

to grow") implies in itself the double aspect of Matter and Spirit combined. Not only are all its empirical manifestations a combination of material and spiritual components, but also its absolute form in the Beyond is visualized as a prototype of both in unison. No antithesis between these fundamental factors is felt in most of the Indian systems.

In the whole "uni-verse," in the whole *jagat* (re-duplicated form of root *gā*, to go) a continuously moving and changing flow between momentarily fixed forms of opposites takes place. Opposites are no *paradoxa* in the later Western sense of contradictions, but appearances, i.e., momentary "faces," *abhimukha-s* of one and the same prototype. "Person" is, as in its early Latin sense, *per-sona* (lit. through which one breathes), "a mask," which is donned and abandoned.

Also, "systems" in India are regarded not as isolated fixations (*sy-stema*), but again as in early Greek times up till Plato, they are mere viewpoints, *darśana-s* or *dr̥ṣṭi-s*, corresponding to Platonic *theoriai*, aspects only. As such, Indian histories of philosophy prefer to survey and examine philosophical problems, not in their isolated forms in one system alone, but in *sarva-darśana-saṃgrahas*, in compilations of all *darśanas*, philosophical aspects. True, the author, like the Vedāntin Mādhava, for example, views his own system as the last word, the final achievement with regard to the problem in hand. Problems are elucidated by *saṃ-vāda*, "col-loquium" (not "dis-cussion" in its later Western meaning of separating controversy). All participants in the debate are *paksha-s*, several *pūrva-paksha-s* up to the final *uttara-paksha*. They are all "wings," i.e., interconnected sides, alternatives and complements.

In the metaphysical world, the small differences evident in the "One-quarter-World" (cf. *R̥gveda*, X. 90) disappear in the immensity of cosmic space, in the greater "Three-quarter-World" of the Beyond.

There is a foretaste of final indiscrimination already to be temporarily attained while still alive. In *su-shup-ti* (re-duplicated form of *sup*, "to sleep"), in concentrated sleep, all direct contact with the outer world has come to an end, even its reminiscences in dream-sleep have ceased. The ancient Upanishads claim *sushupti* as the highest empirical experience because here all subject-object divisions are no more valid or no more conceived. I-ness here becomes All-ness, as no external object bars the experience of fullness and all-inclusive-ness. In *sushupti* subject and object are balanced in super-conscious unity. Yet another foretaste of absolute unity is gained in the elation brought about by the embrace of male and female, of man and woman. Union here provides unity of opposites, a creative balance of opposite faculties.

For the purely transcendental sphere a full and constant falling-together of opposites is postulated. Already in the highest moment of concentration, in the concentration on the "inner heart," all definitions of size and dimensions are overcome. "My inner heart is smaller than the smallest grain and at the same time greater than the whole visible world"—so the ancient Upanishads proclaim. Ultimate concentration reveals the *coincidentia oppositorum*, the falling-together of all opposites. The *Summum Bonum*, the Brahman, is *na-iti*, *na-iti*, not this nor that alone. It is beyond all definitions of single qualities. It is also beyond the divisions in single movements. "Sitting still, it walks far; lying down, it goes everywhere" (*Kaṭha Upanishad*, II. 21). India has adhered to the original meaning of Greek *mueo* (a primary surgical term: to sew together the edges of a wound which by a bad accident have split apart). Mystic then means: to restore original unity, which through the embarrassing manifoldness of empirical appearances is temporarily broken or obscured. For the transcendental world of Nirvāṇa or Brahmanirvāṇa all disturbing distinctions, definitions, and as such limitations, are

"blown asunder" (cf. *nir-vāṇam* significantly neuter). Buddhist Nirvāṇa is *śūnya*, "void," and *śūna*, "swollen". Both together and simultaneously mean: no more bound to a limited definite size.

It is no accident that India discovered the mathematical concept of Zero (*śūnya*). Zero is the not-yet or no-more definite size. Zero stands midway between positive and negative numbers. It remains unchanged through subtraction, addition and multiplication. Zero is the matrix of all numbers, yet itself is none of them. Zero represents the *coincidentia oppositorum* in a nutshell. It is pregnant with all antitheses, but is not bound to any. Zero, though it attained in the course of time an extremely practical value in mathematics, originated from the metaphysical vision of the All and the None.

But is there then anywhere a pair of opposites rigidly fixed in contradictory antitheses? Not, as we tried to prove, either in the merely empirical sphere or in the transcendental realm. Even the antithesis between Absolute and Empirical cannot strictly be upheld. The Transcendent is in its fullness outside, but in its partial manifestations also immanent, within the empirical sphere.

The true Divine in its fullness, constancy and completeness can only be postulated for the Beyond. One of its most illuminating and truly inspired visions we find in the introduction to the *Iśa Upanishad*: "Try to take away from the Fullness (*pūrṇa*), try to add to the Fullness—it ever remains the same." All antitheses, all contradictions, all definitions, are finally re-absorbed in the grand melting-pot of the "It," the all-embracing Indefinite and Infinite.

A GRAIN OF SAND

By J. B. DORAB

THE title, "A Grain of Sand," has been borrowed from the works of two poets—one of the West and the other of the East. In choosing it the main purpose is to bring out a recurrent idea that plays in the minds of poets throughout the world.

William Blake, the great English poet and mystic, in his *Auguries of Innocence*, where he foretells the effect of man's sins and errors, states:

To see a World in a Grain of Sand
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.

The great Lebanese poet, Kahlil Gibran, in one of his works gives another facet to the same idea when he speaks of the Sphinx, which symbolically represents the problem of Eternity:

The Sphinx spoke only once, and the Sphinx said: "A grain of sand is a desert, and a desert is a grain of sand; and now let us be silent again."
I heard the Sphinx, but did not understand.

C. Jinarājadāsa has said that it requires "a faculty higher than the mind, which is Buddhi or intuition, in order to come into direct relation with all form . . . Wisdom arises when there is this identification of the knower with the thing to be known; unless there is this identification, there is only

Based on a talk delivered at the 85th International Convention at Adyar.

knowledge." This clearly indicates the difference between "knowledge" and "wisdom".

Most of us read and study the books on Theosophy, which is the Ancient Wisdom, but each one of us brings to his study a certain capacity with which he is endowed and therefore can derive and imbibe only a certain amount of the wisdom. Much of this wisdom may be found in the works of the poets. It has been stated that there can be no wisdom which is unaccompanied by an ever-increasing sense of wonder, and it is this sense of wonder that we find most highly developed in the poet. When the poet, turning from within, looks around and beholds the tiniest particle of sand, or the little wild flower, or the trees, the ocean, the skies, the fathoms, through that sense of wonder, the infinite wisdom of life.

Francis Thompson says:

One grass-blade in its veins
Wisdom's whole flood contains:

thus the humblest form has within it a depth of wisdom, because, as he adds:

Epitomized in thee
Was the mystery
Which shakes the spheres conjoint—
God focused to a point.

It is this focusing to a point that both William Blake and Kahlil Gibran refer to when they speak of the "grain of sand". In this great idea one finds the synthesis of knowledge which is true religion. In the words of the same poet:

But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,

we are made to cognize with Wordsworth that "our noisy years seem moments in the being of the eternal Silence". In these discoveries the poet finds strength "in that Primal Sympathy which having been must ever be".

Modern Science, as we have been progressively led to comprehend, is passing out of the realms of materialism, and gradually a new attitude towards life and knowledge, and wisdom and science, is being revealed.

T. Subba Row, writing in 1881, declared:

The history of creation of this world from its beginning up to the present time is composed of *Seven* chapters. The *Seventh* chapter is not yet completed.

The final word is yet to come; but the works of H. P. Blavatsky and her statements on evolution as given in *The Secret Doctrine* are now being gradually vindicated. She was prophetic when she said:

No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact.

And then follows a very striking statement:

The truths of today are the falsehoods and errors of yesterday, and *vice versa*. It is only in the twentieth century that portions, if not the whole, of the present work [namely, *The Secret Doctrine*] will be vindicated.

Now that the twentieth century has taken its turn and as we are entering into the sixties we see that many of the statements made in *The Secret Doctrine* are being vindicated by modern Science.

As an illustration it is worth while to refer to a remarkable book, *The Phenomenon of Man*, written by a Jesuit priest who was also a scientist, and banned by the Catholic Church, in which many of the words and ideas that the author employs strike us as transcription, if not an appropriation, of the words used by Madame Blavatsky in *The Secret Doctrine*. So that ideas regarding evolution and the unity of existence which have come down to us from the dim, obscure past, from ancient civilizations, through symbols, fables, allegories and myths, poems and epics, are now giving new meaning to life. In both Science and human relationship the leading or

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guiding idea today is to discover the thread of unity that runs through the diversity of differing manifestations.

Theosophy, or the Ancient Wisdom, gives such a wide and panoramic vision of life that it verges on the awesome. It makes us realize with Wordsworth:

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

This wonderful sense of unity which Wordsworth felt was inspired by the sight of beautiful Tintern Abbey; and the grandeur of the concept unfortunately remains beyond the imagination of the ordinary man. This experience comes more easily to the poet and the mystic. Similarly, to the Theosophist the word "evolution" connotes much more than it does to the average man. We have in the Theosophical concept of evolution a wider picture, not only of the animal and the human worlds, but the sub- and super-human kingdoms also; further, it includes the elemental life, the devas and the angels, an evolution not only of matter and form but of force and energy and spirit—of Life itself. All this gives a glimpse of what is called in Theosophical books "God's Plan which is Evolution".

Modern Science recognizes evolution as a process of growth and development, working out by way of a quantum force or by way of a spiral ascent, sometimes appearing to work blindly or mechanically and sometimes even giving an impression of working by a method of trial and error. On the other hand, Theosophy visualizes in the process of evolution

a working of the Divine Consciousness which veils itself in layers of Matter, the forms of which disintegrate in order to release Life which, enriched, ensouls higher forms and so climbs ever upwards. So that once again in the words of the poet we are led to discover:

There is nothing lives but something dies,
But nothing dies that something lives.

Thus the object of evolution suggests a movement towards the completeness and fulfilment of the perfect type, that is, the Archetype which is held within the Divine Mind. We may discover the Divine Mind permeating all things. In everything, even in a grain of sand, may be discovered an urge towards perfection.

Evolution is a process in which the latent Divine potentialities are to become active powers, ultimately co-operating and identifying themselves with the Divine Will. We speak of the Divine Triplicity manifesting as Will, Wisdom and Activity. But the method of evolution is actually a reversal of the process of manifestation, and works from Activity to Wisdom, and from Wisdom into the full emergence of the Will. The concept of the One Life at work in the process of evolution, through the stages of building, breaking and rebuilding, enables us to comprehend the recurrent phases of Differentiation and Unification.

The Chinese poet, Lao-tse, in the famous classic, *Tao Teh Ching*, gives a profound yet very beautiful clue to this process. He affirms that "all men *know* the existence of beauty"; and it may be pointed out that to recognize physical beauty, or even ultimately when we conceive of absolute beauty, neither the faculty of reasoning nor any form of laboratory experiment is required. The recognition of beauty is intuitive. And therefore he says:

All men know the existence of beauty.
Beauty, cleft asunder, is ugliness.

Again, he takes another concept, love, which also cannot be rationally understood, and continues:

All men know the existence of love.
Love, cleft asunder, is hatred.

Today we are surrounded with forms of ugliness, and everywhere around us is hatred. In the ultimate analysis, when we examine these two great evils in life, ugliness and hatred, when we go behind or beyond them, we realize something that is deep and great. They are *steps* in the process of evolution. Beauty exists, but when beauty is cleft asunder, when it is broken up, it becomes ugliness. Love is there, but when love is broken into pieces it becomes hatred. The poet might have added that only the wise understand the existence of the One, because the One cleft asunder is the Many.

The process of differentiation, the process of splitting up, has been described through fables and myths from ancient times, and associated with the stories of the dismemberment of the gods, of Osiris and others, in Egyptian, Greek and Indian fables. They are expressions or teachings of the basic concept of devolution and evolution in allegorical forms.

Man having experienced this process of cleavage, of splitting up, through the manifestations of ugliness, hatred, differentiations, learns to turn to the ascending arc in order to regain that which he has lost, namely, Beauty, Love, Oneness, Unity. He has to reverse the whole process of descent in order to begin to ascend again.

Once again, the English poet, Alexander Pope, verifies the same thought in these very significant lines:

All are but parts of one stupendous whole . . .
All Nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good:

so that everything that appears to us to be evil, discordant, and to be happening by chance, is merely a phase in that process of descent and ascent. When we are able to appreciate our teachings, and particularly when we see them reiterated in the beautiful words of the great poets of the world, we feel that all this is bound to affect and influence human relationships. Once we have realized the sense of unity behind all things, our relationship with one another, and also with the sub-human kingdoms, the animal and the vegetable world, and even with the superhuman kingdoms, completely changes.

Dr. Annie Besant, in her *Study in Consciousness*, says:

Consciousness of this inner Unity, the recognition of this One Self dwelling equally in all and everything, is the one sure foundation of brotherhood.

It has been said that the Brotherhood of humanity and of all that lives has its reality on the spiritual planes—the Buddhic and the Ātmic. Only here may we experience perfect Union and perfect Unity—Union on the Buddhic plane; Unity on the Ātmic. Illuminated by this wisdom, we see all Nature around us as an expression of the Divine Thought; in the progress of evolution we realize an expression of the Divine Will; and the unity that foreshadows all things, we know as an expression of Divine Bliss. The same concept in Sanskrit is expressed by the words: *Sat, Chit* and *Ānanda*.

We understand that this unity is a state of consciousness in which everything is eternally present. It has no beginning; it has no end. It is eternally known, eternally powerful. He who realizes this, as only the poet and the mystic do, touches the fringes of the Omnipotent, the Omniscient and the Omnipresent; he frees himself from the illusions of time and space.

That awareness of perfect unity with everything that is has been strikingly expressed by H. P. Blavatsky in *The Secret Doctrine*, when she says:

The present is the child of the past; the future, the begotten of the present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say "I am the progeny of the departed moment, the child of the past," thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the present but verily that future. Thus, are the past, the present, and the future the ever-living trinity in one—the Mahāmāyā [great illusion] of the absolute "is".

Coleridge, in his *Religious Musings*, has brought this out very poetically:

There is one Mind, one omnipresent Mind,
Omnific. His most holy name is Love.
 . . . 'Tis the sublime of man,
Our noontide Majesty, to know ourselves
Parts and proportions of one wondrous whole!
 . . . But 'tis God
Diffused through all, that doth make all one whole.

Nature compels nothing to advance that is not driven forward
by its own mature strength.

JOHN AMOS COMENIUS

SPIRITUALITY IN DAILY LIVING

By EUNICE LAYTON

THEOSOPHY is a life to be lived, not just a system to be learned. Profound and universal as the great concepts of Theosophy are, they can be applied in everything that comes to us in daily living. The earnest student attempts to apply his theoretical concepts to life in order to make them a reality to himself. So much of our learning is simply book learning, mental concepts of things. When we really know a thing, when it is a reality for ourselves, we live in accordance with it. For example, we know that fire burns, so we do not go about putting our hands into it. We think we know the great law of Karma, the power of thought and the other concepts that we talk about so often; but when we know them with our whole being so that they are a reality within ourselves, then we will live in accordance with them.

Somehow, especially in the West, we have come to feel that the spiritual is completely disconnected from the business or workaday world. We build up two separate concepts with two different sets of values; in other words, we lead double lives. We have the sacred and the profane, religious education and secular education; we have Sunday which we think of as a religious or spiritual day and the other six days are business days. When Monday morning comes we go to work and begin with completely different standards, feeling that business values and spiritual values are unrelated. In reality the Spirit is the life and the world is the form, and unless the Spirit manifests through the form you have a dead form,

simply a corpse devoid of life, and you have unembodied Spirit with no possibility of expressing itself in action. The whole process of evolution is a process of making the form, the world, a perfect expression of the Divine Life within.

Spirituality does not depend upon our environment, our circumstances or our vocation, but rather on an inner attitude. It is not what we do, but the way we do it. It is not the work we are engaged in, but the attitude we have in performing that work. Consider, for example, two types of individuals whom we might think are at opposite ends of the pole as far as spiritual life is concerned; the salesman or the businessman at one end and at the other the clergyman or the priest wearing the yellow robe. Is this all we need to know to pass judgment on the degree of spirituality in their life? Look at the businessman. If his life is dedicated to the service of humanity, is he not leading a spiritual life? A real estate salesman in answer to the question as to what he attributed his success to, said: "I have never sold a house in my life. People come to me in need of a home and I do my very best to find them the ideal home to fit their particular needs." Is not this an attitude of service? It is no wonder that he is a successful businessman, and his motive and attitude indicate he is also a spiritual man.

Now let us think of the clergyman or the priest wearing the yellow robe, or the Theosophist. If his attitude is one of, what can I get out of this, how can I maneuver circumstances to gain something for myself in the way of fame, or power, or authority over individuals, etc., is he leading a spiritual life? It is the motive or inner attitude that makes the difference.

We feel that it is our circumstances which are holding us back and need changing. We study and read and have great spiritual concepts and feel that one day, when the pressures of life let up, we will retire to the cave or jungle or the mountain top or Adyar and there really lead a spiritual life. The question is, would we?

Suppose we could choose right now the ideal circumstances which, from our point of view, would give the best possible opportunity to lead a spiritual life. Many of us would choose circumstances different from those in which we find ourselves, would we not? We would probably choose environments with no problems, no difficulties, no pressures of any kind, where we could just sit back, withdraw from life and live a spiritual life. But to repeat the question, would we?

How can one develop patience, let us say, if one is never in circumstances which can create impatience? How can one develop courage if one is never in circumstances which can create fear? It is easy to love mankind when mankind is far away somewhere and we are safely seated on the mountain top! That does not take spiritual strength. The way to develop the capacity to understand and feel brotherliness for all people is to be placed next to the troublesome individuals who approach life differently than we do.

We develop our spiritual muscles in the same way as we do our physical muscles, i.e., by giving them some resistive force to work against. Suppose I wanted to develop my biceps muscle. I know the thing I have to do is to work it, give it some exercise, some resistance to work against. I feel sure that if I could focus my consciousness in the consciousness of that muscle I would consider exercise as the greatest evil; I would choose, from the standpoint of that muscle, simply to lounge on the sofa and be fed and pampered. However, from my higher point of view as a personality, I know that would be the death of that muscle. Anyone who has ever seen a muscle that has been immobilized over a period of time, knows it deteriorates and loses its usefulness completely. In the same way, when our consciousness is focused at the personality level, we choose a life with no problems, no difficulties, nothing unpleasant, in which we can sit back and coast along in life without effort. But when our consciousness

is focused at the higher level we know that such conditions are not good, that we do not develop strength, that we do not evolve in these circumstances. The times of greatest unfoldment, of greatest understanding of the deeper realities of life come when we have been faced with some great problem, some great difficulty, something which gives us a resistive force to strengthen our spiritual muscles.

We are not only in the exact circumstances we ourselves have created, but we are also in the ideal circumstances to take our next step forward, to unfold some additional facet of our nature. It is not the outer circumstances which need changing; it is ourselves and only ourselves. An old story told of how man first discovered shoes illustrates this point. The story goes that two men were wandering over a rocky countryside. The path was difficult and their feet were very tired and sore, but finally their travels took them over the skin of an animal. Of course, this was a great relief to their tired feet, so one man said: "This is wonderful. I have a great idea. All we have to do is to cover the countryside with the skins of animals, and then no matter where we walk we will walk in comfort." The other man replied: "I have another idea. All we have to do is to take a little piece of this skin and attach it to our own feet, and then no matter where we travel we will travel in comfort." Is this not what we try to do with life? We are always trying to dream up a Utopia, a panacea, a great system so perfect that man does not have to be good or put forth any effort himself. We would like to change everything outside ourselves, but all we have to do is to change ourselves. And until we do change ourselves, life constantly presents us with these circumstances, which are there for our changing and for developing our strength.

If we can keep an objective perspective on life, we can learn to see what it is that life is trying to teach us. We can

ask ourselves, what are the circumstances which keep coming to us over and over again that we would like to run away from; are we being continually frustrated in this direction, or being imposed on by that individual, are we being denied the things we want or having our possessions stripped away? As we develop the capacity to observe ourselves objectively, we learn to cease trying to manipulate life and let life mould us. There is a saying that he who will follow, Nature leads gently by the hand; he who will not, she drives relentlessly. Our capacities have to be unfolded, and the place in life in which we find ourselves is not only of our own creation, but also is providing us with the ideal circumstances to unfold our next capacity.

Our relationships can also be looked at from this point of view. Who are the people around us in our families, our neighborhoods, our businesses, etc., who annoy us? Who are the difficult and troublesome people standing in our way? Instead of judging and deciding what is wrong with them and how they could change, we need to say to ourselves, what is lacking in me that I cannot respond to this or that individual? We may think of ourselves as a radio band on a radio receiving set, with a station here we can tune in with and an individual there we can respond to. As we turn the dial there is another we can tune in with, but in between there is static that we cannot respond to, that we cannot tune in with. Before we can become perfected human beings we will have to be able to tune in with every individual with no static on our radio band. The attitude of the individual who really wants to lead a spiritual life is described so well by Dr. Annie Besant when she says:

The aspirant should welcome everything in his daily life that chips a bit off the personality and should be grateful to all the "unpleasant persons" who tread on his toes and jar his sensibilities and ruffle his self-love. They are his best friends, his most useful helpers, and should never be regarded with anything but gratitude for the services they render in bruising our most dangerous enemy, the personal self.

Or, as we are told in *Light on the Path*: "No man is your enemy; no man is your friend. All alike are your teachers." These quotations express a different attitude to be achieved in our relationships.

As long as we can be hurt, we will be. Why are we hurt? If we think it through to its origin, we will realize that we can be hurt only when we are thinking about ourselves. We spend so much time and energy every day building up this little self, guarding it, seeing that it gets proper respect paid to it, that it gets credit for all the things it does, that it is not slighted, etc. These are the things that cause hurts, and we continue to be hurt until the little self has been refined in the fire and becomes the pure gold of the Divine Self. No one and no thing can stand in the way but ourselves. No one and no thing can do it for us but ourselves and life at every moment is offering us that opportunity. If we stop trying to manipulate life and see what it is trying to teach us, every circumstance, no matter how insignificant, will be seen as teaching us something.

It is said that "What is for thee will come to thee; stop seeking your destiny, your destiny is seeking you." Does this mean that we should just sit and wait for it to come to us? Here, again, life is trying to teach us. Is it not teaching us to have the courage to change what can be changed, the patience to endure that which cannot be changed, and most difficult of all, the discrimination or wisdom to know the difference between the two? Though it is difficult to know when to exert pressure and when to sit back and wait with patience, we can get the key to the pattern of our life when we watch the little things that come to us in our daily life with perspective. There is no contact we make, no circumstance through which we pass, that does not present us with an opportunity, the very best opportunity for us at this moment. If we learn to take advantage of it, to learn the

lesson or unfold the spiritual capacity, then we find happiness and begin to see the purpose of life and the beneficence of the Laws of Life at every moment of time. We learn to trust ourselves to life as the bird trusts its wings to the air, undoubtedly; knowing that everything that comes to us is for our own good. The place to begin is where we are; and the time to begin is now.

So I would put before you my belief that in the full unfettered exercise of individual thought lies the safety of the Society, that we ought to encourage differences of opinion in our Lodges, and that we must not cold-shoulder a person who holds a different opinion. The future of the Theosophical Society depends upon its becoming a freethought society. We claim to be a nucleus of universal Brotherhood, and if you take the true meaning of the word, it is the point from which all the forces come that go to build up the body. You must try to find the good way, your own way, of training yourself. My own way would probably not be palatable to anyone, but when I feel irritation when an opponent is trying to convert me, I know that I have not reached the perfect poise in which perfection lies.

ANNIE BESANT

THOUGHTS ON A MATHEMATICAL APPROACH TO RELIGION AND METAPHYSICS

By R. SRINIVASAN

IN ancient India, all branches of knowledge (the sciences as well as the arts, *vidyā* and *kalā*) developed out of religious needs. The measurements of a sacrificial ground led to geometry; determination of auspicious moments depending on the positions of planets and stars led to astronomy; mantric chant led to music, and so on.

Mathematics in essence is only pure metaphysics. Mathematical concepts are all abstract. Mathematicians do not know what they are dealing with in terms of objects, nor do they care to know. A symbol, "a," for instance, may stand for anything.

Euclid's geometry is pure logic. The things dealt with there have no objective existence. The very definitions of a point, line, surface, show that these have no objective existence. One cannot handle a point, a line or a surface as a material object. They are only abstract ideas. It so happens that in objective relationships the theorems may be used with advantage. Real mathematics, as Professor Einstein said, gives the "joy of comprehension" and does not concern itself with "the possibilities of action it opens up".

The number concept is also absolute metaphysics. We have only conventionalized it for mundane purposes. Till very recent times no clear definition had been given for a

number. Cantor's definition is so abstract that ordinary minds are likely to get confused. Yet the concept is so fundamental; we have intuitively accepted numbers.

When we consider worlds of different dimensions, any world is only a boundary or a partition in a higher world. A surface bounds a solid space or separates portions of a solid space (three dimensional). From the standpoint of our solid world, a surface is only an imaginary idea; it has no objective existence, it cannot be handled as an object. It is *Māyā*. So, any world is only a *Māyā* when viewed from a world of a higher dimension.

The Absolute can never be defined except in terms of contradictions or by mere negation. It is beyond space and time. All our universe is relative and has no absolute validity of existence.

The idea of "Infinity" is interesting. It is not a "number" as we understand it. It can only be defined by saying that whatever number you conceive of, however big, Infinity is NOT THAT (*neti*). As it is limitless, it cannot be defined. Much of what has been said of the Absolute (Parabrahma) may well be said of Infinity. The ordinary laws of arithmetic and algebra do not hold good here. It does not increase by adding, does not diminish by subtracting, does not change by multiplication or division or squaring, and so on. Part of it may equal the whole; why, may exceed the whole! It may be contained in the smallest of things and at the same time cover the biggest imaginable things. The *Ishāvāsyā Upanishad*, to my mind, gives the best definition of Infinity: "Remove Fullness from Fullness and Fullness still remains." In mathematical language this means that Infinity (∞) is the root of the equation $x + a = x$ ("a" being any quantity).

Even those who know only elementary mathematics can see how with reference to Infinity contradictions may hold

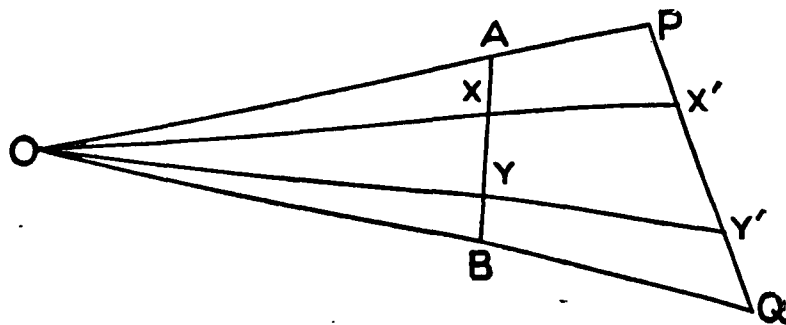
good. Take the infinite series $S = 1 + 2 + 3 + 4 \dots$ (sum of all integers). Let us take a part of this, say, the even numbers. This series of even numbers (S') is certainly part of S . But $S' = 2 + 4 + 6 + 8 \dots$

$$= 2(1 + 2 + 3 + 4 \dots) \\ = 2S$$

So the part is not only not less than the whole but twice the whole! This is a property of Infinity.

In absolute regions the ideas of smaller and bigger, of quicker and slower, seem to have no significance. Take the relation $y = \frac{x}{1+x}$. Let us suppose that x can assume any positive value (zero included). Then y can assume any value between 0 and 1 and can never exceed the value 1. To every particular value of x corresponds a particular value of y . So for every positive number, however great, there is a number less than ONE which corresponds to that number. If we take the relation $y = \frac{kx}{1+x}$ where k is a very minute fraction (.00000000000001), as x takes any positive value, y will have values between zero and k . So all positive numbers have this correspondence in the region $(0, k)$, which may be an infinitesimal interval.

Let us take this figure:



To every point x in AB corresponds a point x' in PQ ; so also to every point y' in PQ corresponds a point y in AB . The universe of points on AB is as dense as that on PQ . This is true whatever be the distances of AB and PQ from O . Let AB move closer to O , and PQ move further away from O indefinitely. PQ may become infinitely long and AB infinitesimally short. Still the point density will be the same. Leaving aside spatial consideration the universe AB (which may almost be a point) is as full as the universe PQ which may be infinitely large. The ancients when they spoke of Absolute Reality referred to it as "greater than the greatest and smaller than the smallest" (*Katha Upanishad*).

The concept of relativity, in India, has been one of the basic ideas all through. Time and space are the basic illusions on which all our objective experiences are based. The variations in the duration of a day for man, deva and Brahmā are based on this concept of relativity. The story of Revati, daughter of Raivataka, who was ordained to marry Balarāma by Brahmā's mandate and was found on arrival on the earth from Satyaloka ("world of truth," highest of the seven worlds) to be too tall for Balarāma and had to be made short and brought to normal conditions, conforming to the prevailing ideas of height and other dimensions, illustrates the relativity of space. If at some instant our universe were to shrink to one-tenth of its present size, we should all be blissfully ignorant of it, unless someone from another universe which had not shrunk in the meantime, came and raised the question of shrinking. We might as well turn round and tell him that it is he who has expanded and not we who have shrunk!

In religious symbolism also, mathematical concepts have been freely adapted. The circle, the cube, the tetrahedron and other figures have symbolic significance. Our ancients had taken the number of basic elements (*bhuta*) as five. May

this not be because the number of regular solid figures in our world cannot exceed five?

The beginning of manifestation is symbolized by the Lord sleeping on the milky ocean on the serpent Ananta. He is called Anantasayana, which literally means "sleeping upon infinity". Anything upon Infinity is or tends to zero, nothingness. So, the manifested world is Māyā.

The serpent biting its own tail (forming thus a circle) and eating itself continuously is symbolic of the world process, involving both involution and evolution. When the snake has devoured itself once, $\frac{1}{2}$ of the snake has gone in; when it devours once more $\frac{1}{4}$ more goes in, ($\frac{3}{4}$ is in now as against $\frac{1}{2}$ that had already gone in, and hence the additional part that has gone in is $\frac{3}{4} - \frac{1}{2} = \frac{1}{4}$). When this process goes on we shall find that the part which additionally goes in at each stage can be represented by $\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{16}, \dots$. When the snake has devoured itself completely nothing is left over, but the entire snake which has gone in is made up of the bits that have gone in stage by stage. The sum total of these bits is $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots$. This is $(1 - \frac{1}{2}) + (\frac{1}{2} - \frac{1}{4}) + (\frac{1}{4} - \frac{1}{8}) + (\frac{1}{8} - \frac{1}{16}) + \dots$. Remove the brackets and we see this is unity. Metaphysical disputes regarding the Ultimate Unity may be taken to depend on the views taken with reference to the brackets. Some may hold the brackets (which are really partitions or dividing tendencies) as real; others may consider them as quasi-real. Yet others may look upon the brackets as mere illusion, brought about by the limited human mind; by ignoring the brackets altogether they rise above them and see only the Unity.

EXPANSIVE MOVEMENT

By E. MARION LAVENDER

SAID Walt Whitman: "We are not all included between our hat and our boots." In a world where the bases of our judgment are personal, between hat and boots, we may find the impress of our personality invigorating, whether strong or weak, insipid or forceful. Whence comes the impress? It is the stamp of the man himself, and that Man is Spirit. In a world where wealth stands for might, and privilege is the foundation of power, force, what does this mean? Again, it is known that world conditions are the expression of Man, that the civilizations and cultures that rise and expand, or totter and fall, are the very mirror of his being.

Compare such results with the scriptural story of man's nature and origin. Job phrased it: "The spirit of God hath made me and the breath of the Almighty hath given me life." It is on this that should be spread the cement that binds to a whole a developing world. The relationship of man to man lies in the world of Spirit. The opening chapters of the Bible use a word for the Spirit of God which, in the old way of analysis of a word, letter by letter, means "expansive movement". Trace it, track it down. It is the whole of life, the whole arena of the Cosmos. The worlds as we know them, the multitudes of forms, the varied stages of awareness, of consciousness are indwelt by the Divine Life. *The Cosmos is the direct emanation of the life of God.* So emanated, as we see it and concern ourselves over it, we gain the view of the incarnation

of the Spirit. There is not a fragment of matter, great or small, there is not a sense of being, that would hold for a moment but that it is held in being by the intent of Spirit within it.

In the concepts unveiled by a study of the Ancient Wisdom, Man holds a meaningful place in the Universe. Every part of manifold Nature follows its own inner being, life, keynote, its own nature; but in Man that nature has a fresh expression. He is able to choose his reactions, whereas Nature, elsewhere—in what we call kingdoms—follows its inner being unconsciously, apparently blindly. Man has another capacity added, that of understanding and choice. His nature is comprised to reveal another aspect of the divine initiative. Now in the exercise of that power he makes his own discoveries. He uncovers the principles of action in Nature and comes to the fundamental that he must abide by the results of his initial choice. Thus he knows that with his initiative he can build to what end he chooses. The result is there, he must now take the consequences of his actions, and decide what he will do about them. He has learned his own unwisdom, and wisdom is revealed. With this is power, the will to be, the noumenon of all phenomena. The will of God is in Man, the will of God holds life on earth today. With this fullness of power Man can design his future, he can build to his own purpose.

Clearer and clearer is growing in Man's mind this percept that will lead him to command and use his resources. All potentialities are his. What will happen amongst mankind when this idea is moved across into the realms of science, government, industry, art? It is *now* that this sublime concept is becoming perceptible, for the Ageless Wisdom shows Man now as reaching the full knowledge of his capacity. He knows his place, is aware of his responsibility. With this principle at work, Man's lives will be illumined. What will be the key that each will turn to unlock the irresistible stores of energy?

Will he open daily living to vital consciousness simply by feeling admiration for the very force of life itself? Or will it be done by the veneration of the uniting strength of love, or the compelling drive of beauty? Or will it be an awed respect for the way law works at every stage of living?

How did Man reach this point? In all ages, his full impulsion has been to reach his inner being. At first he was in the Hall of Ignorance, where his actions and repercussions in deed, thought, feeling, his *DOING*, dissipated the fogs of unwisdom. Man was passing even then into the Hall of Learning, and there he uncovered the way of life, to radiate, not to take to himself, but to *GIVE*. It is only this that will carry him on into the Hall of Wisdom, where he experiences his true *BEING*, led to it by giving until he finds his own inner life, where he finds that he is one with all.

The opening process, viewed from outside, may appear to be destructive. In Man's search for himself he gathers into himself multitudes of his desires, his thoughts, his feelings. He is omnivorous, beginning to discover himself by understanding what he is not.

For all the early stress is on inner simplicity, i.e., within unity. It is intelligence growing by contrast and discrimination. It is intelligence developing itself in action, gaining awareness by analysis. Here, still the Will is in activity, in this power of separation and limitation. But the goal is, Spirit being enfolded in time by the same process, seeing the one within the many forms. Man finds the same life and passes from multiplicity in unity, to know the unity in the multiplicity. So arrives *synthesis*.

The body is clothing the Spirit to create through every change of consciousness; that is the force within. Then that outer contacts other externals, and vibrations set up without receive their fulfilment in the reply from within, a change of consciousness. Thereby does Man recognize himself. He

pulls the world of Nature awry and discovers he has done so; he has made distortions even in the world of thought. Now he goes beyond the other levels of the material world, for his initiatory activities are unsatisfactory, foreign to his inner being. But he too shall fulfil the law of himself; so he returns to what he has twisted and finds how to make it straight. He restores clarity and pristine purity.

The sequence mounts to the *realization of each part*. The ever-evolving worlds are reflected in the currents of space, their vibrations arouse knowledge. Man, individually and collectively, reflects himself in his worlds. It is an inevitable correlation between Spirit and Matter. That within is reflected in the outer. Even the piling-up of factual mutual data of common living is a gathering of materials—within-without and without-within, both occurring and sweeping onwards. On the outgoing arc Spirit moves outward, and matter within; on the ascending arc, matter sweeps outward, and Spirit reverses. Every power of man flows from his true nature. At his *centre* is the fulcrum of his being. There he is a vibrating dynamo of vital energy. It is from there that he reviews himself, from there that he constructs.

Every contact originates creative power. It is a constant creative energy: "Creation is the force that constructs." Man is a new force ever forwarding himself to a new mankind. He is now a new Man different from any previously appearing. For he is learning, has largely left the state of activating, concrete, personal mind. That was a partial state. In it Man confounded Nature, pulling things out of shape. Now he restores the impaired balance. At every point he gains he needs to view things afresh, as for the first time. To see in that way is to see things new.

Man has a new way, that of equilibrium; he can measure his world with a new foot-rule. His nature is that of *control*, guidance and direction; his method is to equilibrate

all energies. When inflow and outflow are equalized he follows the law of his peculiar being.

Through ignorance to learning he found a strange thing. So deep was the force of his being that he found he had to give, even before he acknowledged he had within him something to give. His oneness-with-others could appear when expressed in ordinary life as sacrifice, self-giving, but it is really a making-whole. Man grasps the notion that, only in this his true God-nature, lies the fullness of his capacities. His perfect freedom lies in the experience of his wholeness. If he acts against the ideal of his relationship with others—which is named as brotherhood—there is clash and chaos in living.

In the material and personal worlds Man's *limitations* are discovered in the *laws of his bodies*. Wherever they triumph in their separateness he is chained. When he fears deprivation of his affections or possessions, when he doubts his possibilities, fears insecurity, he is in fetters. When, unthinkingly, he passively accepts the crippling bonds of tradition, of public opinion, or the tie of the "accepted word," he remains in his own toils. But if he so works and thinks that he radiates truly from the centre, truth surrounds him on all sides. His conscience is lighted by intelligence, and that in its turn by the might of love, the unifying force. He is one with life. His consciousness is vivified. It is Spirit that frees and triumphs over matter.

Man can regenerate himself only in the spiritual world. There he is "becoming" towards something both more fully real and more fully ideal. The ideal will be a full reflection of the spiritual. There will be new ideas, new ways, new forms, to fit it; also new conditions. Such perception brings the willingness to transform and change and accept unfamiliar conditions. The new spiritual world (spiritualized, maybe) will be mirrored in the spheres of everyday life. Be what you are! Let each stand in his own light, but draw away from the

shadows into the substance. Falsehood is dissipated by truth, meanness wiped out by open-handedness, and greed by generosity; gentleness overcomes violence; the domination of cruelty is transmuted by the unself-centredness of love, and separateness by charity. Dull and cloudy minds are altered by thinking for oneself; otherwise they narrow and blunt our consciousness, cause us to respond less and less to the calls and challenges of life. Man would so become an automaton; he must not unthinkingly so bankrupt himself of the richness of experience.

Man can only rule and wield his life, can only build, because there are great principles at work. When he is one with these, he is one with life. He changes his life-colors, becomes in very truth a glorious body, a body of causation. He does not accept the dictation of circumstances, nor is he a voluntary slave to events. He works, but he does not live or work in order to avoid pain or to gain only pleasurable conditions. That is the negation of living.

When principles are at stake he cancels out vices for virtues. There is a threefold stream of negativities where we encounter the vices—idleness and sloth instead of activity; self-centredness instead of love; and thoughtlessness—itself a complete negative. The ideal message of life is ethical. Man cannot draw inspiration from below for it is of and from the Spirit, himself.

He finds himself, in the practice of justice, that neither tyranny, nor dishonesty, nor bitterness and revolt, nor sloth are his qualities; but transparent honesty and truth, compliance with the laws of the worlds, and the honor of service that makes him at one with others. Liberty does not lie in selfishness. Annie Besant has declared man's mission to be that of a "divine co-builder in the Universe," and that this is a "message of universal redemption from ignorance, and therefore of universal emancipation from misery".

Manhood's wealth is a unit, his creative potential is his well-being. The first outflow of the Divine is a measure of division and separation, the One becoming many. It is life immanent. Then comes an intertwining of a second outflow with a formative power. Finally, the creative force in a third outflow transcends the separating and formative influence, it vivifies and individualizes into a reflecting whole. The divine archetypal ideas brood over growth and progress, transmuting and integrating that which the divine life has sent forth, a process we see as "becoming".

Man knows *beauty* always in a form, beauty requires form and shape. Nature brings forth new ideas, and new forms become. Psychologically, the subjective develops to the objective. Now Man has a different potential. He can change the track of life, he can travel out of time and live on the plane of eternity.

Today is the possibility of willing things and accomplishing them. The potency of creativity lies in the power of pure vision. We can create with knowledge. The exercise of gifts and talents gives the power of enjoying living. With vision we see the full value and worth of earthly and heavenly attributes. Man then claims his birthright. In the daily walks of life we can prove and test the great harmonizing principles of law, beauty and order. It is a state of poise and peace.

Let each of us in his degree follow the enfolding vision of the Divine Word, the Logos. Let us work in a threefold way, following, first, a path where none other is hurt or suffers violence; let us keep the old adage, love one another; and so redeem our lives by beauty. It is said: "Nature cannot enslave the soul that by wisdom has gained power, and uses both in love."

PEACE AND "WAR IN HEAVEN"

By MAYANANDA

THE elusive nature of peace, at least in its real nature and not as the mere respite from war, is now apparent. Two world-wars, "to end war," and their turbulent aftermaths have made that very clear, even to idealists. What is not yet so apparent is the actual means to obtain peace and where it can be done. The struggle goes on, and more and more it will be found to be ultimately a mental problem.

The following notes, based chiefly on a study of the hierogram prominent in the sigil of the Theosophical Society, and on the Kabalistic Tree of Life, may open up for some a fresh point of view on this perennial subject, now necessarily the prominent one as we enter upon this Aquarian Age.

After the cross, the hierogram is probably the oldest and certainly the clearest symbol of Duality: the second subject of importance in metaphysical study. This is, of course, the two triangles, overlapping and pointing in opposite directions. The idea has infinite applications, for example, idea-manifestation, involution-evolution, positive-negative, electric-magnetic, etc.; but whatever it may be it implies a unity split into two for purposes of manifestation. Being in a very dense condition of manifestation, it is only with the greatest difficulty that some of us can obtain a glimpse of the unity implied: we all should do so in the current eon.

In this figure, the triangle pointing upward is usually taken to stand for Spirit and the triangle pointing downward for Matter. They also stand for fire-air and water-earth in

some schemes. At the central point of the figure a true unity is implied. This in the Kabala is the position of *Tiphereth* (Beauty), the reflection of *Kether* (Truth), on a lower level. In this scheme the Great Work of man is taken to be immediately forwarded by the "equilibration of opposites".

In *The Mahatma Letters to A. P. Sinnett*, the Master K. H. states that Adepts recognize no God but the universal great law of Equilibrium, and we also read in the *Book of Aquarius*:

Equilibrium maintains the created universe, which is equilibrated only in the uncreate Androgyne, when Science returns to Alchemy; analysis and synthesis. . . .

In *The Secret Doctrine*, H. P. Blavatsky characterizes *Tiphereth* as the dual Androgyne.

Let us now look at the involutionary and evolutionary cycle in this connection. Being still near the turning of the cycle we might begin with the evolutionary, upon which most of us are engaged. Very shortly, then, we notice that, emerging from the amorphous and generic "matter," the one-celled organism becomes more and more complex and correspondingly less and less purely "material" until it reaches the stage of the human form (divine or not so divine as the case may be). At a definite point man becomes aware of "something beyond" and within himself continues to evolve, so that by arduous effort and endeavor, chiefly mental, he, as the Air Force has it, reaches the stars. Though not by space-travel: perhaps *per ardua ad astra*.

Involution *into* manifestation is similar in method. Emerging from the undifferentiated *Ākāsha*, the simple Monad, vaguely desiring manifestation, becomes more and more divided, letting down parts or aspects of itself, as the Individual, the Personality, and so on, lower and lower into the denser vibrations of matter until it reaches the visible and tangible body-veil in which the spiritual faculties are normally obscured. This dual process is interestingly considered in

a book, entitled *The Vision*, by the poet, W. B. Yeats. Though connected with Theosophy and acquainted with H. P. Blavatsky, he never seems entirely clear on the subject, but the instances cited in the book are of some value.

It will be noted that the two triangles of the hierogram overlap to some extent, and it is the happenings in this intermediate area that are of special interest at the moment. It is in the centre of this space that the sphere of Beauty is situated. It is a very mysterious and secret point, to which a great deal of symbolic work has been devoted. Where the cross is studied, it is the centre of it that is always the point of chief interest, for it is here that, in some initiatory rites, the heart of the figure placed against it, rests. In symbology the stone and the heart are almost interchangeable, and on the Tree of Life, which is the cross, this central area is called "The Stone of the Wise," and comprises the septenary or planetary system, of which the sun, of course, is the centre. It has sometimes been called the Rose or Rhos-in-the-Cross.

Here is the central point of the whole scheme, or Samsāra, the point where, for a moment, a glimpse of Unity or Harmony can be found. Indeed, it might be true to say that any such glimpse can *always* be had from this position: wherever one may otherwise be. In the Kabala, the sphere of Beauty is doubtless so called in that it implies that harmonious unity of diverse parts mentioned by Milton which is the essence of Beauty and also of its expression in art. Merlin has a relevant phrase, otherwise obscure, that Sun and Moon, positive and negative, are united in Libra. We also remember that equally curious statement that "without Hermes, neither the Sun nor the Moon can achieve anything". Now the *operative* sephiros or spheres of influence close to *Tiphereth* are those allocated to Venus and Mercury, and both these are curiously connected with *Tiphereth* itself: they stand for the intellectual and emotional: the force and its requisite bounds

or measurement. Together they are Hermaphrodite, i.e., Androgyne.

At this point, evolutionary man, with only psychic and lower mental faculties developed, "meets the Lord in the Air," and enters on the path of Initiation which eventually leads him to become a Superman or Adept.

The involute, having only spiritual faculties and an almost shapeless and unconscious body (i.e., the first men of the Third Root Race), here becomes rational and rapidly adjusts himself to physical perfection and dense conditions. He wars, lusts, and develops his sense of separate self, until by suffering he learns his lessons and "remembers his Father's house". This higher-mental area is the place common to both these types in going and returning and in which the crucial point is reached.

As all these phases are analagous to supposed levels, I presume this to be in part the position known as Devachan or Heaven: being the highest point that can be reached by the unchanged evolute and the lowest by the unchanged involute. This is the point of change: the crossing over of the two opposite streams of consciousness, and it may be here in this "heaven" where that curious "war in heaven," mentioned in the Bible, takes place.

Being on an equal footing, half the entities are seeking physical manifestation and all it implies, and half, the spiritual home. They are at cross purposes, though each right from his own point of view and on much the same level of intelligence. They are going inevitably in opposite directions, but they are *not* necessarily at loggerheads.

Here perhaps is the place where alone the choice is to be made between war and peace. What exactly is entailed? The involutes have to resist the forces or temptations which would keep them in ignorance of the necessities of physical existence, whilst the evolutes must evade or overcome those Dark Forces

or "Brothers" (referred to also in *The Mahatma Letters*) who still cling to the notion of separate self-interests. Is it perhaps in this area that the unnecessary war—reflected faithfully on lower levels—must first be terminated? This would seem an avoidable objective: for war can be founded only on an illusory opposition. In this case both streams of consciousness are moving in a rightly directed but opposite direction.

The involute usually has to contend with ecclesiastical tyranny and domination, and this is brought strongly to our notice by the Master K. H. in one of his letters to A. P. Sinnett. On the other hand, the evolutes have to deal with those misapplications of knowledge or science, the various laws of physical transmutation, which we call Black Magic. The two are really one. The inference is fairly clear, but must be individually applied. It may, however, be pointed out that at this point of Light, or Rhos, the clockwise spiral of movement *changes over* and proceeds in an anti-clockwise direction. This fact is enshrined amongst other places in the positive and negative swastika symbols. The change is also noticeable in the vibrational frequencies of the colors of the spectrum: the slow ascending reds becoming the rapid blues above the central point. Assuming the veil of Light, the actual point of change is invisible, so that what exactly happens is occult.

As to the symbolism on the Tree, it is said: "It is by Beauty (*Tiphereth*) more especially, and its integration in art, that the two phases are provided with a bridge. For whilst it is for man to demonstrate eventually his divine and spiritual birthright, it is also for him, in an unredeemed condition, to realize by parable, similitude and symbol that such is possible. He must first be convinced of the possibility before he will trouble to attain it."

This "conviction" comes not dogmatically or by coercion of human hierarchies; but inevitably, as one is prepared by experience; and for the most part by analogy.

WAGNER'S "PARSIFAL"

By W. ASHTON ELLIS

(Concluded from p. 234)

IN the third act we find Gurnemanz turned hermit. The brotherhood of the knights seems to have lost its vitality; the holy vision being denied them owing to the selfish prohibition of their King Amfortas, Titurel has died, and each knight has sought his own way.¹ They have endeavored to sustain their mystic power by the practice of asceticism, and each is separated from the other. *Kräuter und Wurzeln findet ein jeder sich selbst*. Each seeks the herbs and roots for his own food; as Gurnemanz says, they have learnt the lesson from the dumb creation. They have not learnt a right lesson from the lower kingdoms, however; for to what has it led the Ritterschaft? To nothing exalted. The mere warding off of deadly sins, each one for himself, while their lord and chief steward are slowly sinking under the deprivation of higher sustenance. It is not that the practice of vegetarianism is not in itself a means to the leading of a holy life; but it is the end for which they have pursued this that is bad. While each is engaged in the care of his own holiness none can work for the good of the whole. Wagner tells us they are now deprived both of courage and of a leader. "No more comes message from afar to them nor call to holy battle." Here, again, we have the

¹ This also seems to suggest the decline of a great religious movement through the introduction of sectarianism.—Ed. [H. P. BLAVATSKY]

doctrine that individual effort, while directed to one's own salvation alone, avails nought even for that.

But the period of this lifelessness is soon to be cut short; and we are first introduced to this waste place, when Gurnemanz finds once more the almost lifeless body of Kundry; for in this drama where Kundry is, there Parsifal will surely appear. The two have a remarkable relation to each other, though the relation of opposite poles—the one that of matter, the other that of spirit. It is Kundry alone who has known Parsifal's history; she who has told the knights of his parentage, and himself of his mother's death. She may almost be considered as his lower self, and it is she who is always connected with things corporeal. It is by her and her master, Klingsor, that Amfortas received the wound; for his bodily wound alone it is she cares, and brings the balsam and orders the healing bath. In this act her only words are, *Dienen, Dienen*, "Service"; she draws the water from the well, and, like Magdalene, washes the Redeemer's feet, and offers the oil with which to anoint Parsifal's head. In her great struggle with Parsifal, it was "the body and the life" which, she promised him, should be his reward. Always the body! While he has been passing many weary years of pilgrimage, she too must have passed through some terrible process of purification, for she has entirely changed her mien. She is no longer the wild witch of the first act nor the dazzling enchantress of the second; Klingsor's power of evil over her has been broken, and now she is meek and humble. Klingsor's mocking words have come true: "He who contemns thee, sets thee free." The body itself is purified with the spirit.

Hardly has she come before us, when, clad in dark armor and solemn of tread, appears Parsifal, the holy spear by his side. Many years has he wandered through the world of trials and temptations unaided; the past karma of his actions required this, but like all karma, it was but an instrument for

his good; he must work out his own process of cleansing ere he can obtain the power to help others. While there was the least trace of materialism left in him he was not fit for the great office he was to perform. Just as the Chela, beyond the few paradoxical hints that he receives, is expected to find out the truth for himself, and, if he cannot do this, is rejected as of no promise, so Parsifal had to find for himself the path. The spear he dared not use for self-defence lest he dishallow it; that is to say, no spiritual powers must be employed for a selfish purpose. For the good of others, yes; but not for oneself, else the high character of the occultist drops imperceptibly to that of the Black Magician.

But now the time of delivery is drawing nigh. Gurnemanz, who, as the Human Mind, has ministered to Amfortas, the sovereign Will, now effects the final initiation by the baptism of Parsifal, and, doing homage to him, forthwith proclaims his entry into the service of the Buddhi, or spiritual soul. At once Parsifal himself finds a fresh meaning in Nature; for the veil, previously lifted with regard to the human race, is now entirely rent asunder, so that he sees his oneness with the other kingdoms of Nature. As Siegfried, after tasting the dragon's blood, understands the language of the birds, so Parsifal now feels the bond of union between himself and the world of leaves and flowers. "How sweet is now the fragrance of the children of the meadows, how lovingly they speak to me," he says. It is Good Friday, and on this day of the emancipation of man comes also for the kingdoms below him their passage into a higher state; they step into his shoes, so to speak. They cannot see the highest truths, but they, the lower creation, look up to man, and their development is carried a step higher in the ascending scale of material being. From the point of view of man himself also, it is *Tat tvam asi*—"Thou art It." He feels that he and the universe are one. It is probably more than a coincidence that he who effects

this initiation is Gurnemanz, who throughout the play has acted as the Remembrancer, for in the posthumous fragments of Wagner's prose writings of about this date we find these pregnant lines: "Religion and art also are but rudiments of a *former* culture." The memory of his previous state of unity with the universe is thus called up to Parsifal by Gurnemanz; and here we have a remarkable coincidence with a tenet of the esoteric lore, namely, that just before the attainment of Nirvāna the whole of the previous states of existence are called up in the mind of the individual. Thus Gurnemanz, representing as he does the human intellect, and more especially its faculty of remembrance, is the very person to perform this preliminary act of the final emancipation. Though only one phase of these prior existences is seized upon by Wagner as presented to Parsifal's vision, that, being the phase of vegetable incarnation, is the exact one that by its unexpectedness will be the most striking in its impression upon the imagination of his audience.

We are now taken once more to the Temple of the Gral, there to find all in solemn mourning. The astral body, that of Titurel, is apparently dead; the very vital principle itself, embodied in Amfortas, is ready to destroy itself through long separation from its essence, the Holy Spear; and the tragedy is all but complete. But now Parsifal enters, and with him Kundry and Gurnemanz; and thus, with the exception of the animal passions, the fourth principle, which is typified by Klingsor, all the six principles ordinarily known are re-united. Kundry, the first, the body, Rupa, with its traces of the fourth or animal soul, the Kāma Rupa; Amfortas, the second, the vital principle, Prāna, with its intensified form in the holy spear which Titurel, the third, (the astral body or Linga Sharira,) had, before Amfortas fell, confided to him alone; Gurnemanz, the human soul, the fifth, or Manas; and finally, Parsifal, the spiritual soul, the sixth, or Buddhi. One, the

highest of them all, is yet to come, though it is brooding amongst them all, and we have heard its memory worshipped in the Temple scene of the first act.

We now hear Amfortas' terrible wail of anguish, when the whole soul seems rent asunder in grief and repentance, and the motive of Klingsor, the animal soul, again rings through the sacred edifice. Parsifal approaches, the orchestra accompanying his steps with the theme of the Gral itself, showing the latter's correspondence with the Buddhi, or spiritual knowledge; that knowledge, which is absolute, intuitive, and not derived from book-learning, nor from experience on the material plane. He restores, by touching him with the spear, Amfortas' wholeness, and then he re-unites both spear and Gral; occult power and occult knowledge, Zannoni and Mejnour, meet never more to part. Then Kundry, the body, which after Parsifal's final initiation had been purified by baptism at his own hands, is dissolved, her form falling lifeless before the altar. The Gral glows with the divine light, Titurel lifts himself in his coffin with the sign of blessing, and softly and slowly floats down the Holy Dove,¹ the last link in the septenary chain. It is the Ātmā, the *Divine* Spirit, which is henceforth the one supreme principle which knits all the others into harmonious union with itself; and thereby Nirvāna is gained. Nothing ever seen on any stage has produced the miraculous effect upon the spectators of this snow-white Dove descending in a flood of light, as the curtains gently close the scene from sight, amid a hush of awe. It seems as though they were themselves caught up into the seventh Heaven, and all the woes of the body left behind.

In the symbolism of this drama much has been borrowed from the rites of the Christian Church; but that was absolutely

¹ It was the Dove also who took up the silken reins of Lohengrin's barque when his time on earth was over, and he was to return to the higher realms.

necessary in order to exercise a mystic and religious influence upon an audience accustomed to those rites. Had Wagner's compatriots been, as a whole, Mohammedans, Buddhists, or ancient Hellenes, their form of worship might have been the mould in which he would perforce have cast his play; for some form of language, some vernacular, must be adopted ere we can have intelligible speech—until the universal tongue, the universal cultus, is proclaimed.

It is not without significance that from the standpoint of the ancient Indian philosophy the end and aim of life was conceived as Moksha or absolute freedom. It was not only freedom from the necessity of an earthly life and its toils, freedom from Karma, the complications of one's own past, but also from the limitations of one's own capacity to live, in other words, life in a state of freedom such as we may conceive a flower to experience, when it is its own natural self. "Consider the lilies of the field; they toil not, neither do they spin," yet in them is there the exuberance of living.

N. SRI RAM

REVIEWS

The Unconscious Mind, by Kenneth Walker; Rider, London, 1961, pp. 256, price 21s.

"This book is concerned with certain psychic phenomena which the psychologists have been too busy to report upon." It is for those beginning to be interested in the activities of the subliminal mind, such as telepathy, clairvoyance, radiesthesia, prophetic dreams, etc. It sketches lucidly the development of research in these subjects and brings to the reader the latest findings together with many interesting examples.

Looking at the nature of man as a whole such questions are discussed as, "Can the mind affect matter outside the limits of the body?" and "Is there survival after death?"

On survival Professor C. D. Broad writes: "Perhaps to think that nothing carrying the dispositional basis of a man's personality could exist after the death of the body is as if one should imagine that nothing, corresponding to the performance of an orchestral piece, at a wireless transmitting station could exist anywhere in space after the station which broadcast it had been destroyed."

J. Krishnamurti, recently replying to a question on death, remarked: "You have identified yourself with your property, with your wife, and so on, and this identification through recognition sets going a process of thinking like a vibration or a wave which has its own continuity and which can be got into touch with through mediums and all the rest of it."

The question that lies deeper than that of the continuity of the *personality* with its thought bundles and desires is whether we can come alive now in that part of ourselves that is beyond space and time. The author quotes Maurice Nicoll: "To lay hold of *eternal* life refers to some possibility in *this* life, to some change that a man can undergo here—or at least begin to put himself in the way of."

CLARE SOPER.

World Cultures and World Religions, by Hendrik Kraemer; Lutterworth Press, London, 1960, pp. 386, price 35s.

This important work is based upon lectures, given at Princeton Theological Seminary, by a former Professor of the History of Religions in Leiden University.

Although written from a definitely Christian standpoint, the distinguished author covers a wide field in his examination of the cultural response of the East to the Western invasion in the Muslim, Hindu and Buddhist worlds, as also in China and Japan.

He sees the terms of the dialogue between the great religions as emerging in two images: (a) "The humility of God incarnate in the humble suffering servant, Jesus Christ," and (b) "the sublimity of the ineffable, indeterminate, unqualified Being (above *Sat* and *Asat*) with the Mystic Sage triumphant through his victory in Self-awakening." We cannot but agree with Dr. Kraemer in his judgment that both Orient and Occident are faced with the necessity of a re-evaluation of themselves and of one another. His work is a valuable contribution to this end.

In assessing the cultural response of India, Dr. Kraemer affirms that the influence of the Theosophical Movement "and especially of Annie Besant's powerful personality" cannot easily be exaggerated. The admission, however, does not lead the author to refrain from an unwarranted reference to what he calls "the ambiguity of the 'spiritual' policy of Theosophical leaders". He writes of their syncretism, forgetting (or not knowing) that the Secret Doctrine antedates the Vedas, and, so far from being merely syncretic,

is a Science which is "the source of all religions and philosophies". There is no ambiguity about this Parent Doctrine, though it will always be a challenge to exclusive possession of the Truth. It is a pleasant change, however, from the usual vilification, to find Dr. Kraemer conceding the great significance Theosophy in general has had "for putting India on the spiritual map of numberless people in Western countries".

BASIL P. HOWELL

The Upanishads, by M. P. Pandit; Ganesh & Co., Madras, 1960, pp. 174, price Rs. 6.00.

This book is a valuable contribution to the already existing literature on the Upanishads. The author bases his exposition on the integral interpretation of the Vedas, the Brāhmanas and the Upanishads as given by Sri Aurobindo. The introduction and five chapters give a general survey of the subject; and the thesis propounded in these is illustrated at the end in three separate chapters on the *Isha*, *Kena* and *Taittiriya Upanishads*.

The first part shows how occidental indologists and even some Indian scholars have failed to appreciate the deeper spiritual significance of the Upanishads, because of their limited intellectual approach. Thus some scholars regard the Upanishads as a class of

literature, independent of the Vedic hymns and Brāhmanas; some, like Bloomfield, "... are often vexed with their unstable, contradictory and partially foolish statements"; while others like Max Müller say that "by the side of so much that is fresh, natural, simple, beautiful and true, (they) contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent".

Both these conclusions are shown by Sri Aurobindo to be contrary to the spirit of Indian tradition. (a) There is one tradition and one Truth that pervades the Vedas and the Upanishads. The Rishis of the *Rig Veda* were neither simple priests nor the bards of a primitive society in the infant stages of human progress. They were great mystics who gave their occult experiences and knowledge to their disciples in inspired chants and mantras. Ages later, the Rishis of the Upanishads sought to re-live the truths embodied in the hymns of the Vedas and recorded the many methods of approach to the Ultimate Reality. The Upanishads are thus inspired utterances of Seers who by disciplined efforts lived the life of the Spirit and penetrated to the root of the mystery of the Cosmos. Living in an age very much after the Vedic epoch, their method of expression is more intellectual and less symbolic and mystical than that of their

Vedic forefathers. The Upanishads are thus the natural terminus and crown of the Vedas and the Vedic spirit pervades the Upanishads. (b) If the texts of the Upanishads appear disconnected and abrupt and lacking in sequence, it is because they "... are not verbatim reproductions of the instructions given by the Teacher to the initiates. The texts are more in the nature of notes and graphs of leading ideas and truths. . ."

Since the Upanishads are vehicles of illumination and not of instruction, "there are separate phrases, single couplets, brief passages which contain each in itself the substance of a vast philosophy and yet each is only thrown out as a side, an aspect, a portion of the infinite self-knowledge". These key truths and hints in cryptic passages really constitute the essence of a whole line of occult and spiritual discipline conveyed by word of mouth in phrases that half reveal and half conceal, lest they be misunderstood or misused by the untrained and the unscrupulous.

Thus the Upanishads are rightly called "gateways of knowledge" because they give broad philosophical truths in conceptual language and also point out the methods to attain these spiritual experiences. The broad truths given in the Upanishads are: (1) that the physical world of objects seen by the

senses is not the whole truth of things; (2) that behind the multiplicity of things there is a Unity, a Reality which is Absolute; (3) that the transcendent Self of things is the same as of all beings; (4) and that there is an identity between the true self in man and the Self in the Universe. Thus Reality is One; and this is the basic Truth taught in the Vedas and the Upanishads; and it is described "... in a double Trilogy: subjectively, He is *Sat-Chit-Ananda*, Existence, Consciousness, Bliss; objectively, *Satyam, Jñānam, Anantam*, Truth, Knowledge, Infinity".

All life is considered as a preparation to achieve this realization—the realization of oneness with the Absolute. Since "every achievement has its price and the demands of the higher Path, the sages declare, are severe," the disciple must first be convinced of the futility of the life man normally leads; he must feel the need of a higher life with a worthy purpose and direction. He must be ready to subject himself to a thorough discipline of purification. And since no one can tap the hidden treasures unaided, the living touch of a Guru, a Master, and Divine Grace are necessary.

This, however, is only an outer form of the *Sādhana* as given in the Upanishads in cryptic and unintelligible phrases. The real inner teaching is communicated only by

word of mouth and never recorded. No wonder that persons unacquainted with occult traditions find much that is given in the Upanishads to be unintelligible.

The chapters on three of the twelve major Upanishads, namely, *Isha*, *Kena* and *Taittiriya*, are given just to illustrate and convince the reader of the above interpretation. Each tackles the problem from a slightly different point of view. Thus *Kena Upanishad* seeks to awaken the individual to the truth of existence; while *Isha* assumes the hearer to be an awakened seeker and lays down grand truths for his realization. Unlike the above two Upanishads, *Taittiriya Upanishad* is disjointed in subject-matter and almost looks like a collection of floating sayings and lessons. In all three, meditation and intellectual grasp of the great Truths are not considered enough; one must live a life of high purpose, and one must put into practice what one learns.

Such in brief is the integral knowledge of the truths of existence as given in the Vedas and the Upanishads in the light of Aurobindo's exposition.

M. N. TOLANI

The Student's Quran, by Hashim Amir Ali; Asia Publishing House, Bombay, 1961, pp. 154, price Rs. 5.

The author and the publishers are both to be congratulated on

bringing out this excellent handbook for the serious student who would enter into the study of the Holy Book of the followers of Islam. The "... simple Faith in the supremacy of the One God and the brotherhood of all human communities ..." is well brought out in a form and language that avoids all polemics on the one hand and academic pedantry on the other. The mental and structural framework of the author can be gauged from his opinion that "the seeds enclosed within each scripture consist of universal and eternal truths," and that "... these truths have to be presented to different peoples in their respective frames of reference". All communities being products of time and history, and of moulding by environments, necessarily differ from each other in their pattern of thinking. "Eternal truths, therefore, have to be presented to each community according to its respective social memory."

With a keen and balanced historical sense, the author successfully brings out the three stages of Quranic revelation by dividing the book into three sections: *Al-quran*, *Al-furqan* and *Al-kitab*—Principles, Precedents and Precepts—disentangling himself from chronological sequences.

The author has accomplished his object of opening a new vista to those who would care to penetrate

further into this mine of universally applicable moral teachings and verities of life.

J. B. D.

Studies in the Gospel of Thomas, by R. McL. Wilson; Mowbray, London, 1960, pp. 168, price 21s.

The Gospel of Thomas is one of the gnostic documents discovered in recent years at Nag Hammadi, and among the few yet to be published. The present work does not purport to quote the whole of the Gospel of Thomas, which has already appeared elsewhere including a paper-back edition, but sets out to assess the present position in the study of this work. The Gospel of Thomas is not in reality a Gospel at all, as it contains only sayings attributed to Jesus, and gives no account of the ministry. The sayings present many similarities to the familiar canonical ones, and to the surviving fragments of other sources such as the Oxyrhynchus papyri and the Gospel of the Egyptians. It seems certain that the Gospel of Thomas is later than the canonical Gospels, but it is early enough possibly to include elements of an independent tradition. One such possibility is logion 58:

"Blessed is the man who has suffered, he has found the life." Another, logion 77, has links with a well-known saying from Oxyrhynchus:

"I am the light that is over them all. I am the All; the All has

come forth from Me, and the All has attained unto Me. Cleave a (piece of) wood: I am there. Raise up the stone, and ye shall find Me there."

None of the sayings are more explicitly "occult" than the sayings already recorded in the Bible, and it may be that such sayings will never be discovered. According to Clement of Alexandria and Origen, as well as Dr. Besant and C. W. Leadbeater, the secret teachings of the Lord were never written down but were transmitted orally. Various allusions by Origen suggest that there are enough veiled hints in the Bible to make it possible to deduce the secret teachings by close study. That is to say, the books of the Bible should be regarded as esoteric works. It may be that the Gospel of Thomas, and other documents from Nag Hammadi will assist the esoteric student in this task.

G. N. DRINKWATER

Evolution and Progress, by Morris Ginsberg; Heinemann, London, price 35s.

The eroding influence of two world wars within half a century, with their concomitant of terror and genocide and their aftermath of ever-increasingly efficient methods

of destruction by means of nuclear energy, toxic gases and bacteria (the last two far more efficacious than the first, with which the public is mostly concerned), has led to a general rejection of the belief in progress of our Victorian forefathers. If "tomorrow we die" then "let us eat and be merry," sums up the widespread pessimistic outlook that has taken its place.

Morris Ginsberg, the distinguished sociologist, re-examines in this work the idea of progress and its history and value in Western society in particular, and comes to the optimistic conclusion that the old values are still valid.

For those interested in the implications of the First Object of the Theosophical Society (and unfortunately most people are more concerned with the Third, in itself a sign of the times), this book is essential reading. After all, one of the Founders of the Society has gone on record as saying "the term 'Universal Brotherhood' is no idle phrase . . . it is the aspiration of the true adept." This, as we are apt to forget, was Their primary, indeed Their sole, aim, and the *raison d'être* for the existence of the Society.

L. C. SOPER

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1961

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The Vice-President

Mr. James S. Perkins, Vice-President of the Theosophical Society, and Mrs. Perkins will be sailing from Los Angeles, California, U.S.A., for Adyar by about the middle of October. They will be coming via New Zealand and Australia making short "port calls" and are due at Colombo on November 20, 1961, where they will be staying in the Section for about a week before proceeding to Adyar.

The Theosophical Society in Europe

The Chairman of the Council of the European Federation of National Societies, Mr. J. B. S. Coats, reports: "Last year the Council, which was attended by representatives of over twenty countries, was the guest of the International Centre at Huizen. Srimati Rukmini Devi, who is Head of the Centre, was the

guest of honor and addressed the gathering on several occasions. She came to Europe via Iceland where she took part in a most successful Summer School and later visited the regional Summer Schools in England and Andorra. Whilst attending the International Vegetarian Congress in Germany, she visited Lodges in Hannover and Hamburg and a quick tour took her to Paris and Geneva on her way home to India.

"Regional Summer Schools were held: at Pichl in Austria, where Mrs. Scheffmacher presided over a group in which eleven countries were represented; in Ordino, where we were happy to see members from both Spain and Portugal; at Swanwick in the British Region, where about 150 members gathered.

"The Regional Committee of the Latin countries met in Geneva in October, where it was made clear that *Le Lotus Bleu*, as well as *La Vie*

Theosophique, was now a Regional publication. Dr. Thorin kindly agreed to continue to act as co-ordinating editor for the present. The German-speaking Regional Committee will meet this year in Milan, the main feature of its work at present being to find means to publish books in the German language. The British Regional Committee was able to report such a successful Summer School at Swanwick that substantial donations could be made both to the Federation and to Adyar.

"The Federation periodicals have appeared regularly throughout the year. Under Herr Roesch's able editorship, the German language *Adyar* maintains its high standard, and now arrangements are in hand for the General Secretaries of the region, together with the Chairman, to contribute editorials in rotation. Similar arrangements have been made for *La Vie Theosophique*. *Theosophy in Action*—produced for so long by Mrs. Adelaide Gardner, to whom its success in the post-war years is largely due—now appears under the most capable editorship of Mr. L. Leslie-Smith and the Federation is most grateful to him for taking over this work in which Mrs. Leslie-Smith will assist him. In Scandinavia, Denmark, Norway and Sweden have decided to issue a joint magazine, *Teosofi I Norden*, in which articles in all three languages are published—A fine, new effort in co-operation.

"Other visitors to Europe have been: Miss Clara Codd, who visited no less than seven Summer Schools last year and left everywhere behind her a wake of goodwill and inspiration; Sri K. Sankara Menon, who contributed much to the Council meeting in Huizen; Mr. and Mrs. Fritz Kunz of New York, who visited both Holland and London; Mrs. Mary Elmore, who toured Denmark and Sweden and recently attended the Convention in Denmark; Miss Pascaline Mallet, who was in Belgium a short while ago. To all we offer our best thanks, and here we must pay tribute to our intended visitor, Sri M. Subramaniam, who died in Teheran on his way to a long tour in Europe. Our thoughts go to his family and friends in Adyar, where he will be much missed.

"We welcome most happily several new General Secretaries: Monsieur Georges Tripet for Switzerland; Monsieur K. Melissaropoulos for Greece, and Mr. V. Wallace Slater in England. But, we have also to report with sorrow the passing of some of our best workers from the European scene. Notable amongst these are: Mrs. Josephine Ransom, late Vice-President of the Society—particularly beloved of Scandinavia; Mrs. Adelaide Gardner—so long a stalwart of the Federation's work and who helped so much with the rehabilitation of the work in Europe

after the war; and Mr. Jan Kruijsheer—a one-time General Secretary of the Netherlands, who has spent most of his life in Theosophical work both here and in the East.

"The Chairman, besides attending Summer Schools in a number of countries—including Swanwick, Ordino and Gammel Praestegaard, and the Regional Committee in Geneva—toured Lodges in Italy, Germany, Holland and Belgium before Christmas. In January he attended the Executive Committee in Paris and afterwards spent nearly three months in Scandinavia. It is a time of change—of shaking up—when the realization of the true purposes behind our work can be reborn. Can we possibly ask for greater backing than That which is, in fact, behind us? Can we fail, if we understand what this means and try continually to fit ourselves and our Lodges to bring leadership into the field of our present world's most urgent needs and increase our awareness as channels towards that Great Orphan, which is the abiding interest and charge of Those who are more than man?"

West Africa

Mr. K. Brakatu Ateko, Organizing Secretary of the West African Federation, reports: "The West African Federation Convention was held during the Easter period at

the old Boy Scouts' Headquarters, Accra. The Organizing Secretary welcomed the members and opened the Convention. In place of his usual Convention address he substituted the address of our Brother N. Sri Ram, President, given at the International Convention, Adyar, 1960, which was greatly appreciated."

Convention business opened with the election of officers for the ensuing year, the Organizing Secretary being re-elected.

The principal topic of discussion was the proposed headquarters building. Ways and means of proceeding were decided.

A resolution was passed to expedite the publication of Mr. Brakatu Ateko's translation of *At the Feet of the Master* in Akan Twi; the manuscript has been submitted to Dr. J. B. Danquah, an authority on the dialect, for his comments.

The attendance at this Convention was greater than in two previous years; new members from Lodges and Centres had their first experience of the spirit of friendliness which pervaded the Convention atmosphere, and were inspired.

Ireland

The 41st annual Convention of the Theosophical Society in Ireland was held at the Headquarters in Dublin, on 17th and 18th June 1961. The guest speaker was Mr. V.

Wallace Slater, General Secretary of the English Section. Mrs. Evelyn O. Hornidge was re-elected as General Secretary and Mr. P. L. Pielou as National Treasurer. Greetings were received from many parts of the world, thus linking up the Section with many different countries.

The keynote of the Convention was: "Open thou the mouth of Truth, now hidden by a golden veil, that we, the votaries of Truth may see." (*Brihadāranyaka* 5, 15, 1.) An attempt was made to understand this great truth at the Convention by training the mind into harmony with it in order to become a living channel for its light.

The following is a brief résumé of the General Secretary's report: "During the year we welcomed several visitors: Mr. John Coats, Mr. E. Gall, Mrs. Walker, Mrs. Hilton and Dr. H. Shearman. We also had seven local speakers on our platform. There were several cultural evenings open to the public and some symposiums and tape recordings. In this country it is very difficult to find good speakers, and we are grateful to those who come and help us with the work here. Dublin and Irish Lodges enter their 51st year. Members' meetings for study and discussion continue to be interesting and friendly. The meditation group continues and is doing good work. Some new books were added to the library, also a

number of books which were a gift from Cork Lodge. White Lotus Day was commemorated as usual by readings and a short talk on H.P.B. Our magazine, *Theosophy in Ireland*, continues with three issues yearly."

The number of members in the Section remains the same as last year, three new members taking the places of one member lapsed, one resigned and one died. The General Secretary represented the Section at the Council Meetings of the European Federation in 1960. She expresses her appreciation to all who helped with the work of the Lodges during the year and points out the importance of the continuation of such services.

Northern Ireland

The annual Convention of the Theosophical Society in Northern Ireland was held on 3rd and 4th June 1961 at Belfast. The Federation was fortunate to have Mr. Edward Gall in the place of Mr. M. Subramaniam who was to have been the guest speaker and whose visit had been eagerly anticipated by the members in Northern Ireland as by so many others.

Mr. Edward Gall gave a number of very fine talks on the subject of "Mysticism". Dr. Hugh Shearman, Organizing Secretary of the Federation of the Theosophical Society in Northern Ireland, reports

that there was a good attendance of members and that the gatherings had quite a character and atmosphere.

The message of the Recording Secretary was conveyed at the opening and was warmly received as coming from Adyar.

In his annual report Dr. Shearman writes: "The Theosophical Society in Northern Ireland has had a year of solid work, and a number of its members have had new contacts and experiences and have achieved changed points of view. In a small group, in which there is a strong family feeling, this seems valuable and important."

Several members attended the English-speaking Regional Summer School. The Theosophical Society holds meetings in Belfast, and there are groups and individual members in various parts of the Province.

Wales

The annual Convention of the Theosophical Society in Wales was held at Colwyn Bay from 29th April to 1st May. Mr. J. B. S. Coats was the guest of honor.

Greetings were received from the President, Mr. N. Sri Ram, the Recording Secretary, and the General Secretaries of Holland, England and Scotland. The attendance was good and the public lecture delivered by Mr. John Coats at the Metropole Hotel was excellent and fruitful of good results.

The General Secretary, Miss E. Claudia Owen, reports a very successful research study with Dr. and Mrs. L. J. Bendit during the Convention week-end. On 14th May the General Secretary of the English Section, Mr. V. Wallace Slater, visited Cardiff Lodge to address members and give a public lecture. Cardiff Lodge, founded in June 1911, celebrated this year its 50th anniversary.

At the European Council meeting at Milan, Mr. Green, accompanied by three other members, planned to represent the Theosophical Society in Wales.

Contacts have been well maintained by the members with other organizations and outstanding results achieved, particularly in the Refugee Year in Wales and the International Musical Eisteddfod.

The General Secretary comments that Dr. Besant when granting the Charter to the Section in 1922 said: "I hope much from this banding together of our Celtic brethren in Wales, for they have a special culture of their own and a form of the Narrow Ancient Way from Druidic sources which should add a valuable ray of Light." This message continues to inspire the Section. The motto of Wales, *Y GWIR YN ERBYN Y BYD* (Truth will prevail against the things of this world), of ancient origin, conveys and inspires the message of Theosophy.

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. Wallace 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	Amsteldijk 76, Amsterdam Z.	<i>Theosofia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filipponio	Via Laurentina 622 (EUR), Rome	<i>Alba Spirituale.</i>
1902	Germany	Mr. Heinrich Nagel	Eilbekterweg 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	..	..	..
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1910	Scotland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	<i>The Theosophical Journal.</i>
1910	Switzerland	Mr. Georges Tripet	Winkelriedstrasse 21, Bern	<i>Le Lotus Bleu.</i>
1911	Belgium	Mr. Antoon E. de Pauw	Voskenslaan 141A, Ghent	<i>P. T. T. I.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	..
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>Adyar.</i>
1912	Austria	Mr. Fritz Schleifer	Paracelsusgasse 4, Wien III	<i>Teosofi I Norden.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	..
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 Windc	Gl. Præstegaard, NR.—Aaby	<i>Theosophy in Ireland.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	..

*No Section; Lodge only.

1919	Mexico	..	Señor Arturo Vado López	..	Iturbide 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. Rimini	..	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	..
1920	Chile	..	Señor Ricardo Michel A.-P.	..	Casilla 3603, Santiago	<i>Teosofia.</i>
1920	Brazil	..	Tenente Armando Sales	..	Rua Anita Garibaldi 29, 11º andar, Sao Paulo	<i>Fraternidad.</i>
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1925	Puerto Rico	..	Señora Esperanza C. Hopgood	..	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>Revista Teosofica Uruguaya.</i>
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1933	Philippines	..	Mr. Domingo C. Argente	..	Corner Iba and P. Florentino Sts., Quezon City	<i>The Lotus.</i>
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1948	Malaya and Singapore †	..	..	..	Noonan Road, Karachi 3	<i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	..	Dr. C. H. Yeang	..	88 China St., Penang	<i>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	..	Mrs. Nguyen-thi-Hai	..	72/6 Nguyen-dinh-Chieu, Saigon	..
1953	Venezuela	..	Señor Pablo Bonilla T.	..	Apartado 2907, Caracas	<i>Tim Hien Thong Thien Hoc.</i>
1956	West Africa †	..	Mr. K. Brakatu Anko	..	P.O. Box 720, Accra, Ghana	<i>Unidad.</i>
..	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): Mr. John B. Barnes, 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.

THE THEOSOPHIST

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ON THE WATCH-TOWER

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Official Notices appearing in "The Supplement".*

I AM writing these notes in London, where I arrived on August 17th after a brief stay of a little more than two weeks at "Olcott," the Headquarters of the United States Section, on the completion of my tour in Central and South America. I decided to proceed this time to that part of the Theosophical world by way of the Pacific Ocean in order to include Hong Kong, where there is an active and lively Lodge with a number of Chinese members, and Manila, the Headquarters of the Philippines Section, the only Section with whose members and activities I was not personally acquainted among the various Sections.

As has been stated in the Supplement, my route to Central and South America lay through Los Angeles, and I availed myself of this opportunity to visit "Krotona" in Ojai, where I was accommodated in one of the rooms of a new Guest House constructed by Mr. Herbert Kern at his expense and presented to that Centre. I was as much occupied there with problems and activities of different sorts as in any of the places following it on the tour.

The first two places visited in the countries of Latin America were Mexico City and San José in Costa Rica, after which I was joined by Mr. Walter Ballesteros, who accompanied me to all the other places up to and including Caracas in Venezuela. He translated my speeches into Spanish at every meeting, sentence by sentence. All the people who heard him admired his translation, its accuracy as well as its literary form. The members in the different Sections were pleased to meet him and make his acquaintance.

The countries included in the tour, besides Mexico and Costa Rica, were Colombia, Peru, Chile, Argentina, Uruguay, Brazil and Venezuela. In some of these countries we visited more than one place. In a tour like this there must necessarily be various small incidents, which can be described as tiresome if not tiring, such as, to mention one, a wait at Montevideo airport for about thirty-six hours for a plane which failed to turn up; but such incidents did not seem to matter, considering the enthusiasm of the members in all the countries and their feelings of happiness and affection which were fully reciprocated by the visitors. In Latin America there is a large and largely uncultivated field for Theosophy, and though the people there are mostly Roman Catholic in religion, many are so only nominally and are ready to respond to any message which is truly spiritual in its character. They need to know as much as the rest of the world, what is the true meaning of the word "spiritual" and to distinguish it from every form of psychic excitement and revelations. Theosophy in its spiritual aspects, which can only be a matter for individual experience or realization, is what Dr. Arundale referred to as "Theosophy of the heart," the heart being the deeper integrated consciousness and nature of the individual and not merely his emotions good or bad.

* * * *

The entry of Great Britain into the economic community of the six Western European States, France, West Germany, the Netherlands, Belgium, Luxembourg and Italy, popularly called "the Common Market," which seems now to be virtually certain, marks a step of great significance in the unfolding drama of our times. It is no secret that the union of the Six, though primarily economic, has also been envisaged as a gradual preparation for political developments resembling the unofficial "Council of Europe" formed to promote the integration of the West European States. Now that England is entering the Community, it seems very likely that the other States, which along with her constituted a loose group of outer Seven, as distinguished from the Six, will similarly seek admission to the Community, which in that case would become a body of about 250 million people, technically and industrially as advanced as the United States and Russia and with resources comparable to theirs. It is noteworthy in this connection that the constitution of the Community, with its Council of Ministers, a Commission to apply the rules and formulate policy, its Assembly composed of representatives from the National Parliaments, and a Court of Justice to arbitrate and settle points of dispute, is already federal in character and designed to function independently of the National Governments and Parliaments of the Six, although the member States have to contribute to its finances. Even during the few years since the Community was brought into existence by the Treaty of Rome in March 1957, its activities have, in the view of many observers, brought the Nations constituting it closer together and appreciably nearer the objective of a unified Europe. When a number of new States come in, the statutes of the Community will of course have to be altered in order to make room for them and to give each its proper representation. They will be able then to influence its further growth and developments.

Although the term "United States of Europe" has been used in reference to the ultimate form in which these developments might be stabilized—Dr. Annie Besant advocated it as a desirable goal in 1927—the union, so far as one can judge at present, is bound to be different from the type of federal structure that obtains in North America where there was not the problem of hereditary monarchies nor such strength of nationalistic sentiments and prejudices. Brother C. W. Leadbeater foresaw as long ago as 1910, before even the first world war—which was the first big upheaval that shattered the then well-established systems and ideologies dating from the previous centuries—a Confederation of the European States, similar to that which once held together the different Germanic States, large and small. As recorded by Brother Jinarājadāsa, he saw also that this development would come about through the co-operation of business interests and pressures rather than through people acting from political motives or on ideological grounds. Britain held aloof when she was invited to join the European Community for reasons partly pertaining to her domestic economy and partly to the Commonwealth. But the changes which have taken place in the Commonwealth, first political, and second, arising from the independence and development of her former Colonies and Protectorates, have obviously shifted her position towards her proper European orbit.

* * * *

Under this striking title Mr. Robert C. Owen, Natural Science Editor of *The Christian Science Monitor*, describes the bewilderment felt by many physicists at the confusing variety and number of "particles" discovered in the atom, and the absence of laws to account for their nature and movements and also to determine whether any new particles will be found or not. The word "particles" is used only as a convenient term

"Wanted Another
Newton"

derived from the scale of human sensory observations though applied to phenomena that belong to an altogether different order in Nature's immense range of magnitudes. To quote from a recent speech by Dr. Robert K. Adair of the Yale University, at a meeting held for the benefit of Science writers under the joint auspices of the American Institute of Physics and the American Association of Science Writers:

They (the particles) sometimes behave like ball bearings. But they can also behave like vibrations of energy. Some of them appear out of or dissolve into bursts of energy. A few like the photon (the particle of light) and the neutrino have no mass at all. Yet one calls them all particles.

The physicist is able to describe them mathematically. But when he tries to describe them in terms of human experience he has to use "the language of simile," and they are often "inexact analogies".

The so-called particles include particles of "anti-matter," which, it was explained by another physicist, Dr. Abraham Pais of the Institute for Advanced Study at Princeton, is "as much matter as matter," but with certain properties reversed, so that "particles of matter and anti-matter annihilate each other on contact or can be formed in pairs out of pure energy".

It was pointed out by Dr. Pais and also by Dr. Rodney Cool of the Brookhaven National Laboratory that Kepler knew the orbits of the planets, but Newton had to come up with his gravitation theory and his laws of mechanics to explain how the then known facts could be made to fall into a meaningful pattern. Apparently there are eminent scientists who feel that "a revolution comparable with the theory of gravitation or the relativity and quantum theory is what is needed". Who would have thought, among laymen, wondering at such achievements of Science as we hear of from day to day, including the circling of the earth seventeen times by a Titov,

that in the body of the present-day knowledge concerning the "elementary" particles of matter there is a fundamental lack and the situation calls for a new theory, for which another Newton is needed?

* * * *

I am deeply sorry to record here the passing of another of our very devoted members, Mr. Hugo Valvanne, who was lately Finland's Ambassador in Peiping and previously represented his country in India. While they were in India he and his wife Birgitte Valvanne became known to many Theosophists in the country, particularly those in New Delhi. Mr. Valvanne was a very learned man, versed in many languages including Sanskrit. It was his hope to devote himself entirely, after his retirement, to Theosophical work, either at Adyar or in Denmark, the country with which they were most closely associated in Theosophical work. The sympathy of their many friends will go to Mrs. Valvanne who had the arduous task of looking after him during a prolonged and painful illness.

N. SRI RAM

THE THEOSOPHICAL SOCIETY

TALE.—A TRUE STORY OF THE NINETEENTH CENTURY

(A Contribution to the Material of the Future History of Psychism in the Epoch of Darwinism. Dedicated to Patriotic Sceptics.)

By H. P. BLAVATSKY

[INTRODUCTORY. In the Russian Theosophical magazine *Alba*, Boston, U.S.A., was published in 1958 (No. 4, pp. 1-4) an article entitled "The 50th Anniversary of the Russian Theosophical Movement". It is interesting to hear the opinion of the Russian members of our Society living today in the U.S.A., with regard to the history of their Section, which existed from 1908 till 1923, and especially in connection with H.P.B.'s view about the possibilities of the Theosophical Movement in Russia. In the introduction to this article we read:

"In her time H. P. Blavatsky, very rightly, considered Russia as being not yet prepared to receive the teachings of Theosophy. But, no doubt, those strong thought-forms she had created, exercised a great influence upon the preparation of the mental atmosphere of Russia."

The conclusion of the article is of special interest to us, for it shows how the Russian members of our Society look at the history of their Section, and what they think of the possibilities of our movement in Russia *in the future*. It is as follows:

"What has been the aim of the Theosophical Society in Russia, as seen from the higher planes, we are unable to express. Nevertheless, it is clear that during the fifty years of its existence many hundreds of souls received strong impulses for their inner development. Even today in the Soviet Union the implanted seeds lie dormant, awaiting more favorable times. We hope that sooner or later the time will come when the Russian Theosophical Society will be reborn, and continue its work for the benefit of the whole of humanity."

H.P.B. created not only thought-forms, but wrote a number of interesting articles for the enlightenment of her beloved countrymen. In the Archives of the Society at Adyar, among the Russian manuscripts, we found one of the last articles of H.P.B. written in Russian, in order to give *authentic and first-hand information* to the Russian public, about the beginning of the Theosophical Movement, which she compared to an avalanche. She writes: "And beginning from that day,¹ simply from the touch of my hand, the avalanche began to roll. And it rolled all over the globe; and even today it is still rolling, growing and increasing. . ."

This article, perhaps the last one which she wrote, and which we present to our readers is, much to our regret, a fragment. Two pages of it are missing and it is unfinished. H.P.B. considered these few pages as "*merely a kind of introduction*". But even in this "Introduction" we may admire her deep insight into and her correct judgment of the spirit of her time. It is also a masterpiece of Russian prose, full of sparkling wit, vivid images and noblest emotions. She has drawn a living picture of the Theosophical Movement, a picture apt to arouse the interest of the intelligentsia of Russia, and to make a deep impression on the sensitive Russian mind.

—Z. DE ALGYA-PAP]

Translation from the original Russian

I

There is so much nonsense, written and spoken, especially in Russia, in connection with the Theosophical Society, planned and founded by me personally in New York on the 17th November 1875, that finally I have decided to enlighten my dear compatriots on this subject. Whether they will believe me or not is, of course, left to them.

The story goes that Prince Bismarck, when he wanted to conceal from the public some of his new political tricks—which could have been hampered if prematurely revealed—would loudly inform the public of his new plans.

¹ 17th November 1875, Foundation Day of the Theosophical Society.

In other words, the Iron Chancellor told the plain truth, and—nobody believed it. In like manner, I am going to tell the truth by narrating only the facts, knowing beforehand that the rules of criticism of a civilized country do not approve of belief in them. On the contrary. On reading my truthful account, based on almost unbelievable yet real facts, and acquainting themselves with the history of that Society which emerged almost instantaneously, without any preparation, and which out of seven members, persons unknown to the world, rapidly developed in a few years into a "Brotherhood" with many ramifications, covering the globe, like mushrooms after rain, with its "Lodges"—these wise critics will feel compelled to express their doubts. And even of my sympathizers I do not expect more than that written to me by the wife of a major serving in the Caucasus. She honored me with the impressions made upon her by my story of *The Mysterious Tribes of the Blue Mountains*; she ended her letter exclaiming: "Oh, what a *merciless authoress you are!*"

Since 1881, I have written much about the Theosophical Society and its activities in India, first in the "Letters to My Mother-country" published in the *Moskovskiya Vedomosti*, and later in the *Russkiy Vestnik*. And everything I have described in my works has always been considered by the public as a "fabrication" of mine, particularly my account of the psychological constitution of the Indians which, of course, is not to be found in the statistical commentaries and books of the British Colonies. The stories in my *From the Caves and Jungles of Hindustan*, the publication of which was discontinued after the death of M. N. Katkov, have been received by the public as a novel and considered as plain *fiction*. Really, it would be sensible to remember the wise remark of the English poet: "Truth is often stranger than fiction." After all, to believe in nothing is, perhaps, more reasonable. The unbeliever has

a more peaceful sleep and an easier life. To deny something is somehow more comfortable than to accept on faith anything that has not yet obtained the right of citizenship in society. And in case you accept it, it compels you to swim against the current of public opinion and common thinking. For this reason they will not believe me either. Never mind; good luck to them! Just as Epictetus told his host—who, using his stick, had thrashed the sage for the advice given—I shall tell my critics: "Strike, *but* listen." And whatever happens later does not concern me any longer, as grandmother used to say concerning the future: "That's why."

Public opinion in Russia, as anywhere else, is like a kaleidoscope in which the combinations of figures change continually according to the movement of the hand holding it; or, in other words, the notions of what is possible or impossible, prudent or foolish, suitable or unsuitable, depend on some leaders of science and fashion who, driven by the wind of public opinion, rotate like weather-cocks. What we believed yesterday we no longer believe today. And in both instances we did so only because the wind was blowing from a different direction. Even contemporary science, or rather its high-priests, taught in the Middle Ages all that today they deny, and believe today what they laughed at in that remote time. Astrology, Alchemy and Magic are flung like rubbish into the attic of the "Academy"; but the circulation of the blood, steam-power and electricity, called by them not so long ago nonsensical, absurd fictions, are now seated in places of honor at their meetings. On the other hand, the gentlemen Academicians find themselves now compelled to believe in things from which only ten years ago they turned away their highly erudite noses with the utmost disdain; in things which fifty years ago were submitted to severe ostracism and banished from the holy precincts of the Academy—namely, *Mesmerism* and *Animal Magnetism*. At the present time both of these

are flourishing under the mask of "suggestion" or "hypnotism". And all this is happening because the earth rotates, and human brains follow its movement. Some scholars who lived before Galileo, beheld the terrestrial globe as a flat pancake in the centre of the universe, when Pythagoras, already 2,000 years before Copernicus, had taught the heliocentric conception. Our European scholars of the Middle Ages considered the Indian allegory which represents our Earth as lying upon four elephants standing on a turtle, wagging his short tail in empty universal space—as sacred truth. And now they have convinced themselves that the earth is round, and that our planet is an insignificant little globe among milliards of more purified planets. People living in those olden times thought of themselves as being Gods of this Earth, for whom even the Cosmos was created. But now science has convinced us that we are nothing more than relatives of tailless monkeys, and are, together with these our poor cousins, descendants from one and the same (as yet undiscovered, however) forefather—Adam, *provided with a tail*. Long ago? Well, only yesterday, according to the authoritative teaching of Haeckel and of his friend Huxley, at the very root of the genealogical tree of humanity sat *Moneron*, dweller in the vastness of the Ocean, a *jelly-like* substance considered by Darwinists as being the *Alpha* of the web-matter of every living thing on earth, and as the *Omega* appears man. This particle of *acidulous meal-pap*, fished out of the depths of the sea by Huxley, has been named in honor of his German colleague *Bathybius Haeckelii*, and the Darwinists zealously praised themselves for their great discovery: *Eureka!* "The true seed of the human race is discovered," I was told just recently by Romanes. And what after that? . . . Today this candidate for human ancestry, put under severe chemical tests, changes itself into a particle of *not even organic* matter but simply into—a sediment.

[Page 5 of the manuscript is missing.]

The fact that the founder of this so-called *wonder-working* Society is a child born of the same stock, cannot remain a matter of indifference to the Russian reader. And that this "child" has succeeded in earning for herself and the Society a world-wide, although fairly ridiculous, reputation, and also in attracting to her flock, the best, the healthiest, and often even the most learned *heads* (as will be proved later on) from many overseas countries as yet hostile to the Russian spirit—is a remarkable deed bound to produce a smile on the faces of our native patriots . . .

But until the complete History of our "Brotherhood" will have been presented to posterity, the readers and critics, hearing nothing about the Theosophical Society save gossip, have, of course, the most legitimate and logical right to think and judge of it according to their own fancy. Such is the spirit of the age. Hence I propose to them all, to laugh at the "Mahātmās" of Tibet and of India. Let all prudent sceptics see in them, judging from the stories told by the enemies of the Society, only scarecrows made of muslin and bubbles on dough, Magicians—flying in the blue sky over India, and arising, as stated by eye-witnesses, even out of the fogs of England. Together we will laugh at those hundreds of clever people whom, in the opinion of the Society for Psychical Research, I so skilfully *fooled* with these *muslin-Mahātmās*. And we will likewise remember that the whole Indian and antediluvian Magic, the adepts and their phenomena, taken all together, are only mystification and jugglery. So be it! Only, this is not in the least a matter of Magic . . . I can assure all of you that the Theosophical Society does not concern itself with the negation of "Supernatural phenomena," as no Theosophist, myself included, ever believed in anything "*supernatural*". Still less can the existence of the Society be explained by means of such nonsensical and always exaggerated manifestations.

[Page 7 of the manuscript is missing.]

. . . . that this person, coming from the steppes and the banks of the Dnieper, having neither house nor home, nor social contacts, nor money, *suddenly got the idea, and accomplished* that which none of you could do! She just sent out a call in New York on the 7th of October 1875, and on the 17th of November of the same year, that is, in five weeks, the Theosophical Society was already founded with a few hundred members in America; and its first branch established in London with 73 members. And beginning from that day, simply from the touch of my hand, the avalanche began to roll. And it rolled all over the globe; and even today it is still rolling, growing and increasing not only day by day, but from hour to hour. And this avalanche cannot be demolished either by the calumnies of the Society for Psychical Research or by mockeries or by persecution. Why? Because without any phenomena, this avalanche is—a power! A power *backed by the might of—Truth*.

Well, then, this enigma cannot be cut down by the axe of the most fierce criticism. Its footprints cannot be swept away by the broom of indolent ignorance. What the essence of this power consists in will be explained later. And then everybody will be able to see how a few "phenomena" could influence the growth and success of the Theosophical Society, and, on the other hand, how they could be harmful to it—if *anything in the world could harm that thing whose predestined hour has come*.

But all this is merely a kind of introduction to what, in considering the great variety of all possible stories about the Society, I felt bound to say. Now, this being done. . . .

(Not finished because of the death of H. P. Blavatsky
on 26th April 1891)¹

¹ This remark, in a different handwriting and in black ink, was written probably by H.P.B.'s sister, Madame Vera P. Zhelikhovsky. The date given is in accordance with the Eastern Orthodox Calendar; it is 8th May in the Western Calendar.

TWO SURGING COUNTER-FORCES OF EVOLUTION

By FELIX LAYTON

ALL man-made conditions in the world are the outward and visible expressions of man's thoughts and feelings. When we look around us and see conditions of conflict, exploitation, mob violence, bloodshed and war, we are seeing the outer expression of man's thoughts and feelings of selfishness, hatred and lust—thoughts centred on himself. And when we look around us and see hospitals, schools, libraries, relief organizations and the United Nations, we are seeing the outer expression of man's thoughts of sympathy, understanding and brotherhood—thoughts centred on things outside himself. Because man's thoughts, selfish or unselfish, are imperfect, man's social institutions and actions are imperfect also.

Sometimes Brotherhood is said to be an impracticable ideal—mere sentimental nonsense—but a man who knows the power of thought knows also that the Brotherhood ideal is the core around which all noble institutions are built today, and around which more nearly perfect institutions will be built as man's thoughts of Brotherhood become more true and pure.

It is fundamental, then, that we should study this often vague and nebulous ideal of Brotherhood for, as our understanding of it becomes clearer, so man's institutions which express his thought will become more nearly perfect.

All thoughts of Brotherhood rest on a deeper reality—the fundamental Unity of All, behind the apparent diversity.

This is an abstract and difficult concept to grasp, but it is an excellent thing to contemplate. One helpful way to approach it is to consider the world around us with all its myriad different living forms, and then, in imagination, to go back in great steps through time. Go back first to the era when plant and animal life was confined to the waters and all land was barren, and picture the state. Go back another great step and we see that the waters have not yet condensed, the earth is a hot ball with no life, as we know it. Take another great step and the earth is now seen as part of a glowing, gaseous nebula, widely distributed through space. Go back still farther and even this nebulous parent of our solar system has not begun to appear. To our eyes and minds there exists only Darkness, Space, Emptiness. This is the condition of Undifferentiated Unity which even today still pervades and is the essence and cause of all the diversified manifestations around us.

The great religions try to picture this condition as they begin their story of Creation. Among all their magnificent and suggestive descriptions and metaphors one which many find helpful is the splendid, mind-stretching description in the *Stanzas of Dzyan* which say:

DARKNESS ALONE FILLED THE BOUNDLESS ALL (1:5).

NAUGHT WAS (1:6).

TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION (1:2).

ALONE, THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP: AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE THROUGHOUT THAT ALL-PRESENCE . . . (1:8).

It is well to remember in trying to realize this undifferentiated Unity that

Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe . . . It was and ever will be.¹

¹ *The Secret Doctrine*, by H. P. Blavatsky, Commentary on Stanza 1:1.

In this absolute Unity, great seers and thinkers say, differentiation takes place into two—Life and Form or Spirit and Matter; then into Trinities of Spirit and Matter. These further divide again and again, for example, into the “Seven Mighty Spirits before the Throne” and the old Elements of Matter, and these again into the heavenly hosts and smaller units of matter until, finally, from undifferentiated Unity emerges the bewildering and seemingly endless variety of the world around. Contemplating this process we see in it a great Force of Fragmentation which creates diversity from unity.

As soon as the Force of Fragmentation begins to appear, however, an opposite Force of Unification also appears. This force works to combine the separate units into larger and larger units, and in all manifestation the interplay of these two great forces is seen. In Greek mythology they are described in a beautiful story in which it is said that, at the dawn of creation, the Father of the Gods, in the form of a little child, was playing with his toys, when there rushed upon him the Titans, the great elemental forces of the universe, which seized him and tore his body into myriads of fragments and scattered them throughout the universe. One such fragment is in the heart of every living thing and from that time on this fragment constantly seeks to reach out, through its encasement of form, to reunite with the Divine in every other form. The same story, but following only one fragment on its path of separation and reunification, is told in the Christian story of the Prodigal Son, where the son takes his inheritance from his father, journeys into a distant land, and after much suffering determines to return to his father's house where, eventually, he and his father are reunited with great joy.

When the Theory of Evolution was announced in the last century great emphasis was laid on the influence of the Force of Fragmentation in the ideas of the “Survival of the

Fittest,” the “Struggle for Existence” and the “Law of Tooth and Claw”. These ideas were carried into human social relationships with such ideas as, “Every man for himself, and the Devil take the hindmost,” and “Dog eat dog”. At the end of the last century and the beginning of this, the popularity of these ideas, with their emphasis on this power of fragmentation, intensified conflict and competition between separate units, whether individuals or nations.

Soon after the Theory of Evolution was announced, however, Thomas Huxley pointed out its dependence also on the Force of Unification, a fact which becomes very apparent as the story of Evolution is considered. The story starts with the appearance of individual, self-sufficient, one-cell organisms, in the warm seas. As great periods of time pass, groups of these cells begin to live together in colonies—each cell is still a self-sufficient unit, but they remain together. As further great periods of time pass, some of these cells lose their self-sufficiency, we might say they sacrifice it to the group. Some cells tend to become flat and tough and strongly linked to each other, forming a protective skin. These cells, specializing in “skinness,” lose the power to gather nourishment but are fed by the interior cells they protect. These begin to specialize in digestion of food. Thus, through the sacrifice of individual cells to the group, the first microscopic multicellular animals appear. As evolution has proceeded, greater and greater sacrifices have been made until all the magnificent creations of plant and animal organization appear. Consider, for example, a great tree with its millions of separate lives or cells. Down in the roots large numbers of them do nothing but draw in moisture and dissolved salts and pass them on, to be used by others inside and high up in the tree. Others in the leaves devote their lives to combining, with the help of the sun's power, carbon dioxide and water into food for other cells throughout the tree. Still others form ever thicker and tougher walls of

cellulose around themselves until they die, leaving the rigid forms of trunk, roots and branches to hold the tree erect. Thus through the complete sacrifice of individuals a great whole or unity of millions is created by this Force of Reunification. Through the Force of Fragmentation this great unit then enters into competition with other similar great units and strengthens itself. Thus, not by one force alone, but by the interplay of the Forces of Fragmentation and Reunification, evolution proceeds. Everywhere in Nature and human life we see them at work. We see them at work within our own bodies as well as in our social structures and in Nature—ever first strengthening the individual lives which struggle against the world and then bringing them together in ever more perfect and more complex units of many self-sacrificed lives.

It seems that as time passes the Force of Fragmentation, which was earlier dominant, gradually weakens, while the Force of Reunification, weak in the beginning, gradually grows more powerful, until, under its influence, the separate divine fragments reunite and the perfect form of the Great God, who was sacrificed as a little child, is reunited in the perfect unity of the Divine Form.

This change and interplay of forces do not take place in a constant steady manner, the one rising in a straight line while the other falls in an opposite straight line. They seem to interact rhythmically, first one rising and then the other, and in this interplay there are smaller cycles within larger cycles, and these larger cycles moving in greater rhythms build still larger cycles, and so on and on, to build at last one stupendous rhythmic movement of forthgoing and return for the whole of creation. And beyond this lie perhaps still greater rhythms.

These forces work in man and his creations, as they work in all Nature. As one force becomes dominant he builds

great civilizations, and as the other asserts itself more strongly they crumble and fall. Occult science says that this process has been proceeding in cycles of greater and lesser civilizations of widespread or local significance, during thousands and even millions of years, before the era of recorded history and at times when the land masses were very different in shape from the continents of today. Race succeeded race, each building its own civilization, unique in its characters and achievements. The greatest of these are known to the world in the legends of the civilizations of Lemuria and Atlantis, both of which became decadent and were finally destroyed by great cataclysms of Nature.

Today representatives of only three of these great races exist, known to science as the Negroid, Mongoloid and Caucasian races, but called by Occultists, the Lemurian, the Atlantean and the Aryan. The Lemurian and Atlantean are called after the great civilizations they built in the past. The Aryans are given the name they gave themselves as their civilization has not yet reached its apex. Within each of these great races are seven sub-races and within these probably "sub-sub-races," and each race and sub-race emphasizes one aspect of man's nature. Thus the Lemurian specialized in the physical nature of man, and his creations were large, massive and strong. The Atlantean developed the emotional and lower psychic nature, while the Aryan developed especially the reasoning and analytical mind, with all its strengths and weaknesses. Through the sub-races runs a "sub-emphasis" on the different aspects of man's character. Thus in the later Aryan sub-races of the Egyptian-Arabian, the Greco-Latin and the Teuton we find emphasis on the physical, emotional and the reasoning aspects of man's nature respectively, building civilizations of size, beauty and knowledge. But these are only sub-aspects of the whole Aryan race which through them all emphasizes the analytical mind.

The Teutonic race thus stands today as the last of these races with a double emphasis on the powers of the reasoning mind. Through knowledge and reasoning, highly developed, it builds its civilization of the mind, and through the weakness of the analytical mind the Forces of Destruction and Fragmentation undermine and weaken the great structure that it builds. Will it collapse and fall as its predecessors have done, killed by their own creations and the weaknesses of the systems they have built? There is obviously a possibility that it may, but there are two special facts to consider in answering this question.

First, the creations of man today have linked the world so closely that no single race can rise or fall without carrying world civilization with it, and thus the experience and wisdom of the whole human race is tending to stabilize mankind. Second, there is already appearing a new sub-race, manifesting the development of the next aspect of man's nature, that of the synthesizing mind, the higher mind. This new sub-race is not so apparent as a new race of people appearing in some place, as in a new thought pattern emerging in the thought world where all new creations of man begin. Eventually this will crystallize as a new sub-race and civilization.

The approach of the lower mind which has led the world to its present extended crisis is based on analysis, separation into component parts, and the emphasizing of differences and competition. Among the ideals which it has stressed are those of the self-made man, rugged individualism and splendid isolation. Its patriotism expressed itself as "My Country, right or wrong". The over-emphasis of these aspects has built strong separate units of men and Nations, but it has brought civilization once more to the verge of destruction.

The great hope for civilization today is that the new characteristics, appearing in the thought world, and which will one day materialize as a new sub-race type, are exactly

those which can balance the weaknesses of the present dominant thought patterns. With their emphasis on the higher mind and unity, we see emerging around us a new way of thinking, a way which emphasizes synthesis, the bringing of separated units into a larger unity, rather than separation. Its thinking sees and emphasizes similarities rather than differences and it works for co-operation rather than competition, and it emphasizes the value of group work rather than the importance of individuals. Its patriotism expresses itself as "My Country's unique contribution to world culture".

These new modes of thinking are abroad in the world today, steadily gaining strength, and they are the forces which alone can save the race and civilization from self-destruction. It is through their success that the coming sub-race can, as it were, rise on the shoulders of its predecessor instead of having to struggle slowly to its feet from its ashes.

Everywhere around us these new civilization-preserving patterns are manifesting as forces working for unity. Certainly the manifestations are very imperfect, for the new thought is very imperfect and surrounded by the thought patterns which have triumphed and dominated for centuries. We see them appearing among the laboring classes where, more and more, the workers are uniting to act as a unit, but we see them also among employers and manufacturers who similarly organize into groups and act as units. We see them in science where almost all great discoveries today are the result of the work of a team of scientists. What genius sent up the first satellite or shot the first man into space? These achievements were the results of combined work by hundreds, thousands or even greater numbers working together. They are strikingly different in this respect from the brilliant individual achievements of Isaac Newton or Galileo.

In politics throughout the world, we see them as people everywhere struggle towards democracy. We see every group,

national, religious, linguistic, cultural or racial, that has been dominated or repressed, rising and demanding their freedom, and though in many cases overwhelmingly superior forces seem to oppose them, they often overcome them in an amazing way. Think of the new nations which have thus appeared since the war. They represent the fruit of the past era which thus, finally, produces its crop of strong individuals as the result of its work. But without a new influence appearing these strong individuals would quickly attack one another and destroy civilization, whereas we find them, under the influence of the newer thought patterns, voluntarily coming together in unions of free and equal states. These unions are still imperfect but they demonstrate the power of the new way of thinking. The Commonwealth of Nations, the European Common Market, the United Arab Republic and, above all, the United Nations, are all imperfect expressions of the new thought. But perhaps even more impressive and influential in establishing a unity in the world are the great international efforts towards social welfare, especially those under the United Nations, such as the Children's Emergency Fund, World Health Organization, Food and Agriculture Organization, and many others. In such organizations today we see the realization of the necessity for co-operation, struggling with the jealous guarding everywhere of hard-won individual rights. This inner turmoil greatly reduces the achievements but the direction of movement is clearly established, even though progress be painfully slow and accompanied by many failures and set-backs.

The progress of the world today, its avoidance of the danger of an all-destroying global war, depends on the triumph of the new way of approaching life which thinks in terms of unity, co-operation and synthesis instead of separation, competition and analysis. These approaches are built on the ideal of Brotherhood and it therefore appears that the

fundamental panacea for the world's ills lies in an understanding of this great reality and its application in all fields of thought.

The Theosophical Society, soon after its founding in 1875, took as its first Object this great Brotherhood ideal expressed in the words: "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color." It is a splendid statement of the ideal of serving this great Force of Reunification. When it was proclaimed, it made the Society almost unique in the world; and it is this Brotherhood ideal which gives inner vitality to the Society today. Sometimes it is thought that the value of the work of the Society lies in its re-proclamation of the Ancient Wisdom with such concepts as Reincarnation, and Life after Death, the Law of Karma or Divine Justice, and the Power of Thought, the existence of planes of matter subtler than the physical, and the Path to full Self-expression; but, proclaimed and taught by themselves, these ideas would only have led man to another separated and isolated religion. These concepts are only valuable as expressions of the Law of Brotherhood.

At the height of the era of the analytical mind, man, in strengthening himself as an individual, had so identified himself with the apparent separations of space and time that he could not understand the Reality of Brotherhood. The great value of re-proclaiming the ancient truths of Reincarnation and Life after Death lies in the fact that they break down the barriers in time by which man had shut himself off from Eternity. The great value of the teachings of Universal Law and the Power of Thought lies in their breaking the walls which separate man from man, forcing him to realize his unity with all that lives. The great value of the teachings of the existence of planes of subtler matter and the Pathway to full Self-expression lies in their

breaking the walls which separate mortal man from the Eternal Self, within and around him. When the Ancient Wisdom is thus proclaimed as the destroyer of man's patterns of destructive thinking, it removes the barriers which prevent him from assisting the new constructive streams of thought, which are all around today, to pour their life-giving freshness on the parched creations of a passing era whose work is done. The Theosophical Society has had great difficulties in its attempts to proclaim the Brotherhood ideal and these expressions of it, without getting caught in the rigidities of a new creed, but it has been a pioneer movement in the thought world, and has done much more than appears outwardly.

Thus, we find ourselves in a universe where great apparently opposing forces sweep through one another in rhythmic movements of Life and Form. Today we find ourselves at a crisis where the Force of Reunification must again dominate the Force of Fragmentation, to lead humanity onward to its next step, and the way to happiness for each individual is to see and understand the Great Reality behind this force, and work for it in his own sphere of action.

The urge to unify concepts, to penetrate the variety . . . of the manifest world to the undifferentiated unity which lies beyond, is the leaven of science . . . it is also the loftiest passion of the human intellect.

LINCOLN BARNETT in *The Universe and Dr. Einstein*

RELIGIONS AND RELIGION

By STEPHAN A. HOELLER

No religion, since the very earliest, has ever been entirely based on fiction . . . ; it is dogma alone which has ever been killing primeval truth.

H. P. BLAVATSKY, *The Secret Doctrine*

I

SPEAKING in the Oak Grove at Ojai, California, in 1928, J. Krishnamurti said: "World Teachers do not come into the world to found religions. They come to free men from their religions." Similarly the Master K. H. stated, while commenting on a writing of Mr. A. O. Hume, in a letter dated in or about 1881:

And now. . . I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind.¹

The Letters of the Mahātmās which have come down to us as well as a good many of the writings of H.P.B. contain harsh denunciations of organized religion and of the priestly castes of the various religions. Another interesting example is contained in a letter written by the Master K. H. to C. W. Leadbeater (then a clergyman of the Church of England) in 1885, which contains the ominous sentence: "There is also the collective karma of the caste you belong to, to

¹ *The Mahatma Letters to A. P. Sinnett* (1948 edition), p. 57-58.

be considered."¹ Commenting upon the above, C. Jinarājadāsa correctly states that the Master was chiefly referring to the attack which the Madras missionaries launched at that time against the Society, but that due to collective or group Karma even a clergyman of a different Christian Church, like C. W. Leadbeater, would have to share in the guilt thus incurred:

While Mr. Leadbeater took no part in the missionary plot . . . and on the contrary was a staunch supporter of it [the Society], nevertheless, since he too was a minister of Christ, he also was involved in the karma of the Madras Christian missionaries.²

Reading and meditating upon such and similar pronouncements, coming as it were from the highest occult authorities, the Theosophical student confronts a decisive question of great importance: Have the founders of the Theosophical movement really condemned religion *per se*, and all organized bodies of a religious nature, and if so, are present-day Theosophists obliged to abide by this apparent dictum? The present study is an attempt to find some answer to this question; the writer does not claim to have discovered a completely satisfactory answer, neither does he expect his fellow students to view his efforts as anything but exploratory in character. It seems of considerable importance as well as of great potential profit to the cause of Theosophy that this subject be pursued further by thoughtful students everywhere, for only such intelligent investigation will lead to a truly enlightened solution of what appears as one of the most unfortunate historic dilemmas of modern Theosophical teaching and practice.

The above-stated main question may be broken down into several sections, and thus two or three more questions

¹ The "K.H." *Letters to C. W. Leadbeater*, with a Commentary by C. Jinarājadāsa; T.P.H., Adyar, (1943 edition), p. 13.

² *Ibid.*, p. 30.

may be asked. Are the condemnatory statements to be read literally or are they to be understood in the light of an evaluation and apprehension of the historical context within which they originated? Provided the Mahātmās meant exactly and literally what their statements apparently indicate, is their word to be accepted and adhered to, even in the face of sound reasons to the contrary? And finally, are Theosophists to draw the conclusion from the statements of their early authorities that all organized religions and Churches are unworthy of a Theosophist, and that those fellow-members who are—in either clerical or lay capacity—associated with religious bodies should be regarded as transgressors of the "law" as laid down by H.P.B. and the Masters?

In the following portions of this study we shall attempt to answer the above questions one by one, as well as introduce a number of related subjects, the consideration of which seems essential for our purpose. Wherever necessary, accurate documentation and exact references will be given; the reader is asked, however, to recognize that an excessive number of references would have made this study far too complicated and a number of them had, therefore, to be omitted.

II

When the Great Ones decided to launch their new movement through their two devoted pupils, H. P. Blavatsky and H. S. Olcott, they were confronted by two formidable opponents: *Scientific Materialism* and *Victorian Christianity*. The first of these was represented by the science of the day, and inasmuch as it had infiltrated the so-called "cultured" classes as well as the economic and social ethic of the age, it exercised a tremendous influence in the late nineteenth and early twentieth centuries. The second opponent was nineteenth century Christianity, the theology of which has been cleverly

described by the noted Theosophist, Ernest Wood, as "God-ism". Embodied by many wealthy and powerful organizations and propagated by sacerdotal castes with vested interests and a near-hypnotic hold on the masses of believers, this false Christianity was rightly regarded by the founders as the very incarnation of the historic evils of intolerance, bigotry and obscurantism. These two embodiments of evil (materialism and churchianity) the "Chiefs" of the new movement wished first to weaken and ultimately to defeat. As They themselves expressed it, the condition of the world was so unhappy that the white dove of truth could not find a place to rest its weary foot, the earth being covered with the flood of these two infamous falsehoods.

It is of considerable importance to realize that the founders did not condemn religion alone, but also carried on a forceful campaign against materialistic science. They resolved in 1875 to "oppose the materialism of science and every form of dogmatic theology, especially the Christian,"¹ and ever after acted in accordance with this resolution. Now it is perfectly obvious that they did not condemn science *as such* but merely *the materialism of science*. No one in his right mind would dare to suggest today that Theosophists ought not to have anything to do with the sciences of physics, chemistry, biology, etc. because these were anathematized by the founders. Why should we then apply a different measurement to religion? Just as the condemnation of the founders was not intended to apply to science in general, so also *their condemnation of "dogmatic theology" should not be interpreted to damn religion as such*, or even the Christian religion as such. If we applied this principle logically and unequivocally there

¹ Verbatim from a circular of the founders, reproduced in *The Golden Book of the Theosophical Society*, ed. by C. Jinarājadāsa; T.P.H., Adyar, 1925, pp. 26, 27.

should be no more objection to a Theosophist being a bishop, priest, bhikku or rabbi than to his acceptance of a doctorate of science or of a professorship in the fields of chemistry or medicine. Just as one *can* be a scientist and at the same time deny the materialism of some of the scientific authorities, one *can* also be a clergyman, church-worker, Sunday-school teacher or lay devotee of a religion without necessarily being enslaved by dogmatic theology, Christian or otherwise.

What the founders desired and wished to facilitate was the arising of a science free from materialism and of a religion (or religions) free from dogmatic theology. They had no quarrel with Christianity as the body of teachings given by its founder, and they sympathized with all movements, churches, etc. which stood for the restoration of the true universal religion taught by all the great teachers of humanity including the faith taught by Jesus. To deny this is tantamount to a deliberate misrepresentation of the intention of the founders and comes near to doing a grave personal injustice to these noble souls. Did not H.P.B. and Colonel Olcott labor strenuously for the revival of both Hinduism and Buddhism? Did the President-Founder not exert himself for the Parsi community in order to revive the ancient faith of Zarathustra? Are then Hinduism, Buddhism and Zoroastrianism not "organized religions," and if they are such how can the early leaders of the Theosophical Movement be said to have opposed organized religion in all its forms? And finally, if they who were accepted disciples of the Masters acted in this fashion, were they acting in accordance with the wishes of their Mentors, or were they disregarding the same?

III

It is indeed very unlikely that H.P.B. and/or the President-Founder could or would have disobeyed the advice of

their Teachers, but even if this should have been the case their actions would not have to be subject to criticism or disapproval, since the Masters themselves have encouraged their pupils not to follow their statements blindly, but only if they appealed to their reason. Colonel Olcott, himself an accepted chela, has this to say on the subject of "Mahātmic infallibility":

Yes, I insist again that the teaching of a Mahātmā is no more and no less true because he is one. It is either true or false, and must be determined upon its intrinsic merit. The Theosophical Society was distinctly founded upon that hypothesis, and every tendency shown of late to convert it into a sect, following inspired revelations, is a strict debasement of its character.¹

And H.P.B., his colleague and occult senior, the devoted handmaiden of her Master, said:

They [the founders] had to oppose in the strongest manner possible anything approaching the dogmatic faith and fanaticism—belief in the infallibility of the Masters.²

It should be clearly evident from the above that H.P.B. and H.S.O. did not hold to the dogma which has since crept in among Theosophists, that the words of the Mahātmās must be followed to the letter because these Masters are incapable of inaccuracy or error. The Master K.H. himself wrote regarding this:

... learn to be loyal to the Idea rather than to my poor self. When something is to be done never think whether I wish it, before acting; ... I am far from being perfect, hence infallible in all I do ... even an "adept" when acting in his body is not beyond mistakes ...³

If, therefore, any Theosophical student finds himself in opposition to religion and to churches *merely because of the ipse dixit*

¹ Statement of Colonel Olcott in the London spiritualistic journal *Light*, Vol. I, October 11, 1881.

² *The Original Programme of the T.S.*, by H. P. Blavatsky; T.P.H., Adyar, 1931, pp. 5-6.

³ *The Mahatma Letters to A. P. Sinnett*, p. 323-24.

of the Masters or other persons of authority, he denies the very principles which the Great Ones affirmed.

If belief in the infallibility of the Masters is unfounded, belief in the infallibility of lesser Theosophical teachers and leaders is even more unreasonable. The Masters did not encourage the early members to regard the founders as perfect channels of Mahātmic inspiration. Speaking of H.P.B. and H.S.O. the Master K.H. says:

Those two are, say, far from perfect—in some respects, quite the opposite. But they have in them ... which we have found but too rarely elsewhere—*unselfishness*, and an eager readiness for self-sacrifice for the good of others; what a "multitude of sins" does this not cover!¹

H.P.B. was not regarded as perfect by her Teachers, rather we read the Master K.H. saying that she was at times quite useless for the tasks delegated to her:

... our highly sensitive—not always sensible old friend (H.P.B.). Ill-health resulting from natural causes, and mental anxiety made her nervous to an extreme degree and sadly impaired her usefulness to us. For a fortnight past she has been all but useless and her emotions have sped along her nerves like electricity through a telegraphic wire.²

The injunctions of the founders—both inner and outer—against dogmatic theology and the religions which represented it were directed against the evils of literalism, hero-worship and fanaticism which so abundantly manifested in many religious bodies. But claims to infallibility—whether of religious or of Theosophical leaders—are a form of bigotry, and when such bigoted concepts are used to substantiate Theosophical opposition to religion are we not really but espousing the same evils which we seek to destroy? It is immaterial then what this or that authority had to say regarding religion. The issues (or issue) must be discussed and evaluated on their

¹ *The Mahatma Letters to A. P. Sinnett*, p. 370.

² As quoted by F. Pierce Spinks in *Theosophists: Reunite!* The Christopher Publishing House, Boston, Mass., U.S.A., 1958, p. 240.

own merits without recourse to the dictum of any person or persons, no matter how inspired, exalted or well-informed.

IV

All appearances and misrepresentations to the contrary, the early Theosophical teachers and leaders were not opposed to any religion or religious form of worship as such. Their tolerance—unlike the pretended tolerance of many sectarians and cultists in all ages—was all-inclusive rather than all-exclusive. Reference has been already made to the great efforts both H.P.B. and Colonel Olcott made for the revival of Hinduism, Buddhism and Zoroastrianism in such lands as India, Ceylon and adjacent territories. At one time the Theosophical Society was actually incorporated into a religious organization, the aim of which was to restore the ancient religion of India to its old purity and dignity. This organization, known as the Ārya Samāj, was led by Swāmi Dayānand Saraswati, a Hindu religious leader who, according to H.P.B., was a pupil of the Mahātmās. As early as 1877 the leading Buddhist High Priest of Ceylon, Mohittiwatte Gunananda joined the Society and he was followed by Mahāthera Sumangala and many others, including the illustrious founder of the Mahabodhi Society, Anagarika Dharmapala, who was—and remained—a very close personal friend of Colonel Olcott.

The Christian Churches, of course, presented a somewhat different picture. It is important to remember, however, that the apparent animosity which existed between the Theosophists and the Christian clergy—(especially the Christian missionaries in India)—was not caused by the leaders of the Society, but was due to other factors. The missionaries were obviously extremely unhappy over the fact that a group of well-informed and erudite Westerners exerted itself to dissuade the native population from joining Christianity by extolling

the virtues of Hinduism and Buddhism. The infamous missionary plot against H.P.B. (also known as the "Coulomb Affair") we have alluded to at the outset of the present study. All these and many other elements contributed to the creation of an impression to the effect that Theosophy and Christianity were inimical to each other. But in reality the leaders of the Society were no more anti-Christian than they were anti-Buddhist, anti-Islamic, or anti-Hindu.

The two founders are widely known to have been Buddhists, because of their taking of the *pāṇsil* (recitation of the Buddhist five precepts) at the hands of the High Priest A. Dhammārāma at the Vijayananda Temple, upon their arrival in Galle, Ceylon, in 1880. But it must be kept in mind that while thus identifying themselves with Buddhism, they did not identify themselves with it to the exclusion of all other religions. Indeed, both H.P.B. and Colonel Olcott always maintained that their aim was to restore the age-old wisdom teachings to all religions. Thus the President-Founder said in his Presidential Address in 1892:

My chief desire has been and shall ever be to help the followers of each of the ancient religions to find and live up to its noblest ideals, demonstrating its Theosophical foundation and its essential unity with all other cults. As for Buddhism, my aim is to help to purge away its impurities, restore its pristine beauty, unify its various conflicting schools and sects, and diffuse a knowledge of . . . the doctrines of Karma and Reincarnation throughout Christendom.

It is evident from the above that it was not the intention of the early Theosophical leadership to establish a sect or cult which would take the place of the already existing religions, but rather to form a centre from which the lost light of the Ancient Wisdom may gradually re-enter the sanctuaries of the Temples, Mosques, Synagogues and Churches of the world. In spite of her occasional characteristic outbursts against what she called "*Churchianity*," Madame Blavatsky

was in no ways less universal and tolerant in her outlook than her colleague quoted above. In a letter, written to Peary Chand Mittra, in 1878, she made what has since been called her "Confession of Faith". A significant portion of this letter runs as follows:

. . . I have had many friends among Buddhists and knew well two Brahmins at Travancore and learned a good deal from them. I belong to the secret sect of the Druzes of the Mount Lebanon and passed a long life among dervishes, Persian mullahs, and mystics of all sort.¹

This statement amply demonstrates that H.P.B. was not opposed to the existing religions, and did not show any undue partiality to Buddhism at the expense of other faiths, especially of Christianity.

On the contrary, there is considerable evidence to the effect that she was at all times conscious of a certain esoteric heritage within Christianity, and she believed this heritage to have been preserved by the Eastern Orthodox Church. Thus we read in *The Secret Doctrine*:

So far as the interpreters of . . . the doctrines of Jesus, the Christ . . . there is the Oriental Church, older and far purer than the Roman hierarchy, which having ever faithfully held to the primitive teachings of the Apostles is known historically to have refused to follow the Latin seceders from the original Apostolic Church.²

Similarly, we read in H.P.B.'s memoirs the following statement:

I certainly will always say: a thousand times rather Buddhism, a pure moral teaching, in perfect harmony with the teachings of Christ, than Roman Catholicism, or Protestantism, but with the Russian (Orthodox) Church I will not even compare Buddhism.³

It is interesting to note that recent discoveries in the field of Biblical archeology support the contention that the Eastern

¹ As reprinted in THE THEOSOPHIST, H.P.B. Centenary Number, (August 1931), p. 628.

² S.D., III. 126.

³ *The Personal Memoirs of H. P. Blavatsky*, by Mary K. Neff, p. 289.

Orthodox Church has been influenced by and has retained many more of the features of Gnosticism than her Western sister-Churches. The Valentinian Gnostic *Gospel of Truth*, for instance, contains an entire passage which is word for word identical with a well-known text of the Greek Orthodox liturgy; while no trace of the same can be found in the Latin rite. Indeed, H.P.B.—who in her works, especially in *Isis Unveiled*, has demonstrated her intimate knowledge of Gnosticism—had good reason to consider the Eastern Church as the guardian of Christian Theosophy! While she was most assuredly opposed to the rigid categories of the dogmatic theology which especially since Thomas Aquinas dominated the Western Church, she approved of and was hoping for a revival of the true, primitive faith of the early Church and of the Gnostic Fathers. No one who can validly call himself a Theosophist would or could desist from sharing with her that hope and that expectation.

V

It is vitally important for Theosophists to realize that their movement was never meant to exist in competition with established religious institutions, and that their philosophy was not given to them in order to be fashioned into a new religion, displacing the theologies and religious philosophies which have evolved throughout the history of mankind. Some Theosophists have from time to time expressed the hope that the basic elements of modern Theosophy, namely, the tenets of Karma, Reincarnation and Evolution, with their lesser attendant doctrines, would constitute the basis of the future world religion. In the opinion of the present writer, this is a vain hope based on a misunderstanding of the very nature of Theosophy. For, while it is perfectly true that there is a *certain kind* of Theosophy at the foundation of all religious

systems, it would be a mistake to assume that this proposition could be made to sustain the notion that we shall have one universal religion, and that this will be none else but a glorified form of modern Theosophy as we know it.

Religions in the plural are systems of worship based on theologies; Religion in the singular is the experience of the Divine Life, and as such it is founded upon Theosophy, which is the knowledge *of* the Divine, as contrasted with theology, which is merely knowledge *about* the Divine. Often we think of basic Theosophy as being a compendium of cosmological and ethical teachings, the chief ones being Karma, Reincarnation, Evolution, the Inner Government of the world. But let us ask ourselves: What is basic? Basic is that on which all other parts of a super-structure are based, and the above-named doctrines are part of the super-structure rather than of the foundation. The basis of Theosophy is not to be found in any doctrine or body of doctrines, however sublime, logical and helpful these may be; rather we could say that Theosophy is founded on the proposition that direct knowledge of Things Divine is possible to man. This proposition is not a mere belief; it is a fact, as real and as capable of experimental verification as any fact ascertained by physical science.

The difference between Religion and religions is the same as between fact and belief, or stated differently, between experience and hearsay. The dilemma of modern Theosophy as confronted with the institutions of the various world religions is easily soluble in the light of this recognition. Since Theosophy stands for the fact which originated all beliefs, it also represents Religion which gave rise to all religions. The knowledge of the Deity (which is one of the meanings of the word Theosophy) is the origin as well as the one and only meeting point of all systems of worship, prayer and meditation, whether these be called religions, philosophies, yogas or mysteries; this mystical fact is the true "Communion of

Saints," the "Oecumene" (Unity of denominations), the "philosophia perennis," the forever unaffected and Unchangeable Universal Religion of Present, Past and Future.

Many Theosophists since 1875 have misunderstood the relationship of the Theosophical Movement to Religion and to the religions. One may even be justified in hazarding a guess that a good many students are even today uncertain regarding this issue. The reason for this is that in many instances we have changed our Theosophy into a theology by substituting beliefs and quasi-dogmas for the all-important experience of our at-one-ment with the Divine in us. All too often we are inclined to regard the various teachings and statements as they are found in our books as final in their representation of Truth. But Truth can never be represented with any degree of finality, for It is beyond words, beyond concepts, descriptions and relative values. The World Teachers and Messengers of Light never attempt to portray Truth, rather they lead us towards it. It was the last century's Messenger, H.P.B. herself, who said:

Come to the Secret Doctrine without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead towards the Truth. (As quoted in *Madame Blavatsky on How to Study Theosophy*, by Robert Bowen; T.P.H., London, 1960.)

It is only to the extent that present-day Theosophists are capable of recapturing this aspect of their founder's spirit that they will be able to serve the religious, philosophical and scientific needs of humanity and worthily represent their great motto: THERE IS NO RELIGION HIGHER THAN TRUTH!

We should not refuse to contemplate the truth which lies in the reconciliation of opposites, which gleams in the heart of paradox.

BRUNO

THOUGHT-FORMS

By HUGH SHEARMAN

IT has long been thought and believed by many who are interested in psychism that thought produces objective forms in a refined and normally invisible state of matter.

It is hard to prove that such forms are not subjective and created, as it were, in the minds of those who see them. It does not, however, require a very highly developed degree of psychic capacity to get occasional glimpses of such things, and once one has had such glimpses it is hard to believe that the forms seen have not some degree of objective reality.

Experience often leads the balanced and thoughtful psychic to admit that there is also a subjective element in such phenomena. For example, a psychic who told the writer that she often saw a square and compasses appearing above the heads of persons who were Freemasons, freely accepted the view that it was she who put the square and compasses there. That is to say, she became aware, in some psychic fashion, that a person was a Freemason and then proceeded by some unconscious process to objectify her awareness to herself in this symbolic form. Nevertheless, the objectivity of certain large classes of "thought-forms" is strongly believed in by many who see them.

The difficulty of proving the objectivity of such a form is really exactly the same as the difficulty of proving that the solid-seeming material world about us is objective. We believe that solid objects are objective; but, if invited to

prove it, we get caught in some Kantian paradox and cannot do so. And here we come to another extension of this subject, often lost sight of in our interest in those things which we have set apart as "psychic". Even the most solid material objects and all those things which make up our world, the tangible and the intangible alike, are all in their own way thought-forms.

In her early days before joining the Theosophical Society, Annie Besant wrote a hymn in which she described the whole universe as "God's Thought of Himself". Within such a universe all natural organisms are expressions, more or less limited, of the thought of a Thinker. Their fulfilment as organisms lies in their submitting themselves, with a completeness which is all the more unrestricted for their being unconscious of it, to the moulding of that thought. It is the business, in the view of this natural theology, of all living beings to be expressive thought-forms.

Man, however, has a peculiar place in this universe, for he himself deliberately creates forms. Any artifacts, from primitive stone implements to electronic computers, from the play of children to the most profound systems of philosophy, are thought-forms. And "the world" as we read of it in our newspapers or experience its impact upon our lives—the terrestrial scene in its social, political, cultural and all other aspects—is all made up of the amassed thought-forms of the past and present generations. The nature and quality of the thought that has produced these forms makes it a treacherous world, seething with conflict and full of stresses seeking to release themselves.

The explanation offered of this tragic condition is that man is working under two systems of thought creation at the same time. He is to some extent a thinker and is making his own thought-forms; but he is also himself still a thought-form, moulded by the compulsive instinctual urges proper

to wild Nature. Spasmodically using his power of thought creation to magnify and distort some of these urges and to deny others, he gets the worst of two worlds and lives in a state of great disharmony. The solution offered by the elders of our race is that man must achieve his full stature as a thinker in his own right. In doing so he learns that he can submit himself consciously and confidently to the great Thinker as wild Nature does unconsciously. In other words, when man learns to think completely and responsibly for himself he will discover that the great Thinker is thinking in and through him and that in all thought there can be no other thinker than He. "God shall be all in all." Only then can "thine eye be single".

Something of this conception is conveyed in all the great religions, variously expressed according to the circumstances and variety of culture of those who shaped the teachings of each religion. In different ways this solution of the problem of a world of discordant thought-forms has likewise been propounded in the Theosophical Society. Do we, then, know the answer to the world's problem?

The reply must be that we do not know it. For the teachings and explanations of modern Theosophy and of the great religions and of all the wise men have this in common that they too come to us only as further thought-forms. They are but further furnishings—albeit graceful and useful furnishings—of that world of thought-forms in which we are so unhappily imprisoned. The imprisoning character of that world lies in the fact that it perpetually presents us with reciprocal contradictions. So long as ideas, teachings, expositions, come to us from outside, they always convey the implication of their contrary opposites. It is an odd paradox, and one not conventionally admitted, that there is nothing more imprisoning than freedom of choice, for it necessarily entangles us with the opposite of what we choose.

It is as if we stood at a cross-roads. We think that we can walk along one of the roads, but no sooner have we started to walk along it than we find ourselves mysteriously walking in the opposite direction. To turn outwards is to call up forces from within us; to turn inwards is to involve ourselves in external circumstances. To fight for freedom is to create many bondages. To seek the Gods is to face the devils. This is what we sometimes call the law of Karma, whereby, if we take something to ourselves, we must also accept its opposite. By grasping riches we bind ourselves to poverty. By grasping to ourselves the highest and holiest things we call into activity the darkest shadows.

It is proposed to us that that element in us which causes us to make these choices and grasp these things to ourselves is quite unreal. There is no such self. But, when told this, we still remain ourselves; and the utterance of this truth is again only a thought-form in a world of other thought-forms.

What, then, is to be done? Obviously there can be no ending of *karma* by *karma*, no ceasing of thought-forms by the creating of counteracting thought-forms. The only effective thing to do is to come self-consciously awake at the point within ourselves at which thought itself is set in motion, to discover in ourselves the thought-producer, to find the fundamental answer to the question, "Who am I?"

This aim is described in different ways in different traditions of wisdom. The famous second aphorism of Patanjali describes this aim as the stilling of the changes in the thinking principle. The Christian is told: "Be still and know that I am God." The difficulty is that anything that can be said about this birth of true self-consciousness is necessarily untrue; for that birth takes place outside the four-square world of thought-forms, yet anything said is necessarily a thought-form and is said within that world. Efforts have often been made to give a name to a perceptiveness, a state of self-consciousness, which

is shadowless and does not create thought-forms. Krishnamurti used the word "awareness," and it has become so popular in use that it has already become quite encrusted with thought-forms. Every new expression of direct experience of a life beyond thought-forms is liable to suffer this fate, and its poetry quickly becomes hackneyed prose as it is used in the world of those who live by thought-forms.

All this is not to deny the reality and convenience of thought-forms. And it is often necessary to have great thought-forms for the purpose of tidying away little thought-forms and so leading on to the simple naked reality, formless, shadowless and unentangled. One can see that that was the purpose of the great thought-forms offered to us in the Theosophical Society in the teachings of its earlier leaders and those great word-pictures of universal processes. They have exerted a continuous influence, breaking up little incoherent thought-forms and replacing them by a few that are large, simple and comprehensive. Yet these are still thought-forms, structures outside our real selves. Those who sigh for future great leaders for the Theosophical Society probably often think of them as being necessarily people who will give us more great thought-forms, more inspiring teachings. But future times may not call for that type of activity. And to think of great people only in terms of the thought-forms they have left is inadequate and unjust.

Beyond each of those great thought-forms there is the originating self, a formless self—*arupa* as we sometimes say—a power with the majesty and pervasiveness of sunlight. Should we be ready to recognize and respond to a leader or teacher in whom that self shone forth and yet expressed itself very little in terms of the creation of thought-forms—who did not lecture, write or organize? Yet there is among us a tradition that the welfare of the world is gradually expanded and moved on by the silent power of a few who do none of these things.

SOUND AND THE SPIRITUAL LIFE

By PHYLLIS SCARNELL LEAN

MAN on this plane of existence must be considered as a threefold being, an inseparable trinity of body, mind and Spirit. Classical Theosophy subdivides the constitution of man still further and defines his seven bodies or vehicles. The triple classification is, however, simpler for the layman, and familiar to most people partly as a result of first-hand experience and partly from the sanction granted to this classification by religious thought in the West.

Unfortunately, however, man having recognized the three parts of himself tends to put each into a water-tight compartment. The Spirit, he says, is the responsibility of the religious leaders, the churches and temples. Mind must be cared for by teachers and schools and colleges. And the body?—poor old Brother Body, either it is completely ignored or, worse, ill-treated, overworked and wrongly fed, or it is so cosseted with pills and potions as to become even in middle life a pampered useless tool. Happily, nowadays more people take an intelligent interest in diet, sport and rhythmic exercise.

There are many techniques for bringing the body and mind together to work as a harmonious and integrated team with the Spirit, and of these techniques sound is one of the more important.

Sound is vibration, and we are here concerned with the effect of sound waves or vibrations on the human organism in its totality.

It is highly probable that we are affected or influenced not only by the sounds we hear but by those which are beyond the range of the normal human ear. The law of octaves would seem to suggest this. A simple experiment on the piano demonstrates this law. If you press down the middle C of the piano and hold it down silently, then strike the lower C (one octave below) and release it at once, you will hear the middle C vibrating in sympathy with the lower C. This law of octaves is the basis of all religious chanting which was originally designed to bring men into a state of greater harmony with the universe.

Sound is an immensely powerful force and living in cities exposes us all to its destructive aspects. It is difficult indeed to avoid the sheer racket of civilization—cars and motor cycles, jet-planes, hooters and sirens. Many modern people have become noise addicts, unable to live without a background of sound, unable to tolerate silence. They turn on the radio and leave it on hour after hour, never really listening.

The destructive power of sound is demonstrated by the shattering of a wine-glass by a note made by the voice or by a violin. A classical experiment known to students of physics is that involving the playing of a note on the edge of a sand tray. A thin, flat sheet of metal or glass is covered with very fine particles, (lycopodium spores if available); a violin bow is then drawn along the edge of the plate to produce a note. The dust on the plate begins to vibrate and finally to settle in symmetrical patterns.

Sound figures produced by the human voice are illustrated in E. L. Gardner's *The Web of the Universe* (page 67). Mr. Gardner, commenting on the little-known work of Mrs. Watt-Hughes, author of *Eidophone Voice Figures*, said:

The resemblance of these voice-built forms to crystal and plant structures is very striking and lends significance and meaning to the many occult references to the voice as being the real creative agent.

Voice sound cannot be made without breath and here we draw close to the heart of the matter, for the breath is our immediate contact with the life force and *prāna* is well defined as the divine breath.

Students of this branch of Occultism will think immediately of the sacred syllable AUM, which could be regarded as a pure sound which is said to be a faint reflection of the tonic note of the universe, an attempt to reproduce the first sound of Creation.

The Greek *Logos* (Word) conveys to the Christian something of the meaning of AUM. The Stoic philosophers were familiar with the true occult significance of "Logos" and defined it as "the active principle living in and determining the world". Logos or Aum may be regarded as the Name of God, not as the Name for God.

The sound AUM is intended to be chanted on a note that reverberates through the body, as low as possible and sustained as long as possible on a single breath. The exercise is in itself soothing and helps the consciousness to break through the squirrel-cage of routine thinking, creating a mental vacuum which makes meditation easier to achieve.

Sometimes it seems as if the note made by the human voice generates a vast echo. One is reminded of *The Hound of Heaven*: "That Voice is round me like a bursting sea."

The traditional knowledge of the power and beneficent influence of this sound has come down to us in all forms of unaccompanied chanting for religious purposes. From its birthplace in the East, the knowledge spread through both Hebrew and Christian streams. Nowadays, beautiful gramophone recordings are available of Hebrew chanting, unaccompanied Gregorian singing, and examples of the wonderful choirs of the Russian Orthodox Church. In all of these may be heard the powerful, calming note, slow and sustained, eliminating externals, isolating the listener in a pool of silence.

Buddhist Lamas use the sacred syllable in the familiar mantra, "OM MANI PADME HUM".

AUM too is a whole philosophy of the universe. The *Māndukya Upanishad* says: "AUM is the imperishable Word, AUM is the universe . . . the past, present and future, all that was and is and will be is AUM."

The study of the effect of sound on man's spiritual life is the study of mantra, a word derived from the Sanskrit verb *man*, "to think". The English word for *homo sapiens*, man, clearly defines us as the *thinkers*, and in this capacity we are distinguished from the rest of the animal kingdom. But thoughts need to be clothed in words, and words must be sounded if they are to be communicated to our fellows.

Hence speech is a most important aspect of the study, and the correct use of language a subject that no true student of Occultism may ignore. Sound, pronunciation, the effect of the voice on others, the precision with which words are chosen both for meaning and sound, the variety, color and balance of the speech, all must be considered.

One interesting aspect of the study of speech is onomatopoeia. Ivor Brown in his delightful book on *Shakespeare* points out the power of the letter "r" in English, especially when it is followed by "o," and wittily remarks that Shakespeare's great love-story would not have been so romantic if it had been called *Valentine and Juliet*. "Rome" and "Roman" are clarion calls, and the "y" which is the first letter in "yearning" gives often a yearning and nostalgic quality to the words in which it is used. There is poignancy and doom in Shakespeare's single line, built of the one everyday word, "tomorrow": "Tomorrow and tomorrow and tomorrow."

"W" is a magic letter—Ivor Brown quotes the pathos of Shakespeare's "Willow Song," and Browning's:

O lyric Love, half angel and half bird
And all a wonder and a wild desire.

Ivor Brown claims that Shakespeare wrote with superb verbal genius "raising words to the highest power ever achieved by a writer in our [English] tongue".

About Shakespeare one thing is certain, (and who he was does not really matter), he was an agent in the service of the Hierarchy charged with the responsibility of creating a medium for the expression of man's noblest concepts. Language is superbly the gift of England to the world, and it is not surprising that this noble, flexible, gallant tongue, created by Shakespeare and those geniuses who translated the Bible and wrote the Book of Common Prayer, has become within 300 years a world language. Other tongues there are of great beauty, and other nations have given great artistic achievements to the world, the painting of Holland and Italy, the music of Germany, the gorgeous craftsmanship of China and India, the sculpture of Greece, but for the man who would know the power of sound the English tongue has a special value.

This study of sound and the spiritual life, vital as it is for the individual, and perhaps opening for some a new door into a long-sought kingdom, has a practical significance for members of the Theosophical Society. It is still our mission to share the wisdom we possess as widely as human limitations permit. The best method of communication is still through words—spoken and written. Is it not, therefore, imperative that we should study the technique?

I will conclude with a charming illustration:

A play, *Dear Liar*, based on the letters of George Bernard Shaw to the English actress, Mrs. Patrick Campbell, has been drawing enthusiastic audiences in the world's leading cities. The interest aroused by the play in London caused the London *Evening Standard* to publish a series of articles on the famous women in the life of G.B.S. The writer of these articles wrote a magnificent study of Annie Besant, emphasizing repeatedly

the magnetic quality of her splendid contralto voice. Her voice, using the language Shakespeare had so largely created, brought many thousands to a knowledge of Theosophy. In his recently published book, *The First Five Lives of Annie Besant*, Arthur H. Nethercot indicates over and over again her impact in the many organizations she sponsored, and describes the scene at the World Parliament of Religions in Chicago, in 1893, when the largest available hall (originally scheduled for the Presbyterians) had to be given to the Theosophists. The Presbyterian moderator courteously sought permission to interrupt the Theosophical meeting, and asked the vast crowd whether some of them were after all in the wrong assembly room and, if so, would they follow him. Not a soul moved!

It is singing in the mountains
Tossing the fluffy clouds
High into the blue of sky.
It is whispering through the larches,
Stirring their grace in dance.
The birds have caught the glory,
They stretch their tiny throats
And outpouring, comes the lovely shower
Of throbbing sound.
And the man, listening there in ecstasy,
Knows that, through all his being,
The wine of life is surging
Cleansing, freeing,
And that he walks with God.

ENID McQUAID

A TEMPLE IN THE HEART

By BEPIN BEHARI

THE world torn into pieces cannot be a happy one. At present, there is a breakdown in every sphere of our life. The main reason for this is the absence of harmony at different levels of our existence, and unless this harmony is regained the disintegration will continue.

It is said that, in ancient times, practically in every home there was a holy place, a sanctuary, a temple which always reminded the householder of the Eternal in the world of fleeting events. Every city, every family, and the life of every individual was built around this temple. In fact, there was a sanctum in every heart, which was the source of his inspiration and activity. Every action of the individual and the community was dedicated on the altar of God. Every act was done in His name.

When the Lord Buddha moved and preached on this earth, He did not destroy the temple, or the rituals of life. The life of a monk was a ritual. The world was a temple for the monk; and every act of living, a ritual for him. He was so much one with the Law and the Life that he himself became a temple; he was a worshipper and also the worshipped.

When a great Teacher appears and gives out his teaching, it brings about a fundamental change in the life of those who understand it rightly. As the individual understands the deeper meanings of the teaching, obscurities of every sort are removed. The fleeting is rent asunder. In this, seemingly an act of destruction, the understanding which

comes from the inner recess of the heart opens out the hidden petals of life, and in this way life itself becomes a drama of creation. The Teacher comes to build; but in order to build the Eternal, the transient must be destroyed. Out of the ignorant petty self, the Teacher brings out a life of beauty and the kingdom of happiness.

The Divine Self seated in the temple of the heart is the great artist, the great teacher, and the great lawgiver. By re-establishing our relationship with this inner sanctuary, the useless and the superficial are removed, and there comes "a calm such as comes in a tropical country after the heavy rain". When that peace and tranquillity descend, there will be no misery in the world, and life will be completely harmonious.

The need of the day is to rebuild the temple in the heart of every individual; it will be a temple not of bricks and mortar, but of compassion and courage, dispassion and dedication, faith and fidelity. The very process of living will then become a ritual. Religion will become a source of inspiration, and Teaching, a path to perfection. Let the memory of the Lord Buddha become the flame of inspiration, and then there will be the kingdom of happiness in every heart.

Whenever I injure any kind of life I must be quite certain that it is necessary. I must never go beyond the unavoidable, not even in apparently insignificant things.

ALBERT SCHWEITZER

ALL LIFE IS ONE

BY E. NORMAN PEARSON

AMID the diversity of viewpoints held by students of Theosophy on less important matters, there is one subject upon which I believe all are in complete agreement, in principle if not in the manner of its application. It can be expressed in the well-known phrase, "*All Life is One*".

And surely with the ideological and political turmoil that is now raging among the nations of the world, this truth is needed more than any other as a guide to calm the troubled waters of twentieth-century living, and to show to the disputing factions a way towards a better understanding of each other. In fact, a practical application of the principle of the essential unity of all living things, including within it the Brotherhood of Man, looms upon our mental horizon more strongly with each passing day as the only antidote for the poison now flowing so dangerously through the blood-stream of the human race.

There can be no denying the fact that the Theosophical Society, promulgating its simple, yet fundamental, concepts of the great Plan of Life for well over three-quarters of a century, has had a powerful effect upon the unfolding mind of man. Whether intentionally or unintentionally, it has changed his thinking, especially in the West, and who can tell what course world history might have taken had it not been for the unique contributions of the Society during those years.

But the dangers and crises of the past recede into relative insignificance compared to those which rise before us as a new challenge to our sincerity and determination. For we know well that the potential forces of destruction now possessed by the nations of the world are almost immeasurably greater than anything ever known before, and are almost entirely under the control of two opposing camps, each of which is poised ready to release its fantastic instruments of death and destruction at any moment.

Therefore, it must be obvious that there lies before us today the opportunity of performing a greater service to mankind than we have ever done before, by spreading a knowledge of the practical aspects and applications of Theosophy's basic principle that *All Life is One*. But, in addition, I would like to suggest that, in view of these unusual circumstances, we should immediately put into action a power that has not yet been used to the full extent of its possibilities, and by means of which we could make a specialized contribution to the needs of today, which I believe could produce results far beyond anything that a superficial examination might disclose. *I refer to a constructive use of the power of positive thought.*

Thought-power has long been a subject of study among members of the Theosophical Society. We all have, at least, a theoretical knowledge of its operation. I wish to propose a simple, practical, and I believe scientific, method whereby we could put that power into action.

We know that the many natural barriers—mountains, oceans, rivers and distances—which once separated nation from nation, have now almost disappeared, broken down by modern inventions in rapid transportation. Through the use of radio (wireless), events occurring even in the antipodes can be made known to us as they are taking place. News-gathering agencies have their representatives spread around the earth, so that *news* has now become *world news*. So quickly and

efficiently is information now spread that in most countries the major radio networks broadcast news of the world every hour. Their popular slogan is: "*Every Hour, on the Hour*." Herein, I believe, lies our golden opportunity. I suggest that every hour, on the hour—or as frequently as possible—each member of the Theosophical Society should send out into the mental atmosphere clear, strong thoughts of world brotherhood, using the words "*All Life is One*" as the focal point for his efforts. In this manner, as the etheric *radio waves* carry news of the world to the people of the world, we shall super-impose upon them *mental waves* charged powerfully with the thought that all the peoples of the earth, irrespective of nationality, ideology, race, class or color, are part of one great World Brotherhood, that all life is truly one. Think of the tremendous effect that the combined thought efforts of more than thirty thousand sincere and dedicated people could contribute towards changing the hatreds, fears and suspicions of mankind into love, trust and friendly understanding.

C. W. Leadbeater has written: "Theosophical thought is like a sound in a vast silence; it sets in motion a level of mental matter that is rarely used. . . . Very few realize how great a force for good they may thus wield, if they choose, through the power of thought. . . . The power of the united thought of a number of people is always far greater than the sum of their separate thoughts."

We know, theoretically, about the power of thought. Probably there has been no time in history when a practical application of this power has been so desperately needed. The opportunity to help lies before us now.

REVIEWS

The Divine Plan (A commentary on H. P. Blavatsky's *Secret Doctrine*) by Geoffrey A. Barborka; T.P.H., Adyar, 1961, pp 515, price Rs. 28.

All earnest students of H. P. Blavatsky's great work, *The Secret Doctrine*, will welcome this comprehensive and brilliant Commentary. It is written as a guide-book for those who wish to gain a deeper understanding of *The Secret Doctrine*, and presents an exposition of the doctrines of the Esoteric Philosophy, analysing and explaining all the terms used. The intention is not to give a complete survey but rather to offer a method for pursuing its study.

In an arresting passage in the Introduction, the author, stressing the Universal Divine Plan, writes: "Pondering on the vast reaches to which one may extend one's thought . . . one must of necessity become imbued with the idea that law and order prevail throughout infinity—that there is in very truth a Divine Plan: worlds, suns, nebulae, galaxies, island universes—all these exist because of the Divine Plan; they are indeed part of it. All the beings in the worlds are also integral

parts of the Plan . . . the Divine Plan is a manifestation of Divine Law."

In order to come into closer harmony with the Divine Plan in all its manifestations in life and Nature, man must strive ever to be a more able exponent of its Laws. These Laws and their associated doctrines are enumerated by the author in his Introduction. They are: the Law of Periodicity, the Law of Adjustment, the Law of Essential Unity, the Law of Self-Unfoldment, the Law of Motion, the Septenary Law, the Law of Compassion and the Law of Coming into Being. "In presenting for your consideration," the author writes, "the doctrines associated with the Divine Laws, you are being placed *en rapport* with a great Continent of Thought, which represents the Wisdom of the Ages—the heritage of the human race."

In the twelve chapters into which the book is divided the Divine Laws are comprehensively dealt with as an integral part of the manifestations of the Divine Plan; the student will appreciate the many quotations with references, from *The Secret*

Doctrine. Each chapter covers a wide field and is presented under the heading of a special doctrine such as, "The Doctrine of Constant Renewal," dealing with the first Divine Law—that of Periodicity; "The Doctrine of Balance and Harmony," dealing with the Law of Adjustment and Karma; "The Doctrine of Continuous Change," based on the Law of Eternal Motion, and so on. The field covered in each of the chapters is too vast to be adequately dealt with in a brief review.

Especially appealing are the two concluding chapters, "The Doctrine of the Two Paths," based on the Law of Compassion, and "The Doctrine of Universal Knowledge" at the heart of which is that baffling mystery of the Law of Coming into Being. Of this latter the author writes: "While the subject is admittedly beyond the reach of man during his present evolutionary stage, since the higher faculties are not fully developed, nevertheless some of the loftiest ideas in *The Secret Doctrine* are dealt with in the concluding chapter."

The book is appropriately dedicated by the author to Helena Petrovna Blavatsky who, through her presentation of the Eastern Philosophy, gave to the Western world the whole conception of Occultism, and brought into one sphere of human interest and welfare the

separate departments of religion, science and philosophy. She revealed the immemorial truth of the spiritual unity of mankind as the only basis of world unification.

Mr. Geoffrey Barborka, erudite scholar and student of *The Secret Doctrine*, has made a valuable contribution to Theosophical literature in this comprehensive volume.

E. HUNT

The Firmament of Time, by Loren Eiseley; Gollancz, London, pp. 182, price 16s.

Dr. Eiseley, a distinguished paleontologist who is now Provost of the University of Pennsylvania, here brings the same qualities—poetic vision and exact scientific knowledge integrated in a beautifully sensitive literary style—that he did to *The Immense Journey*, a book which gave intense pleasure to many discerning people of varied outlook and has become justly famous.

In the first part of *The Firmament of Time*, the author traces man's gradually developing knowledge of the world around him and of his own place in it, through many strange misconceptions until the time of the acceptance of the idea of Evolution. He shows how the discovery of Truth has been perpetually hampered by the intellectual climate of the day, for fixed ideas and social and religious prejudices formed invisible barriers in the world of

thought which even the greatest thinkers could not break through to reach the logical and seemingly obvious conclusions of the evidence before their eyes. (Many minds had to hammer at the barrier and splinter it before a great mind like Darwin's could finally crash through for new light to flow in.)

But man's new knowledge of himself as one sequence in a natural scheme of evolution and the lightning speed of scientific development have brought tremendous problems, as we all know. In the second part of the book, Dr. Eiseley considers the dangers of this immensely powerful machine-dominated, mass-produced exterior world which now presses in upon man's consciousness, altering former social and ethical patterns and almost crushing his sense of individual responsibility and value. He sees the dangers of this false progress very clearly; sees with scientific detachment that man might be just another species which quickly becomes extinct through failure to adapt to changing circumstances—in this case, circumstances which he has created himself, of course.

But as a humanist he pleads that our hope for the future lies in the unfolding of the human spirit, with all its capacities for love and courage and gentleness. Our urgent need is for greater self-awareness, a realization not of what man seems

to be now, but of the future which is part of him and towards which he may grow, the potential greatness sleeping within us all.

Whether he is describing the vast procession of events that brought the mountains and the sands into being, or the little musk-rat which trustingly brought its breakfast of water-weeds to eat beside his foot, Dr. Eiseley writes with an insight and a sense of the underlying Unity that stir both heart and mind. Here is true Theosophy, teachings basic in *The Secret Doctrine*, but expressed in a slightly different form which will surely appeal to all intelligent people today.

MARGARET MACDONALD

Clinical Medical Discoveries, by M. Beddow Bayly, M.R.C.S., L.R.C.P.; (London: National Anti-Vivisection Society), 1961, price 7s. 6d. net.

This is a documented account of some representative clinical achievements in medicine. It is intended to prove the falsity of the claim that laboratory experiments upon living animals are essential to medical progress in the prevention and cure of disease in human beings. The extensive examples chosen to prove the author's thesis are taken from medical and scientific books and journals, and cover a wide field of research from Aneurism to Yellow Fever, including such subjects as Cancer causation and treatment.

Diabetes, Mental Disorders, Antibiotics, and the action of drugs. In a final section, Dr. Beddow Bayly has dealt with the general subject of clinical discoveries as forming a fundamental principle in the study of human disease. In two concluding chapters he considers briefly the question of phytoncides a name given by Professor B. P. Tokin, a biologist in the U.S.S.R., to substances found in the plant kingdom which have the effect of killing the majority of micro-organisms occurring in Nature, and the important and promising developments in phytopharmacology, arising from a study of the effect of drugs on plants (*Journal Amer. Geriatric Society*, Vol. IV, No. 2, February 1956, pp. 106-12).

It is sad to record the death of the author of this important work soon after the above review was written. In a long life devoted to his profession, and efforts to rid the world of the superstition known as Vivisection, Dr. Beddow Bayly has dealt faithfully with the evidence (provided by vivisectioners themselves) of cruelty and suffering to animals, and of the futility of animal experimentation. He never claimed infallibility and he welcomed criticism; but he was adamant in his continual protest against the doctrine of the justification of any means towards the end of scientific "interest" and research. His knowl-

edge and experience were always at the disposal of those who realize that the subject of animal experimentation is one not only for "experts" of varied hue, but is a moral and social problem of the first magnitude in which we are all involved. This and the other works left to us by the author will form an enduring monument to one whose life was spent in the hope that one day there would arise in his fellow human beings "a new spirit of compassion towards and reverence for life and the recognition, therefore, of our obligation towards the members of the animal kingdom".

BASIL P. HOWELL

Tibet Is My Country, by T. J. Norbu as told to Heinrich Harrer; Rupert Harter-Davis, London, 1960, pp. 264, price 25s.

Those who are interested in the life, customs and late history of Tibet will certainly want to read this book, which is actually the autobiography of Thubten Norbu, brother of the Dalai Lama. The story was written by Heinrich Harrer, who gave us the fascinating book, *Seven Years in Tibet*, of which this is a companion volume. Because Thubten Norbu was himself recognized as the reincarnation of a high Buddhist dignitary and so entered Kumbum monastery, we get detailed information of the life and training that goes on there.

Perhaps the two most outstanding reasons for this being a unique and worthwhile book are:

1. It contains nineteen beautiful colored photographs of Tibet, some of them covering two pages;

2. It gives a true insight into the last decades of Tibetan history, and what the people experienced with the Chinese Communists' invasion.

E. S. LAYTON

Mysticism, by Evelyn Underhill; University Paperbacks, Methuen, London, 1960, pp. 519, price 12s. 6d.

This thirteenth edition of *Mysticism* by Evelyn Underhill is an exact reprint of the revised twelfth edition of 1930, except for an extra bibliographical note, giving a selection of the more important books on Mysticism published from 1930-40. First published in 1911, the book

passed through twelve editions in a period of nineteen years. No wonder it has been considered a classic on Mysticism. The wealth of detail on almost all aspects of mystical fact and mystical consciousness gives the book a highly comprehensive nature.

At one time, the word "mysticism" was one of the most abused words in the English language, used in different and often contradictory senses in poetry, religion and philosophy. The labors of religious psychologists headed by William James did a great deal to make the concept of the supernatural respectable. But, if today the word "mysticism" has been restored to its old meaning as "... the essential religious experience of man," much of the credit for it should go to the author of this great book.

M. N. TOLANI

I found that I was fitted for nothing so well as for the study of Truth; . . . as being gifted by Nature with desire to seek, patience to doubt, fondness to meditate, slowness to assert, readiness to consider, carefulness to dispose and set in order; and as being a man that neither affects what is new nor admits what is old, and that hates every kind of imposture. So I thought my nature had a kind of familiarity and relation with Truth.

BACON

SUPPLEMENT TO THE THEOSOPHIST

SEPTEMBER 1961

FINANCIAL STATEMENT

The following receipts from 1st April 1961 to 31st July 1961 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs. nP.
The T.S. in England	1960-61	£ 182- 8- 8 ...		2,424 00
„ Wales		£ 8- 5- 9 ...		110 13
„ Austria		£ 18-16- 6 ...		249 42
„ Netherlands	1959, 60 and 61	...		1,726 53
„ France	1958-60	...		3,530 76
„ Sweden		...		230 50
„ Ceylon		...		56 50
„ Argentina	1960-61	...		83 38
Lodge La Paz, Bolivia		\$ 15.00 ...		70 75
Lodge La Paz Y Amor, Peru		£ 2- 0- 0 ...		26 59
Madame Suzanne Bock, Paris	1960 and 61	£ 2- 0- 0 ...		26 50
Prof. J. E. Marcault, France	1960 and 61	£ 2- 0- 0 ...		26 57
				8,561 63

DONATIONS (GENERAL)				Rs. nP.
The T. S. in France		...		184 49
Mr. and Mrs. B. Wouters, Holland		...		250 00
Mr. Joseph A. Norton, Canada		\$ 100.00 ...		476 25
Mr. V. A. Endersby, U.S.A.		\$ 1.00 ...		4 75
Howard Pullar Legacy, U. K.		£ 2- 0- 0 ...		26 59
Mrs. E. Mcquaid, U. K.		£ 1- 1- 0 ...		13 94

			Rs. nP.
Mrs. F. L. Saunders	£	0-10- 0 ...	6 45
A Rhodesian Member	£	0-10- 0 ...	6 50
Mrs. Kathleen Martin, U.S.A.		...	369 21
Mrs. Gertrude Mann, U.S.A.		...	100 00
Anonymous		...	230 00
Mr. K. N. Ramanathan, India		...	50 00
Mr. R. S. Bhagvat, India		...	50 00
Mrs. A. Contractor, India		...	2 00
Dr. Gurucharan Singh, India		...	2 00
Mr. and Mrs. Net Ram, India		...	4 00
Mr. G. M. Kolhatkar in memory of Mr. M. B. Kolhatkar ...		...	15 00

1,791 18

DONATIONS (ADYAR DAY)

			Rs. nP.
The T. S. in Wales	£	3- 8- 6 ...	45 50
„ Scotland	£	10- 4- 6 ...	135 39
„ Austria	£	5-19- 0 ...	78 84
„ U.S.A.	\$	144.75 ...	686 82
„ Netherlands		...	436 13
Lodge Pratibha, Nicaragua	\$	25.00 ...	118 00
Teotl Lodge, Central America	\$	50.00 ...	237 50
Brisbane Lodge, Australia	A£	50- 0- 0 ...	529 19
Mosman Lodge, Australia	A£	2- 0- 0 ...	21 12
Perth Lodge, Australia	A£	40- 0- 0 ...	422 56
Gwelo Lodge, Rhodesia	£	2- 0- 0 ...	26 50
T.S. Lodge, Bulawayo, Rhodesia	£	2- 0- 0 ...	26 26
Olcott Lodge, Burma		...	81 50
Lotus Lodge, Burma		...	50 00
Poona Lodge, India		...	40 19
Sewa Dharm Lodge, India		...	42 25
Sanatan Lodge, India		...	52 00
Bombay Theosophical Federation		...	227 00
Sri Ram Prakash Ram, India		...	2 00
Mr. G. S. Mhaskar, India		...	1 00

3,259 75

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			Rs. nP.
The T.S. in Netherlands		...	6 56
„ U.S.A.	\$	28.00 ...	132 86
„ England	£	10- 0- 0 ...	132 87
„ Wales	£	18- 7- 3 ...	243 97
R. A. through Mrs. Jean Allan, Scotland	£	75- 0- 0 ..	997 21
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1,543 47

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„ Wales	£	0-10- 0 ...	6 64
T.S. Lodge, Bulawayo, Rhodesia	£	1- 0- 0 ...	13 13
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Srimati E. E. Shukla, India		...	50 00
Dr. C. V. Agarwal, India		...	50 00

170 46

PRESIDENT'S TRAVELLING FUND

			Rs. nP.
Mr. Russell Bailey, U.S.A.	\$	36.00 ...	169 59

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			Rs. nP.
The T.S. in England	£	75- 0- 0 ...	996 56
Mrs. F. L. Saunders	£	1-10- 0 ...	19 64

1,016 20

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			Rs. nP.
Donations from Sections, Lodges, individual Members and allied Institutions		...	5,712 47

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			Rs. nP.
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ADYAR LIBRARY

		Rs. nP.
The T.S. in Sweden	...	102 13
T.S. Lodge, Bulawayo, Rhodesia	£ 1- 0- 0 ...	13 13
Anonymous	£ 100- 0- 0 ...	1,328 72
		1,443 98

ADYAR LIBRARY BUILDING FUND

		Rs. nP.
The T.S. in England	£ 10- 0- 0 ...	132 87
„ Netherlands	...	296 99
Mrs. Esther McDowell and Miss Mildred Larson, U.S.A.	\$ 50.00 ...	237 00
Mr. N. N. Dotiwalla, India	...	7 00
		673 86

ADYAR LIBRARY ADD-A-BRICK APPEAL

	Rs. nP.
Donations received from Sections, Lodges and Members ...	952 57

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

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President arrived at Barranquilla (Colombia) on 27th May from San José, Costa Rica, and was met by Mr. Walter Ballesteros, who accompanied him throughout the South American tour and acted as his interpreter. At Barranquilla the President gave two lectures on

28th May. He arrived at Bogotá the following day and was received by a group of members at the Eldorado airport. During his three days' stay at Bogotá he delivered three public lectures which were attended by large and appreciative audiences.

On 1st June the President arrived at Lima, Peru, where he was met

by the members who accompanied him to his hotel. The morning of the next day was spent in visiting some of the old and valued members who would otherwise have been unable to meet him owing to illness or for other reasons. In the afternoon the President visited the Municipal Palace and was received by the Mayor. In the evening he delivered a talk on "Theosophy and Theosophists" at the Headquarters of Lodge H.P.B. On 3rd June, the President delivered a public lecture on "A World in Transition" to a large and select audience. On 4th June, there was a Vegetarian Banquet offered by the Theosophists and their friends followed by a reception, and later a visit to the Palace of Art to see an exhibition of paintings by Julio Pantoja Rodulfo. A large number of members gathered at the airport on 5th June to bid farewell to the President on his departure to Santiago, Chile.

The President carried out a long and extensive tour in the Argentine Section. Arriving at Mendoza on 11th June he gave Press and Broadcast interviews, and a public lecture on 12th June on "The Enigma of the World Situation". He was at Rio Cuarto from 14th to 17th June, where he delivered a public lecture on "Man and the Universe". He spent the next six days at Buenos Aires from 17th to 23rd June and

gave a broadcast talk on the Radio del Estado (State Radio) and transmitted on T.V. also. The President gave a series of public lectures on the subjects, "The Ancient Wisdom from the Modern Standpoint," "What Is Theosophy?" "Beauty in Art". He left Buenos Aires for Rosario on 23rd June where he stayed till 29th June. Besides a Press meeting and Radio broadcast and other meetings, he delivered three public lectures on "The Importance of the Present Moment," "The Message of Theosophy to the Modern World," and "Youth and the Future".

Mr. N. E. Rimini, General Secretary of the Argentine Section, reports on the President's visit that "he has brought us an abundance of refreshing strength, which I hope will be applied to the work that is before us".

The Vice-President

The Vice-President, Mr. James S. Perkins, and his wife, Mrs. Kathrine Perkins, leave the U. S. A. for Adyar in October and are expected to arrive in Madras on 23rd November. They plan to make the International Headquarters their home for a period. Mr. Perkins will assist the President in the activities of the 86th International Convention to be held at Adyar, 25th to 31st December 1961.

The Australian Section has invited the Vice-President and his wife to make a four months' tour in Australia in 1962, and we understand that they will also visit the New Zealand Section. Leaving Adyar in March 1962 for Australia they will be guest-speakers at the Convention of the Section to be held in Melbourne during Easter.

The School of the Wisdom

The thirteenth session of the School of the Wisdom will be opened by the President, Mr. N. Sri Ram, on 2nd October 1961, at Blavatsky Bungalow.

Mr. Geoffrey Hodson has accepted the President's invitation to take charge of the School for the session and is coming to Adyar towards the end of September expressly for that purpose.

Over thirty members have so far registered as students for the School and it promises to be a very good session. The countries represented are Brazil, Canada, U.S.A., Belgium, Switzerland, Scotland, East Africa, Viet-Nam, Indonesia, Pakistan and India.

England

The Annual Convention of the English Section was held as usual during Whitsuntide, 19th to 22nd May, and greetings were brought

by representatives from Australia, Ghana, South Africa, Scotland, Wales, the United States and the European Federation.

Mr. and Mrs. E. Norman Pearson, who were on a welcome visit to this country, each gave one lecture.

Two innovations were a Discussion on the Blavatsky Lecture on "Getting Ready for 1975" by Mr. T. H. Redfern, and a lecture by Miss I. Hoskins with audience participation. Both of these, and also a musical evening arranged by Miss M. Manella and Dr. Aziz Balouch were much appreciated. Owing to the passing of Sri M. Subramaniam on his way to England, his public lecture on "Yoga for a Man of the World" was delivered at short notice by Mr. B. P. Howell.

Through the generosity of the Board of Tekels Park, Camberley, this attractive estate has for a comparatively small sum become the property of the English Section of the Theosophical Society, which thus gains an asset of great beauty as well as of high financial value. These 60 acres with lovely trees, about 30 miles from London, were bought in 1929 by a small private group of F.T.S. with the intention that it should become a centre for Theosophical work. It now contains a number of leasehold houses which will eventually revert to the Society; flats whose rents provide

income; a vegetarian guest-house; a hall and a lecture-room for Theosophical and other meetings; and has facilities for camping. Accommodation for small conferences is available and it is hoped that more of these will be held in future, thereby adding to the usefulness of the estate for Theosophical purposes.

Norway

The General Secretary of the Theosophical Society in Norway sends an interesting report of the Northern Summer School held in his Section. He writes: "The Theosophical Society's Northern Summer School was held at Hornsjö Highmountain Hotel, Lillehammer, Norway, from 24th June to 3rd July.

"There were members from Denmark, Norway, Sweden, Finland, Iceland, England, U.S.A. and South Africa—126 persons including a few children, and the Summer School proved to be a great success.

"Mr. John Coats, the Chairman of the European Federation, spoke at the opening of the School, and the other principal speakers, Miss Clara Codd and Mrs. Mary Elmore, gave fine lectures during the week. There were also interesting lectures by several Scandinavian speakers.

"Each day started with a meditation, connected with music, and soft music was also played by a Norwegian pianist before and after

the lectures, and an organ concert was given one afternoon. There was also time every day for interesting walks in the wonderful surroundings of the hotel on the mountain plateau.

"One day there was an excursion by bus to the Norwegian Poet Bjornstjerne Bjornson's home, 'Aulestad,' which now is a museum. After 'Aulestad,' the members went to 'Maihaugen,' a most beautiful National Park with old Norwegian houses and farms from early Middle Ages, and the evening of that day was dedicated to Adyar. Mrs. Grace Moore and Mrs. Mary Elmore spoke of Adyar, and a very nice tableau showing something of Adyar's great value was performed by the youngest members of the School. On another evening a play on tape-recorder was given in Norwegian: Broken Promises—a Study in the Ways of Karma.

"All the English talks were translated into one of the Scandinavian languages, and the Scandinavian talks were translated into English, sentence by sentence.

"A large, most beautiful lecture-room with a fine view from the row of twenty windows was at the disposal of the Summer School; the hotel had all modern comforts.

"We had a very happy week at our Summer School, realizing the true brotherhood which binds all together in a wonderful wholeness."

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram.

Treasurer: Edwin N. Lord.

Vice-President: James S. Perkins. Recording Secretary: Jal B. Dorab.
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. Wallace 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	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	Elbekerweg 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 Horsio	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	.. <i>Adyar</i> .
1912	Austria	Mr. Fritz Schleifer	Paracelsusgasse 4, Wien III	.. <i>Teosofi i Norden</i> .
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	..
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. Praestegaard, NR.—Aaby	.. <i>Theosophy in Ireland</i> .
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	..

*No Section; Lodge only.

1919	Mexico	..	Señor Arturo Vado López	..	.. <i>Dharma</i> .
1919	Canada	..	Mr. Dudley W. Barr	52 Isabella Street, Toronto 5, Ont.	.. <i>The Canadian Theosophist</i> .
1920	Argentina	..	Señor Nazareno E. Rimini	Castilla Correo No. 238, Rosario (Pcia. 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, 11º andar, Sao Paulo	.. <i>O Teosofista</i> .
1920	Bulgaria	..	..	..	..
1921	Iceland	..	Mr. Sigvaldi Hjalmarsen	Ingolfstr. 22, Reykjavik	.. <i>Gangleri</i> .
1921	Spain	..	..	..	..
1921	Portugal	..	Prof. Dêlio Nobre Santos	Campo Mártires Pátria 69, Lisbon	.. <i>Oiri</i> .
1922	Wales	..	Miss E. Claudia Owen	10 Park Place, Cardiff	.. <i>The Theosophical Journal</i> .
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. Cholsey, Q.C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..
1928	Greece	..	..	..	..
1929	Central America	..	Mr. K. Melissaropoulos	Dragatsaniou str. 6, Athens (K)	.. <i>Ilios</i> .
1929	Paraguay	..	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..
1929	Peru	..	..	..	..
1933	Philippines	..	..	..	..
1937	Colombia	..	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sta., Quezon City	.. <i>The Lotus</i> .
1947	East Africa	..	Mrs. Carmen Correa de Vengoechea	Apartado Postal 539, Bogotá	.. <i>Colección Teosofica</i> .
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