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THE THEOSOPHIST



EDITED BY N. SRI RAM

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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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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

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ON THE WATCH-TOWER

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

PERHAPS I should in this issue of THE THEOSOPHIST complete the tale of my tour and record my return to Adyar on September 15th. I had to come back via Europe because of long-standing engagements there which I had to fulfil. I stopped in London for some six days, during which I made a brief visit to Camberley and talked to the Summer School of the English-speaking region, which was being held in Tekels Park at that time. My visit to England gave me the opportunity of meeting among others the new General Secretary, Dr. Wallace Slater, Mr. and Mrs. Sidney Cook who are now living at Esher, not far from London, and Mr. E. L. Gardner, who to my great delight looked hale and as youthful as one can look at 92. One person who was missed on this visit to Camberley was Dr. Maurice Beddow Bayly, whose devotion to the Theosophical Society in England and the cause of animal welfare will long be remembered by all connected with them.

I flew over to Huizen for a few days before passing on to the Summer School for the French and Italian-speaking regions, which was held at Milano Marittima, a holiday resort on the

Adriatic coast of Italy, and lastly to Paris, from which I departed for India. Some 110 members—an unusual number—were present at the Summer School, which was held under ideal conditions. The weather was genial, neither hot nor cold, and most of the meetings were held in the open air in a pine wood nearby, the members, except the speakers, disposing themselves on the ground according to their convenience. As there were a number of Spanish-speaking people, there had to be translations—sentence by sentence—into French, Italian and Spanish. It might be thought that this would create after each sentence too prolonged a wait which would overstrain their interest; but actually it did not prove to be so. Everyone, as far as I could judge, was as fresh at the end of the morning as at the beginning—which may be due to the surroundings. Also a number of those present could follow what was said in more than one language. Among those present I must mention Mr. John Coats, Chairman of the European Federation, Dr. Paul Thorin, General Secretary for France, Dr. G. Filipponio, General Secretary for Italy, and Professor Del Sere from Milan who organized the School. There were meetings also in Bombay during the few days I was there, prior to my flight to Madras.

* * * *

These are words used by Shri Krishna in the tenth chapter of the *Gītā* in which He describes some of His manifold forms and attributes. Shri Krishna speaks there as the Logos or the Word, the vibrations of which, with infinite variations, constitute all things visible and invisible. He represents Himself as the all-pervading Life, which is in the minute as much as in the large, revealing its nature in both. What is minute is minute only according to the scale of human measurements, based on the limited capacities of our senses. As the researches of Science have increasingly extended both into

“No end to My Powers”

the expanding frontier of the vast, the universe as known to it, and at the other end, into the contracting abyss of the small, the nucleus and the cell, it has been found at every step that for every mystery that is unsealed a dozen others present themselves. If it is a universe of life, as is the ancient view and as may presently be also the view of modern Science, there must be at every point its vibratory movement and the manifestation of its organizing power.

In a recent issue of the London *Observer*, Mr. John Davy, its Science Correspondent, refers to discussions that have been taking place at Norwich at meetings of the British Association for the Advancement of Science, and “the wave of excitement and new discoveries” sweeping through studies in the biological field. New techniques of microscopy have revealed new wonders in the cell, which is no longer the simple bag of jelly with a nucleus “like a pip in the middle”. The anatomy of the cell has revealed the existence of an organism the various parts of which have not yet been fully mapped out; but it is seen to be an elaborate quivering organism with an enclosing membrane from which wave-like movements travel constantly towards the nucleus. One of the speakers, Dr. E. J. Ambrose, spoke of them as follows:

These waves are generated on the leading edge of the cell and travel backwards towards the nucleus. They look rather like waves in the sea. . . . In this way the cell is able to move along the surface. Slugs and snails move by rather similar but more elaborate mechanisms. When a wound heals, cells migrate in this way to repair the damage. As each cell reaches its destination, the surface of its membrane becomes stickier, so that it adheres to neighboring cells and stops moving.

Obviously there are questions here as to wherefrom comes the impulse that sets up the vibratory movement or what causes the cells to move to the place of damage and secrete whatever is secreted to make its membrane just enough sticky to cause adhesion to the neighboring cells.

Another speaker described a curious network of hollow channels leading from the surface to a hollow space round the nucleus. It seems recent evidence, using electron microscopes, has shown that

there is in fact a net-work of double membranes running through the cell. This may be a system of tiny collapsed bags, some of the bags filling up with various secretions to form minute bladder-like structures inside the cell.

The exact functions of these parts of the wholly new structure coming into view have yet to be unravelled. But there is the over-all fact that as the biologist penetrates further and further into details which were the primary facts on his previous frontier, he finds increasing complexity. There are ever new problems, as in the parallel field of the atom and its nucleus.

Nature's "mysteries" seem to exist at every level of human experience and observation. It is interesting to note here the latest sensation in the field of sub-atomic particles. The physicists who are working in this field think they have discovered a new particle which they have named Omega, a particle which no physicist can ever see because, having no electric charge, it leaves no trail in a cloud or bubble chamber and lasts only for an infinitesimal fraction of a second. Its existence is a matter of inference, not detection by any mechanical or sensory means. It is named Omega because it seems to be on the border line between matter and energy. The writer in the Science section of a recent issue of *Time* thinks that this may not be the last of the particles. He (or she) says that physicists now believe that "protons may contain as many sub-atomic particles as the 90 odd chemical elements that were once thought to be the stuff of the universe," and adds that, "some physicists are playing with the idea that new-found particles such as the Omega may have complicated structures of their own". It looks as though

there is no end to "this process of peeling onion-like skins from the mystery of matter".

* * * *

On the back cover of the July-August issue of *Courier*, the Unesco journal, there is a colored picture of a red ant bisecting a black ant with its powerful pincers, and the caption: "Are men no better than ants?" Ants are apparently the only creatures, besides men, who make organized raids on other species, destroy and even captivate them. But no animals are so ingenious and deliberately cruel as man when he is so fallen as to cut himself off from the divine spark within himself in which is the hope of his ultimate glory and destiny. But we are all so conditioned by existing conditions and practices as well as by our conventional thinking that we fail to see what would otherwise be most obvious truths, for instance, how brutal are such things as wars, hangings and slaughter-houses. If the first Precept of the Five Precepts of the Buddha, namely, not to cause injury to any living thing (as far as practicable), were carried out—it is not, even by professed Buddhists—the world would be a very different place to live in.

* * * *

The following principles which are laid down in a joint declaration by the United States and Russia—this, amidst all the threats, maneuvers, war preparations and so on—constitute such an important basis for co-operation between them, as well as for a future world structure for peace, that it is like a veritable shaft of light amidst the prevailing murk of the international skies. It is said that in diplomatic circles at the United Nations where this declaration has been filed, the agreement which it represents is regarded as a major break-through in the discussions that have been dragging on almost endlessly on the subject of disarmament. There is

Principles of
Disarmament

a great gulf between agreement on certain broad principles and the actual carrying out thereof. The two Nations aforesaid have, even while filing the declaration, reported that they have failed to reach a formula for resuming negotiations. If instead of treating the question as a matter for "negotiations" by diplomats representing their countries' policies and interests, the whole business of implementing the declaration could be put into the hands of a body of impartial practical scientific minded men with sufficient powers, the governments concerned having only the duty of co-operating unreservedly with that body, the task would be accomplished successfully with the least delay.

The declaration envisages a course of action to which all countries will presently have to subscribe. Its importance lies in the fact that for the first time it is officially recognized by the two major Powers that disarmament must be "general and complete," not confined to nuclear arms, and that "war is no longer an instrument for settling international problems". The latter statement is a recognition of the fact that any war under present conditions will inevitably be suicidal to both and there would be neither victor nor vanquished. It is stated clearly that the various National States would have at their disposal only those non-nuclear armaments, forces, facilities and establishments necessary to maintain internal order and security, and they should provide the agreed man-power for a "peace-force" to be employed by the U. N. As a corollary it is laid down that there should be provision for "the disbanding of armed forces, dismantling of military establishments, including bases, cessation of the production of armaments . . . elimination of all stockpiles of chemical, bacteriological and other weapons, elimination of all means of delivery of weapons of mass destruction, abolition of institutions designed to organize the military efforts of States and the closing of all military training institutions"—all this

"under such strict and active international control as would provide firm assurance that all the parties are honoring their obligations". All this is certainly far-reaching. The Russian representative has stated that all this can be accomplished within a period of four to five years and there should be no delay in carrying it out, a sentiment with which every lover of peace will heartily agree. It is heartening that amidst the numerous threatening currents that seem to be dragging the Nations to war, there is at least one deep current, representing the better mind of humanity, flowing in the direction of peace.

It is difficult for us even to imagine what enormous benefits can accrue to mankind, particularly to those peoples who perennially suffer from starvation in various degrees, disease in one form or another and lack of proper housing, sanitation, education and so forth, if the money spent on armaments were directed to supplying their needs. The principle of affluent countries helping the economically under-developed is now generally recognized because it is felt that the existence of the conditions referred to is a source of danger to all from every point of view. We are in a "one world" to that extent. Writing on the cost of war, Mr. Charles Wells, Editor of *Between the Lines*, quoting figures supplied by the Associated Press, points out that if the money spent on arms and armies throughout the world can be used for peaceful purposes, adequate housing can be provided each year for 20 million families in the countries where such housing does not exist. Further, "the hungry among the world's three billion population—billion means here a thousand million—can be fed immediately and the sick provided with medical care". And it is easy to imagine how much can be accomplished by employing on various beneficent projects the millions of men now employed in the forces or on industries and services connected with war purposes.

N. SRI RAM

YOUR IDEALS

By ANNIE BESANT

THERE are some special ideals which you must make part of your daily life—a vital part of your daily living. This is especially necessary, because the vibrations and forces in this Centre are much stronger than elsewhere, and wrongs committed here do much more harm than those perpetrated elsewhere in the outer world. Those who come here for the meetings, or for a visit, carry back the influence to their own circle. Forces are being poured into this place and are being focussed in every person, and each one who lives here is a channel for those forces, either for good or evil.

You may ask how any force which comes from the Masters can work for evil—quite a natural question. Force as force, in itself, is neither good nor evil; it is simply force, when it works alone. Suppose a strong stream of electricity is pouring from a battery; in itself it is neither good nor bad, but the person who manipulates the battery can turn that force into a channel which is either constructive or destructive. It is just so with the forces that are being sent here. The Great White Lodge is like a huge battery of spiritual force, and the enormous force it is pouring out is perfectly pure. But remember that this force must first pass through the Theosophical Society and then to the outer world at large. According to the character of the people through whom it has to pass, will it remain pure or become impure

when it reaches the outer world. As electricity cures as well as kills, so will the force poured through us work for construction or destruction—so will the force build up or disintegrate.

Let us make ourselves instruments for construction, for we must work on the constructive side for the Masters and become the nucleus of the coming Race. You are turning the Master's force into a destructive agent, if you are impure and careless. It is most important that we should see that the forces playing through us help to build and not to destroy. Destruction is often necessary, but that is not our work; our work is the building of the next Race. Adyar is a chosen Centre from which the Masters desire to spiritualize first India, then the whole world. Therefore an enormous responsibility falls on those who come here to live, and for that reason it is most important that they should live according to the rules and conditions that the Masters have laid down. The Masters are the immediate Guardians of this place, and how important it is that you should make yourselves fit channels to transmit Their influence. Each of you, according to your ability and advancement, must seek to become an important factor in the Masters' work.

What I shall say refers to all Centres, . . . Remember that these Centres act as a sort of focus, as said before, into which Their force is being poured. One thing is very peculiar and yet true, and is much commented upon by the outer world, namely, that the Centres of our movement generally show less of spiritual life than other places. But the outer world forgets that the reason for this is that all the faults a person has, who lives in a Centre, cannot be kept private, as those possessed by people in the outer world. Outside, a man may have grave faults of character that are not prominent or even known, nor is attention generally drawn to them; but when he comes to live here in our movement, they must come to

the surface, as his evolution is bound to go on rapidly and he comes under the strain imposed by the force of the inner movement. Both good and bad qualities will be stirred and must come to the surface—the latent faults or virtues will be stirred and thrown outwards. Some faults in the ordinary man outside sink into the sub-conscious realm—these are underground faults and he is not called upon to fight against these; but when he comes to live in one of these Centres, like Adyar, they come up very vividly. . . .

Sometimes those who have the greatest possibilities show the worst faults when they come into the movement. If you do not boil a fluid, the bad particles in it cannot gather on the surface as scum to be skimmed off; that is why people who live here must make up their minds that they will be criticized most; those who do not live here should not judge harshly those who do, because they do not realize the strain under which are the people who are here. . . .

Do not say to anybody outside that So-and-so has made a mistake, for then you blame; put a barrier against even a thought of blame and say: "Now that I have come here to serve the Master I shall at least learn to put a barrier before the mouth, if I cannot before the thought; I am not going to help the Dark Powers to draw him down by telling another person of his faults." If one person tells another of a brother's fault, and that person repeats it again, they are helping the Dark Powers to make a circle of destructive force round the poor man, which helps to draw him down; and you make it impossible for the man to stand. Why make it worse by talking about it, as talk does not cure it?

Do not continue to circulate remarks about his particular fault behind his back; you will help him more by going straight to him and saying to him kindly, when alone with him: "Would it not have been better to have done so and so? What was your reason for doing this?" Generally when

this is said kindly and with no blame in it, it will be of help to him. . . .

Ask yourself of what good is your criticism; why make it? Make a promise to yourself every day not to gossip. You cannot "stand in the presence of the Master until your tongue has lost the power to wound". You must practise every moment to hold your tongue from uttering unkindness, otherwise you put a barrier between yourself and the Master. It is as though while standing in the middle of a stream, you built a wall around you, thus causing the water to flow on either side of you, leaving you unaffected. So it is with Their force which is flowing here. By ignoble speech, deed, action, you put a wall around you, and Their blessed force cannot help you, no matter how much of it is streaming out. . . .

It is very instructive to study how Initiates have always spoken against idle words or injurious speech. The Master Jesus said: "Every idle word that a man shall speak he shall give account of in the day of judgment." Evil talk is sure to bring evil of some kind on the man who has spoken. Bad results are of many kinds, and a very large amount of the smaller illnesses from which people suffer comes from this.

Evil influences are attracted by evil vibrations on the physical as well as on the higher planes of matter. . . . Idle talk is the offspring of an idle mind and of idle moments. Do not have idle time, especially if you are inclined to gossip, for it is then that these thoughts come. Do not use your time of relaxation by disgracefully lending your tongue to spread harm about your neighbors. . . .

Every single one of us desires the Masters to come here; do not let us want Them, and yet do aught to prevent Their coming. How many of us are willing to make the atmosphere pure, so that They can come?

HUMAN EVOLUTION

By ALFRED TAYLOR

IN this brief discussion we are concerned with monumental episodes and stages in human evolvment. It would require, needless to say, a really super-mind to be at home with the details of the story. But fortunately for us something of the general pattern involved can be understood even at our restricted level of understanding. The universe with our place in it is both complicated and simple. It is complicated in its details, in the uniqueness of its beings and things and their relations. It is simple in that various aspects of Nature are built up in accordance with the same principles. For example, there is a parallel between the initiation, development, growth and decay of such widely separated events as the life-cycle of a man and a solar system. "Nature follows the same groove from the 'creation' of a universe down to that of a mosquito" (*The Mahatma Letters to A. P. Sinnett*, p. 70). This is so because they are all expressions of the One Life or Spirit which appears in the phenomenal world only through the medium of material forms. "He who seeth that Matter verily performeth all actions, and that the Self is actionless, he seeth. When he perceiveth the diversified existence of beings as rooted in One, and spreading forth from it, then he reacheth the Eternal" (*Bhagavad Gītā*, XIII. 30-31).

According to the quotation given above from the *Gītā*, the universe in all its complexity is rooted in One. We learn from

This paper is based on material presented by the author at the 1961 Olcott Summer School in the United States of America.

Theosophical writings that there is One Life or Spirit manifested in matter in accordance with one law, the law of equilibrium. Spirit or Life in itself is eternal and unchanging but is revealed in material forms which are transitory, constantly giving way to new designs which better reflect life's capacities. The One Spirit or Life is indivisible even though its representations in matter give us the illusion of separateness, just as the one sun may be reflected in a thousand mirrors. But along with the oneness of Life there is the individuality of its manifestations. Every being and thing in Nature is characterized by a certain uniqueness which increases with evolutionary progress. No two forms, living or non-living, are exactly alike, no one form is ever the same from moment to moment, nor the same as any which has existed in the past or will exist in the future. This is in accord with Einstein's theory of relativity. Einstein postulated a continuum of space-time which in the beginning, before there was any form or material aggregates, existed as a smooth unruffled expanse. In such a space there would be homogeneity of energy, and no distinction as to time or position. When there arose, in this smooth expanse of space-time, unbalanced systems of matter and energy, then the stresses in space would become uneven as a result of gravity and other forces. Further, since the evolvment of a universe is a dynamic affair, space tensions would be continually changing, adding time to its dimensions. The result would be the arising of a uniqueness at every point in three-dimensional space and in space-time. Accordingly, no two forms could ever develop under the same conditions since each must necessarily be in different space by position or time. Since we know from the data of science that evolution at the physical level consists of increasing complexity of organization, it follows that the most evolved organism in a line of evolution would be characterized by the most specificity in structure. For example, we would expect more individuality

in a man than in a dog from the standpoint of the total organism including behavior as well as tissues, and an advanced man would be more individual than a person at a lower evolutionary stage. This matter of individuality is one of the most strongly etched characteristics of our universe and appears to be the main objective of evolution. There is the One Life or Spirit but it appears that each form must reveal some quality or power which is not to be found in any of its other manifestations.

These principles must be kept in mind as we consider human evolution. We are manifestations of the One, the Indivisible, the Eternal. Each of us, regardless of differences in form and capacities, shares in the One Life or Spirit. On the other hand, our differences are profound and increase with the degree of our evolvment.

" . . . What is man, that thou art mindful of him? . . . Thou madest him a little lower than the angels . . . and didst set him over the works of thy hands . . ." (Hebrews 2: 6-7). Certainly the answer to this question is wrapped in the deepest mystery. And it is not only man that is unknown since all the universe, even in its most commonplace aspects, is outside our understanding. We are aware that the physical body is far from the ultimate reality of a person, and yet aside from some superficial observations and descriptions scientists will admit that our ignorance in even this area is immense. But if we are going to discuss human evolution it is necessary for us to answer in some degree the question advanced in the Biblical quotation, and a beginning can be made by that which is revealed in another quotation from the Bible. " . . . He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love " (Ephesians 1: 4). This is a way of expressing the Theosophical viewpoint that man is the Monad, a spark in the one Flame. It has been said that the Monads

are to the Logos as the germ-cells are to a living organism. We know from a study of embryology that the germ-cells are set aside at an early stage before the body is formed. Likewise the Monads are brought into being before the Logos forms His body, the phenomenal universe. Hence we see the aptness of the statement, "he hath chosen us before the foundation of the world".

In another way, too, there is an analogy between Monads and germ-cells. The germ-cell, as we know, contains the potentiality for organizing matter into ever-increasing complexity of structure and action until the parent form has been reproduced. In the instance of the fertilized ovum of a chicken, only twenty-one days are required for it to transform the egg contents into the inconceivable complexity of a baby chick. From a microscopic point of matter there has developed a free-living organism vibrant with life and able to express, to some degree, mind, emotion and purposeful behavior. Many other intelligences besides that animating the germ-cell co-operate in making this development possible. In a sense the total universe is concerned in the operation.

Our minds cannot conceive the expanse of time which must elapse before the Monad comes to the stature of his Father, the First Logos. But the principle in the unfolding of the capacities latent in the germ-cell is the same as that which is associated with the evolvment of the Monad. In both, the urge is to move from inaction to action, to go from the subjective to the objective, and in both instances Life renders much assistance through its more advanced forms.

According to Theosophical teachings there are seven main planes of matter in our universe, each with seven sub-planes, and if we think of the plane made up of the least dense material as number one, and the most dense, the physical plane, as number seven, then the Monad is said to be at home on the second of these planes, the Anupādaka or Monadic plane. The

five planes below the Monadic constitute the field of the Monad's evolution. The Monad first establishes itself in an atom of material on each of the fifth, fourth and third planes, or to give them the names used in Theosophical literature, Ātmic or spiritual plane, Buddhic or intuitional plane, and Mānasic or mental plane. These three atoms represent the three aspects of the Monad, will, wisdom and activity, and together form what has been called the Heavenly Man, the upper triad, or the Pilgrim who goes forth from the Father on the long journey of evolution.

Proceeding from the elements which form the upper triad, a thread-like projection becomes established in a unit of matter first on the fourth mental subplane, then in atoms on the emotional and physical planes. These are the permanent atoms or lower triad out of which in due time will develop the physical, emotional and lower mental bodies which constitute the personality.

The number of Monads available for the pilgrimage into the denser planes of matter are virtually countless, and from the beginning there are influences which separate them into different categories. For example, all are made up of the three aspects of will, wisdom and activity, and since there is a difference in the emphasis of these qualities in each individual there results a sevenfold classification on this basis. As evolution proceeds, other factors, some of which have been mentioned before, insure the trend towards individual differences.

The purpose of Monad expansion into the lower planes of matter is apparently the need for more specific categories of consciousness. While the consciousness of the Monad on its own plane cannot be increased it can be differentiated as it is able to build suitable forms on the different planes of matter. It is as if we had a sum of money in the bank: it becomes manifest as we allow it to be expressed in the things

it will buy. The Monad by its pilgrimage expresses in the phenomenal world more of the qualities which were potentially present from the beginning. We observe something analogous to this in a seed or a germ-cell. The potentiality is there for the development of the mature organism. An acorn, for example, possesses the capacity to organize elements and compounds and to build them into an oak tree. The potentiality for oakness was there from the beginning but does not become manifest until the acorn is stimulated into activity. Once this occurs the germ draws on its environment for the materials and energy needed slowly to unfold its innate capacity for oak tree development.

When the upper and lower triads have been formed the Monad has attained to relations with all five of the planes which are its field of evolvment. But a vast period of time elapses before the material of these planes is organized to the point where the Monad is awake in them. The upper and lower triads of masses of Monads are first formed into group-souls. A group-soul, consisting of myriads of triads contained in a protective and sustaining envelope, divides and subdivides as it progresses through mineral, plant and animal forms. When, as a result of ages of experience and development, that which was part of a group-soul becomes a single upper and lower triad in the protective membrane and in other ways is ready for the next stage in evolution, there is a downpouring from the First Logos. The envelope containing the triads disintegrates and is used in part to form the causal body in the upper mental plane. It is at this point that the human stage of evolution is attained.

Once the causal body has been established it grows and develops until the end of human evolvment as the vesture of the Spiritual Self. The personality in contrast with the causal body is transitory, surviving only for one lifetime. Initially it is in a rudimentary state. Gradually, beginning

with the physical vehicle, it develops and transforms as the Spiritual Self assimilates the experiences gained through incarnations in races progressively more developed. The physical body in early human evolution is the site of self-consciousness, the astral and lower mental bodies serving mainly to support the physical vesture and connect it with the Self.

It is obvious that since the personality is transitory there must be some way to retain the experiences gained in a particular incarnation so that they can be used in a subsequent embodiment. The causal body does serve as a connecting link between one personality and another but since it is made up of the much rarer higher mental plane matter it cannot assimilate that which belongs to denser material levels. The growth of the causal body depends on the sustenance it receives from the succession of personalities, but it absorbs from each incarnation only that which is in harmony with its own spiritual nature. The transfer of experience from one personality to another is through the permanent atoms of the lower triad. There are physical, emotional and lower mental permanent atoms. These three structures are permanent in the same sense that the causal body is permanent. They continue as long as the individual functions on the three lower planes of matter.

In a sense a permanent atom of the personality is to its associated vesture as the causal body is to the personality as a whole. For example, when his physical body dies, an individual carries with him the essence of this vehicle in the form of the permanent physical atom. Further, this atom contains not only the reality of the last physical body but includes the experience gained in all past physical bodies, human and subhuman. The germ-cell of a human body, in an analogous manner, contains in a coded form data on past evolutionary stages together with the information necessary

for constructing the mature human form. The permanent physical atom is concerned with physical bodies which have been associated with a particular individual, whereas the germ-cell is a link in a chain of bodies that go back to the dawn of animate matter and which, since the human stage was attained, has provided physical vehicles for innumerable Monads.

When a person is in the process of incarnating, the permanent physical atom is one of the controlling influences in the selecting of materials for the new physical form. The physical atom must be associated with the germ-cell before it can be fertilized and commence its development. In addition, however, to the physical atom, karma made at the emotional and mental levels also affects, in varying degrees, the type and quality of the physical body. The germ-cell builds the body in accordance with a particular race and family but the keynote or temperament is the result of the physical atom as modified by karmic influences.

The connection between the spiritual triad and the permanent atoms is of Buddhic matter, and each atom is enclosed in a network of Buddhic matter. It is said that during pre-natal development the golden Buddhic web grows from the physical atom in all directions until the body has completed its development. This fine network of material is the life of the body and serves as a channel for the circulation of prāna.

At death, the golden network is withdrawn first from the outlying tissues into the heart. As it leaves the limbs they become lifeless. Then like a golden-violet flame it rises along the spinal canal to the third ventricle of the brain. Finally it leaves the body through the posterior fontanelle, the area towards the rear of the top of the head at the junction between the occipital and parietal bones of the skull, and death of the physical body is complete. The Buddhic matter so withdrawn

from the body at death encloses the physical atom in a sheath of shimmering gold.

The same sequence occurs in connection with the astral and mental bodies. After the personality has been completely discarded, the three permanent atoms which were associated with it rest in the causal body until the Self is ready for another incarnation.

All through Nature, we encounter a rhythm of birth, growth, maturity, decay and death. An animal develops from a tiny point of matter, the germ-cell, goes on to complete its life cycle and dies. But meanwhile, more germ-cells have been produced to insure a new cycle of embodiment. The process is analogous to man's experience in building a machine. He begins with a plan or design which is comparable to the germ-cell and materializes his ideas into a working apparatus. After a period of time the machine wears out, but the design preserved in blueprints is not affected by time, and so new embodiments can be made.

The rhythm of in-and-out of materialization is a necessity if there are to be modifications and evolvments which will allow life to manifest more of its potential capacity. It is obvious that living bodies or machines can be changed very little. They represent the implementation of ideas for trial in action. Such forms must be modified in the blueprint or germinal stage. Man learns by the experience gained with a machine in action, so that he is able to incorporate improvements into the blueprints for the next model. This rhythm of life in-and-out of materialization is the key to the evolution of the universe as well as the evolution of man.

As man gradually awakens there is need for vehicles which will allow more of his capacities to be realized. These are supplied in the form of new races and subraces developed under the supervision of Beings who have passed beyond human evolution. The more man can qualify for

improved forms the more he realizes his true status. The growth of individualized- or self-consciousness is dependent upon progressively better organized vehicles.

Human evolvment is first mainly concerned with the physical plane. Self-consciousness first arises in the physical body. We are told that hundreds of incarnations are necessary before consciousness becomes individualized on the higher planes of matter. During that vast extent of time, in constantly repeated incarnations, the individual learns through experience gained through his vestures. At the close of each life there is abandonment of the physical and astral bodies and a period of meditation in devachan at which time the Monad assimilates the wisdom gained in his last trial on the lower planes of matter. Finally, the lower mental body is discarded and the Monad and the permanent atoms are all that remain of the unthinkable complication of material organization which comprised the personality. There is a pause; then once again the Spiritual Self breathes activity into the permanent atoms and preparations are begun for a new and better incarnation as the experience gained in the previous trials brings him into harmony with improved vestures.

We are told that everything possesses consciousness of some degree and quality. Life is consciousness and all is life. But there are different stages and kinds of consciousness. The Monad on the Monadic plane possesses an inconceivable degree of consciousness, but on the lower planes this consciousness becomes progressively dimmer as it goes down into ever denser matter. The idea of human evolution appears to be the great work of building up vehicles which will allow the Monad to become ever more awake on all the planes of matter.

In man's pilgrimage through the planes of matter, we note the principle that the initial field of operation is the

densest plane. In human evolution, as we have seen, the physical plane first receives attention. The physical body is organized and developed to the point where consciousness becomes self-consciousness before this occurs in the emotional and lower mental forms. At the present stage of human evolution most people, while vividly self-conscious on the physical plane, are not so on the astral plane. When the astral body, and the lower mental body in turn, have attained to a certain degree of organization, self-consciousness arises in these vehicles. Finally, the causal body becomes developed to the point where self-consciousness arises in association with that vehicle.

In the outgoing phase of evolution, the personality is developed until it becomes the principal focus of consciousness and power. Man, during this period, has very little control over thoughts, emotions and actions. It is necessary for him to penetrate ever deeper into coarser, denser states of matter. He seeks heavy, rough experiences which will awaken and sharpen the focus of his consciousness. He is enormously attracted to the pleasures associated with the animal aspect of his being, and as his mind develops he becomes vain, egotistical and delights in triumphs over Nature and his fellow-beings. He has a vivid sense of his separateness, his independence in the world he lives in.

This goes on for hundreds of lives but during this period there is a progressive awakening of the Self. The permanent atoms carry the record of these lives and in the slowly lengthening period in devachan, man assimilates the teachings of his experiences and grows in awareness and wisdom. The lessons of karma are heeded, and increased understanding becomes an ever more potent influence in the waking consciousness of the personality. Each time the man clothes himself in his vestures he is a little more awake and has increased appreciation of how his life should be lived.

This turning-point in man's progress is a critical period since it involves a completely changed outlook on life. The personality, which has become accustomed to certain standards and ways of living, is required to conform to a new code of behavior. Many of the qualities and capacities acquired over a long period of time must be modified.

The personality is of the utmost importance in the pilgrim's return journey, because it represents in itself the extent of his involvement in the denser strata of matter. The physical body, for example, constitutes an unthinkable organization of physical material. We can only speculate on how many millions of years are spent by man, and the Beings who assist him, in gaining such domination over the densest matter in his field of evolvment. It is the physical body and the *kāma-manas*, or emotion-mind, which constitute the area where the shift of attention from the pole of matter to the pole of Spirit must be implemented. The physical body is especially important in this regard since it is the site of waking consciousness and it is in the waking consciousness that the decisions must be made and carried out which bring man to the path which leads him homeward.

In the early stages of the transition between the outgoing and return phases of evolution, the individual does not know what it is he seeks. He is restless and dissatisfied. The pressure from his awakening Spiritual Self adds to the ferment of thoughts and emotions. Also he begins to realize that he is not free to move consistently towards a particular goal. There are forces within him which have their way even when he knows they will lead to suffering. This state of affairs may last a long time. The individual has developed strong desires which have a compulsive effect on him. He finds himself tied to prestige, possessions, comfort and is prone to anger, irritation, depression, fear, as these are threatened. When things are calm and his emotions and mind are quiet he can

look over the events of his life and realize the imperfections, but when his emotions are disturbed he falls back into his old habits.

As lives go by, the individual begins to realize that the power of his vehicles comes from himself. He has been identifying himself with his thoughts, feelings and actions and they have been drawing on him for sustenance. When the physical body is tired, for example, he has been thinking that he is tired, and when there is anger, he has been saying "I am angry". Consequently, in this battle between the man and his personality, it has been as if one arm was fighting the other arm. As he realizes this and is able to act on it, there is a change in his life. He becomes oriented towards Spirit and begins to make rapid progress.

The personality assumes a new role. No longer do the vehicles set themselves up as independent centres of being but rather they become instruments with no prerogatives other than the advancement of the Spiritual Self. Instead of handicapping and thwarting the individual's progress, they become indispensable factors in the strengthening and expanding of the qualities which must be developed in the return journey of the Soul.

In the outgoing period of our evolution we are as babies which need to wake up and grow. On the return journey the babies become beings of wisdom and power. As stated in the Bible, we are "... sown in weakness ... [and] ... raised in power." "The first man is of the earth, earthy: the second man is the Lord from heaven" (I Corinthians 15: 43, 47).

In all the great pilgrimage of the Monad, we note the play between the two poles of the universe, Spirit and matter: Spirit the One, the Eternal, and matter that which embodies Spirit in transitory, ever-changing forms. The essence of evolution is form-building which brings the be-ness of Life, of

Spirit, into beings of ever-increasing glory and power. But there is something more than the general in human evolution, there is also the particular, the individual. Each of us develops, grows and attains in a distinctive way to a special goal. If we lump humanity together we miss one of the main objectives of evolverment. The One Life or Spirit from which we have all emerged is the source of countless universes with all their complex beings and things, and from our knowledge of the present universe we can assume that in all these vast emanations there were no duplicates in space or time. Each evolving person reveals the radiance of the inner reality as it has never been revealed before.

VISION

Within this unspooled whiteness colors meet and blend,
 Their gaudy masks eclipsed, proceed as one
 In long on-rolling rhythm that pervades
 The half-forgotten garden on the slope,
 Moves over track and rock and flower-girt creek.
 Diffusively the mighty film unfolds
 Downward and outward, wrapping earth and sea and ocean's
 gate to far beyond:
 It fills the sundown stillness with a thousand wings
 That span the spinning world. As through a gleam
 I lose the Many to behold the One—
 Renounce each varied color for the Light
 That gathers and transfuses it to white.
 O Mystery of His Eternal Prism
 His alchemy unspooled that leads to liberty!
 Till exiled prodigals no longer roam—
 For them the Robe of Glory in the Father's Home.

PHYLLIS V. CAMPBELL

SELF OR NO SELF

By M. N. TOLANI

STUDENTS of Theosophical literature, especially those conversant with *The Mahatma Letters to A. P. Sinnett* and the writings of H. P. Blavatsky and Colonel Olcott, are familiar with the frequent statements that Vedānta and Buddhism are identical philosophies, at least in spirit. In *The Complete Works of H. P. Blavatsky* (III, 60) we are told:

The Vedānta system is but transcendental or so to say spiritualized Buddhism, while the latter is rational or even radical Vedāntism.

In *Old Diary Leaves* (II, 169) Colonel Olcott tells us:

Our Buddhism was that of the Master Adept Gautama Buddha, which was identically the Wisdom Religion of the Aryan Upanishads and the soul of all the ancient world-faiths.

There are many writers of eminence, not by any means connected with the Theosophical movement, who also speak about Vedānta and Buddhism in much the same language. Thus Dr. Radhakrishnan in *Indian Philosophy* (I, 644) says about Nāgārjuna: "... the positive part of his philosophy is not different from the Advaitic interpretation of the Upanishad view". Similarly Kern tells us in *Manual of Indian Buddhism* (p. 126) that the philosophy of Mādhyāmikās, the greatest school of Northern Buddhism, founded by Nāgārjuna, is "... the Buddhist counterpart, or rather adaptation of scholastic Vedānta ..."

Yet from their orthodox point of view, Brāhmanism and Buddhism appear "... as inimical and as irreconcilable as water and oil". Vedānta is pre-eminently a philosophy of affirmation, being, *tat tvam asi*, "That thou art". The

absolute Brahman, often philosophically called *Sat-Chit-Ānanda* is identical with Ātman. Buddhism, on the other hand, is considered by some as a philosophy without a God and without a soul. The cardinal principle of Buddhism that constitutes "right knowledge" is Negation-Becoming-Void, and its corollaries, Sorrow, Impermanence and No Self. It is not surprising that many earnest students of these two great philosophies and religions find it difficult to reconcile these divergent views. The Buddhist doctrine of "no self" offers the greatest difficulty in this respect. Every religion teaches that man is a Self, an eternal principle, which is a spark of God's own fire. Yet a great religion like Buddhism preaches with authority that there is no self.

A glance at the historical background of the times reveals that Gautama was a Kshatriya, born and bred in the Brāhmanical traditions of the Upanishads. Although the synthetic interpretations of the Upanishads and "Vedānta Sūtras" by Shankarachārya (A.D. 9th century) and Rāmānujācharya (A.D. 11th century) were long post-Buddhist, the Brihadāranyaka and Chāndogya Upanishads were without doubt pre-Buddhist; and these were the real sources of the philosophy of Vedānta. Buddhism was obviously founded upon the ancient Indian religion, and developed from it, its foundation stones being the Vedas and the Upanishads. It began as a reformist movement in the parent religion. And that is why Kumārila called Buddhism the seventh school of Indian philosophy. As a matter of fact, there is a process of continuity and gradual evolution in the course and history of human thought. Abrupt changes are as inconceivable in human thought as in inorganic and organic evolution. No great teacher or reformer can ever break away from the deepest traditions and thoughts of his people. If every great teacher is a reformer, it only means that he points back to an ideal that has been forgotten or lost sight of.

The social and intellectual conditions of society in the days of Gautama were abnormal. The pure teachings of the Vedas and the Upanishads had become distorted, and there was too much futile speculation in the country, over and above the six orthodox systems. The Pāli Nikāyas show how various teachers expressed opinions on metaphysical questions so strongly that they even came to blows. It was largely as a *reaction* against this unhealthy speculative tendency of his times that Gautama limited His philosophical and religious approach to the practical ethical outlook on life. When a person is hurt by an arrow, he does not argue and speculate on the nature of the arrow, its source, direction, etc. The urgent necessity is to remove the arrow and treat the wound by right medicines. In the same way, is it wise to speculate about God and self when your house is on fire? Is it not wiser to accept the fact of suffering and try to find out its cause and cure? This approach obviously springs from the intellectual atmosphere of the age and by no means implies the denial either of God or self.

A brief examination of the basic ideas of Buddhism reveals that they are only the obverse side of the theories taught by the Upanishads. The fact of suffering was accepted as a starting point by every school of Indian thought; it was not a monopoly of Buddhism. Void and impermanence (*Sunya* and *anicca*) are only a different though a harsher and more pointed variant of the doctrine of *Māyā*. The Mahāyāna School of Buddhism teaches that the phenomenal world is an illusion, exactly as the scholastic Vedānta does; they only avoid the usual term "*Māyā*" and use instead its Pāli variant. It is because of this remarkable basic identity of views, that the followers of Advaita Vedānta were called "Buddhists in disguise," and the Northern Buddhists, the followers of Nāgārjuna and Āryāsanga were twitted by their enemies as "Vedāntins in disguise".

The only point on which the two appear to differ radically is the doctrine of the self. The Upanishads teach the doctrine of Ātman: the Buddhists preach "no self". Here also, the difference is only apparent. The Upanishads declared the true Self is *Ānanda*, bliss, because it is eternal. The true Self of the Upanishads is, however, a matter of transcendental experience. It is the Universal Self, one without another, which the seeker finds in his consciousness, when pressing inward to the centre. Philosophically it is reached by a series of eliminations and successive denials and is aptly described as "not so!" "not so!" The Ātman obviously does not die, it is not subject to becoming, because it is the "Timeless Abyss" which is now, as it was in the beginning and ever shall be.

Gautama did not controvert this position of the Upanishads; he was silent about it. Because his emphasis was on the practical ethical aspect, he asserted and emphasized the obverse, namely, what was not eternal was sorrow. Hence it follows that that which changes is sorrow and whatever is sorrow is not the Self. Gautama thus did not speak of the true or noumenal Self of the Upanishads. What he denied was the current wrong speculations about the phenomenal self, the self of sorrow and its claim to be considered eternal. In the *Dīgha Nikāya* (*Brahmagāla-sutta* p. 54) various theories of Brāhmins and recluses about the nature of the self are considered. There are the Eternalists, the non-Eternalists, the Externalists, Annihilationists and a number of others. About them all the Tathāgata says (p. 54 72):

. . . they, all of them, are entrapped in the net of these sixty-two modes; this way and that they plunge about, but they are in it; this way and that they may flounder, but are included in it, caught in it.

Further on in *Mahāli Sutta* (p. 187) the legend of the elephant and the blind men is given to illustrate that mere blind speculation is useless because it is based on insufficient

evidence. Throughout the Pāli texts the ethical corollary is emphasized, and it is repeatedly said that:

The jungle . . . the entanglements, of speculation—are accompanied by sorrow, . . . they conduce neither to detachment of heart, nor to freedom from lusts, nor to tranquillity, nor to peace, nor to wisdom, nor to the insight of the higher stages of the Path, nor to Arhatship.

This condemnation of speculation on insufficient evidence does not mean that Gautama denied the noumenal Self of the Upanishads.

What He refused to accept was the universally accepted belief of those days in a semi-material phenomenal self, maintaining silence about the noumenal Self. There is reason to believe that the oral instructions of Gautama were committed to memory by his immediate followers and were passed down from generation to generation. The first effort made to codify the teachings of Gautama was made by the Council of Vesāli, called also the Council of Elders; hence these teachings came to be known as *Therāvāda* or the doctrine of the Elders, who were the precursors of *Hinayāna*. Such of Gautama's followers who did not accept the authority of the Council of Elders, called another Council, known as the Mahāsanghikās who were the precursors of Mahāyāna. A brief consideration of these two main schools of Buddhism shows that, whereas Hinayāna accepted the letter of the teaching in an orthodox spirit, the Mahāyāna tried to reach and preserve the spirit of the Lord's teaching. The former is obviously a conservative and positivist school, while the latter is a revivalist and idealistic movement, trying to revive the original teachings of the Master in a liberal spirit. As Mrs. Beatrice Suzuki says in *Mahāyāna Buddhism*:

It is therefore a mistake to take the Pāli Canon used by the present Hinayānists as the direct teaching of the Buddha.

Far from being “. . . the lifeless preservation of the original,” Mahāyāna “. . . is a living religious force . . .” and not “. . . the corpse of a by-gone faith”.

The Hinayāna school categorically denies the existence of a permanent self. There is within man no abiding principle whatever. No man or animal or plant is ever the same for two consecutive days or even moments. The entire composition of human personality consists of five principles which are changing constantly; and there is nothing abiding in our psychical life. When a man says he perceives the self, he only deludes himself, for he only perceives one or more of the five principles. Just as the fragrance of the lotus does not belong to the petals, the color or the pollen, so also we cannot say that form is “I” or consciousness is “I”. The individual is only a fiction, a mere nominal existence. We falsely think that there is such an entity as milk. What really exists is only certain momentary colors, tastes, etc., fictitiously unified as milk. The chariot discourse in *The Questions of King Milinda* is typical of the positivism of Hinayāna philosophy. What is a chariot? “Is it the wheel, or the framework, or the ropes, or the spokes of the wheels, or the goad, that are the chariot?” Just as the word “chariot” is only a convenient designation for a group of qualities, in exactly the same way, the ego or self is only a convenient designation without any “entitative persistence”.

This argument against the existence of the self reminds one of the argument of the English empirical philosophers, John Locke and David Hume, against the idea of substance and self. John Locke tells us in *An Essay Concerning Human Understanding* that substance is only a linguistic convenience. It is “. . . nothing but the supposed but unknown support of those qualities we find existing, which we imagine cannot subsist, *sine re substante*, without something to support them . . .” In the same empirical spirit David Hume in *A Treatise of Human Nature* says:

For my part, when I enter most intimately into what I call *myself*, I always stumble on some particular perception or other, of heat or cold,

light or shade, love or hatred, pain or pleasure. I never catch *myself* at any time without a perception, and never can observe anything but the perception.

Prof. William James in more recent times tells us in the same empirical spirit in *The Principles of Psychology* that:

The passing Thought then seems to be the Thinker; . . . Altogether, the Soul is an outbirth of that sort of philosophizing whose maxim, according to Dr. Hodgson, is: "Whatever you are *totally* ignorant of, assert to be the explanation of everything else." . . . The Soul-theory is, a complete superfluity. . . .

The positivist approach of Hinayāna to the question of the self may be orthodox, but it is by no means a correct interpretation of the Master's message. Asvaghosha, the expounder of Mahāyāna, distinguishes two aspects of the self, the phenomenal self and the Thing-in-itself—the noumenal Self. The Hinayāna school uses the term self in the vulgar materialistic sense of a personal phenomenal self, while the Vedānta philosophers use the word for our inmost Self, which is identical with the Universal Self (noumenal Self). Thus the self of Hinayāna is the phenomenal self, while the self of Vedānta is the noumenal Self. The two talk of two different things. Nāgārjuna, one of the leading exponents of Mahāyāna, speaks, like the Vedānta philosophers, of two kinds of truth. According to him, the phenomenal world is false, it is an illusion. None of the appearances has any intrinsic nature of its own. Hence the self which suffers change is also not valid. For howsoever we may search, we find only the five principles, but no self. This, however, is relative knowledge. There is absolute truth in which the positive and the negative are one and the same. Such a state is called in "Lankāvatāra Sutra" *tathatā*, i.e., "thatness" or "suchness". According to Mahāyāna the ultimate reality that underlies particular phenomena is Dharmakāya—a conception not different from the Vedāntic Brahman, though not as impersonal. All

particular existences, whether individuals or things, get their meaning in their oneness in Dharmakāya. We may not see this, because of the veil of illusion: but when Wisdom comes, I and you disappear. "I recognize myself in you and you recognize yourself in me." This is the same thing as the *tat tvam asi*, "That thou art," of Vedānta. The *tat* of Vedānta becomes *tathatā* in Mahāyāna, i.e., "that" becomes "thatness". This absolute knowledge of "thatness" or "suchness" consists in seeing things " . . . as they are in themselves, to understand them in their state of self-nature, to accept them as themselves". "Thatness" is therefore the ultimate principle of existence and by its very nature defies definition. This "thatness" does not exist by itself as something separate from all beings. This "thatness" is Truth, Reality, it is Nirvāna, Prajnā, Sunyatā (Void). Void is "thatness" and "thatness" is void—a thought very similar to that in the Upanishads—the Void that is the Full, the Full that is the Void.

Void in Mahāyāna does not mean nothingness: it does not mean contentlessness or mere negation of existence. Since our intellect can only discriminate and function in relative terms like existence and non-existence, subject and object, mind and matter, this and that, it cannot describe "thatness" or Void. Even to name it is to particularize it. The utmost we can say is, that "it is not so," "it is not so"—again the same type of approach as in the Upanishads. The story of Vimalakīrti and Mañjuśrī shows that the dharma of non-duality cannot be described except by remaining *silent*. This is the same spirit in which Bhāva replied to King Vāshkalī in *Vedānta Sūtras* (III, iii, 17, 157):

I am teaching you indeed, but you do not understand. Silent is that Self.

It is obvious, now, that Vedānta and Buddhism are remarkably similar philosophies. Mahāyāna Buddhism distinguishes, like Vedānta, between relative and absolute

knowledge and rejects the relative phenomenal self, while accepting the noumenal, absolute Self. The Hinayāna refuses to accept the noumenal Self. But surprisingly enough we find even in Hinayāna Pāli texts, verses which cannot be explained except by accepting the noumenal Self. Thus in *Iti-Vuttaka* or *Sayings of Buddha* by J. H. Moore, we find a sutra (p. 56) which says:

There is O monks, something not born, non-existent, not made, not compounded. If there were not this something not born, non-existent, not made, not compounded, there would not be known here deliverance from what is born, existent, made and compounded. Since indeed, O monks, there is something not born, non-existent, not made and not compounded, therefore there is known deliverance from what is born, existent and compounded.

Similarly in the Dhammapada there are a number of verses that cannot be explained unless there are two selves—the phenomenal and the noumenal. As Mrs. Rhys Davids says in the introduction to her translation of the Dhammapada:

“There is in the Dhammapada a higher and a lower self: that is clear enough.”

Thus the verses of the Atta-Vaggo remind one of the teachings of the Upanishads. Verse 380 of xxv Bhikkhuvaggo (p. 125):

Yea, 'tis the self is the warder of the self;
Yea, and the self the bourn is of the self!
hence shouldst thou watch over the self
as merchant over charger thoroughbred.

reminds one of similar verses in the Brihadāranyaka and Katha Upanishads.

A MYSTIC EXPERIENCE

By V. C. RAJAGOPALACHARI

THE parable of the blind-folded exile from Gandhara, his native country, in the *Chāndogya Upanishad*, and the parable of the den and its chained prisoners in *The Republic* of Plato are reminders of the twilight, if not the darkness, in which men pass their terrestrial existence. The prayer, “from darkness lead me to light,” is as much needed today as it was millennia ago. Sense-perception and intellectual apprehension, reason, in other words, does not afford that complete knowledge that an inside understanding of the truth of things can alone yield. Nevertheless, there have not been wanting those, who from the Upanishad seers to Tennyson, Whitman and Carpenter have borne witness to a supernal reality, and have brought the glad news of a realm which has been variously called Brahman, Nirvāna, the Kingdom of God, Paradise, Cosmic Consciousness; the last, a phrase used by Carpenter and adopted as the title of his great and epoch-making book by R. M. Bucke. They have attempted to translate for us in words which are “themselves shadows of a shadow world” their memories of what they beheld in that glorious region, which is our true home.

My apology for extracting below the notes of one such experience is two-fold: first, the description is ampler than is to be generally met with in literature, and secondly, the access to the supramental plane was rendered possible by intense meditation on the aphorisms of the Theosophic classic, *Light on the Path*. Ferdinand T. Brooks, an international man by

birth and nurture, was well-known in Theosophic circles in the early years of the present century. He was private tutor for a period of nearly four years (1901-1904) to the Indian Prime Minister, who in his autobiography acknowledges in handsome terms his indebtedness to his tutor at that early and impressionable period of his life. Bal Gangadhar Tilak, "the father of Indian unrest," scholar and author, refers in his *Gītā Rahasya* to Mr. Brooks, commending his interpretation of the central message of the *Bhagavad Gītā*.

An Experience of Wholeness

"This first came into my life like an explosion, quite suddenly; yet not without a preparation of sorts. Two circumstances immediately led up to it—rather incongruous circumstances, one would think: the reading of a small book called *Light on the Path*, and a sudden fit of intense mental anger.

"It was in the spring of 1898 in Brussels. That little book gripped hold of me as nothing else had done. *The Light of Asia* and Mrs. Annie Besant's lectures of that period roused fine emotions, and were duly enjoyed. But *Light on the Path* sort of quietly *went right into me*—or *I into it*, whichever you may prefer. I would read one sentence at a time, completely checking the tendency to 'run on'. There was a feeling of intense concentration-will pressure as tangible as if I had been pushing with all my strength against a closed door, to burst it open. Then something would suddenly give way, and I would be unconscious for a brief moment—brief as winking—returning to myself with a sense of grasp, of fullness, actuality, reality, solidity—call it what you like—impossible to convey in words. Thus the whole book was gone through concentratedly more than once. But what gripped me perhaps most of all was the passage (Part I, Rule 5 and Note):

Kill out all sense of separateness.

Note—Do not fancy you can stand aside from the bad man or the foolish man. *They are yourself*, though in a less degree than your friend or your Master.

"The words underlined by me in that passage 'they are yourself' always seemed to fall on my mind, from somewhere inside me, with the strength of a sledge-hammer. I halted there, perforce, each time I read, and went into one of those silent, instantaneous unconscious ecstasies before proceeding further. The rest hardly seemed to matter. It was all in those three words: 'they are yourself'. The rest was mere corollary.

"Now I had been from childhood (and am still, to a certain extent) of an irritable temperament—peevish when weakened by ill-health and subject, at times, to brief but very fierce outbursts (or shall I say 'in-bursts'?—the worst of them were purely mental, that found no outward vent) of anger.

"Less than a month after the concentrated reading of *Light on the Path* had begun, I was lying on my bed alone one afternoon, relaxing. My thought drifted upon one I dearly loved and pitied, one whom another had at his mercy and cruelly tormented. There suddenly rose up in me against my friend's tormentor one of those sudden bursts of anger. I felt I could destroy the vicious brute with my will, as one crushes vermin under heel.

"Just as this silent destruction-will arose, there came wafted *right through me*, with all-compelling power, the absolute conviction—swift, silent, irresistible: **HE IS MYSELF**.

"The fierce, angry will-power, bent on destroying the man, was suddenly grasped, as it arose, by this faith in unity, this conviction of solidarity, this spiritual will—call it whatever you like. With blessed unscrupulousness, it kidnapped the destructive will set loose in me, and with it destroyed my own notion of separateness—burst it, exploded it.

I suddenly knew myself one with that particular scoundrel, the sinner of his sins, the sorry victim of his silly lusts and whims, the helpless tormentor of the one I loved and pitied so, the willing sufferer of the well-earned torments that must some day redeem him.

"The next instant, without an effort, as though in answer to a call which no limit can withstand, *every other wall collapsed*. Every person, thing, place, time, friend, enemy, epoch conceived and conceivable—past, present, future—was instantaneously absorbed, annexed, pervaded. I knew myself a simple, undivided, inevitable all-time spanning, all-space irradiating Consciousness and Life, pulsing from ever, forever, throughout the universe, my own separate self *not* destroyed, but included among the rest, ignored among the rest, wanted among the rest, insignificant among the rest, wiped out and saved forever among the rest. *Yours*, just the same. For it gave me amongst other things the absolute conviction that this realization is at bottom no more mine than yours. It is at bottom of each and everyone of you, *waiting for you to claim it*. If you can only accept one 'other' as *yourself* with the same wholeheartedness which I somehow contrived, the same experience is yours; and it will no more destroy your own identity than it has destroyed mine. Note that anger has nothing to do with it. Love would have served as well, or better. It is the acceptance that does it. This is *forgiveness*. As you wipe out the barrier between 'another' and yourself, God's Law wipes out the barrier between yourself and Him. *As you forgive you are forgiven*. As you thrive you are thriven."

Life becomes meaningful only in the light of its goal without which it would, in very truth, be "a tale told by an idiot, full of sound and fury, signifying nothing". The progress of humanity towards "... one far-off divine event" will be swift and sure only when it is consciously directed towards the

reaching of an indubitable state of existence wherein indeed there is cessation of sorrow and fear. Therein are conflicts resolved into a deep and abiding harmony, and truth and love find their source and justification. A Theosophist rejoices in adding to his more than "golden treasury" of such authentic records of experience of man's true and exalted destiny. It is the birthright of every individual, and as the author says, waiting to be claimed; and the only way to its attainment is a whole-hearted dedication to the helping of one's fellow-creatures and the steadfast practice of truthfulness and compassion and chastity.

Each cross you bear will give you a rose. Each rose you crush will bring you a cross. The moment I begin to crush a rose by a little anger or petty feeling, I am crushing someone or wounding someone, I begin to feel it will bring a cross. Then when one has to pass through a cross, there comes the consolation of those beautiful words: "It will bring a rose." When we begin to realize that by our mistakes we crush the roses of life, then we understand, and power comes to us so that life becomes happy, fruitful, useful.

ANONYMOUS

MIRACLES, MAGIC AND SCIENCE

By LUZ MARIA DURAND

WHAT is a miracle when deeply considered? Do real miracles exist, or have they existed in human or superhuman history? To analyse it, let us consider the following definition: "Miracle: marvellous event, due to some *supernatural* agency." As far as I can see, that dictionary definition is completely wrong. If the word "natural" means "pertaining to or constituted by nature," and the word "nature" means "the essential qualities of things," it is obvious that in any of the planes of manifested Life, *nothing can be supernatural*. Manifestation starts in Spirit-Matter, and both are the *natural* basis of all phenomena that we can perceive which are always relative. So, I propose the following definition for a miracle: "The inner and subtle work of *natural*, but not generally comprehended and studied, universal laws."

When we think of the fascinating word "miracle," we have to remember, with our full reverence and love, the great Teachers of the past, such as Hermes, Sri Krishna, Zoroaster, Buddha and Christ. Did they perform miracles? No, they did not. What they did, using the high knowledge acquired at their superior level of thought and experience, was to manipulate certain universal *natural* laws and certain hidden *natural* energies. They did it as easily as we drive a car, or use and dominate the force of a big waterfall for electrical purposes. So, the very word "miracle" was born from the astonished ignorance of the multitudes, from the childish admiration of

the illiterates, incapable of understanding the basis and manipulation of such natural forces and powers. It is a truism which we should have in mind, that any fact may appear "miraculous" according to the knowledge and stage of evolution of a given person. For instance, if some of us could go back into the fifteenth century, carrying a radio or a television set with us, undoubtedly the people would be frightened to death, thinking that these devices are "born of Satan"; or, on the other hand, they may see in this a "marvellous miracle," which may lead them to reverence and to propitiate us as "divine gods". So, we must underline the fact: *seriously considered, miracles have not, do not, and cannot exist*. Certain cases of *apparent* miracles due to prayer, and carried on through prayer, are merely natural results of mental force. Prayer is a tremendous astro-mental healing and harmonizing power, more or less unconsciously used and put into action. For instance, a single mystic or a group may pray intensively, with their minds and hearts fixed in the direction of a certain objective. Afterwards, in accordance with the intensity of their vibrations, and the nature of their karma, this objective is sometimes reached and fulfilled. Then, they sincerely proclaim: "A miracle!" They do not observe that this apparent "miracle" is only the natural and progressive result of vibrations they themselves have generated acting as an electrical magneto. How many followers of religions and even how many priests would be extremely surprised, if we let them know that they are really, although unconsciously, acting daily as black magicians! Black magic, in one of its main aspects, is the use of our mental and astral force, in order to obtain some selfish and material results. This matter of magic mixed with prayer becomes extraordinarily interesting. Unsuspectingly, not only mystics but all people act constantly as black, grey or white magicians, being animated by selfish or unselfish, pure or impure, helpful or obstructive motives towards those

around us, and humanity as a whole. In regard to this matter, we must remember Madame Blavatsky's teachings: "Pure thoughts, pure feelings, pure words and pure actions. This is the 'Yoga of yogas,' that can be and must be practised always and for everybody, without any danger . . ."

Do relics exist as a real fact? They do, because a so-called "miraculous" relic, belonging to a pure and spiritual person, is saturated with his vibrations; also, if the relic is in a temple or place of public adoration, it becomes strongly impregnated with the thousands and millions of thoughts and feelings of the worshippers, becoming a powerful force. It is said that once there was a very religious woman, who asked her husband to bring, from a remote temple, a special relic. When the man was coming home, he realized that he had forgotten to look for the relic, and knowing that his wife would be very angry, the man suddenly picked up from the sand a piece of a dog's tooth. He went to the river, washed it carefully, and wrapped it in cotton and silk. His wife and family were anxiously awaiting the coming of the holy relic; so, as soon as he gave it to them, it was placed, with full reverence, on their altar, and day by day a long procession of neighbors came to worship the relic, with intense devotion and love. After some time, they began to observe at night a glorious resplendence coming forth from the relic, and reports of the so-called "miracle" travelled far and wide. One day, a great scientist arrived, attracted by accounts of the miracle, and started secret investigations. The first thing he did was to have a private interview with the man who brought the relic from the temple. He offered him a good sum of money and promised that he would not say anything of it to others, if he told the truth about the relic; in response the man confessed the whole trick. Afterwards the scientist, using his instruments, did a careful

examination of the dog's tooth *supposed to be a saint's tooth* and found that the accumulated electro-magnetic vibrations of the religious worshippers were the real cause of the physically perceived reflections. We have to bear in mind, also, how, in our daily life, these accumulated devotional vibrations contribute to form and to augment the powerful atmosphere of certain temples and holy public and "miraculous" places of mystic adoration. In other cases, the apparently "miraculous" waters owe their power to some chemical substances, and individual faith and auto-suggestion do the rest. At other times, the main agent is Devic force or invisible disincarnated helpers' force, acting in accordance with karma.

Let us consider another important aspect: astro-mental force mixed with healing prayer. It is obvious that prayer lifts consciousness to the infinitude, and of course, when in an unselfish way we pray for another's health the intention is useful and pure. Contemplating things from our low and dark level of evolution, we feel it is important to keep the welfare and comfort of the physical body uppermost. However, we rarely feel the same with regard to the spiritual Self. I often remember a beautiful thought that says: "When the physical counterpart suffers, the soul smiles." When some terrific physical catastrophe happens such as a deluge, a big earthquake, and so on, there is nothing wrong, nothing bad but on the contrary a necessary, beneficent and good circumstance, because it represents a collective karmic payment and a purifying agent for the future inner progress, evolution and liberation of thousands of human souls. In this case, though very many physical bodies may suffer hunger, cold, pain and starvation, the catastrophe contributes to and facilitates spiritual growth and expansion of consciousness. For example, old cities, linked with ancient traditions, at a certain time may have to be destroyed, because they have fulfilled their

basic mission, and afterwards their accumulated, traditional vibrations become negative, and represent a very strong obstacle for future developments of evolution. Tradition is useful and helpful while it keeps and protects certain racial characteristics and knowledge. But afterwards it becomes a serious obstacle, when converted, age by age, into rigidity, intolerance, prejudice and cruelty, working against the renovating and wider flowering of life and thought. All this shows us clearly how even wars will not exist in future purer civilizations, but at the beginning of our century they have been in a certain way constructive and useful, as every historical and human circumstance is, when considered in the light of Theosophical teachings.

It is said that once the Lord Jesus, with a group of His disciples, stayed overnight in the house of a very old man. Next morning, when they left the house and started walking through the mountains, they saw the granary of the poor old man being destroyed by fire. Then one of the disciples said: "Oh, Lord, please stop that fire!" But the Lord Jesus, with a serene and divine smile, answered: "Use your inner Eyes of Light, and not your external and physical eyes: this old man has in the city a son, to whom he is sending, continually, a certain amount of money. The son does not spend it in studying, but in vices. So, *occultly considered*, "the best" for both of them would be the fire that destroys the granary. Then the old man will not be able to send more money to his son, and the son will have to come back to work and help his father; and by this action, his soul will be purified. So *try to use always your inner Eyes of Light! . . .*"

The hidden paths of purification and spiritual flowering need our physical illnesses, discomforts, troubles and pain, as internally valuable karmic equilibrating forces and evolutionary collaborators to the main goal: the fulfilment of human consciousness and liberation. It being always our duty to

help, to love and to act as instruments of the good karma of others, the practice of healing prayer becomes beautiful and wise, if we think or say always, *before the use of that astro-mental power*: "Within the karma of this soul. May we all learn our lessons as soon as possible and give of our higher service!" And although healing prayers and ceremonies are useful and valuable as channels and instruments for the fulfilment of good karma, we will sooner or later come to the conclusion that the highest and wisest prayer is merely an abstract and silent meditation *in which nothing is asked for*. To ask for proper inspiration, righteousness and enlightenment to comprehend and help others is always very good, but to go on asking and asking supposed "favors" or "miracles" from "God," seriously considered, is an absurdity, because our small and earthly points of view will be in logical contradiction with the bitter and unavoidable karmic adjustments that will have to be made. Neither "God" nor the wise Lords of Karma need our childish claims, complaints, wrong petitions and desires to act in Their superior planes. *To suppose the Great Ones may "forget"* if we do not ask and remind Them, is to doubt Their perfection. We should not try vainly to avoid the results of karma but should face them with courage, serenity and wisdom. So we will achieve maturity. *Karma cannot touch us, unless attracted by our action*. There is no such thing as "bad karma" as in evolutionary paths everything is certainly and always good, necessary, useful and valuable. Therefore, it is much better to spend time in helpful and good deeds than to waste it in complaining and mistaken petitions. It is obvious that we should always keep in our mind and heart constructive and beneficent thoughts, hopes and feelings, and that we must do everything possible to sublimate and change our so-called "bad karma" and the so-called "bad karma" of humanity. But this must be done always harmoniously and wisely, and

without trying to force or misunderstand any circumstance. For instance, there is a great moral and medical problem in what is called euthanasia, which is, whether we should bring about a gentle and easy death in cases of incurable and painful disease. From a Theosophical point of view, it must *not* be done, as long and painful, unavoidable agonies are very purificatory. On the other hand, if for instance a very old and incurable person feels and says he has already finished his mission and earthly experiences in this incarnation, it would be a great mistake for his family and friends to use through prayer their inner power of thought and feeling, in order to attempt to retain this soul on earth any longer, only because they do not want to lose his physical company and presence.

Passing to another part of our subject, the etymological origin of the word "magic" is quite interesting: it comes from the Greek *mag* and *agios* which means "great action". Various English words hold the same etymological root: magnum, mag-nificent, mag-nate, mag-nanimous, mag-nitude, mag-netic. Really every prayer, in accordance with the inner evolution and liberated force of the one who prays, is a *magnetic* and *magic* energy, directed straight to the purpose of the prayer. According to the following definition of magic: "Occult control of Nature's forces," *apparent* miracles and magic always work together. But, is there any relation between *apparent* miracles, magic and science? Certainly! As science, whose definition is "systematic knowledge," is the hidden basis of all *apparently* "miraculous" or "magic" facts. Really, as somebody wisely said, the so-called "magic" is not "magical" for the magician, who knows the natural, logical and *scientific* laws of its manipulation. Thus, as for the word "magic," an elucidation similar to the above explanation can be given for the word "miraclic": deeply and scientifically considered, magic does not exist, and can only be called

"magic" because of the ignorance and low grade of evolution of the person who observes and judges it. There are certain words such as "miracle," "magic," "luck" and "hazard" that must belong to and be used only by ignorant and superstitious people. "Good luck" and "bad luck" do not exist: only the karmic working out of the law. "Hazard" does not exist, because, as very wisely said by H. P. Blavatsky, "there is an uninterrupted concatenation of causes and effects in every life" in accordance with its proper karmic and vibrating atmosphere, which embraces even the apparently most insignificant facts. Universal mathematics *cannot fail*. Hence, the so-called "magic" is a sort of "esoteric chemistry," while official and today's external science is "exoteric". But both will have to approach day by day, and finally meet, as happened in the golden centuries of the past, when religion, magic and science used to work together. The "happy dream" of the medieval alchemist—transmutation of copper into gold—has been reached by modern science. But why is it not performed? Because the whole process is much more expensive than the price of gold. However, the main point to observe is this: *Miracles, magic and science are really "one in three and three in one,"* representing another interesting trinity of values on the philosophical human horizon. When the majority of people gradually become aware of the fact, prejudices, obstacles and struggles between scientist, magician and priest will tend to disappear, as all of them are working basically in complementary aspects of the same field; all of them are seeking the same truth through diverse angles; all of them are manipulating the same energies, although at different levels of vibration. Their whole activity basically is science, manifesting and growing in different branches that may be called "concrete science," "abstract science" and "mystic science". As the general grade of human evolution approaches the sixth and seventh sub-races, the

three paths towards the Supreme and the Highest, will have to mingle more and more with one another, as they are now beginning to do. Old, superstitious and degenerated religions will have to become friends of science, if they do not want to be laughed at by intellectual and cultured people. Magic (also nowadays degenerated into lower psychism, and mixed almost always with sinful and economic exploitation of the ignorant) will have to regenerate and vindicate itself, going back to its superior and proper footing of scientific dignity. Official science deplorably degraded in our century, as in the atomic bomb at Hiroshima and in the tremendous daily economic exploitation of human sorrow and pain, will have to spiritualize and purify itself, facing and remembering the sublime attitudes and aspirations of pure and fraternal mysticism. In fact, every one of them needs the approach and the complementary help of the others. It is logical and natural, as all of them integrate and constitute one of the great triangles of inner and outer force and inspiration, among the concrete-abstract keys of present human evolution.

What is the position of philosophy in this regard? If we have observed religion, magic and science as three branches of the same tree, growing up to infinitude, and based on eternal truths given to humanity, this tree is the expanding tree of philosophy: the love of knowledge and wisdom which deals with ultimate reality and with the most general causes and principles of things. Moral philosophy studies the principles of human action and conduct; natural philosophy studies the objects and the phenomena. So, philosophy becomes the natural basis of religion, magic and science, considered as a whole. The philosopher is a lover of wisdom, natural and moral: one who shows philosophical calmness in trying circumstances. Only in this philosophical serenity is it possible to reach the ecstasy of the mystic, the magic work of

the magician, and the scientific meditation and practice of the scientists.

Frequently it has been asked: Is Theosophy a religion, or a magical practice, or a philosophy, or a science? Although opinions are divided in this regard, as far as I can see, Theosophy is not and cannot be any one of these aspects of Truth separately, but embraces them all in a higher, enriched, concrete-abstract and superior whole. To think that Theosophy can be described or defined only in one way or another, is to limit and mutilate its greatness. We must be, or at least must try to be, at the same time profound philosophers, skilful scientists, beneficent, white magicians and sweet and spiritual mystics. It is very difficult, but also very necessary, in the century whose realities and ideals we have to serve.

A person can have a very tender and exquisite heart, full of love and spirituality, with compassion for all beings in the universe; but if this love and spirituality are not supported and helped by a strong, brilliant and cultivated mind such people will not be able to serve properly and to *love intelligently*. A person can have a very strong intellectual and remarkable mind; but this mind, without the abstract wisdom of tenderness and compassion, will become cruel and proud. Another person can have a very strong will, but this will, without the help and the necessary equilibrium of love and knowledge, will convert him into a forceful and inharmonious character. So, the great "formula" is to cultivate and blend in ourselves in well-balanced proportions of love, will and knowledge, in order to reach wise, dynamic and helpful action.

To achieve the serenity of the philosopher, the skilled brain of the scientist, the beneficent and attractive power of the white magician, and the always sweet and tender heart of the pure and universal mystic, is our goal, and it embraces the supreme art of living.

ORIGEN

By CATHARINE MAYES

ORIGEN, one of the greatest of the "Fathers of the Church," is considered by the orthodox to be tainted with heresy, though his greatness is acknowledged and the study of his works is part of the curriculum of every theological school worthy of the name. However, many of his ideas are deprecated; and this is so because they stem from the Ancient Wisdom with which the Christian Church lost touch when, in the third century, it repudiated and called heretical the Christian Gnosis, the esoteric side of the Christian faith. Christianity has ever since been crippled by the loss of all but its exoteric teachings, except among small groups which have kept the spark of the Gnosis alive; that great, inner teaching must be recovered by the whole Church before Christianity can rise to its full stature and play its proper part as the great religion of the West. Some of its lost magnificence can be traced through the writings of Origen, who was an occultist of the highest order.

Born in Alexandria in A.D. 186, of a father who recognized his latent greatness and rejoiced in it, he enquired of that father, while still only a child, the inner meaning of the Scriptures, sensing, even at that tender age, that there was an occult meaning behind the literal sense. His education was worthy of a future great occultist. He studied, while still very young, under Clemens Alexandrinus, who had a Platonic school at Alexandria, then, later, under Ammonius Saccas, one of the greatest occultists of all time, whom Hierocles

called "taught of God". A worthy teacher, indeed, who passed on to his pupil the torch of the "Inner Wisdom". Under this great teacher, Origen made himself a complete master of the Platonic school of thought, and from the Stoics, Chaeremon and Cornutus, he learned the mystical and allegorical way of interpreting the Christian teachings of which he was to make such magnificent use later.

The beloved father of Origen was beheaded by the evil Emperor Severus during the Christian persecution and Origen, still a youth, longed to share his martyrdom and was only held back by the stratagem of his mother, who hid his clothes so that he could not leave the house. She must have been a most remarkable and resourceful woman, and posterity owes her a debt for preserving such a priceless life.

The family was penniless, and Origen, though only seventeen, started a school of the learned arts to which came many older men, some of them distinguished scholars. Some of these became converts, and later martyrs. At eighteen he was made master of the Catechetical School in Alexandria, but he soon gave this up and gave all his time and energy to gathering disciples and instructing them in Christianity. Some of these became martyrs, notably the historian Plutarch, but Origen himself seemed to lead a charmed life, as he made no secret of his faith and walked "the last mile" with many of the martyrs. He was in mortal danger innumerable times, but something always intervened and he was saved. It was at this time of his life that he performed that act of self-castration, so much deprecated by his biographers. It was, perhaps, because he admitted women as well as men to his group of students and wanted no possible shadow of scandal to fall on them in those licentious days. Some think it may have been because of his misunderstanding about those "... who made themselves eunuchs for the Kingdom of Heaven's sake," though one wonders how anyone who had

such an understanding of the inner meaning of the Scriptures could have read such a grossly literal meaning into that text.

In order to study the Scriptures better he learned Hebrew and, under the Jewish Patriarch, Huillos, he studied the rabbinical interpretation of them. He was a most thorough teacher, giving his pupils a preparatory grounding in mathematics and philosophy before giving them the esoteric interpretation of the Scriptures. His fame increased and even the Emperor Severus, not the evil emperor of the Christian persecution, but a later one who was a friend to the Christians, sent for him that he and his learned and devout mother, Mammaea, might learn from him. After this visit he returned to Alexandria and began writing his famous commentaries on the Scriptures. To help with this he employed secretaries, many of them girls, who used a sort of shorthand, which evidently is much more ancient than commonly supposed. To quote from *Fathers of the Church*:

These notaries were very common among the Greeks and Romans, making use of certain peculiar notes and signs, being able by the dexterity of their art to take not words only, but entire sentences. The origin of it was ascribed to Tyro, Cicero's servant, but it may be it was much more ancient and improved and perfected by degrees, till it arrived at that accuracy and perfection that they were able not only to keep pace with, but many times to outrun the speaker.

It was thus that so many sayings of the martyrs were preserved.

Origen translated parts of the Scriptures into both Hebrew and Greek, but most of these, unfortunately, are lost. Probably his most famous work, except for perhaps *De Principiis*, was *Contra Celsum*, written when he was sixty, in which he brilliantly defends Christianity against the venomous attack of the Epicurean Celsus in eight volumes of very competent refutation. He came very near achieving the martyrhood he

had longed for in his youth when, during the reign of the evil emperor Decius, he was thrown into a dungeon, chained and treated with cruelty which stopped just short of ending his life, which was spared only because his public execution was to be made a spectacle. However, his work was not ended and he was almost miraculously rescued by the death of Decius. He carried on for several years after this, fulfilling his part in the Plan by helping the Christians and continuing his magnificent writings, finally leaving his frail and work-worn body peacefully at the age of sixty-nine, having accomplished an almost incredible amount of work. He had one of the most brilliant minds of all time, incomparably skilled in Christian learning, logic, geometry, arithmetic, music, philosophy and rhetoric. It would take the great Albert Schweitzer of our time to be at once so versatile and profound.

Ammonius Saccas, his great teacher, most influenced his thought and work, and Ammonius Saccas was the most towering spiritual giant of those days. Origen is said to have written 6,000 volumes. Of these the few that remain to us are obviously unsatisfactorily translated, owing to the fact the work was mostly done in monasteries where the translators had very definite ideas of their own and slanted what they were translating to fit those ideas. However, probably through lack of comprehension of just what he was driving at, some of the great, occult teachings he gave have survived and it is these, which so accurately follow the teachings of Theosophy, that will form the second part of this article. No wonder that the charge of heresy was levelled against him, as it always has been against those who have penetrated deeper than the literal and exoteric interpretation of Scripture to the esoteric teaching behind the outer forms of the great religions. The headings only are mine, the rest is quotation from his works.

* * * *

Reincarnation

As, therefore, when the Scriptures are carefully examined regarding Jacob and Esau, it is not found to be unrighteousness with God that it should be said that before they were born, or had done anything in this life, "the elder shall serve the younger," and as it is found not to be unrighteousness that even in the womb Jacob supplanted his brother, if we feel that he was worthily beloved by God, according to the deserts of his previous life, so as to deserve to be preferred before his brother;

The righteousness of the Creator ought to appear in everything. And this, it appears to me, will be seen more clearly at last, if each one, whether of celestial or terrestrial or infernal beings, be said to have the causes of his diversity in himself, and antecedent to his bodily birth. For all things were created by the Word of God, and by His Wisdom, and were set in order by His Justice. (*De Principiis*, II, IX, § 7.)

For the Creator makes vessels of honor and vessels of dishonor, not from the beginning according to His foreknowledge, since He does not condemn or justify beforehand according to it; but makes those into vessels of honor who purged themselves, and those into vessels of dishonor who allowed themselves to remain unpurged: so that it results from older causes which operated in the formation of the vessels unto honor and dishonor, that one was created for the former condition and another for the latter. But if we once admit that there were certain older causes at work in the forming of a vessel unto honor, and one unto dishonor, what absurdity is there in going back to the subject of the soul, and in supposing that a more ancient cause for Jacob being loved and Esau being hated existed with respect to Jacob before his assumption of a body, and with respect to Esau before he was conceived in the womb of Rebecca? And at the same time, it is clearly shown that, as far as regards the underlying nature, as there is one piece of clay which is under the hands of the potter, from which piece vessels are formed unto honor and dishonor; so the one nature of every soul being in the hands of God, and, so to speak, there being only one lump of reasonable beings, certain causes of more ancient date led to some being created vessels unto honor and others to dishonor. (*De Principiis*, III, I, end § 20, beginning § 21.)

Is it not more in conformity with reason, that every soul, for certain mysterious reasons (I speak now according to the opinion of Pythagoras, and Plato and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its deserts and former actions? (*Contra Celsum*, I, XXXII.)

This too I think should be inquired into, what is the reason why a human soul should be acted on at one time by good spirits and at another by bad; the grounds of which I suspect to be older than the bodily birth of the individual.

To all which instances, those who maintain that everything in the world is under the administration of Divine Providence (as is also our own belief), can, as it appears to me, give no other answer, so as to show that no shadow of injustice rests upon the divine government, than by holding that there were certain causes of prior existence, in consequence of which the souls, before the birth in the body, contracted a certain amount of guilt in their sensitive nature, or in their movements, on account of which they have been judged worthy by Divine Providence of being placed in this condition. (*De Principiis*, III, III, § 5.)

National Devas

Accordingly, in the holy Scriptures we find that there are princes over individual nations; as in Daniel x we read that there was a prince of the kingdom of Persia, and another, prince of the Kingdom of Graecia, who are clearly shown, by the nature of the passage, not to be human beings, but certain powers.

In the prophecies of Ezekial xxvi, also, the prince of Tyre is unmistakably shown to be a kind of spiritual power. "In which to certain spiritual powers has been assigned the rule over certain nations and who are termed, on that account, the princes of this world." (*De Principiis*, III, III, § 5.)

There are in addition to these princes certain special energies of this world, i.e., spiritual powers, which bring about certain effects, which they themselves, in virtue of their freedom of will, have chosen to produce, and to these belong those princes who practise the wisdom of this world: there being, for example, a peculiar energy and power, which is an inspirer of poetry, another of geometry; and so a separate power to remind us of each of the arts and professions of this kind. (*De Principiis*, III, III, § 5.)

Avichi

But the outer darkness, [in] my judgment, is to be understood not so much as of some dark atmosphere without any light, as of those persons who, being plunged in the darkness of profound ignorance, have been placed beyond the reach of any light of the understanding. (*De Principiis*, II, x, § 8.)

Ego and Personality

It is maintained by some, that there is in us a good and heavenly soul, and another earthly and inferior; and the better soul is implanted within us from heaven, such as was that which, while Jacob was still in the womb, gave him the prize of victory in supplanting his brother Esau, and in the case of Jeremiah was sanctified from his birth, and in that of John was filled by the Holy Spirit from the womb. Now, that which they term the soul is produced, they allege, along with the body itself out of the seed of the body, whence, they say, it cannot live or subsist beyond the body. (*De Principiis*, III, IV, § 1-2.)

Rounds

We can give a logical answer in accordance with the standard of religion, when we say that not then for the first time did God begin to work when he made this visible world; but as, after its destruction, there will be another world, so also we believe that others existed before the present came into being. And both of these positions will be confirmed by the authority of holy Scripture. For that there will be another world after this is taught by Isaiah, who says, "there will be new heavens and a new earth, which I shall make to abide in my sight, saith the Lord"; and that before this world others also existed is shown by Ecclesiastes in the words, "What is that which hath been? Even that which shall be. And what is that which has been created? Even this which is to be created: and there is nothing altogether new under the sun. Who shall speak and declare, Lo, this is new? It hath already been in the ages which have been before us." By these testimonies it is established that there were ages before our own and that there will be others after it. It is not, however, to be supposed that several worlds existed at once, but that, after the end of the present world, others will take their beginning (*De Principiis*, III, v, § 3.)

Involution

There has been a descent from a higher to lower condition, on the part not only of those souls who have deserved the change by the variety of their movements, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones, although against their will—"because the creature was subjected to vanity, not willingly, but because of him who subjected the same in hope"; (Romans, viii. 20-21) so that both sun and moon and stars might discharge their duty to the world and to those souls which, on account of their excessive mental defects, stood in need of bodies of grosser and more solid nature; and for the sake of those for whom this arrangement was necessary, the visible world was also called into being. From this it follows that—a descent from a higher to a lower condition, shared by all in common, would seem to be pointed out. (*De Principiis*, III, v, § 4.)

Permanent Atom

In the same way also our bodies are supposed to fall into the earth like a grain; and (that germ being implanted in them which contains the bodily substance) though the bodies die and become corrupted and scattered abroad, yet, by the word of God, that very germ which is always safe in the substance of the body, raises them from the earth and restores and repairs them. (*De Principiis*, II, x, § 3.)

Esoteric and Exoteric Teaching—Three Interpretations of Scripture

The way that it appears to us, in which we ought to deal with the Scriptures, and extract from them their meaning, is the following, which has been ascertained from the Scriptures themselves. By Solomon in the Proverbs we find some such rule as this enjoined respecting the divine doctrines of Scripture: "And do thou portray them in a threefold manner, in counsel and knowledge, to answer words of truth to them who propose them to thee." The individual ought, then, to portray the ideas of holy Scripture in a threefold manner upon his own soul; in order that the simple man may be edified by the "flesh," as it were, of the Scripture, for so we name the obvious sense; while he who has ascended a certain way be edified

by the "soul," as it were. The perfect man, again, and he who resembles wisdom among them that are perfect, but not "the wisdom of this world nor of the princes of this world, who will be brought to nought; "but we speak the wisdom of God, hidden in a mystery, which God hath decreed before the ages unto our glory;" (1 Cor. ii. 6-7)—all such as these may be edified by the spiritual law itself (which has a shadow of good things to come), as if by the Spirit. For as man is said to consist of body, soul and spirit, so also does sacred Scripture. (*De Principiis*, IV, I, § 2. [From the Greek])

The Plan

He will behold also the nature of the soul, and the diversity of animals (whether of those that live in the water, or of the birds, or of wild beasts) and why each of the genera is subdivided into so many species; and what intention of the Creator, or what purpose of His wisdom is concealed in every individual thing. . . . He will learn, too, the judgment of Divine Providence on each individual thing; and that of those events which happen to men, none occur by accident or chance, but in accord and with a plan so carefully considered and so stupendous, that it does not overlook even the number of hairs of the head, not merely of saints, but perhaps of all human beings, and plan of which providential government extends even to caring for the sale of two sparrows for a denarius, whether the sparrows be understood literally or figuratively. From all which we are to suppose, that meantime not a little time may pass by until the reason of those things only which are upon the earth be pointed out to the worthy and deserving after their departure from life, that by the knowledge of all these things, and by the grace of full knowledge, they may enjoy an unspeakable joy. (*De Principiis*, II, II, § 5.)

Planes of Nature

I think, therefore, that all the saints who depart from this life will remain in some place situated on the earth, which Holy Scripture calls paradise, as in some place of instruction, and, so to speak, class-room or school of souls, in which they are to be instructed regarding all the things which they had seen on earth, and are to receive also some information respecting things that are to follow in the future, as even in this life, they received in some degree indications

of future events, although "through a glass darkly" all of which are revealed more clearly and distinctly to the saints in their proper time and place. If anyone indeed be pure in heart and holy in mind and more practised in perception, he will, by making more rapid progress, quickly ascend to a place in the air, and reach the kingdom of heaven, through those mansions, so to speak, in the various places which the Greeks have termed spheres, i.e., globes, but which holy Scripture has called heavens; in each of which he will first see clearly what is done there, and in the second place will discover the reason why things are so done; and thus will in order pass through all gradations. (*De Principiis*, II, II, § 6.)

Mantrams

We have to mention that those who are skilled in the use of incantations, relate that the utterance of the incantation in its proper language can accomplish what the spell is intended to do; but when translated into any other tongue, it is observed to become inefficacious and feeble. And thus it is not the things signified, but the qualities and peculiarities of words, which possess a certain power for this or that purpose. (*Contra Celsum*, I, XXV.)

Clairvoyance

It is a matter of belief that in a "dream" impressions have been brought before the minds of many, some relating to divine things, and others to future events of this life, and this either with clearness or in an enigmatic manner,—a fact which is manifest to those who accent the doctrine of Providence; so how is it absurd to say that the mind which could receive impressions in a dream should be impressed also in a waking vision, for the benefit either of him on whom the impressions are made, or of those who are to hear the account of them from him? And as in a dream we fancy that we hear, and that the organs of hearing are actually impressed, and that we see with our eyes—although neither the bodily organs of sight or hearing are affected, but it is the mind alone which has these sensations—so there is no absurdity in believing that similar things occurred to the prophets when it is recorded that they witnessed occurrences of rather a wonderful kind, as when they either heard the words of the Lord or beheld the heavens opened. For I do not suppose that the visible heaven was actually opened,

and its physical structure divided, in order that Ezekiel might be able to record such an occurrence. (*Contra Celsum*, I, XLVII.)

Universal Salvation

Every mind which partakes of intellectual light ought undoubtedly to be of one nature with every mind which partakes in a similar manner of intellectual light. If the heavenly Virtues, then, partake of intellectual light, i.e., of divine nature, because they participate in wisdom and holiness, and if human souls have partaken of the same light and wisdom, and thus are mutually of one nature and one essence,—then, since the heavenly Virtues are incorruptible and immortal, the essence of the human soul will also be incorruptible and immortal. And not only so, but because the nature of Father and Son and Holy Spirit, of whose intellectual light alone all created things have a share, is incorruptible and eternal, it is consistent and necessary that every substance which partakes of that eternal nature should last forever, and be incorruptible and eternal, so that the eternity of divine goodness may be understood also in this respect, that they who obtain its benefits are also eternal. But, as in the instances referred to, a diversity in the participation of the light was observed, when the glance of the beholder was described as being duller or more acute, so also a diversity is to be noted in the participation of Father, Son and Holy Spirit, varying with the degree of zeal or capacity of mind. If such were not the case, we have to consider whether it would not seem to be an act of impiety to say that the mind which is capable of receiving God should admit of a destruction of its essence; as if the very fact that it is able to feel and understand God could not suffice for its perpetual existence, especially since, if even through neglect the mind falls away from a pure and complete reception of God, it nevertheless contains within itself certain seeds of restoration and renewal to a better understanding, seeing the “inner,” which is also called the “rational” man, is renewed after “the image and likeness of God, who created him”. And therefore the prophet says, “All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee.” (*De Principiis*, IV, I, § 36.)

REVIEWS

Through Death to Rebirth, by James Scudday Perkins, illustrated by the author; The Theosophical Press, Wheaton, Illinois, 1961, pp. 124, price \$3.50.

This is an unusual presentation of the age-old truths of the ancient Wisdom concerning the pilgrimage of the human soul towards spiritual kingship. The emphasis is on man's immortality—not as a future goal to be achieved but as an “awakened awareness of *living immortally now*”.

In dealing with the recurring cycles of death to rebirth the author brings to the reader a sense of the joyousness of living; “. . . self-enlightenment,” he states, “is approached through projecting one's thought repeatedly toward that region of one's inner being, the imperishable or Higher Self . . .” In this way can result the experience of “*conscious immortality now*”. In an arresting passage on the perceptive use of imagination, a form of meditation is indicated using imaginatively whatever knowledge a person may have of physiology, biology, chemistry, psychology and physics. It is suggested that, aided by a

knowledge of physics, the atom may be entered and explored “silently and serenely by the focused will”. Great occultists are said to have testified to this possibility.

The panorama of life after death, reincarnation and the evolution of the human soul are simply and clearly visioned under such headings as “What Is Death?” “Immediately After Death,” “Astral Sojourn,” “Heaven Is Inevitable,” “Return to Earth,” “The Soul,” “The Soul Radiates from the Centre”.

In a final stirring paragraph under the heading “Through Immortal Consciousness to Spiritual Kingship” we read:

“The ancient and noble concept of reincarnation, of the spiraling growth of the Soul, level by radiant level, toward some far-off, perfect Day-that-is-to-be, has a beauty of design, a grandeur of proportion, that appeals to the highest intuition and reason of man. Who embraces its philosophy is thereby freed from the burden of unknowing that blinds mankind to greater service. His heart at peace, he is able to awaken perception that sets him upon the path to liberation.”

This little volume may be regarded as a gift to those who seek understanding of the deeper purposes of life. The symbolical drawings of the author which illustrate the script are redolent with the atmosphere of the higher worlds. They convey their own message and give an inner radiance to the volume.

Mr. James S. Perkins, Vice-President of the Theosophical Society, has made a special contribution to Theosophical literature in this his latest publication.

EMMA HUNT

Spiritual Disciplines, Papers from the Eranos Yearbooks, Joseph Campbell ed.; Routledge and Kegan Paul, London, 1960, pp. 506, price 40s.

The keynote of these papers, selected from those submitted to the Ascona conferences between 1933 and 1938, is, according to the editor, the affording of "... a prospect not only of man's manifold yet unitary past but also of our present, actual, spiritual wealth, which still lies untapped, unutilized for modern life". This collection includes the inaugural paper, "On the Significance of the Indian Tantric Yoga" by Heinrich Zimmer, a masterpiece of research work that will interest many Theosophical students. In it there appear striking passages which not only shed light on the

whole subject of spiritual disciplines and their place in the scheme of life of our world, but serve as a link binding the various expert treatises of this book into an intelligible whole. The different techniques of submission to great archetypes in order to obtain peace of mind and a feeling of complete spiritual security are elaborated in intricate but fascinating detail. Jung's contribution, "Dream Symbols of the Individuation Process," forms a fitting summing up of the whole amazing process of how man safeguards his spiritual welfare through the centuries, often without realizing how it is done. This paper, given in 1935, is perhaps his greatest contribution to the human race of our time, and forms a fitting requiem for the great soul to whose untiring devotion and effort so much of this particular aspect of the great discovery of man's power of *bringing about his own liberation* is due.

D. G. GOWER

The Evolution of Mankind, by G. Wachsmuth; pp. 208;

A New Zoology, by H. Poppelbaum; pp. 192; Philosophic-Anthroposophic Press, Dornach, Switzerland, 1961, price £ 2-2s each.

The first of these books, itself the third volume of a larger work, of which volumes one and two are not yet available in English, deals with

its subject under the headings: "Cosmic Evolution," "Incarnation on the Earth," "The Great Migrations" and "Spiritual History". The phases that dominate world-history rest on the periods known as the precession of the equinox, and within each are twelve divisions, each of which in turn is governed by a sign of the zodiac.

Of man's incarnation on this earth and his migrations, the Atlantean period is dealt with at length, while his spiritual history comprises "supersensible perception and its organs" and a chapter on the evolution of speech, writing and art.

Students of *The Secret Doctrine* will find much with which they are familiar but will seek in vain for any reference to Madame Blavatsky. The illustrations are excellent and there are diagrams and tables to assist the reader.

The second volume under review is of interest to the field naturalist. The theme is that: "All Living Beings have a Body of Formative Forces" moulded by an "... organized though invisible body of impelling forces," whose sphere of influence extends beyond the animal concerned (the form of the plant, for instance, being shaped by the "impelling force" of the insect visiting it), which, however, has little to do with function.

Illustrations are given from all the main divisions of the animal

kingdom and the book is written in non-technical language, but some knowledge of Rudolf Steiner's work and Anthroposophical terminology is an advantage.

G. W. COXHEAD

The Vital Sense, by H. G. Heine; Cassel, London, 1960, pp. 296, price 30s.

Dr. Heine was convinced of the truth of many stories of extrasensory perception and the supernatural and sought for an explanation. She read many case histories, studied physiology deeply, and then let her intuition brood over the facts until she "... had produced a set of principles that seemed to fit the facts". Seeking for an organ through which man's sixth sense works, her intuition told her that it was the *reticulo-endothelial system*. Apparently it acts as a unity, but when stimulated by physical stimuli of movement, pressure, radiation, etc., it can act more strongly and force its impressions of a supersensory nature on the consciousness.

It is of interest to Theosophists that she has described the vehicle of this vital sense as having no located sense centres. Every cell acts as a centre for reception. This has been said to be true of astral perception.

Dr. Heine then describes how this "comprehensive organ" is stimulated in various ways to produce extrasensory perceptions

and follows each statement of a method of stimulation with examples. Some of these seem very far-fetched. For example, Isaac Newton is said to have sat for a whole morning on his bed with a sock in his hand (presumably lost in creative thinking). Says Dr. Heine: "One may assume that . . . the sudden stooping movement as he bent to put on his stocking stimulated his *macrophages*, and provided just that little extra fillip to his mental apparatus which was required . . ."

The examples given are almost all in the area of negative E.S.P. where something impresses itself on the subject. In very few cases does the subject consciously use this organ. To many this will recall that a type of E.S.P. said to have been widespread among earlier races was of this negative type and is said to have depended on the sympathetic, rather than the cerebro-spinal, system. The author explains examples of precognition, warning of danger, awareness of remote events, etc., entirely in terms of responses of the *macrophages* to stimuli. To this extent her outlook may be called materialistic.

The book develops an interesting theory with probably some elements

of truth but it leaves this reviewer unconvinced on many points.

FELIX LAYTON

Patterns in the Sky, by Julius D. W. Staal; Hodder and Stoughton, London, 1961, pp. 208, price 15s.

The author, an Assistant Director of a planetarium in South Africa, and lately of similar institutions in The Hague and London, presents this book for those who are not mathematicians but love the stars. Scientific facts are presented on the background of Greek mythology which lends added interest to the subject. A knowledge of mythology helps in locating the stars. Those who know, for instance, that Andromeda was the daughter of King Cepheus and Queen Cassiopeia and how Perseus came riding on Pegasus and saved the princess from the demon Cetus, can locate all these personalities grouped together in the sky.

The stars of autumn, winter, spring and summer are classified and described with special notice of "Points of Interest" connected with them. The book is profuse with star maps which makes the reading a pleasure.

N. Y. SASTRY

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1961

OFFICIAL NOTICE

As announced in the July issue of *THE THEOSOPHIST*, the 86th International Convention of the Theosophical Society will be held at Adyar, Madras, from 26th to 31st December 1961.

All members of the Theosophical Society in good standing are welcome to attend as delegates. Relatives and friends of members may also attend by obtaining previous permission from the President. Requests for such permission should be sent to the Convention Secretary *before 30th November 1961*, with the recommendation of an officer of the local Lodge, or the Federation Secretary.

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

T.S. Members	...	Rs. 5	each
Youth Lodge members	...	" 3	"
Relatives and friends of members	...	" 8	"
" below 18 years	...	" 4	"

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

Accommodation will be available for delegates from 24th December to 1st January inclusive but can be guaranteed only to those who register before the 10th December.

Accommodation Charges (sharing):

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

Boarding Charges:

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

LEADBEATER CHAMBERS:

Breakfast	...	0 75	"
Lunch	...	2 00	"
Afternoon Tea	...	0 75	"
Supper	...	1 50	"

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

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

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

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

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

J. B. DORAB,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. N. Sri Ram, returned to Adyar on 15th September by plane from Bombay. A number of residents were at the airport to receive him. As the President drove into the estate, he was cheered by the 700 children of the Olcott School who lined both sides of the road from the gate to near the first trilithon. The Scouts, the Guides in their colorful sarees of deep blue and the younger children offered a joyous welcome to the President.

At the Headquarters Hall a large number of residents, who were not able to go to the aerodrome, waited to welcome him back. He walked round greeting each and every one in turn. The President looked and said he was happy to be back again at Adyar.

Colombia

We note with regret the passing on 10th August of Mr. Guillermo Vengoechea Umana, one of the founding members of the Theosophical Society in Colombia. The Section has lost in him an old, active and stalwart member. He

joined the Society in 1925 and ever since has devoted himself to the ideals of Theosophy.

Italy

The 47th Congress of the Italian Section and the meeting of the Council of the Theosophical Society in Europe were held simultaneously in Milan from the 1st to the 4th of June 1961. Seventy members from Italy and thirty members from various countries of Europe participated.

Messages expressing good wishes and success were received from the International President, N. Sri Ram,—at that time touring in Peru—from the Recording Secretary of the Society and many others.

Mr. John Coats was elected as Hon. President of the Congress and Prof. Lando del Sere as President of the Congress.

The general theme of the Congress was "Theosophical Propaganda". Three interesting and suggestive lectures were given on this important subject. 1. Our Outer Work: Lectures and the Press, by Dr. Fantechi; 2. Our Outer Work: Individual Propaganda,

by Dr. Sabetay (France); 3. How to Make Members, by Mr. R. Bisi.

The lectures were followed by fruitful discussions which resulted in many valuable suggestions and recommendations for the improvement of the work in this important field of action.

Excursions to the picturesque islands of the Lago Maggiore and the various receptions offered to the participants of the Congress were very successful and contributed to the strengthening of the existing links of friendship and the creation of new ones.

A Summer School was held at Milano Marittima on the Adriatic Coast at which the President, Mr. N. Sri Ram, was present from 31st August to 6th September.

Mr. John Coats, Chairman of the Federation of National Societies in Europe, writes that the Summer School ". . . under the inspiring and wise leadership of the President gave many of us further opportunities to meet and mix. It has been a most happy experience and one for which all of us who have participated must feel a special sense of gratitude to the Italian Section, to its General Secretary, Dr. Filipponio, and his committee who arranged everything so well."

America

The 75th Annual Convention of the Theosophical Society in America opened at Olcott on the evening of 7th July with more than 200 members present. The National President, Dr. Henry A. Smith, in declaring open the Diamond Jubilee Convention, called for a moment of silent dedication, and remarked: "We come to Convention not merely to discuss business routines and to hear plans for the future, but also to take stock of ourselves and of our position in the world, knowing that something of the archetype of the Society lies within each individual member and that it is for us, collectively, to bring forth that archetype into ever truer expression and realization. Basically we are here because of humanity's need; this is the real reason for any Convention of the Theosophical Society, for we have a special objective as members in this great work: to permeate the world with the ideals and ideas of the great concepts upon which Theosophy is based."

Mr. Geoffrey Hodson struck a note of confidence by repeating the words of Annie Besant spoken at a critical period during the First World War: "However great the darkness and the danger which now threatens mankind, let us always remember that above our world there ever shines the Star of the

spiritual Ruler of our globe, the oriflamme of Victory."

This was followed by words of welcome to the "Senior citizen in Theosophy," Miss Clara Codd, and to Dr. Laurence and Mrs. Phoebe Bendit and other visitors. Greetings and messages from the President and well-wishers from various Sections were read.

Opening the sessions on 8th July a symposium under the chairmanship of Mr. Seymour D. Ballard reviewed "Seventy-Five Years of Theosophy in America," at which the background and development of the Theosophical movement were sketched by Mr. Geoffrey A. Barborka. The continuity of the story during the middle period was taken up by Mr. Ballard. Mr. James S. Perkins concluded the symposium by pointing out the emergence of a great plan for the growth and expansion of the work.

The Annual Report was presented by the National President reviewing the activities of the Section. In the afternoon an open discussion on "Advancing the Theosophical Movement" provided opportunity to members to express their ideas.

In the evening Mr. Hodson's address to the members on "The Founding of the American Section and the Hierarchy of Earth's Adepts" was an enlightening close to the theme of the day.

On 9th July the sessions began with the presentation of a beautifully inscribed scroll to Mr. and Mrs. Perkins in token of the Section's sense of deep appreciation for their long and devoted service. Mr. Perkins delivered his talk on "The University of Theosophy" in which he pointed out, ". . . that Theosophy provides a precise knowledge as to what are the eternal things, how to know them and use them, and moreover, that this knowledge, once learned, becomes a body of immortal knowledge available to the individual who gathers it and can thus recapture it intuitively life after life."

Mr. Hodson spoke again in the afternoon on "The Importance to Humanity of Spiritual Awareness" in which he stressed the development of the consciousness of the fundamental unity of all that lives.

The 10th July was devoted mostly to business, the working out of new plans and a discussion session by members of the National Board of Directors.

The Convention was brought to a close on Monday evening on a note of dedication expressed in the words of the National President: "Let us dedicate ourselves to the progressive unfoldment of the new era, so that as our Society moves into the years ahead we may be able to perceive the new."

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

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A TURNING POINT

By N. SRI RAM

I DO not know how many of us realize that the present time, which is crowded with so many events taking place before our eyes, is really a turning point in human history. It does not need a prophet or a learned occultist to proclaim this fact because we can all read the significance of these events for ourselves. In very many respects, the present century has been an extraordinary one in the annals of mankind. It has been marked by a variety of unprecedented phenomena. One of these, which perhaps has a greater significance than is apparent on the surface, is the explosion of the human population on a scale upsetting to our received Theosophical ideas. We have been given to understand that the Monads who are engaged in the evolutionary process on this earth are a limited number and they go up and down the different planes of existence which constitute the field of their present evolution, that is, by the gateways of death and reincarnation. One might, to some extent, account for the decrease and the increase in the number of people living in the physical world by this cyclic movement. But even allowing for the possibilities of variation due to this movement, it is very difficult to explain how there could have been so extraordinary an increase in the population of the earth

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THE THEOSOPHICAL SOCIETY

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during the present century. There has been a multiplication in practically every country. This must have an explanation, of course, probably involving factors which we do not understand at present. Very many Egos or Monads, howsoever we choose to think of them, have probably been brought into the conditions obtaining just now in order that they may acquire certain experiences and work out through their inter-relationships some of their outstanding karma.

In addition to this phenomenon pertaining to the number of the human population, there has been an expansion in the field of scientific knowledge which is altogether unprecedented. The knowledge we possess through Science has increased by leaps and bounds, by a geometric, if not even a higher rate of progression. Since the turn of this century and particularly the advent of the Relativity and Quantum theories, there has been an extraordinarily rapid expansion of knowledge in so many different directions that today a student of Science has to restrict his work to some particular line, it being impossible for him to cover the whole field except in a very general way.

Then, there is the physical explosion of the atom, both a symbol and a consequence of the larger phenomenon, made possible by the technical advances that always radiate from every single step of scientific knowledge. Not unconnected with these developments is the fact that this has been also a century of violence, the fury of which though massively exhibited in the two world wars, has not been restricted to them. So far as we know, there has never been so much wide-spread violence, though there have been wars, appalling cruelties and wholesale liquidations of people in past history. Who would have imagined even fifty years ago that such a situation as that which obtains in the world at large would have been possible?

We are experiencing such a stress and strain as in physical Nature always marks a critical point at which there has to be a transformation from an existing condition into some other

altogether different. But the transformation in this instance has to be in our mentality as much as in our lives. Thanks to the advances in Science and technology, the whole organization of human life on this planet is in the process of assuming a different shape. But there has not been a corresponding change in human relationships. The present situation is such that either it must explode into a tremendous cataclysm or there must be a turn for the better in a radically new direction. To use a conventional phrase, it is a time for decision, and this decision has to be by ourselves. There are those who speak and act for us, the politicians and the statesmen, and they seem to have our destiny in their hands; but as Theosophists we know that the destiny of each man is really in his own hands. However much outer events and circumstances may seem to affect and mould it, ultimately it must be what he determines it to be. Knowing this one can stand unmoved firmly as on a rock amidst the waves which surge around him without losing his balance. The decision, so far as humanity collectively is concerned, which will give the new turn needed at present must be a decision based on the formula "one earth, one humanity," in terms of immediate practical action, a Federation of all the States on a basis of universal disarmament. An absolutely objective and realistic appraisal of facts must result in the conclusion that this is the only solution to the various problems which confront us at present. Disarmament has to be universal and complete, and not restricted to nuclear weapons; because it is war with conventional arms, which is horrible in itself, that has forced the production of nuclear weapons. With all the knowledge and technology we possess, there has to be either complete disarmament or we must be prepared for a war waged with all weapons, which means the destruction of all concerned. The process of disarmament has to be based, of course, on proper inspection of all existing arms as well as the means of producing further weapons.

It is not surprising that every State, whether large or small, is reluctant to part with its national sovereignty even in a very small measure, and clings to that idea as we cling to so many other ideas, until we are forced to abandon them. The World Federation must be a body that can ensure peace and in which all the peoples of the world will have sufficient confidence. There are always practical difficulties when any big step has to be taken. But what is needed is the will to overcome them and this must come out of the realization that any prolongation of the present situation of fear, unbalance and strain must end in destruction and suffering for all. For a world authority to function effectively that is, to maintain peace and arbitrate differences as they arise, it must have the power to impose its decisions upon all States, large and small alike. That means it must have a force loyal to itself, while the States part once for all with the capacity to wage war which they have at present.

The day all arms are destroyed and there is such a Federation would be a day worth celebrating by all mankind, because it would usher in a real new era of peace and a different life for all peoples everywhere. One can easily imagine what joy there will be on earth if not also in heaven if the decision is reached by the statesmen and Governments concerned to drop all arms and join together for peace.

Such a new step would inevitably bring some deep changes in its train. For instance, it would make it possible for the Charter of Human Rights, adopted by the United Nations, to become a charter in a real sense, which it is not at present. Now the rights exist merely as an expression of world conscience; but there is no means by which the conscience or the collective will of mankind can prevail in places where they are outraged and defied in the most flagrant manner. During the Hitler regime in Germany, even before it became known generally that it had decided to liquidate

one whole section of the population, there was a forewarning of its intentions in such measures as the decree depriving all Jews of their citizenship and the humiliations and brutality to which they were subjected as men without rights in their country. The rest of Europe looked on and did nothing to protect them, on the theory that the Government of a country is sovereign within its domain and what it does with its people is no business of others, a theory that takes no note of human brotherhood and makes possible the perpetration of the worst possible atrocities with legal sanction.

That the next phase in the development of mankind must be one in which each people will have a more significant part follows from the fact that so many peoples have attained the status of self-government just at this time and the movement in that direction makes it inevitable for others still struggling to attain that status presently. Humanity as a whole has reached its age of majority.

There are several statements in the early Theosophical literature regarding what is to take place in this century. In *The Mahatma Letters* it was stated that They, the Adept Brotherhood, were preparing to give proofs of their statements as to such matters as fall within the province of Science, also that though They completely rejected the then accepted ideas of Science, Science was their best ally. These statements might not unreasonably be regarded as connected with the extraordinary advances in Science which were to take place in this century. In *The Secret Doctrine*, written towards the last decade of the last century, H.P.B. foretells that Chemistry and Physiology in particular would be the two great magicians of the future. Considering the way chemistry and chemical technology have developed, creating all kinds of substances and effects in a fairy-tale-like fashion, the term "magician" is not an exaggeration. The advances in the field of physiology and the use made of the new knowledge have

been no less amazing. We now know how much we did not know and do not know yet about the universe in which we live. H.P.B. did not speak of the splitting of the atom. We do not know if she foresaw it. But the Adepts must have known, though nothing is said about it in Their letters. No true occultist would ever care to make a sensational prophecy or divulge any information in his possession unless he felt it would help the people.

In any case, we are obviously at the turn of a cycle, at a point which should mark a shift from a downward to an upward course, downward meaning further towards material things and values, and upward implying the direction of spiritual truth. H. P. B. speaks of the two halves of the cycle in the long evolutionary process, as first the involution of the Spirit and the formation of bodies, and later as evolution in the true sense of the term. During the first part of the cycle, the organism evolves, arrives at its proper shape and is perfected, and during the second part, there is the emergence of the Spirit, the unfoldment of all that was latent in the spiritual nature of things. She indicated further that humanity had reached a point at which it should begin to manifest some of its spirituality. When H.P.B. made that statement, she was referring to humanity as a whole. For there have always been individuals, even in the worst of times, who have been outstanding in spirituality. But humanity in general has to begin to manifest that higher, purer nature which has long been latent in it, in which is a sense of unity, real brotherhood and peace. Anyone who manifests this nature and expresses it in his thought and actions is really a force in the direction of progress. It may not be possible for most of us to play any outwardly decisive or significant part in helping our fellow-men. Nevertheless if a man lives his life and acts in a spirit of genuine brotherhood, of understanding and peace, he is in his measure a helper of humanity.

THE NEGATION OF DUALITY

By JOHN K. ROBERTSON

THERE are many philosophical systems which set out to provide explanations for the problems which beset the world. The Maha-Chohan said:

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

It is noteworthy that the Maha-Chohan refers to "the great dual principles". The problem of duality is little understood today because little is known of the means of synthesis of the pairs of opposites. Synthesis lies in transcending dualities or polar opposites. For instance one man may see the color grey and call it black. Another seeing it may call it white. They cannot be reconciled for each knows only white or black. But if they can find a middle ground, a means of reconciliation, their differences disappear immediately. When they understand that there are not only two colors but also a third intermediate color then they have established a

common ground from which to examine the opposites with impartiality. So we have:

FIRST POLE	CENTRE OR SYNTHESIS	SECOND POLE
1. Black	Grey	White
2. Thesis	Synthesis	Antithesis
3. Matter	Consciousness	Spirit
4. Holy Ghost	Son	Father
5. Shiva	Vishnu	Brahma
6. Negative	Neutral	Positive
7. Female	Androgynous	Male
8. Ida	Sushumna	Pingala

The problem is: Do these various centres have a common locus or point? Let us examine them. One is a common outward occurrence—a visual fact. Two is well known as a conscious procedure (dialectic). Three is reflected in four and five which are its outward manifestations in the Christian and Hindu religions. Six and seven find practical application in eight which refers to certain forces within the human body. If we make links between these triads, is this not an act of consciousness which in turn is dependent on our field of knowledge. For instance we could not link four and five unless we had some knowledge of the Hindu and Christian religions. Likewise we could know nothing about eight unless we possessed some esoteric knowledge.

So we find that we require: (a) a wide field of knowledge, (b) a selection of relevant factors, (c) a consciousness capable of integrating facts. If knowledge is measured by the collection of facts so wisdom is measured by their correct evaluation or integration. To understand what wisdom is we must know its source. This implies a study of consciousness. This in turn requires a knowledge of the spiritual constitution of man. Let us now re-examine philosophy.

Philosophy is derived from the words "philo", love of, and "sophia", wisdom. Modern philosophy has failed

completely to understand that wisdom has a spiritual origin. The modern school of logical positivism insists that all philosophical statements should be capable of logical analysis. Therefore "metaphysics is useless" because it cannot be subjected to this process. Examine what this means. The modern philosopher in search of wisdom which is formless insists that he must be allowed to pour this wisdom into bottles of his own making (i.e., syllogisms) before he will deign to approach it. In other words by insisting on form-limitation he destroys the essence of wisdom. He has adopted a standpoint which is polar or extreme. He refuses to allow wisdom a spiritual origin because he cannot subject it to the form-creating lower mind. Therefore he bottles or encloses it and straightaway announces with pride: "Metaphysics no longer exists."

If the same philosopher were to examine the flow of consciousness within himself or the manifestation of intuition within others he would find that there are higher levels of consciousness above the brain and above the mind. Just as the brain is a physical receptacle, so the mind is a subtler receptacle—but still a receptacle. Consciousness can and does transcend these receptacles for it is only when the lower form-consciousness when dealing with a problem has given up in despair that a way is opened for an influx of higher spiritual consciousness which we may refer to as wisdom or intuition. Therefore we must postulate the existence of a dual mind in man. The higher mind has access to wisdom, the lower mind has access to knowledge.

In meditation the lower mind is held placid within its container and the lower consciousness is forced upwards through the barrier into the higher consciousness. Similarly an appeal is made to the higher consciousness to manifest itself. This is done first by providing the conditions for manifestation and secondly by knowing the structure of the spiritual

nature of man. This structure may be outlined simply as follows:

NO. OF PLANE	NAME	NAME REPRESENTS	FORCE CENTRE IN BODY	KINGDOM
1	Atma	Spirit	Sahasrara	Spiritual
2	Buddhi	Intuition	Ajna	Devic
3	Manas I	Higher Mind	Vishudda	Angelic
4	Prana	Life Force	Arahata	Human
5	Manas II	Lower Mind	Manipura	Animal
6	Astral	Emotions	Swadisthana	Plant
7	Etheric	Mould of body	Muladhara	Vegetable
8	Physical	Body	Lower centres	Mineral

Let us refer to two simple triads:

Spirit	Mind	Matter
Knower	Knowing	Known

Spirit exists on planes one, two and three. Matter exists on planes five, six, seven and eight. The average person operates with the lower mind and therefore deals with the form planes (five, six, seven and eight) which are known as the rupa levels. These are the planes of difference, of duality. In philosophy these are where the Many exist. The One is on the spiritual planes. In other words when man reaches up through his higher mind to the intuitional level he finds himself at one with other minds. The essence of personal consciousness merges in a great sea of universal consciousness and therefore there is no sense of I and Thou, there is no subject-object relationship. The Many are One.

Using the lower mind, the knower through the process of knowing examines the attributes or qualities of an object. Using the higher mind, the knower merges with the essence of the object; therefore the triad reaches its synthesis or one-pointedness. The essence of all things is life-consciousness, a substance composed of spirit-matter. To examine matter leads to illusion unless it is done with spiritual consciousness.

Now if we return to the beginning of this article, to the statement made by the Maha-Chohan, an analysis can be made of the "great dual principles". The guide we have is that synthesis takes place at a level higher than that of the lower mind. This level may be reached through a study of the flow of consciousness through the various principles in man. Knowing these principles the science of the Self may be applied so as to create a channel between the higher and the lower minds. This allows wisdom to permeate knowledge based on facts and this in turn leads to an elimination of dualities. There also appears an acceptance of a non-dual philosophy of life known as Advaita, which leads the seeker ultimately to a knowledge of the Divine Source of all things and beings.

The first dual principle is "right and wrong". How can we know what is "right"? Is it socially right? Is it logically right? Is it right in the eyes of the State? We must discard all these concepts of "right" which exist on the form planes and accept a definition of "right" which is spiritually right. We have seen the great fallacy of being "logically" right. This has led philosophers to discard metaphysics which in fact holds the key to the philosopher's stone—the *lapis philosophorum* of the ancients. Lead represents the lower mind (Saturn). Quicksilver is the intuition (Mercury). Through the use or development of intuition (Mercury) lead is transformed into gold which is the spirit (Sun). So we have the triads:

Saturn	Mercury	Sun
lead	quicksilver	gold
lower mind	intuition	spiritual understanding

Therefore, knowing the process of transmutation, seek to develop spiritual wisdom by speeding up the rate of your spiritual evolution. That is "spiritually" right for ultimately the greater the number of "self-realized" persons the swifter will be the progress of mankind. "Wrong" is that which hinders the evolutionary process. "Wrong" is a denial of the spirit, it is self-seeking or greed which is related to the lower self. "Wrong" is materialism. "Wrong" is bigotry. "Wrong" is ignorance. Know the Truth and the Truth shall set you free.

Where is the central point—the balance between right and wrong? The central point arises when man realizes that he does not seek "right" for himself but for others. "Thy will be done on earth as it is in Heaven." Let the individual seek to serve as a channel for divine power. Let him unfold himself for this purpose. Let him offer himself as an eternal sacrifice to the Highest. "Give that which thou hast and it shall be returned unto you tenfold."

There is therefore no "right" or "wrong" for the man who has found at-one-ment. The Divine Will flows through him and his actions are consecrated as service. This is the enigma which has been solved for there can be no duality in spiritual life, neither can there be individual desire.

The second dual principle is "good" and "evil". "Evil" may be translated as "standing in the shadow of the light". This light is the spiritual force which forever tries to illuminate man's actions. Man stands in his shadow by refusing to recognize that he is a spiritual being. If a hand is offered to help us we do not refuse it. But if it is our blindness that prevents us from seeing the hand can we honestly say that we are without help in our hour of need? Good

is doing that which is helpful to one's fellows. Good is brotherhood. Good is charity. Good is a pouring forth of love. The good life is that which is purposeful—purposeful because it is evolving, opening outwards, merging with all other living things and beings, giving in service and radiating peace.

The third of the dual principles is "liberty" and "despotism". If we have liberty and not spiritual understanding this liberty is abused. Freedom involves recognition of the rights of others. Therefore liberty is a conditioned liberty—conditioned by spiritual will. "I am free to do this in Thy service," knowing what has to be done because the mind is receptive to intuition. This does not yet apply to the average person. He requires not freedom but guidance for he must first find out who he really is. He must obey the injunction, "Know Thyself". This demands discipline, a control of the lower self by the higher. Despotism is degenerated control from above. First the priests and teachers were divine. Then the kings had rule by divine right. Through maladministration they lost this divine right to rule and began the self-seeking trend toward the acquisition of power and riches. The kings fell and dictators arose. States without spiritual understanding dedicated to improving material conditions cannot continue to exercise despotism when knowledge of the spiritual structure of man is spread abroad.

Spiritual instruction is recognized by the soul and the soul will respond. Despotism cannot fight truth embodied in spiritual ideas. There are no barriers for truth. There is no spirit control. Truth always reasserts itself. Ideas are real things. They exist in the atmosphere as thought forms. Know this and use it. Let neither churches nor educational systems prevent the spread of spiritual truths. Open the flood gates of the soul and drown materialism in a wave of truth. Test truth by practice and despotism will disappear from the face of the earth. Despotism exists because man has renounced

his will to the state. If the state is not built on spiritual truths it is a despotism for the spirit.

The fourth duality is "pain" and "pleasure". Pain is associated with learning. We must suffer pain to convince ourselves that we are treading the wrong path. We learn by painful experience. Similarly we see that pleasure is transitory. Pain and pleasure can only be negated when the soul moves through life experiencing neither of these, for it is on a knowing path of spiritual evolution. It does not experience pain for it knows how to avoid it. It sees no pleasure in material life for it recognizes material life as an illusion.

Why does pain exist? Men create pain by their wrong actions. The law of karma teaches; it is a law of cause and effect. "As a man soweth so shall he also reap." He cannot sow a good crop, he cannot create a polished ashlar, unless he knows who he is and why he is here on earth. Knowledge is power, but power has to be tempered with spiritual wisdom. Man creates disease by wrong living. Man creates national catastrophe by national crimes. Man creates pestilence by despoilation of the earth. Man creates starvation by refusal to distribute the food of the earth. Why—because of short-sighted, ignorant grasping of markets by self-seeking nations bent on maintaining and extending their so-called "rights" by force of arms. If man starves it is because of man. If man suffers it is because of man. Change man and the world changes. Spread spiritual truths and this can be done. Cease spending on new weapons and armaments and the money available for spiritual education would be sufficient to alter the behavior of the world's masses. Man alone creates his pain. Why therefore does he blame his "God"? Is he afraid to face the truth? He is, for he does not wish to take responsibility.

The fifth duality is that of "egotism" and "altruism". What is meant by the ego in this sense? The ego is derived

from the *ahamkāra* or I-making concept and is composed of the lower principles (five to eight). Therefore egotism is the outward manifestation of the dominance of the lower mind when it masquerades as the highest principle in man. This is logical positivism. The "logical" assumption that there is nothing higher than the formulations of the lower mind leads to a "positive" or polar conviction of the reality of outward-turned concepts as opposed to the "negativism" of mysticism. In reality mysticism has more of a positive nature than logic for it seeks the living essence, the spirit instead of the material analysis, the life instead of the form. Spirit-matter forms the one Substance. Separation of the Substance into a duality, however it is manifest, leads to illusion. Egotism takes formalism as reality and asserts superiority or control over it.

Altruism is also not perfect in that it tends to perpetuate the I-making thought of, "I am doing good." But altruism is a move from the negative to the positive, a recognition that good must be done. Ask therefore, "Who is it that is doing good?"—"Not I, for I am about my Father's business." There can be no creative altruism of the self but rather good works manifested *through* the Self. Renunciation of the concept of individual action is required, for action must be done "in His Name".

We have briefly touched on the five dualities mentioned by the Maha-Chohan:

1. Right and wrong.
2. Good and evil.
3. Liberty and despotism.
4. Pain and pleasure.
5. Egotism and altruism.

Let us in conclusion examine the polar duality of "positive" and "negative". In meditation each level of consciousness is separated by a neutral or "laya" state. (See *A Science of Yoga* by I. K. Taimni.) When dealing with the gunas of

rajas and tamas, sattva is the laya state of harmony between activity and inertia. The greatest danger is that man in recognizing his own limitations should believe that he cannot move from his present state of inertia or ignorance through activity or the acquisition of knowledge to harmony, *tao* or wisdom.

Man sees limitation as manifested in a brief life span. He is taught in the West that this is his existence, that his intelligence quotient cannot be changed, that the problem of evil cannot be solved. What a pitiful indictment of Western philosophy. What manifest ignorance of the real nature of man and the world. What an admission of defeat from so-called "civilization".

Life is not terminable by death, neither is consciousness. This is taught by the law of reincarnation which makes life intelligible. Man is not limited to a life span nor bound by his apparent limitations. Work therefore to destroy the limitations of duality, for as surely as there is duality there is co-existing illusion.

The Self, the Divine within man, is the One without a second. Know this and illusion is forever destroyed. The doctrine of Advaita is the negation of dualism.

As when a pot is moved,
The sky, pot-bound moves not—
So is the living Self unmoved,
Like sky when only pot has moved.

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

THE TREE OF BEAUTY

By MICHAEL WOOD

"THAT," said the playwright, "is a beautiful story. I suppose everyone who reads it will think so; but I am not sure that more than one in a million will guess a tithe of what it means. Frankly, I know I don't. I daresay even the writer himself didn't know all that it suggests."

The book was *The Light Invisible* and the story was "Consolatrix Afflictorum".

"Do you agree with me?" said the playwright after a pause, in which the only sound heard was the wind, and the drum of the waves on the rocks. Since he received no answer he looked at his companion, a man whom he believed he knew very well; when he looked at him he knew his own folly, and was silent. Presently the man said:

"Do you like stories? Shall I tell you one?"

"Is it true?"

"Naturally. How could it be otherwise? Do you think I can create out of nothingness? The story in itself must be true, if I could understand it. But I shall have to grope after it, and translate it for you; and I shall do it badly, no doubt. Still—shall I tell it?"

"Do," said the playwright. Whereupon the man began as follows:

* * * *

Years ago, perhaps a couple of centuries or so, there was a village in the north of England, which remains little altered

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to this day. It has never been touched by that change in the method of viewing truth which some call the Reformation, and others name after a different fashion. This was partly because it is an isolated moorland village; partly because it was, and is, owned by a family whose representative at that time was not only a very rich and influential man, but also of the type with whom other men, and even Church and State, do not very readily interfere. He was grave and discreet, sober of speech and very devout, and he ruled his village with a most benevolent despotism. He was especially filled with devotion for the Virgin Mother, "the blossoming Tree, the Mother of Christ," in whose honor he had built a small but most beautiful chapel in his grounds; here the rites celebrated were of the highest perfection of reverent elaboration, and here the devout builder retired daily for prayer and meditation.

One day as he came from prayer his servants brought him a vagabond gipsy lad who had been selling songs in the village or offering them in exchange for food. This outcast was very little past his boyhood; his garments were worn, and faded with sun and rain, his feet were bare, and in his cap was fastened a bough stolen from a blossoming fruit tree.

At that time the once persecuted had become the persecutors; coarse, bitter, and profane songs were written, and sold to be sung in taverns and at country fairs, which mocked at things which were by many people justly held sacred. Among this stroller's songs were two which spoke profanely of Her whom the king of the little moorland village revered. When therefore he read them he became very angry; he bade that the songs—one and all—should be destroyed; he told his servants that the gipsy should be whipped, set in the stocks, and finally pelted from the place after being ducked in the pond which was on the village green. Then the lad begged for mercy; he pleaded that he could not read, that he knew no difference between faith and faith, but only the crafts of

the wood, and the lore of his people. He bought and sold in ignorance, partly because he must eat, but chiefly because he wished to buy a string of red beads for his sweetheart, which he had promised her, because she desired to hang them round her throat.

But the devout man, being wounded by the insults to his faith, for the verses were both coarse and flippant, would not listen. The lad was punished; his songs were destroyed; and at the time of sunset he fled, followed by the hoots of the villagers, bruised, bleeding, breathless and half drowned.

Now a year later his judge was riding, at nightfall, through a strange district of the south whither he had come on business. He met a sober man in the dress of a preacher, and rode with him because the hour was late, and the roads dangerous because of highwaymen. After a while they began to talk of grave matters touching their faith, and the salvation of their souls. Thus it happened that very soon they quarrelled, and wellnigh came to reviling each other, in speech as well as in thought, the one for a blasphemous idolater, the other for a vile heretical outcast from the Faith. At last they found that, in the heat of argument, they had missed the way, and were on a swampy bridle path in the depths of a misty oak wood.

Then they called a truce, and reflected what they should do; as they considered thus they heard one coming through the wood who whistled. Soon he drew near; it was a young man, little more than a boy; as he came nearer he began to hoot like an owl, and the owls in the wood called back to him. When he was quite near and saw the faces of the riders he seemed as though he would fly; then he pulled his cap from his head, and came towards them, pleading that he was doing no ill. The ruler of the northern village saw he was the lad whom he had caused to be punished. He saw, moreover, that the gipsy knew him; therefore he told him very

sternly that if, in revenge for a well-merited punishment, he played them evil tricks and directed them wrongly he should most bitterly repent it. But when the gipsy raised his eyes to his and asked simply:

"Why should I lie to you, sir, about the way?" he felt ashamed and silent. Then the preacher asked if there was any house at hand where they might purchase food and lodging. The gipsy answered:

"Good gentlemen, there is a farm a mile hence where this morning the farmer set his dog at me, thinking I would rob his hen-roost; when the dog did not bite me he kicked him. But he will gladly receive two worthy gentlemen with purses. Shall I guide you?"

"Guide us," said the preacher, "and we will pay you."

So the boy went before them whistling. He was a wonderful whistler, and he seemed to have bat's eyes that could see in the dark.

Presently the man who had so severely condemned him called to him.

"Come here," he said, "and walk at my horse's head."

The boy came obediently; at first he was afraid and loth to speak, but he seemed to be shy rather than sullen, and after a while he talked fearlessly and simply of such things as he knew; of the lore of his race, and of the customs of the peoples of the wood, sometimes called dumb brutes by those who cannot speak their tongue. His simplicity and gentleness, and his forgetfulness of the harshness of his former judge, won upon the man. He felt remorse, and asked him what he had done when his songs were all destroyed, "for I might," said he, "have left those to you in which I found no offence." The gipsy answered simply that he went hungry for three days; also his sweetheart followed another because he could not give her the beads he had promised to her. There were tears in his eyes as he spoke and yet he laughed.

They went on for a while in silence; at last the lad stopped, and said:

"Gentlemen, I am sorry. The wood is very strange to-night, and I have missed my way. I meant to lead you right. Do not think evil of me. I know now that you who are not of our race quarrel among yourselves. But in this you agree: To curse us who are not of any faith, and to believe evil of us because we live under the sky and have other ways and thoughts than yours. But—but I am very tired of being cursed."

"You shall not be cursed by me," said the man by whose side he had walked. "Nor will I believe you wilfully led us wrong."

Then the gipsy took courage; he listened for a little while, and cried:

"I hear the crackle of a camp fire. Perhaps some of my people are hereabouts. If so, do not fear us; we will welcome you if you trust us, and give you what we have to share."

The others heard nothing, but the lad led them towards the sound his ears caught, and soon they saw he was right. They came to an open space in the wood; there was a circle of huge grey stones, a temple of the Gods of a vanished Faith; within the circle was turf, where rabbits leaped and ate; in the centre a pool twenty feet deep, crystal clear, and green as pale chrysolite; had it been day each tiny weed that grew in the depth, each little stone that lay there, would have shone clear. In the centre of the pool was an islet, and on the islet a little ruined chapel dedicated to the Mother of God; in the chapel was a gipsy fire streaming upwards towards the great starlit sky, and causing wondrous shadows to leap and chase on the ruined walls. A thin slab of rock rose from the depths of the pool to the surface of the water, so that there was a narrow perilous pathway from the shore to the isle. In the chapel by the fire there sat on the broken pavement a

young barefooted woman, clad in a peasant dress of blue frieze, a cloak about her shoulders, her hair falling veilwise around her, and a young child sleeping in her arms. The boy called to her in Romany; she rose and came to the shore of the isle, her child in her arms, and answered him in the same tongue. She was a beautiful brown-haired young woman; her solemn eyes were grey, and as clear as the pool by which she stood.

"Bid her speak in a tongue we can understand," said the preacher.

The boy did so; asking whether she could direct them.

"I could, little brother," she answered in a sweet voice. "But you and these gentlemen might not understand me well. Better to shelter by these stones to-night, or cross the water to my fire; to-morrow you may seek your own way."

"Have you any food, mother," said the lad, "food fit to offer such worshipful gentlemen."

"Scarcely is it fit, brother," said the gipsy woman. "I have here bread, and a little wine, and one cup only in which to serve it."

"If I had known you camped here, sister," said the boy, "and if you have no man to see that all is well with you and the child, I could have set snares in the fern, and you would have supped better."

"I know it," she answered. "Had I asked it of you, you would have set snares for these little children. Nay, then, brother! you would have shared all you trapped till you went supperless yourself. Therefore you shall eat of my bread, and drink the wine I have to give. Cross the water to me."

"But these good gentlemen, mother?" asked the boy.

"They may take you by the hand," she said, "and cross the water to me."

"I do not think they can tread a path so narrow as this rock. It is slippery. Sister, I will cross and bring to them

what you have of food and drink; and fire that we may build a fire by the stones."

"You may take them fire," she answered, "but for food and drink they must cross to me. They cannot walk with your feet; they must use their own. They must cross barefoot, or they will fall into the pool."

After a while the man who ruled his little northern village determined to cross; he was hungry, and preferred the scantiest fare to fasting; besides he saw the cross on the ruined altar, and he desired to enter the chapel and pray. The preacher demurred at the depth of the cold still water; the chapel was a former place of Popish worship, the cross on the altar offended him; and he was not yet very hungry, besides he had a little food still in his wallet. He tethered the horses and sat down to eat, while his two companions crept, hand in hand, inch by inch over the narrow rock path that was just visible above the shifting shimmer of the pool's surface.

Entering the chapel they sat side by side on the broken pavement. The woman, sitting beside the fire, broke her cakes of bread; she gave them each a portion, and ate some herself; she drank from the cup and handed it to them.

"Till the sun rises," she said, "I shall rest here, I and my child. Rest you here, also, and sleep or watch as you will. Through the night my fire will burn; at dawn I shall let it die. It will have lighted and warmed us till the sun shall rise."

The preacher, having prayed, wrapped himself in his cloak, and sat at the foot of a great stone, watching the horses as they cropped the turf, lest they should stray and be lost; he mused profitably and seriously on his labors and doctrine. He heard the cropping of the horses, the murmur of the wind, and the trickle of a stream, fed by the deep still pool. He heard the woman singing softly to her child, in crooning snatches, in seeming unmindfulness of what she sang:

"He that is down need fear no fall," she crooned. "He that is low no pride—"

She whispered wordless music as she rocked to and fro; then her song changed:

"O Tree of Beauty—Tree of Might," she sang, clear, faint and high in a monotonous chant, such as the chapel must have echoed to in the days when priests served before its ruined altar, and men and women knelt at the little shrine above which was the statue of a Mother and her Child, "O Tree of Beauty—Tree of Beauty—Tree of Might—"

The gipsy boy lay near the fire rejoicing in the warmth, looking sometimes up to the star-lit sky, across which many a meteor flamed and died, sometimes at the shadows that leaped on the walls, sometimes into the woman's face.

"What do you sing, sister?" he said. "It is not a song of our people."

"It is a song of all peoples, brother," she answered. "But they sing it in many tongues, and to many tunes."

The lad looked at her wonderingly; then he began to watch the stars again, and the little thin clouds that flew across the dark sky. At last he went to sleep with his head resting on his arm; sometimes he laughed and whispered as he slept, and thrice he sobbed. The woman bent down and cast over him a fold of her cloak, as he lay and dreamed under the stars.

As for the third traveller, he, mindful of the sacredness of the place, stood not alone barefooted (for to cross the rock it had been needful to lay aside all covering of his feet) but also bare-headed; he turned his face to the East, and, perceiving the little side altar with the statue of the Mother, he approached and knelt before it, making the sign of the cross. There he knelt till dawn, for he was one used to prayer and vigil. The woman sat motionless, guarding the leaping flames; bread in her hands, the wine cup at her feet, her cloak enfolding the

sleeping outcast, the swaddled babe on her knees. Now of her thoughts, which were measureless, there is no record I can read; nor can I tell of the gipsy boy's dreams. But it is said that the other two wanderers saw the place in a very different fashion, and this is what they saw. The preacher beheld the dark circle of the enclosing oak trees, stirred by the wind; he saw the great grey stones reared by the dead pagans; he saw the turf, the horses, the wild rabbits; he saw the pool shining in the firelight, the ruined chapel, the leaping flame, and the woman sitting beside it with her child on her knee, and the sleeping lad lying at her feet. And his eyes rested on her till he forgot the strife of creeds; he watched till she seemed to him the image or forthshowing of the motherhood of the world; and when next he preached he spoke no harsh doctrine, nor railed at idolatrous worship of a creature rather than of the Creator, as he was wont to do, but he spoke of the Love of God shown forth in human love, and above all in the great love of a mother for her children; for this pure love, said he, is an example to us of the love that gives rather than takes, it is a symbol of the Divine Love, that, motherlike, feeds, sustains, and preserves all creatures.

Now the other traveller passed into profound musing, till his outer senses were locked as though in sleep; and he saw the place in which he was, after the following manner and semblance: He saw the girdle of trees as the wall of a great temple, therein were three courts, and at the centre a shrine. In the first court was the image of a woman bearing a child in her arms; about her were lights burning and the smell of incense, and the song of human praise; priests in rich vestments celebrated solemn rites; and worshippers, both male and female, old and young, bowed down before this mother and her child. In the second court there was dimness as of a starlit night; there was no incense save the smell of earth and flowers, no song but the song of birds, and of streams,

and the boom of waves like the tones of an organ; no lights but strange fires that gleamed and flickered through the night, no worshippers save dim forms of the gracious "hidden peoples," the gods of wood and orchard, plain and tilth.

In the third court was a turmoil of cold flame; those who served and worshipped there (if servitors and worshippers there were) were many-hued, transparent, flame-like; here was no human being—neither was there male or female, but in that turmoil of fires were strange forms moving in time to music, and wonderful shapes that changed and gleamed and moved in marvellous sort with a motion and rhythm that had therein nothing earthly whereof tongue can rightly speak or pen set down; but throughout the turmoil of this wondrous dance there was an order and a purpose, for they moved in time to a great song that seemed like silence.

But in the Shrine there was nothing visible; only from it a voice was heard crying:

"She who is worshipped in this temple is Mother of all Faiths, past, present, and to come. She is worshipped as the Divine Mother of the Worlds, as the Power of Wisdom, as the Celestial Rose, as star-strewn space, as Mary the Virgin, Mother of God; as the deep waters of the sea, also; and some there be who think of Her as woman. She is the Form Divine, Memory and Time; She is angel and man, woman and child, beast and bird, sky and cloud and flower, song of bird, dew, sunshine and rain, wind and water, snow and frost, tree and stream, priests' chant and sacred writ, learning, and rites, both holy and unholy; She is the Sacred Form of God, in Whom are all things visible and invisible. They who toil in Her service worship and adore Her, and of Her the Holy Child is born in every human heart. She, the sacred cup, and the holy bread; She, the lily of flame set in the waters of space; She, the waters whence it springs; She, the hearts of men, and their souls and bodies; She, the Holy Cave, the consecrated

Manger wherein the Babe is cradled; She is the Mother of the Sacred Humanity whereby we enter the mystery of the God-head. She, then, is Nature and Beauty, the Power of God, the Builder of all Forms, the Mother of all Tales. Those sing of Her and praise Her who love to worship God as Divine Form rather than as hidden all-sustaining Life. For He, though He be One, is likewise manifold; and those who adore Him as the many, praise Him as the sacred Form, eternal in the heavens when all earthy forms have passed like spray driven by the wind; Mary, the Ever-Virgin, the Root of all the worlds, one with the Life that sustains them, eternally inseparable from it. She is the Temple of God, the glorified body of the saint, the celestial garden of the souls made one; She is the Sacred Wood of the Cross, the Tree of Might and Beauty—"

* * * *

The man who told this tale ceased to speak. He was silent till the playwright touched his arm; he started:

"Is that the end?" said the playwright.

"It is the end," said the man, dreamily. "There is nothing more to tell."

On some given day a man suddenly becomes conscious that he is alive to a particular perception of the divine spread everywhere about him. . . . Like those translucent materials which a light within them can illuminate as a whole, the world appears to the Christian mystic bathed in an inward light which intensifies its relief, its structure and its depth.

PIERRE TEILHARD DE CHARDIN

THE AGE OF THE UNIVERSAL

By MAYANANDA

THE proximate era of Aquarius, said to be controlled by Uranus, lord of the sky and air, is already seen to be forcing a lagging mankind to think universally and to put aside much of its limited and sectional thinking.

However, the appalling conditions accompanying all this: the increase in population, in meaningless noise, crime, and foolish so-called "entertainment"—a mere narcotic as a rule—show that we are very far from understanding the aim of the age for mankind, and are therefore failing to make use of the advantages it offers. Why is this, with much good-will and endeavor?

In a most interesting book published as long ago as 1928 and entitled, *The Zodiac: A Life Epitome*, Walter Sampson analyses all this from the angle of the sequence of the Zodiacal signs. It is, of course, impossible in a short article even to indicate the close analysis given here in vast scope and obviously the result of many years of study; but it may be useful to draw attention to a few of his findings.

Probably the most important idea promulgated is that of the division of the Zodiacal band or schema into three sections or quadruplicities, which, as relating to the development of mankind, he calls the elemental, individual and universal; not only indicating the natural human development in a cycle but disclosing as well the pitfalls lying all along the way. Especially at this later universal stage of the journey, upon which we are now entering, do these increase enormously and,

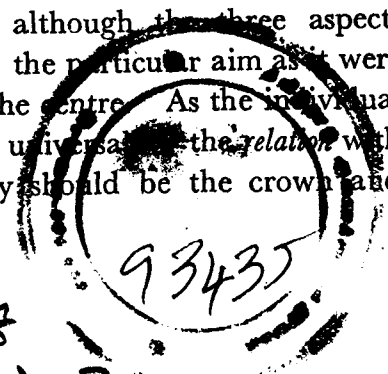
as can be seen easily from reading this book, the present troubles and perplexities are due mainly to our having unwarily fallen into them almost universally.

The book itself is well balanced and it must not be supposed that it constitutes a negative view, which the author deplures, but the time is so "short" if disaster is to be avoided that the correction of obvious mistakes naturally claims most of our attention at the moment. If the causes of obstruction be removed, the going is easy, natural and "takes care of itself".

The three phases referred to show humanity firstly as in a tribal condition in which the not very numerous units are welded into a whole by more or less suitable laws, tabus, restrictions and so on concerning behavior and worship. This is fairly obvious, though it does not obviate a possibly more advanced previous culture. However, as the author follows a theory of natural science this phase is said to have at least begun in a *sunless world*. When the heavy clouds began to disperse and the sun to appear for the first time a different phase began to evolve, indicated by the birth-sign of Cancer and the following three signs: the fourth in each case being transitional. In this the tribe gradually gave place to the larger group dominated by the individual: the Hero, King, incarnate god, etc., in Leo. It will be remembered that in his *Esoteric Writings*, Subba Row calls this sign the son's house, according to traditional usage. This long central phase existed up to quite recent times.

In any triad the central phase is always the most important and characteristic, and although the three aspects are actually one and indivisible, the particular aim as it were is naturally found strongest at the centre. As the individual phase naturally unfolds into the universal—the relation with others, the universal community should be the crown and completion of any cycle.

JL
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If, however, at Scorpio, the always undeveloped mass is pushed into the universal sphere *without individualizing fully*, that is, by-passing the influences of Leo-Virgo-Libra, the result must necessarily be chaotic. This mass, being still mostly elementary and in no way ready for universal thinking or behaving, is engaged either in trying to continue its elementary life here or in attempting its belated individualization. In neither case are the conditions suitable. As fully individualized entities have always been a small minority, their superhuman efforts are apparently largely wasted at present and the picture is presented of a sprawling, inflated, ignorant and largely criminal mass evading the inadequate controls *which should no longer be necessary*. The result may easily be universal destruction or a return to the elementary. Thus the lop-sided and insufficient development of the majority is the basic cause of our disease: not "growing pains," for nothing is growing naturally.

The prevalent attitude must be changed. It is fatal either to fear the elemental and thus placate it, or to pretend that it can be harmoniously fitted (in some form of disguised slavery) into the universal. Both these attitudes are rampant, and completely wide of the mark. There is one natural fact about the condition: *Only fully individualized units are capable of co-operation*. The elemental is not co-operative: it is governed by more or less wise laws, whether theological or otherwise. The individual phase is controlled by worshipped gods or heroes of some sort who wield a more or less beneficent power and keep things developing and within bounds. The universal implies the co-operation of individualized units who have attained some degree of *self-government* and are therefore able to co-operate without friction in bringing about the common and universal good.

The author shows clearly that our present notions about and desires for democracy have already been proved abortive

and impossible of achievement. Were this possible only stultification or chaos would supervene. In manifest experience men are not intended to be "equal" and never could be: their aims will always be different in every way and individual (castes and classes), but such individual excellencies not only can co-operate to produce the richest possible common life but must do so.

Individuality, whether of Nations or men, is not incompatible with co-operation when on a right basis, but is necessary to it. Such a view is disturbing to those bemused by an outdated and sentimental view of realities, a hang-over from the Piscean age, but it would seem to indicate the only possible solution of the increasingly chaotic world condition.

Both the elemental and the individual developments need a *natural* background, which must always be retained on this earth. It is here pointed out that the city, instituted in Capricorn, is necessary, universally, but this does not mean that the majority must live in it, nor that the entire landscape should be ruined by urbanized and foolish noise and filth, rendering life intolerable. On the contrary its *raison d'être* is to render universal service as a distributing centre for amenities of all kinds and should have nothing to do with individual living which must always be in natural surroundings with one's fellow creatures. Whether a vast increase of population is really necessary for universal life is not indicated by the author, but if so it calls for quite a good deal of very different consideration from what it is at present receiving.

Human Dharma.

The ant and the bee
fulfil their aim,
and possibly
are warmly wise.
Are we the same?
Or should we see
by now, the living flame
of paradise?

BUDDHI, THE WONDER-WORKING FEMALE PRINCIPLE

By ARTHUR ROBSON

THE Master K.H., in a footnote added to Eliphas Levi's *The Paradoxes of the Highest Science*, sets out:

The names of the seven Skandhas or Principles. 7. Spirit, the reflection of the ONE Life. 6. The Spiritual Soul (*Female*). 5. The Animal Soul (*Manas*). 4. The *Kama Rupa*. . . . 3. The Life-soul, *Linga sarira*. 2. The Vital principle. 1. The Gross body or material form . . .

The designation, "Female," applied to the sixth principle, is intriguing. This is not to be dismissed as of no significance, because the same Master has written elsewhere:

Kwan-shai-yin—or the universally manifested voice is active—*male*; and must not be confounded with *Kwan-yin*, or *Buddhi* the Spiritual Soul (the sixth Pr.) and the vehicle of its "Lord". It is *Kwan-yin* that is the female principle . . . (*The Mahatma Letters to A. P. Sinnett*, p. 344.)

This is echoed in *The Secret Doctrine*, 3rd ed. I, 513:

To close, Kwan-Shi-Yin and Kwan Yin are the two aspects, male and female, of the same principle in Kosmos, Nature and Man, of Divine Wisdom and Intelligence. They are the Christos-Sophia of the mystic Gnostics, the Logos and its Shakti.

Now why is the sixth principle—whether of the Kosmos, of Nature, or of Man—described as female? And how is it the "vehicle" or "shakti" of the seventh? But first let us get a clear picture of Buddhi in our minds, focusing our attention on the *human* principle.

Psychologists have long recognized that there is in each one of us an invaluable and wonderful factor which enables one to achieve a purpose which one has set oneself heart and

soul to achieve, such as penetrating to a truth which would explain a puzzling phenomenon, even one hitherto regarded as beyond human comprehension. Lancelot L. Whyte writes in *Harper's Magazine* (July, 1951):

There are few experiences quite so satisfactory as getting a good idea. You've had a problem, you've thought about it till you were tired, forgotten it and perhaps slept on it, and then, flash! when you weren't thinking about it, suddenly the answer has come to you as a gift from the gods. . . .

Of course, all ideas don't come like that, but the interesting thing is that so many do, particularly the most important ones. They burst into the mind, glowing with the heat of creation. How they do it is a mystery. Psychology does not yet understand even the ordinary processes of conscious thought, but the emergence of new ideas by a "leap in thought," as Dewey put it, is particularly intriguing, because they must have come from somewhere. For the moment let us assume that they come from the "unconscious".

Robert R. Updegraff, in *The Reader's Digest* (May 1960, British edition) calls it the "subconscious":

Nearly all of us have had the experience of travelling on a train with no one to talk to, or of sitting through a concert or lecture to which we were not really listening, and having ideas tumbling over themselves in our minds. This is the subconscious mind at work, taking advantage of the relaxed state of the conscious mind. It is capable of doing much of our best thinking and of helping us to solve our most perplexing problems. It can bring to bear on all our affairs far more wisdom and experience than our conscious minds command.

The use of the word, "subconscious," in this connection is unfortunate. Writers have a tendency to lump together as "subconscious" all mental processes which are outside the field of consciousness but which, in fact, vary fundamentally in their essence and origin. Psychologists used the term originally of that which is just outside the margin of consciousness.

There is, first, the region of fullest attention, where our mental activity is most intense; this is called the "focus" of consciousness. Then there is the region of dimmer consciousness, lying round the focus; this has been called the "margin of consciousness". . . . there is another degree of consciousness in which mental processes do really exist, but are

unable to make themselves singly felt. . . . Such processes are said to be *subconscious*. . . . we must not, as many writers do, extend the meaning of the *subconscious* until it includes the *unconscious*. A subconscious impression, we repeat, is one which, when it occurs, is so feeble as to be incapable of diverting attention to itself . . . But it is not unconscious. [For if the stimulus ceases, you notice a change. When you are at work in a room, a familiar sound, such as the ticking of a clock, may not be noticed. But if the clock suddenly stops] the silence seems greater than before. (Mellone and Drummond, *The Elements of Psychology*, pp. 40-44.)

Mental processes include, besides perceiving—the one envisaged in the above extract—those of remembering and imagining (accompanied in both cases by feeling of some kind, either of like or dislike for what is remembered or imagined), reasoning and deciding. And these too may be subconscious, though none the less real, leading to action, which, even if subconscious for the doer—as it may well be—is real enough to be consciously observable by onlookers. The reason why his own consciousness is not focused on all these doings of his—perception, memory, imagination, emotion, reasoning, decision, action—is the same as the reason why it is not focused on the ticking of the clock: they follow paths made familiar by constant and repeated use and so do not engage his attention.

But if he were to focus his attention on them, he could, commonly, distinguish them and so bring the subconscious processes into consciousness. But it sometimes happens that he cannot, despite all his efforts, distinguish the paths his subconscious takes, although it may do so repeatedly, resulting in a habitual action. Nor, often, can he remember when and why he took that path consciously and deliberately in the first instance. It then becomes the task of the psychiatrist to look into his subconscious and try to discover all this, especially if the result, what he does, is regrettable.

The important point is that the subconscious can be lighted up and scrutinized in full consciousness, sometimes

by the person himself, oftener by those trained to do it. But what Mr. Updegraff calls the “subconscious” and Mr. Whyte calls, more accurately, the “unconscious,” differs in two essential respects from the subconscious of the psychiatrists: 1. It takes a path which does not appear to have ever been taken before by the person himself or, often, by anyone else. 2. It defies all efforts to scrutinize it and trace it. Clearly it is something entirely different.

It would probably be best to call it the “Superconscious”. It is a faculty quite distinct from Manas, the mind, conscious *or subconscious*, and works independently of it, often when it is engaged in something quite different, and even when it is unconscious, as during sleep.

This Superconscious is Buddhi. The passages quoted draw attention to the wonders it works in solving intellectual problems and giving the conscious mind, in a sudden flash of inspiration, a clear perception of a long-sought truth. But it plays a glorious—and, indeed, an indispensable—part, not only in the quest of knowledge, but in all human endeavor to which men and women dedicate themselves. Winston Churchill—committed to the consummation of the seemingly impossible task of saving England and the world from falling under the heel of Hitler—and Florence Nightingale—committed to the achievement of her dream of creating a body of nurses who would really understand the complaints of the patients and so could more intelligently do their allotted work of trying to alleviate them—both employed their Buddhi in achieving their respective goals.

But it is not only in world-shaking works of high emprise such as these that Buddhi takes part. It operates in from-the-heart undertakings at all levels, and even in the minutiae of such undertakings. A violinist who has ideated (meaning: conceived as an idea) a particular effect in the playing of a particular passage—or even phrase—of a work, and, having

idealized it (in the sense: set it before himself as an ideal which he *must* attain), has labored hard to achieve it, hitherto without success, may later find himself suddenly producing just that effect when he was least expecting it. A bowler, having worked tirelessly, but vainly, at the nets to bring off a particular kind of delivery which he had ideated, may however surprise himself by unexpectedly achieving it in actual play.

But in none of these cases has there been essentially an urge to *know*. The statesman, the humanitarian, the musician, the sportsman, have each sought to *do* something.

Buddhi is commonly described as intuition. But that can be misleading, because people often misjudge a "hunch" to be intuition. They come up against problems and, being unable or too lazy to make an honest-to-goodness effort to solve them, plump straightway for a slick solution that occurs to them and, finding that they cannot vindicate it on any other ground, base its validity on a sort of inner conviction which, they claim, is intuition.

Between this sort of intuition and Buddhist intuition there is a vital difference. Or, rather, two: 1. The latter comes only as a result of one's having previously envisaged the problem in the case and set oneself heart and soul to find the solution. 2. The solution does not come when one first gets to grips with the problem but later, often much later, and commonly when the problem has been entirely forgotten and one is engaged in something quite different.

Both the writers already mentioned lay great emphasis on the fact that, although the Superconscious is capable of the most astonishing discoveries of recondite truths, it can do so *only as the result of its being set in motion by the conscious mind*. Mr. Whyte writes:

It is therefore natural that the analogy of growth has often been used for creative thought. . . . But growth requires a seed, and the heart of the creative process lies in the production of the original fertile

nucleus from which growth can proceed. This initial step in all creation consists in the establishment of a new unity from disparate elements, of order out of disorder, of shape from what was formless. The mind achieves this by the reshaping, so as to form a new unit, of a selection of the separate elements derived from experience and stored in memory.

Mr. Updegraff uses another simile:

The process of thinking is akin to the process of cooking. Although direct heat is ordinarily used, many dishes are better brought to completion after long, slow cooking by retained heat.

The subconscious mind is a fireless cooker into which we can put our problems to finish the cooking on "retained thought". . . .

One rule always holds good: You must give your problems to your subconscious mind in the form of *definite assignments*, after assembling all the essential facts, figures and arguments. The cooking process must first be started by focusing your mind on this material long and intently enough to get it thoroughly heated with your best conscious thinking.

The Master K. H. says exactly the same thing in different words:

The supreme energy resides in the *Buddhi*; latent—when wedded to *Ātman* alone, active and irresistible when galvanized by the *essence* of "Manas". . . . (*The Mahatma Letters to A. P. Sinnett*, p. 341.)

So does H. P. Blavatsky:

Without Manas, the "Reasoning Soul," or Mind. . . . *Ātmā-Buddhi* is irrational on this plane and cannot act. (*The Secret Doctrine*, I, 263.)

We all have within our reach the omnipotent power of our Monad. But, ordinarily, it is latent, dormant, inactive. To awaken and set in motion that irresistible force it is necessary that the conscious mind, Manas, present it with a definite, clear-cut requisition. If then the supreme will, *Ātmā*, gives its *le roy le veult*, the mightiest power available to man, his *Buddhi*, gets to work to implement it.

For example, a person conceives the idea of expressing in music—the most divine and *spiritual* of arts—this very thing: *Ātmā-Buddhi-Manas* working together to achieve a noble purpose. Having observed the whole process and

experienced the succession of attendant spiritual emotions, he thinks how wonderful it would be to capture and preserve them in a musical creation, so that anyone who has ever known them can have them stirred again in his being by that music. He may find himself turning this idea over in his mind again and yet again, and let it slip from his mind with a sigh that no composer had conceived the idea and worked it into reality. He himself has done some composing, but the thought of his creating such a work himself is promptly dismissed as beyond his powers, a theme for a master. Comes an occasion when he stays the thought in his mind for a moment's consideration: since there appears to be no established composer interested in the idea, the work, if it is ever to become a reality, would have to be done by himself. All the same, dear as it is to his heart to have the idea realized, he feels that he cannot undertake it.

However, he cannot dismiss it from his mind. There is an inward voice insistently urging him to attempt it, breathing a supreme assurance that he *can* do it if only he will try. This is his Ātmā, the immortal, omniscient element in each one of us, acclaimed by many a seer, sung by many a poet. By George Santayana, for example:

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciph'ered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

This urging from one's inmost being is not necessarily given to every project conceived by Manas. On the contrary, Ātmā's voice may be quite clear in condemnation. If one persists with it notwithstanding, it is only as in hateful insurrection against the divine lord of one's being.

Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma or a hideous dream:
The genius and the mortal instruments
Are then in council, and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.

Shakespeare, *Julius Caesar*

The "Genius" in question is Ātmā. The Master K.H. has written:

Remember, . . . that you stand before your Ātmā, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive.
(*Letters from the Masters of the Wisdom*, First Series, 3rd ed., p. 67)

Ātmā has an unerring sense of the rightness or wrongness of an action, whether already committed, or only intended, or just simply ideated—rightness or wrongness, not only from the point of view of morality, but also from that of prudence, of expediency, or of usefulness.

There is an inmost centre in us all,
Where truth abides in fulness.

Browning, *Paracelsus*

Sometimes Ātmā's fiat is withheld from an idea, not because it is wrong morally, but because it is *truly* beyond one's powers. We are all the time conceiving laudable ideas—a breathtaking scene being transferred to canvas, a tyrant withstood, a reform effected, a movement organized—which evoke no promptings from Ātmā to do oneself, the plain truth being that they are truly beyond one's powers to achieve. In such a case it would be quixotic to attempt what is manifestly doomed to failure, especially as, when that failure should

come, as come it must, it would plant in one a lasting dread of ever again attempting anything at all idealistic.

But let us return to our composer. Say that, having heard his Ātmā's voice urging him to undertake the work which his Manas has conceived and having more than once shrunk from it, he at last does what the poet urges although he cannot see his way at all clearly or fully to the achievement of the work, he "trusts his soul's invincible surmise," plucks up courage, and determines to achieve it, whatever the difficulties.

His Ātmā has planted in his Buddhi the seed of the work which his Manas has ideated. It may be thought that he can now leave it to develop by itself and just wait for the time when the fruit, fully ripe, will fall as an inspiration into his conscious mind. But in truth he has to tend the seed diligently to enable it to grow. There will be a constant interplay of Ātmā-Buddhi-Manas—Manas, the conscious mind, having to do its full share in promoting the growth of the work and bringing it to fruition.

He must visualize and hold in his mind all that he has observed and felt in connection with it, recreating it all as clearly and vividly as he can and laying all this to his heart, his Ātmā, so that he may in his heart of hearts bend his will towards portraying it all in music. He sees the problem resolving itself into a multiplicity of parts, each a problem in itself: the form of the musical creation (whether a solo monochrome, a chamber water color, or a full symphonic painting employing all the resources of musical instruments and, maybe, the human voice as well); the thematic design of the work; its development in movements; and so on. He holds all these problems before him in his mind and bends his will in quest of the fitting solution to each problem. He may go on doing this for a long time, scanning his mind for some suggestion of an answer to one or other of the problems, and get not the haziest suggestion of an answer to anything. The best thing

for him to do at this point is to forget all about it and give his thoughts to something else. Better still, do no thinking at all: go off on a holiday.

If the directive which his mind and heart had given was sound, he will probably at some time, maybe when he is least expecting it, get a brilliant flash from the Superconscious in which he will see in surprising clarity the answer to some part of his problem. Or he may have only a suggestion of the solution, or no more than a tantalizing sense of having the answer somewhere at the back of his mind. He should then try to make as definite as he can what is so vague and intangible in his mind, pressing on whatever in it is at all tangible and focusing his will to a clear picture. If he perseveres, he will sooner or later get the answer. But his conscious mind still has its share of the work to do: holding it while he sets it down in writing and trying it out in actual performance.

And so the work proceeds bit by bit, a problem solved, another arising and being held before him and examined, his will moving in quest of the perfect solution, which in course of time jumps suddenly "out of nowhere" into his consciousness. When the work is at last complete, he may look upon it and marvel how much, now in the clear light of day, was still in the unknown when he set himself to the task.

He may find several perplexing questions buzzing in his head: What exactly is this wonderful but inscrutable part of his being that does all this? How does it achieve whatever the supreme will bends in quest of? Is there some sort of store or reservoir of all possible knowledge and abilities into which it reaches for what is required? If so, where is this store and how has it come to be there?

Mr. Updegraff suggests an answer—in the last paragraph of the following excerpt:

One night in October 1920, Frederick Grant Banting, a young Canadian surgeon with such a small practice that he had to teach to eke

out a living, was working on his next day's lecture. His subject was diabetes. Hour after hour he pored over the literature of this dread disease, his head a whirling maze of conflicting theories, case histories, accounts of experiments with dogs. Finally he went wearily to bed.

At two in the morning he got up, turned on a light and wrote three sentences in his notebook: "Tie off pancreatic duct of dogs. Wait 6 to 8 weeks for degeneration. Remove residue and extract." Then he went back to bed and slept.

Those three magic sentences led to the discovery of insulin. Banting's conscious mind had come to grips with one of the most baffling problems in medical science; his subconscious mind finished the job.

The fireless-cooking process may require only hours, as in Banting's case, or it may require days or weeks. And it may be necessary to turn the heat on again consciously once in a while to keep the cooking process going. But nearly always the subconscious mind can be depended upon to finish the cooking, and frequently with greater speed than if we relied on conscious thought alone. Furthermore, it usually turns out a better product because it brings to bear all one's accumulated life experience, including much that the conscious mind has long since forgotten. In an interview on his 75th birthday, Henry Ford referred to "instinct". "What is instinct?" asked the interviewer. "Probably the essence of past experience and knowledge stored up for later use," replied Mr. Ford.

"Instinct"—? Anyway, this is an inspired reaching out towards the true explanation. There is indeed such a store—nay, far more, a limitless treasury—in the Universal Buddhi. The Master K. H. tells us:

In the other sense Avaloketesvara implies the seventh *Universal Principle*, as the object perceived by the *Universal Buddhi* "Mind" or Intelligence which is the synthetic aggregation of all the *Dhyan Chohans*, as of all other intelligences whether great or small, that ever were, are, or will be. (*The Mahatma Letters to A. P. Sinnett*, pp. 343-4.)

It is the essence of past experience and knowledge, not only of oneself alone, as Mr. Updegraff thinks, but of *all* thinkers and doers, including the greatest, the *Dhyan-Chohans*.

(To be concluded)

THE CYCLE OF THE CHURCH YEAR

BY KARL RIEDEL

CIRCLE AND CROSS

THERE is a ground-plan for the cycle of the Church-year, but this ground-plan is organized from smaller plans, which constitute it. The round ground-plan is laid down by a Circle, pervaded and sectionized by a Cross. Spirit pervading Matter, Spirit manifested in Matter in infinite Space. In Time the circle becomes the cycle, moving round, Spirit becoming Matter, and Matter becoming Spirit again, the eternal Creation, de-Creation and re-Creation, brought about by greater and lesser spiritual Beings for the spiritualization of Matter and the beings immersed in matter, in eternal spiritual progress. This theme, focused upon man, is also basic to the cycle of the Church-year.

The Cross, sectionizing this circle (and cycle) consists of a vertical and a horizontal line. The horizontal line separates an upper world of light (and day-time) from a lower world of darkness (and night), a period of activity (*manvantara*) from a period of rest (*pralaya*). However, spirit becomes active, when matter has been surmounted and come to rest, and when matter becomes active, the spirit draws into the background: watching and guiding from behind. The spontaneous and simultaneous awareness and activity of spirit and matter, and spirit in matter, is the goal of evolution. The vertical line

separates the process of descent into a lower world for materialization, manifestation and incarnation from the process of ascent into a higher world for dematerialization, demanifestation and spiritualization. The four corners, where the circle is "crossed," represent in space the four chief points of the compass, and in the time-cycle of the year the beginning of the four seasons, which find their smaller replica in the times of the day. But there are greater Days and greater Years for the evolution of greater (collective) Beings, which have their seasons (Yugas) too, of which the year of man is only a smaller replica.

In the cycle of the Christian year the four corners are represented by the four Great Persons and Their main festivals. North by God the Son (Christmas), East by God the Father (Easter), South by God the Holy Ghost (Whitsuntide) and West by "the Fourth Person," Lady Mary (Her Assumption and Nativity). Here we see that the four (also within the sections of the Church-year) is not only the twice two, but also the three plus one, the Trinity and the One, from whom She came forth as well as also the Trinity plus the One, in which She manifests, matter, *mater* "maria," *materia*, Lady Mary. That the festivals are not situated exactly in these directions belongs to the "constitution" of the smaller cycles in the greater one. But the Cross is formed within the circle of the cycle by these four directions, by these Four Persons, symbolizing the eternal creation for manifestation in descent and ascent, be it for a single individual (an ego) descending into incarnation and rising again, be it for a single Monad, becoming man and rising through initiations to God again, be it a greater collective Being of a human race, a Bodhisatva incarnating as Man amongst men (mankind), becoming in rising a "heavenly man," a Buddha, or the Godhead Himself, which reaches His own perfection by these successive incarnations in the races of

men. Ever it is the same process: From the Father goes out the Holy Ghost, the Spirit, who at Whitsuntide comes down from heaven (at the second half of the Church-year), moving above "maria" (the waters of the sea) and descending into her (into matter). Maria (matter fructified by Spirit) brings forth the forms in Nature and at last the highest form "the son of man" is born (in whom Spirit is united with Matter again), who has to become now a real "son of God" ascending to His Father and uniting with Him in heaven (as the Holy Ghost united with Maria, Spirit with Matter, in descending). Thus rising (from matter) to the Father and to the Spirit, the Son becomes a Father too, able to create by Spirit.

The circle is closed, as also the cycle, and recapitulates again in the next generation; through generations races evolve and the divine Beings, who incarnate in them; and through these races, these His divine Incarnations (these "heavenly men"), God evolves and carries out His Plan.

According to the four directions of the Cross within the Circle we have now four possibilities, with which to begin the Church-year. We begin the day at sunrise, when the sun rises above the horizon; accordingly also astronomy begins the year with spring, when the sun rises above the equator. However, we can begin the year and the day not only when the upper or light half begins, but also when the sun begins his upward course with mid-night or the winter season. Practically we use this latter time for the day, as we have zero or 24:00 o'clock at mid-night. In the same manner we can begin the year with the winter, but the other two directions are also used. Stellar time begins with the upper culmination of a star. This sort of time is used for astronomical calculations or for cosmic purposes. Thus if we begin the year with the summer, it has a deeper meaning,

because evolution begins cosmically with the descent of the Holy Ghost. But also the fourth point, the west, sunset or autumn, is used for the beginning of the day and year, by the Jews. This point symbolizes the end of creation, or creation perfected, turning over to a rest-period for re-creation.

For our time-calculations within the Church-year sunrise or spring and midnight or winter are of especial significance; they represent God the Father and God the Son or the festivals of Easter and Christmas. The festival of Christmas, however, is only the high point within the Christmas period, which begins with Advent Sunday four weeks before and ends with the octave of this festival. As the Church belongs to the department of our Lord Christ and as it is the aim of religion to bring men to the birth of Christ in their hearts, the Church-year begins with Advent Sunday, the beginning of the preparatory period for the Birth of Christ, whilst the civil year begins with the end of this period, the octave of Christmas, with which, however, begins the second half of the enlarged Christmas period leading up to Candlemas. New Year's Day, as the beginning of this second half, means also the first step towards God the Father, the Spiritual King, unto Whom the new-born Christ Child shall be "presented" at the end of this second half. Christmas is also closely related to Easter (Annunciation), as is the Second to the First Person; (the Bodhisatva to the Manu). Christmas means the Birth of the Soul, but ere the soul can be born in her own (egoic) world, she must live her prenatal life in the personality and through successive personalities, developing thereby her being in the physical, astral and mental worlds. Easter (Annunciation) stands for the beginning of human evolution (the beginning of the prenatal life of the human soul by the flaming up of his causal body, the "conception" of the soul) and its end (death and resurrection at the Arhat stage),

where a new conception takes place, the conception of the Monad. The way from Easter to Easter is the way from the first "Adam" to the perfected "Christ," the way from the linking up of the ego with the personality to the next stage (a world higher up), the linking up of the ego with the Monad.

In between the two points, the beginning and the end, "conception" and "death," the most important event is the "birth" of the soul at Christmas-time. The prenatal life of the soul lasts nine months (or three quarters), whilst the life from birth to death lasts only three months (or one quarter). The nine months are in accordance with physical gestation, but the life of the soul through the initiations (1st till 4th) is generally much shorter than her prenatal life through incarnations. Besides she has to develop three vehicles through these incarnations, whilst during the first three initiations only one vehicle has to be developed (the Buddhic). Thus we see, that the four quarters of the year, beginning with Easter, stand for the fourfold evolution of life, creating forms through three quarters and ensouling them during the fourth. This holds good for the greater Life as well as for its smaller units, for the kingdoms of Nature as well as for the personal and egoic life of man and of mankind through the races (see Diagram I). It holds good for spiritual (monadic and divine) evolution too, but for this some further explanations are necessary.

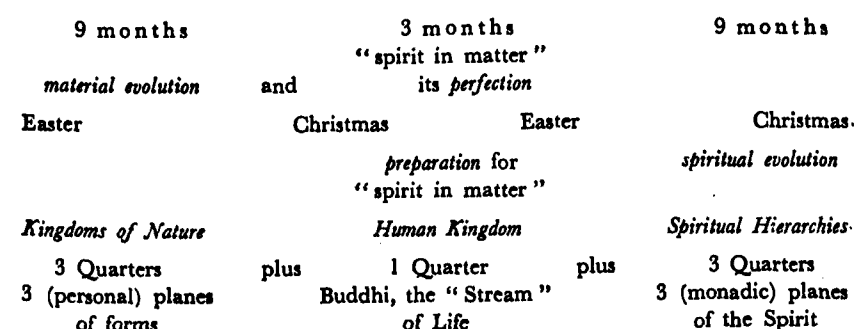
Diagram I

Evolution according to Christian symbology symbolized by the "Advent Wreath," which hangs with its evergreen branches (of life) and four candles in cross order over the main altar of many Christian Churches during the Advent period.

Quarter	I	II	III	IV	I
Season	spring	summer	autumn	winter	
Holy Persons	Father	Holy Ghost	Mother	Son	
Festivals	Easter	Whitsuntide	Assumption	Christmas	
Evolution of Nature	minerals	plants	animals	men	
Principles	physical	etheric	feeling	thinking	
Evolution of MAN <i>physical</i>	conception	prenatal		birth	death
„ <i>personal</i>	childhood	youth	manhood	old age	
„ <i>mental</i>	butterfly stage,	confused, idea-possessed,		idea-possessing	
Qualifications necessary	discrimination	desirelessness	good conduct	love	
Evolution of MAN <i>egoic</i>	individualization	prenatal		Christ's Birth	Death and Resurrection
Principles	physical	emotional	intellectual	intuitional	
Evolution of MANKIND Races	3rd Lemurian	4th Atlantean	5th Aryan	6th Coming Race	
Evolution of MAN <i>monadic</i>					
Principles	spiritual	monadic	divine	intuitional	
Evolution within a Race	a Race	a World	a Chain of	Worlds	
LORD <i>divine</i>	Manu	Silent-Watcher,	Chain-Seed-Manu (Logos)		

In the case of spiritual (monadic and divine) evolution the fourth quarter, which is the perfecting stage for the preceding three of material evolution, becomes the preparatory stage for the succeeding spiritual evolution, for the three first quadrants are quadrants of matter, whilst the fourth quadrant represents Spirit in matter. After this, spiritual evolution follows and the first to third quarters become overlaid by the fifth to seventh ones: physical, astral, mental, evolution is overlaid by spiritual, monadic, divine plane evolution. Buddhi represents the "stream," which separates the personal (earthly) beings from the spiritual (divine) beings. Thus the fourth quadrant becomes the first for spiritual evolution, which progresses from Christmas to Christmas, crossing material evolution which progresses from Easter to Easter. (Diagram 2).

Diagram 2



Easter separates the day from the night period, the period of creation from the period of rest, or, as we might better say, the period of spiritual creation from the period of material creation; for the horizontal line meets at its other end, the Mother, the polar opposite of the Father. During the first quadrant the Father creates spiritually in ascension; during the third quadrant the Mother creates materially in descension. During the second quadrant spirit unites with matter (to work in her from within), the Holy Spirit with Mater Maria in descension; during the fourth quadrant spirit separates from (conquers) matter, the Son rising to the Father in ascension. Whilst the horizontal line belongs to the First Person, to the Father (or Father-Mother), the vertical line belongs to the Second Person, to the Son and His (unmanifested) polar opposite, the Spirit, where He dwells as a spiritual centre, until "the ray flashes into the germ of the Mother" (*Stanzas of Dzyan*) to become manifest through Her as the Son by "mater"ialization in incarnation; the Son again, in overcoming matter, rises up with the help of the Father to the Spirit by spiritualization through initiations.

(To be continued)

STUDY

By JOHN MOXFORD

DURING the course of a talk with a colleague, she said rather wistfully, "I don't find many *students* today: do you?" implying the tendency of this hurried age, with its sometimes quite brilliant faculty for "picking up" fragmentary knowledge, to relegate serious study to the last century along with the writing of letters, and so forth.

While it may be open to doubt whether there *ever has* been a day, at least in the recent past, when "students" were prolific, it must be clear to anyone who has come upon authentic descriptions of any type of a serious initiatory process (the hastening of the normal procedure of awareness), that a very drastic system of study is essential. At the same time one comes all too often across people who have spent perhaps many years in sincere reading which seems to have done little towards their development.

This brings us to the point: "What really is the object of study?" It seems to me that study is similar in many ways to prayer and it may be useful here to quote a statement on that subject:

PRAYER (Kriya)—Whatever is genuine in prayer is a lifting of consciousness in desire for a clearer, a more immaculate conception of Truth, or of the relative truth, in any situation.

There is no unanswered prayer. A desire for clarification immediately brings whatever answer the consciousness is capable of receiving; for the answer, in a sense, is one with the desire. There are no mental vacuums.

The answer may of course not be immediately seen, nor may it be at all in the way one wishes or expects, so that if there is a sense that

one's desire is unanswered, the reason must be either that one is blind to it or that the desire was not genuine prayer but some vagary of physical or astral impulse, unrelated to Truth.

Perfect prayer is the realized—hence objectified—result of a divinely impelled desire, i.e., a magical affirmation. "Ask what ye will (on a spiritual basis) and it shall be done."

The question of study may be similarly dealt with. Therefore it may be said that no study is of much value that is not intuitively desired. The student must be conscious of a vital urge towards further enlightenment and understanding, which can scarcely be realized unless more or less focused on some specific point. Often we do not experience this urge and consequently the vague desire passes, because undefined.

The whole initiatory process tends towards the finer differentiation of ideas and at the same time their closer unity. The effect of growing awareness is to see the Oneness of the All as well as the Allness of the One. Study, then, must be chosen: though it is also true that even the random opening of an inspired volume will invariably initiate a train of thought which one desires to follow up. This is that "lifting of consciousness in desire," etc., which must obtain its reward.

It is often remarked that one cannot obtain spiritual awareness merely from books. Here "merely" is the operative word. Perhaps what is usually implied is that the *mere* reading of words and even their intellectual understanding can do little for us unless we have a clearly defined *reason* for reading and are to some extent spiritually awake. If this be the case, one is capable of directly understanding the author's thought. Otherwise all study would still have to be oral, as it no doubt is in the higher reaches.

To think, "Dear me, I really *must* do more study" is unpromising. Like every other subject study may be seen in three phases (also in seven no doubt). One must be conscious of a lack, or of an urge to know more, to experience more of Truth. This inevitably lights up some word or phrase or aspect

of knowledge which makes it of curious interest or of great importance. This means that we are ready to be made aware of something which is new in our experience. We duly become aware, in some way. Sometimes one almost immediately sees this clearly expressed in several places, and for some this may hold temptation. On one occasion I remember very well suddenly becoming aware that birth and death were as double doors, that birth to earth was death elsewhere, and vice versa. Then one finds that one's inspired discovery is nothing new, but rather a very obvious truism and this sometimes rouses the animal mind to resentment. The personal sense may be disappointed, even angry or jealous to find that "its" marvellous discovery is not particularly "its" at all, but is merely a well-known fact.

Of course, if one is misled or half-sees something and it becomes distorted, "it" can go on indefinitely treasuring "its" marvellous discovery. But if the awareness is genuine the above condition may occur and until the egotistic consciousness is quelled no further enlightenment is possible. In this way we are taught one of those lessons so essential to progress on the Path; what the Oneness of Truth means and what true humility is. We no doubt may *intellectually* know all about the matter, but we also need to experience it to make it real to us.

This is perhaps the first lesson many of us have to learn, and it is certainly one of the most important, and most difficult in some cases. As soon as real humility (knowledge of the Self) appears, an overwhelming sense of relief, gratitude and adoration is experienced and with this a far greater and deeper desire for more and more knowledge. The reason for this is obvious and need not be elaborated.

This, of course, results in a great acceleration in progress. Study, then, is necessarily a constantly accelerating movement towards Truth. It has been supposed that Brahmā, Vishnu

and Shiva themselves imply to us, Space, Time and Movement; also that one of the reasons for the invisibility of higher evolutions is the increased rate of vibration in the atoms of their constitution—possibly of the *same* atoms.

Everyone studies in the way that his individual nature demands. Someone on the Second Ray will not study in the same way as another on the Fourth or Seventh: their objectives are differently aspected. Some may need to pay much attention to results on the various levels, whilst others need to synthesize their results into patterns or symbols. The question of symbolism is a vast subject which few as a rule find of interest, but it may be said that any genuine study is capable of lighting up old symbols to an amazing degree—and all real symbols are "old" because timeless. It is this fact that makes the continued use of such immemorial patterns as those of the swastika, the Zodiac, the Tree of Life, the Tarot Trumps, and so forth, possible. H. P. Blavatsky has given many hints in *The Secret Doctrine* and elsewhere, as to the way in which these sublime symbols, given by our original Instructors ages ago, may become alive for us today, and it is perhaps because we find "so few students today" that we also see so little contemporary contribution to what are aspects of Truth that can be made to live for us, only by that study which at the same time necessarily adds to their universal significance.

Even a short comment such as that of T. Subba Row in his *Esoteric Writings* on the Signs of the Zodiac, or a much more complex and tentative study on the same subject from a more "human" angle, such as *The Zodiac: A Life Epitome*, by Sampson, or Madame Senard's monumental work *Le Zodiaque*, to mention only three recent contributions, are like bursting seed-pods ready to spring up into leaf, flower and fruit, in our consciousness—through study.

REVIEWS

The Iconography of Tibetan Lamaism, by Antoinette K. Gordon; Revised Ed.; Charles E. Tuttle, Rutland, Vermont & Tokyo, 1960, pp. 131, price \$10 in Far East, \$12.50 in U.S.A.

Some students may wonder how a pantheon with ceremonials came to be grafted on the teachings of Gautama who preached against religious speculations. It is because there are two views about the doctrines of the Master. The Southern Buddhists accept only the direct and disclosed teachings of the Buddha. Another view is that the Buddha reserved some secret teachings to the elect. The efforts to discover the latter led to several developments.

There is, for instance, a belief that the Buddha kept a Book of Knowledge in the custody of the Nagas or Serpent folk, as people were not ready in his time to understand it, and that the teacher Nāgārjuna restored it to earth in the first century A.D., thus introducing the Mahāyāna cult. There is again the tradition that another teacher, Asanga, visited the Maitreya in heaven about the 6th century A.D. and brought Tantrayana or the

worship of the male and female energies. Tantrayana was accompanied by Mantrayana or ceremonials of uncertain date. It is Buddhism with these ramifications which went to Tibet in the seventh century A.D. to blend with Nature worship to become Lamaism.

Till about the first century A.D. the Buddha was usually represented as a lotus, a tree, a wheel or a stupa to denote respectively his birth, attainment, first preaching and death. A few Hindu gods were sometimes shown in Buddhist scenes, but they were neither for worship nor meditation. There was, however, in the first century B.C., a centre of Greek influence in the extreme northwest of India, where images of the Buddha were made. When later a tribe known as the Kushans invaded India in the first century A.D., they brought with them the Greek practice of anthropomorphism. It is thus iconography evolved from a blank to a Lamaism with more than 300 gods consisting of a plurality of Buddhas, Bodhisatvas, their female energies, stylized historical personages, personification of natural objects, etc., while a religion against speculations developed an



A panel at Sanchi of about the first century B.C., depicting the Buddha's enlightenment as a tree with a seat. The worshippers include a monkey and an infant.

intricate theology. The authoress is not, however, concerned with arguments for or against these developments. Her approach is artistic and historical.

The ancient Tibetan artists embellished whatever they touched, be the subject demons or Taras, and the medium of expression sculptures or paintings. It is this which primarily impresses a reader of this book, profuse with illustrations of museum pieces. The historical introduction is lucid while the key to the identifications is necessarily complicated, though precise and methodical.

The book would be made more attractive by reproducing the paintings and some sculptures in color. Museums, libraries and connoisseurs should not grudge the extra price.

N. YAGNESVARA SASTRY

The Brahma Sutra: The Philosophy of Spiritual Life, translated with an introduction and notes by S. Radhakrishnan; Allen & Unwin, London, 1960, pp. 606, price 42s.

The *Brahma-sutra* is a basic text of Vedānta. It seeks to present the teachings of the Upanishads in a systematic form. But as the presentation is in the form of aphorisms (*sutras*), the need for a commentary was very early felt. The earliest extant commentary is that of Sankara. Although there should have been earlier commentaries, none of

them have come down to us. After Sankara's *bhāṣya*, there have been any number of commentaries and sub-commentaries belonging to the various schools of Vedānta. The same is the case in regard to the other two basic texts of Vedānta, i.e., the Upanishads and the *Bhagavad-Gītā*. Only, these are not in the *sūtra*-form, as the *Brahma-sutra* is. Yet, they have been variously interpreted.

With the publication of the volume under review Dr. S. Radhakrishnan has completed his interpretation of the three basic texts of Vedānta, which together are known as the *prasthāna-traya*. The reader will find in the present book the quintessence of Radhakrishnan's Vedānta. The sub-title of the book "The Philosophy of Spiritual Life" aptly describes the theme of Vedānta. The long Introduction contains not only brief notices of the various, classical commentaries on the *Brahma-sutra* but also a fairly detailed account of Radhakrishnan's own point of view. The great scholar, who is a creative interpreter of Indian thought, has brought to bear on this work a rich experience gathered in a life of deep contemplation and extensive study. Scholarly as the work is, it is not written from a purely academic standpoint. As the author himself says in the Preface, "It has grown out of vital urges and under the pressure of concrete

historical situations." Any great book must have a contemporary relevance. If the *Brahma-sutra* is a great living book, as it undoubtedly is, it must hold out lessons for the modern man who lives in an age of transition. It is these lessons that Radhakrishnan is interested in drawing. He finds in the message of Vedānta the hopes of a better world. He is convinced that in the *spiritual philosophy* of the *Brahma-sutra* there is correct guidance available to the modern man.

In his exposition of the *Brahma-sutra* Radhakrishnan has taken the help that the traditional interpretations could give. As many as twelve commentaries are pressed into service by him. In the main he follows Sankara. It may be truly said that Radhakrishnan's is an *Advaita* interpretation of the *Brahma-sutra*. But there are many shades of view in the *Advaita* tradition. Those which lean towards subjectivism and solipsism are not acceptable to Radhakrishnan. The world is not unreal, according to him. As it is subject to change, it is less than real; it is not self-sufficient or self-explanatory, but not meaningless. *Māyā* only means mistaking the world to be self-sufficient. Another point which is to be noted in this connection is that the author of the world is not the individual soul but God. "Even if the world be an illusion," says Radhakrishnan, "the maker of the

illusion is not the individual subject but the divine Lord" (p. 138). The world is not, and need not be an obstacle in the way of man's realization of his goal. On the contrary, it can help human beings realize their destiny. As regards rebirth, Radhakrishnan believes that backsliding is not possible, that once a soul takes a human birth it does not make any descent in the scale of evolution. The scriptural statements about human souls being reborn in animal forms in consequence of evil deeds, observes Radhakrishnan, should be understood figuratively and not literally. They mean that such souls are reborn to an irrational existence comparable to animal life, and not that they are actually attached to animal bodies (p. 204). In regard to the doctrine of liberation, Radhakrishnan opts for the idea of *sarva-mukti* (universal release). To say that each soul seeks its own release and gains it is not to be consistent with the truth of *Advaita*, according to Radhakrishnan. This view is probably a bad heritage from Sāṅkhya which believes in a plurality of spirits. "According to the *Advaita Vedānta*, in each soul separately the one Spirit has assumed the form of individual being. If it gets rid of the deception it may be saved, but the continuance of the self-deception in myriads of other souls will make for the time process-

If the Spirit is eternally free in itself and is also bound in the cosmos, it is not enough for a few souls to release themselves from time to time out of this deception." (p. 223).

In his translation of, and commentary on, the *sutras*, Radhakrishnan closely follows the *bhāṣya* of Sankara. He also points out the differing views of other classical Vedāntins. Parallel ideas from Western thinkers, from Plato to the moderns, are given at the appropriate places. For example, while explaining *sutra* I, i, 2, what is known as natural theology is discussed. Under I, i, 4, it is pointed out that *samanvaya* (harmony) today would mean not only the reconciliation of the different scriptural texts, but also the harmonization of the living faiths of mankind and the synthesis of science and religion. Although Radhakrishnan respects the traditions, he does not hesitate to express his disagreement where it is called for. For instance in his notes to I, iii, 38 he says, "The restrictions with regard to *Vedic* study cannot be defended. If we take our stand on the potential divinity of all human beings, whatever be their caste or class, race or religion, sex or occupation, the methods of gaining release should be open to all." (p. 309).

Dr. Radhakrishnan's *Brahma-sutra* is not a book that is to be read once

and laid aside. To the scholar and layman alike it can serve as a valuable guide in that fascinating realm called Vedānta.

T. M. P. MAHADEVAN

The Last of the Just, by André Schwarz-Bart; Secker and Warburg, London, 1961, pp. 409, price 21s.

There is an ancient Talmudic legend, as beautiful as it is heart-rendingly sad: the Highest One keeps humanity—this sin-ridden and disappointing creation of His—alive for the sake of only thirty-six Just Men in each generation. The members of this chosen group carry all the suffering of the world in themselves; their eyes hold, as it were, all the tears that are to be shed; their hearts are wrung by all the sorrow that is on this earth. If it were not for them, even the newborn infant would choke instantly, being unable to bear the suffering of humanity. When a Just Man dies, sometimes his soul is so frozen by grief that hundreds of years must pass before God can bring it back to life and open the gates of Paradise for it.

Ernie Levy, the hero of this book is one such Just Man. His legend begins in the year of 1185, when God bestowed a special favor on the Levy family: they were to have one Just Man in each generation. The story of the Just Levys is that

of recurrent flights and massacres during seven centuries of relentless persecution. One Just Levy was born after the other and martyrdom became the share of almost every one of them. For each saintly man life offered only suffering as a reward for an impossible and beautiful loyalty to the Jewish faith.

The last of the Levys, Ernie, is no longer religious. He is raised in the seething Germany of the twentieth century and goes to secular school. His eyes even come to behold a blonde Christian girl with all the tenderness and awkward silence of adolescent love.

After the Nazi take-over Ernie's family flees to France, but they too are finally sent to the gas-chambers. Ernie enlists in the French Army. After the defeat he poses as a Christian, and lives a strange, animal-like life. Having reached the bottom of spiritual and physical degradation, suddenly Ernie feels an irresistible urge to share the destiny of his people. He reveals his identity and, as if in a trance, joins the march to the extermination camp. Thus ends the life of the last of the Just Men.

It is a deeply religious book. It is religious in the same large, and perhaps higher sense as Pasternak's *Doctor Zhivago*. Both novels deal with and grope for an ultimate and therefore religious answer to the same enigma of the incredible and

unparalleled mass-hatred, mass-violence and mass-insanity that has rocked the older religious faith in our century. Can one live through man's inhumanity to man and still preserve the two basic religious beliefs that man is fashioned after the likeness of God and the Divine is goodness, beauty and truth? After Auschwitz could we not suspect that the idea of order and ethical causality may perhaps be man's wishful thinking? To the bereaved survivor does the world not seem an absurd comedy of irrationalities, devoid of meaning, purpose and order?

Having written two sensational novels of great artistic beauty and impelling truthfulness on the chaos of our age, no solutions are advanced by either Schwarz-Bart or Pasternak; but both books, despite their apparent pessimism, reflect a religious affirmation of life and give a positive answer to life's challenge of meaninglessness. Mr. Schwarz-Bart's novel ends with the death of the last of the Just Men: then is the world also, if we follow the legend, to end? Or, has the legend and with it the religious belief that sustained the Levys and their kin throughout centuries of persecution, become meaningless since the last Just Man died? In the last lines of the novel lies the answer: although Ernie Levy "... was dead six million times ..."

and "... one's heart could break in sorrow ..." the author felt a "presence". The word "presence" may sound vague and indefinite as an affirmation of faith; but can we expect a sincere and speedy recovery of belief when the dear memories of six million senselessly murdered victims are still haunting the survivors and are questioning the heavens? The feeling of a "presence" was the beginning of primitive man's religious experience, it was his earliest premonition of the Divine. *The Last of the Just* may perhaps mark a beginning too, a promising attempt to climb out from the abyss of unbelief into which recent history has so mercilessly pushed man.

CHARLES T. FENYVESI

The Ascent of Life, by T. A. Goudge: Allen and Unwin, London, 1960, pp. 236, price 30s.

Many points in this philosophical study of the theory of evolution will be of interest to Theosophists who want to keep abreast of current thought in biology. It is a scholarly book summarizing many modern theories and quoting many authorities.

The following are some interesting ideas discussed: 1. The shifting of emphasis from individual units to populations of species and the following of their life cycles through youth, maturity, senility and death.

2. The possibility that the lower biological divisions evolved from the higher (species from phyla). 3. The new planetary envelope created by man, the Noösphere. "As fish swim in the sea and birds fly through the air, so we think and feel our way through the collective mental world ... the Noösphere or World of Mind." (J. Huxley).

Perhaps most interesting among the six chapters are the three on "Historical Aspects," "The Account of Man" and "Metaphysical Implications". The five pages on "Biological Evolution and Cosmic Evolution" will especially interest Theosophists.

The idea of the "Heavenly Man" comes to mind when we move from considering populations as individuals to considering the whole evolving system as an individual with a growth pattern and we discuss vast cycles of evolution (of which our system may be one).

At times the style is heavy and pedantic. Differing theories are sometimes presented, criticized and analysed in detail without reaching any conclusion. The reader must have a broad background of biological knowledge, for the author gives few examples, leaving the reader to recall them from his own previous knowledge.

He breaks away from this lifeless style towards the end as he shows his sincere feeling for the value of

the study of evolution. "A strong desire does exist among a few members of the species (*Homo sapiens*) to possess an accurate 'map' drawn in accordance with the best available evidence, which will show them where they belong in the total scheme of things. The theory of evolution offers such a map." He forcefully urges its study and the reviewer was reminded of a passage in *At the Feet of the Master*, "For God has a plan and that plan is evolution. When once a man has seen that, and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful."

FELIX LAYTON

Zen and Reality, by Robert Powell; George Allen and Unwin, London, 1961, pp. 140, price 21s.

This book should be read and studied by all who are interested in the relationship between the teaching of ancient Zen and modern Krishnamurti. It is a search for the way from the unreal to the real which being beyond mind is pathless. Summed up on the last page is the thought: "The Spiritual Life . . . is the everyday life, unmodified, but with an extra dimension added to it." So the author

asks: "What can we do?" and the answer is "Nothing". For "... it is only when we stop thinking and let go, that we can start seeing, discovering." The chapters that follow are based on lectures given to the Buddhist Society so, while well connected, may be read separately as essays. "The Two Ways of Life," "Emptiness," "On Mindfulness," and others, lead us through "Living in the Void" to "The Way which is No-Way".

The second part of the book, in spite of its sub-title, might appear to over-accentuate the Buddhist background, but the author is careful to state that "What is called Buddhism is nothing but an extended vision of life, a deeper understanding of Reality, which can lead to a state of being which is as different from the ordinary life as is our waking state from sleep Then, whether or not one calls oneself a Buddhist is no longer of any importance."

The book is short but, in terms of money, is worth every penny of its price for each page may lead to long trains of thought which finally burst into the "extra dimension" which changes the everyday life into the spiritual.

G. W. COXHEAD

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1961

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. N. Sri Ram, within a few days of his return from his tour, started a series of three Roof Talks at Headquarters on Friday evenings, in which he commented on his visits to the various Sections. He narrated some very interesting incidents and made observations on the national, cultural and historical backgrounds of the various countries, beginning with the Lodge in Hong Kong, and the Philippine Section both of which he visited for the first time. Mr. Sri Ram said that the principal purpose of holding these Roof Talks was that the residents might come together in a spirit of fellowship and in an informal manner. He hopes to arrange further Talks from time to time as opportunity offers.

On 12th October the President left Adyar for a visit to Varanasi

to preside over the North Indian Conference which was held from 15th to 17th October. Some 150 members were expected to attend and take the opportunity of meeting the President and listening to talks and discussions, as there might be a good many members who would be unable to attend the coming International Convention at Adyar. The President returned to Adyar on 28th October.

Dr. Besant's Birthday

The birthday of Dr. Besant is widely celebrated all over India, especially in Theosophical circles. At the international headquarters Hall at Adyar a meeting was held on 1st October, presided over by the President, Mr. N. Sri Ram. After the Prayers of the Religions had been recited, Mr. Geoffrey Hodson, the first speaker, said that

one characteristic of advanced evolutionary stature was a certain "all-round-ness," or well developed capacities in a number of directions, and from her supremely great achievements in the world of her day it was clear that Dr. Besant was an extremely highly developed personage. Mr. Hodson went on to speak of the seven facets of this great "Diamond Soul". She brought the quality of power into her life and work, and her message to others was "Be strong". She was a leader of men, a great statesman, to whom the world and especially India owed very much. Yet she showed love and tenderness to all, knowing by direct experience the One Life in all beings. We knew her also as a master philosopher and sage, steeped in spiritual, occult and philosophic teachings. She was recognized and acknowledged as the greatest orator of her day. In the realm of physics she and her colleague C. W. Leadbeater carried out research the results of which will surely be recognized and acclaimed one day. She was a devotee, too, utterly loyal to friend and foe alike but still more to Truth and the ideals to which her life was wholly dedicated. Finally she was a master magician, in that greatest of all magic which is the transformation of human nature; it is said of her that she "made men".

Srimati Rukmini Devi, the next speaker, said that to her Dr. Besant was *the* greatest person in the world, and her greatness has not lessened with the passing of the years, for she is still a living and dynamic presence shining before and inspiring us. From her intimate association with Dr. Besant, Srimati Rukmini Devi was able to recount many stories of Dr. Besant, showing how, while practising strict self-discipline for herself, Dr. Besant was at the same time extraordinarily understanding and tender towards others, and she was always especially grateful to anyone who tried to do something for Theosophy.

Miss Emma Hunt also spoke of her association with Dr. Besant, their first meeting, and the reading of her *Autobiography*, both of which had had such a strong influence on her life, lasting all through the fifty or more years of her Theosophical career.

The President, in a final address, said that no one could really know Dr. Besant who did not know something of her early life and struggles before she became a Theosophist. Much of this is revealed in her *Autobiography*. There is also her great contribution to Theosophical literature. Before her time few books, other than those of H. P. B. and some others like Mr. Sinnett, were available for study. Dr. Besant showed that to be a Theosophist is

not so much to be learned in many things but rather to live a life of brotherhood, to work for others and try to raise them to a higher level, to alleviate human suffering and to illumine. She herself was the best example and embodiment of the Theosophical life. The more one lived and worked with her the more one admired her. A great part of Dr. Besant's work was what she did for India. She revived Indian philosophy, worked in the educational field and later took up Home Rule for India, which became the crowning achievement of her life, though not realized in her life time.

The meeting closed with the placing of flowers before the statue of Dr. Besant.

The School of the Wisdom

The inaugural meeting of the thirteenth session of the School of the Wisdom took place on Monday, 2nd October, at Blavatsky Gardens. This is always something of a festive occasion as residents on the estate and members are invited to be present and are privileged to listen to the President's opening address and to meet the new set of students afterwards at refreshments. Mr. Sri Ram, who is the Principal of the School of the Wisdom, first welcomed Mr. Geoffrey Hodson, as Director of Studies, a position, as the President remarked, he had held twice before. He also welcomed

the students who had come especially for the School of the Wisdom, this year about twice as many as in the previous year. They came to Adyar from many parts of the world, to participate in a community which is developing in a Theosophical spirit and helping people to go deeper into the reality of things. An important factor in this, he said, was the beauty and atmosphere of Adyar which is stimulating both to the heart and to the mind, while at the same time imparting to those who are open to it a feeling of peace, of being blessed in having come here. Each one who stays for a while at Adyar, participating in its life, creates a link with it, whether he is conscious of it or not, and thereby becomes a channel for Adyar's influence to ramify into the world-wide Society. What is sought in the School is the truth of things, the true nature of things. It is not mere knowledge that is sought but Wisdom, which is really Truth in action.

Burma

Our General Secretary in Burma, U Po Lat, in reviewing the past year's work in his Section reports:

"The year may be regarded as one of standing firm with slight consolidation. The number of Lodges remains the same as in the previous year, but a slight increase from fifty-six to fifty-nine is recorded in

the number of members, a few lapses being more than made up by the new admissions.

"The Lodges kept up their usual activities, but humanitarian work suffers somewhat owing to the long illness during the year of U San Hla, the secretary and driving force of the Burma Humanitarian League. The Union Party Government continued to ban the slaughter of cattle for public consumption. It has also successfully introduced a bill for making Buddhism the State Religion, the repercussions of which measure on humanitarian and temperance ideals is still awaited with special interest.

"The Burma Educational Trust School, which is under the management of the Rangoon Theosophical Society, still further gained in strength, from about 600 students last year to about 700 students this year, making the enlarged accommodation crowded again, and an endeavor to secure more space in the hired portions of the building is necessary.

"The Book Depot and Library continued to serve their useful purposes under the able management of Brothers Ramanathan and Rama respectively."

Switzerland

In the Swiss Section this has been a year of new experiments. The new General Secretary, Mr. Georges

Tripet, in a circular issued to members in January, asked them to let him know what help each could give in the work, for in a multilingual country like Switzerland there was much to be done in the way of lectures, translation, typing, study groups and so on. The keynote he proposed was Service. His next circular reported that his appeal had met with great success and that he now knew that he could count on the members. A further circular, addressed primarily to Lodge presidents, pointed out that the finances of the Section were barely sufficient to meet the expenses of increasing activity, and suggested ways of raising funds in the Lodges and elsewhere. At the six-monthly Committee Meeting of the Swiss National Assembly held in Lausanne on 18th and 19th March he further outlined his plans: a course for prospective Lodge presidents, during the assembly period; a course for lecturers, and a course for study group leaders to inaugurate beginners' study groups in the autumn in towns where there were Lodges. The General Secretary himself took two study groups, one in French in Lausanne and one in German in Zurich, to "orient" those who were interested in running local beginners' classes; in these he provided the students with ample material and copious notes of answers to questions that new members might

be expected to ask. In addition a "question of the month" is propounded, to which members are invited to send replies. One of the circulars sent out was in response to a request for indications on meditation; it was suggested that members might use Mr. N. Sri Ram's Meditation on Life. Meanwhile at the headquarters in Geneva weekly lectures are given, an excellent culminating talk in a series being one by Professor J. E. Marcault of France. There are in addition fortnightly classes for beginners. A tape-recording service is being inaugurated. Initially nine lectures in French are available to Lodges.

Uruguay

Mr. Victor Alvarez Bisbal, General Secretary of the Uruguayan Section, has sent us an account of the visit paid by our International President, Mr. N. Sri Ram, to Montevideo, where he arrived on 1st July last. He writes:

"The presence of our Brother and President brought to our Society many members that we had not seen in our meetings. Four public talks were given by him and many persons heard a message of inspiration. Two of the talks were given in the Headquarters building on "The Theosophical Society" and "The Nature of Man" respectively. Our rooms were too small to contain the friends who wanted to hear

him. Before leaving he gave a talk for members, answering questions. The President gave one broadcast talk at which the General Secretary presented him to the public. He also gave a talk at the University entitled "The Importance of the Moment". At a farewell tea the President spoke again to members and friends. The account concludes: "It seems that the general tone has been uplifted with the visit of our Brother Sri Ram."

Reporting on the work of the past year, the General Secretary says that the Section's activities continue in its branches and in a study group named "Adyar" to which belong members of the different branches. "Two events have occurred," he says, "that show a progress in our work. One was the visit of our President, Brother N. Sri Ram, who with his characteristic personal charm and his encouraging words was the cause that some old members came back to our Society. The other is the continuous work of our Brothers Mario F. Mendez and Alvaro A. Araujo, that has been providing our branches and the Theosophical Society in Latin America with material for study in the form of what we call "Themes for Study". Our drive towards obtaining a permanent fund that will give the Section a steady income was carried on. Up to now we have U.S. \$1,000. We expect to

increase this amount in the next year. At the beginning of this year we had ninety-one members and now this number has increased to 114, of which twenty-three are new members. We want to express again our happiness for the visit of our President and look forwards to the future with optimism."

West African Federation

Our Organizing Secretary in West Africa, Mr. K. Brataku Ateko, writes that there have been no outstanding events in the West African Federation during the year other than the normal activities. Study class meetings were regular except at the headquarters where they had to be suspended for the time being in consequence of the taking over by the Government of the Community Centre where its activities had for so many years been held. This incident, however, served as an incentive to crystallize at their Convention the intention to make provision for their own building.

Out of five centres formed during the year, one was chartered, Leadbeater Lodge, Accra. Lapsings and transfers to other Sections excepted, the total membership is now 238, a gain of thirty-three new members.

Once again the Federation has cause to place on record its deep sense of appreciation and gratitude to Miss F. E. Goold of Ottawa,

Canada, for her very pleasant surprise gift to the Library of many books and pamphlets, and through her instrumentality, to the United Lodge of Theosophists of New York and the Theosophy Company, Bombay, India, for similar gifts. The Federation is also very grateful to Mr. E. M. Affram of London for additions he has made to the Library.

East Africa

The General Secretary in East Africa, Mr. R. H. Patel, reports that in spite of the usual incoming and outgoing process there has been a gain of 113 in membership this year, the total now being 683. Three veteran workers passed over during the year, one of them being Mr. A. F. Kanga, a former general secretary.

Area-wise considered, Kenya has the largest membership with 407, then Tanganyika with 176, followed by Zanzibar with sixty and Uganda with forty. The largest Lodge is Nairobi with 165 members, and for this reason it was decided that the headquarters of the Section should be moved to that city. During the year the National President and the National Vice-President both toured the Section twice, visiting most of the Lodges in Kenya and Uganda. Because of the great distances that intervene, however, some of the Lodges in Zanzibar and Tanganyika

get hardly any visits from other Lodges or from Section officers, and four Lodges are practically dormant.

The two Lodges in Mombasa held a study camp at Christmas which was well attended by members from neighboring Lodges. Among the subjects dealt with were Krishna-murti's Teachings, the Plan of Evolution, You and Your Circumstances and the Search for Happiness. Zanzibar also organized a study camp in May, at which the subjects of discussion were Theosophy and the Role of the Theosophical Society. In addition, Zanzibar and Dar es Salaam Lodges organized a Universal Peace week to which various outside speakers were invited to contribute talks. All the usual Theosophical festivals were celebrated with enthusiasm. In general there has been a decided improvement in the quality of Lodge work both from within and without—without in the sense that several members in their individual capacities have been active in running or guiding benevolent social institutions thereby spreading Theosophical ideals and the Theosophical outlook on life among the public.

The Annual Convention was held at Easter at Kismu, a flourishing town on the shores of Lake Victoria. Lectures were given by Mr. R. S. Shah of Nairobi, Mr. H. S. Patel of Mombasa, and Mr. J. J. Amin of Eldoret. The officers elected for the

next term of three years were Mr. R. H. Patel as National President, Mr. H. S. Patel as National Vice-President, Mr. H. M. Chhaya as Secretary and Mr. B. S. Patel as Treasurer. Zonal secretaries were also elected for the different areas.

The outstanding event of the year was the visit of Shri Rohit and Srimati Shridevi Mehta, which extended over four and a half months. They worked to strengthen and vitalize the various Lodges and conducted study camps at important centres such as Mombasa, Nairobi, Eldoret, Dar es Salaam and Zanzibar. Shri Rohit Mehta concentrated mainly on the fundamentals of Theosophy, while Srimati Shridevi Mehta dealt with the essentials of Theosophical work.

The Section magazine *Beacon* is issued monthly, free to all members. It is bilingual, in English and Gujarati. There is also a bookstall well furnished with both classical and modern books on Theosophy and a mobile bookstall is provided at Theosophical conferences and study groups.

Nairobi Lodge is actively engaged in collecting funds for its own headquarters building. The foundation stone was laid on 23rd July by Shri Rohit Mehta before a gathering of distinguished citizens of Nairobi. Four East African members are attending the School of the Wisdom this year.

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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SOMETIMES the question is asked: May the Theosophical Society be called a religious organization? Anyone who walks into the Headquarters Hall at Adyar and looks at the various shrines on the estate will surely form the impression that the Society stands for some kind of eclectic religion, though there is nothing in its Three Objects to suggest a predominantly or even particularly religious character. The word Theosophy has of course the ring of both religion and philosophy. Theosophy is not an organized religion or a religious dogma and there is no religious creed to which the members must subscribe. It is not and should not be a cult. Nevertheless the basis of the Society is essentially religious. When we say this it may be asked: What is religion? An organized religion is based on certain ideas, offers a discipline of prayers, ceremonies and so forth, and demands acceptance of particular authorities. But on all these points one religious system differs from another. It is a significant fact that though outwardly the religions may be different, the psychology of people in matters of religion is practically the same everywhere. We find more or less in all religions—though there are degrees and differences—the elements of superstition, of fear, propitiation and dependence; also in some

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram.

Vice-President: James S. Perkins.

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	Ostermalmsgatan 12, Stockholm	<i>Teosofi 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	Eilbekeweg 67a, 24a Hamburg 22	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	..	..	..
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	<i>The Theosophical Journal.</i>
1910	Switzerland	Mr. Georges Tripet	Winkelriedstrasse, 21, Berne	<i>Le Lotus Bleu.</i>
1911	Belgium	Mr. Antoon E. de Pauw	Voskenslaan 141A, Ghent	<i>Le Lotus Bleu.</i>
1912	Indonesia	Mr. Soemardjo	Blavatkypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	..
1912	Austria	Mr. Fritz Schleifer	Paracelsusgasse 4, Wien III	<i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Teosofi Norden.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Mr. Jorgen Winde	Gl. Praestegaard, NR.—Aaby	<i>Teosofi Norden.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>

* No Section; Lodge only.

1919	Mexico	..	Señor Arturo Vado López	Inurbide 28, Mexico D. F.	<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	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	<i>Teosofia.</i>
1920	Chile	..	Señor Ricardo Michel A.-P.	Casilla 3603, Santiago	<i>Fraternidad.</i>
1920	Brazil	..	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	<i>O Teosofista.</i>
1921	Bulgaria	..	..	Ingolfstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Iceland	..	Mr. Sigvaldi Hjálmarsson	..	..
1921	Spain	..	Prof. Delio Nobre Santos	Campo Mártires Pátia 69, Lisbon	<i>Ostis.</i>
1921	Portugal	..	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>The Theosophical Journal.</i>
1922	Wales	..	..	..	..
1923	Poland	..	..	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosofica Uruguay.</i>
1925	Uruguay	..	Señor Victor Alvarez Bisbal	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>Heraldo Teosofico.</i>
1925	Puerto Rico	..	Señora Esperanza C. Hopgood	..	..
1925	Rumania	..	..	..	..
1925	Yugoslavia	..	..	..	..
1926	Ceylon	..	Mr. N. K. Cholsey, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..
1928	Greece	..	Mr. K. Melissaropoulos	Dragatsaniou str. 6, Athens (K)	<i>Ilisos.</i>
1929	Central America	..	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..
1929	Paraguay	..	..	..	..
1929	Peru	..	..	..	..
1933	Philippines	..	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	<i>The Lotus.</i>
1937	Colombia	..	Mrs. Carmen Correa de Vengoechea	Apartado Postal 539, Bogotá	<i>Colección Teosofica.</i>
1947	East Africa	..	Mr. Rattanji H. Patel	P.O. Box 5928, Nairobi, Kenya	<i>Beacon.</i>
1948	Pakistan *	..	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	<i>Theosophy in Pakistan.</i>
1948	Malaya and Singapore †	..	..	..	..
1949	Northern Ireland †	..	Dr. C. H. 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 Hieu Thong Thien Hoc.</i>
1956	West Africa †	..	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	<i>Unidad.</i>
..	Presidential Agency.	..	† Federation.	..	..

* Presidential Agency.

The Council of the European Federation of National Societies: Chairman: Mr. J. B. S. Coats, 48 Abington 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.*

or many noble religious persons the beautiful qualities of reverence, humility, compassion, self-surrender and so forth.

One can easily see how the dark side, which consists of superstitions, fantasies and fears, arises and builds itself up. The process is susceptible to psychological analysis. The fanciful ideas are projections from the conditioning not only of our thought but also of our natures by our environment. In a recent article in *The Observer* of London, Sir Julian Huxley writes on the theme of a religion—he sees the need for religion—in harmony with Science. He describes the theistic religions as “an organization of human thought in its interaction with the puzzling complex world with which it has to contend”. This complex world, he says, is “both the outer world of Nature and the inner world of man’s own nature,” and he discusses the question whether there can be “a truer and more embracing thought organization,” meaning by “embracing,” of course, embracing the facts, approximating to the truth of Nature. We would say that Theosophy, as we find it in our books, predominantly in *The Secret Doctrine*, is such a thought organization, but it is not to be expected that it would be accepted as such by all. The interaction is between the self and the world, and the self is for all practical purposes the inner world of our nature which is the result of one’s particular conditioning. The thoughts we generate or project arise from the ground of a nature formed by its past experiences. To project the absolute truth, in so far as it can be expressed in concepts—truth is more than a concept, it is life—the ground of our nature has to be unconditioned, become free of subjective factors apart from the truth. The other, more beautiful side of religion is the reception of this truth, not merely as a concept but as experience or feeling, for life means experiencing.

Sir Julian envisages in very positive terms the direction and nature of evolution from the point we have already

reached. He thinks of it as comprising “all the possibilities of wonder and knowledge, of delight and reverence, of creative belief and moral purpose, of passionate effort and embracing love”. The terms used may not be scientifically worded, but in substance they state the truth that is waiting to unfold itself. He refers to this aspect of man as the capacity for “wonder and love, for imagination and sensitivity, comprehension and compassion, concerned also with experiences of sacredness and transcendence”. What he describes is obviously that fundamental or pure nature of man, with which true religion, or religion in its essence, is to be identified. Religion or religious feeling is inherent in that nature. It is the nature which experiences sacredness, not merely thinks, having been told so, that some object or image is of a special nature or sacred. One may outwardly treat something as sacred, but that is not feeling its sacredness.

In view of these extraordinary possibilities residing in a human being and their significance, Sir Julian does not see the need for any concept of God not identified with what he calls evolutionary truth, and with all that it includes, manifestly as well as potentially. We might annotate his view and say: God is that truth, and not outside it. The unfoldment of this truth in individual man is the way of his further progress, which should be envisaged in terms of quality and not quantity. Progress thus would mean the realization of a condition in which there is “qualitative satisfaction of *real* human needs, spiritual and mental as well as material and physiological,” without the idea at present prevailing of “artificially increasing the number of human wants”. Material satisfaction is necessary, but only as a basis up to a certain degree. The important ends of man’s life are thus expressed by Sir Julian: “The creation and enjoyment of beauty, both natural and man-made; increased comprehension and a more assured sense of significance; the preservation

of all sources of pure wonder and delight, like fine scenery, wild animals in freedom, or unspoiled Nature; the attainment of inner peace and harmony; and the feeling of active participation in enduring projects, including the cosmic project of evolution."

In Sir Julian's view, mind, which in a recognizable form emerges in the later stages of biological evolution, has now become the foundation for man's further progress, which will be "cultural instead of genetic or biological"—a statement which is in general accord with what might be called the occult view as expressed by H. P. Blavatsky. Writing of successive cycles in evolution and of the point where we stand at present, she says in *The Secret Doctrine*: "Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and from this point begins to look Spirit-ward." The word "Spirit" as used here does not of course belong to the dictionary of Science, but if understood to mean that which lies deepest in the nature of man as the seed of the loftiest and most beautiful possibilities in him, that which is spiritual in truth may not be far different in its nature from what Sir Julian is referring to.

His view is of course evolution-centred, including in evolution its spiritual as well as intellectual and material aspects. The religion which he not merely looks forward to but sees as emergent, would be global, as Science is global, and also harmonize with the facts of Science, which he thinks should accept "the fact and value of religion" as an expression of evolving man. The fact that these views are put forward by one who is a leading figure in scientific thought at the present time is surely an indication that the wave of intellectual advance is finding its way into channels where it can begin to have an understanding of what is spirituality in truth.

There are indications that the type of thinking to which Sir Julian gives expression, though it may seem as just a little

streamlet, may swell into a respectable current. For there are others, even among religious people, who feel the need for a religion which does not require the abdication of reason or intelligence and in particular question the idea of God as an extra-cosmic or even as a cosmic Person. Mr. Ronald Gittlesohn, rabbi of Temple Israel in Boston in the United States, writes in *Saturday Review* of September 16th, under a title which would be orthodoxly considered to ill become one of his denomination: "Have we outgrown God?" He refers to the increasing gulf between formal religionism—which is said to be on the increase in the United States—and ethics in actual life, and states "the plain palpable fact" that our religious concepts are "tired and outworn". He argues for an understanding of God, not as a supernatural Person, but as identified with Nature's laws, energy and intelligence—not acting upon Nature but acting within Nature. Mr. Gittlesohn answers the question in his title by saying that "it is not God whom we have outgrown" but a concept of God which no longer makes sense in the context of our present knowledge. The truth that would satisfy the modern mind is summed by him thus: "Man is a purposeful part of a cosmic plan . . . Truth, beauty and moral goodness are inherent in that plan . . . Man can himself contribute as a partner of divinity to the unfolding of that plan . . . Whatever is spiritually best in us is an essential aspect of the universe and a direction of cosmic development." There are various questions of course, such as the reason for suffering, the value or otherwise of prayer, the meaning of death and so forth, the answers to which, in the minds of people, are associated with their concept of God. Mr. Gittlesohn asks that the assumptions underlying these answers should also be rigorously examined in the light of a truer understanding of God.

Mr. Nigel Calder uses this title in *New Statesman* of February 1960 to draw attention to the scientific fact that substances behave differently because the physical forms of their molecules or crystals are different. He says that Science, in trying to discover how life "happens," believes that the shape of the large and small biological molecules offers the key. It seems by the use of a high-speed electronic computer it has been possible to map the distribution of atoms in protein crystals made to yield the necessary data by means of X-rays. The following is interesting because the arrangements described remind one of some of the descriptions in the book *Occult Chemistry* by Annie Besant and C. W. Leadbeater, though the atom as pictured in that book is very different from the atom of modern Science:

Each molecule of haemoglobin contains 10,000 atoms and is roughly spherical in shape. On closer examination the oxygen wagon is seen to consist of four chains of atoms. But the chains are crumpled like soft wire crushed in the hand to make pieces which fit together to form a globe, the globin protein . . . Now they have probed deeper and proved that within the bent chains the atoms arrange themselves in a convoluted helical fashion in just the same way as do the atoms in a protein of hair.

There is design and structure in each individual thing, not only in its perceptible form but also in its inward texture and roots, as apparently Lucretius, among others, thought long ago. But surely mere molecular arrangement, however well adapted to serve as a vehicle, cannot initiate that extraordinary process which is life.

* * * *

If a private individual were to shoot such an animal as a monkey, dog or cat out of a cannon's mouth, enclosing it in a capsule which might burn it up at any moment, his action, by any canon of commonsense or humanity, would be adjudged monstrous cruelty, punishable by law in any country where the law is enlightened enough to take cognizance of such actions, But

The Sculpture
of Life

Violence, from
more to more

the subjection of little and not so little animals to such treatment for military or scientific purposes evokes no qualms of conscience in the perpetrators and passes without any serious condemnation by the general public. That shows the degree of callousness in us developed at least in part by our becoming increasingly accustomed to the idea of violence in general and the infliction of violence or pain on others. People discuss coolly whether a nuclear strike by one of the major Powers—it cannot be unilateral, even though one of them might be the first to strike—would destroy immediately sixty, eighty or a hundred million and how many more it is likely to injure. It becomes for them a matter of mere calculation, an exercise in the gathering of relevant facts and the making of the proper deductions. The human aspect of the proceeding in terms of the pain and suffering, physical and mental, caused thereby, is forgotten or ignored when the one predominant idea is to strike and win if possible, saving as many of their own people as the authorities can from the effects of a strike from the other side. Of course this is more or less the psychology also in lesser wars. The wars we have been through have hardened us sufficiently to contemplate another and more disastrous war in the way we do. The psychology of experimenting on animals, regardless of what they are made to suffer, whether in a so-called research laboratory or in military testing, is essentially the same as that which permits the mounting horrors of our wars.

"In as much as ye have done it unto the least of these, ye have done it unto Me." Does this apply only to human beings, or also to animals? The human mind is such in its nature that no distinction between one sentient being and another is possible in reality, though we may imagine a distinction because it suits our self-centred purposes.

N. SRI RAM

NEO-BUDDHISM

By H. P. BLAVATSKY

[Some years ago, a Russian MS. in H. P. Blavatsky's handwriting was discovered in the Adyar Archives. In a Note appended to it, H.P.B.'s aunt, Madame Nadyezhda Andreyevna de Fadeyev, writes as follows: "Helena's last article (concerning Neo-Buddhism) which I was unable to have published owing to the enmity of the Russian people for Theosophy in general, and of certain individuals towards her personally. Possibly some day it will be found useful. I also append my draft of a letter to Myers of the London Psychical Society." (Mr. F. W. H. Myers was a leading member of the Society for Psychical Research in London. —ADYAR ARCHIVES)]

A footnote appended to the title of this essay, and written in the handwriting of H.P.B.'s sister, Madame Vera Petrovna de Zhelihovsky, states: "This article was written three years ago, but has not yet been published owing to circumstances for which the author, H. P. Blavatsky, was not responsible. In the meantime, the author died in London April 26 (May 8), 1891."

In addition to this, Madame de Zhelihovsky wrote the following below H.P.B.'s signature at the end of the essay: "NB. Since the *Russian Review* did not accept this reply for publication, my sister, H. P. Blavatsky, asked me to have it published in some other Russian periodical or newspaper; owing, however, to many absences from home and to family circumstances, I was unable to carry this out during her lifetime. The time has now come for her to speak for herself, because the opinions of many of our writers (with regard to herself and The Theosophical Society) are based precisely upon this article of Vladimir Sergueyevich Solovyov."

V. S. Solovyov (1853-1900), who reviewed H.P.B.'s *The Key to Theosophy*, was an outstanding Russian philosopher and writer, most of whose writings have not yet been translated into English. He was the brother of Vsevolod S. Solovyov, the novelist, who, after a brief association with H.P.B. and the Theosophical Movement, became a bitter enemy.

Russkoye Obozreniye (Russian Review) was a rather thick monthly journal published at Moscow from January, 1890, to 1898. For the first

three years it was edited by Prince D. N. Tserteleff and published by N. Boborikin. "Radda-Bai" or H. P. Blavatsky is mentioned on the back cover as one of those "closely associated" with this journal. However, in spite of a thorough search of its files, no article by H.P.B. has ever been discovered therein.—BORIS DE ZIRKOFF]

IN the section entitled "Criticism and Bibliography," in the *Russian Review* for August, 1890 (see pp. 881-886), I find a review of my book, *The Key to Theosophy*, by Vladimir S. Solovyov. This in itself is very flattering, and the author of the "Key," finding a review of her work by such a well-known person and in such a reputable journal, should in all humility be delighted over this honor. But the truth of the matter is quite different and for this reason: the review by Mr. Solovyov is no review at all, and not even ordinary criticism, but simply a wholesale *distortion of the book from the first paragraph to the last*, as much of its entirety as of the few and skillfully chosen points which have appeared to the critic as "especially curious".

One would have thought that a philosopher with so wide a reputation throughout Russia as Mr. Solovyov, ought, at least for the sake of his personal standing, to have honestly delved into the real essence of the book under review, and incidentally learned a little more about Hindu philosophy, before giving expression to such *ex cathedra* conclusions concerning both, drawn, by the way, from his own imagination. After reading his article, however, anyone who is at all acquainted with my book and with the English language, will realize that the critic has not even taken the trouble to read it carefully; or, if he has read it, has not grasped the meaning of the points which he sets out to criticize. This is obvious. It would be difficult indeed to suppose, that in the section "Criticism and Bibliography" Mr. Solovyov was guided not by the actual substance of what he was reviewing, or by the philosophical systems mentioned in the work, but simply by

prejudice against the author or against the system itself which he has failed to understand. *Professional jealousy*, it would seem, would be quite unthinkable here.

What is at stake here, incidentally, is not so much me as a person, but rather the distortion of the teachings which are ascribed to me; it is not a question of my pride as an author, which, by the way, I have not, but rather of the mistakes, and the deliberate as well as involuntary errors of the critic himself. This negligence often becomes phenomenal with him. Distorting both Theosophy and Hindu philosophy, he makes an error on every line. In consequence, I consider it my moral duty, as much on behalf of the Society entrusted to my care, as for the sake of the Russian readers, to correct them. Besides, having the love of my country at heart—as I would wish all Russians *outside* of Russia would—and therefore cherishing the opinion of all orthodox Russian people, I cannot allow the strange conclusions of Mr. Solovyov to remain without protest. In Russia there are very few who ever heard of the Theosophical Society, or who are acquainted with its ideas, and have read Theosophical books—which are rarely to be found in Russian bookstores. And yet, to the readers who hear about us for the first time, we—these little known Theosophists—are being presented by the very well-known Mr. Solovyov as “Neo-Buddhists,” “Atheists,” and at the same time, as ignoramuses, if not just ordinary fools, playing at philosophy. To put it plainly: it is dishonest to cheat the readers by this kind of *review*; and it is still more dishonest to distort in this way the thoughts of the author, choosing at random some phrases from a foreign book unavailable to the readers—single phrases which for that very reason are easily subject to a false interpretation—and, distorting the main ideas in the book, to write a few pages about them in a sort of nonchalant and satirical spirit, presenting all this to the reading public as the last word of “Theosophy”!

I will not dwell on such insignificant trifles as, for instance, the distortion of my name which, though he refers to me as “a very well-known author,” is given by the critic as Blavazky instead of Blavatsky; nor will I emphasize such errors in translation as for instance the rendering of *Isis Unveiled* as “Isis Without Veil,” even though this shows a lack of knowledge of the English language.¹ I will devote but a word or two to the fact that our critic assures the public, as if in *defence* of “Mrs. Blavazky,” that she could not have “invented the Tibetan brotherhood or the *spiritual order of the Khe-langs* (!), as the missionary Huc furnishes “positive and reliable information” about them in a book written by him “more than thirty years before the formation of the Theosophical Society”. In answer to this, I will take the liberty to ask our critic where he has read or heard that Mongolian *Khe-langs*, Lamaist-Buddhists have ever been referred to as “Mahâtman” by proud Brâhmaṇas? Have I not stated in my letters, *From the Caves and Jungles of Hindostan*, that the one whom we recognize as our chief teacher (and whom Hindus recognize as a *Mahâtman*), is a Râjput by birth, and therefore belongs to the caste of Kshatriyas or warriors? There are other Râja-Yogins known to us, Brâhmaṇas and Himâlayan ascetics, mystics of various nations, among whom are some Mongolians, but of course they are *not* Khe-langs. How could, not only Khe-langs, but even *Hutuktus* and *Hubilkhans* (the incarnations of various Buddhas and Bodhisattvas) teach us anything else but Lamaist-Buddhism? This is no place to speak of our teachers; for one reason, because of the only truth expressed by Mr. Solovyov, namely that, though the relations between ourselves and our “hidden inspirers in the distant Orient does not cover anything prejudicial,” yet it would be better “if this mysterious relationship remained secret”. Very true,

¹ Indeed. Even the dictionary makes a clear distinction between *unveiled* and *veiless*.

especially as this relationship is apt to incite personal ambition in the West, and give rise to selfish intrigues (even in Russia) among *pseudo-Theosophists* who have turned into unscrupulously lying and confirmed enemies of the Theosophical Society and especially of me, its "scapegoat," because of their failure and the refusal of the Mahâtman to provide them with money for various ventures.

Then again, why should Mr. Solovyov be so surprised (or is it delighted?) at my declaration in the "Key" that our Society is sometimes "a very sorry example of universal brotherhood"? Maybe as the result of the daily *Cain-ship*, if I may coin such a term, which goes on all around us, I have shown myself too severe in regard to our members. Where on earth, and in what circles is there no "envy, strife and all sorts of pettiness"? Indeed, if in private families there are often feuds which prevent blood-brothers from shaking hands with each other, how then can we hope to escape dissension in a "spiritual" brotherhood of many thousands, composed of all races, creeds and characteristics? What would be more natural than such occurrences in an enormous society? In joining it, a Fellow merely declares his sympathy with one of its three fundamental objects. But if he is no Theosophist by nature, he will remain the same old Adam, "bone of its bone". It does not follow, however, that, because of a few unworthy Fellows, a shadow should be cast on the entire Society. And this is exactly what Mr. Solovyov does when he asserts, contrary to all truth, that "Mrs. Blavazky does not have a very high opinion of most of the remaining members," while I declare precisely the opposite of this in my book!¹

¹ This is what I actually wrote on page 257 of the "Key":

"... don't you think that there must be something very noble, very exalted, very true, behind the Society and its philosophy, when the leaders and the founders of the movement still continue [in spite

But enough about these petty errors which concern me alone. Let us pass on to some of the more important ones.

For instance, why did Mr. Solovyov find it necessary to describe *The Key to Theosophy* as a "*Catechism of Neo-Buddhism*," when such a term is not to be found either in the book under review or, generally speaking, in Theosophical literature? Is it in order to prejudice, from the outset, readers, who are not aware of the difference between Buddhism with one *d*, and Buddhism with two *d*'s, against the Russian author and her "Society"? It would have been understandable, however, if I, reviewing in an English journal some of Mr. Solovyov's lectures or works, had described them as "*Neo-Papism*," as the whole of orthodox Russia has understood them in that light. But where has he found *neo-Buddhism* in our teachings? There is none, but simply a considerable amount of old Christian *Gnosis*. Besides, the whole of our literature proves that *real* Theosophists, worshipping universal wisdom, worship in reality the same wisdom which has been proclaimed by St. James in the third chapter of his *Epistle* [verses 17], i.e., "the wisdom that is from above (*σοφία ἀνωθεν*) [which] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," avoiding, on the advice of the same Apostle [verse 15], wisdom that "is earthly, sensual, devilish (*ψυχική*,

of all persecution] to work for it with all their strength? They sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation—aye, even to their honor—to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides—when by simply dropping their work they [the Fellows] would find themselves immediately released from every responsibility, shielded from every further attack."

Mr. Solovyov mentions in his review the "touching straightforwardness" of the author of the "Key". I sincerely regret that in view of his criticism I am deprived of the pleasure of returning the same compliment to him.

δαίμονιός) ”. Therefore, if trying to follow to the extent of our strength the higher wisdom, we use the word *Bodhi*, instead of *Sophia*, it is first because both words, the Sanskrit and the Greek, are *synonymous*, and second because for every European Fellow we have some fifty Asiatic Fellows—Brâhmanas and Buddhists. Why should there be in this connection the prefix “new,” when *Bodhi* or *Sophia*, i.e., “wisdom from on high,” is older than the creation of the world? Surely philosophy did not originate with Mr. Solovyov, and wisdom will not die with him! Had he said that, preferring the spirit to the dead letter, we seek this eternal wisdom and truth in the basic principles and the prototype of the *pre-Christian* religions, now distorted by the “earthly, devilish wisdom” of the dead letter, and in so doing give the opportunity to those shortsighted and ignorant to see in us either heathens or *Buddhists*—he would not have stepped outside the limits of facts, and thus would have acquired the right to criticize our system from his own point of view and in all possible ways. But not only does he not do that, but constantly ascribes to *The Key to Theosophy* that *which has never existed in it*. For instance, according to the words of Mr. Solovyov, on page 882, “It is curious that from among the religions based on Theosophical truth, the Judaic religion be excluded, *as it does not express any truth, according to the author*,” i.e., me (italics are mine).

This is entirely wrong. One of two things: either Mr. Solovyov understands so little English that, confusing the inter-relation of words, he has mistaken the part for the whole; or he desires to slander the author of *The Key*. Here, word for word is the passage from page 45 of the “Key,” to which he refers. Quoting a sentence from the Declaration of Principles of the American Nationalist Clubs which states that “the principle of the Brotherhood of Humanity is one of the *eternal* truths that govern the world’s progress on lines which distinguish human nature from brute nature,” and having remarked,

“What can be more Theosophical than this?” I continue as follows: “. . . But it is not enough. What is also needed is to impress men with the idea that, if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions—except in the Jewish, as you do not find it *expressed* even in the Kabala.”

Does that mean that we do not recognize *any truth* in the Jewish faith? And can even Mr. Solovyov discover a *feeling of brotherhood* towards men of other beliefs, among the Jews, whether ancient or modern? Does he not understand that the *truth* of which I speak on page 45 has reference to the “truth” of the *principle of brotherhood*, and not to divine truth in general? I cannot refrain from suspecting that he understands well enough, but nevertheless hastens to throw an additional slur on me in the eyes of the readers who reverence the Old Testament. I leave the behavior of the “critic” to the judgment of all just and unprejudiced men. The insinuation is completely devoid of any foundation and may be easily refuted by perusing any of our journals. Theosophists, collectively, respect the Bible as much as they do the sacred scriptures of other people, finding in it the same eternal truths as in the *Vedas*, the *Zend-Avesta*, the *Tripitakas*, etc., and Christian-Theosophists see in it the highest truth. In our Society there are as many orthodox and other Christians, as there are devout Jews (even Rabbis), Brâhmanas, Buddhists, Parsees, Mussulmans, repentant Materialists, and ardent atheists; these latter, however, do not study philosophy. The Theosophical Society has never been a “sect”—another error of the critic. *It includes representatives of all the sects and religions*, and none has ever been required to renounce his own religion upon becoming a Fellow of the Society.¹ It is founded on pure

¹ With the exception of a few agnostics, all the Fellows of the *outer* (exoteric) section of the Theosophical Society, continue to profess the respective religion in which they were born, remaining in it and following

ethics and *in the spirit*, if not the dead letter, of pure science, and because of this some Theosophists study the *Upanishads*, the Kabbalah, the Hermetic Sciences and Symbolism, without a key to which it is impossible adequately to understand either the *Vedas* or the Old Testament. Surely Mr. Solovyov is not going to contradict the fact that the *Pentateuch* of Moses, and especially *Genesis*, are full of allegories and figurative expressions. This is exactly what is taught by the Apostle Paul (see *Epistle to the Galatians*, iv, 24) when he speaks of the story of Abraham and his two sons, and of Sarah and Agar, as being "allegories". That much was taught by the Church Fathers as well as by Jewish philosophers and rabbis—Origen, Clement of Alexandria, Hillel, Philo Judaeus, up to the time of and including Maimonides.

The same laxness in translation and conclusion characterizes the words of the critic concerning the Divine in Theosophy, the "passional soul" (i.e., simply "the seat of human passions"), will-prayer, and everything else. That is why he does not find any "definite and firm statements," in the book and hence pictures "Mrs. Blavazky" vacillating from one side to the other. I make bold to assure the well-known philosopher that I am not vacillating at all, of which, I hope, he will become convinced when he is better acquainted with the language in which my book is written. What does he intend to say when he affirms that *our* divinity "is either defined [by us] as absolute being, or is looked upon merely as a pure abstraction"? Can anything absolute, whether being

its dogmas and rituals, just as they did before becoming "Theosophists". Acquainted with our Society as he has been for many years, Mr. Solovyov should also know that "Theosophy" is not "*a religion without definite dogmas*," as he expresses it, but is *a universal system of philosophy*, absolutely without any *man-made* dogmas. Therefore, the Society, as such, remains in its collective whole without participation in the dogmas of any religion, but respects both the beliefs and rites pertaining to the faith of each one of its members, belonging as they do to various religious creeds.

or *non-being*, exist for finite human thought—conditioned in its concepts by form—*otherwise* than as a "pure abstraction"? Do I, a mere pygmy in comparison to such a philosophical giant, have to teach him that in pure philosophy there is an abyss between the *infinite* and the *absolute*? Can absoluteness ever be "fragmented," or in philosophy have any relation whatsoever to the finite and the conditioned? Really, in reading the criticism of Mr. Solovyov, one would imagine that I am teaching the Fellows of our Society some sort of new philosophy invented by myself. It would seem that all those acquainted with our teachings know that all such world problems are explained *not* by "Madame Blavazky" but by the philosophy of the *Upanishads* (*vide infra*), the key to the meaning of which is to be found in the secret works of the Vedānta, inaccessible, so far, to the Orientalists. As to the philosophy of India, our critic apparently knows as little about it, as he does of Theosophy—even less, if that be possible. For instance, for the sake of the pleasure of saying to "our author" (i.e., his humble servant) that he is unable to ascribe to the author of the *Key* (that means me) any of the varied viewpoints of Indian philosophy; in other words, that my (?) Theosophical system is sillier than the "least of the Indian degrees of illumination"—our critic enters a blind alley! He informs the world of the alleged existence of "*sixteen systems of Indian philosophy*" (!!!). I can assure our Russian philosopher that he is much mistaken; that there are in Indian philosophy only *six* recognized systems which are known as the *Shaḍ-Darśana*, literally the *six demonstrations* or "six schools".¹

¹ Namely: (1) *Nyāya*, the logical school of Rishi Gautama; (2) *Vaiśeṣika*, the atomic system of Kaṇāda; (3) *Sāṃkhya*, the pantheistic school of Kapila; (4) *Yoga*, the mystical school of Patañjali; (5) *Pūrva* (early) *Mīmāṃsā*; and (6) *Uttara* (later) *Mīmāṃsā*, of Vyāsa, which is called *Vedānta*. There is a seventh school which is a much later one, the *Paurāṇika*, or the eclectic school which presents the teachings of the *Bhagavad-Gītā*, but is not included in the number of the ancient *Darśanas*. None of the other, later schools are taken into account.

Mr. Solovyov is referring to the "code of systems" by Mādhavāchārya, in the work entitled *Sarva-darśana-saṃgraha*, in which this sectarian of the fourteenth century analyses sixteen systems, placing Buddhism on the last rung of world conceptions. But he has not taken into account, first, the fact that Buddhism has never been regarded as a school in India, where for many centuries there have been few Buddhists; and second, that the code of systems mentioned by Mādhavāchārya represents merely an incomplete catalogue of both orthodox and heretical sects which existed in his day, and against which he fought during his lifetime, defending and praising *his own system* (a sect nowadays) of Dvaita (or *dualism*), of which he was the founder. Thus, it is not at all a "code of systems of Indian philosophy" but merely a code of opinions of Mādhavāchārya, a fanatical Vedāntist and a worshipper of Vishnu. Moreover, where did Mr. Solovyov get the idea that "Vedānta or absolute pantheism . . . the highest and sixteenth [?] system, was founded by the philosopher Śaṃkara-Āchārya"? (p. 884)—a statement which, in three lines, contains three important errors. In the first place, Vedānta is not the *sixteenth* system, but one that includes the fifth and sixth schools (or *Mīmāṃsās*) or interpretation; in the second place, "Śaṃkara-Āchārya" (i.e., Śaṃkarāchārya, namely, Śaṃkara the Teacher) could not be the founder of the Vedānta because the Vedānta had existed for a thousand

¹ Not altogether "absolute" pantheism. The Vedānta is divided in India into three aspects or sects, namely: *Advaita*, founded by Śaṃkarāchārya and the only *absolutely pantheistical*; *Dvaita*, the sect of Mādhavāchārya, which teaches pure *Deism*; and *Viśiṣṭādvaita*, which is something between these two. All the three sects belong to the system of the Vedānta, but the Dvaitas have never been pantheists.

[There seems to be a confusion here between Mādhavāchārya, the author of the *Sarva-darśana-saṃgraha*, and Mādhvāchārya, also known as Ānanda Tīrtha, the founder of the Dvaita school of thought, who lived in the thirteenth century.—TRANSLATOR].

years before his birth;¹ and in the third place, *Vedānta* in itself is not a school, but, as already said, a system of interpretation of the *Vedas*, the *Upanishads* and the *Mīmāṃsās*. It is a descriptive term which literally means: "end of the *Vedas*," i.e., *end of knowledge* or cognition (*Vidyā*)² and is also known as *Brahma-jñāna* or "knowledge concerning the Divine". Śaṃkarāchārya was a great Yogin and reformer who taught the idol worshippers the universal oneness of divinity (*Parabrahman*) and the soul, of matter and spirit, and has for that reason been nicknamed *prachchhanna bauddha* (disguised Buddhist), and his school, Vedāntism turned inside out. Even the Orientalists sometimes call his school the *new Vedānta* or *Neo-Vedāntism*, as our own enemies call us "*Neo-Buddhists*"—terms in both cases neither clever nor correct.

In the system of the *Advaita* there is a great deal of the true, secret teaching of the Buddha, namely that which he taught to his Arhats, *buddhism*, i.e., the universal system of a hidden science containing all the other *esoteric* or *secret* teachings, e.g., the Kabbalah of the Tannaim, the *Zohar* of Shimon-ben-Yohai, the *Books of Hermes*, etc. That such teaching exists to this day is evidenced by the *Upanishads*, i.e., the "esoteric doctrine," even in the translation of the Orientalists.³ Eitel,

¹ If Mr. Solovyov should refer me to the translation of Mādhavāchārya's *Sarva-darśana* by Cowell, the best English Sanskritist, by the way, then I will refer him to Elphinstone's *The History of India* edited by Cowell himself. On page 230 of this authoritative work, under the heading of "Vedānta, or Uttara-Mīmāṃsā School," it is said: "The foundation of this school is ascribed to Vyāsa, the supposed compiler of the *Vedas*, who lived about 1400 B.C. . . ." This seems to be clear enough! Śaṃkarāchārya was only the interpreter of the Vedānta and of the *Upanishads*, and the founder within his own system of the *Advaita school*, i.e., "Unitarianism".

² The word "Veda" is derived from the root *vid*, "to know" or "to cognize". One of the names of the *Veda* is *brahma-vidyā*, meaning literally "cognition" of, or "wisdom concerning Brahman," as the *Rig-Veda* is ascribed to the pen of that god himself, and the other three *Vedas* to his own direct revelation. *Brahma-vidyā* translated means "theosophy".

³ Some thirty years ago the *Upanishads*, consisting of brief treatises, numbered approximately 150. Little by little, hidden away by the

Inspector of schools in Hong Kong, and author of a Sanskrit-Chinese lexicon, and Edkins, a missionary who had lived his whole life in China and had studied the Chinese systems of philosophy as well as Buddhism in all its aspects, as it exists in the Celestial Kingdom and Tibet, both of them, devote whole chapters to the "secret schools," although, knowing very little of the real teaching, they understandingly say many foolish things about them. According to the assertion of Sanskrit pundits generally, the *Upanishads* are that which destroys ignorance, and leads those who study them to *spiritual liberation*, due to the knowledge acquired and on account of their greater understanding of divine truth. Do we not find the same definition of the teachings of Christ in *John*, viii, 32: "And ye shall know the truth, and the truth shall make you free"? Just as the treatises known as *Brâhmaṇas* (a supplement to the *Vedas*), full of dry ceremonialism, of dead letter ritualism, and idol worship, are the *Talmud* of the Hindus, so are the *Upanishads* their Kabbalah, explaining the spirit of that dead letter. But both the *Upanishads* and the Kabbalah require for their complete understanding a key, and the latter can be found only in the hands of the "initiated" Adepts

Brâhmaṇas, they gradually disappeared with the exception of some twenty of them, and even those were not all genuine. There is a widespread rumor in India that all the best *Upanishads* as well as the explanatory manuscripts of the Vedânta (gradually composed through the centuries and providing the key to the *Upanishads*) are in the hands of initiated Târaka-Râja-Yogins, in the chief *Mathas* (monasteries) of the Vedântists belonging to the Advaita school; and also in the hands of some independent Yogins, adept-mystics, scattered through the jungles of the Himâlayas and the inaccessible summits of the mountain ranges of Southern India. These brotherhoods or communities have existed for thousands of years, and enough of them exist even in our day for us to form some judgment of them. But now the real *learned Yogins* become fewer and fewer with every year that passes, yielding to charlatans and ignorant parasites, who live at the expense of the superstitious masses. I hope in the near future to submit to the Russian periodicals an article on the subject of contemporary Yogins with the description of some of the *Āśramas*, i.e., retreats, known in India.

[Death prevented H. P. Blavatsky from carrying out her intention.]

of the *Gupta-Vidyâ*, the secret science, i.e.; the authors of the books on the Vedânta.¹ Śaṅkarâchârya was one of the most remarkable of these Adepts after the Buddha and is considered by the Advaita Vedântists as an *incarnation* or an *Avatâra* of the god Śiva, the great Yogin (*Mahâyogin*) of India. He was one of the best interpreters of the *Upanishads* according to the system of the Vedânta, but there were better ones than he. Vanishing from this world when only thirty-two years of age, he explained only a *part* of the whole; and according to tradition no one could be found anywhere in the world able to explain the secret sciences from beginning to end, though they are all contained in the *Upanishads*. . . .

It is these very teachings of the oldest conceptions in the world, that we consider to be the chief witnesses to that which we call the *Wisdom-Religion* (the religion of reason), *Theosophy*—and we call our teaching a religion only because (owing to the etymology of the word) these tenets once upon a time united the entire human race by means of their spiritual thought. He who understands the essence and the meaning of universal truth, will not be surprised therefore to find its

¹ As a proof of the fact that it is precisely in the *Upanishads* that we have to look for the source of all the succeeding systems of philosophy of Asia Minor and Europe, I quote the opinion of Elphinstone from his *History of India* (edited by Cowell):

"When we examine the older *Upanishads*, however, we are struck by one remarkable peculiarity—the total absence of any Brahmanical exclusiveness in their doctrine. They are evidently later than the older *Sanhitâs* and *Brâhmaṇas*; but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the *Rig Veda* hymns themselves. The great teachers of this highest knowledge are not Brahmans but Kshatriyas, and Brahmans are continually represented as going to the great Kshatriya kings (especially Janaka of Videha), to become their pupils . . ." [p. 282].

" . . . no Hindu works have probably exercised a wider influence on the world [than the *Upanishads*]. It is from these forlorn 'guesses at truth,' as from a fountain, that all those various rills of Pantheistic speculation have diverged, which, under different names, are so continually characterized as 'Eastern philosophy'. Thus the reader

rays fragmented here and there, not only in the ancient philosophical beliefs but even in the gross fetishism of the savage, where it is still possible to trace them in the dying sparks of that truth. And the savage, unlike Mr. Vladimir Solovyov, will not *arbitrarily* label as *neo-Buddhism* that which includes in itself the seeds of all the ancient and modern conceptions of life. He will not assert (i.e., if he be not a Catholic to whom the reading of the Gospels is forbidden), forgetting the teachings of the latter, that "the pure ray of the universal principle, refracted by human consciousness" is "in the first place *merely a metaphor*," and in the second place—remembering the injunctions: "I and my Father are one," "The Father is in me, and I in him" (*John*, x, 30 and 38), and especially the forked tongues of fire (*Acts*, ii)—he won't ask, "Where does this human consciousness come from, with its capacity to divide the Divine Light, and to fragment absolute oneness?" Likewise, if he remembers the words of the Apostle Paul, "Know ye not that you are the temple of God and that the *Spirit of God dwelleth in you?*" (and also the assertion of Christ himself, in answer to the calumny of the Pharisees, "Is it not written in your law, I said, *Ye are Gods*"—*John*, x, 34), he will not accuse us of self-deification. Assuring the public that *all of us* (Theosophists) "are endowed with a very definite and quite *unique* inclination to self-deification *of man and opposition to any superhuman principle*" (p. 886), Mr. Solovyov merely distorts the truth and slanders us wholesale.

of the *Upanishads* soon recognizes familiar ideas in the speculations of the *Phaedrus* as well as in Empedocles or Pythagoras,—in the Neo-Platonism of the Alexandrian, as well as in the Gnostic schools, although Plotinus aimed to emancipate Greek philosophy from the influence of the Oriental mind; and the Cabbala of the Jews and the Sufeyism of the Muhammadans seem to be derived from the same source . . . and why should the tradition of the Eastern origin of much of early Greek philosophy be incredible or even improbable?" [p. 281].

This should suffice. I will merely add the following: if our critic had studied the Theosophical teachings half as well as he has studied Papism and Judaism, he would easily have succeeded in the difficult task of writing about the meaning of our teachings. Then he would probably have abstained from writing about the *Key to Theosophy*, since *he would have understood that this book was not written for Russia—the only country where the pure ideal of Christ is still preserved*; and knowing this he would have understood for whose benefit I was quoting the Gospel precept concerning the tree that is known by its fruit.¹ The *Key* has been written by me for countries where such things are possible as the Salvation Army, with its wild street howlings and song-themes from the repertoire of operettas, and where the name of the "beautiful Helen" is changed to the name of Him they call the Son of God; for a country where at the present moment there are not less than *sixteen incarnations of Christ*, from the Reverend Missionary Schweinfurt, to Kennedy, a former thief from a reformatory, and now recognized by the Connecticut sectarians as a *Messiah*; it was written for pseudo-Christian countries like England and America, where in the former, Bishops make public speeches against the "Sermon on the Mount," calling it a Utopia,² and the citizens of the latter, members of the 772 warring sects, build five saloons for every church or chapel, and as many houses of ill repute; for these countries from which *cant* (hypocrisy), the mad rush after money, superstition instead of religion, and all sorts of vices, in their most disgusting aspects, have long ago driven not only any kind of faith in the divine self of man and the immortality of the soul, but even all human feeling. Finally,

¹ I suggest that Mr. Solovyov read my article in *The North American Review* (New York, August, 1890) entitled "The Progress of Theosophy," where he will find listed the *fruits* of the Theosophical tree.

² Bishop of the Diocese of Peterborough.

he would understand that the *Key to Theosophy* does not contain any special teaching, but is simply an attempt to correct some of the rather wild ideas held by the public concerning certain beliefs of the Asiatic mystics, and the Theosophical Society. I will say more: he would have been convinced that not only Christian Fellows continue—in spite of their fellowship—to look upon Christ as a God descended on Earth, but that even Theosophists who are Buddhists, Brahmins, Parsees and Mussulmans look upon him as a great Arhat and Prophet. Had Mr. Solovyov known all this, there would have been no incentive for the present answer, the whole meaning of which is contained in the immortal saying:

“Judge not, that ye be not judged.”

London,
September, 1890.

H. P. BLAVATSKY
(Radda-Bai)¹

¹ [All of H. P. Blavatsky's contributions to Russian periodicals were signed with the pseudonym of “Radda-Bai”. We leave it in its exact phonetic transliteration from the Russian. It is uncertain whether H.P.B. meant the first word to be *Rādhā*, “prosperity,” or “success,” or *Rāddha*, which means “accomplished, prepared, ready,” and even “perfect in magical power”.—B. DE ZIRKOFF.]

AWAKE, SEEK THE GREAT TEACHERS AND ATTEND

By LEONARD C. SOPER

“**A**WAKE, seek the great Teachers and attend” is a quotation no doubt familiar to most, and one which is only too often given a cursory dismissal. But like most of these apothegms, it is worth examination in order to try to discover its true significance. But there is one point which should first be made. According to the sacred books of the Hindus, there are more than five senses. In addition to the senses of sight, sound, taste, smell and touch, there are also, mind and understanding. With statements of this kind we are inclined, after we have seen them a few times, to pass them over, a case of familiarity breeding, if not contempt, at least intellectual indolence, the superficial reaction that we know all about it. But do we? In what way are the mind and understanding sense-organs similar to the five which we usually think of? These five senses are the instruments by which we receive impressions from the world external to ourselves. They collect information, and from that information we “program” our actions, in much the same way as a computer works from the “program” of information fed into it. The mind is also an instrument and organ, and its chief function is to analyse and classify the information we receive both from the external world and from the internal world within ourselves and to relate it to the information stored in its “memory bank”. The mind is essentially a

pattern-seeking and pattern-making organ and it is never content with an isolated piece of information unless and until it can fit it into a pattern of past or present experience. And what of understanding? It is the instrument or sense by which we discover the significance of the information received through the other six; it gives meaning to that information and therefore to the world in which we live. Finally, none of the senses can take the place of another. The eye cannot hear, nor the tongue smell. Nor, and this is important, can the mind possibly discover the meaning and significance of the information recorded by the other five, or of the patterns which it itself makes.

Turning to the quotation, how many of us are awake in any real sense of the word? We go (or perhaps a better word would be drift) through life only half awake. We are not alert and attentive, sensitively responding to the impressions received from without and within. Consequently the patterns we make out of those impressions are not only incomplete, but colored and distorted by our own past incomplete experiences and the patterns we have made of them, the two together, experiences and patterns, constituting our memory. So, both the information and the patterns are alike incomplete; the significance and meaning given to them is false.

There used to be a book called *Eyes and No Eyes* which taught the young naturalist what to look for in the lanes, fields, woods and ponds. The average person on a country walk sees trees, flowers, animals, birds, butterflies, and so on, but that is about all. The trained field naturalist, on the other hand, knows *why* there are certain species of these and not others. He knows their life histories, their foods, soils, methods of reproduction and so on. In short, his heightened sensitivity gives to the whole a meaning and significance of which the ordinary person is completely unaware. He sees that all these living and so-called non-living things are parts

of an ecology or interlocking community, existing together in a relationship so subtle that if one is disturbed the whole is immediately affected. It is not suggested that we can all at once go through life fully aware in this way every hour of the day of every thing and every event, and of their meaning and significance, but we can see from this example what is meant by being "awake". It means to live attentively and sensitively, with all our senses, including our minds, alert. We need to cultivate a sensitivity to life, not only, as most of us do, to what we consider the good, the beautiful and the true, but to the (to us) bad, the ugly and the false. If we pursue the one and try to avoid the other we are shutting ourselves out from one side of life, which can only lead to rigidity and insensitivity. Suffering in particular must be faced, whether in ourselves or in others, because the change that is wrought in us by the act of facing it fully will enable us to forget and to be free of it, and allow us to pursue our creative ends. Until we are completely open to the sordid and the ugly we shall never discover their meaning and significance. Only then will our repulsion and aversion vanish. We have to discover for ourselves that the world in which we live is *not* an illusion, not a *māyā* from which to escape. It is only unreal in so far as we fail to experience it as an expression of the Reality that lies behind. The phenomenal world, the world of becoming, to eyes that are open, is a world of being in which it is possible to live creatively, and in so doing realize the One without a second in the creative union of the two. In the words of the Hindu scriptures, "Brahman is real; the universe is unreal. Brahman is the universe." In other words, the phenomenal world perceived apart from Brahman is an illusion. It is real, "the garment of God," when cognized as part of the Reality which is beyond phenomena, and an illusion when experienced apart from it.

So much for the awakening. Now for the seeking. What is it that we are seeking, and why are we seeking it? Although we may not have formulated it to ourselves in precise terms, are we not seeking the Reality which lies within and beyond the world of appearances, and are we not searching because we believe that it is that Reality, by whatsoever name we choose to call it, God, Truth, the Eternal, which alone gives meaning and significance to life? And do we not seek a teacher because we believe that he will be able to point the way to its direct perception?

It is suggested that there are two criteria by which we can judge whether or not a person, whether living or dead, is a teacher who can show us the way to that direct perception. The first is that, paradoxically, he will have no pupils. The second is that he will not profess to confer spiritual advancement by means of Initiateships and so on. So far as the teachers who are now dead are concerned, there is no authentic record of what they actually taught. With the Buddha and the Christ, to take two of the greatest, there is in the case of the first only one sentence which it is agreed by the authorities is likely to be literally what He said, and that is: "To you I teach the way." In the case of the second there is nothing. All, in fact, that we have is the oral transmission from those who first heard what was said, transmitted from person to person and finally written down, in the case of the Buddha, 500, and in the case of the Christ, 200 years after His death. When they lived there were no stenographers, tape-recorders or other of our modern methods of making a verbatim record. Even if there had been, we would still not be sure that we knew its full import. We can see this quite clearly when even with such methods of recording there can still be disputes as to the significance of the tone or emphasis given to a particular phrase or comment. What we have in the case of great teachers of the past is primarily oral records, and we should be aware

how easy it is to misunderstand what is said. We all listen (or rather hear) through the screen of preconceived ideas and our recollection (often faulty) of what others have said or written, and so what finally comes to be written down is what someone *thought* was said; not a factual account but a record colored by misconceptions and faulty recollection, and distorted by the personality of the recorder. Then there are the commentaries and the commentaries on the commentaries, the apologia, the exigeses and so on ad infinitum. All these intellectual exercises lead nowhere in the end, for as is said in the Upanishads: "Let him not ponder on many words, for many words are a weariness."

So much for the teachers who are gone. What of those who are living? Here again the criteria of no pupils and no spiritual degrees will help us to avoid much vain and useless search. By "no pupils" is meant that a teacher does not surround himself with a group of the elect, the chosen few, to whom he purports to give an esoteric teaching not available to the masses. And by "spiritual degrees" is meant the alleged division of people in a hierarchical order, a spiritual grading determined by the teacher. Most of us are irresistibly attracted to those who profess to have an inner and greater knowledge than the multitude. When they also profess to divulge information about the superphysical states of existence, the astral, mental, etc., planes, other lines of evolution such as the devas or angels, the Rays, the Occult Hierarchy, and so forth, our fascination is complete. But if we observe our reaction to all this dispassionately we see that what it really does is to inflate our egos, our sense of importance, giving us a feeling of power, of being on the "inside" of things. Having made this discovery and accepted it, all this superficiality will fall away and we can then with humility seek a great teacher among the living. But no one can tell another who that teacher is. All that can be said is that if

we are really in earnest in our search we shall find the teacher who can point the way (for that is the most that he can do) to the direct perception of the Real.

After the awakening, the seeking and the finding, there is the paying of right attention to what the teacher has to say. Right attention is the ability to listen. Most of us have lost that ability. We hear, but we do not pay attention, complete attention, to what is being said. What we are really listening to is the chatter of our own mind, its inner chatter of moods and desires, its comparing of what is said with our own ideas, with what has been said by others, and so on. The result is that we do not give complete attention to what is said, for between us and it is the distorting screen of our own mind. Right listening depends upon our being silent, and silence is much more than the abandonment of actual conversation; it means the silence of the discursive mind. This is the real creative silence, which is much more difficult to achieve than the mere verbal silence practised by some groups, who have misunderstood the instruction on this point of teachers in the past. The mind has to be still, but not *made* still. To try to make the mind still by any effort only leads to a rigid mind. The mind will *become* still when it realizes that it cannot penetrate to the Reality which lies beyond it: realizes this, not as a theoretical proposition, but as an actual fact. Realizing the futility of all effort, the mind immediately becomes still, and in that stillness something comes into being, but what that "something" is cannot be put into words. This is the "listening to the essences of things" which is the gateway to Reality. And it is not only listening to what the teacher is saying, but listening to Nature, to beauty—and ugliness. In that timeless moment there is no longer the experience, the experiencer and that which is experienced. There is only a "self-forgetting attentiveness," a standing outside oneself. For that which measures, the mind, is gone, and there is only

experiencing. After that moment our lives can never be the same. We make the error of trying to repeat it, but it cannot be repeated in this fashion. It has to come to us, unbidden. That is the central fact. As is said in *Light on the Path*, "... though the ordinary man asks perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts." As the Hindu scriptures say, Reality, God, the Eternal, "... cannot be reached by the Vedas, neither by understanding nor by much study." And again, "He alone grasps Him who does not grasp Him. Anyone who understands Him does not know Him." When the mind, "the great slayer of the Real," is silent, then there is the possibility of the direct experiencing of Reality, but the nature of that experiencing cannot possibly be put into words, or communicated from one to another. The Buddha himself, when questioned on the point, is said to have taken a golden flower and contemplated it silently, and some at least of those who were listening, understood and were enlightened.

If it is asked, what has all this to do with Theosophy, the answer is that nearly all of us have been guilty of regarding Theosophy as a teaching rather than as an experience. So indeed it is, but it is only of value as it is looked upon as a teaching leading to direct experience, not something read about in books or heard about in lectures. Theosophy is not an accumulation of facts about the supraphysical worlds, valuable though this is. Indefinitely extending our knowledge of the phenomenal worlds through our ability to function in them in full consciousness will not necessarily lead to the experiencing of the Reality which lies within and beyond them all. Mere accumulation of knowledge does not bring understanding. Theosophy is essentially a state of mind and a way of life, not a body of doctrine.

If it is said, all this is very theoretical, what shall we *do* about the bad, the ugly and the false that exist in the

world? The answer is, when it is fully realized that the mind with which we have identified ourselves is only an instrument, we shall find that we are able to deal with the problems as they arise with an efficiency we have hitherto lacked. We shall see at once in any particular problem or in any particular situation what needs to be done, do it, and pass on. Right action comes from right-mindedness and right attention, and pity and compassion for suffering will lead to right action. It is *how* we think and *how* we act that come first; right thought and right action inevitably follow.

In conclusion we might recall the words attributed to Plotinus:

If we here speak, it is but as a guide to those who long to see. We send them to the place itself, bidding them from the words to the Vision. The teaching is of the path and the plan, the seeing is the work of each soul for itself.

CHRISTMAS

When you come to your very own Christmas, it is not a decision of the personality to dedicate or give itself to something or someone other than itself.

That Other has taken over,
A merger has taken place,
A Babe has been born,
And the Government is upon His shoulder.

HAROLD TYRWHITT

OCCULTISM AND MYSTICISM

By N. YAGNESVARA SASTRY

IT is sometimes thought that Theosophists should be concerned with occultism rather than mysticism, but the two seem to go together as matter and spirit, or exhalation and inhalation, though one may predominate in certain cycles. Theosophy as the multi-faceted dome of world thought and aspirations cannot sacrifice any of its aspects, especially the time-honored and universal wisdom of mysticism. Besides, the Theosophical Society is expected to be an association "... of strong magnetic yet dissimilar forces and polarities centred around one dominant idea ..." (*The Mahatma Letters to A. P. Sinnett*, p. 20).

Popular misconception associates mysticism with unbalanced devotion or sentimental relations with Gods. Theosophical leaders have loftier ideas on the subject. Mr. Leadbeater, while discussing the subject of devotion, refers to persons who could weep at the mention of Krishna's name, but these, which many persons accept as mystical expressions, are "... a mere orgy of emotion ..." to him. (*The Masters and the Path*, 2d ed., p. 274). Dr. Besant deprecates the other form of so-called mysticism which contemplates spiritual developments in terms of ultra-romantic symbology. She writes about a famous religious poem: "How many have sung the Song of Solomon, translating its sensuous images into so-called spiritual, but really psychic delights ..." (*Lucifer*, IX, 178).

According to Dr. Besant, "... there will be many Mystics and many Occultists ..." in the coming race. (*The New Civilisation*, p. 40). The mysticism envisaged by her is, however, not among the types discussed by Mr. Jinarājadāsa as Pantheistic, Sacramental or Theosophical, and may be called pure mysticism or mysticism without qualifications. Here there is no search for pleasure or the renunciation thereof. The mystic "... takes the things as they come and go ..." (ibid., p. 38). Philosophy and metaphysics do not attract him, and he does not teach. He treads "A solitary path, for none may help him in it." (ibid., p. 39).

Dr. Besant noticed in 1914 that "... the priest and the mystic have constantly been in opposition ..." (*Mysticism*, p. 20). As the custodian of doctrines, which are fixed, the priest represents conservatism, or the brake without which no vehicle can move in safety. As the harbinger of the new, the mystic represents the accelerator without which there can be no move at all. Though both principles are necessary, Theosophists are essentially progressives. "To make a new estimate habitually, that is elevation," said Emerson. This is also the Theosophical way.

An occultist could be as great a man as any mystic but as a teacher of the concrete mind he presents truths in aspects, while the mystic stimulates a synthetic outlook. Beauty, for instance, may be an aspect of the Truth, but without a vision of beauty in the familiar and the so-called unattractive, beauty cults become truncated and could, as Tagore warned, lead to "... affectations and exaggerations ..." (*Sādhana*, p. 139). Love is another aspect, but it is love that is hard, which Arjuna displayed, which approximates to divinity. A study in aspects of what exists only in entirety, as indeed all book learning, leads, as Dr. Besant taught, to a "... lower knowledge of God." (*Mysticism*, p. 13).

Aspects are obtained by dissecting Reality into attributes, numbered, classified and labelled. The occultist is as one

who would reveal the eyes of a goddess, and produces the eye sockets, muscles, pigments and all, but the divine artist who could put them together is the mystic. To use an Egyptian allegory, if Osiris be the Solar Logos, mind as Set, the Slayer of the Real, dismembers Him, and mysticism as Isis gathers Him up. It is not without significance that Isis is one of the few Gods with wings. She is of the Heavens, or Buddhi-Manas.

From one standpoint, mysticism is higher occultism concerned with realities above the mind. There is, for instance, the occult investigation of the atom, not mystic investigation. There could be occult study of lost continents, or the astral plane, but mystic communion is more appropriate to realize God or the Self. As stated by a neo-Platonist: "God in which the opposites are reconciled, can be known only by mystical intuition."

For helping man in his mind cycle, occultism has been used to study "God" but a lesser truth is revealed. For instance, the Logos appeared to Mr. Leadbeater as a person, when seen through occultism, but God to the mystic has His centre everywhere. A firefly holds the light of the world. Mr. Jinarājadāsa concedes that "... with anthropomorphism, there is all the time a certain limitation in our thoughts; it is a handicap when we cannot conceive of any other intellectual mould ..." (*The Divine Wisdom*, 4th ed., p. 58).

Why can the occultist teach but not the mystic? In the researches of the occultist there is the seer and the seen. He can say: "I know, I saw." To the mystic, when the seer is, the Truth is not, and when the Truth is, the seer is not. He says: "I do not know, but I know that I know." If certain truths are completely incomprehensible by the brain, others must be so in varying degrees. Even these the mystic does not teach but the unspoken Wisdom illuminates his daily life and he sets the standard for people to follow.

Mysticism, according to Mabel Collins, confers the second individualization. That the first is a token one, of a metaphysical kind, is indicated by the herd instinct common to man. Mysticism disengages him from group thoughts and reactions, so that he becomes neither a Hindu, Christian, American, Russian nor other denomination, but himself, a distinctive note in life's symphony.

Jesus Christ was a mystic with individuality. He did not speak much on occultism, except perhaps of a kind suited to a few who passed his ethical test, but stressed a way of life that reveals the Wisdom. He was not always "meek and mild," as when he drove the peddlers from the temple, ignored sabbath and ceremonial rules, or declaimed against the Pharisees.

The mystic establishes the Kingdom of God on earth by spiritualizing all things. Given a fund of energy, the occultist would concentrate it at specified times and places of prayer. The mystic spreads out that energy, trying to make every place a temple, every being an image, every act a prayer and every thought a meditation. Bridging the duality between the spiritual and the secular, the mystic de-segregates God.

Throughout my life, through my life, the world has little by little caught fire in my sight, until, aflame all around me, it has become almost completely luminous from within. . . . Christ; heart; afire: capable of penetrating everywhere, and gradually, spreading everywhere.

PIERRE TEILHARD DE CHARDIN

THE CYCLE OF THE CHURCH YEAR

By KARL RIEDEL

(Continued from p. 121)

AT the first initiation the Initiator is Christ the Lord (of the seventh initiation) awakening the Christ principle in us. At this initiation, taken in the astral vehicle, the consciousness of the initiate awakens at the Buddhic level, where the collective vehicle of Christ the Lord dwells, whilst the consciousness of Christ the Lord Himself dwells on the Monadic plane. But Christ the Lord is also at the stage of an Initiate before Christ the Logos, as well as a mediator for Him to Christ in man.

In this way the great ground-plan of the cycle of the Church-year is revealed within the symbol of that "Great Wheel," the Circle and the Cross, which veils for us the Christian Secret Doctrine as within a "Christian Tarot". It is very right that many Christian churches use this symbol today in the form of the Advent wreath made up of evergreen fir-tree branches with four candles on it arranged in cross form, hanging on four red strings over their main altars during the Advent season. It is not only full of beauty but also of wisdom and power, for as a symbol it is an outer sign for great realities which manifest and work through the symbol.

SOLAR AND LUNAR CYCLES

The great solar wheel of the year is divided by the smaller lunar wheel into twelve parts, the twelve months, which, as we have seen, correspond spiritually with the twelve new beginnings which lead the individual Christ to the Christ of the Race and further on to Christ the Logos. These twelve parts are reflected in the daily cycle as the twelve hours of the day and the night. On the other hand there are the four quarters of the solar cycle, the four seasons, and four quarters in the lunar cycle, the four weeks of a month. To understand more clearly the constitution of the Church-year and its parts, we must study the numerical relationships of these cycles. For time-cycles are based on numbers and measures, which have their spiritual meaning.

Dealing with basic cycles now, the quarter of a solar cycle consists, in compliance with arc-measurements, of ninety days, while the quarter of the lunar cycle consists of seven days. $90 = 3^2 \times 10$ days: this shows that the solar cycle deals with three and three squared or nine, while ten shows that it comprises a greater unit. $4 \times 90 = 9 \times 40$ which shows that the solar cycle can be divided not only by the cross of two squared but also by the star of three squared. The three quarters which together are 9×30 days or nine months are, within the whole cycle, the time from Easter to Christmas. They represent the prenatal or the corresponding monadic life, that is, material or purely spiritual life perfected respectively and preceded by the first quarter (or three months) of the life of the Spirit in matter. While the sun deals with the supernal three of the Spirit, the moon deals with the infernal or earthly seven of matter. When we consider the lunar wheel in a way similar to that which we have used with the solar wheel, by adding three further quarters to the four, we get in correspondence to the 3×3 or nine of the solar cycle the 7×7 of the lunar cycle,

which makes forty-nine or with the first and last day included, the "fifty-day" cycle. This cycle finds expression in the time from Easter to Whitsuntide and has its foundation in the Jewish lunar calculations of their Passover festival and the festival of Weeks which follows seven weeks later. The seven great weeks of fifty days each make up the lunar year consisting of 350 days. This lunar year is based on the synodical revolution of the moon (from full moon to full moon); but the sidereal revolution of the moon, of 360 degrees returning to the same star in the sky, is shorter and is based on a month consisting of four weeks or twenty-eight days, twelve of which give only 336 days. The solar year of 360 days deals with spiritual evolution, the lunisolar year of 350 days deals with the evolution of Spirit in matter and the lunar year of 336 days deals with material evolution.

As four is not only two squared, but also three plus one, thus is nine not only three squared, but also one plus three plus five or *four plus five*, that is, matter and Spirit in a higher sense and also the Second Person (the Cross or the fourth aspect of the Mother) working with the First Person, the Father (the Star). We will often meet also in the Church-year the "40 day" and the "50 day" period, which together make the ninety days of a quarter. Also twice "50 days" equals 100 days as a greater whole.

There are two different possibilities to be used for time calculations, those based on solar years of 360 days and those based on lunisolar years of 350 days according to the intention of dealing with spiritual evolution or with spiritual evolution in matter. Different Nations have used the one or the other of these possibilities. The time calculations of the Indians and of the Jews are based on the moon, but the time calculations of the Egyptians and of the Christians (whose religion is rooted spiritually in Egypt) are based on the sun. Christianity and Judaism are complementary as are the Old and New Testaments.

The Old Testament deals with material creation and the history of men up to the appearance of the Christ; therefore lunar calculations are appropriate for these times. But with the appearance of the Christ, the Spirit reigns or should reign; therefore the Christian-year has to be based on solar calculations. It is so based with the exception of Easter, one of the major festivals, which has been made a movable festival and is based on lunar cycles. However, this was a later decision. In the beginning when esoteric knowledge still prevailed, the festival which represents Easter today was celebrated, together with the festival which we now call Annunciation, on the 25th of March at the beginning of spring as a fixed solar festival nine months before Christmas. Only later, thought influenced by Judaism caused the transference of this greatest solar festival into a movable lunar festival. However, when we study the esoteric meaning of the Christian-year, we have again to put the great Easter festival at its appropriate place in the East, at sunrise, at the beginning of spring. Only thus will we get a fixed link, which will enable us to understand the relationship of the different movable festivals with the other fixed festivals of the Christian-year.

Fortunately, a new schedule is being planned for the Church-year by which it will be not only divided into four quarters of thirteen weeks each with each quarter beginning on a Sunday (the first each of January, April, July and October), Sylvester becoming thereby an intercalary day, but what is still more important, Easter will become a fixed festival on the first Sunday of April. It would have been better to re-establish Easter on the 25th of March; however, an esoteric interpretation will be possible in the new plan, for Palm Sunday, the beginning of the Easter festival will coincide with Annunciation (falling therefore nine months before Christmas), while the Easter festival proper, in this case the

octave of it, will correspond with New Year's Day, the octave of Christmas. Both of these festivals, New Year's Day and Easter, are festivals of God the Father.

THE CHRISTMAS PERIOD

The Church-year is constituted of two "greater buildings" connected and intertwined with some smaller buildings. The two greater buildings are represented by the Christmas period and the Easter period. These two periods comprise the ascending arc of the Christian-year (with all the Christ festivals contained therein) beginning and ending with Advent Sunday and Corpus Christi respectively. These periods are called circles or cycles too and previously the Roman Church spoke of a Whitsuntide Circle as a third circle belonging to the other two, but now has dropped that idea, for, while Christmas and Easter stand at the middle of their respective periods, Whitsunday, coming at the end of the Easter period would fall at the beginning of a half-year period. However, the Sundays for the second descending half of the Church-year are called by the Roman Church, "Sundays after Whitsunday". Seen from another point of view, this second half becomes the first half, as spiritual evolution is finished and material evolution, or the evolution of the personality through incarnations in preparation for spiritual, begins the descending into matter of God the Holy Ghost. From this point of view we could retain this third period as a third circle (though of less importance) belonging to the Holy Ghost. According to the four quarters, we could also divide this second half into two parts, the first quarter with Whitsunday at the beginning belonging to God the Holy Ghost, and the second quarter with the Assumption of our Lady at the beginning belonging to our Lady, or God the Mother, and leading on to Advent Sunday again.

(To be continued)

NATARĀJA

Drawn to it, how long have you beheld the dance?
What things are seen?
Illusions only: shapes in speed and madness.
Alternate aspects of dim grief and gladness.
Bright with the sheen
Of jewel-glitter and swift whirling
Of garments now wrapt close and now unfurling,
Strange temporary marvels caused by chance.
Beholding, you are happy; I,
Once gladdened careless likewise, now am mute,
Filled with deep awe and wonder, having seen
The truth within.
Through all these quick illusions, bright to die,
Through all these echoes, sounds of drum and flute,
Vinas and cymbals and sweet bells,
Through all these—drawn aside like any screen—
Have I not seen
The very Dancer, Actual, Clear, Serene?
His very words and song
Through echoes and the melodies that throng
I hear him aloud.
Round Him, for His sake, all things you see are.
I see the moon not veiled by any cloud.
To that great magic, omnipresent and far,
Life's thrilled vast sea upswells.

GEORGE KEYT

PASSING THE GOLDEN VEIL

By PROF. J. E. VAN DER STOK

THE personality is the function of man which has to bear the brunt of the battle. The personality is the true pioneer and the "great work"; the Magnum Opus, as it is called, has to be accomplished in the first instance by the personality. The final solution, the final glory and absolution depend on its attitude and its accomplishment. It is the personality which is confronted with the deepest aspect of the great Mystery, the Veil of Matter, as it is sometimes called; it is the ultimate cause of the world system. In the Christian discipline we are prepared for the last great trial, the passing of the glowing Golden Veil of Matter without touching it. We are prepared for it first by being restored to the state of the child, its innocence, its purity, harmlessness, defencelessness and humility. Defencelessness also plays a great part in the discipline of the Buddhist devotee. That it is one of the aspects of serenity.

Some of the disciplines in Buddhism have as their highest duty to establish serenity: it is an attitude of perfect responsiveness, of perfect sensitivity—it is sensitized life, as it were, but with a deep background. It is like the choiceless watchfulness of which Krishnamurti speaks, readiness to respond in the right way, to act, to give that help which must be given to those who need it with the greatest efficiency. So it is also intense vulnerability, receptivity to the highest degree, that is meant by defencelessness, but because it has profundity and a direct contact with immense sources of Life

—with kinds of Wisdom, as is the technical phrase in Buddhism—it can send out life in action immediately, adapted perfectly to the cause that has to be helped.

In the Christian discipline we have the Baptism by Divine Fire which brings about maturity—the mind becomes mature and tender and compassionate. Then the Christian devotee is confronted with the individual status, i.e., with the forms of Light at the Transfiguration: the Spender of the Good Law, of the Divine Light and of Delight—that is the standard of right mutual contact, of right mutual approach to things, men, creatures. Then the Christian devotee has to make the great Vow, the great Sacrifice, that is to say he becomes able to make things holy—it is the dedication of the whole man: personality and individuality. In this way he comes in contact with the transcendental aspect of man—man as Transcendence. Then because of his sacrifice, great power is released from the highest quarters, and this works in its turn the work of vivification. After that he has still to conquer the last Veil of the Mystery.

In the vision of the golden, glowing Veil of Mystery we see matter as it truly is. It is a veil, it is not a tissue, it consists of golden points placed next to each other; it means that every point represents uniqueness; so the whole universe, the whole existence consists of points of uniqueness, golden uniqueness. Gold is always sublimating, always consuming itself; gold is the noblest of metals, and every one of the points I mentioned is golden, every atom contains it, every man, every creature, though in different degrees, exists by virtue of this *uniqueness*.

Then there is the great display between all these points of uniqueness, for uniqueness must come to full co-operation, to full harmony with other varieties of uniqueness. It must give itself to others because others do not have it, and they can thereby be enriched. At the same time it can only receive what is given freely. Uniqueness *must* be given or else it

becomes stale and valueless and sterile; this is the case when the thought arises of “I”. The notion of “I” and of “self” hinders giving, and the password of man is: “giving”. By this vision of golden uniqueness in every thing, every creature, every form, every plane becomes glowing gold; it is, as it were, an epiphany of the ultimate Golden Veil. One may never touch the Mystery, but when one can pass through it without touching it, the goal is reached and the “Great Work” is done. This was the alchemistic point of view. All the other aspects of man on the other planes will be able to accomplish their own dharma on their respective planes, when the heaven has been brought in and has worked through coming from the personality, from the lowest plane, which is plunged into the deepest veil of matter. Man in each of his subtler bodies is waiting for this great feat to be accomplished down here by the personality in this lowest plane of the world of manifestation where everything is glowing with the gold of uniqueness.

In his philosophy Henri Bergson, the famous philosopher of the intuition and of the *élan vital*, approaches this in a different, a philosophical way. He tries to formulate intuition. He says in his *Introduction to Metaphysics* that intuition is intellectual sympathy, and it enables man to enter into the object, whatever it may be. He is not making any restriction. Uniqueness in every thing, in every atom is the *raison d'être*, the reason why it exists. Ultimately it is, as it were, the root of matter. So it is by intuition, that for a moment one can come into contact with everything. Here the moment comes in. Accomplishment can only be in a moment.

This uniqueness is irreducible, of course, because it is unique; it cannot be analysed, therefore one cannot know it, but one can come into co-operation with it, to harmonious, co-operative action. First one must have *vision*, but vision is not the most important thing; it is *action*. Only by unique action, by giving, by dharma, can we come to any

accomplishment. In the great system of the Lord Buddha, there must first be compassion for suffering; then every notion of self and "I" has to be brushed away, otherwise one cannot give; a man who is self-conscious cannot give. He thinks that he gives, that it is *he* who gives, but that is not giving. The gift must be entirely free from the giver and the left hand must not know what the right hand gives, as Christ has put it. So one must be free from the "I" and the "self," and if one has true compassion one knows that this thing, this elemental, this "self" and the "I" can be brushed away. Then there comes happiness for the first time; cessation of suffering and the vision of true happiness for man.

Now there is the Eightfold Path. The Path begins with true conception, but we cannot have true conception, cannot have true thinking without being free from this stain of the "self" and of the "I". Then there is the right conception. It comes in a moment. But that is not the important thing. It has to be translated into action. First into thinking, into thoughts—this is very difficult, it is like being crucified; the vision which you have in the moment is virginal, as it were, it must be translated first into thinking, and then into action. In the beginning this is like crucifixion but one must go through the great trial, then thought has to be translated into words—that is also action, more action than thought: words are more important than thinking, and thinking is more important than the first true conception, and while we are trying to translate the first vision into thought, the vision has to be changed because of the experience with thinking, and thoughts have to be changed all the time because of the experience of bringing them into speech, by trying to put them into words. Then it comes to conduct, and the whole conception is only worth while when it can vanish into thought—when thought can vanish into words, into speech, and the words can be accomplished in good works, in action.

Then comes the second cycle, as it were. There must come right livelihood, action, good action, *Dāna* must go on, but now we are aiming at a *final deed*. In this period it is this action which is *true Charity* in every gesture, in every action which we perform; that has to be seen as the main thing. But ultimately all these actions must culminate in one final deed of charity and therefore the whole personality must be dedicated—that is right livelihood: he must give up his life.

Next comes the quality of right effort. It means that the path of the great Vicarious Atonement is entered; that one is responsible for all that is wrong in the world, even for that which is imperfect in the world, and there comes the *extreme responsibility*. This can be borne only if one has lost "self" and stands in Profundity, in the Deep, and if the sacrificial powers of Life which is beyond life are streaming through him. This is the last, the seventh qualification, it is called mindfulness, sometimes serenity at a very high degree; it is right memory but it is being without memory and having the vision of the final deed of charity, the exhaustive deed of charity, which in a moment releases true absolution. To hold this—but it cannot be held because it can only be accomplished in a moment—is *Samādhi*.

Sri Krishna says in the *Bhagavad Gītā* about the *Sanyāsi*: there is first *Yajna* that is sacrifice, that is making things holy. Then there comes *Dāna*, giving, and you can only give truly what must be accepted if it is pure and holy and good for everything. Then comes *Tapas* which is true discipline, to keep it all up perfectly.

Going back to that formulation of Henri Bergson, there is uniqueness in everything and we can come into contact with it by intellectual sympathy, that is by intuition. Uniqueness is irreducible, and coming into this vision we see that it is like a consuming fire, it might be consumed by fire for a

moment, and then you may see again the glowing points coming out of it spontaneously. It has a character of spontaneity all the time and this is also the definition of intuition: it comes spontaneously, in a moment.

We must try to come into the golden glory of the world of the true personality. It is as though the soul of man is full of that golden glory, a fiery soul. Sarasvati, as she is called in the East, is the Mother of the souls of men, and the soul is connected with the personality. There is also the vision of the genius of the personality coming from golden quarters like a breeze coming from a golden horizon—the genius is intellectual freedom, and also the higher consciousness, the intuition coming from on high, charged with a golden glow derived from a golden sun in the zenith.

Then there is the body, because the personality consists of the soul, the genius, then of the higher consciousness, as it is called, and of the body; it is all permeated with gold. Perhaps some of you may have had a vision of the Lord Buddha when He appears at Wesak; His body is all, as it were, glowing with deep gold—a very beautiful sight.

All this goes against the old disciplines. You know that one of the disciplines teaches that to come to accomplishment man has to withdraw from the world. Of course he has to get free from personal desires, that is the first requirement, but it goes too far when it prescribes that he has to withdraw from the whole personality, from his thinking, his feeling, his will, also from the body, from the world of objects, and of the senses, and that he has to regard all this as "It"; in this way he is not placed at the same level as all the objects. Then he enters into a world of consciousness, not self-consciousness but consciousness—so he is the withdrawer, he is withdrawing all the time. This is a very dangerous discipline, which makes a false start. The final secret lies in the object, in the approach to the object, therefore he goes the wrong way. Then it is

said: when you come to consciousness, you must say, "I am not you," not this consciousness, and then you come to what is called the "I". And when you say, "I am I," you are told you have reached the highest point and you come into Ānanda. Happiness is outside consciousness. Suffering is within the world of self-consciousness. In this way one gets out of suffering: that is the way of the coward.

The pre-eminence is always with the object, with the men around us, with the things around us, with the plants, the animals around us, and we have to keep in contact with it all, as Henri Bergson has pointed out. But the best way is the way of the Lord Buddha and of the Lord Christ; to create the atmosphere of serenity, of sensitized life, to be aware of all the suffering around us—there is no other way—and to get rid of all notion of "self" and of "I". What we are doing when we follow that old discipline is digging our own grave, erecting for ourselves a heavily built fortress wherein we will have *la mort sans phrase*. We are referred to one of the famous phrases in the Old Testament, where the Lord God says: "I am what I am". We are told that the highest thing is that "I," that we can take up and put down consciousness, even self-consciousness—which means that one blows oneself out in a definite way and so the end is sterility and suffering for all men. It increases suffering for all; it is treading the path of decay and death; it not only affects the person himself but also, closely, as all men are knitted the one to the other, the whole world. It is for that reason that I try again and again to make people see how dangerous is the discipline of concentration, meditation and contemplation done in the wrong way. It was never meant that way. It is entirely the effect of delusion, of corruption, of man working for self and not for others. All this leads, as I said, to increase of suffering instead of to the spreading of true happiness everywhere.

BUDDHI, THE WONDER-WORKING FEMALE PRINCIPLE

By ARTHUR ROBSON

(Concluded from p. 114)

NOW what relation has one's personal Buddhi to the universal?

Withal, the Monad of every living being . . . is an individual *Dhyān Chohan*, distinct from others, with a kind of spiritual Individuality of its own, during one special Manvantara. Its Primary, the Spirit (Ātman), is one, of course, with the One Universal Spirit (Paramātmā), but the Vehicle (Vāhan) it is enshrined in, the Buddhi, is part and parcel of that Dhyān-Chohan Essence; (*The Secret Doctrine*, 3rd ed., I, 285).

"Part and parcel". In one's Buddhi one has access to the *whole* of the Universal Buddhi and to the untold spiritual treasures therein contained, to all possible knowledge, qualities, powers, abilities, excellences that one can ever aspire to. "If ye have faith, nothing will be impossible to you."

"Nothing impossible". But, "if ye have faith". And in that we have, if we can see it, the explanation why Buddhi is described as "female" to Ātmā's "male". It is, in fact, implied in the simile of the seed. It is Ātmā that provides this seed, the "faith," but it is in Buddhi that the seed develops and comes to fruition.

Ātmā-Buddhi-Manas constitute a triad whose relationship is that of Father-Mother-Child, all three of which are indispensable to creative work. The developing child—on the

literal side of our simile—forms in her mind an idea of herself in some state or condition, at present non-existent, towards which she is drawn. This desired state may be simple, such as the possession of something she fancies, or more complex, entering on a career as, say, a ballet dancer. She thus finds herself with a problem on her hands which she is unable to solve herself and which she lays before her parents. It rests with the father to decide whether it is right, wise and expedient to fulfil the child's plan, but, when the go-ahead is pronounced by him, it is the mother who has to do the essential part of the work of implementing it. All the same, the child has her share of the work to do. When the creative work, the ballerina, is in being, it is the work of all three.

I must hasten to add that this does not imply any sort of inferiority of woman to man—he making the decisions, she implementing them. It is just a question of specialization of function, and she is as great and as indispensable in her function as he is in his. The greatest, and at the same time sincerest, tribute often paid to his wife by a successful man is: "Without her I could have achieved nothing." This usually is not just a mouthing of words but an expression of a truth deeply perceived. In such a case the husband is the father in our triad and, at the same time, the child in whom the creative work takes shape.

The name by which Buddhi is known in the Tāraka Rāja Yoga system is "Karanopādhi". (See *The Secret Doctrine*, II, 181). Now the Sanskrit word, "karana," means "instrument" or "agent". "Karanopādhi" is the "instrument-principle," the agent of Ātmā, the vehicle by means of which Ātmā's decrees are borne out.

It has characteristics which have come to be associated with woman. It is quite unpredictable. This feature of the Superconscious has been remarked on by many writers. There is no knowing *when* it will come up with what is requisitioned.

of it. Cricketers, poets, operatic singers, and others who strive after an ideal of any kind know only too well how impossible it is to foretell when and for how long their performance will be a realization of that ideal, when and for how long they will be "in form". Often it comes up with something most unexpected and very surprising—and yet the true answer. Newton had long been torturing his brain to know what it was that held the solar system together and then, flash! suddenly saw that it was the familiar, everyday force that makes an apple fall to the ground.

We do not see Buddhi at work, and this too is essentially feminine, because woman's work is for the most part done unseen. Nor, commonly, do we take much notice of it when it has been done. But, if *not* done, we immediately notice the difference. In the same way, if Buddhi has had no part in a work, it is found to lack something which one cannot easily describe or give a name to, but the absence of which is very noticeable. People sometimes speak of a work as not having "it," and I have heard over the radio a theatre critic describe a play as devoid of "oomph". More than one general has made himself word perfect in all the rules of warfare and conducted his battle strictly according to the book, but without giving what may truly be called his "better half," his Superconscious, a share in the undertaking—and lost.

Those who *do* perceive how much they owe to it find it nevertheless inscrutable. Dare one say what *that* reminds one of? It may be that we shall *never* know how Buddhi performs its wonders. All that we can do is be immensely grateful for all that it does.

Is it to be wondered at that Kwan Yin is represented as a woman and worshipped? We too can be worshippers of the wonder-working sixth principle, not by doing puja before a picture or figurine intended to represent it, but in the true meaning of the word by having a deep sense of the

"worthship," the inestimable value to us, of that principle and by availing ourselves of it, invoking it with a perfect trust, felt in our inmost being, that, although we cannot look into it and see where it gets its invaluable gifts, it will somehow, some time, grant us what we earnestly seek.

Nor need we call upon it *only* when we find ourselves with a problem which we find impossible to solve by conscious, mānasic observation and reasoning. If we have truly come to appreciate what an omnipotent power we have within our reach, we shall tend to reach for it even in circumstances where there would seem to be no problem at all. A man takes up a job of some responsibility—say, as an executive in an industry. He may, as indeed most men do in the circumstances, prepare to follow in the steps of his predecessors, doing what he has seen them do. No problem there that he can see!

He may, on the other hand, grope into the invisible depths of the Superconscious for the qualities and faculties which would enable him to be all that an industrial executive *should* be, with respect to those he has authority over and to his colleagues, but chiefly to the public which the industry is intended to serve. He would, as a result of his searchings, come to distinguish the spiritual assets required and would go on to do all he could to cultivate them—employing his Buddhi all the time in his endeavors, even without knowing it—striving ever for as perfect a realization as he could of the ideals he had conceived.

It may be thought that such idealism is overdoing things somewhat, especially as it would involve so much effort to give him any chance of attaining his ideals during this short span of life. True, he *has* set himself a goal which will require hard going to reach. But, even if he does not reach it during this life—and no true idealist is ever satisfied with his attainments—his labors are not lost. In Devachan, where there

are "no failures, no disappointments," his aspirations will find success—but in *subjective* form.

Hence—all the great plans of moral reform of intellectual and spiritual research into abstract principles of Nature, all the divine aspirations, would, in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its own preparation, living, if not quite what one would call a *conscious* existence, at least a dream of such realistic vividness that none of the life-realities could ever match it. And this "dream" lasts—until Karma is satisfied in that direction, the ripple of force reaches the edge of its cyclic basin, and the being moves into the next area of causes. (*The Mahatma Letters to A. P. Sinnett*, pp. 191-2).

In the same way, in the hereafter, our executive would in devachanic dreams be the captain of industry he had idealized. The powerful thrust created by his efforts during earth life would maintain him in an imagined functioning as such, exercising the qualities and faculties he had ideated, until he had a sense of having attained his ideals—after which he would experience *trishnā*, the thirst to do all this in actual, objective life on earth.

But, it will be argued, what is the use of all these empty dreams, this imaginary fulfilment of ideals in an imaginary world? The benefit is immense and cannot be had in any other way. I have gone into this fully in my book, *The Eternal Truths of Life*. Briefly: in exercising in his devachanic dreams all the qualities and faculties which he had sought to perfect in his earth life he is all the time assimilating them, working them into his nature, with the result that when he reappears on earth they will be found to be part of his nature, appearing as "gifts of God" and making him a "born captain of industry".

Those who take the all too common view of regarding everyone born into this world as having had no existence whatsoever previous to this naturally regard any built-in excellence showing up in anyone as having been provided by a

divine creator who makes *gifts* of such excellences—arbitrarily and not too fairly, it would appear. It is true that they are from God, but the God from whom they proceed forms part of oneself, being one's divine Monad. And they are *not* gifts. They are all come by only as a result of hard work, and not a farthing more of any than has been worked for.

They are the "treasures in heaven" which every great Teacher has enjoined us to seek. Most of us devote practically all our time and energy to possessing ourselves of material assets which are perishable and can be ours till, at most, the end of this short life. Moreover, the ways in which we can be dispossessed of them long before then are so many that their very possession creates anxiety, which is not wholly removed by insurance. But there is no need to insure spiritual assets, because they become a part of our being and there is no extraneous agency—moth, rust, robbers, fire, accident, or anything else—by which we can be dispossessed of them. We can lose them only by our own neglect of them, not using them, making buried talents of them.

We are not insensible of their great value, especially when engaged in any work at all ambitious, and we even pray for those that we find ourselves in great need of, qualities such as a penetrating wisdom, an indomitable courage, an unflagging resoluteness, an infinite and level-headed patience.

But it is not enough to raise our eyes to the unheeding stars in entreaty for these graces. Nor indeed would it be of any use to pray to a Mahātmā for them, supposing we should have the very rare fortune of meeting one, because these things are not in the gift of anyone outside oneself, however great. They can be come by only by our own efforts. There is a short, monosyllabic word which the Mahātmās commonly address to their pupils: TRY. (See *The Mahatma Letters to A. P. Sinnett*, pp. 20, 247, 341, 348, 452; *Letters from the Masters of the Wisdom*, 2nd series, pp. 11-12, 26-33, 53, 81, 85.)

"Seek and ye shall find." There is no spiritual asset that we cannot make our own, no problem that we cannot resolve fully, no work that we cannot accomplish to our complete satisfaction, if only we can have a full faith, welling up from our inmost being, in ourselves, by virtue of our Buddhi, to do so, and—TRY.

ON WAKING

From what mysterious land have I returned?
 My waking body lingers, loath to rise:
 Inconsequent it lies, while I, aware
 That gates of sleep have brought me forth again
 To don this body for another day,
 Bid memory return. Dull, duller grows
 My thought, lapped in by little wave on wave
 Of everydayness. Yet not utterly
 May fleshly walls dispel my memory.
 And though the brain no cypher can employ,
 I know my term of prisoning a dream
 Wherein with each goodnight I doff this frame,
 And gliding through the gently-opening gates
 Pass out to freedom, climes of holiday.
 With morning chimes the schoolbell, and I move
 Back to the body's microscopic groove—
 So in and out—till night and day are one,
 Lit by the splendor of the selfsame Sun:
 Thus earthly life is death and death is life begun.

PHYLLIS V. CAMPBELL

REVIEWS

Ghost and Ghoul, by T. C. Lethbridge; Routledge and Kegan Paul, London, 1961, pp. 156, price 18s.

For a generation the distinguished author has carried out archeological investigations for the Cambridge (England) Antiquarian Society and the University Museum of Archeology, and his work on pre-Christian culture in Britain and its connection with the cultures of Europe and the East is well known all over the world. In this volume he records some personal experiences of an unusual nature. There are accounts of the arrival of an apport (a small brass curtain ring) in a crowded tea-room of the Archeological Museum at Cambridge, of various poltergeist phenomena and the appearance of ghosts, and of cases of pre-cognition—all of them of a most objective and convincing character, but without any of the sensational elements that so often mar such recitals. We may except an experience of the author where, in a house in a cathedral close, he was "sat upon and enclosed" by someone he could not see, this someone being a recently deceased lady whose chair he was occupying!

Mr. Lethbridge will not admit the usual explanation of the "supernatural". Of ghosts, for instance, he says that they are not so much spirits of departed people as like television pictures on a mental screen. "The supernatural will conform to natural laws, even if we do not know the laws as yet." In the case of psychometry he thinks the material objects are only links or conductors for a power of the mind about which very little is known at present. Telepathy is viewed by him as the natural equivalent of ordinary broadcasting. He believes in an unknown force called "resonance," akin to electromagnetism and presumably the power used in telepathy and most forms of extra-sensory perception. Mr. Lethbridge finds in karma and reincarnation two of the ideas that go far to elucidate the phenomena of foreknowledge.

It will be seen that this treatment of a difficult subject has many points of interest for Theosophical students. Two further references will show the author's approach to these problems. He is firmly of the opinion that the mind's powers of

projection and reception can be increased considerably, and that, if the ideas he puts forward should prove to be correct, evolution must be taking place all the way up the ladder of being.

How very encouraging all this is to those who study Nature "visible and invisible," coming as it does from one so eminent in his own field of scholarship!

BASIL P. HOWELL

A Net of Fireflies, by Harold Stewart; Charles E. Tuttle, Rutland, Vermont, and Tokyo, Japan, pp. 180, price \$3.60 or Y.1,300 in Far East or \$4.50 in U.S.A.

It is difficult to decide which is the most outstanding feature of this fascinating book: the 320 inspiring Haiku; the thirty-three (Haiga) paintings, reproduced in full color by modern leaders in Japanese art; the profound and deeply perceptive essay by the author on the Japanese art form of Haiku and Haiga; or the very artistic binding and general appearance of the book itself.

The author explains in his most interesting essay that just as the Japanese artistic genius is expressed through perfection in little things, so the masterpieces of language are found within the most diminutive of poetic forms, the haiku, which is but seventeen syllables in length. "Although in outer form so minute, the inner scope of the haiku

may become immense in inverse ratio," and may express humor or profound spirituality. For example:

Considerate

I must turn over, crickets, so
beware

Of local earthquakes in the bed
we share!

—Issa

The Three Loveliest Things

I have seen moon and blossoms;
now I go

To view the last and loveliest:
the snow.

—Rippo (his death-poem)

The author warns that we should not pass lightly over these apparently simple haiku as even the most simple express profound truths with metaphysical dimension and spiritual resonance and help us to sense the Infinite and Eternal in the here and now, much like symbols in religion. In fact the study of the haiku develops a whole philosophy of its own and is closely associated with Zen. "Behind the simplest natural observation in haiku lies . . . the whole limitless universe of Zen, and by implication the vast intellectual superstructure of Mahāyāna metaphysics, which is its source."

The haiku poets have often been painters as well, illustrating their verses with rough but vital sketches executed with a minimum of strokes of the writing brush. The haiga, as haiku paintings are called, do not

presume to be finished works of art, but are intended to underline and supplement the impression made by the haiku. "... haiga should be drawn just as haiku are written; in a single breath, without thought or hesitation, and with sparing touches of the brush." In all haiku and haiga economy, understatement, and omission remain master principles. "Both haiku and haiga possess the same choice observation of Nature. Each translates it through a different artistic language with spiritual immediacy and selfless skill, achieved only after decades of Zen-like training in contemplation and technique. . . ."

Whether one feels up to pondering the deep philosophical implications or not, certainly every lover of the artistic and the beautiful will be charmed by this delightful book.

E. S. L.

The Faithful Thinker, Centenary Essays on the Work and Thought of Rudolf Steiner, ed. by A. C. Harwood; Hodder and Stoughton, London, 1961, pp. 251, price 21s.

This collection of essays is principally concerned with Steiner's concept of mind and time, with his outlook on psychology, with his philosophy, and with education, agriculture, physics and color.

Rudolf Steiner, born in 1861, was a member and leader of the German Section of the Theosophical Society

before he founded the Anthroposophical Movement, which is defined as the study of the wisdom of man.

On page forty-five there is reference to Steiner's books and lectures as containing "a great number of new ideas". These ideas, such as the gradual incarnation of a spiritual being into a material body, are derived from the Ancient Wisdom which finds expression through such organizations as the Theosophical Society, Freemasonry and the Rosicrucians.

We are here not to discuss differences in various systems of thought but to give expression to the divine life within. It is therefore highly creditable that Steiner's teachings find practical application in such fields as child therapy and organic farming. Correct feeding of body and mind promotes spiritual evolution according to his view.

There is an interesting section on Goethe's concept that color arises from interaction between light and darkness. In fact it is not possible to read the book without thinking that "here also is wisdom".

JOHN K. ROBERTSON

Bay Windows into Eternity, by A. Graham Ikin; Allen and Unwin, London, 1961, pp. 135, price 15s.

The average man of today lives his daily routine of life as if the purpose of life was only to live and

work, to rear a family, to amass a fortune and to have a life of ease and comfort. Such a man is of the earth earthy and is spiritually unawakened. He is not aware that there is another dimension to our life. He is not aware that man lives on two levels; that beyond the physical and the natural, there is the spiritual and eternal level of life. Preoccupied with mundane matters, he fails to perceive that the universe is a manifestation of an inward spiritual reality. But there are always a few who have an inner urge and divine discontent, who try to seek the way of the spirit so that it may bring peace and harmony into this troubled world. To such as these, this book will prove extremely useful.

The title is highly original and suggestive. Physical bay windows add a little more space and dimension to the room: so do spiritual bay windows add another dimension to our life. Some of us do occasionally get a glimpse of a wider, richer life of the Spirit, but most of our existing windows are either small or clogged and urgently need widening. That spiritual bay windows can be built by prayer alone is the chief theme of the book. The importance and right understanding of the form and function of prayer in spiritual life is emphasized. The book as a whole presents a lucid blue-print of spirit-

ual life that can transform the whole of life.

The goal of spiritual life is variously described as balanced growth, as integration, as health of the body, mind and Spirit. But the real core of spiritual life lies in love of God which does not depend on whether we are good or bad. The example given of the small boy who broke a jug, threw his pudding on the floor, and made all the mess he could—and then asked, “Mummy, do you still love me?” and her reply, “Yes” and his exclamation, “What, after all that!” is an extremely apt illustration.

The beautiful ideas—“Let us seek to be open in spirit, flexible and vigilant;” and through “. . . meditation and contemplation . . . become inlets for this divine energy which can redeem and sanctify our own everyday world until the Kingdom of God is established on earth,”—with which the book ends are bound to raise an echo in the hearts of earnest aspirants.

M. N. TOLANI

The Supreme Adventure, by Robert Crookall; James Clarke, London, 1961, pp. 255, price 18s. 6d.

This is the first book published under the auspices of The Churches' Fellowship for Psychical Study and is put forward as evidence for the continuance of existence after physical death. Dr. Crookall has analysed

large numbers of unveridical psychic “communications” as he considers that such material—usually ignored by psychical researchers—is useful as providing pointers to the process of death and of afterdeath experiences and conditions. This reviewer agrees with him. Common features of independent communications, often obtained from sources in apparent ignorance of the literature, can be very significant.

Theosophical psychical researchers take as their hypothesis—to be confirmed or refuted by experimental evidence—the now classical descriptions of Nature set out by H.P.B. in *The Secret Doctrine*. It is interesting to observe how many of these classical views are confirmed by the “communications” reported in Dr. Crookall's book. The author refers to the “teachings of the Theosophists” as agreeing well with many of those received through mediums “who have never heard of that sect”.

This book is worth a careful reading by modern Theosophists, and forms a useful point of departure towards the more scientific works. A deep study of psychology, particularly of the dramatizing capabilities of the unconscious mind, and of modern experimental work such as that mentioned above, is needed

side by side with that of books like Dr. Crookall's.

ARTHUR J. ELLISON

Three Levels of Consciousness, by Minnie B. Theobald; John M. Watkins, 1960, pp. 170, price 12s 6d.

Minnie B. Theobald was born in 1874, taught the 'cello at the Guildhall School of Music at twenty and died at eighty-four. She and her family were spiritualists and from an early age she was conscious of other realms of life, peopled by nature spirits and angels. Having joined the Theosophical Society at the age of twenty, a few years later she acquired as god-father G.R.S. Mead, who was for a time secretary to H. P. Blavatsky.

The teachings given in the book are somewhat vague but stress the importance of a knowledge of astrology, the adoption of vegetarianism and an acquaintance with the laws of karma and reincarnation. Short comments are given on masonic and church ritual and numerology.

In the main, the book deals with the various levels of consciousness experienced by the author and is to be read as autobiography rather than a psychological textbook. The brief references to Theosophical teachings may make it of more than passing interest to Theosophists.

J. K. R.

SUPPLEMENT TO THE THEOSOPHIST

DECEMBER 1961

THE EIGHTY-SIXTH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, 25th to 31st December 1961

TENTATIVE PROGRAM

Monday, 25th December

8.30 a.m. Indian Section Council

Tuesday, 26th December

8.00 a.m. Prayers of the Religions
OPENING OF THE CONVENTION
3.00 p.m. General Council—I
and
Group Discussion—I
7.30 p.m. Reception to Delegates

Wednesday, 27th December

8.00 a.m. Prayers of the Religions
10.00 a.m. Indian Section Convention—I
3.00 p.m. Group Discussion—II

1961 SUPPLEMENT TO THE THEOSOPHIST

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Thursday, 28th December

8.00 a.m. Prayers of the Religions
Short Lectures—I
3.00 p.m. Young Theosophists Meeting
5.00 p.m. CONVENTION LECTURE—I (Besant Lecture)
Dr. C. P. Ramaswami Aiyer
7.30 p.m. Lantern Lecture

Friday, 29th December

8.00 a.m. Devotional Songs
9.00 a.m. Prayers of the Religions
Adyar Library Jubilee
3.00 p.m. Group Discussion—III
5.00 p.m. CONVENTION LECTURE—II
Mr. James S. Perkins
7.30 p.m. Questions and Answers

Saturday, 30th December

8.00 a.m. Prayers of the Religions
10.00 a.m. Indian Section Convention—II
3.00 p.m. Short Lectures—II
5.00 p.m. CONVENTION LECTURE—III
Mr. N. Sri Ram
7.30 p.m. Delegates Art Evening

Sunday, 31st December

8.00 a.m. Prayers of the Religions
CLOSING OF THE CONVENTION
10.00 a.m. Admission of New Members
3.00 p.m. General Council—II

The program this year has been drawn up to be lighter than usual. The idea is not to rush members from one meeting to another, without giving them any pause or time to be quiet, to have their own thoughts, enjoy Adyar, and meet other members informally. The President and others associated with him felt that our Convention should not become too set in a particular pattern, with the same type of program and speakers every year.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

During the months of October and November, public lectures organized by the School of the Wisdom were delivered every Friday in the Headquarters Hall. Mr. Geoffrey Hodson, Mrs. Ruby-Page Euwer, Miss Joan Morris, Srimati Rukmini Devi, Mr. and Mrs. Felix Layton and Prof. Tolani participated in this special program.

The ninth Annual Conference of the Madras Theosophical Federation was held in Adyar on 12th November, presided over by Srimati Radha Burnier. After the opening, the international President, Mr. N. Sri Ram, in conveying his best wishes said that he was very glad to be present at the Conference, and added: "Adyar is a beautiful and stimulating place in which to hold meetings concerned with the essentials of life, the search for truth, with understanding and realization. I hope you will have a very happy day and that the different meetings which take place will be productive of enlightenment and value, as well as a feeling of peace and friendliness towards all. There can be no greater benediction than such a

feeling if it exists deeply within ourselves. If we can have that feeling towards everyone and everything we contact we need nothing else." This was followed by a lecture by Mr. G. Hodson on "The Oncoming of the Cosmic Sense". The afternoon session included a very interesting and lively discussion on "Theosophical Principles in Everyday Life" under the chairmanship of Miss Joan S. Morris of Canada, followed by the closing of the Conference.

Foundation Day

The 86th anniversary of the founding of the Theosophical Society in New York in 1875 was celebrated in Headquarters Hall at Adyar on 17th November. The President, Mr. N. Sri Ram, presided. After the Prayers of the Religions, short addresses were delivered by Mr. Geoffrey Hodson, Srimati Rukmini Devi and Mr. N. Sri Ram. Mr. Hodson referred to a letter written by Madame H. P. Blavatsky on 29th November 1878 to Dr. J. D. Buck, who had inquired about the Theosophical Society, in which she characteristically emphasized first of all its basis

as a Brotherhood of Humanity and how it attempted to break through the dead letter interpretation of religions in its search for the One Impersonal God. We revere the Founders for their great gift particularly in the context of the world of today. Srimati Rukmini Devi spoke of the challenge to our lives which Theosophy brought, its essence being that it has to be put into practice. The cause of all difficulties in the Society was the lack of understanding of human relationships, of what is fundamental in each individual and what is not; what is essential is an unveiled spiritual perception and the ability to enter into the hearts of people and to see not only what is called spiritual but to discern the spiritual in what is not called spiritual. The greatest problem is always ourselves.

Mr. N. Sri Ram, after referring to the small and uncertain beginnings of the Society and its later development into a well-established and world-wide organization, said that in the beginning the "objects" of the Society were not crystallized in the form we have now, but passed through a variety of expressions such as: to acquire an intimate knowledge of natural laws; to study and to develop men's latent powers; to exemplify the highest morality and religious aspirations. But always the idea of the Brotherhood of Humanity was present. From time to time

the objects underwent alterations, until they assumed their present form when they were stated in the memorandum of association on the registration of the Society in 1905. Mr. Sri Ram said that looking backward it was possible to see what a difficult task the Founders had in shaping the Society to be an instrument that could be of use to the Inner Founders; H. P. B. and Col. Olcott had had to use their own intelligence and rely on their own initiative. It is only now that we can estimate the accomplishment of these leaders. The function ended with the usual offering of flowers.

Venezuela

Mr. Pablo Bonilla T., General Secretary of the Venezuelan Section, reports favorably on the eighth year of Theosophical activities in Venezuela. The Section issued its review *Unidad* four times during the year. The various days of commemoration and remembrance were celebrated in the presence of a large number of members. The Section contributed handsomely to the Adyar Library Building Fund and for Adyar Day.

The visit of the President, Mr. N. Sri Ram, gave the Section cause for great satisfaction. His lectures at the Central University of Venezuela were attended by large audiences and much appreciated.

St. Michael's Centre at Huizen

The work at the International Theosophical Centre in Huizen is progressively expanding; its links with many countries all over the world are growing in number and there is a constant stream of visitors from abroad throughout the whole year.

The International Week, 22nd-28th July, 1961, was well attended by representatives of fourteen countries. The main theme was the need to go back to fundamentals, to what really matters, to the "Great Message of the Masters which is to give to the world a living dynamic brotherhood of all that lives." The proceedings began with the Prayers of the Religions followed by greetings conveyed by representatives and through messages.

Srimati Rukmini Devi spoke at length on Animal Welfare work in India and the result of her persistent efforts in the Indian Parliament for an Animal Welfare Board to implement the Bill passed recently. Other items on the program of the week were discussions, group meetings, explanation and demonstration of yogic *āsanas* and music.

The evening at the Annie Besant Lodge brought the visitors into closer contact with Holland. Mr. C. W. Burger gave a talk on "Holland, Land of Freedom" which was illustrated by colored slides.

The Annie Besant Lodge at the Centre, as usual, has had an active

year. Founders Day, White Lotus Day and Adyar Day were celebrated. A joyful Christmastide celebration of music, carols and stories was held on 18th December around a lighted fir tree.

The Young Theosophists had several week-end gatherings during the year, at one of which Dr. J. C. Streng spoke on "Matter, Abstraction and Philosophy of the Spirit". Dr. M. C. Brandt spoke on "What meaning has Theosophy for you and how is it possible to realize it in your life." At another week-end attended by forty young people, Israel and the Jewish Religion were the theme of study.

The President, Mr. N. Sri Ram, spent a few days at Huizen on his return from his recent South American tour.

England

The Theosophical Society in England is planning a special campaign on Unity for 1962, during which the Publicity Department will be undertaking a nation-wide advertising campaign in support of this theme. Public lectures with special bearing on Unity, Brotherhood, the One World and the One Life, will be given at the Headquarters and Lodges throughout the country. New pamphlets will be issued in January 1962.

At this critical period in the history of the world Theosophists all

over the world, by quietly and serenely affirming within their own hearts and minds the unity of all that is, can do much to raise the collective consciousness of humanity and hold it steady in the light of the Hierarchy.

In a memorandum submitted to all the Lodges in the English Section, Mr. V. W. Slater, General Secretary, says: "There is a unity of life throughout the cosmos, and this includes humanity on this planet, but this does not mean that all men are equal in age or in type of ability, any more than are actual brothers and sisters in a family. There are differences, and the special contribution of the Theosophical Society is to recognize a brotherhood, without reserve, permeating and uniting the many varied forms. There are many limited brotherhoods, as for example, among trade unionists, members of political parties, members of a religion or sect, scientists, artists; these are exclusive. Our objective is to bring all these into a world-wide inclusive brotherhood without loss of the individual characteristics: a brotherhood of men, a brotherhood of Nations, united but not uniform. Man is a spiritual unity manifesting through a material diversity with a mind or soul (illuminated comprehension and emotive thinking) linking the two. His growth results from the interplay of consciousness

between the mysterious changeless centre within and the ever-changing aspects of the circumference, the outer man. Mr. Sri Ram expresses this in thoughts which merit serious contemplation: 'The individual is the centre, and as we rise from plane to plane the plurality of individuals resolves itself into a unity, which is the Ātman, the one universal, undivided Self.' So we come to the great need of the present world, the need of all the Nations and races in their troubles, to learn the meaning of unity, horizontally as in brotherhood, vertically as between the spiritual and the material. The centrifugal forces must be balanced by a centralizing force leading to an integrated synthesis in every field of activity: economics, technology, psychology, well-being, health—in every way. But the world has to learn to move towards Unity without insistence upon uniformity. In that way brotherhood differs from totalitarianism; all groups must be allowed to move towards unity each in his own way. That would be a real solution to the problems of the world today."

The General Secretary hopes "... that our thoughts on Unity in 1962, and our practice of it as individuals, may do something to bring forward a new civilization without the necessity of completely destroying the old one—evolution rather than revolution."

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. Dorah. 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	Eilbekeweg 67a, 24a Hamburg 22	<i>Adyar.</i>
1905	Cuba	Mr. Alfredo Puig, Jr.	P.O. Box 6365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary			<i>Teosofi.</i>
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1908	Russia			<i>Teosofi.</i>
1909	Czechoslovakia			<i>Teosofi.</i>
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Miss Jean Cartairs	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	Voetenslaan 141A, Ghent	<i>Le Lotus Bleu.</i>
1912	Indonesia	Mr. Soemardjo	Blavatkiypark 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.	<i>Teosofi i Norden.</i>
1918	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	<i>Theosophy in Ireland.</i>
1918	Denmark	Mr. Jorgen Winde	Gl. Præstegaard, NR.—Aaby	<i>Teosofi i Norden.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
* No Section; Lodge only.				
1919	Mexico	Señor Arturo Vado López	Inurbide 28, Mexico D. F.	<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	Casilla Correo No. 238, Rosario (Pcia. Santa Fe)	<i>Teosofia.</i>
1920	Chile	Señor Ricardo Michel 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	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Iceland			<i>Osiris.</i>
1921	Spain	Prof. Delio Nobre Santos	Campo Mártires Pátria 69, Lisbon	<i>The Theosophical Journal.</i>
1922	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Revista Teosofica Uruguaya.</i>
1923	Poland	Señor Victor Alvarez Bisbal	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Heraldo Teosofico.</i>
1925	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>Teosofia.</i>
1925	Puerto Rico			<i>Teosofia.</i>
1925	Rumania			<i>Teosofia.</i>
1925	Yugoslavia			<i>Teosofia.</i>
1926	Ceylon	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	<i>Teosofia.</i>
1928	Greece	Mr. K. Melissaropoulos	Dragatsaniou str. 6, Athens (K)	<i>Teosofia.</i>
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	<i>Teosofia.</i>
1929	Paraguay			<i>Teosofia.</i>
1929	Peru			<i>Teosofia.</i>
1933	Philippines	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	<i>Teosofia.</i>
1937	Colombia	Mrs. Carmen Correa de Vengoechea	Apartado Postal 539, Bogotá	<i>Teosofia.</i>
1947	East Africa	Mr. Rattanji H. Patel	P.O. Box 1565, Nairobi, Kenya	<i>Teosofia.</i>
1948	Pakistan *	Mrs. Gool K. Minwalla	Noonan Road, Karachi 3	<i>Teosofia.</i>
1948	Malaya and Singapore †			<i>Teosofia.</i>
1949	Northern Ireland †	Dr. C. H. Yeang	88 China St., Penang	<i>Teosofia.</i>
1950	State of Israel *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	<i>Teosofia.</i>
1951	Japan	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	<i>Teosofia.</i>
1952	Viet-Nam	Mrs. Nguyen-thi-Hai	72/6 Nguyen-dinh-Chieu, Saigon	<i>Teosofia.</i>
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	<i>Teosofia.</i>
1956	West Africa †	Mr. K. Brakatu Ateko	P.O. Box 720, Accra, Ghana	<i>Teosofia.</i>
	Presidential Agency.	† Federation.		<i>Teosofia.</i>

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

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

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FREEDOM OF THE SOCIETY

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

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

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

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