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# THE THEOSOPHIST



EDITED BY N. SRI RAM

January 1962

Vol. 83, No.

## 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.

JL

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January 1962

Vol. 83, No. 4

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



THE SCHOOL OF THE WISDOM, 1961—THE THEOSOPHICAL SOCIETY, ADYAR

Back Row : (Left to Right)

Miss Lois Macready, Dr. Mrs. G. F. Broacha, Miss Ilse von Tresckow, Miss Grace Porter, Mrs. Ruby-Page Euwer, Mr. P. M. Advani, Mr. H. E. Amrolia, Mr. Bepin Behari, Mr. U. K. Sujan, Mr. D. N. Saint, Mrs. Annamarie Christensen, Dr. Mrs. Sherine Dorab, Miss Joan S. Morris, Mrs. Joan Galloway, Mrs. Gopi Thadhami, Mrs. Bepin Behari, Mrs. Phiroza Gandhi.

Middle Row :

Sri V. Subramanyam, Mr. K. Gosathkar, Mr. V. C. Sitwala, Mrs. V. Sitwala, Mr. M. N. Tolani, Miss Gladys Taylor (*Secretary*), Mr. N. Sri Ram, (*Principal*), Mr. Geoffrey Hodson (*Director of Studies*), Mrs. Eunice Layton, Mr. Felix Layton, Mr. Charles Shores, Mrs. Anna Lazarus, Miss Edith Gray.

Front Row :

Mr. Boda Venkataratnam, Sri A. Subramanyam, Miss Annie Tjioe Siang Nio, Mr. V. M. Pancholi, Mr. H. M. Chhaya, Mr. Ballubhai M. Desai,



## PRESIDENTIAL ADDRESS

### TO THE 86TH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

*Adyar, 26 December 1961*

By N. SRI RAM, *President*

SISTERS AND BROTHERS,

I welcome you all most heartily to the 86th Convention of the Theosophical Society and to this beautiful Adyar estate, its international Headquarters. I hope your days and nights here will be full of a spirit of peace, of beautiful thoughts and feelings, and unalloyed happiness. Every Convention of the Society is an opportunity for us to withdraw from the daily seemingly endless routine of our lives, to drop the burden of our usual preoccupations, worries and anxieties, and to enter into the extraordinary realm of that truth which belongs to the finer, deeper nature of ourselves. Any business we may transact, however important, is but a means to the end of sustaining the frame of the Society in its proper integrity and making it more of a channel for those forces by which the world can be renewed, uplifted and helped.

Our Society is world-wide in its extent, except for those countries where it is temporarily unable to function because

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.

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of the lack of a free atmosphere and free space for mind and heart in which to move and seek the truth irrespective of any ideology imposed by religious or political authorities. Our thoughts on such an occasion as this naturally turn to our fellow-members in every part of the world, many of whom would fain be here if they could and are present with us in spirit. Let us send them our thoughts of affection and greeting, and simultaneously turn to those Elder Brethren under whose auspices the Society had its origin and whose inner guidance is open to all who sincerely seek to forward the progress of humanity, the good of their fellow-beings. Let me here use the stirring words with which Dr. Annie Besant used to open every Convention, changing them a little. (*Rise, Brethren.*)

**May Those who are the embodiments of Love Immortal  
bless the work initiated under Their guidance. May They  
inspire it with Their wisdom, strengthen it by Their  
power and energize it with Their activity.**

I declare this 86th Convention open. (*Be seated.*)

It is a deeply significant fact that while there is much sameness and agreement in the nature of their thoughts and outlook among the members, who have a widely varying background, comprising so many different nationalities, races and religions, there is in the Three Objects of the Society nothing of a creed except Universal Brotherhood. This Brotherhood finds its place there not as a thesis for intellectual acceptance but as a truth rooted in the very nature of a human being, and capable of expression in one's life according to the degree and depth of one's awakening to that truth and to the nature of his own fundamental being. It is our conditioning by so many factors, which we may name variously as race, upbringing, caste, nationality and so forth, which eclipses that truth, and causes us, even when we theoretically accept it, to interpret it as a mere anaemic co-existence or mutual sufferance. The word Brotherhood

thus becomes just a sign, devoid of the vitality, beauty and transforming power of truth and life. The truth which will ultimately prevail and is of vital consequence is the truth of life, of the life that is in ourselves and all other beings around us. What we seek to know as Theosophists is principally the nature of life and consciousness. All else is subsidiary to this knowledge, which is important because it is inseparable from our being.

Theosophy is an undefined Wisdom, and there is no document or official paper which says how it shall be interpreted, but in so far as this Wisdom pertains to our individual being, its expression and action, it takes its rise not from any conditioning to which we are subject, but from the pure unconditioned nature of ourselves. To merit being described as Wisdom, which is different from the accumulation of knowledge, it must be the efflorescence of a truth which abides in ourselves. Brotherhood, in the sense of a deep pure relationship experienced in one's heart and filling the heart, is of the essence of that truth.

There are many things we can do in the Theosophical Society, many lines of work, each good in its way, but I feel that more than anything else, we need to achieve a different comprehension, out of which there will flow a different way of life, including our thinking and actions. We all tend to live as we have always been doing, and add a doctrine or two, which do not make much difference to the condition of ourselves. As we look at the world today, we see everywhere a spirit of self-assertion, of dominance, exploitation and regimentation, and inevitably it is a world of tension and conflict. It is a world of restless activity, forthgoing in every direction. Along with this forthgoing, whether for knowledge, enjoyments and pleasures, advantage or gain, which is seemingly an objective attitude, there is an unconscious subjective condition, which is an involution in self-centred motives and

emotions and makes us indifferent to life in whatever form, to the needs and feelings of others, not to speak of their manifest pains and sorrow. There is this hardening process along with all our mechanical achievements and progress. The world's situation at present, dreadful as it is, is a development of trends in our way of life which give more importance to power, competition in achievements and the accumulation of material goods, than to a life which is simple, non-ambitious, but rich in understanding, in its relationships and harmony. Obviously we need to move in a different direction altogether. We need to seek a different way of progress, a way which makes for increasing freedom within ourselves, a freedom which opens our being on every side, even as there is an opening out on every side of the world of knowledge. We need to stress the importance of a manner of living based on the truth of what we fundamentally are, of what life is, when looked at not superficially but in a perspective that increasingly reveals its depths.

The Society was founded eighty-six years ago when the conditions in every department of life and the climate of the world's thought were very different from what they are at present. Yet the Society's Objects are as adapted to present conditions as they were to previous times. The Objects have been so defined as to make it possible for its work to keep pace with a changing world, and to contact the minds of people as they have been modified by various developments in this century. The latter part of the nineteenth century was a time of increasing colonialism in politics, rigid social and religious orthodoxy, and an equally rigid materialism in matters of Science. The Society, besides preaching Brotherhood, which tended to alter the then existing relationship between rulers and the ruled, had the duty of combating the orthodoxy and propounding a view of life, which while strictly sensible and logical, was based not on the dead premises of matter but on

something infinitely more of a reality, which can be experienced only in the depths of one's consciousness and being.

The world as a whole has since then moved into different conditions, into more open waters of thought and action, though the waters are turbulent with many problems. At the present moment there is the challenge, posed by accumulations of nuclear energy, of death or a new beginning. Our duty, as I see it, is to point the way to the truths that are eternal, not so much in terms of symbols, which are substitutes for reality, but in relation to life and our own inner consciousness, its perceptions and movements, as well as to an understanding of how our consciousness is affected by all things around it.

Sometimes it is said that there must be a new presentation. The feeling of newness depends on the condition of the mind or heart. But the presentation has to be such as to apply to the problems of individuals at the present time and in relation to the activities of their minds, which create those problems.

A new outlook on life, a new quality of consciousness, a spiritual renaissance, which is what the world needs, cannot be brought about by purely organizational means. An organization can bring together like-minded people, promote exchanges between them, and arrange for joint or co-operative activities of different sorts, such as talks, the printing of journals and books, their dissemination and so forth. But there is a work at a deeper level which has to be done by us as individuals. An organization cannot do what an individual can do, for he is capable of understanding, love, reverence, sympathy, and so forth, all of which is the action of what he is in his nature and being. The Theosophical Society is an organization, and as such it has to be kept free of those weaknesses, vested interests, and the tendencies to settle down into certain moulds and stereotypes, which every organization tends to develop. But the Society is also an association of

free individuals, of members intended to be friends of one another and of the world in general, and students and centres of the Wisdom, its life-giving energy and peace. This duty rests on each and every one of us, and not only upon so-called leaders. Only to the extent that the Wisdom in this living sense is present and active in the hearts of the members, the Society, which is a movement as well as an organization, can accomplish its purpose.

\* \* \* \*

I reported last year the unexpected passing away of Mrs. Josephine Ransom who had been elected Vice-President of the Society. I had to make a fresh nomination, and I nominated this time Mr. James S. Perkins, who had been National President of the American Section for very many years and had just retired from that office. The nomination was unanimously approved by the General Council, and he is now Vice-President of the Society. I feel that the Society has cause to be happy that it will have the benefit of his experience, advice and help in that capacity.

Let me say that I have read all the Reports received from Sections and Federations with great interest. Having visited most of these countries, some of them more than once, I have a general understanding of their conditions, activities and problems. But I cannot refer to all of them in this address.

Work throughout  
the World

"The whole membership must realize that they must be part of a program of moving forward," writes Dr. Henry Smith, the National President of the American (United States) Section, in his Report. There is "need to stimulate ~~them~~ zeal for study and work". He makes this observation from appraisals by lecturers sent out from the Headquarters in Wheaton. But the same is the case with the whole Theosophical Society in every country. The American Section adopts a variety of methods to maintain contact with Lodges

as well as with National members, who are members attached not to any Lodge but directly to Section Headquarters, and are called in certain other countries "free members". The Lodges are supplied with material for programs in the form of tape recordings, slides, films and so forth. There are correspondence courses which can be taken up by individual members who can also borrow books from the Section Library. I mention these methods as they are capable of being adopted by other Sections also, or by a group of Sections. Tape recordings of talks are being increasingly used by Lodges in different parts of the world. But Dr. Smith thinks, and I agree with him, that they should be supplementary to discussion and study, and not supplant "live" programs.

In the year ending 30th September, which is the official year for the Society, 65 Lodges in the United States utilized the services of the Department of Education and Research at "Olcott" (the Section Headquarters) in planning their programs. While on the subject of such planning, I might mention the fact that there are Lodges in some countries where sometimes members turn up at the Lodge, such of them as come, and then consider what they should do. When meetings are not arranged with care, but become a haphazard affair, there is bound to be loss of interest and of the Lodge membership little by little. In the United States they have a program of regional expansion. The work is intensified in a selected area, where there is a small Lodge or group of Lodges, with the help of one or more workers deputed by the Section for a period of time. These regional expansion workers are trained at "Olcott" in class and group work. They have "workshops" also in the regional expansion areas for such training. It is stated that this program has resulted in an increase of members in those areas, and the local branches have been able to sustain the heightened interest.

I might mention, in passing, that there are very many members who prefer the term "Branch" to "Lodge". In India too in the early days the word in common use was "Branch". In certain other countries they use the word "Group".

In England the membership does not increase, but the new General Secretary, Dr. Wallace Slater, writes that "there is a definite growth of interest in Theosophical subjects by the general public and an active interest in the deeper aspects of Theosophy by the members". Dr. Bendit, the previous General Secretary, had instituted a new type of public meeting "where a subject is introduced by two speakers and then discussed in a free and easy manner, without attempting to reach formal conclusions. The subject is left in the air to continue working in the minds of the audience". The non-member who is present thus feels that he is part of the meeting and he also can help in exploring the problem or the subject. Dr. Slater reports that there is a good attendance at these meetings and "there is a healthy keenness in examining the teachings". The English Section has acquired all the shares of Tekels Park Estate in Camberley and can now freely use the facilities of the estate. A number of members and workers live there in residential houses and flats and form a Theosophical community maintaining certain activities, but as the Park is not far from London, it serves as an admirable meeting-place for week-end camps, conferences and so forth. The Theosophical Publishing House in London, which is also owned by the English Section, is another asset of importance to its work.

A happy feature on the continent of Europe is increasing co-operation among Sections speaking the same language or languages which are closely allied. This is due largely to the work of the European Federation, with its Regional Committees. Norway, Sweden and Denmark are trying the experiment of issuing one journal jointly, instead

of three separate journals, and it is edited by Mr. Ernst Nielsen, the General Secretary for Norway. In June they joined together to hold a summer school at Hornsjo in Norway, at which there was an attendance of some 126 members. Mr. Nielsen writes that this summer school, which was attended by Miss Clara Codd and Mr. John Coats, among others, "proved the immeasurable value of co-operation and togetherness". Gammel Praestegaard in Denmark has been for many years the site for a summer school attracting not only members in Scandinavia but also members from abroad, including England. But thanks to the generosity of Mrs. Birgitte Valvanne and Mr. Jorgen Winde, who owned the place, along with Mr. Hugo Valvanne, it has been formally dedicated as a centre for Theosophical work, with a supervising Council on which the Scandinavian Sections are represented.

The General Secretary for Sweden, Mrs. Eva Ostelius, reports "a marked growth of interest for Theosophy among the public but also a strong tendency not to join any organization". There are so many organizations today everywhere for religious, spiritual or so-called spiritual purposes, all of which seek to secure adherents and strengthen themselves. The more independent thoughtful person is naturally wary of being inveigled into some new cult or sect and becoming committed to its beliefs and ways. Theosophy, being a truth that is inherent in the nature of things, our presentation, approach and methods should manifest that free, open and universal spirit which will save the Society from being mistaken for any sectarian member-seeking body. We should welcome members of course, but their coming should be in free response to the truth and a desire to help in propagating a truth which is so identified with freedom—freedom of mind and heart—and the underlying unity of all that lives and breathes. In Sweden they have been attempting to achieve a closer co-ordination of Lodges, the need for which is felt in other countries also, as for

instance, in Southern Africa where the Lodges are scattered over long distances.

Mr. Nielsen, the General Secretary for Norway, makes the remark, based on his experience over very many years of work, that "it is difficult to get people interested in our ideas in Norway". The same difficulty has been experienced in Sweden and a number of other countries. As everyone is interested in his own problems, they have been trying in Sweden the experiment of "a series of lectures on subjects touching the daily problems of the average individual," and these have been much appreciated by the public and unusually well attended. The Malmo Lodge, alongside the Lodge work, has started a discussion and lecturing group called the Gnostic Society, which is completely unattached but is proving a gateway to the Society.

Netherlands too reports a decrease of membership. The General Secretary, Mr. A. J. H. van Leeuwen, expresses the opinion that the main cause for the dormancy of a number of Lodges there—there are other Lodges which are very lively—is that the same people stay permanently in the Lodge council and as its principal officers. Again, this is a phenomenon not confined to the Netherlands. Sometimes the members get so accustomed to the leadership of someone with an outstanding devotion or talents that the relationship thereby established continues mechanically. The tendency then, of which the members concerned may be unaware at first, is to form a group or party around him, which inevitably excludes others and antagonizes them. In the Theosophical Society, where there should always be a free atmosphere and a spirit of universal friendliness, there should never be any clique, group or party around someone, however fine he may be. We have all to remember that however well one may do a particular work, a new person, even though we may think he will not do it so well—perhaps he will not—will bring a new quality and

touch which may be needed for the development of the work. Mr. van Leeuwen mentions as an outstanding event a Summer School at Amersfoort which was very well attended and was devoted to a study of the Buddhist philosophy. The Section has an active publishing department and its recent publications include a book entitled "Studies in Religion, Occultism and Esotericism" by Mr. van Leeuwen himself, and a book on "Psychology and Theosophy," by Mr. D. G. Gower and Dr. A. G. Vreede. Mr. van Leeuwen has started a program of meeting members of Lodges in the Netherlands at special and exclusive meetings to talk over essential points of the esoteric philosophy. The first of these was one at Haarlem for seven Lodges in that area to study and discuss "the original program of the T.S." by H.P.B.

One of the most active Sections in Europe at present is Iceland, which has a membership of 509. Mr. Sigvaldi Hjalmarsson, the General Secretary, writes that activities of instruction have increased greatly. The Section's periodical has been improved to include matters of general intellectual interest, such as psychology and philosophy. A pamphlet introducing Theosophy has been sent to every farmer, every physician, clergyman and teacher. A new type of work that has been started is the training of workers in Lodges and giving them guidance in lecturing and group work. The Icelandic Section was forty years old this year, and to celebrate the occasion a Theosophical Publishing House has been founded. Also there is a newly started Young Theosophists organization which holds regular meetings and discussions.

Another European Section where there is much liveliness is Switzerland. Mr. Georges Tripet, who is again the General Secretary, has been taking an "inventory" of the Section, pruning out the names of members who for years have taken no interest in the movement and also initiating a number of activities intended to vitalize the Lodges and members. During

the year a course was organized for Lodge Presidents to instruct them in their duties, and two courses for instructors of study classes, one in German and the other in French. A circular letter is sent out every month in German and French, in which the General Secretary answers questions asked by members on a variety of subjects. The success of these circular letters has, it seems, greatly exceeded expectations.

The European Federation is as active as ever under the energetic guidance of Mr. John Coats, who mentions in his Report the regional summer schools held during the year: in Norway for the Scandinavian countries; at Pichl, Austria, for the German-speaking Sections; and in Milano Marittima for the French-speaking and Italian Sections; also the work of the Regional Committees. The Council of the Federation held a session at Milan in June, together with the Convention of the Italian Section, thus helping the Section by the presence and participation of leading workers from other countries in Europe.

Mrs. Radha Burnier, the General Secretary for India, writes that India has now a membership of 7,405, an increase from last year's figure by 373 members. The Section is divided into a number of Federations, as in some other countries, but largely on a linguistic basis, and each Federation consists of the Lodges in its area. The work in these Federations and Lodges continues steadily as before. A noteworthy event was the celebration of H.P.B.'s birthday in Bombay jointly by the Bombay Federation and the United Lodge of Theosophists, under the presidentship of Mme. Sophia Wadia. I might mention here that similar celebrations took place at Los Angeles and San Francisco in the United States, our Society co-operating there too with the United Lodge and other Theosophical groups. The Section Report mentions the holding of various study camps and conferences in different parts of the country, including a North Indian and South Indian Conference at Varanasi and Adyar, respectively.

Mr. Domingo Argente, the General Secretary of the Philippines Section, writes that the year has been one of the most fruitful in the history of that Section, which has now a number of new young members, full of enthusiasm and dedicated to living a Theosophical life. They help in various ways including the raising of funds for a new building for the Section Headquarters in Manila.

The activities of the Australian and New Zealand Sections continue in the usual pattern. Miss Helen Zahara, the General Secretary for Australia, reports that the Section Convention was held in a holiday home near Perth, for the first time in the Section's history as a residential gathering. As it was followed by a summer school at the same place, those who came, some from places in the Eastern States thousands of miles away, were able to be together for one whole week in the atmosphere of Theosophy, discussing, listening and coming to know one another better. Miss Zahara writes as follows with regard to a change in approach to the Theosophical work which is noticeable, especially among the young people in that country: "There is a tendency toward a critical reappraisal of the purposes and functions of the Society and the methods by which they may be achieved. Many members today . . . challenge any tendency to formalism and authority, with the result that there is a move toward the breaking up of established patterns in some directions and a defence of these in others. If we can keep a fresh, free and creative approach to the work of our Society, without losing the value of that which has gone before, then the vitality of the movement, based on the Three Objects, will be strengthened and grow. This depends on us all." We can all heartily agree.

In the Sections of South and Central America the work goes on steadily and much as usual. Mr. Nazareno Rimini, the General Secretary for Argentina, has sent out an

invitation to the other Spanish-speaking Sections to co-operate in organizing a Convention of the Latin American Sections every third year. Such a Convention would of course help the work in South America greatly and bear excellent results. But the difficulty lies in the vast distances from which members will have to come, even if it is held in some geographically central place on that continent. It may be that even though the distances and the cost may prove prohibitive for some, those who attend will form a sufficiently representative gathering for the chief workers in the different Sections to come into touch with one another and plan to do certain things in co-operation. Mr. Rimini and Mr. Walter Ballesteros of Colombia have already approached the other Sections for their co-operation for the systematic translation and publication of Theosophical works into Spanish.

Brazil is a Portuguese-speaking country; but most Brazilians understand Spanish, as the two languages are very similar. In Brazil, one of the Lodges is carrying out a course of study based on the program of the School of the Wisdom at Adyar. The attendance of those who have taken up this course is said to indicate considerable interest. Mr. Armando Sales, the General Secretary, feels that though the Section is maintaining its strength and activities, they realize the need for "the intensification of the spiritual life, making each Lodge a real channel for the higher forces in the service of the common good".

In Mexico, the Section has a new Headquarters building on the old site. It was inaugurated last May. Mr. Vado Lopez, the General Secretary, mentions among other features of the work the formation of a Young Theosophists Lodge, which holds meetings for study sometimes in the Headquarters building, and sometimes in the parks, intercalating these activities with visits to children in hospitals.

The activities of Young Theosophist groups are mentioned by the General Secretaries of a number of Sections.

In addition to the summer schools I have mentioned already, summer schools have been held at Wheaton, following the American Convention; at Bulawayo in South Rhodesia preceding the Convention of the Southern African Section which includes that area; at Camberley in England; at Rendsburg, Germany; at Kreivila in Finland; and at Reykjavik in Iceland. These summer schools last usually for a week, but sometimes for a shorter period.

During the year I made an extensive tour of Central and South America, travelling from Adyar by way of the Pacific in order to visit Hong Kong and Manila which I had not visited previously. I commenced the tour of Central and South America in Mexico City, after which the next place was San José in Costa Rica. At Barranquilla in Colombia I was joined by Brother Walter Ballesteros, who accompanied me on this tour. We went south to Bogota, and then along the west coast of South America, to Lima in Peru, and places in Chile, and from there proceeded to places in Argentina, Uruguay and Brazil before reaching Caracas in Venezuela, where Brother Ballesteros left me. He translated me at all places we visited, and his translations were much appreciated, both by the members and the public. After leaving Caracas, I was briefly at the Headquarters of the American Section, London, Huizen, Milano Marittima for the summer school, and Paris, from where I returned to India, stopping in Bombay for some meetings. Mr. Geoffrey Hodson made a prolonged and extensive tour in the United States and was present at the Convention and summer school at "Olcott". Mr. and Mrs. Rohit Mehta devoted some time to visiting Lodges in Pakistan, and then made a four months' tour of the different territories in East Africa, visiting a number of places. Srimati Rukmini Devi was in Holland for a few weeks and made brief visits to

the German summer school at Rendsburg, and London and then proceeded to the United States on some private business. Later she presided over a Convention of the Lodges in Pakistan, which was held in Karachi. Mr. John Coats has been more or less continuously touring in Europe, presiding over various summer schools and regional meetings. Miss Clara Codd attended the Italian Convention gathering at Milan and the summer school in Norway before proceeding to "Krotona" in the United States, where she is living at present. Another person who has been touring a great deal in Europe and attending the summer schools is Mrs. Mary Elmore. Miss Helen Zahara made a six-weeks' tour in New Zealand at the beginning of this year. Mr. and Mrs. Norman Pearson toured in the United Kingdom for some months, visiting many Lodges. Mr. Axel von Fielitz-Coniar lectured during the year in both Sweden and Germany. There is not space in this address to mention those who have been lecturing in their own Sections, even though their work is as important as that of people who go abroad to other countries.

The School of the Wisdom opened its session this year with a larger number than usual. There were 33 students, coming from the United States, Australia, Belgium, England, Germany, Denmark, India, South Rhodesia, Indonesia, East Africa and Switzerland. Mr. Geoffrey Hodson was the Director of Studies during the first term preceding the International Convention. As he will not be available for the second term, Mr. and Mrs. James S. Perkins, who are now at Adyar, will carry on the work instead.

The Adyar Library is celebrating its 75th year Jubilee this December. It has become increasingly well known in India and abroad among Indologists, scholars and research students for its collection of manuscripts and books, its publications and its work as a research centre. During last year's Convention the foundation-stone was laid in a part of the

Besant Gardens for the new Adyar Library Building, which is more than ever urgently required. The present premises are exceedingly cramping and there is no possibility of expanding the work or using the manuscripts and books to full advantage until the Library is located in the building that has been planned. Srimati Rukmini Devi has told me that the site (on which there are at present a number of Kalākshetra cottages) will be made available before June 1962.

An important addition to our work at Adyar is the *Adyar News Letter*, edited by Miss Katherine A. Beechey and issued quarterly. It gives news of the activities at Adyar, of visitors of note and people who come here to reside for a shorter or longer period, and each issue features some particular department or activity, giving something of its history and a summary of the part it plays in the varied work of the International Headquarters. The News Letter is sent to all the General Secretaries, certain other workers, and quite a number of regular subscribers. Many of the General Secretaries have welcomed this unofficial bulletin and quoted from it in their Section journals, because it gives a more informal and intimate view of Adyar's day-to-day life and work than is ordinarily possible in official correspondence and reports.

There have been some changes among the chief workers at Adyar. I have appointed Mr. Jal B. Dorab Recording Secretary, in the place of Miss Emma Hunt who had been in that office since 1953. I have also appointed him and Mrs. Radha Burnier as Joint Directors of the Adyar Library. As Miss Hunt's health has not been very satisfactory for some time, she feels she must return to New Zealand, at least for a time. Mr. M. D. Subramaniam, who was Superintendent of the Engineering Department, wished to retire from that post in order to assist in the construction of the new Kalākshetra buildings on their site at Tiruvanmiyur, and Mr. R. Balfour Clarke, who is a qualified engineer with considerable

experience in various countries and who has been at Adyar off and on since 1908, has been good enough to take up the work of supervising and directing that department. Mr. Govindaraju, assisted by Mr. S. Natarajan, is now the Superintendent of the Watch and Ward, in the place of Mr. K. S. Krishnamurti who has been acting as the Head of that department since 1953. Madame P. Cazin has had to retire from the department of Sanitation after many years of service, and that department has been amalgamated with the Medical department, under Dr. S. V. Joseph as the officer in charge, with Mr. S. Krishnamurti of the dispensary assisting him. The Committee of Administration has continued to function very satisfactorily and has taken over much of the burden of the Adyar administration from myself. All the other Heads of departments and Assistant Heads, whose names were mentioned by me last year, continue in their respective offices. I want to express to all our workers, whatever their particular place in the work, my very sincere thanks.

I must here express my grateful thanks also to all those who have helped the Society by their donations. We are especially grateful to those members whose deep devotion to the Society's work has prompted them to make bequests with which to carry on its work.

Among those who have passed away during the year I must mention Dr. Maurice Beddow Bayly and Mrs. Adelaide Gardner, both of England, Mr. Hugo Valvanne of Finland, Sri M. Subramaniam of Adyar, and Mr. Vengochea of Colombia, all well-known workers who will be greatly missed, and I take this opportunity to express our deep gratitude to all of them. There are others who have also passed on, but they are too numerous for me to mention them here. Dr. Beddow Bayly was a devoted Theosophist and a much-respected member of the English Section, active both in the Society and in work for the protection of animals.

Mrs. Adelaide Gardner was also one of our stalwart workers, who was for some years the General Secretary for England and later Assistant General Secretary of the European Federation. She was always in demand for lectures and study work. Mr. Valvanne has been a life-long Theosophist, and though for many years his official duties in the diplomatic service of Finland absorbed his time, he was constantly helping the Society in one way or another. Sri M. Subramaniam was a devoted worker, much valued as a lecturer and with quite exceptional talents along other lines. He was on his way to Europe for a lecturing tour, to which he had been invited, and passed away unexpectedly at Teheran airport. Mr. Vengochea was a member of the Colombian Section, its founder and inspirer for years.

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Our Society is now eighty-six years old. It is only fourteen more years to its centenary, a comparatively short period. Everything old tends to get set and rigid, unable to function outside its established habits. But a Society which stands for the ageless Wisdom should in a measure be free of that declining and deteriorating process. This is possible as its membership is constantly renewed, and the freedom which the Society as a whole declares as a cardinal principle of thought and action should help us to keep our minds and hearts free, fresh and young. Let us hope that as the Society approaches its 100th year it will be able completely to renovate itself and arise Phoenix-like with new life and vigor.

## THE WONDROUS VEIL

By RUBY-PAGE EUWER

**T**HERE is a wonderful "mother-of-pearl image" for which we are about to begin a search. Even when close to the beautiful reality, one is not able to grasp it as an object, as it is an elusive will-o'-the-wisp, yet it is real—real as life itself. It is enriched with invisible wonders and reveals the incomparable workmanship of an almighty Creator. The mother-of-pearl metaphor is from Dr. Carl Jung who said: "Yin is the mother-of-pearl image hidden in the deepest recesses of the house."

The last appeal of the great spiritual Leader and Teacher known as Jesus the Christ was to His beloved disciple John. At the scene of the crucifixion, as described by St. John, when Jesus "saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, WOMAN, BEHOLD THY SON!" and "then saith he to the disciple, BEHOLD THY MOTHER!"

Regardless of the deep, enduring affection in which Jesus held Mary, His mother—so true and pure and faultless in character—and in which He held the gentle, dedicated John, surely that last dying appeal was not limited to advice regarding physical-plane relationships. The man Jesus, undergoing the experience which enabled Him to perfect His human evolution, rose out of the stream of humanity as a Superman and thus became one of the Masters of Wisdom. As His spirit made ready to wing its way to His Father in heaven, surely that last statement had tremendous significance: BEHOLD THY MOTHER!

Might it not have been that Jesus was acknowledging that, during His years of ministry, He had been emphasizing the Father aspect of Truth, and was reminding His mother and His disciple that in the great gulfs to be crossed by humanity in its spiritual evolution, must be included the Mother-Principle of Love and Compassion ere the lofty heights of the Father's house could be attained? And in that recognition and final message, might He not have communicated to these two, closer to Him than all others, and who were accustomed to the impact of deep significances through His parables and symbols, that, as the next step in the evolution of humanity, there must be a new conception of the spiritual life, that, along with the aspiration and dedication to the Father, must be the development of Mother-Love, the Divine Feminine-Principle of the soul, which enables the Christ-Child to be born in hearts and lives?

The mother symbol is as old as creation itself. Eternity is the universal Mother. Beyond all that we can know or imagine, an omnipotent Mother-Force emanated from an Absolute Existence. From that undifferentiated Infinity, through every level of manifestation, the Mother-Principle has operated.

In an attempt to bring God the Mother from those inaccessible heights into lesser but still sublime heights, it is our purpose to try to understand something of this productive principle in Nature and in man as it was recognized in Egypt under the symbol of Isis, who was called Mother of God, the Queen of Heaven, the Celestial Virgin, even as the Divine Mary of Christianity is called. It is our hope that we may bring this Mother-Spirit into more intimate relation with ourselves, which is of inestimable value in understanding the feminine principle on the human level, in comprehending how it functions in man and in woman. There is urgent need for a renewal of life in the whole of Western civilization, for a psychological revolution, with particular

emphasis upon the ennobling part woman should be playing as the human representative of the feminine principle in creation. As the great Lawgiver, the Vaivasvata Manu, said centuries ago: "Where women are honored, the deities are pleased. Where they are not honored, all religious rites become futile."

There is a story, which tells that one morning St. Peter approached God and reported to Him that he had a problem which he could not solve. He had been observing that there were persons who had arrived in heaven, and he, Peter, had not admitted them by way of the usual gates. It had been going on for some time, and he could not discover how so many souls were getting into heaven without the procedure of his sanction. So distressed was Peter over the unsolved riddle, that God consented to watch with him that night and observe what was happening. So the Mighty God and His servant placed Themselves in a position where They could secretly watch all access to heaven. They did not have long to wait. Leaning over the wall was the Divine Mary, Mother of Men, Queen of the Angels and Star of the Sea. She had let down Her long, wondrous veil. And climbing up the veil, as if by a ladder, were aspiring souls, thus making their way into the sanctuary of heaven. Peter was aghast and moved as if to end such desecration. But the Supreme Being at once stayed Peter's hand, and with the divine understanding of His great God-Heart, whispered: "Nay, let be. LET BE!"

In an endeavor to penetrate the mystery of the wondrous veil and even to aspire to grasp the starred veil of the Queen Mother, let us clarify who She is.

C. Jinarājadāsa tells us: "The term 'World Mother' describes an official of the Great Hierarchy, a Devi or Goddess or Angel, whose function is to represent certain embodiments of the feminine aspect of the dual nature of the Divine." In Theosophical literature, it is explained that the present World

Mother was the physical mother of the Master Jesus in Palestine, who, through the experiences of that incarnation, advanced in the growth of the higher consciousness to such a lofty degree that she was granted the opportunity, which She accepted, of entering the Deva evolution. She is the great Angel or Devi of love and consolation, known to Christians as the Blessed Virgin Mary.

We have been told, also, that it was just about the time that the cult of Kwan Yin, Goddess of Mercy, appeared in Chinese Buddhism, along with the cult of the Virgin Mary in Christianity. This great Mother of All has different names in other religions, but the same reality. In Her care is everything that grows, a care made possible through Her agents, the Devas and nature-spirits. She is the Mother of Men, the Protector, Consoler, "the heart of Life and the Holy Grail of all noble virtues".

All that human genius, inspired by faith, has been able to achieve, has been dedicated to the portrayal of the Divine Woman. Aside from cave paintings, the earliest works of art known to us are stone age sculptures of the great Mother as a Goddess. Artists of all races, Oriental and Occidental, have given eloquent testimony of the appeal of the Madonna to men and women of every class, race, culture and condition. Through this expression we glimpse the truth that "God hath made of one blood all the races that dwell upon the earth".

Although She embodies the great encompassing idealization of the complete woman, Her accessibility to man has been one of his greatest sources for spiritual strength and inspiration. This "approachability" of the Divine Mother was the ecstatic vision of the artists of the Middle Ages and Renaissance. Whether their genius and skill depicted the historical Mary in Her trustful humility and purity, or the Queen of Heaven with Her crown of jewels, radiating beneficent power, decision and prudence; or whether by painting a star in front

of the veil or on the right shoulder of Her mantle, that being the symbol of Her name, the artist revealed his adoration of Her as Star of the Sea—each portrayed not only Her divinity but also Her inseparable unity with man. As the embodiment of Divine Love:

Fades every hate away before the Mother's breast  
Where all the exiles of the heart return to rest.

Occultism speaks of cyclic laws in Nature and in humanity, some of these cycles covering longer and some covering shorter periods of time. In the zodiacal allegory, our planet is said to have entered the sign of Aquarius. This sign is represented by a man pouring water upon the earth, symbolic of the fulfilment which comes as a result of the pouring out of the Mother-Force, for water has ever been one of the symbols of this creative energy. To quote from *The Voice of Isis*: "In Nature water is the chief factor which makes the earth bring forth, while in man that which is symbolized by water—the great Mother-Principle—brings forth spiritual fruits."

Since this is the cycle of fulfilment for the planet, the same conditions must necessarily affect its inhabitants. In his book *Delphic Woman*, Claude Bragdon points out certain trends in the global picture, and says that there are

... three things now happening in the world which have no apparent relation to one another but which are indication of the emergence of the Feminine. The first is a change in consciousness itself: the refocusing of some inner eye which yields a different vision of the world; the second has to do with the "emancipation" of woman and the altered relations between the sexes; and the third concerns the traffic, physical and metaphysical, between the West and the East, and the consequent actions and reactions.

If we are to accept that the next evolutionary step for humanity is a moving toward an expression of the Feminine, then our task as students is to strive to understand something of that principle and the laws that govern it, as herein lie the

life-springs of the feminine essence in Nature, whether it functions in a planet, a tree, or a woman. The time has arrived when the divinity of femininity should be lifted from the unconscious to the conscious level. But vital as the subject is, it cannot be understood through an intellectual or academic approach, because its essence is an inner subjective reality, and being completely subjective eludes one. The Chinese ideogram denoting "mysterious," "the unknowable," consists of two parts, one of which means "woman". Repeating Dr. Jung's imagery with which we began: "Yin [the Feminine] is the mother-of-pearl image hidden in the deepest recesses of the house."

In *Isis Unveiled*, H. P. Blavatsky says that all manifestations of the Unmanifested One are androgyne, that every male triad has its female counterpart, the passive complement of the active principle. This masculine-feminine principle, which we might call a "law" like evolution or gravitation, is something inherent in the nature of things and it functions unerringly and inevitably.

In that duality manifestation, we have the primordial progenitor of what we call "sex". Stepped down level by level, on the "as above so below" principle, we have the same duality in every individual, and normally the dominant qualities are regulated by the sex.

Eons ago, masculine and feminine elements were separated for the purpose of more intensive evolution. Yet there is not a dual role for humanity. Qualities belonging to the eternal spirit of man are above sex distinctions. When the goal of spiritual fulfilment is attained, male and female are transcended.

The necessity of rising above sex does not do away with the place and function of sex in humanity. Sex is and will continue to be for many a millennium. At our stage in evolution we should strive, not for an identity of temperament and

function in the male and female, but for the greatest differentiation, for the potency of distinction, for herein lies the greatest abundance of life. It is as if the great Mother leaned over heaven's wall and whispered to us in the words of William Blake:

I give you the end of a golden string;  
Only wind it into a ball,  
It will lead you in at Heaven's gate,  
Built in Jerusalem's wall.

It is superfluous to trace the cause-and-effect relationships of centuries-old patterns, or analyse the social-psychological factors which have allowed woman to rise to the position she now occupies in the social structure. We need to accept, in looking at the modern scene, that there remains the stage called the "emancipation of woman," which has been her struggle for independence, for the right to choose her work and to have a certain freedom as to her social relations and her personal destiny. She has achieved much since 1790, when Maria Edgeworth wrote in her *Memoirs* that her father could get from the Bristol Library almost any book desired, but "no ladies go to the library"; and since the generation later, when the pressure to keep women out of literature was still strong enough for the Bronte sisters and George Eliot to use masculine names when their works were printed; and since the great Marie Curie, who wanted as a girl to learn chemistry, but was told that her name had been put down in the cookery class. The struggle of woman for her independence has been a necessity in order to destroy the old, inhibiting patterns of her slave psychology, made clear in any textbook on the subject.

This awakening of woman from her long apathy, bringing to the fore latent powers which she has been eager to develop and apply in life, has been and is a step forward in conscious development, but in that struggle there has been a great

weakness, and that is that the propaganda for emancipation has been based on an unquestioning acceptance of male values, male attributes, male methods. This weakness has produced the unavoidable conflict in woman, between the urge to express herself as man does, and the inner necessity to live in accordance with her own nature. The lines of Francis Thompson are applicable:

The angels keep their ancient places,  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estranged faces,  
That miss the many-splendored thing.

Life is so designed that a feminine incarnation offers opportunity to *be* a woman, that is, opportunity to learn—not how to express herself, but how to *realize* herself, and then to *reveal* herself. In our Western culture, modern woman has been concerned with her rights, rather than with her duties, has given so much more attention to her activities, rather than to her qualities, that there has been neglect of the inner or subjective aspect of woman's life. This disregard of her subjective life, has led to a falsification of her values and thus made her a poor substitute for the living reality of woman. Elizabeth Barrett Browning expressed it beautifully in a sonnet:

Because thou hast the power and own'st the grace  
To look through and behind this mask of me,  
(Against which, years have beat thus blenchingly  
With their rains!) and behold my soul's true face,  
The dim and weary witness of life's race:  
Because thou hast the faith and love to see,  
Through that same soul's distracting lethargy,  
The patient angel waiting for his place  
In the new Heavens. . .

The patient angel—waiting—waiting! Modern Western woman is justified in her discontent, unhappiness and emotional instability, because she is out of touch with the "patient angel"—the feminine *principle within herself*.

It was the Master Koot Hoomi who wrote:

... woman must not be looked upon as only an appenage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

There are different approaches to an understanding of these "equal powers though unlike individualities," but one way for us, as students of the Ancient Wisdom, is to turn to the religions of the world and to the mythologies and learn how the ancients used symbols to portray eternal realities. The ancients created gods and goddesses, not as beings external to man, but as forces, sources of psychological and spiritual energy with their roots buried deep in the human psyche. Dr. Carl Jung demonstrated that the gods and goddesses are forces which function apart from man's conscious volition, or to put it another way, are projections of the unrealized forces in the total man. To quote Dr. Jung: "Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery."

(To be concluded)

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Let us realize that giving is the highest joy, because it is of the essence of the Divine Nature. Let us next realize that as man becomes himself, that is, as he becomes in his own self-consciousness divine, he will become more and more joyful in himself, more and more joy-giving to others.

ANNIE BESANT

## ARE WE CREATURES OF OUR CULTURE?

By A. HERBERT PERON

THE question may seem to have a derogatory implication. Such is not meant. Broadly speaking, most of us are creatures of our culture much of the time. The next question naturally follows: Is this desirable, is it good? Most of the time, we can say that it is desirable, therefore good.

Cultures have to be. Without a culture we could not operate as human beings. The esoteric teaching has some enlightening explanations: When the indwelling life, the Monad, had completed its gathering of experience in the mineral, vegetable and animal kingdoms, it was ready to *individualize* and take on a human form. Let us try to envision just what this entailed. Up till this point the Monad had had no hand in the actual operation and direction of the various forms through which it had been gaining experience. The direction of its physical vehicles had been the task of the intelligence (under the guidance of Dhyān Chohans) in charge of a particular grouping of animals ("group-soul"). Now, for the first time, the Monad was given a body it could call its own, a vehicle it was expected to direct. What a herculean task! The group-soul with its directing intelligence was gone. The Monad was alone. What experience did he have for this *entirely* new venture?

Here was one of those cosmic situations which called for an *impulse* (outside of the normal course of evolution) so that

evolution could proceed according to plan. Newly individualized man obviously needed help. Help came. We read in *The Secret Doctrine* how the Divine Kings brought to early man the arts, sciences, arithmetic and needed skills; and, of course, a code for living. What they brought, in effect, may be called a ready-made culture. Into this, early man fitted easily. Although man was now operating in an entirely *new dimension*, the transition was not too abrupt. The human culture took the place of the animal "group-soul". Note the similarity between the two, functionally. Both protect, both unify, both regulate and *condition*.

The purpose of the Divine Kings, we can reasonably assume, was simply to get things started. Given a firm cultural base, man was expected to stand on his own feet—to be free. Although freedom is being discussed so extensively these days, a great deal of confusion prevails. The Theosophical viewpoint is clear and basic. *No entity that is enslaved in any manner can be called free*. Enslavement is here understood to be that condition in which the true Self of man is prevented from carrying out its own will. A man is not free, no matter how much he may appear to be enjoying his "freedom," if he is self-enslaved. As beautifully expressed by Mr. Sri Ram:

To move in freedom, guided by the inner law of our being, the divine instinct within us, we must trust ourselves and trust the Will of God without obstruction from ourselves. To follow that Will is to follow our impersonal selves.<sup>1</sup>

A culture is a conditioning process. This, again, may sound like a derogatory implication. But when we carefully observe how the tremendously powerful force of Custom acts upon the members of a society, it should be clear that the word *conditions* is correctly used. Ruth Benedict and Margaret Mead employ it extensively. In the main, this conditioning

<sup>1</sup> *Thoughts for Aspirants*, page 73.

process is necessary and desirable. A man, for instance, may exercise his freedom of action whether he has been "conditioned" by birth to speak English, Greek or Hindustani. It is when the conditioning processes of a culture step too far beyond the point of necessity that there is danger to the individual and his freedom. In the present period of Western civilization we appear to have reached this critical stage. Modern man has become the victim of his own technological advances, the new techniques of advertising and promotion for selling unneeded merchandize, sordid entertainment, trashy literature, horror films. These additions to Western culture, American especially, are exercising an overpowering pressure on the individual.

How are Theosophists reacting? We appear to have little difficulty in avoiding the more vulgar aspects of our culture. Some of us are vegetarians; many of us do not drink or smoke. Despite certain deviations, we may still be too deeply involved in our culture. A bank robber, for instance, apart from his avocation, may be a most conforming member of his society, a product of his culture. What we Theosophists should try to do is to stop being products of our cultures and become products of our Selves. This means going against the general trend. It means setting up a code of our own, especially an ethical code—and sticking to it. This is difficult at best. And it is made still more difficult because our culture is becoming more complex and more cluttered so that many of the undesirable features are often undiscernible. Unfortunately, what custom sanctions, the heart does not grieve over.

A culture is judged not by its traditions, but by the behavior of its members. Not by what it ostensibly advocates, but by what it does. The gap between tradition and custom has greatly widened during the last few decades. One of the most glaring examples of this was the recent scandal in the American Electrical Equipment field. Practically an entire

industry was found guilty of deliberate price fixing. This violates American tradition and the vaunted clarion call of the economic system—free enterprise. This situation prevails in other key industries. With a dichotomy like this a culture tends to make the individual confused, cynical and purposeless. Some years ago newspaper reporters, working on Milwaukee streets, handed out typewritten sheets of papers to passers-by, and asked them if they agreed with the statements, and whether they would sign their name to it if asked to. About ninety per cent replied, No. This was a copy of the American Bill of Rights!

Some social anthropologists point out that in many cultures a *dominant note* is discernible. In America, for instance, according to Margaret Mead, the dominant note is Success; and in her book, *Keep Your Powder Dry*, she advances impressive evidence. To a lesser extent this might be said of some other Western cultures. What is a Theosophist to do in a "success" culture? The answer seems to be (if one may be pardoned for parodying *Light on the Path*), Spurn success, but work as they work who seek it. Robert Briffault, brilliant anthropologist of a few decades ago, observed: "The human mind is from the first a social product." Our minds, at birth, are like blank matrices on which a vast number of impressions must be made before we can become officiating members of our society. Each society or culture makes its own exclusive impression on the minds in its group. Now this is of particular interest to Theosophists. *Ours* is a more international outlook due to our espousal of Universal Brotherhood, our advocating the study of all religions, etc. Therefore any culture, in these respects, we would find inadequate. Also there is much in modern societies that goes counter to Theosophical ideals. And because much of this is hidden by the cloak of custom and general behavior, there is danger that we shall unwittingly follow the crowd on the broad path,

well trodden but not always wisely chosen. Custom is that which is approved by the culture. But customs are not always approved by law. We should therefore have no qualms about modifying our behavior in any way we see Theosophically fit.

Let us have our own moral code rather than follow custom. Let us not be simply creatures of our culture, but rather creators in our culture. Let us, without diffidence or apology, superimpose over our own culture, for our own behavior, our own *Theosophical Culture*.

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. . . only those are fit for Yoga whose patience is inexhaustible. The fruits of Yoga only come to those who are happy to sit by the seed as it grows into a leafy stem, to continue to sit by the stem as it becomes a sturdy shrub, to continue to sit by the shrub as it becomes a small tree, and to continue to sit by the small tree as it becomes ready to give forth fruit. Then they are happy to sit under the tree to receive the fruit as it falls into their outstretched hands. And then they eat of the fruit, of the fruit of the tree which has become for them the Tree of Truth, and so themselves become Trees of Truth, to send forth seeds into the ground and to call to sit beside them those ready for Yoga.

GEORGE S. ARUNDALE

## A NOTE ON INDIAN MUSIC

By S. SARADA

**NĀDA** BRAHMAN, the supreme reality, is innate in all the manifested worlds and in every living being. The universe is created and sustained by Divine Sound. It lives and moves and has its being in Sound, Nāda, ceaselessly sung by the Divine Musician. "In the beginning was the Word, and the Word was with God, and the Word was God," says the Christian scripture. Here is a brief description of Creation as given in Hindu scriptures.

Purusha, the unmanifested Spirit, sang His Divine Music in creative ecstasy. The music flowed in spontaneous and creative expression of Brahmaparānanda (Divine Bliss). The heart of Shakti, the World Mother (*Mūlaprakṛiti*, primordial matter) blossomed out, thrilled by the divine Sound, the embodiment of Love and Wisdom. Responding in great joy, her whole being became attuned to that most beautiful Sound. Thus the manifested universe was born of this union of the responding heart of Shakti and Nāda Brahman, and forms took shape in the cosmic space in rhythmic cadences according with the Divine Music.

Exquisite music brings Divine Bliss to the human heart which responds to its melody and harmony. Nādapāśana (the worship of sound) through music is offered by dedicated artists all over the world, consciously or unconsciously.

Seeking relaxation and enjoyment people attend the performances of great artists in large numbers; immense pleasure may be derived when the fine arts are presented in their best

form. If we invited people to come to a group meditation we would not attract the same number of people to join us in such an effort of seeking the highest. But people in all the different walks of life with differing temperaments and tastes can and do appreciate good music or the dance which gives them a thrilling foretaste of Supreme Bliss. So our arts have a unique place in the upliftment of the human soul.

At-one-ment with Nāda Brahman, the Divine Spirit, which is the supreme and ultimate reality, is attained when one is able to respond fully to the beauty of the fine arts, such as music and the dance. When sound is produced, forms take shape simultaneously; so Sound and Form are an undivided unity. A response to the fine arts sublimates the senses of perception; and one easily gains and experiences divine *Ānanda*, or Bliss, through *rasānubhava* (aesthetic pleasure), derived by an appreciation of the fine arts. "He is verily Rasa (aesthetic essence)," says the *Taittīreyopaniṣad*.

The artistic expression of Bliss creates in the human soul a responsive ecstasy which approximates Divine Bliss. The all-pervasive Nāda or Sound becomes the heart and soul of the art expressions in every devoted and dedicated artist. The full knowledge and expression of an art becomes a great offering of worship, for the spiritual well-being of every soul who is able to respond to it.

Music removes all discords, harmonizes our chaotic minds, and soothes our troubled hearts. It brings joy and peace to the hearers, because music enables them to respond to the indwelling Nāda which is in every soul, and attunes them to the innate divine Spirit; unites the harmonized lower nature with the higher Self.

Nādapāśana (the worship of sound) has been consciously offered by dedicated great artists—composers (*vāggeyakāras*), such as the great Tyāgarāja; and great devotees in their fullness of heart have poured forth in divine music their

adorations to God. Their spiritual experience has resulted in creations of beautiful compositions, exquisite poetry, rich in import, aesthetic in essence, with the spontaneity of their creative genius.

Sangīta, or classical music, was a combination of vocal music, instrumental music and the dance in the olden days. All the three are included in our *Bharata Shāstra* (a scripture on music). *Bhāva*, *rāga*, *tāla* (mood, melody, rhythm) are the essential parts of vocal and instrumental music as they are of the dance; so Bharata Yoga or Nāḍopāsana (worship of sound) is applicable to Sangīta.

What is the uniqueness of this Yoga? It is the union of the human principles with the divine principles in man. These principles are called vehicles, sheaths or instruments, with which the individual Ātman experiences the essence of the objective world.

Shaped and clothed by these five sheaths, the Ātman wandering outwards into the objective world, through the means of these sheaths, is being identified with these sheaths, and is called the Ātman.

The principles are known as the Annamaya, Prānamaya, Manomaya, Vigyānamaya and Ānandamaya koshas according to Hindu terminology. In Theosophical terms, Annamaya-kosha is the physical body; Prānamaya-kosha is the etheric body; Manomaya-kosha comprises three different principles of consciousness, namely, the astral, lower mental and higher mental bodies; Vigyānamaya-kosha is the Buddhic principle, and Ānandamaya-kosha the Ātmic principle.

The way in which these principles are brought into harmony and union, in the practice of the fine arts, is described in Hindu scriptures as follows:

A great artist, by *Ichhāshakti* (creative will), *Gyānashakti* (power of wisdom and knowledge) and *Kriyāshakti* (power of action), which are innate in him, activates, energizes and brings out the best qualities inherent in each of his principles,

harmonizing them in unison, in a single simultaneous concentrated effort—as he expresses his art.

A musician produces Nāda (sound) from his etheric body. The breath, entering through the various chakras, and rising along the navel, the heart, the throat, the head and the mouth, manifests as sound. Thus *shrutis* (octaves), *rāgas* (melodies) and *tālas* (rhythms) are created through the etheric and physical bodies.

*Bhāva*, the mood, is expressed through the emotions. The astral body, vibrating rhythmically, creates the essence of the sublimated emotions in harmonious quintessence. The flow of melody in wordless musical cadences or in the flow of sound from the rhythmic instruments, when played by experts, produces a thrill (*rasānubhava*) in the emotional body.

As the essence of sublimated feelings flows through vehicles when words, ideas, ideals and aspirations are expressed in the theme and poetry of the song, the creative Intelligence, Buddhic consciousness, is reflected in the emotional consciousness.

The excellence of a composition—its poetic beauty, its elevating theme, the skilful portrayal of the aesthetic sentiments—when expressed fully, comes from the Buddhic consciousness.

When there is pure music, rhythm or dance without words, the Ātmic consciousness is reflected, with the flow of the exquisite cadences and movements, in the physical consciousness.

The creative power—expert display of the various styles inherent in the poetry of the compositions, the agility of the intelligence which spontaneously perceives and creates ever-new forms, the superb knowledge and intuition which is a precursor to the realization of the Supreme Wisdom—originating from the artistic creative genius, emanates from the Ātmic principle. The Omniscient Ātman, the source of all living

beings abiding in the Ātmic principle, causes all the world to act and dance in tune with Himself.

The supreme Ishvara pervades all the five principles of the macrocosm. The seven cosmic planes, the seven planes of consciousness (or the seven worlds), interpenetrating one another, are the field in which the seven vehicles of man live and move and have their being. He pervades the microcosm, each living entity with its five sheaths or bodies. He is the Divine Dancer and Musician presiding over the Sabha (concourse) of universal consciousness.

The synthesis of the harmonious expression of music through all the vehicles of his soul brings joy to the musician, as it is Yoga or Union with Nāda Brahman, the Supreme Reality, enshrined within him. It brings joy to the hearers too of Yoga or Union with Divine Joy as they respond with their whole being fully absorbed in the aesthetic beauty of Sangīta (classical music).

Thus the ecstasy of Supreme Bliss is experienced and realized by the artist and his audience as they reach Nāadopāsana Yoga (union with the God within through the worship of Sound).

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Harmony constitutes the essence of Yoga, and makes one's whole being a perfect channel through which all that one is in Eternity may flow forth into one's time-manifestation.

N. SRI RAM

## THE CYCLE OF THE CHURCH YEAR

BY KARL RIEDEL

(Continued from p. 183)

THE architecture of the temple of the Christmas cycle constitutes a central core or sanctuary of  $3 \times 4$  ( $= 12$ ) days, surrounded by two wings of  $7 \times 4$  ( $= 28$ ) days. The sanctuary has two great altars on its borders; on the right side is erected the altar of Christmas, the main altar, and on the left side the altar of Epiphany. Between these two altars a third is erected in another style, the altar of New Year's Day. Two further altars are built at the fringe of the two wings, that on the right side being the altar of Advent Sunday, and that on the left side the altar of Candlemas. Such is the structure of this temple, erected on the Christmas section of the ground-plan of the Church-year. The sanctuary together with the right or the left wing makes up a distance of  $3 + 7 \times 4$  or  $10 \times 4 = "40 \text{ days}"$ —from the altar of Advent to that of Epiphany, as also from the altar of Christmas to that of Candlemas. Thus we can say that the central core is accompanied on each side by a "smaller wheel" or lunar cycle, whereby the central part can have either its own meaning or be looked at as a gap between these two cycles. On the other hand, this central core is also a common part of two intertwined "40-day" periods.

The guiding number here is four, the four of the personality, and the Christmas period deals with the conscious evolution of the personality, its *preparation* for Initiation (for

co-union with the Ego) during the right wing, the first lunar cycle, and its *perfection* (under Egoic guidance) during the left wing, the second lunar cycle. The former part deals with the probationary Path, the latter with the first half of the Path proper, during which the Ego directs his attention towards the personality, to transform it into a perfect channel, to work through it (as the ordinary man works through his physical body) after "Transfiguration" has been reached.

Thus the whole Christmas cycle leads from Probation to the third Initiation. The four great altars of Advent-Sunday, Christmas, Epiphany and Candlemas in this order symbolize Probation, the first, second and third Initiations respectively. The periods between these four festivals stand for the conscious evolution and perfection of the physical, emotional and intellectual vehicles for the Ego to work through. The first Initiation is taken in the emotional vehicle, while the second is taken in the mental vehicle. At Probation the "Master appears" and discipleship begins in preparation for union (with the Ego). At Christmas, Christ appears, but only as a Babe. During the following twelve-day period of the "hidden life," discipleship goes on and becomes perfected to prepare the new Initiate for Christship, for Christ's appearance before the world, when He is grown up at Epiphany, to perform His mission amongst men. During the following Christhood period, after Epiphany, He becomes rounded out (perfected) and thereby prepared for the "Transfiguration" at Candlemas, when the King appears. During the first period in preparation for Initiation, teachings are given for the personality and knowledge is accumulated and practised; during the second period, Egoic life is experienced and lived—the accumulated knowledge is thereby digested and becomes transformed, causing growth in stature; then having become fully aware of his new surroundings and the conditions prevailing there, he is able, during the third period, to

assimilate higher teachings for the soul and spread them among "His disciples" in radiating wisdom. The following diagram shows all this with its interrelationships (Diagram 7).

DIAGRAM 7

|                                             |                                                              |      |                                                |                                                                                            |
|---------------------------------------------|--------------------------------------------------------------|------|------------------------------------------------|--------------------------------------------------------------------------------------------|
| Beginning<br>of Advent                      | Christmas<br>7 × 4<br>28 days                                | plus | Epiphany<br>3 × 4<br>12 days                   | Candlemas<br>= 10 × 4 or 40 days<br>28 days                                                |
| Probation<br>taken on the plane of Feelings | I Initiation<br>Preparing for Union<br>preparing personality |      | II Initiation<br>Thoughts<br>The "hidden" life | III Initiation<br>the Ego (causal)<br>Preparing for Illumination<br>perfecting personality |
| Master appears                              | Christ appears<br>in the world<br>as a babe                  |      | King appears<br>before the world<br>grown up   |                                                                                            |
|                                             | Discipleship and its<br>preparation for Christship           |      |                                                |                                                                                            |
| Teachings<br>for the personality            | Living (experiencing)<br>the higher life                     |      | Higher Teachings<br>for the soul               |                                                                                            |
| Accumulating<br>knowledge                   | Transforming<br>knowledge into wisdom                        |      | Radiating<br>wisdom                            |                                                                                            |

At the centre of the inner core and therefore also at the centre of the whole temple of the Christmas period is erected the altar of New Year's Day. But it is not exactly in the centre. It takes seven days from the main altar of Christmas to get to it, or altogether thirty-five days (1/10 of the lunisolar year) from the border altar of Advent-Sunday. It takes five days to get to the altar of Epiphany in the sanctuary and thirty-three days to the altar of Candlemas. With New Year's Day, the octave of Christmas, ends the Christmas time proper, but begins at the same time the second half of the whole Christmas period, which is tintured by first-ray influences. From Advent-Sunday to Christmas, the way to the Christ, who appears at this festival, is trodden; when the Christ Babe is grown up, at Epiphany, He treads the way to the King, who

appears at Candlemas. Already at the birth of the Christ was sent in acknowledgment the Star, which shineth forth above His birthplace; and when He is "enrolled" officially (not amongst the community of the Jews, but esoterically amongst the community of the Saints), His Word soundeth forth, designing his mission. At Epiphany the three Kings, His Messengers, appear, and at Candlemas He Himself appears, wherewith the Christmas period ends and the Easter period begins (Diagram 8).

DIAGRAM 8

|                                                                     |                         |                                                                  |                    |
|---------------------------------------------------------------------|-------------------------|------------------------------------------------------------------|--------------------|
| <i>Beginning of Advent—35 days—New Year's Day—33 days—Candlemas</i> |                         |                                                                  |                    |
| First half—special Christmas period                                 |                         | Second half—prolonged Christmas period with first-ray influence. |                    |
| <i>Christmas</i>                                                    | <i>New Year's Day</i>   | <i>Epiphany</i>                                                  | <i>Candlemas</i>   |
| His Star shines forth                                               | His Word soundeth forth | His Messengers appear                                            | He Himself appears |

The four weeks of Advent time recapitulate in a perfecting way within a smaller lunar cycle what was worked out or prepared within the greater solar cycle during the quarters of the year. The four qualifications, which have been worked out in a more general way in the kingdoms of Nature, and more distinctly in the course of the incarnations (through the races of men), must now be acquired definitely in preparation for the Path. It may be mentioned here that there are not only four weeks leading to Christmas but again four days leading from 21st December (winter begins) to 25th December. Thus we see that the number four is indeed the guiding number for the Christmas period and the personality life. It should be pointed out here that as a fixed period Advent lasts four weeks; this has nothing to do with the fact that the Church does not celebrate its beginning before the new "week cycle" begins with Sunday, as she does not celebrate Easter before the new lunar cycle has begun.

In a more dynamic (or biological) way, evolution through the life cycle of the Christmas period presents itself, when demonstrated geometrically, by a circle. We can also trace its correspondence with the greater cycle of the year. In the one case two "40-day" cycles are intertwined by twelve days; in the other, two one-year cycles by a quarter. The relationship 7: 3: 7 (Ego-personality of the Christmas cycle) is only a partial (lower) expression for the relationship beyond, of 3: 1: 3 of the year.

The Christmas period is indeed a closed cycle of life with its descending and ascending arcs beginning with Probation and ending with Transfiguration. The middle part of this temple of the Christmas period, the sanctuary, is especially holy, for it shows not only the Christ Life from its awakening until its full awareness (first and second Initiations), which serves as a perfection of discipleship (in the first "40-day" period) and as a preparation for Christhood (in the intertwined second "40-day" period), but has also its special significance which belongs to the Church-year as a whole. For these twelve days represent also a gap in the Church-year as well as a prelude in which the twelve days represent in miniature-replica the twelve months. It was the Oriental Church which introduced first at the beginning of the fourth century the festival of Epiphany, as the appearance of the Christ amongst men on January 6th. Fifty years later the Roman Church also introduced a festival for the appearance of the Christ, but meaning thereby His Birth which was fixed at the 25th of December (in accordance with the Pagan birth of the Sun-God). The Light of Christ or the Sun-God appears at Christmas (where the new Light is born), but it can shine into the world of men only after eleven days have passed, that is, on the twelfth day at Epiphany. Then only has the Egoic Light (the buddhic life) become manifest in the personality life of the Initiate to enable him after the illumination

of Baptism to work amongst men. These eleven days are also the exact difference between the solar and the lunisolar year of twelve full moons. Thus the new solar year begins at Christmas (the sun representing the Ego), but the shorter lunisolar year begins only at Epiphany to work then together with the solar cycle (the moon representing the personality working with the Ego).

In the miniature-replica of these twelve days, the first seven days (the octave of Christmas or the "fifth week" of Advent), represent the first seven Initiations, the way from the new Initiate to his Initiator, the Christ of the Race (of the seventh Initiation). At the eighth Initiation (on the eighth day) He rises to His Father in Heaven, the King, as a perfected Bodhisattva, a Buddha. Therefore this day is not a second-ray but a first-ray day, belonging to the King. The five days after New Year's Day represent the five months after Christmas; which coincide in the fixed Christian-year with Corpus Christi, the perfected Body of the Lord. There are thirty-three days from New Year's Day to Candlemas (a great King's day for a new beginning); thirty-three years is the "age of Christ"; and thirty-three represents also the highest degree in Masonry, manifesting kingly Power.

*(To be continued)*

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It will be a marvellous thing—the true personality of man—when we see it. It will grow naturally and simply, flowerlike, or as a tree grows. . . . It will not be always meddling with others, or asking them to be like itself. It will love them because they will be different. And yet, while it will not meddle with others, it will help all, as a beautiful thing helps us, by being what it is.

OSCAR WILDE

## DR. G. DE PURUCKER: A GREAT THEOSOPHIST

By W. EMMETT SMALL

PROBABLY around no outstanding figure in Theosophy has less of a cult sprung up than around Dr. G. de Purucker. Nineteen years ago a stroke of coronary thrombosis ended his life. He was then head of the Point Loma Theosophical Society, vigorous mentally, physically sound, sensitive—as I believe no one else of his day was in as high a degree—to the background, function, and responsibilities not merely of an organization of Theosophists, a Society, but, more importantly, to the meaning of that Wisdom, that Law, that Teaching represented today by the term Theosophy. He had, too, an unsurpassed knowledge and capacity and devotion to convey this wisdom to others.

G. de Purucker became leader of the Point Loma Society in July 1929, and remained its head until his death on 27th September 1942. It was a period marked by the world depression, and by the first terrible years of World War II. The clouds, black and ominous, threatened both the material and the spiritual. For a Theosophical leader faced with such obstacles, the accomplishments stand out as all the more remarkable: (1) He brought about the financial solvency of his Society; (2) he re-invigorated it with a dynamic enthusiasm which almost trebled its membership in thirteen years; (3) he left a body of teaching, of doctrinal exposition, equalled by nothing in scholarship and philosophical, intellectual and

spiritual stimulus since H.P.B.'s day—teaching in complete harmony with that embodied in H.P.B.'s *The Secret Doctrine* and in the writings of *The Mahatma Letters to A. P. Sinnett*.

G. de Purucker was not a popular figure in the commonly understood use of the word. He was unknown outside Theosophical circles, and not well known even there save in the segment of the movement he headed. But it becomes obvious as one studies his life that he came to do a definite work. That work was distinctly, pointedly, unequivocally Theosophical. No side issues deflected him from his purpose. That purpose was to reinvigorate the Theosophical movement. How far did he succeed?

Before he was thirty years old G. de Purucker had taken up permanent residence at Point Loma, California. Ten years before that saw him on a ranch in San Diego county, and he was in touch with Theosophy and conducting classes in *The Secret Doctrine* for the San Diego Theosophical Lodge at that early time, and in 1894 met William Quan Judge. A year later he had returned to Switzerland where he had obtained his education, and in 1896 met Katherine Tingley in Geneva and was instrumental in assisting her with information that led to the purchase of the Point Loma property which became the International Headquarters of the Point Loma Society. He travelled extensively in South America in 1897-98, and then spent several years in Paris, where he was for a while on the editorial staff of *Galvani's Messenger*, then called the *Daily Messenger*. As a scholar who mastered Latin and Greek and Hebrew and Sanskrit, G. de Purucker was able to study the original sources in his quest for truth. His father, a chaplain of the American Church in Geneva, and later in Rome, and in Strasbourg, had hoped his son would follow in his steps. But it was inevitable that despite parental bonds and persuasion, the searcher for truth would

go deeper than the conventionalities of religion, the superficialities of ritual, and see through the limitations of dogma. This it was that enabled him to write later (*Man in Evolution*, Chapter I) of the transmitted truth handed down through the ages by great Seers, given to the world today under the name of Theosophy:

It is not based on dogmatic statements. It does not demand of anyone an unquestioning and blind adherence to some or to any declaratory assertions made by anybody either now or in the past; but it calls upon everyone to study what he reads or what he hears, and from that earnest and self-revealing study, to draw out for his own benefit, as well as for the benefit of his fellows, for his own self-development and understanding, as well as the self-development and understanding of his fellows, the truths which those who have advanced beyond the average understanding of men have told us that they have found and experienced in these teachings.

Test these teachings yourselves. Study them honestly, and above all abide by the honest decisions which you yourselves will draw from your study. We say this for one reason more than for any other: in thus exercising your inner faculties of will and judgment and intuition, you open within yourself doors to the entrance of spiritual rays; you open doors by which the radiant truth may enter your souls, because you aspire towards truth, and that is a spiritual exercise of the noblest kind.

It was those teachings he studied and tested. It was that truth which urged him on. And so Theosophy outwardly, as it had been inwardly from boyhood, became his life study. Twenty-six years of literary work followed, of editorship of Theosophical journals, of study and, toward the end, of participation in the business management of the Society's affairs. Katherine Tingley's death raised him to the office of leadership. In policies of administration he placed emphasis where it belonged, which was lightly on the machinery of organization, and heavily on individual accomplishment, study, the living of the life, and sharing with others the wealth of teaching received. Because of this the Society grew, National Sections were established, Lodges sprang up and flourished. The Society held true to its traditions, (1) free

from taint of psychism; (2) free from entanglements of a political or semi-political coloring; (3) devoted to an intense study of Theosophy through the writings mainly of H.P.B.'s *The Secret Doctrine*, Judge's *Ocean of Theosophy*, *The Mahatma Letters to A. P. Sinnett*, and G. de Purucker's own works. This gave to all Point Loma activities throughout the world a united and dynamic purpose. As a result, no student of G. de Purucker has ever been faced with the searing pain of finding his philosophic faith misplaced; he has never had to throw away teaching as spurious, as not "in the stream" of the trans-Himālayan philosophic tradition. And today he finds his Theosophical roots well planted; able, for instance, to stand the test of the challenge of the modern sciences, to show where they are strong or weak as compared to Theosophy. He is thrown back on his own inner self, but with the aid, comfort and vision that knowledge of the Path brings—not in sentimental dreaming or misty thought-doodling, but in a self-disciplined and ordered viewing of life, its purpose, and his own responsible relationship to universal Nature. A leaf from this particular page of Theosophical history is revealing:

1929 Dr. de Purucker takes office.

1930 Launches fraternization movement among all Theosophists.

Publishes:

1930 *Questions We All Ask*, a series of weekly public lectures on basic Theosophy; *Theosophy and Modern Science*, (in 1941 condensed and published as *Man in Evolution*);

1931 *Golden Precepts of Esotericism*;

1932 *Fundamentals of the Esoteric Philosophy*;

1933 *Occult Glossary*, a Compendium of Theosophical and Oriental Terms;

1935 *The Esoteric Tradition* (2 vols.);

—and through the years, innumerable articles and lectures on Theosophical subjects which were issued as pamphlets or leaflets, or in the Point Loma journals, *The Theosophical Path*, *The Theosophical Forum*, *Lucifer*; and later in volumes, published posthumously, under the titles *Messages to Conventions*, *Wind of the Spirit*, and *Studies in Occult Philosophy*<sup>1</sup>.

Dr. de Purucker's greatest works are *Fundamentals* and *The Esoteric Tradition*. *Fundamentals* is a revealing presentation of key teachings of *The Secret Doctrine*. No student can read this volume without gaining a far deeper insight into the immense picture of the universe and man, their purpose and destiny. The ten great doctrinal keys to Wisdom—Reimbodiment; Karma; Hierarchies; Swabhāva, the essential characteristic of an entity; Evolution and Involution; the Two Paths: of Individuality and of Personality; Ātma-Vidyā, knowledge of Self: how the One becomes the many—are presented by hint and indeed definite statement, and revealing basic human knowledge.

*The Esoteric Tradition* is a profound study of Theosophical philosophy. It was the book that G. de Purucker felt was his most important and representative contribution to Theosophical literature. In it we observe the unfolding picture of truth from immemorial time through the teachings of the Mystery-Schools and the great Sages and Seers; we are introduced to the esoteric teaching of Gautama the Buddha; we are shown some of the mysteries of pneumatology, the purpose of the after-death states, the destiny linking us with the galaxies.

*Messages to Conventions* is particularly noteworthy for the most eloquent passages ever spoken by a Theosophist on the subject of Theosophical unity, in addresses to Adyar and Point

<sup>1</sup> The three volumes of *Dialogues of G. de Purucker*, published at Covina in 1950, are omitted, nor is mention made of the Encyclopedic Glossary of Theosophical Terms in preparation over the years at Point Loma.

Loma Lodges, to the Congress of the Theosophical Society in London marking the centennial anniversary of the birth of H. P. Blavatsky, in radio talks over the Hilversum station in Holland.

A literary review of these volumes requires more space than is appropriate here. Perhaps this much more may be said: for the student who has absorbed something of their vital meaning, the flower, unfolding, deepens his feeling of the irrefragable beauty and orderliness penetrating all forms of Nature; the steps towards death reveal a purposeful journey which he takes with greater sureness and understanding and even delight; battle, siege, eclipse and victory in everyday life are increasingly accompanied by the staying hand of equanimity. For all the banality of the words, a sharpened sense of reality fills his being; life has become an ever-renewing and awakening revelation.

Throughout all this outpouring, as stated earlier, G. de Purucker's words reflect faithful adherence to the original Theosophy of H.P.B. and the Masters. This is the touchstone by which quality and standard should be tested and towards which view all Theosophists must be re-drawn if they and their Society would survive as an effective force in the world.

There is no cult, in the rather condemnatory coloring given that word, around G. de Purucker *because he was universal in his teaching*. He unfettered the minds of his students; he gave them enlightenment, vision, strength to stand on their own feet, to think high, to feel high, and not to make the mistake of narrowing their sympathies or closing their consciousness to the incoming light, nor yet of accepting surface appeal as the real. He taught them truly how to place their feet on the Path and take the first beginning steps with confidence. *But above all he was universal*. That is the essential key to apply in testing a teacher.

The heavy years that have intervened since his passing have not weakened the hearts of those he taught, have not dimmed the vision they received.

Tho' much is taken, much abides: and tho'  
We are not now that strength which in old days  
Moved earth and heaven, that which we are, we are:  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will,  
To strive, to seek, to find, and not to yield.<sup>1</sup>

With enriched meaning the words still vibrate in our thoughts and the purpose of our lives:

O Thou Golden Sun of most excellent splendor,  
Illumine our hearts and fill our minds,  
So that we, recognizing our oneness with the Divinity  
which is the Heart of the Universe,  
May see the Pathway before our feet,  
And tread it to those distant goals of Perfection,  
Stimulated by thine own radiant light.<sup>2</sup>

THAT WE MAY TREAD THE PATH. That was his plea. That was his challenge. How many times did he close his talks with the ancient call, *Seek the Light within! Each one of you is an incarnate God. Be it!* And he illumined that ancient appeal, that cry of heart and soul and mind and spirit, by drawing upon the rich treasure of Theosophical teaching to illustrate, to expound, sometimes to shock, but mostly to persuade by all that calls to the higher parts of our being in intellect, love and intuition.

I believe that which is strongest in the hearts of those who knew G. de Purucker is the wish that others may share in the wisdom, in the THEOSOPHY, it has been their karma through him to receive. It is theirs for the taking.

<sup>1</sup> Tennyson, *Ulysses*.

<sup>2</sup> Ancient Vedic Gāyatrī. The paraphrase is Dr. de Purucker's.

## THE PLATONIC SOLIDS

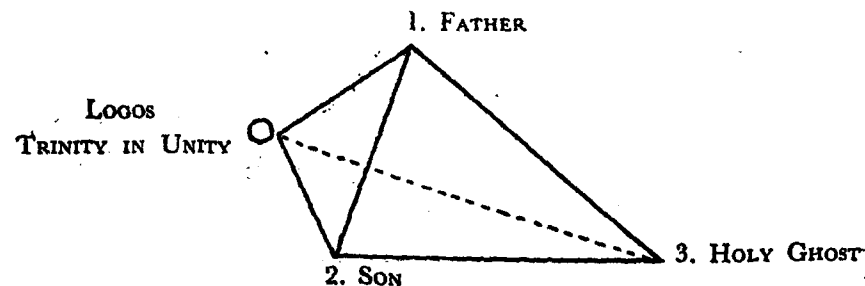
By JOHN K. ROBERTSON

**I**F we regard God as the great Geometrician then the Platonic Solids must rank high among his building tools. In *First Principles of Theosophy* (5th ed., p. 247), C. Jinarājadāsa states in relation to the building of chemical elements:

Before we can appreciate the Periodic Law in all its magnificence, we must . . . study what are known as the Platonic Solids.

There are five, and only five, three-dimensional solids, in each of which its *lines*, *angles* and *surfaces* are equal. They are the Tetrahedron, Cube (Hexahedron), Octahedron, Dodecahedron and Icosahedron.

These Platonic Solids were considered of especial significance by the Platonic Schools of Greece and Alexandria, and they are all developable from one solid, the tetrahedron. The Platonic Solids all fit inside a sphere so that the corners of each touch the periphery of the sphere. The Solids are generated from the form of a tetrad which is a three-sided pyramid with a triangular base.



As it is said in *The Secret Doctrine* ". . . from the four come the three". Creation of the universe begins with the creative forces of the three Logoi radiating forth from the base of the unmanifested Tetrad.

### FROM THE THREE COME THE SEVEN

|              |                        |                                          |
|--------------|------------------------|------------------------------------------|
| FIRST LOGOS  | 1 Circle               |                                          |
|              | 4 Octahedron —         | 8 sides 6 corners ( $8+6+6+8=28$ )       |
|              | 7 Cube —               | 6 sides 8 corners ( $28=10=1$ )          |
| SECOND LOGOS | 2 Icosahedron —        | 20 sides 12 corners ( $20+12+12+20=64$ ) |
|              | 6 Dodecahedron —       | 12 sides 20 corners ( $64=10=1$ )        |
| THIRD LOGOS  | 3 Tetrahedron —        | 4 sides 4 corners ( $4+4+6+5=19$ )       |
|              | 5 Double Tetrahedron — | 6 sides 5 corners ( $19=10=1$ )          |

$1 + 1 + 1 = 3$ —Sign of the creative work of the Holy Ghost or Third Aspect. The numbers on the left refer to the Seven Rays.

The Platonic Solids may be related to the planes of Nature as follows:

|   | PLANE         | SOLID              | ELEMENT | NO. OF FACES |
|---|---------------|--------------------|---------|--------------|
| 1 | Lower Ātmic   | Sphere             | Ākāsha  | 1            |
| 2 | Buddhic       | Icosahedron        | Air     | 20 triangles |
| 3 | Higher Mental | Tetrahedron        |         | 4 triangles  |
| 4 | Bridge        | Octahedron         | Fire    | 8 triangles  |
| 5 | Lower Mental  | Double Tetrahedron |         | 6 triangles  |
| 6 | Astral        | Dodecahedron       | Water   | 12 pentagons |
| 7 | Physical      | Hexahedron (Cube)  | Earth   | 6 squares    |

Apt use is made of the square as a symbol for the form planes of the material world. In fact all of the regular figures spring from simple or compound crosses. The six-armed cross, representing the six directions of space (north, east, south, west, up and down), fits into the octahedron and the cube. The central junction point of the six directions is the

bridge between the higher and lower minds, and the octahedron can be linked with the construction of the Great Pyramid.

Two tetrahedra interlaced give the points for a cube. The octahedron and cube are therefore complementary figures. The icosahedron and dodecahedron are built up on five interlaced tetrads. The tetrad on the creative or Logoic level provides the key to manifestation on all planes.

In *Occult Chemistry* by Annie Besant and C. W. Leadbeater, an account is given of clairvoyant investigations made by them into the structure of matter at intervals from 1895 to 1933. The ājnā chakra in the forehead was used for this type of analysis.

During the clairvoyant investigations made at Weisser Hirsh in 1907 it was seen that "... all the chemical elements, with the exception of Hydrogen, Oxygen and Nitrogen, appeared to be constructed in a way which suggested the well-known Platonic Solids .... No element suggesting the dodecahedron was found, but bodies which made the central nucleus in several elements had groups of six Anu at the twenty corners of the dodecahedron" (*Occult Chemistry*, p. 29).

A modified Mendeleev table was used both in *First Principles of Theosophy* and in *Occult Chemistry* to illustrate the pattern traced by the evolution of the elements and the relation of this pattern to the Platonic Solids. As C. Jinarājādāsa stated in his introduction to the third edition of *Occult Chemistry*:

Why should a mineral, composed of diverse atoms, crystallizing under heat and pressure perhaps two thousand millions of years ago, crystallize into tetrahedra, cubes, octahedra, dodecahedra or icosahedra? Was it because in some unexplainable way the "form" or root-base of the mineral-to-be was influenced by the Platonic Solids structure inherent in all the elements, with the exception of very few?

In March 1960 Bertrand A. Landry subscribed an article entitled "A New Table of the Elements" to *Main Currents*

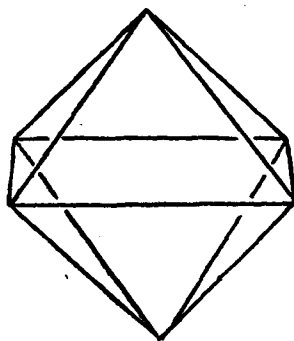
in *Modern Thought* (Vol. 16, No. 4, p. 82). He stated that so far 104 elements have been discovered, and that Glenn T. Seaborg has predicted the chemical properties of elements up to 118 based on a modified Mendeleev table which was extended to include a hypothetical 142 elements including a third series of rare earths from 121 to 136. The prior series of rare earths run from 57 to 72 and from 89 to 104.

Landry believes that to obtain a finite series of elements (namely, 120) a symmetrical pattern is required. This is obtained by postulating the existence of a four-dimensional dodecahedron. A further table will make this point clear.

| POLYHEDRA    | THREE-DIMENSIONAL<br>FACES | FOUR-DIMENSIONAL<br>FACES |
|--------------|----------------------------|---------------------------|
| Tetrahedron  | 4 triangles                | 5 tetrahedra              |
| Cube         | 6 squares                  | 8 cubes                   |
| Octahedron   | 8 triangles                | 16 tetrahedra             |
| Dodecahedron | 12 pentagons               | 24 octahedra              |
| Icosahedron  | 20 triangles               | 120 dodecahedra           |
| —            | —                          | 600 tetrahedra            |

In three-dimensional Euclidean space there are only five regular polyhedra. Just as an ordinary polyhedron in our familiar space is bounded by two-dimensional surfaces, so a four-dimensional figure in Euclidean space is bounded by three-dimensional volumes. "Four-dimensional space can be said inherently to possess greater symmetry than three-dimensional space, as, in this space, there are six regular 'polyhedra' instead of five."

A four-dimensional polyhedron has the right number of faces, one face for each element, to support the 120 elements. Because of this four-dimensional presentation, each element has a three-dimensional structure or edifice represented by a bipyramidal unit.

BIPYRAMIDAL UNIT OR  
OCTAHEDRONSYMBOL OF THE  
MENTAL PLANE

"The total relative height . . . is 6, and the length of the diagonal across the square base is 72 or 218. By employing these dimensions, it is possible to fit such bipyramids in compact structures," composed either of triangles or diamond lozenges.

The conclusions of Landry are: 1. Using the known periodic properties of existing elements and the properties postulated by Seaborg for the elements up to 118, symmetrical group arrangements have been formed which predict that the total number is finite and equal to 120. 2. A new table of elements prepared on this basis exhibits relations between the elements that preserve the good points of the Mendeleev table but adds new important relations. 3. The number of possible elements, 120, is shown to correspond to the number of faces of a four-dimensional dodecahedron, indicating that the elements form a four-dimensional space group, and suggesting that our three-dimensional world is indeed finite but curved in four dimensions.

Landry's statements have been quoted at length because they provide an important link between the early clairvoyant research into the structure of the elements and later concepts of their symmetrical groupings. The bipyramidal unity is a key to the mental-plane activity, and reference to this may

be found in the writings of C. G. Jung. The use of triadic structures in creative processes is common as witnessed by the dialectic and references made in Plato's *Timaeus* and Annie Besant's *A Study in Consciousness*. From the numerological aspect the 120 elements or twelve in the third-dimension can be translated in the fourth-dimension as  $12^2$  or 144. This number of 144 is the number of completion as in *Revelations*. However, the term "fourth dimension" should be used as an indication of "throughth" as witnessed by clairvoyant research on the astral and higher planes.

Further references to the roles played by hydrogen, oxygen, nitrogen and carbon and their relation to the four lower planes can be obtained from *The Secret Doctrine*, which also deals with the genesis of new elements on the outer fringes of the earth's atmosphere. Reference should also be made to E. L. Gardner's book, *The Web of the Universe*.

A table giving proposed distributions of the 120 elements is contained in Landry's article in the March 1960 issue of *Main Currents in Modern Thought*. His later article entitled "A Cosmological Theory of the Solar System," published in the January-February 1961 issue of *Main Currents in Modern Thought*, relates the planets to the Platonic Solids.

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What more perfect thing can the mind contemplate than the circle? The imagination sees sphere after sphere suggested by its circumference; the whole universe for the time is as it were held within that one endless line. Yet not less wonderful is the point. For what is a circle but an expanded centre? . . . So I think are man and God. God is infinite, and our best symbol of Him is the universe. Man is finite, and when compared with God, there is no better symbol of man than the point. Yet if we know what the point is, the circle becomes known . . . The point and the circle—the unit and the whole, the form and the life—hold us by turns, and both are Heaven.

C. JINARAJADĀSA

## REVIEWS

*Sources of Indian Tradition*, compiled by Wm. Theodore de Bary and others; Columbia University Press, New York, and Oxford University Press, London, pp. xxvii + 961, price Rs. 32.50.

The book under review is the third in the series of *Records of Civilization*, produced in connection with the Columbia College General Education Program in Oriental Studies, encouraged and supported by the Carnegie Corporation of New York. The first two volumes cover the Japanese and Chinese traditions. This volume aims at providing the general reader with a comprehensive survey of the intellectual and spiritual traditions of India, past and present. The variety of the source material in the form of quotations and extracts is admirably selected and presented.

The traditions surveyed are Brahmanism, Jainism, Buddhism, Hinduism, Islam and Sikhism. Recent trends such as nationalism, liberalism, socialism and religious revivalism are also included. The section on Hinduism deserves special mention on account of its method of presentation; beginning with the

Four Ends of man—Dharma, Artha, Kāma and Moksha—and continuing with the teachings of the *Gītā*, leading up to the great Teachers, Shankara, Nārada, Kapila and others, it is brought to a fitting end with the saints of medieval Hinduism from Tirunāvukkarashu and Nammalvār to Tukarām, Mirābai and Kabīr and finally Tyāgarāja.

In a scheme which covers the sources and studies of a civilization as vast as that of India and keeps within the limits of a single volume, it is to be expected that certain omissions are made that may appear of great importance, relatively speaking, to some students. This is particularly noticeable in sections that cover the modern period. It is also to be noted that because we are so close to these modern trends and movements, the correct perspective in a vast panoramic survey, like the present, cannot be maintained. It is very difficult to adhere to an objective approach on contemporary issues. This weakness of falling into the opposite pitfalls of emphasis and elisions is particularly marked in chapters that deal with Nationalism and Pakistan, where many

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important factors seem to have been either overlooked or avoided. The great achievements of Dr. Annie Besant as one of the builders of New India are completely ignored.

In conformity with the oft-repeated theory that the history of a Nation is reflected in the lives of its great men, historical figures from Ashoka to Gandhi are made to stand out prominently against a background of historical survey.

As a book of general reference for those seeking liberal education in Oriental studies it is of great value.

J. B. D.

*The Integral Philosophy of Sri Aurobindo*, edited by Haridas Chaudhuri and Frederic Spiegelberg; George Allen and Unwin, 1960, pp. 350, price 42/-.

This symposium expresses "the outflowering of the Divine in collective humanity". The book consists of five parts: Philosophy; Epistemology and Psychology; Yoga and Ethics; Literature; and Miscellaneous.

The philosophy of Sri Aurobindo is seen as a re-affirmation of the eternal truths of the ancient wisdom in the context of our present-day problems. Many people feel that modern problems require modern solutions. If we understand that problems are created by individuals we are led at once to a study not

only of the emotions and mind of man but also of his spiritual origins. Sri Aurobindo's integral philosophy means in effect the conscious unity of man's Spirit and mind, not the lower mind which is divisive in action but the higher mind which has a synthetic instead of an analytic function. Synthesis leads not only to individual yoga or union with God, but also to a human understanding that the problems of society are the problems of the lower mind brought about by wrong desire. A desire for union with the highest in man leads to a world view, or *Weltanschauung*, which transcends the lower desire for possessions in favor of an integrative desire for unity through non-dualism or Advaita. Sri Aurobindo feels that the Western system of metaphysical thought is constructed with the use of reason and therefore cannot reach "integral being" which is achievable only by intuition and direct insight. Is it not therefore the task of both Western and Eastern seekers of truth first to understand the various levels of integral being and then to attempt to transcend these levels? Integration provides a link between Spirit and body through the mind. If it is believed that there is nothing higher than the mind the attempt at integration will prove futile. Evolution is of spirit-consciousness. The path of evolution is founded on conscious

awareness of Self. This one divine Reality is Brahman, and thou also art Brahman. Knowing this, integration may be achieved. This is Advaita—the doctrine of Non-dualism.

Such is the teaching of Sri Aurobindo and those who have gone before.

JOHN K. ROBERTSON

*Spiritual Dimensions*, by Ania Teillard; Routledge and Kegan Paul, London, 1961, pp. 146, price 25s.

That the physical world is the only form of existence has more or less ceased to be a dogma today, and many people accept the possibility of a number of other invisible spheres around and beyond the physical. Miss Ania Teillard confirms this view, not on any theoretical grounds, but from her personal experiences. Coming as it does from a trained psychologist, with an undoubted gift of clairvoyance, it needs to be considered seriously. In describing her experiences, she is modest, and all along is anxious to compare them in the light of parapsychology, the Integral Yoga of Sri Aurobindo and other workers in the field to give balance and authority to her conclusions.

The first part of the book deals with dreams and takes into account the views of Freud, Jung and other workers in the field, but adds nothing new to the conclusions known

so far. She wonders if dreams could not really be messages from other worlds. Living in the slower rhythm of the material world, she points out, man is not able to see into the beyond. But all is known and has been decided upon on the astral plane, and a prophetic dream only brings down clearly without any distortion an actual piece of information from the astral world.

In the next part she describes visions of Sri Chaitanya, Ramakrishna, Mira, Sri Aurobindo and a host of other saints. She feels authentic visions are incursions from a higher level of consciousness, that it is a mistake to think that we live only physically. Here she gives a description of her experiences during a visit to the Āshrama at Pondicherry in 1952, and makes some pungent remarks about it and the "Mother," which do not really fit in with the high tenor of the subject-matter of the book.

The next part deals with the higher worlds and life in those spheres. The author is convinced of the reality of Reincarnation, and speaks of a series of lives behind each one of us. The meaning and purpose of life become clear in the light of the experiences of higher planes. She speaks of "higher worlds," but a perusal of these chapters leaves one wondering if the astral plane is the only plane she is familiar with.

The last part on "The Gods" and "Angels" is perhaps the most important and daring from one point of view. Limiting the use of the word "Gods" to cosmic personalities, and "Angels" to impersonal rays of the Divine, she speaks of her visions of Jupiter, Eros, Uranus, Mars, Mercury, Neptune, Saturn, Venus and Lucifer. Her description of Lucifer whom she meets more than once is interesting in the extreme, and fits in with his character as known in fable and fiction. And one wonders if part at least, if not most of this interpretation of her occult experiences, is not conditioned by her conceptual idiom or emotional pattern.

On the whole, the book is extremely interesting and adds one more authority from personal experiences of a trained psychologist, for the existence of other spheres of life—even though it contributes no additional information beyond facts already known.

M. N. TOLANI

*Vedanta in Practice*, by Ramgopal Mohatta, trans. by B. Bhattacharya; New Delhi, pp. 152, price Rs. 2.50;

*Precepts for Perfection*, compiled by Sabina Thorne; Ganesh & Co., Madras 1961, pp. xii+235, price Rs. 10.

Students of *The Secret Doctrine* are aware of the first fundamental proposition, which postulates "an Omnipresent, Eternal, Boundless

and Immutable Principle," which H. P. Blavatsky sometimes called the Absolute All. In Hindu philosophy, this One Absolute-Be-ness is referred to as *Parabrahman* which means "That which is beyond all this universe". The nature of this Causeless Cause and the process of the manifestation of this universe have been discussed by many great teachers including Shankara and Rāmanujachārya. The first book under review also deals with the same theme, though in a very limited way.

*Vedanta in Practice* presents a synthesis between the Advaita philosophy, which assumes the One without a second—*EKAM ADVITIYAM*—as the ultimate cause of the manifestation, and the Dvaita philosophy, which postulates Duality—*Purusha* and *Prakriti*—Spirit and matter, as the final causes. The author maintains that "the Self or the Ātman or the Paramātmā is matter as well as energy, the male as well as the female—thus forming out of itself contrasting pairs". The author advocates Monism, "the One which is manifested as many". The apparent multiplicity of forms and different states of consciousness are the results of the limitation assumed by the Absolute itself. The aspirant who wants to transcend the fetters of the manifested creation, must realize the One-ness of life, the author finally points out.

*Percepts for Perfection* contains seven hundred maxims on different aspects of the spiritual life by eighteen disciples of Swami Ramakrishna, the great mystic-Vedāntist of the nineteenth century. These sayings are classified under six main heads, namely, Fundamental Tenets, External Behavior, Moral Principles, Mental Attitudes, Spiritual Practices, and Realization. There is a list of valuable references relating to the life and teachings of Swami Ramakrishna and his disciples at the end of the book.

Swami Ramakrishna born into a poor Brahmin family, without any formal education, attained the great spiritual height from which the pantheistic Indian Gods appeared as the expression of the all-pervading Ātman. The spiritual awakening in his case resulted from the love of a child for his Mother Deity. Ramakrishna was a devotee of the Goddess Kālī, and he attained his perfection and realization of God by annihilating his personal ego at the altar of this Goddess, and through this realization he saw the great vision of the same God manifested in all. He did not compose any philosophical treatise but simply poured out short sayings, and the

people came to listen to them. It was only later that these sayings were collected and written down in Bengali, and some were translated into Sanskrit and into English. Writing about these sayings, Max Müller once remarked: "Few thoughtful readers will go through them without finding some thought that makes them ponder, some truth that will startle them as coming from so unexpected a quarter." The same is true even of the maxims collected from the writings of his disciples. Some of them are apparently contradictory and many are everyday household maxims. But the mystic-Vedāntists of this school never try to subordinate the will of the devotee to that of the teacher; they encourage every individual to develop his own inner faculties and spiritual sensitivity. The aspirants must meditate and arrive at their own understanding. These short and simple sayings are such as help them to ponder over important aspects of life.

Both these books contain noble thoughts for aspirants, but for those who desire a logical exposition of Vedāntic philosophy, these books may not be suitable.

BEPIN BEHARI

## SUPPLEMENT TO THE THEOSOPHIST

JANUARY 1962

### THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

#### *Dr. Arundale's Birthday*

Dr. G. S. Arundale's birthday was celebrated in the Headquarters Hall at Adyar on 1st December 1961.

The President, Mr. N. Sri Ram, presided. Mr. Sankara Menon referred to Dr. Arundale's achievements along various lines of which he had shown promise from his early days, and referred to his qualities of "aliveness," generosity and humor. Dr. Arundale showed how even through a brief contact he could make the person glow with vitality and happiness, and brought out the best in him. His understanding of children and youth made him a great educationist inspiring others with his own spontaneous aspirations.

Mr. C. D. T. Shores mentioned the strong personal link between

Dr. Arundale and himself and gave some personal reminiscences which revealed the qualities of his heart. He read a passage from *Gods in the Becoming* which brought out Dr. Arundale's message of happiness.

The Vice-President, Mr. James S. Perkins, referred to Dr. Arundale's impact on the U. S. A. during the period of the "great depression" of 1930, and how his lectures on the New Democracy stirred the people by transmitting courage and hope, inspiring them with a splendid vision of the future. Through lectures, pamphlets and leaflets he conveyed great inspiration to the world in his campaigns for Understanding and Friendship. Dr. Arundale's creative genius and universality is expressed in his great work, *The Lotus Fire*. He offered two keynotes which are applicable

to the world situation of today: "Carry your burdens lightly," and "Together differently".

The President, Mr. N. Sri Ram, spoke of Dr. Arundale's association with Adyar, where his memory is green and fragrant. He said: "Anyone who came into touch with Dr. Arundale could not but have a strong feeling of affection for him, because he was so warm-hearted and capable of evoking affection from people. People liked him because he liked them. It was a wonderful gift for friendship which distinguished him, perhaps, more than any other thing. He had an expansive nature, a capacity for abandon, a wholeheartedness which was exemplified particularly in his devotion to Dr. Besant. He has said somewhere that the moment he met Dr. Besant he felt a strong urge to give himself entirely to her service. The words in which he has expressed this feeling are: 'She came, I saw, and she conquered.' He never wavered in his affection and loyalty to her.

"I think that the one thing which entered into his life very deeply and changed it in many ways was his feeling of friendliness towards very many people whom he contacted, practically all. Every friend was a person who changed him inwardly and whose friendship he prized enormously. Differences of opinion did not really matter. He approached a human being, apart from

what he might be thinking and doing. This was an extraordinary quality of his."

#### *The School of the Wisdom*

The first term of the School of the Wisdom was closed by Mr. N. Sri Ram, Principal of the School, on the morning of 8th December at Blavatsky Bungalow at a gathering of students of the School and residents of Adyar. Mr. James S. Perkins, who had taken charge as Director of Studies on the departure of Mr. Geoffrey Hodson, presided.

The Secretary of the School, Miss Gladys M. Taylor, in giving her report stated that at this term the students numbered thirty-three, the largest number so far that had attended at one time. It had been a most successful term, due partly to the quick formation of a group spirit among the students, partly to the inspiring meditations led, first, by Mr. Hodson and later by Mr. Perkins, and finally by the high standard of the work of the students in their written papers and in other aspects of the work.

Three of the students gave their impressions of the term's work in the School, namely, Mrs. Joan Galloway, Dr. Mrs. S. Dorab, both local residents, and Mr. H. M. Chhaya from East Africa. Before calling on Mr. N. Sri Ram to give his closing address Mr. Perkins spoke of his surprise at finding himself

"precipitated into" the work instead of quietly attending the School, on account of the sudden departure of Mr. Hodson. He expressed the deep sense of gratitude, appreciation and privilege which he and his wife felt at being here and being associated with a group of members from all over the world intent on a great purpose, with a common ground deeply rooted in eternal principles, all of them dedicated to the service of humanity.

Mr. N. Sri Ram, President of the Theosophical Society, spoke of the work of the School in the two terms into which the session was divided, namely, the aspect of "pure Theosophy" in the first term, and "applied Theosophy" in the second. In between came the International Convention, in which also the students could participate. They would find that a Convention at Adyar was somewhat different from the national Conventions in their own countries, having an atmosphere entirely its own. Everyone should be able to contribute to the success of the Convention—success in the deep sense of a certain opening up within ourselves, the experiencing of a profound harmony, more insight and a change which imparts to our lives a new quality. We can help by a spirit of harmony within ourselves, by the friendliness we feel towards others, and there is always

something which one can bring from those regions of one's own nature which one does not normally express.

The meeting ended with refreshments for all present.

#### *England*

Mr. V. W. Slater, General Secretary, Theosophical Society in England, in submitting his annual report mentions a new type of public meeting, introduced by Dr. L. J. Bendit, which has proved very successful in introducing a healthy freshness in examining the "teachings" of Theosophy. It takes the form of an open forum where a subject is presented by two speakers and then discussed in a free and easy manner without attempting to reach formal conclusions.

The President, Mr. N. Sri Ram, Rukmini Devi and Miss Clara Codd were among the visitors to the Section during the year.

The highlight of the Annual Convention held at Whitsun was the Blavatsky Lecture delivered by Mr. T. H. Redfern, "Getting Ready for 1975"—now available in book form—which has created considerable interest in various Theosophical bodies.

The Theosophical Research Centre has published this year *Man's Expanding Horizons*, dealing with the purpose behind the universe. This transaction completes a trilogy of

which *This Dynamic Universe* and *This Ordered Universe* were the first two works.

Sixty lecture tours were arranged during the year and a number of tape-recordings added to the library of recorded lectures.

The estate at Camberley, started by a group of Theosophists in 1929 as an experiment in Theosophical community living, has been hitherto managed by the Tekels Park Estate Ltd. as a private company, the shares of which have now been acquired by the English Theosophical Trust Ltd. The English Section now has a more clearly defined interest in the estate, which comprises a number of leasehold houses, flats and a vegetarian guest-house, as well as a large and a small hall. The Section's Summer School was held in August this year at Tekels Park for the first time. The average attendance at the School was 60 extending over a period of 10 days. With day visitors a maximum of 120 or more was reached. An extensive field of subjects was covered, based on the idea of discovering a modern presentation and understanding of Theosophy while holding fast to the fundamental teachings of the Ancient Wisdom.

"An important feature of the School was that, having lost so many of our great leaders during the last few years, we did not look up so

much as around at one another. There seemed to be 'more of everybody' taking part. It was as if the Society is moving towards a 'Society of the ordinary member'."

It was a memorable occasion when the President, Mr. N. Sri Ram, was able to join the School for one day on his way back from his South American lecture tour. He gave an inspiring talk on the implications of being a member of the Theosophical Society and a Theosophist.

"The organization of the Society, necessary as it is, is not so important as the spirit that distinguishes its members, the way we live our lives. The world judges us by what we are and our actions and not by the professed objects of the Society. There must be a realization, within one's self, of the true nature of life, an understanding of the depths of our being. Occultism may be defined as an understanding of the deeper side of Nature. To make the Theosophical Society more vital, we must be dynamic, not superficial, first transform our own lives and see things in a new perspective. Then people will be attracted to the Society because they will be attracted to the quality in its members."

The Section this year has lost several distinguished workers. Besides Mrs. Josephine Ransom, Mrs. E. A. Gardner and Dr. M. Beddow Bayly, the Section has recently lost

Miss Charlotte Emma Woods. She was the oldest member of the Blavatsky Lodge in London, having joined it in 1889. She had the privilege of attending the Lodge as a young girl while Madame H. P. Blavatsky was associated with it. Later, from 1926 to 1930, she was president of that Lodge. Miss Wood was a recognized authority on Christian mysticism, a writer and a scholarly lecturer on Theosophy and philosophy.

The General Secretary writes: "We are missing them, but their work lives on."

#### Denmark

Mr. Jörgen Winde, General Secretary of the Danish Section, reports that "the past year has been a year of quiet work in the Section. The work which was initiated last year as an extension of the ordinary Lodge, namely, joint Lodge meetings in Copenhagen and week-end meetings at Gamel Praestegaard, has now become a permanent factor in the

work of the Section, giving it fullness and width. Along the same lines Besantgaarden has—instead of its annual Summer School—been open to visitors almost the whole year, and there have been many guests both from Denmark and other countries, especially Sweden—a work which cannot be appreciated too highly by the Section."

The Summer School this year was held in Norway conjointly with other Scandinavian Sections and was a great success.

The Section was visited by Mrs. Mary Elmore who visited all the Lodges, and Mr. John Coats who "contacted all the Lodges, giving to the fullest measure his warmth and power to attract the members".

The Section library which, since the loss of the Headquarters in Copenhagen, had been kept in storage, has now been re-opened at Middelfart.

The General Secretary ends his report by saying: "On the whole the year has been marked by a silent warmth and fullness in the work for future growth."

# 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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## THE TOTALITY OF TRUTH

By N. SRI RAM

THE title of my lecture, The Totality of Truth, may sound rather abstract and metaphysical, but I hope to show that truth is not abstract but living, and if it is seen as the living truth, it immediately assumes color and light and presents itself with an extraordinary range and depth of meaning.

First of all, what do we mean by Truth? It is a difficult question to answer, but I think that there is possible a very simple answer to it: Truth is what actually exists or takes place, not what is merely imagined, not an impression that is created, although the impression also is a fact for what it is worth in the mind of the person who receives the impression. The totality of Truth is therefore the totality of all that is, comprising all the phenomena and all the things that exist. When we talk of anything as a fact or as the truth, it is only our understanding of it, which understanding is apt to be partial or incorrect, and even prejudiced—not coinciding with the truth. When I describe a situation, or some object in Nature, or the character of a person, I have an image of it in my mind, that is, my impression of it, but this image may not represent the truth in its proper perspective, its integrity,

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# THE THEOSOPHICAL SOCIETY

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| 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 I Norden.</i>            |
| 1896                      | New Zealand            | Miss Clarice E. Gregory         | 10 Belvedere St., Epsom, Auckland, S. E. 3                          | <i>Theosophy in New Zealand.</i>    |
| 1897                      | The Netherlands        | Mr. A. J. H. van Leeuwen        | Amsteldijk 76, Amsterdam Z.                                         | <i>Theosophia.</i>                  |
| 1899                      | France                 | Dr. Paul Thorin                 | 4 Square Rapp, Paris VII                                            | <i>Le Lotus Bleu.</i>               |
| 1902                      | Italy                  | Dr. Giuseppe Filipponio         | Via Laurentina 622 (EUR), Rome                                      | <i>Alba Spirituale.</i>             |
| 1902                      | Germany                | Mr. Heinrich Nagel              | Bilbeckerweg 67a, 24a Hamburg 22                                    | <i>Adyar. Teosofica Cubana.</i>     |
| 1905                      | Cuba                   | Mr. Alfredo Puig, Jr.           | P.O. Box 6365, Habana                                               | <i>Revista Teosofica Cubana.</i>    |
| 1907                      | Hungary                |                                 |                                                                     | <i>Teosofi.</i>                     |
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| 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 Carstairs             | 28 Gt. King St., Edinburgh                                          | <i>The Theosophical Journal.</i>    |
| 1910                      | Switzerland            | Mr. Georges Tripet              | Winkelriedstrasse 21, Berne                                         | <i>Le Lotus Bleu.</i>               |
| 1911                      | Belgium                | Mr. Antoon E. de Pauw           | Voskenslaan 141A, Ghent                                             | <i>Le Lotus Bleu.</i>               |
| 1912                      | Indonesia              | Mr. Soemardjo                   | Blavatskypark 5, Merdeka-Barat 17, Djakarta                         | <i>P. T. T. I.</i>                  |
| 1912                      | Burma                  | U Hla Maung                     | 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>        |
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| * No Section; Lodge only. |                        |                                 |                                                                     |                                     |
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| 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               |                                 |                                                                     | <i>Gangleri.</i>                    |
| 1921                      | Iceland                | Mr. Sigvaldi Hjálmarsson        | Ingolfstr. 22, Reykjavik                                            | <i>Oisir.</i>                       |
| 1921                      | Spain                  |                                 |                                                                     | <i>The Theosophical Journal.</i>    |
| 1921                      | Portugal               | Prof. Délio Nobre Santos        | Campo Mártires Pátria 69, Lisbon                                    | <i>Revisita Teosofica Uruguaya.</i> |
| 1922                      | Wales                  | Miss E. Claudia Owen            | 10 Park Place, Cardiff                                              | <i>Heraldo Teosofico.</i>           |
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| 1925                      | Puerto Rico            | Señora Esperanza C. Hopgood     | Box 8774, Fernandez Juncos, Santurce, San Juan                      | <i>Heraldo Teosofico.</i>           |
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| 1937                      | Colombia               | Mr. Domingo C. Argente          | Corner Iba and P. Florentino Sts., Quezon City                      | <i>Teosofia.</i>                    |
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| 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>Theosophy in Israel.</i>         |
| 1952                      | Viet-Nam               |                                 |                                                                     | <i>Teosofia.</i>                    |
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| 1956                      | West Africa †          | Señor Pablo Bonilla T.          | Apartado 2907, Caracas                                              | <i>Unidad.</i>                      |
| 1956                      | Presidential Agency.   | Mr. K. Brakatu Ateko            | P.O. Box 720, Accra, Ghana                                          | <i>Unidad.</i>                      |
| * Presidential Agency.    |                        |                                 |                                                                     |                                     |
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*Theosophy in Action; Adyar.*

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its inwardness or essence. There may be a state or mode of consciousness in which the truth is known; but that would be by identity with the object to be known, a state in which there is no separation between the consciousness that apprehends and the object apprehended. If there is such a consciousness, then it will know the absolute truth, so far as that object is concerned.

When we think of all the things that are, they can be placed under four categories. First, there is matter which exists in so many different forms. These forms are composed of various substances, all of which is matter. There are the facts of the material world and the comprehension of them, such as we find in Science, is understanding at a certain level. Then there is another category, startlingly different from matter; it is Life, which seems to arise from particular conditions of matter, but may have a different source, a different status. Life may not be the product of matter, but may be something which merely uses a material basis. No one can reasonably say that such a view is illogical or not in accordance with the facts of Science. Then there is the third category which is Consciousness. It is identified with Life, because wherever there is anything living we find that it is conscious in some degree. Life means experiencing and action. The experiencing of things by response to various stimuli and the impulse to action, the willing of it, surely belong to consciousness. But then there is a distinction between Life and Consciousness, which consists in this: Consciousness has a freedom which Life does not have. Life always acts with the processes of the organization which it inhabits and employs. In the human body there are various processes taking place, all kinds of nervous impulses, movements of different sorts, chemical action, electrical action, and so forth, but we cannot see Life apart from these processes. It co-ordinates all of them with an instinctive intelligence. No

Four Categories  
in All

one has been able to explain how there arises this extraordinary intelligence which is electronic in its swiftness, co-ordination and precision, and which is able to marshal its energies to meet every contingency. Consciousness, while it bases itself on the organization, is able to go beyond its processes. It assumes all kinds of shapes and acts freely except for limitations developed by itself. It can imagine anything it wants to, but what is imagined may rest on the ground of truth, or may have no such basis.

Then there is one other category, which is what arises in the consciousness when it is completely purged of all ideas and factors which predetermine its action. If we look at our minds as they are, we can note the fact that the mind is stocked with set ideas. There are also certain established habits of thinking and ways of reacting to persons, situations and things. All this together conditions the mind, and our thoughts, feelings and judgments are results of that conditioning. But suppose the consciousness is purged of this conditioning, of everything that determines its action in advance, then it will be an altogether different consciousness. Its action and values will be different.

The totality of truth must comprise what is at all the different levels of our being: form and life, as well as the flowering of that life. Now, Theosophy in the abstract—I use the words “in the abstract” because whatever we find in any book can be only a partial statement, it cannot be the whole Truth—Theosophy as it exists in Nature, in the universe, must be the totality of Truth, comprising the different levels which I have mentioned.

Literally the word Theosophy means Wisdom, rather than knowledge. But there is this relationship between Wisdom and Truth, it is that Wisdom lies in action according to truth, not according to any superficial or false idea. By action, I mean not only outer

Truth, its Action

action, but also thinking and feeling, which are the activities of one's being or consciousness. Action must mean all the action that takes place in or from the ground of that being. Truth in its fullness is not mere mental understanding, but must include what is known through feeling, it must include an appreciation of values which are translated into terms of feeling. A purely mental, dry, prosaic understanding is like an X-ray photograph, very different from the body of flesh, and does not convey the life and its meanings. Truth, in this sense of a deep, total, vital understanding, can arise only from an open and unconditioned mind, the nature of this unconditioned state being just pure sensitivity, and nothing else. If there is already some element, idea, or factor, some mechanism established in the consciousness, then that consciousness will act according to that idea, habit, or mechanism; but when there is nothing of that sort, the consciousness remains in its own nature. Its own nature is to be conscious, to be sensitive, to respond.

The word "sensitiveness" gives a certain refinement of meaning, including the capacity to feel, which the word consciousness in ordinary usage does not. But consciousness is in truth the capacity to respond to everything as it is, and this response must include a sense of beauty, the feeling of ugliness, a sense of proportion, and feelings of innumerable sorts. We might say that Wisdom is Truth in action. When Truth acts, instead of our acting according to what we think to be the truth, then the nature of the action is different.

Truth in its totality is not comprehensible by the mind we use. This is a mental age and the mind is extremely active, it has achieved wonders. Its method is to gather facts, establish relations, formulate hypotheses, and use the hypotheses. It has thus gone on performing various feats. Therefore we think that the mind, as we see it in operation, is all in all. We need to

Limitations of Mind

understand that the mind has its limitations. It generally works on imperfect data; its judgments and theses may not comprehend all relevant data. Moreover, it is partial in the very mode of its action. Given a whole field of facts, all related to one another, it has to start from one point in the field, then proceed step by step to others, establishing relationships between them. When it does so, its perspective must be different from what it would be if it had started at another point. Its outlook at every point is necessarily partial. If an accident happens on the road, and there are a number of people who observe what takes place, each one will produce a story which is different, at least in its emphases and evaluations. Unless one is able to go above the field altogether and take in the whole in one sweep, in one glance, there is not the possibility of a wholly correct comprehension.

Further, the mind is not separate from the emotions. It is futile to think that it can be wholly separated from them. If it is, even then it will not comprehend the whole truth. For truth is not purely mental. Even when the emotions are not active, there is always an emotional background. One has often a bias without his being aware of it; one's mind constantly interprets facts to suit its convenience and purposes. If you are prejudiced against a person, everything that he does or says is twisted to suit that prejudice. The mind, as it is, is a very imperfect instrument.

There is a consciousness which can take in the whole, standing apart from the field of facts and looking at it from a different dimension. It can take in everything in relation to everything else, exactly as it is, without any interpretation, any bias or partiality; but this can happen only when it is devoid of all extraneous elements and is nothing but a mirror of truth, negative and sensitive. It is possible for the mind to be in that negative condition in which it is wholly receptive, without engaging in

Consciousness in its  
Pure Nature

any activity of thought which breaks or diminishes the reception. It then photographs everything that is before it, in depth, not merely the form but also the beauty and the feeling of it.

"Purged of all extraneous elements". Extraneous to what? To its own nature, to the substance and texture of what it is in essence. It is then a consciousness which is without any subjective clouds or subconscious complex. There is only its pure nature, and nothing else. What is experienced in this state are modes of its own free functioning. I mean by "free" free from pre-determining factors, non-mechanically. When something acts out of automatism, because of a mechanism which is there, then the mechanism is deterministic in its nature, therefore there is no freedom. The consciousness is free in the fullest sense only when there is freedom in its action at every point.

The action of a mind separate from one's being must necessarily be partial. The mind we use is really an instrument of our being. How it is used depends upon the nature that uses it. If it is used by a nature which is good, its action and the effects of that action will be very different from what they would be when used by a nature that is cruel or vicious. Most of us at most times do not act with the whole of our being, our whole interest and attention, because there are various impediments in ourselves. There is the possibility of functioning with the whole consciousness, the whole nature, only when there are not these impediments.

This functioning of the consciousness or being as an infinitely sensitive and undivided whole is in innumerable modes or rhythms, all forms of harmony or beauty. It is this which constitutes the infinite beauty of the soul. And it is true beauty, not so-called beauty. We have to make a distinction between what is truly beautiful, intrinsically, really beautiful, and what is merely considered to be beauty by one

person or another. It is very possible to become conditioned to like things which we would not like otherwise. When we like something and find it agreeable, we will perhaps call it beautiful. But true beauty is that which proves itself to the unbiased, unconditioned consciousness, which is the absolute and only criterion.

There is truth within and truth without. We all understand truth in relation to things which exist in their own nature, in their own shape, movement and properties. But what is truth within? It is truth in understanding, in feeling, in experiencing. When you come into contact with a thing, whatever its nature, there is the proper action with regard to it on the part of the pure consciousness which is not conditioned to like or dislike. Its feeling is the *true* feeling with regard to the thing. There may be other feelings possible, but they are not the true response, but only a conditioned response. They arise out of the conditioning.

The faculty of consciousness in its own pure nature is both perception, which when it is not of something concrete, may be spoken of as intuition, and creation. The difference between perception and creation consists in this, that in the one case you merely perceive or experience a truth, something that exists, and in the other case, there is the creation of a form in which what is experienced or perceived is expressed. The action of the pure consciousness includes love and all beautiful feelings; there can be a million and one such feelings, just as there can be a million and one harmonies possible, all combinations of vibrations or rhythms. Anyone who loves beautiful music knows how music can evoke feelings which cannot be described at all. The movements of the pure spiritual consciousness are like music.

The truth of the nature of life and of consciousness is a matter of experiencing, not observing from a distance. How

can one know the nature of life by looking superficially at a living thing and observing its movements? One can only draw deductions therefrom, and attribute feelings or motives to that living creature taken from one's own experience. The truth of what we are, as beings of life and consciousness, is a truth which is capable of being experienced directly, immediately, without any gap between what is experienced or known, and the experiencing consciousness. There is in this knowledge no room for doubt, for argument, or even for reasoning.

Those who have experienced the truth of life and consciousness, which is possible by uncovering or removing

*Unity of Life* the various layers of one's becoming, the layers of ideas, feelings, habits and so forth, bear testimony to the fact that Life is One in its essence, although it wears an infinity of forms. It is one Energy which flows through an infinite number of channels, which channels are the various forms and the succession of forms in the evolution of each particular type, in which succession is the perfecting of its individuality. Because of this Oneness, to know the nature of life in oneself is to know it in all.

Now, Matter, Life, Consciousness and Spirit, meaning by "Spirit" the world of truth and beauty revealed in the unconditioned consciousness, are all sections of a whole. Matter, or the material organization, constitutes the limitation of life and defines its mode of action. According to the nature of the organization is the functioning of life. Life is one with Consciousness, and Consciousness is the medium of the Spirit.

The basis of knowledge in an individual being is his consciousness. It is the basis for all his perceptions, his whole thinking, the whole functioning of his conscious being. What limits this consciousness, its almost limitless capability, is the condition of self-involution, a condition which is a matter for self-experiencing. We become attached not only to people,

but to so many things and conditions, also to our ideas, in fact, to everything that affords us pleasure and gratification. The centre of these attachments is the centre of a limited circle, which is an enclosure in which the self is imprisoned. When that centre, which is like the vortex of a whirlpool, is dissipated and the whirlpool straightened out, then the consciousness is released from its bondage and knows the whole expanse of itself and the truth of all that touches that expanse. It knows and feels the truth, that is to say, the nature of each thing that exists, without reaction. There is nothing in it with which to react; therefore there is no reaction but only action.

This consciousness acts totally, there being nothing in it to break it up in the way in which our natures are broken. We are affected by so many external things in different ways, and all this so processes the mind that instead of its having its integral form, it becomes broken and the broken pieces remain together. This is the condition of a fractured mind which passes for the whole being. When the mind acts totally in each of its actions, in each individual focusing of the whole consciousness, there is a quality, a feeling of totality in the action. The action is not with a little part of one's being or consciousness or attention; the quality of the whole, the energies of the whole, are present at each point.

Consciousness being in its inherent nature sensitiveness itself, the measure of its sensitivity is the measure of what there is, that is, of all things. It can be sensitive to all things. The universe is so formed that the subject matches the object, the object being the thing to be known, the subject being the knower or the consciousness which knows. The capability of knowing is in the measure of that which is to be known. We cannot tell how much consciousness as such can embrace, what depths it can reach, how much it can experience. Its incapacity is due partly to the vehicle, and partly to the limitations formed in its unawareness.

If we can take the view that all that exists is Life, that Life is the one energy that operates everywhere, and regard all forms as limitations of that Life, necessary for its expression; this view is tenable even according to Science because what we call matter is insubstantial, it is but energy acting through different designs—the totality of Truth is the totality of Life's expressions, which are infinite and various, not one like another. Life being the same in the drop as in the ocean, in the individual as in the universe, it is possible to experience the nature of this totality in oneself. The very word "universe" suggests a unity which is rendered into diversity. But for the unity, the so-called totality would be but a conglomeration. If we regard the universe as the expression of One Life, then it has an organic unity, it is really a universal Tree of Life.

Life is not something static, but is constantly expanding, transforming, evolving, bringing each individual form, each individual expression of itself, to a peak of perfection. There is all the time a release of significance, not only more capability and intelligence, but also more sensitivity, more expression. Truth in this sense of truth of the life that is everywhere, of its infinite beauty, flows only into the heart which is completely open and prepared for its reception. Just as the nature of the whole ocean is mirrored in a single drop, so the totality of Life, including all its expressions, all its beauty, all its intelligence, all its movements, is capable of being mirrored in the heart of an individual Being, which is open, seeking nothing for itself.

## THE UNIVERSITY OF THEOSOPHY

By JAMES S. PERKINS

THE world-wide group of students of Theosophy, and the individual member's training that follows naturally in the various fields of selfhood that are recognized by Theosophical studies, constitute together a school or university in the ancient meaning of that term. Originally universities came into existence when groups of students united in purposeful explorations of truth toward a synthesis of knowledge that gave meaning to life and provided intellectual foundations for the moral, ethical and cultural systems of an era of civilization.

Even though the Theosophical Society is not organized as an educational institution in the accepted sense of having colleges, undergraduate and professional schools, teaching faculties and curricula, it is nevertheless a school. The common experience of those who, with growing interest, devote years to the study of Theosophy is that of receiving naturally a training of their deeper perceptive faculties; they undergo a logical and orderly schooling in the nature of man and the universe, reaching advanced conceptions of space, matter and consciousness, of cosmogony, anthropology and depth psychology. Moreover, their progress toward integrative concepts of science, philosophy and religion indicate the significant bases for structures of universal morality, ethics and human orderliness. Theosophy provides a precise knowledge of the eternal things in the universe, how and where they are to be

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located in the inner regions of the self, the tools of the soul, and a knowledge of the principles that govern their use. It is a profound fact, moreover, that once learned this knowledge endures in the individual as a latent reservoir of wisdom that is available to him, to be recaptured intuitively life after life.

Therefore, matriculation in the University of Theosophy—if we may in this way refer to joining the Theosophical Society—is entrance into an extension university; it is the beginning of a schooling that extends across the ages, and as such is far more exciting in scope than any of the universities that are limited to the time-bound formulations of truth that are native to a single era and specific culture.

The essential value of any system of education is that of becoming informed as to what is known and where to find the knowledge when needed, together with training in how to use it. The ultimate aim of any great university, as generally conceived, is the building of man, and Theosophy is a knowledge of the *whole* man, of the harmonizing and skilled use of the total self.

So it seems that the claim can be sensibly maintained that when one joins the Theosophical Society one is matriculating in the noblest of universities—the University of Theosophy.

There is practical value in thinking of Theosophical education as a natural extension of the formal processes of our time, because the required freedom of spirit, the flexibility of mind at the conceptual level, the engagement of the whole being in this direct approach to reality, are qualities that are rarely, if ever, encouraged in the usual educational systems. Without buildings and campuses, without artificial academic conventions, to which all students must adhere if they are to receive ratings and recognition—and even existence—in the academic world, the University of Theosophy represents a continual advance upon truth by individuals whose probing into life's purposes and problems is made from a basis of

universality and of enduring knowledge. But each Theosophical student documents the general approach with knowledge derived from his own experience and investigations. Each approach, necessarily, is unique. One of them, for example, is the individual who experiences reality in its particular guise of beauty. It is as though truth appears when beauty is experienced, that truth is approached through experiencing it in the garment of beauty—beauty being in fact the living, vital, pulsating manifestation of truth in a particular aspect. With this approach it is axiomatic that truth devoid of beauty is distorted truth. And that the less beautiful the statement of truth the more monstrous its abortion. We have then to be warned of truth that is without beauty. In these days we hear so often from supposed realists about the *harsh realities* of life. Reality can only be harsh when all values and every quality of life are geared to and measured by physical existence alone. The very harshness as it appears is itself a signboard proclaiming distortion, part truth, illusion. Harsh reality is ever the unbeautiful. A corollary of the axiom already mentioned is that *the harsher the reality the further from truth*.

Meanwhile, within the setting of the world's "harsh-realities," there are other experiences occurring that may be nearer truth—experiences that to those without knowledge appear to be completely insubstantial, idle imaginative fantasies. To illustrate: suppose that seated here contemplating the surrounding beauty out-of-doors we render ourselves perfectly still, listening, seeing, reposing in the simple purity of being, enticed inward by the outer, moving outward from the inner—thought and feeling serenely balanced, rendering the self of love, the self of power in joyous equilibrium with the physical world. In this harmonized state there is a sense of release, an awareness of freedom for experiencing the freshening flow of life through subtler perceptions. Where

first shall we turn for such experience? There is the swift movement of sunlight across the blades of grass, through the leaves of trees, melting into the shadow pools of foliage. Move with it, merging self in the harmony of lines and forms, light and colors. Suddenly the energy of beauty is aroused, consciousness surging into identity with the life in Nature's forms all about us. In a flash there is complete disembodiment, a transcending of three-dimensional consciousness in a total awareness of environment: the earth, the watery element, the air, the fire of the sun, and of being somehow in and out of time, in every place simultaneously—not yet begotten, born, young, old, dead, in after-death condition. Thus moving with the flood-tide of higher consciousness released through beauty, there is freshness, newness, a new birth of the essential man.

Is such experience, if one has had it, but idle fancy—hallucination—day-dreaming? And this description but words neatly arranged? Or, does it mark the opening of doorways to worlds of reality? Is it indeed evidence of an awakening sensitivity, an arousal of subtler senses, that must be used if one is seriously to probe the greater mysteries of truth? These questions are asked with full intelligence alerted as to whether one is merely imagining oneself into a pleasant escape from the world of harsh reality, or the alternative of whether one is moving indeed into some immense focusing of consciousness in the imperishable regions of Self.

Without Theosophy, without its knowledge of the nature of man, these are questions that cannot be met with enlightening clarity. Without Theosophy's information how can anyone know where he is in the regions of the self or what is happening in rare moments of mystical experience? Continued ignorance of man's nature leads the questing individual—the pioneering intellectual, philosopher, artist—either toward an heroic effort at lonely self-discovery, or into a break from such far-out pathways to truth. Falling back into a querulous

cynicism, often the intelligentsia return to normal preoccupations with survival in the world of harsh realities and of travelling the street of confusion that stretches around the world and inevitably ends in silence and dust.

Without Theosophy's schooling in the ancient and enduring knowledge of man there is no sense of direction in the movements of consciousness. The real worlds and the unreal are bewilderingly confused. There are no reliable agencies to confirm what is happening in one's inner life, no charted highways traversing the lonely regions, no collected data of experience and investigations, no classifications of knowledge by which to reckon one's condition or situation in the subtler expansions of spiritual consciousness.

On the other hand, Theosophy outlines the fields of consciousness and energy level by level, plane by plane, accounting for the whole self, the peripheral point as well as the central source of all in its limitless horizons. If I have experiences such as that given above I can know where I am, the direction in which I am going in the supernormal levels of being. I can perceive what faculties are being employed, and gauge the awkwardness or competence of my usage of the vehicles and their tools. I have the means for recognizing when and how I am using the astral and mental bodies with their facilities, the higher manasic and buddhic principles with their infinite resources. I can be aware of the fact that in the tender adoration of life, when the experience of at-one-ment is trans-mental, pure Buddhi is brought into use, and what this implies. And beyond, when glimpsing the self of power that is entered through universal love, I can recognize in the experience of unperishing endurance the awakening Ātman.

These levels of self, one learns, can be explored in such terms as one is able to employ. They open new spheres of experience, new extensions into universality. Some students are likely to believe that of such recondite matters as the use

of these higher vehicles little can be known in our present stage of evolution. On the other hand, to others it is clear that evolved man is using all of his vehicles at present, however feebly and unconsciously. He can use them even now a little more ably. Can it not, in fact, be considered his responsibility to do so? Soul-knowledge brings with it a responsibility for its use. Failure to use it blocks the way to freedom. Heaven will be entered through the effort entailed in awakening and developing subtle bodies of locomotion in the same manner that a baby's body grows into more adroit usage as a child's form and later on into the masterful proficiency of maturity. First the baby crawls, then totters, then walks, and is later coached into more skilful operations. The analogy suggests that one's higher vehicles must await later stages of evolution when, by entering some teacher's school, one is directly informed and trained in the simple processes that immediately awaken full use of astral, mental and finer vehicles. But far in advance of any such sudden release of inner powers there necessarily occur many lifetimes of effort and slow growth of all vehicles. Genius in any line is the flowering of long cycles of effort.

So if there is a state of inspiration and joyous perception of unity, of universal life in an individual, he can be aware in Theosophical terms that such perception is taking place in buddhic levels of consciousness. He can explore the realm from time to time with what powers and in whatever terms are possible. He can observe that the direction is *down* from the experience of high inspiration into a less accelerated state of consciousness—the mental state—when he focuses the experience in structured thought or ideas, philosophical definition or art forms. He may also move from the state of inspiration in an accelerated direction by becoming more intensely still and alert, deepening the focus of experience and penetrating into the primeval centre of self—the Ātmā—where

consciousness comes to rest in absolute law. That is to say it experiences the "patient-wait" of Nature that for ages remains undisturbed, moving only with the slow inexorable pressure of time and the power streaming from primordial sources, forcing from within the relentless changes in the outer world. These original sources are the archetypes of the five-fold universe that are said to exist in what is termed the Divine Mind.

Without some frame of reference in which to measure values, any such abstract experiences are too easily ignored as being meaningless.

Here the University of Theosophy serves the student effectively. With its libraries, its classifications of data and records, its synthesis of the timeless knowledge of man, light is shed upon the probings of the solitary inquirer. Other heroic seekers of the truth throughout the ages have explored the inner worlds and reported their experiences. It is an epitome of the significant and related fields of exploration that is furnished in the framework of Theosophy. Its existence makes possible the measuring of individual experience by the recorded experiences of older students. Hence the direction of one's inner growth can be discerned and promoted.

Certainly in all these considerations the great hermetic axiom applies: "As is the inner, so is the outer; as is the great, so is the small; as is the above, so is the below. Nothing is inner, nothing is outer; nothing is great, nothing is small; nothing is high, nothing is low. In the divine economy there is but one life and law, and he that worketh it is One."

Through this means, therefore, an ordered knowledge of the universe can be sought and progress enhanced toward discovery of the imperishable facilities of the Self, toward awakening ancient faculties for moving directly into resonant attunement with the great unfolding Plan of Life and one's individual part therein. In the succeeding awareness of a

steady-state-harmony with the forces of creation, existence can be contemplated without words or formulation of any kind, without the necessity for mentation, or movement at all, of the time-self. The condition can be described as "rest in the law"—rest being freedom from selfwill, freedom from the ordained compulsions of karma, freedom from the engagements of a single incarnation. Thus is the mind set free to dwell in one's eternity, no longer waiting for the rebirth of wonder in some outer event, but finding it everywhere, all of the time, from within. In numerous individual ways in the University of Theosophy is experienced the educating or educating of the essential man, the awakening of the Inner Self Immortal.

*(To be concluded)*

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Blessed is he who would walk alone,  
 Unheeded of the many succoring hands  
 That are the constant search of aching man.  
 His sturdy soul has struggled through the Way  
 Called loneliness; has felt the pangs  
 That crept into his heart  
 When clearing sight revealed the frightening truth  
 That there was nought of help but from his inner self,  
 And he must journey on alone, with strong firm tread,  
 Needful of nought, emptied, yet sure and whole.

ENID McQUAID

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## CREATIVE ASYMMETRY

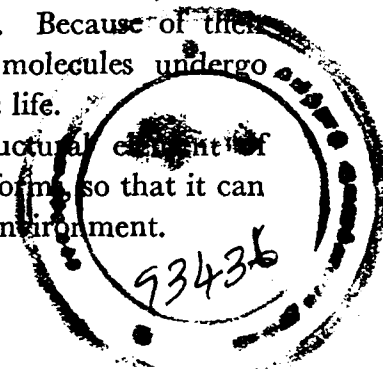
By HERMINE SABETAY

THERE is a law in physics stated by Jacques and Pierre Curie, which says that it is asymmetry which creates the phenomenon. Though the brothers Curie considered only the case of piezo-electricity (which appears when a pressure is acting on an anisotropic crystal), the law holds good for much wider applications. There must be some asymmetry upon which transforming forces can attack.

The law "asymmetry creates the phenomenon" is fully valid in the realm of chemistry. It is well known that chemical reactions come about through the electrons of the outermost shell of the atoms. When a symmetric disposition of these electrons is completed, which is the case with the so-called inert or noble gases, (helium, neon, argon, etc.) no reaction takes place; these atoms do not combine with others. This example confirms the reverse of the Curies' law, namely, that perfect symmetry leads to inertia.

In organic chemistry, where the life-forces play on a suppler register, occur molecules containing "asymmetric" atoms of carbon (that means joined to four different atoms or groups) and which are precisely those characterizing living matter; they possess the property called optical activity, which is not shared by symmetric compounds. Because of their particular constitution, the asymmetric molecules undergo numerous reactions connected with organic life.

The cell, which is the ultimate structural element of living matter, affects frequently irregular form, so that it can lend itself to numerous exchanges with its environment.



The whole world is an expression of evolving Life. The living beings ascend through various intermediate forms, stepping-stones on the ladder leading to ever fuller manifestation of the indwelling spirit. It may be that the perfected organism represents the end of an evolutionary line, arresting the creative impulse.

Physical evolution of man seems to have reached the goal for the present life-cycle, and progress must be achieved by mutations on higher levels, in the psychic and spiritual realms.

Each human being advances on his own line, according to his inner nature. He strives, consciously or unconsciously, to develop the qualities of his principal ray, "colored" by his subrays, while other potentialities remain dormant. The result is often an unbalanced state of consciousness, where certain qualities or tendencies are predominating. When these are exalted, they can bring about most "asymmetric" human beings, as happens with geniuses, saints and heroes. In such cases, a one-sided development leads to greatness and proves a creative force.

But the force can also be employed in a bad way. When the individual is endowed with a strong life-energy, his vices can become very prominent. Now these aberrations from the right path constitute a base of operation for the evolutive purpose. As the *Bhagavad Gītā* says,

Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved; Speedily he becometh dutiful and goeth to eternal peace . . . (translation by Annie Besant, IX, 30, 31)

This makes one think of the old proverb, "The greater the sinner, the greater the saint," and seems to suggest that great faults can be quickly changed into great virtues. Such a rapid reversal is, however, denied by H. P. Blavatsky:

It is not true that a man powerful in evil can suddenly be converted and become as powerful for good. . . . When evil impulses and tendencies

have become impressed on the physical nature, they cannot at once be reversed. The molecules of the body have been set in a Kāmic direction . . . If they are forced too violently, disease, madness or death will result. (*The Secret Doctrine*, V, 557)

Annie Besant holds the same view:

Persistence in evil courses reacts in a kind of indirect way on the causal body, and does more harm than the mere retardation of growth; it seems after a long time to cause a certain incapacity to respond to the vibrations set up by the opposite good, and thus to delay growth for a considerable period after the evil has been renounced. (*The Ancient Wisdom*, p. 127)

All these difficulties and obstacles are the result of karma generated by the evil-doer. Yet the possibility of amendment exists always and with the force of will the evil tendencies can be at last eradicated.

We read further in *The Secret Doctrine*:

Evil is a necessity in, and one of the supporters of the Manifested Universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life . . . (III, 387).

Evil calls forth karmic law repressing every excess. Karma comes into being with the original perturbation of the non-manifested or the first appearance of asymmetry, and tends for ever to restore the universal harmony. Karma is active as long as multiplicity endures. Man can free himself from karma when he realizes his unity with the Ātman.

The differentiation of the primordial substance leads to the innumerable forms of manifestation. It cannot be denied that among the countless beauties and marvels of creation, there are also imperfections and failures. These flaws are explained by the Esoteric Doctrine, which teaches that the Kosmos cannot be the work of the highest Deity, but is created by hosts of lower Gods, finite beings who are known under many names: these are the Angels, Devas, Architects, Elohim, and whatever they may be called; these creative powers, not yet being perfected entities, could and did make mistakes.

The origin of evil itself is considered as being due to inferior creative potencies. (*The Secret Doctrine*, V, 213-214)

Manifested Nature extends within the framework of three-dimensional space, which forms the "Web of the Universe". The theory of relativity has introduced the factor of time as a fourth dimension, and the universe is now studied from the viewpoint of a four-dimensional system of Space-Time. But within this mathematical concept there is no place, no explanation for the phenomenon of Life. The exuberance of living creatures appears like a fantastic, multicolored embroidery upon the rigid and colorless canvas of Space-Time. That *quantitative* abstraction is made the substratum sustaining the flowering of the infinite *qualities* of manifested Life. There is a dynamic impulse, a constant pressure, a never-ceasing upwelling of creative force. Such is the universal "quintessence" or "fifth dimension" which is of a metaphysical nature, implying the character of finality, ever striving towards a goal, which is perfection.<sup>1</sup>

The "fifth dimension" leads us to consider the number five, a most sacred Pythagorean number, associated in ancient symbolism with the mysteries of Life. It evokes especially the five-fold nature of man, the microcosm, whose symbol is the five-pointed star.

Nature aims visibly at the production of beautiful shapes, which prove the artistic sense of the Devas, the constructors of form. All the kingdoms are teeming with masterpieces of creation. In the world of the minerals, we admire splendid crystals and precious stones; in the vegetable kingdom, flowers of exquisite beauty; at the bottom of the animal kingdom the wonderful forms and colors of various shells; among the insects the butterflies and their delicate wings adorned with marvelous paintings; let us think also of the birds of paradise,

<sup>1</sup> Dr. J. Barraud, *La Cinquième Dimension* (Paris 1952); *La Philosophie de la Qualité* (Paris 1956).

witnesses of the finest kind of aesthetic imagination. We are further aware of the elegance and suppleness of certain higher animals and, crowning all, there is the wonder of a perfect human body.

It has been found that the harmonious proportions in the work of Nature are the results of pattern based on the "golden section," which is quite an asymmetric relation between two lengths, also called the "divine proportion". The great astronomer Johannes Kepler considered it as "one of the two jewels of geometry," the other being the theorem of Pythagoras; both of them are founded on the asymmetric number five. The "golden section" is the structural element of the five-pointed star, symbol of the microcosm, and a fundamental pattern in the construction of the universe. It presides in a particular manner over the building of living forms, brought forth by the evolutive impulse.

Five is the sum of two and three; two is the first even number and symbolizes the feminine aspect, while three, the first odd number, stands for the masculine side. The combination of two and three evokes sexual generation, the most asymmetric process of creation.

It is noteworthy to point out that pentagonal dispositions do not exist among the seven systems of crystallography. The regular figures of the dodecahedron and the icosahedron, Platonic solids built on models derived from the pentagon, do not occur within the mineral kingdom. Nature constructs geometrical forms with the number five only in the kingdoms of living beings composed of organs and cells and subject to all the changes brought up by life as we know it.

For the materialistic-minded scientist, the exuberance of beauty in Nature remains an impenetrable mystery; for the student of occult Wisdom, before whose inner eye a corner of the veil hiding the secrets of Life has been lifted, the working of the "fifth dimension" may appear as the threefold string

of Logoic life pervading manifestation; or he will think, more precisely, of the dynamic energy of Fohat, the forthgoing power of the Third Logos, the creative force of evolution. In *The Secret Doctrine*, Fohat is described as the link between Spirit and Matter, the guiding and constructive factor, the divine urge towards progress; "... the ingenious, the contriving, the inventive mother." (*Isis Unveiled*, I, 257)

Fohat . . . sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System. (*The Secret Doctrine*, I, 170)

It is through Fohat that the ideas of the Universal Mind are impressed upon Matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity," sometimes applied to it; but, in this case, to the commonly known properties of electricity must be added others, including intelligence. (*ibid.* p. 150)

Fohat [is also defined as] The aggregate of Dhyān Chohanīc Intelligences. (*ibid.* V, 456)

The assimilation of Fohat to Cosmic Electricity bears a direct relationship to the phenomenon of Life. Modern science has recognized that vital energy is electric in nature, and that it is electricity which keeps bodies alive. It has been discovered that the supporter of life is negative electricity alone: another example of the asymmetric workings of Nature. Many diseases can be treated by the inhalation of negative ions, which to us appear as charged with Prāna; they stimulate the respiratory and circulatory system, while positive ions prove noxious for the body. It has been further stated that there is an electro-structure lining up the physical organism and which seems to be no other than the etheric double or Linga Sharīra described by Theosophical teachings<sup>1</sup>.

The theory of an electro-dynamic field as being fundamental to the processes of life, commands more and more the attention of scientists.

<sup>1</sup> "Western Scientific Research and the Etheric Double," by J. E. Marcault, *Where Theosophy and Science Meet*, Vol. II.

Positive electricity is related to nervous energy and the cerebro-spinal system, the channel through which plays Jīva, the life-force of the spiritual entity, whose source resides in Ātmā. We can therefore infer that Fohat is acting in a living being under two aspects: Jīva and Prāna.

Fohat (a term of Buddhist esoteric philosophy) has been compared to Eros or Love in the sense of the primordial divinity of early Greek mythology, as presented in Hesiod's *Theogony*. This archaic Eros (who is very different from the later Eros or Cupidon, god of terrestrial love) is a pure force presiding over the creation of the world with the beings within; He is Love or the attractive energy that makes atoms aggregate and combine. Fohat-Eros is the organizing impulse shaping living matter into forms.

. . . in his primitive sense . . . Eros, [is] the Divine Will, or *Desire of manifesting itself through visible creation*. Thence Fohat, the prototype of Eros, becomes on Earth the Great Power "Life-Electricity" or the Spirit of "Life-giving". (*The Secret Doctrine*, III, 76)

Eros [is] that primordial principle in divine creation, synonymous with . . . the abstract desire in Nature for procreation, resulting in everlasting series of phenomena. It means "divine love," that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. (*ibid.* V, 265)

In Theosophical terminology, Love is the essence of the Buddhic principle, the spiritual Soul of Man. The Trinity of Ātmā-Buddhi-Manas is the manifestation of the Second Logos (the Son, Vishnu or Chit, the consciousness), while the Third Logos (the Holy Spirit, Brahmā or Sat, existence) is concerned with manifested Nature. The first aspect is called the Father, Shiva or Ānanda, the true Self. The Third Logos forms, like the Second, a ternary, namely: the creative idea or sattva; energy or rajas; and matter or tamas. (The correspondences between these three aspects of Divinity and the seven principles have been described by Ernest Wood in *The Seven*

*Rays.*) Here we have the three Gunas or qualities of matter in their higher functions. The intermediate link between creative mind and created matter is the energy of the Logos or Fohat, the Divine Messenger. This relationship is shown in the Masonic trinity of Wisdom, Strength and Beauty. Strength (or Fohat) brings the archetypal ideas to realization and the result is Beauty in Nature. The source of Beauty resides in the Divine Mind; the projection of the ideas on matter is the work of intelligent creative energies.

Eros or spiritual Love is the guiding power, the real cause setting the forces in motion.

Pure love brought the universe into being, pure love maintains it, pure love draws it upwards towards perfection, towards bliss. (Annie Besant, *The Ancient Wisdom*, p. 218)

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. . . the soul of man is an instinctive geometrist, and at the same time an instinctive artist—knowing in its own depths that it is rooted in a balance and rhythm which is as free as a bird on the wing, and cannot endure confinement.

ELEANOR C. MERRY

## THE WONDROUS VEIL

By RUBY-PAGE EUWER

(Concluded from p. 240)

THE personifications of a Great Woman—a World Mother—who watched over mankind from the sky or from her habitation among the Gods, to be found in practically every religion and mythology, are among the noblest concepts of the human mind: Ishtar of Babylonia, one of the oldest, the Moon Mother known as the Ship of Life because she bore the seeds of all living things; Astarte of Phoenicia, Queen of Heaven; Aphrodite or Venus of Greece, sprung from the foam, Queen of the Sea. In the Zohar she is called “Sephira, the mother of the Sephiroth”; in Buddhism we find “. . . the dual Bodhisattva whose male form is Kwan-Shi-Yin . . . and whose female form is Kwan-Yin”—Kwan-Yin so revered in China as the Goddess of Knowledge and of Mercy. For Egypt, Isis was the “Mother of All”. India is wondrously rich in the symbology of the Feminine where inseparable from every aspect of Deity is His “Shakti,” the feminine power or energy. As one Indian writer phrased it: “. . . as pure male, the great God is inert, and his ‘power’ is always feminine.” Brahmā has His Sarasvatī and Shiva His Pārvatī, the one adored in Hinduism as the World Mother. And in Christian civilization, Mary, the World Mother, Queen of the Angels, Star of the Sea, whose Wondrous Veil, shimmering with the silver of moonlight, is lowered from the precincts of heaven to aid those who aspire to touch its hem.

Although many of the myths were overlaid with superstition and fear, certain great truths inherent in all of them have worked themselves into the life and soul of man. One symbol, which has always stood for the Mother Goddess and for woman in her difference from man, is the Moon. Whereas the greater light of the Sun made possible the day of reason and intellect, the lesser light of the Moon brought forth the "shadowy perceptions of the inner intuitive world". In the worship of the Sun, the powers of Nature were meant to be harnessed for the benefit of man. It was the Sun Hero who undertook his twelve labors and slew the dragons of sloth and ignorance. In worship of the Moon, there was recognition of her creative powers and her inherent at-one-ment with natural law. In the ancient religions of Sun worship there were initiations which represented development of masculine traits. From the hot powerful Sun-energy, character expressed itself through power and justice and qualities which flow from them, such as self-reliance, forcefulness, judgment, the aggressiveness of initiative. In the ancient worship of the Moon Goddess, initiation meant the education of the emotional life; from the dark, shadowy moon, character expressed itself through love and the qualities that flow from love, such as tenderness, gentleness, devotion, forgiveness, patience, intuition. The Moon-woman, who was given so much, could afford to be humble. She did not demand gifts of life as did her Sun-mate. She loved life for itself, so at-one was she with the root of all things.

It was taught that woman had great endurance and a resourcefulness which enabled her to rise to emergencies. Her adaptability was like a reed in the wind, not in weakness or variability but in the flexibility which was an extension of her power to respond to experiences of joy or sorrow.

The Moon was the symbol of fertility. Woman experiences herself first and foremost as the source of life. Fashioned in

the likeness of the great Goddess, she is a part of the all-generating Life principle. Bound by Nature to the wheel of her biological destiny, she is the producer of the race. When in her arms a woman holds a tiny *other self*, the capacity to protect and cherish is born. It is through this birth of new selves that she becomes aware that her life is not an isolated thing but exists in other lives as other lives exist in hers. Thus, her maternal love, the antithesis of narcissistic love, becomes the basis of love for others and for altruism. Brotherhood cannot exist except by this mysterious offering of self for another. It is because of this direct link with the all-generating Life principle of the great Goddess that the World Mother had made Her special work in the world, the protection of Motherhood, the greatest and holiest duty of woman.

Woman is the transmitting agent of feelings—good or bad. Ananda Coomaraswamy wrote: "Woman possesses the power of perpetually creating in man the qualities she desires, and this is for her an infinitely greater power than the possession of those special qualities could ever confer upon her directly."

This operation of the Feminine principle has been given the name of the *Law of Relatedness*. The spirit of woman remains attached to the foundation of earthly reality, yet is able to transcend all and create for those around her a spiritual whole, for she is both earth and heaven. In Greek this principle was called *eros*, which did not mean love, but relatedness. Madame Blavatsky says that the lotus growing in water is a double feminine symbol, the bearer of its own seed and the root of it. In ancient Hindu sculptures and paintings, this Law of Relationships shows woman with her roots in the depths of the earth, fed by the waters of life. Her right hand is held out in a gesture of giving. In her left hand is the opening lotus blossom of her psychic flowering.

Thus the lowest elementary phase is linked to spiritual transformation, made possible by the redeeming feminine spirit.

One poet sums up the ideal woman thus:

There is a vision in the heart of each,  
Of justice, mercy, wisdom, tenderness  
To wrong and pain, and knowledge of their cure;  
And these embodied in a woman's form  
That best transmits them pure as first received  
From God above her to mankind below.

Another vital aspect of her role is what might be called the suffering of woman. Does it not seem significant that the only work of art on which the great Michelangelo is said to have inscribed his name, was the "Pieta," the masterpiece representing Mary holding the Christ in Her arms?

If woman is the eternal Feminine, the Divine Nature in its love aspect, then the life of woman is inevitably sacrificial. Personal suffering may appear to be an entirely lonely and isolated thing, but it is exactly the opposite. It is a point of contact with every other suffering man and woman; it is a point of contact with the suffering Christ. Through that contact is reached the only real unity, the fountain at the root of all things. This is forcefully brought out in the wonderful story of "The Mustard Seed," as related in *The Light of Asia*. You recall that the Lord Buddha permitted the grieving mother, Kosi Gotami, to go from place to place carrying her dead child in her arms. Through the intensity of her personal sorrow, she became aware of the griefs of others and returned to the Buddha awakened to the universality of suffering.

The sun and moon characteristics, expressed in myth and symbol in practically all religions, are *eternal* qualities. In emphasizing the feminine attributes, we have not underestimated the powers of the positive male. Man's nature fits in more fully with Western civilization than does woman's, hence the conflict between the inner and outer in the male is not so noticeable. Also the feminine aspect is stressed because

it is woman who must use her magical powers for the regeneration of the race. But woman is not the only one who must eternally give. The qualities which are her greatest assets require support, and for this she turns to the masculine life-giving strength and efficiency.

The woman's cause is man's; they rise or sink  
Together, dwarfed or godlike, bond or free.

It is to be remembered that in man's relation to the Feminine principle, it is not only important that he understand woman, but that he realize that his own inner and spiritual world is ruled by this principle. It has been said that "... the spirit of man ... has folded wings". It is the feminine essence within himself, brought into more conscious awareness by the woman, which enables the wings to unfold and bear the soul of man aloft to the heights of his being.

In emphasizing the unlike individualities in the sexes, the objective is not to separate them but to draw them more closely together, to bring them to respect and to understand one another, realizing that what is secondary to the predominantly mental male is paramount to woman who epitomizes the emotional nature, intuitive insight and feeling soul. What was separated becomes a complete whole again, only through love. Blended in understanding, the recognition of their unity is the highest goal and utmost freedom. Only by their perfect co-operation can the plan of the Father be realized. Lao-tze expressed the ideal when he said:

He who having experienced the masculine nature yet retains in himself the feminine, he is fitted to become the channel of the Supreme.

We know that only when the inner forces within a human being are perfectly developed, balanced and controlled, do we have an androgynous being like Jesus. The ideal of the term "They two shall become one flesh" is the archetypal idea of each human being becoming the perfected vehicle for both principles.

Out of the boundless ocean of her own Divine Love, the World Mother works ceaselessly to guide men and women toward a more enlightened existence. In that work, She places special emphasis upon the elevation of the conception of marriage and upon the spiritualization of Motherhood in all nations throughout the world. Western peoples have yet to learn that marriage is a holy sacrament, and like all sacraments when entered into, it is registered upon all planes. Marriage laws are man-made and imperfect, but nevertheless, they are a reflection of the Divine Law of the marriage of the Soul.

The marriage state is the highest and holiest relation between man and woman, and, after many incarnations, it is probable that both begin to grasp the significance of the earthly expression of Divine Law. It is not the words of the service which bind; it is "the spiritual potency of the Law" invoked by the vows and the motive of the Soul in pronouncing those vows. The difficult subject of sex in marriage is voiced eloquently by Edward Carpenter in his poem "The Ocean of Sex". This is the last stanza:

O wonderful Ocean of Sex,  
Oceans of millions and millions of tiny seed-like human forms  
contained . . . within each person,  
Mirror of the very universe,  
Sacred temple and innermost shrine of each body,  
Ocean-river flowing ever on through the great trunk and branches  
of Humanity,  
From which after all the individual only springs like a leaf-bud!  
Ocean which we so wonderfully contain . . . and yet who containest us!  
Sometimes when I feel and know thee within, and identify myself  
with thee,  
Do I understand that I also am of the dateless brood of Heaven  
and Eternity.

Human progress is largely measured by the reflected condition portrayed in the child, for the child mirrors the adult. The future of children born in love and purity is best expressed

by one who signed Himself "Eminent Occultist," but who, according to Mr. Jinarājādāsa, was the Master Koot Hoomi.

Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. . . .

The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

The modern world needs vitalization of these ideals. Even as the emancipation of woman was a cosmic necessity, so now must humanity take its next evolutionary step, the unfoldment of the Archetypal Feminine in man and woman. But this unfoldment is no gift of illumination or flash of light from heaven; it is a growth, which, in the Buddha's metaphor, is the lotus blossom that rises from the water's surface and opens its petals to the unbroken light of heaven.

A part of our Theosophical work is to arouse woman to a recognition of the powerful role she plays, awaken her to the possibilities slumbering within her own nature. She must turn her feminine powers of intuition and tenderness to the upliftment of the race, knowing that it is her responsibility and her real mission to stimulate man to his highest aspirations and thus lead him to heights of spiritual attainment. To the "patient angel" within her, she must say:

Trust in thine own untried capacity  
As thou wouldst trust in God Himself.  
Thou dost not dream what forces lie in thee,  
Vast and unfathomed as the grandest sea.

No man shall place a limit to thy strength;  
Such triumphs as no mortal ever gained  
May yet be thine if thou wilt believe  
In . . . thyself.

(E. W. WILCOX)

Only as she becomes attuned to this inner meaning of her life, and becomes fully aware of the mother-of-pearl image hidden in the deepest recesses of *her* house, will woman attain her true individuality and achieve her selfhood. Then happiness will arise from the fulfilment of vocation. Then she will devote her powers to the service of Divine Womanhood and take her place as the guardian of spiritual culture and the revealer to man of Purity, Truth and Beauty. Then, attuned to the "thrilling inwardness," she will be as a candle's tapering flame. Having outgrown its wavering against the darkness, the glowing light will be held like hands in dedicated prayer, and become, as says the Gītā "like a lamp in a windless place that does not flicker." Then will she be aided by the World Mother, Queen of the Angels, Star of the Sea, to a quick ascent of the Wondrous Veil to her destined home among the immortals.

May our inner sight be illumined that we may learn the truth of His last admonition: "Behold Thy Mother!" And by our efforts to aid mankind in his spiritual pilgrimage, may we be found worthy to experience the glory of Her Wondrous Veil.

And unto the Mighty Mother,  
Gay, eternal, rise  
All the hopes we hold, the gladness,  
Dreams of things to be.  
One of all thy generations,  
Mother, hail to thee.  
Hail, and hail, and hail for ever,  
.  
There behind the veil  
Where the gods, my brother, linger,  
Hail, forever, hail!

(From "The Earth Breath" by A. E.)

## THE 86TH CONVENTION

By ANNA MARIE CHRISTENSEN, EDITH GRAY,  
CAROLINE TESS AND ANNIE TJIOE

**E**VEN at the beginning of December one could feel an atmosphere of expectation; one could feel the influence of the approaching Convention. Usually Adyar has its own particular aura of serenity, refinement and a certain vibration of purity, but now joyousness was the predominating quality. As the opening drew near, members crowded in, some from overseas, but most of them from various parts of India.

On a bright, beautiful morning the Convention opened in the Headquarters building. The carpet from the platform to the rear of the Hall was a solid mass of delegates, the men white-robed, the women in blue, red, orange and varicolored saris. Others were seated in chairs, the representatives from each Section who brought greetings being placed in front to face the delegates. Flags of the Nations of every Section of the Society were swaying in the breeze around the Hall.

It is a tremendous experience when for the first time one sits in Headquarters Hall and looks out over so many people from so many different countries, who have all come with one purpose. All over the world there are quarrels, differences, wars. Here people from all kinds of Nations are thinking along the same lines, agree in their ideals and know that race, nationality, age, etc., do not matter.

The expectation in the atmosphere found its culminating point in the opening of the Convention by the President. In his own fine way he welcomed everyone and said he hoped

that for all those present the days and nights at Adyar would be full of a spirit of peace, of beautiful thoughts and feelings and unalloyed happiness.

Adyar is very beautiful at this time of the year. It shows what is possible in this southern part of India, where the vegetation responds readily in flowering trees, shrubs and plants if given the combination of water, care, planning and work. One sees bursts of color far up in the trees where climbing vines of pink and white wave their blooms, and bushes along the paths are masses of flowers. The grove of coconut palms is a constant delight, reaching up toward the sky, casting moving shadows as the sun searches out the hidden places beneath them, and the silent, barefoot workers seem to appear out of nothingness, cutting the huge palm leaves, or climbing the vertical trunks to harvest the ripe coconuts. The palm grove has a special atmosphere of proximity to the sky.

It is *people*—men, women and children full of the spirit of brotherliness, of living in the present moment in a gracious harmony of participation and sharing, of meeting Theosophical brothers from distant parts of India or from other countries;—*people*—their faces aglow as they come from meetings and lectures;—*people*—alive with the prospect of returning to their communities with ideas to share,—it is *people*, fellow-Theosophists, that make Adyar really come alive, to vibrate with those ideals and purposes that brought this great International Centre into existence.

Outside, along the roads to Madras, there is picturesqueness, poverty, the power of a greater India coming in and modernizing slowly an ancient civilization. But in Adyar there is peace, beauty, stillnesses, silences and the feeling of an oasis in the midst of a troubled transformation of a great Nation.

\* \* \* \*

The Adyar Library Jubilee was a special high light of this Convention. Dr. Humayun Kabir, Minister of Scientific Research and Cultural Affairs for India, had planned to preside at this function held on 29th December, but because of illness could not be present. After the Jubilee was opened by the International President, messages were read by Prof. J. B. Dorab, Joint Director, from the President of India, Dr. Rajendra Prasad; the Vice-President of India, Dr. S. Radhakrishnan, Sri Sri Prakasa, Governor of Maharashtra; Dr. Humayun Kabir; Sri B. P. Sinha, Chief Justice of India, and various libraries, universities, Indological institutes, scholars, etc., from many parts of the world. From among the dozens of letters and cables received that from the President of India may be of special interest:

On the occasion of the 75th Jubilee Celebrations of the Adyar Library, Madras, I send its organizers and workers my best wishes. Founded in 1886 by the first President of the Theosophical Society, Col. H. S. Olcott, this library has been a centre of research in Eastern civilization, philosophy and religion. The Adyar Library and allied educational institutions are reminiscent of the great spiritual awakening and renaissance witnessed in our country during the last century. Let me hope the spirit of catholicity and religious tolerance which marked the birth of these institutions will continue to grow in the congenial atmosphere of free and secular India.

I wish the Jubilee Celebrations of Adyar Library success.

(signed) RAJENDRA PRASAD

Dr. C. P. Ramaswami Aiyar graciously presided in the place of Dr. Kabir and released a special souvenir volume of some six hundred pages with forty-six contributions from eminent Orientalists, both Western and Eastern. Mrs. Radha S. Burnier, Joint Director, gave a brief résumé of the work of the Adyar Library and mentioned that the Government of India had given a grant to the Library to publish Descriptive Catalogues of Manuscripts, the initial volume of which had been prepared by Dr. Otto Schrader about half a century ago, as well as

a grant to produce some of the as yet unpublished treasures of the Library. Dr. V. Raghavan, Professor of Sanskrit, University of Madras, enumerated the many benefits the Library made available to Indian scholars. Dr. G. Hooykaas, Professor of the School of Oriental and African Studies, University of London, and former head of two Oriental libraries in Asia, spoke with admiration and enthusiasm of the work done in this Library and especially appreciated the tremendous work of putting out descriptive catalogues. Mr. Renzo Pagan, Public Affairs Officer and Head of the U.S. Information Service, Madras, paid tribute to the seventy-five years of steady growth and ever-improving usefulness of the Library and drew particular attention to its Founder, Col. H. S. Olcott. Dr. C. P. Ramaswami Aiyar emphasized the great part the Adyar Library has to play in popularizing its treasures so that people may know the value of the heritage of the past which in turn is a guide to the future.

The President, Mr. N. Sri Ram, in closing the proceedings said:

There are great possibilities before the Adyar Library. It can easily extend its work tenfold without much effort, but all this will become possible as we put our minds to the task, planning what can be done in the near future as well as the further future, and then going forward to meet the needs of the world as it is at present. The Library should be a meeting place of the mind of the ancient world and the mind of the modern world. Let us hope that the Adyar Library will be able to extend its usefulness greatly and in manifold ways, and that it will become a source from which humanity can be increasingly enlightened, a source from which it can derive comfort, consolation and strength.

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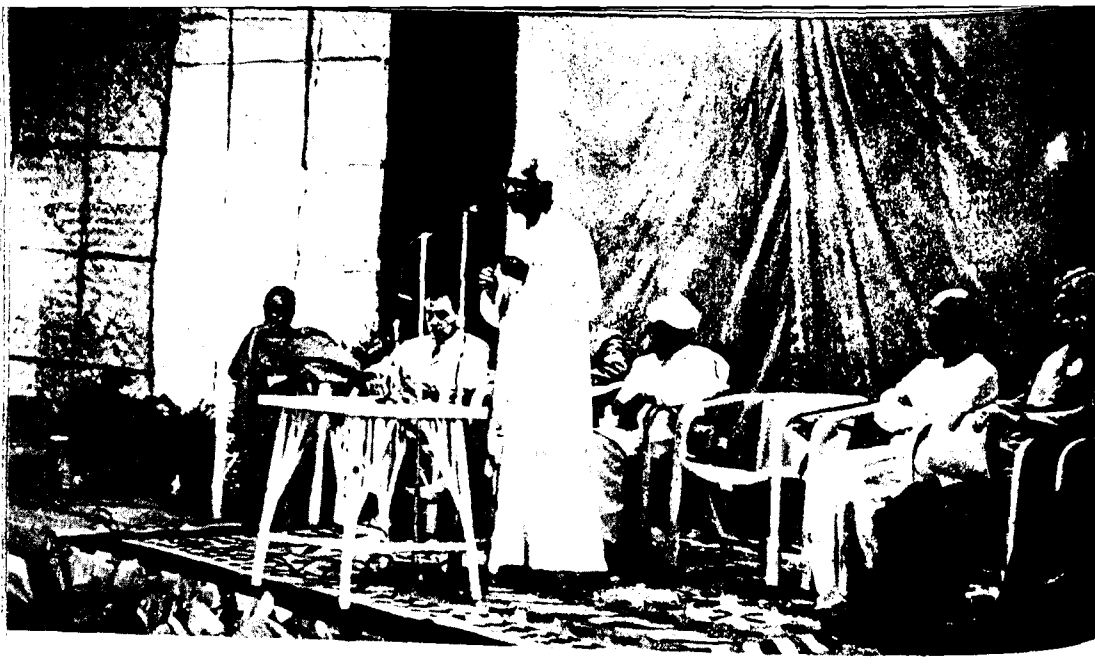
The general program of the Convention, lighter this year than formerly, provided ample opportunity for participation of all the delegates. Though one cannot describe every program, some indication of their variety can be given. This year short lectures were contributed by Miss Joan S. Morris,



Delegates are gathering for discussion groups under the Banyan Tree

In the Gopalji Theatre where the Convention photograph was taken





The President opens the Adyar Library Jubilee

Dr. C. P. Ramaswami Aiyar presides over the Adyar Library Jubilee



Canada, on "Theosophy and You"; by Mr. K. Sankara Menon, India, on "The Hindu Concept of Consciousness"; by Miss Bertha Darroch, New Zealand, on "This Search for Truth" and by Prof. J. B. Dorab, India, on "Evil, Be Thou My Good".

The red-berry fruit of the famous Banyan Tree usually appears in March, but this year it came out in December! To a Westerner who has red-berried holly associated with the Christmas season, the Banyan Tree thus looked like a giant holly tree and ever so festive. Obviously crows enjoying the berries particularly between five and six o'clock each evening made it impractical to hold the public lectures there this time. Some meetings were held in the afternoons but even in these the crows made their activity evident!

The "some meetings" were three full sessions given to group discussion of the Objects of the Society under the chairmanship of Mrs. Eunice Layton. The delegates divided into six groups at pre-determined areas under the Banyan Tree. Each group worked with a discussion leader and secretary, discussing the principles and theory of the Objects the first day, their practical application on the second and listening to their discussion leaders' reports on the third day. It is hoped that this kind of program with its many creative possibilities will be further developed.

The Young Theosophists contributed a lively and excellent meeting in debate form on the topic, "The Individual Can Help Avert a World Crisis".

Some part of the full length lectures given appear elsewhere in this issue. The President spoke on "The Totality of Truth," the Vice-President on "The University of Theosophy" and Dr. C. P. Ramaswami Aiyar on "Dr. Besant's Vision of India".

*Left to right: Mrs. Rukmini Devi Arundale, Mr. Renzo Pagin, Dr. C. Hooykaas, Dr. C. P. Ramaswami Aiyar, Mr. N. Sri Ram, Dr. V. Raghavan, Prof. Jal B. Dorab, Mrs. Radha S. Burnier.*

## "O WAD SOME POWER . . ."

By FRED MORGAN

**P**ICTURE mother earth spinning in space. From beyond the clouds we see the contours of sea and land. Draw closer, then cities, forests, rivers and plains come into view. Then gradually we are aware of crowded streets and people in their homes.

This is humanity upon a globe, spinning and rushing through space, like all the other stars and planets. Where it is daytime everyone is busy and where it is night almost everyone sleeps. The busy people do not think of themselves as humans on a planet rushing through space. Most of them do not think of space, or planets. Such things are farthest from their thoughts.

They think of jobs and wages, mortgages and savings; of a raise in pay and paying bills; of how to get ahead and add to their possessions; of vacations, hobbies, school and church; of neighbors and friends and relations; of the things that happen all over the world; of local politics, sports and bingo games, bowling and TV. The minds of humans are full of these things, day after day and year after year. The tragicomedy unfolds in ceaseless repetition with a rushing here and there. There is violence and death in war, and violence unseen, woven throughout the fabric of a constant and purposeless pursuit.

There is more than this. Young people are in love and old people neglected. The ambitious succeed and the

plodders plod the same old paths. There is scheming and success, dreaming and frustration. Hate and fear and superstition weave their threads throughout the complex pattern. Sleep brings rest and awakening renews the constant drive and conflict.

There are crowded cities with teeming tenements, broad plains with growing wheat, palaces and cathedrals, the homes of the successful, theatres and night-clubs, crowded beaches, factories and smoke. And all this carried on a "speck of dust" within a galaxy called the Milky Way.

But for most humans there is no mother earth spinning through space. Then from outer space we see a flash of light, as if someone on earth had struck a mighty match. It is whispered in our ear that man has made his first nuclear explosion. Things will never be the same again, for the human race upon mother earth is in great peril.

But why should there be great peril? Will not the power of the atom bring greater abundance to feed earth's starving millions and reduce man's hours of toil? It should, of course, but humanity is tragically divided. One-half of the human race is living a way of life that it wishes to impose on the other half, and there is a heritage of hate and fear from previous wars.

So the power of the atom is mostly used for weapons of war, and this little globe spinning through space has been turned into an armed camp, a mighty powder-keg that could destroy in a few minutes almost everything that humanity has produced. Millions would die if atomic bombs were used, and mother earth would continue to rush through space but scorched like an orange that had passed through fire.

This would be a terribly tragic thing, as if the inhabitants of mother earth had gone completely mad. Indeed, to hear some of their leaders speak you would be quite sure of it. Like little boys playing soldiers they threaten each other.

My bomb is bigger than yours. It can kill many more on your side than yours can kill on mine.

In olden days great walls were built in Britain and in China to keep back raiding barbarians. And now a great wall appears in the civilized world, built right through the middle of a conquered and divided city. This is to keep the citizens of one side from escaping to the other side, and people are shot down as they attempt to escape.

The days of barbarism are still here, but not with mace, lance and bow-and-arrow. They have returned with mighty bombs of fire carried in the heads of missiles. A million people would die if one were to strike a city, and many would strike if the buttons were pressed. The air would be full of missiles and a holocaust would decimate the human race.

The people of earth have little to say about this. They have their leaders and governments, and go about their business of making things and selling them, most of them working day after day in a most uninspiring way as if nothing unusual could happen.

Thus mother earth is seen from outer space. A mite of a globe on a lonely mission with a nest of hornets in its bosom. If only the Angels would speak to men and tell them how to live. But God and the Angels are silent. Humanity must learn its lessons from experience, by trial and error, so that they are well learned. Cosmic Law is the teacher and guide. Whatsoever men sow, that shall they also reap.

It is such a tragedy in space. There is so much of promise with Utopian horizons. Look down from space and see the picture with wider perspective. This is the home of the human race. A home equipped with everything to make it peaceful and happy. The soil is bountifully productive but many starve. The beaches and forests, meadows and streams, are for all to enjoy, but many have never seen them except in pictures. And many who see them drive furiously by in order to say "we

went from one place to another in so many hours without stopping".

It seems that the wise do not rule and the masses do not understand. The latter are exploited by the clever ones and live their lives confined to dull routine. If only we could "give back the upward look and the light, rebuild in it the music and the dream, make right the immemorial infamies, perfidious wrongs, immedicable woes"!

However, the human race in its unhappy home among the stars is part of an evolutionary cosmic scheme in which both good and evil play their essential parts. But it helps to step back farther from the picture, to see ourselves as others see us, as the Gods see us. What fools we are to live in torment and frustration, to surround ourselves with walls of hate and superstition, when a modest measure of affection would help to dissipate the cruel patterns of separateness that enslave us, affection inspired by a knowledge that all life is one.

But then, we are evolving creatures upon a planet in space that is evolving, too. As Gods, in far-off days to come, we shall look down on future humanities on future globes, and watch them suffer as we have suffered, knowing that one day they will also be Gods, but first they will have to travel paths of sorrow that all men tread to enlightenment, wisdom and Godhood.

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Courage, then, you all, who would be warriors of the one great Verity: keep on boldly and confidently, husband your moral strength, not wasting it upon trifles, but keeping it against great occasions.

K. H.

## ART AND AESTHETIC PERCEPTION

By E. CARLILE

IN discussing art and aesthetic perception it is extremely difficult to find a starting-point. What aspect of the whole vast subject of the visual arts stretching back through the panorama of history, pre-history and world cultures should be taken? It is obvious that it is only possible to deal with a limited point of view and to begin to consider a few artists. We could imagine what might be called the geometric construction of the composition of certain pictures which seem to channel through to us the aesthetic experience of the artists concerned. However, unless we first become aware of the inspiration which lies behind the use of form and composition, we would be putting the form before its creator. Therefore our first task would be to study the source of this inspiration. This at least, we can understand without having pictures before us. Although reference will be made only to artists who are well known, unless art is a subject in which the reader has been interested, they may still be unfamiliar. However, it is hoped that by going behind the particular manifestations of their genius, to the sources of their inspiration and the impact of this upon their internal worlds, we may be able to understand something of the psychological process which lies behind their creativity, and to see how it is possible for us to partake of their unique vision of life, and in so doing increase the dimensions of our own awareness.

If we consider the work of certain modern artists we may see in what way, if any, their work links up with Theosophical

thought. But this presents a problem. What and who is the modern artist? We could glibly accept the word "modern" as referring to painters from the turn of the twentieth century to the present day. But in relation to the thousands of years in which art has flourished, could we not stretch the word "modern" a little and see if there was not a turning-point for the artist which could be a true pointer to the idea of what for our time is the real essence of the word "modern" and the phrase "modern artist" and much that it implies?

If we look through time we see that many of the truly great works of art, enduring and timeless in quality, have been produced under the patronage of the great religious orders or as a result of inspiration derived from the teachings of their religions. This was possible when the essence of these teachings was not obscured by dogma and when the politics of their regimes did not require too unaesthetic a presentation. When, however, the artist is no longer part of a group or great school of thought as were the creators of twelfth to fourteenth century European stained glass, twelfth and thirteenth century Gothic sculpture, ninth and tenth century mosaic painters of the Byzantine era or the Buddhist inspired creators of Borobudur and many others, then, a totally different situation arises. No longer is his role comparable to that of the priest, through whom the creative flow of Divine order, form and proportion is channelled to the beholder. The artist has been cast out from the religious ritual in which he had his part to play—a part symbolic of his participation in the cosmic order of things. He must now become the lone magician. It is the era of the artist thrown back on himself. He must search the depths of his soul and face his internal world of chaos and there alone and in anguish perform for us a feat of transmutation in order that he may touch the creative source within, so that it may burst forth in a beauty and

splendor that can lift the beholder beyond his normal perceptual dimension, and make him aware that there is a sphere of existence nearer to perfection than the one in which he normally lives. This is the birth of the true spontaneity. Today we hear much of the value of spontaneity (nothing in fact is more creative), but are we not in great danger of confusing the results of disintegrative fragmentation or trivial emotional and escapist outpourings with true spontaneity, born of an inner anguish, combined with an acute consciousness of cosmic order, rhythm and symbol?

To the writer, Michelangelo marks the beginning of our modern era, the era of man thrown back on himself. We know that during his life he worked under religious patronage, but he was already a part of this new way for the artist. With him the Italian Renaissance culminated. He probably sensed that the old way was already over and that his tormented soul would have to search within to bring forth in order and beauty the essence of his ideas, which he must have felt to lie dormant within not only the uncarved stone or virgin wall, but also at the very centre of his being. The challenge then for the modern artist becomes immense. Many take it up but few can carry it through. It requires courage, strength, skill and much discrimination to walk this internal tightrope through the realms of chaos, and come out from the experience with something truly creative. Three artists have been chosen who seem to have met the challenge with considerable success. The thing they have in common is the uniqueness of their vision and the basic source of their inspiration. In each case they have been able to integrate the impact of aspects of the wisdom teaching that came their way with their own individuality and to produce something rare and remarkable. The first is the painter El Greco, born in 1541, best known for his apocalyptic paintings set in the scenery of Toledo in the Spain of Philip II, a country torn between the

extremes of the spirit of the ecstatic mysticism of St. Teresa of Avila and of the God-intoxicated poems of St. John of the Cross, and the persecutions and *auto da fé* of the Spanish inquisitors. The second is the English artist, William Blake, born in 1757, probably one of the greatest and most unusual souls that England has ever produced and certainly from our Theosophical point of view one of the most interesting. He was a profound student of Theosophy and made great use of its symbolism, both verbally and visually. The last is the contemporary Spanish artist, Salvador Dali. He is well known for his self-styled Freudian dream pictures, for the serenity of his more recent and most remarkable religious pictures and for the appalling notices that he frequently receives from critics and fellow artists.

To return to El Greco. Most of his greatest pictures were commissioned by religious bodies, and it may be wondered why he should be placed among the artists cast out—the modern artists. But when we understand the greatness of his vision, we will realize that there was no school of painting at that time with which he could identify himself. His work is a synthesis of the essence of several very strong influences. This produced one of the most individualistic and unusual artists of all time. No other artist resembled El Greco and no school of painting has grown up around him. His work is the result of his own particular vision arising from his ability to react creatively to the life of his time and to express its spirit. El Greco was born in Crete when under Venetian rule. Here, he became a painter in the Byzantine style. Byzantine art is the product of the Eastern Christian Church, but its essence was manifest to a date long past the fall of the Byzantine empire. The great period of serenity in art in which stillness was so potent a force was in the ninth and tenth centuries. Nevertheless the power of the portrayal of the Christ Triumphant as a still and silent focal point retained

its significance, and no doubt as a painter in Crete, where the Byzantine type of painting had persisted, El Greco must have come strongly under this influence. He would have seen there strange other-worldly paintings with elongated hieratic figures, which gave the beholder the impression that he was having a vision of reality. When he was still a young man he went to Venice where he became the pupil of Titian, who was by then an old man. He learnt much from this master as well as from Tintoretto and Veronese with whom he worked and was particularly impressed by the dramatic impressionism of the former. He went on to Rome and there met many personalities as well as studying the work of other artists, among whom were Raphael and Michelangelo. But Rome, by then, no longer held the religious and aesthetic leadership of the West, and we next find him in Toledo where he seems to have spent the rest of his life. Here in this dramatic setting he found his spiritual home. It was here that the impact of the intensely religious atmosphere fused with and seemed to call forth his earlier, half-forgotten Byzantine influences. This, combined with the dramatic impressionistic technique acquired from Tintoretto, transmuted his forms into a style that became the perfect material with which to express his mystical vision. It was as though this new perception had truly lifted him into another dimension, in which he was able to unite opposing forces. Indeed, to combine the feeling inherent in the still intensity of the work of Byzantine artists with the chaotic, emotional, religious feelings of his time was little short of magic. But in truth he was a master of polarity; in him the Eastern and Western Christian churches met; heaven and hell united to form one apocalyptic vision; the supernatural and the material, the sharp and the soft, brutality and gentleness, cool colors and hot—all these “pairs of opposites” united to form one surging rhythmic whole. Where then is any point of peace or stillness

so essential to aesthetic perception? It is there, either in the hierarchical arrangement of the composition or in the central position of an important figure. Where the composition is more restless it is still there, but it is qualitative rather than quantitative. The stillness is there in the eyes of Christ and the saints, still, ecstatic and luminous in their mystic vision of intense wonder and serenity. It is there, giving repose in the midst of turbulent excitement. El Greco's vertical lines have the trembling elevation of prayer and ecstasy and his figures become less and less solid or realistic as they ascend in the hierarchy towards the heavens. The holier they get the thinner, more distorted and more elongated they become.

It has to be remembered that the reaction to rationalist thought which began with the distortions of Michelangelo, became an expressive emotionalism in his followers. This reaction to the past produced a new flowering of aesthetic perception which ultimately found its consummation in the extraordinary work of this late Greek Cretan, working out his destiny on Spanish soil. Where others before and after him failed to control this new unbridled force, El Greco, with the intensity of his vision and the depth of his perception, succeeded, and certainly he makes it possible for us to experience something of the mysticism that was so essentially the transcendental aspect of those times. In describing a mystic vision, his contemporary, St. Teresa of Avila, has given us a description that could equally well describe one of his paintings. “I see a white and a red,” she says, “of a quality as one finds nowhere in Nature, for they shine more brightly than the colors we perceive; and I see pictures as no painter has yet painted, whose models one finds nowhere in Nature; and yet they are Nature itself and life itself, and the most perfect beauty imaginable.”

*(To be concluded)*

## THE CYCLE OF THE CHURCH YEAR

By KARL RIEDEL

(Continued from p. 256)

### EPIPHANY AND CANDLEMAS

THERE are two great festivals, Epiphany and Candlemas, signifying the second and third initiations of baptism and transfiguration, that fall between Christmas and Easter, which in turn signify the first and fourth initiations, birth and resurrection. The Roman church has preserved an esoteric tradition, celebrating on the day of Epiphany three great events in the life of Christ: the appearance of the Three Kings, the baptism of our Lord and the first miracle at the marriage of Cana.

After having left the region of water (the emotional plane) and become strengthened by baptism (of the Holy Ghost and with fire) the Christ "appears" amongst men at Epiphany to fulfil His mission. The first deed by which He made His presence felt was the first miracle at Cana, by which he transmutes water into wine; this marriage of water with wine signifies the transmutation of the feelings of the lower nature (water) into the (buddhic) wine, whereby the co-union (marriage) of both has become performed; then only the Christ can "go up out of the water" taking His stand on the mental plane, touching in spirit the next higher plane of the three-fold Ātmā, becoming strengthened and enlightened by the Holy Ghost.

But, one might ask, what has the festival of the Three Holy Kings to do with all this, where the Christ is not grown

up, but is still a babe? Whenever reference is made to the Christ, the intuitional consciousness is meant, and in the same way whenever Kings are referred to, the spiritual (or ātmic) consciousness is meant. As there are three "Kings" the three-fold Spirit of the lower part of the spiritual plane "appears" as the ruling trinity at this second initiation. There is a difference of interpretation between the story of the baptism and that of the Three Kings. The former story is given from the standpoint of the Christ (and the Christ principle), as a grown-up contacting the three-fold Spirit, which hovers over Him and to which he rises at the baptism. But the latter story is given from the standpoint of the "King," the "kingly" or spiritual principle, which descends upon the Christ and into the region of the three-fold Spirit. He is born again as a "babe" as was the case when he experienced the Christ consciousness for the first time at the first initiation.

The Three Kings represent also the three Manus of the last three races of men; therefore one is of black skin (third race), one of yellow (fourth race) and one of white (fifth race). They bring three gifts which hint at the higher trinity in man: gold at the kingly or spiritual principle, frankincense at the priestly or intuitional one, and myrrh at the causal principle, "preserving" the often "bitter" experiences of the lower worlds. As Christmas stands not only for the birth of the Christ in man but also for the birth of the Christ amongst mankind, where he is the official initiator at this stage, so Epiphany represents not only the second initiation but also a Buddha, who appears at the second initiation to give His blessing.

Candlemas, better expressed by the word "Lightmass," is also a three-fold festival, including three different Biblical events. Each of them represents only different aspects of what is called the third initiation. At this initiation the "mass" of the monadic light (Candlemas) irradiates the (individual) temple of the causal body and shines through it into the

"purified" personality (Mary), which must have become translucent for the "divine light" to shine through her right down into the physical brain consciousness. The Ego, which has had till now its attention turned to the personality (to perfect it as an instrument) turns its attention to the Monad. The Mother, who has educated the personality in matter commits the child (the Ego) to the Father (the monadic Lord) for further spiritual development.

At this transition point, the initiate turns his back on the personality he has conquered and begins the evolution of his monadic counterpart. He therewith leaves behind the Christmas temple and enters the temple of Easter.

#### THE EASTER PERIOD

Immediately after the temple of Christmas we enter the temple of Easter, the altar of Candlemas being at the border of this temple and the structure and architecture of it being of quite another kind. The main building of the Easter temple extends over 100 days, fifty days from the main centrally placed altar to each side. At the right side is the altar of Candlemas and on the left side a second main altar dedicated to Whitsun. There are also two further altars at a distance of "40 days" from the centre; on the right side at a pillar signifying the beginning of Lent is the altar of Ash-Wednesday and on the other side in front of a great column the altar of Ascension Day. This temple also has an outer court surrounding it on both sides at a distance of nine weeks (or sixty days) from the centre. This outer court extends into the Christmas temple on the right side with Septuagesima and has a mighty Christ altar on the other border, Corpus Christi. Easter means the Sun rising in the East. In old Egypt it was RA, the Sun as an eagle with far extended wings. We can illustrate the Easter period by this symbol, the Sun surrounded by two three-fold wings.

As a Sun festival, Easter being at the East coincides with Annunciation and Quinquagesima, and the beginning of the Easter period coincides with Candlemas, the end of the Christmas period. Thus a direct joining is reached and the quarter, leading from Christmas to Easter is sub-divided into 40: 50. It is the end of the "material" part of egoic evolution and the beginning of the "spiritual" part, where the Ego no longer deals with the perfection of the personality, but with the preparation for contact with the Monad as is the case at the third initiation (Candlemas). As the Christmas period is for the preparation and perfection of the personality for the Ego, so the Easter period indicates the preparation and perfection of the Ego for the Monad. Quinquagesima and Whitsun are mirror-like reflections with the central point at Easter.

The time from Quinquagesima (Candlemas) to Ascension Day is ninety days or a quarter as is the case from Christmas to Easter (Annunciation). This hints at a similarity in evolution: from Christmas to Easter the constant growth of the buddhic consciousness is indicated and from Quinquagesima to Ascension Day a constant growth in the ātmic consciousness. Thus the time before Easter is a preparatory stage for this spiritual evolution. For the free Monad the Ego is still material and the egoic vehicles must be surmounted before perfect freedom is reached. Therefore we have here "40 day" periods both before and after Easter. With the fourth initiation the causal body must be left behind completely, while the buddhic still serves as a vehicle for the ātmic consciousness which still belongs to the Ego and must become developed. After the union of the Ego with the Monad a gestation period for union and higher awakening takes place until the cosmic activity begins and the Easter cycle ends.

Easter has not only "40 day" periods within the two "50 day" periods but also extensions beyond the "50 days"

(or seven weeks) to nine weeks towards both sides. Now this extension from seven to nine deals with a higher cosmic perfection; beyond the 4 plus 3 (personality plus Ego) equals 7, lies the two (of the Monad) by which seven becomes nine. In a similar way we know that of the nine choirs of angels the last ones, the Cherubim and Seraphim, are of a cosmic order. Toward Christmas the two Sundays before Quinquagesima, Sexagesima and Septuagesima, serve partially as a link between the end of the Christmas period and the beginning of the preparatory period before Easter. At present Easter is still a movable festival, and therefore this preparatory period is often called the pre-Lent period. When Easter becomes fixed, then the fortnight before Quinquagesima divides the four weeks, which lead from Epiphany to Candlemas, into two halves of which the second half beginning with Septuagesima can be taken as a pre-preparation period.

Here we see that the two nine-week cycles are crossed within the Easter week for three days, the three days from Maundy Thursday to Easter. On the other hand the two "40 day" periods are separated by the Easter week from Palm Sunday to Easter, which indicates that Easter can be taken as a single great festival day, a week (beginning with Palm Sunday and ending with Easter), or as a three-day period (from Maundy Thursday to Easter Day). The seven days from Palm Sunday to Easter recapitulate in a more concentrated way the seven weeks from Quinquagesima (Candlemas) to Easter. In the Christmas cycle it was four of the personality, now it is seven comprising the personality plus the three of the Ego. The seven as a 4 plus 3 finds its expression in the subdivision of the seven days from Palm Sunday to Easter through Maundy Thursday, with which the great events for the Ego begin.

(To be concluded)

## REVIEWS

*The Secret of Individuality: Reflected in a Hundred Historical Lives* Vol. III by Richard Weiss; Angus and Robertson, Sydney, Australia, pp. 440.

This, the third volume, concludes the researches of many years by the late Dr. Weiss, published just before his death in Sydney. In this final section the author includes a series of lives of great interest to members of the Theosophical Society—Bruno, Annie Besant, Abul Fazl and H. P. Blavatsky. He has gone further than suggesting incarnations for well-known personages by submitting evidence for his own previous existences.

During his Vienna days Dr. Weiss had several vivid dreams which gave him certain hints that led to further investigation. His interpretation of these dreams is rather complicated but it does suggest a possible link with previous lives. Is it more than coincidence that research arising from one such dream in which the son of Helmont, the seventeenth-century chemist, appears as a principal figure, reveals that he propounded a mathematical theory on transmigration? Dr. Weiss had, prior to this dream, formulated his

own idea of transundulation with mathematical evidence also. Stranger still, the younger Helmont appears to have been the only writer in two thousand five hundred years of Western literature to state such a theory on the above basis. It seems that Pythagoras was the only other philosopher to have written on similar lines in ancient times.

It is unfortunate that there was an interval of two years between the publication of the first two volumes and the final one. Whilst one can read the hundred biographies as individual studies, it is desirable to have the set if one is to appreciate the author's philosophy. The details of the different lives are a mine of information for occult and academic students alike, but an index would be useful. To supply such a reference would be a task of some magnitude as the three volumes total over one thousand five hundred pages.

Thoughts such as "deepening of knowledge means taking away, not adding" show an approach that requires something other than mental effort if the true significance is to be realized. If we are aware

"of the momentum of the past" we shall cease to travel the same deep-grooved road like automatons, "endlessly repeat, fall into the habitual and take shelter in it". To sum up: "Seeing the wheel of births and deaths, the recurrences of attitudes and aims, of passions and fears, we may reach the freedom which is creative life."

The series was written under adverse circumstances: the last volume in particular showing evidence of hasty compilation, but, to quote from a previous review, the whole work "... reflects the scholarly mind of a brilliantly perceptive writer". Call the secret of individuality what you will—the author's "transundulation," the ancients' "transmigration" or Theosophy's "reincarnation"—it is an essential part of man's search for freedom. Without it the evolutionary scheme of God's plan is meaningless.

The reviewer refers those interested in Dr. Weiss' writings to the reviews of Volumes I and II of *The Secret of Individuality* in THE THEOSOPHIST of June 1958 and to the April 1959 issue for the notice of *World without Frontiers*.

L. P. HARDY

*The Phoenix' Nest*, by G. Rachel Levy; Rider, London, 1961, pp. 143, price 18s.

This is an unusual book. The author, a distinguished classical

scholar and archeologist, tells us that her object in writing it is to show that imagery in art and its creation in religious experience are two phases of the same activity. She herself was trained in art in her youth, but found herself continually frustrated by her inability to give expression to her ideas, so much so that she decided she must give up the attempt and seek the invisible source of all forms.

She takes us with her on this difficult inner journey by describing her own metaphysical experiences and communication with "other modes of being," and relating them to universal experience as portrayed in the myths and symbols of the religions of the world.

Myths and symbols, she considers, are means of communication which are as valid for the superconscious as they are for the subconscious; for they are universally understood, and each may take from them that which he needs and portray his own individual understanding.

In pursuit of this theme Miss Levy gives illustrations from her own wide learning and from her archeological explorations of ancient civilizations.

In places her thought is not altogether easy to follow and one would have welcomed a short final chapter summing up the essence of her findings. She has, however, made a notable contribution to the literature

on comparative religion and its expression in art.

E. CRAM

*Advaita and Visistādvaita*, by S. M. Srinivasa Chari; Asia Publishing House, 1961, pp. 204, price Rs. 12.

H. P. Blavatsky in *The Secret Doctrine* holds that there is a science known as Gupta Vidyā which is the source of all religions and philosophies. The six main schools of philosophy in India, known as the Darsanas are the Nyāya, Vaisheshika, Yoga, Sāṅkhya, Mīmāṃsā and Vedānta.

The teachings of Advaita Vedānta (non-dualism) are closest to those of the Secret Doctrine. The other main sects of Vedānta are Visistādvaita (qualified non-dualism) and Dvaita or dualism.

The author of the book gives an exposition of Vedānta Desika's *Satadusanī*, a dialectic which supports Visistādvaita by refuting Advaita doctrines. The book contains sixty-six topics or vādas classed under main headings. Vāda means a philosophical discussion which mainly aims at the ascertainment of truth.

Because of the teachings of Sri Shankaracharya, regarded by H. P. Blavatsky as the greatest Initiate living in the historical ages, the doctrine of Advaita became prominent especially in the eleventh century. It met with criticism from both Rāmānuja, head of the Visist-

ādvaita School, and Madhva, leader of the Dvaita School.

A number of topics are raised in the book. Chapter five deals with the doctrine of Nirguna Brahman (Nirguna—without attributes) which is supported by Advaitins and refuted by Visistādvaitins. *The Secret Doctrine* supports the Advaita position on this and other problems dealt with, such as the unity of the Self with Brahman and the illusory nature of the universe.

An understanding of the arguments and refutations advanced by both schools on the various topics dealt with gives an excellent introduction to esoteric philosophy. The means of knowledge (pramānas), the nature of consciousness, the relation of man to the universe and the nature of illusion or Māyā are of as vital interest today as they were thousands of years ago.

Eastern philosophy provides a key to the wisdom which lies within the Self. As the author points out, the function of criticism is to define and distinguish one's own position with a view to establishing its soundness. Many people today are afraid and uncertain because they have ceased to examine the basis of their existence. They, therefore, could with profit take up a study of philosophy as a means of establishing a firm foundation for their way of life.

J. K. ROBERTSON

*Reincarnation as a Phenomenon of Metamorphosis*, by Guenther Wachsmuth, trans. Olin D. Wannamaker; Philosophic-Anthroposophic Press, Dornach, Switzerland, pp. 308, price 35s.

In this book Dr. Wachsmuth follows the methodology and results of observation laid down in the "fundamental spiritual-scientific books" of Dr. Rudolf Steiner, using the same Anthroposophical terminology, all of which the reader is assumed to be familiar with. The author has set himself two tasks: (1) "... to achieve the most comprehensive survey possible ... over the tremendous multiplicity of statements by Rudolf Steiner relating especially to the phenomena of reincarnation" as given in his numerous books, lectures, statements and later research; and (2) to carry out the task entrusted to him by Rudolf Steiner of "... extending to broader spheres ... those possibilities of knowledge achieved through the work applied to the 'formative forces' in connection with the outer and inner dynamics of the cosmos, earth and man." That is to say, in addition to an exhaustive collection of quotations taken directly from the works of Rudolf Steiner regarding reincarnation as ordinarily understood, about half the book is occupied with the author's own findings regarding the "cosmographic" aspect of re-

incarnation, that is to say, after man has been released from the corporeal, there is the ascent into the cosmic spheres, inner and outer, the world of the fixed stars and the macrocosmic organism until the cosmic midnight is reached, after which comes the descent through the same regions to rebirth in a human body. The last part of the book deals in some detail with "Physical-corporeal Metamorphosis through Reincarnation," showing the effects of thought-life and behavior in one life on the construction of the physical body in the next. Though the reasons are carefully explained it is not always easy to accept such statements as, for example: "... people with many freckles were certainly not thinkers in a preceding earth-life," or "Persons in our present world ... who have absolutely no interest in the musical, to whom music is a matter of indifference, will be born in a following earth-life with asthma or diseases of the lungs." Nor does Rudolf Steiner, apparently, accept the idea that if a man is a brilliant mathematician in one life he will be born with a mathematical brain in the next; he might even be dull or stupid along that line, his energy having been diverted in another direction. We can perhaps understand the statement, put very briefly: "Sin in one incarnation, illness in the other," which is

elaborated with various instances. There is also an attempt to explain the reasons for incarnation in definite regions of the earth.

The general idea emphasized, however, is that reincarnation is not something to be merely studied; "Reincarnation has to be lived."

The author, after quoting from Rudolf Steiner that "... the next metamorphosis of humanity as a whole [is] the crossing of the threshold of consciousness between the sensible and the supersensible ..." concludes:

"... man ... will then become an important organ in the plan of evolution of the whole universe .... During the epoch of materialism now past ... he behaved like a musician who deserts the orchestra and supposes that he can play a symphony in a hermit's cell independently from other human beings. But he thus falls only into delusion and disharmony. Every human being has become an instrument with its own individual tone; but he must now once more become consciously a participant in the creative harmony of the world, in the symphony of the cosmos."

K. A. BEECHY

*Readings from Sankara*, by T. M. P. Mahadevan; Ganesh & Co., Madras, 1961, pp. 137, price Rs. 2.

In this handy volume, which is Part Two and *Jayanti Series* No. 6,

Dr. Mahadevan has selected 105 important passages from Sankara's commentary on *Māndukyaopaniṣad* and Gaudapāda's *Kārikā*. The text is given in Devanāgarī and Roman script and is followed by a lucid and reliable English translation. Though some scholars may doubt Sankara's authorship of the commentary, its importance in the field of Advaita philosophy can never be questioned. This selection will be very useful as a direct introduction to that great Advaita work.

K. K. RAJA

*Art: Its Occult Basis and Healing Value*, by Eleanor C. Merry; New Knowledge Books, East Grinstead, England, 1961, pp. 190, price 35s.

This book, rich in material linking the meaning of creative imagination with its source in the worlds of the Spirit and the Soul, shows the value of artistic activity as a channel for the inflow of spiritual power which can be a potent antidote to modern materialistic philosophies of life. The author has drawn freely from the teachings of Rudolph Steiner who was greatly influenced by Goethe and his theory of color. Much emphasis is given to the use of color as a healing power and its value as a bridge between the terrestrial and cosmic worlds.

According to the author the origin of all art was religion; the origin

of religion was in the reconciliation between "Sun" and "Moon," the inner world of the Soul and the outer world of Nature, and we must come to see Nature not as she appears but as she desires to be known. Miss Merry says: "We must in painting see through the veil of Nature and represent her, not as she is, but as she would become." Could we but make use of this dynamic philosophy of color and painting, we should find ourselves united with the unseen forces in Nature, about which we learn from Theosophical teachings.

E. CARLILE

*Colour and the Human Soul* (pp. 36, price 2s. 6d.), *Colour and Healing* (pp. 66, price 4s. 6d.), by Gladys Mayer; New Knowledge Books, East Grinstead, England.

These two booklets give a useful summary of many of the ideas on color which have been investigated and utilized by the followers of Rudolph Steiner. Color and its effect upon us is described as well as its relation to health, meditation and as an aid to spiritual growth. The seed of the universe, the author says, is the creative spirit of man. But there is no short cut to the discovery of the creator within us. We

have each to discover it through our own efforts and color is only one of the many paths to the Spirit.

E. CARLILE

*Occult Cosmogony—A Modern Commentary to the Stanzas of Dzyan, Part V, Evolution of Consciousness*, by K. Chodkiewicz, London, 1961, pp. 440-542.

Part V of Mr. Chodkiewicz's book on Occult Cosmogony comments on Stanza seven and consists of four chapters relating respectively to "The Streams of Life"; "The Group Soul"; "The Growth of Consciousness"; and "Making of Man". It shows "... the slow and gradual evolution and growth of consciousness ... through all the kingdoms of Nature," on what lines it proceeds, into what subsidiary streams the main river splits and divides, and how it adapts itself to its surroundings. The book contains a number of useful diagrams and pictures, and many illustrations of Nature's ways in the mineral, plant and animal kingdoms are given from first-hand experience or quoted from a wide variety of books and papers. It makes fascinating reading.

K. A. BEECHEY

## SUPPLEMENT TO THE THEOSOPHIST

FEBRUARY 1962

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| Krotona Book Shop           | \$ 25.00 | ... | 117 50       |
| A Member in Copenhagen      | £ 10-0-0 | ... | 132 87       |
|                             |          |     | <hr/> 555 87 |

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

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

### *Ceylon*

The Ceylon Section consists of seven Lodges. Four of these Lodges function in Colombo and three out of Colombo.

The National Secretary, Mr. S. N. B. Wijeyekoon, refers in his annual report of the Section to the valuable contribution made by the late Mr. M. Subramaniam to the Section during his lecture tours in the past. The Section was revisited by Mr. Fred Whittle whose exposition of Buddhism was of very great value. Mr. N. K. Choksy, the General Secretary, and Mr. F. Rustomji, the National Lecturer, continued to give illuminating talks to large appreciative audiences.

The National Secretary reports that: "A new Group within the Section known as the Servants of the Wisdom Group came into existence this year, and has met regularly on the last Thursday of every month at Headquarters. Its purpose is to give expression to the richness of the Ancient Wisdom in various ways, such as through the study of the Ancient Wisdom, and a form of group devotion based on the Wisdom."

### *Finland*

The General Secretary for the Finnish Section, Mrs. Sylvi Horstio, reports steady and satisfactory work. The Lodges continue to hold discussion meetings on the basis of short lectures given by a member or on translated articles. Public lectures bring in new members.

The visit of Mr. John Coats, Chairman of the Council of the European Federation of National Societies, was an outstanding event. He visited most of the Lodges in the Section giving public lectures and addressing members. His presence was a source of strength and gave good publicity to the work of the Theosophical Society in Finland.

The Summer School was held at Kreivila from 29th July to 2nd August and was attended by nearly sixty members. The program consisted of lectures, discussions and social evenings.

Two books have been published in Finnish during the year. The organ of the Section, *Teosofi*, continues to be issued every month and the publication *Elopyörä* by the Blavatsky Lodge, Helsinki, appeared twice during the year.

### *Sweden*

In her report for the year ending the 30th September 1961 for the Swedish Section of the Theosophical Society, Mrs. Eva Ostelius, the General Secretary, remarks: "The work goes steadily on as usual all over the country with private and public meetings and lectures. Regarding the capital it seems more and more desirable to reorganize the activities to a certain extent in order to create a closer co-operation between the different Lodges and to get more time for joint efforts to contact the public. Different lines of action are being discussed. A series of lectures on subjects touching the daily problems of the average individual have been particularly appreciated by the public and unusually well attended."

On the whole there has been a marked and growing interest in Theosophy. The Young Theosophists form a small but keen group with quite a number of young and lively interested friends gathered round them.

A novel experiment is being tried by the Lodge at Malmö which has started, along with the usual Lodge work, a discussion group called "The Gnostic Society" through which a large section of the public discover the tenets of Theosophy. This group serves as a gateway to the Theosophical Lodge.

Mrs. Ostelius writes further: "There has been a continuous exchange of lecturers between Lodges in different towns, and visiting lecturers from abroad have spared no effort to visit also very remote Lodges in the country.

"The Chairman of the European Federation, Mr. John Coats, did an extensive tour all round the Northern countries in the beginning of this year, visiting most of the Lodges and also repeatedly gathering groups of interested non-members round him." A former General Secretary of the German Section, Baron Axel von Fielitz-Coniar, gave numerous talks to members in Stockholm and Gothenburg, during a spring visit of some weeks.

The Annual Convention was held in May and was linked up with White Lotus Day. Mrs. Mary Elmore was the guest speaker.

No summer school was held in Sweden in 1961 as the Scandinavian Sections had jointly arranged a summer school at Hornsjö in Norway. The General Secretary reports: "The School strengthened remarkably the bonds between the Northern Sections and proved once more the immeasurable value of co-operation and togetherness."

The number of members in the Section is now 340 of which seventeen are new members who joined during the year. The number of Lodges in the Section is eleven.

# 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

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

THE instinct of self-preservation is so strong in every living creature, including human beings, that most people accept the free play of this instinct as natural, which it is up to a point. We have to introduce this qualification, because after all, the instinct belongs primarily to the body and is reflected in one's mentality only to the extent of his psychological identification with the body. There are moments in the lives of people when, as we usually say, the spirit triumphs over the body. At such times the spirit of self-sacrifice manifests itself spontaneously and easily, without any violent struggle to suppress the bodily instinct, which as it normally operates, protects the body from any likely harm or suffering. The issue of one's life versus the protection of another person dear to oneself or of a whole lot of people, or of a principle that is considered important, is not unoften decided in favor of the latter, which shows that the preservation of one's own life, the mere continuance of one's existence, is at least then not regarded as representing the ultimate value in life. In war the recruit, especially if he comes voluntarily, is for the time willing to sacrifice his life, although this willingness is often overshadowed by the glamor created by

# THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram.

Vice-President: James S. Perkins. Recording Secretary: Jal B. Dorab.

Treasurer: Edwin N. Lord.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

| Date of formation | Name of Section | General Secretary        | Address                                                             | Magazine                         |
|-------------------|-----------------|--------------------------|---------------------------------------------------------------------|----------------------------------|
| 1886              | United States   | Dr. Henry A. Smith       | P.O. Box 270, Wheaton, Illinois                                     | <i>The American Theosophist.</i> |
| 1888              | England         | Mr. V. Wallace Slater    | 50 Gloucester Place, London, W. 1                                   | <i>The Theosophical Journal.</i> |
| 1891              | India           | Mrs. Radha S. Burnier    | The Theosophical Society, Varanasi 1                                | <i>The Theosophical Review.</i>  |
| 1895              | Australia       | Miss Helen V. Zahara     | 29 Bligh Street, Sydney, N. S. W.                                   | <i>Theosophy in Australia.</i>   |
| 1895              | Sweden          | Mrs. Eva Ostelius        | Ostermalmsgatan 12, Stockholm                                       | <i>Teosofi Norden.</i>           |
| 1896              | New Zealand     | Mr. Stuart G. Nicholls   | 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       | Eilbekerweg 67a, 24a Hamburg 22                                     | <i>Adyar.</i>                    |
| 1905              | Cuba            | Mr. Celestino Aguilar    | 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 Carstairs      | 28 Gt. King St., Edinburgh                                          | <i>The Theosophical Journal.</i> |
| 1910              | Switzerland     | Mr. Georges Tripet       | Winkelriedstrasse 21, Berne                                         | <i>Le Lotus Bleu.</i>            |
| 1911              | Belgium         | Mr. Antoon E. de Pauw    | Voskenslaan 141a, Ghent                                             | <i>Le Lotus Bleu.</i>            |
| 1912              | Indonesia       | Mr. Soemardjo            | Blavatskypark 5, Merdeka-Barat 17, Djakarta                         | <i>P. T. T. I.</i>               |
| 1912              | Burma           | U Hla Maung              | No. 102, 49th Street, Rangoon                                       | <i>Adyar.</i>                    |
| 1912              | Austria         | Mr. Fritz Schleifer      | Paracelsusgasse 4, Wien III                                         | <i>Teosofi Norden.</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 | <i>Theosophy in Ireland.</i>     |
| 1918              | Denmark         | Mr. Jorgen Winde         | Gl. Praestegaard, NR.—Aaby                                          |                                  |
| 1919              | Ireland         | Mrs. Evelyn O. Hornidge  | 31 Pembroke Road, Dublin                                            |                                  |

\* No Section; Lodge only.

|      |                        |                                  |                                                              |                                    |
|------|------------------------|----------------------------------|--------------------------------------------------------------|------------------------------------|
| 1919 | Mexico                 | Señor Arturo Vado López          | Iturbide 28, Mexico D. F.                                    | <i>Dharma.</i>                     |
| 1919 | Canada                 | Mr. Dudley W. Barr               | 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>               |
| 1920 | Bulgaria               | Mr. Sigvaldi Hjalmarsson         | Ingolfstr. 22, Reykjavik                                     | <i>Gangleri.</i>                   |
| 1921 | Iceland                |                                  |                                                              | <i>Osis.</i>                       |
| 1921 | Spain                  | Prof. Delio Nôbre Santos         | Campo Mártires Pátria 69, Lisbon                             | <i>The Theosophical Journal.</i>   |
| 1921 | Portugal               | Miss E. Claudia Owen             | 10 Park Place, Cardiff                                       |                                    |
| 1922 | Wales                  |                                  |                                                              |                                    |
| 1923 | Poland                 | Señor Victor Alvarez Bisbal      | Palacio Diaz, 18 de Julio 1333, Montevideo                   | <i>Revista Teosofica Uruguaya.</i> |
| 1925 | Uruguay                | Señora Esperanza C. Hopgood      | Box 8774, Fernandez Juncos, Santurce, San Juan               | <i>Heraldo Teosofico.</i>          |
| 1925 | Puerto Rico            |                                  |                                                              |                                    |
| 1925 | Rumania                |                                  |                                                              |                                    |
| 1925 | Yugoslavia             |                                  |                                                              |                                    |
| 1926 | Ceylon                 | Mr. N. K. Choksy, Q. C.          | Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3 | <i>Ilisos.</i>                     |
| 1928 | Greece                 | Mr. K. Melissaropoulos           | Dragatsaniou str. 6, Athens (K)                              |                                    |
| 1929 | Central America        | Señor José Joaquín Ulloa         | P.O. Box 797, San José, Costa Rica                           |                                    |
| 1929 | Paraguay               |                                  |                                                              |                                    |
| 1929 | Peru                   |                                  |                                                              |                                    |
| 1933 | Philippines            | Mr. Domingo C. Argente           | Corner Iba and P. Florentino Sta., Quezon City               | <i>The Lotus.</i>                  |
| 1937 | Colombia               | Mrs. Carmen Correa de Vengoechea |                                                              |                                    |
| 1947 | East Africa            | Mr. Rattanji H. Patel            | Apartado Postal 539, Bogotá                                  | <i>Colección Teosofica.</i>        |
| 1948 | Pakistan *             | Mrs. Gool K. Minwalla            | P.O. Box 1565, Nairobi, Kenya                                | <i>Beacon.</i>                     |
| 1948 | Malaya and Singapore † |                                  | Noon Road, Karachi 3                                         | <i>Theosophy in Pakistan.</i>      |
| 1949 | Northern Ireland †     | Dr. C. H. Yeang                  | 88 China St., Penang                                         | <i>The Malayan Theosophist.</i>    |
| 1950 | State of Israel *      | Dr. Hugh Shearman                | 18 Brookhill Ave., Belfast                                   | <i>The Theosophical Journal.</i>   |
| 1951 | Japan                  | Mr. Hans Zeuger                  | P.O. Box 1264, Jerusalem                                     | <i>Theosophie in Israel.</i>       |
| 1952 | Viet-Nam               | Mrs. Nguyen-dinh-Hai             |                                                              |                                    |
| 1953 | Venezuela              | Señor Pablo Bonilla T.           | 72/6 Nguyen-dinh-Chieu, Saigon                               | <i>Tim Hieu Thong Thien Hoc.</i>   |
| 1956 | West Africa †          | Mr. K. Brakatu Atoko             | Apartado 2907, Caracas                                       | <i>Unidad.</i>                     |
|      | Presidential Agency.   | † Federation.                    | P.O. Box 720, Accra, Ghana                                   |                                    |

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

\*Canadian Federation  
(attached to Headquarters): Mr. John P. Barnes, 2050 Cypress Street, Vancouver 9, B.C., Canada. *The Federation Quarterly.*

*Theosophy in Action; Adyar.*

There has been much ado among many people in India and in certain circles in other countries also over the astro-  
**Planets** logical significance of the conjunction that  
**and Mankind** took place on February 5th, of "eight planets"—these including the sun and the moon which are counted as planets in astrology, and Ketu, one of the nodal points of the lunar ellipse. As there was on the same date a total eclipse of the sun, this was regarded as an added portent. No disaster of the magnitude envisaged by some occurred on that day or has taken place so far, although the newspapers these days always carry a varied fare of fighting in one part of the world or another, weather dislocations, floods, earthquakes and other events of a disagreeable or unfortunate nature.

It has been said that the movements of the planets are like those of the hour and minute hands of a clock, indicative of the inner working of the cosmos, bringing about changes in the degree and strength of different forces involved, which are interpreted as influences by astrologers. One may not know much of all this mechanism, though the universe, even in its physical aspect, is seen to be ever more complicated, the more scientists extend their researches into the vast and the minute. We cannot, because of our ignorance, deny the possibility of correlations between the inner or occult and the visible. H.P.B. mentions this fact in *The Secret Doctrine*, and says that astrology is built wholly upon "this mystic and intimate connection" between the heavenly bodies in their psychic and spiritual character and mankind.

In other words, there is a science of cycles, revolutions both in visible and invisible Nature, and relationships between them, which is part of the study of occultism; but in our ignorance the facts pertaining to it, imperfectly revealed or apprehended, are liable to distortion, gross materialization and exaggeration. In any case, man is intended to achieve a mastery over himself and his destiny, unaffected by whatever

influences may bear on him, either as the result of his own karma or in the process of transition from one set of conditions to another.

\* \* \* \*

The resolution on Tibet adopted by the General Assembly of the United Nations on December 20, 1961, although in effect only the expression of an opinion and a hope, has at least this value, that it shows that Tibet has not been altogether dismissed by the rest of the world. There is at least a lingering recognition that the human rights with which so much play is made in the talks of statesmen and politicians when occasion suits them, and the principle of self-determination of peoples and Nations should apply as much to the Tibetan people as to any others. The resolution, which was sponsored by Malaya, Thailand, Eire and El Salvador, reads as follows:

Tibet's proper  
place among the  
Nations

The General Assembly, recalling its resolution 1353 (XIV) of October 21, 1959 on the question of Tibet, gravely concerned at the continuation of events in Tibet including violation of fundamental human rights of the Tibetan people and suppression of their distinctive cultural and religious life which they have traditionally enjoyed;

Noting with deep anxiety the severe hardships which these events have inflicted on the Tibetan people as evidenced by the large-scale exodus of Tibetan refugees to the neighbouring countries;

Considering that these events violate fundamental human rights and freedoms set out in the Charter of the United Nations and the Universal Declaration of Human Rights, including the principle of self-determination of peoples and nations, and have the deplorable effect of increasing international tension and embittering relations between peoples;

1. Reaffirms its conviction that respect for the principles of the Charter and of the Universal Declaration of Human Rights is essential for the evolution of a peaceful world order based on the rule of law;

2. Solemnly renews its call for the cessation of practices which deprive the Tibetan people of their fundamental rights and freedoms including their right to self-determination; and

3. Expresses the hope that member States will make all possible efforts as are appropriate towards achieving the purposes of the present resolution.

the way the brute fact is dressed up and glorified, and by the accent placed on striking down the enemy, rather than on suffering death for whatever one values.

Seeing all this, one has to qualify the view that one easily tends to adopt, that it is in accordance with the instinct of both body and mind, and therefore right, to take *any* measures whatsoever needed to preserve one's life and prolong it, whatever the cost to other living creatures. It is on this view that so much killing of animals and most painful experimentation on them are sought to be justified. It is only when conduct which is essentially evil assumes an overvaulting or exaggerated form that people see the truth about it and even then in most cases only in some degree or measure.

There has been in the United States much public discussion, in which Government agencies have participated, as to the advisability of constructing shelters all over the country for people to flee to and save themselves when there is nuclear bombing, also as to where these shelters should be located, how designed, equipped, and so forth. This discussion has raised diverse issues and reactions, among them the question of how far the principle of self-protection may be carried in relation to other human beings. *Time*, the American journal, in a recent issue, reported the plans of many men to equip their shelters not only with food and water but also with guns or tear-gas devices, in order to deal with intruders who are panic-stricken, homeless or have lost their minds. Mr. Norman Cousins, in a recent issue of *Saturday Review*, gives a further example of the same mentality, which brings out even more strongly how the so-called civilized man can be transformed unbelievably by the blind elemental forces that are normally kept in the basement, and then he is seen to be in reality not so far removed in character from the caveman whom he despises:

In Las Vegas, the head of the local civil defence agency recently called for a militia of 5,000 men to protect residents in the event of

thermo-nuclear war. The men would be trained to crush an invasion—not from foreign shores but from Southern California. It is believed that Los Angeles, as a major city, would be under direct attack. Survivors, warned J. Carlton Adair, the Las Vegas civil defence official, “would come into Nevada like a swarm of locusts”.

The dictum on which such action is based is of course each man unto himself and let the arch-enemy take the rest if he will. Mr. Cousins has some very straight comment to make on the whole psychology of self-preservation that has come to the fore in the context of present threats and fears:

People speculate on the horrors that would be let loose by nuclear war. It is not necessary to speculate on such horrors. Some of the worst horrors are already here: the transformation today of otherwise decent people into death-calculating machines; the psychological pre-conditioning for an age of cannibalism; the wholesale premeditation of murder and the acceptable conditions thereof; the moral insolence of those who presume to prescribe the circumstances under which it is spiritually permissible to kill one's neighbors; the de-sensitization of human response to pain.

Mr. Cousins has been trying ever since the issue raised its head to point out that a nuclear war or any war between the major Powers need not be taken for granted, that there is an alternative in which we should all invest our moral energies, earnestness and intelligence, and that is the attempt to convert the United Nations into a world authority possessing appropriate powers for enforcing a world law of justice and peace to all. This is of course the only rational solution.

“The wholesale premeditation of murder” is preparation for war which has become more of a feature in the twentieth century than ever before because of our extended capacities. “The de-sensitization of human response to pain” is seen in so many things we do and permit even in ordinary life. The present condition is but the resultant of a process that has taken place over a period of time.

\* \* \* \*

So many peoples in Africa, whose States are recent, accidental carvings out of the body of that continent by rival European Powers, have been able to gain independence and become members of the United Nations because of the trouble they have been able to make for their erstwhile rulers and the publicity which their fiery anti-colonial agitation has been able to achieve. Algeria has won the right to a self-determined form of Government and independence by the relentless struggle carried on by the Algerians and the aid given them by other Arabic-speaking States. Though Tibet is a country with an ancient culture and much deep learning and has as much right, or more, to be an independent State, having always been a distinct political entity, composed of people culturally and ethnically distinct from the Chinese, she is helpless and unconsidered, because her peoples are isolated and unable to carry on a compelling fight, such as the Algerians have been waging, and are in the hands of a great Power, which there is no means of controlling at present. But might does not spell right for ever, and it is to be hoped, as the Dalai Lama apparently hopes, that in the vast adjustment of people's destinies taking place through the present turmoil in the world, Tibet will find her proper place, making the contribution of her own culture to the future.

\* \* \* \*

It is not always the case, especially in these days when economic prosperity and growth tends to become the one end to which all other ends are subordinated, that Education Ministers understand either what Education should be or what it is for. All the more, therefore, are the following remarks of Sir David Eccles, British Minister of Education, made at a recent Conference at New Delhi, noteworthy and welcome. Posing the question whether the Commonwealth countries should follow the example of some States which train all their young men (and women) to serve

**The True Aim  
in Education**

the ends of State and have made formidable industrial and military advances thereby, he said he would be sorry to see that happen. Education should be based on the welfare of the individual and stress "the development of the human personality and human values":

Man is more important than his possessions, and the human spirit is more valuable than the prestige of the State . . . The quality of human relationship should be the true end of all educational systems. We must stand for a just order in human values.

If this aim determines educational policy—it calls first of all for the exclusion of all politics from that sphere—education would be for life in the true sense, and not for the role of a mere economic unit, either settled in its hole for good, or competing fiercely in a way of life that spells the loss of one's individuality and the narrowing of one's interests, until, even if the individual is well off outwardly, he becomes inwardly shrunk and devitalized, able to carry on only with the momentum of his past.

\* \* \* \*

Mr. Krushchev's suggestion that the United States and Russia should "pool their efforts, scientific, technical and material, to explore outer space" has been warmly welcomed by President Kennedy, and if followed up and implemented, would open a new road, which can widen into an enlarging vista, in their relationships, and might even dramatically change the present international situation. Though the desirability of such co-operation has been previously broached by President Eisenhower and others, it was not treated as a definite proposition meriting serious consideration. Developments in space have obviously vast military potentialities, and perhaps it is not too much to hope that various hurdles that have so far stood in the way of progress towards total disarmament might be removed when there is co-operation in this vast new field of the atmosphere that encompasses the earth.

Not only would such co-operation immediately bring about an enormous saving to both States, a saving which could be put to better use, it would mean also obviating a duplication of effort which is wasteful in the extreme and unnecessary. There is such duplication now along the whole range of scientific questions having even remotely to do with military preparedness and advantages. It is a proved fact that what one country has discovered another soon discovers independently. It has been a matter for wonder that throughout the history of Science there has been the strange and even puzzling phenomenon of the same discovery being come to by a number of scientific minds working independently. The discoveries made in the old days were mostly by lone men exercising their own genius or talent, whereas the whole business of research in these days, whether for purely scientific, industrial or military purposes, has become institutionalized to a degree, with teams of men co-operating and spending, at least for military purposes, unconscionable sums of money. It is no wonder, at least in the case of these modern teams, that working on the same body of knowledge available to all and trying every possible avenue of advance, they come to the same conclusions and methods.

If only all the scientists throughout the world could freely co-operate with one another, exchanging ideas and data, the advance of Science in general would be even greater than at present, and the atmosphere in which it takes place much healthier and more conducive to the good of humanity. During the International Geophysical Year there was such co-operation among all the countries of the world in certain specific fields. Also, it has been possible for all interested Nations, including the U.S.A. and Russia, to continue co-operating in the study of Antarctica. It may therefore be hoped that like co-operation will presently embrace the space around us, and then descend to the affairs on earth.

N. SRI RAM

## THE UNIVERSITY OF THEOSOPHY

By JAMES S. PERKINS

*(Concluded from p. 300)*

THERE is a profound responsibility connected with the use of words. When badly chosen, they evoke lesser energies where the opportunity had existed to call forth finer forces. Words are gems; silence is the golden medium. And in a setting of gold the gems must fall in precise designs if they are to awaken the exalted perceptions and energies that are released when truth is contemplated. Throughout the ages true teachers have been recognized by the precision of their definitions in new terminologies of the ancient wisdom of mankind and of the gods. A comparison of the voluminous works of speculative philosophers with the meaningful language of great world teachers, such as Gautama Buddha, Shankarāchārya and Jesus, reveals the difference between an instruction for experiencing, and merely thinking in words about experiencing. Sublime teaching is embodied in simple words and in symbols as universal as the stars and pregnant with the mystery of silent reality.

The teacher with deep experience of truth can be recognized by his use of words as precision instruments for communicating a contact with Reality. His directness of expression creates an atmosphere in which the subtler influences of his presence can arouse devotion in the minds and hearts of his hearers. The illumination is not only mental but intuitional and spiritual as well. The light in all directions

is itself testimony of the presence of a teacher. There is no need to look elsewhere for him. When one gazes out of doors and sees the sunlight everywhere, one knows that its source, the sun, is in the sky; it is not necessary to go outside to verify the fact. Similarly, in periods of inspiration, when the inner light illumines one's thoughts and feelings, one need not go somewhere else to find the invisible teacher in order to know that he exists. The very illumination itself is evidence of his radiant influence and that one holds converse with him in inner planes.

There is deep acknowledgement of gratitude among Theosophists to those who made possible the discovery that perfected men, the Master Teachers, exist in our midst. Earlier Theosophists bore the brunt of world karma in order to transmit this knowledge and a vision of the ancient wisdom in terms that we can understand.

In a reported message to Theosophists gathered at Adyar for the International Convention in 1925 one of the Great Teachers said:

And if the world has emerged safe from its recent crisis [World War I], if the erstwhile warring Nations are coming together in some measure of growing accord, if the world is safe from a period of darkness . . . it is because, thanks, in no small measure, to the heroism and example of Our four great messengers of Brotherhood, Helena Petrovna Blavatsky, Henry Steel Olcott, Annie Besant and Charles Leadbeater, men and women of every creed, of every Nation, of all shades of opinion, are earnestly living Brotherhood themselves and are stimulating its life in others.

Here is direct evidence of their evaluation of what is considered to be an important accomplishment of the Theosophical Society, and of the service rendered by those who resurrected Theosophy and its spirit of service in our times.

With the foregoing outlook in mind let us glance at the human situation today in the light of principles that become apparent to every sincere student of Theosophy. Regarding

the message quoted above, a spreading spirit of brotherhood was possible in the nineteen-twenties. It became submerged as we all know by the darkness that led to World War II. Emerging from that holocaust the world experienced the strange development of the atomic bomb. Without a sense of direction that is afforded by Theosophy as to the course of human evolution, it is difficult to perceive anything but disaster for humanity in such a release of power. Yet it is possible to view within the Theosophical framework of evolution the unleashing of atomic energy as a shorter, even if more perilous, way for the principle of unity that is operating at all times in the universe to force more swiftly the development of human co-operation on a world-wide basis. With greatest rapidity the atomic bomb was superseded by the hydrogen bomb and other terrifying weapons that have rendered war cataclysmic. Everyone today must know—or will discern if he gives unbiased attention to the matter—that thermonuclear war would result in the obliteration of civilization, if not, indeed, the extinction of the human race. In the short fifteen years since the use of the first atom bomb at Hiroshima we have arrived at the point where World War III would be race suicide. Leaders of the nations therefore are involved in an all-out effort to pull together human differences in some kind of workable co-operative order, instinctively recognizing that we are engaged in a race between world government and world destruction. The paramount problem facing everyone is that of coping with the differences that divide mankind, the differences arising from religions, racial traditions, cultures and ideologies that confront mankind. All of these involve judgment as to right and wrong action, measured by an accepted criteria of good and evil. Everyone feels united at once with what he recognizes as “good,” adhering to it with steady support or stronger partisanship or even frenzied fanaticism and violence. Similarly everyone is repelled by, and

would destroy, what appears to him to be "evil". Without careful examination one's oversimplified classification of good and evil leads to moral confusion. Easily it becomes "good" to hate and do violence. But when evils are hailed as virtues, and virtues as evil, doors are opened to the darkness that threatens humanity universally. Certainty as to what is evil needs examination in a mirror, which is to say seeing things as others do, in their sincerity, and with their justification. Let the self-righteous, complacent citizen of one country undertake to imagine himself a citizen of another country in a so-called enemy camp, and he will realize that right and wrong are usually measured by standards that have arisen from vested interests that are at last selfish interests. The relativity of good and evil can only be resolved in a universal context of meaning. We may think of this matter in terms of a current news event.

In mid-April when the Eichmann trial was begun one of the television programs in the United States broadcast interviews with people on location in Israel to determine the atmosphere surrounding the trial. During the broadcast a seventeen year old boy summed up the general feeling in significant terms, saying that what he and others found so shocking, strange and unbelievable, was that Eichmann looked the same as anybody else on the street. He might be any one of them! But the biographies of Eichmann indicate that his course in life developed a pattern of unrelenting hatred of Jews that began in a personal offence to his pride. He permitted and even cultivated this hatred, developing it into a phobia that was later transferred to the national image of "race purity," "Nordic superiority" and the creation of a "master race". This towering delusion justified in the Nazi mind the persecution of the Jews that led, step by step, to the "final solution"—the plan for deliberate extinction of a race of people—genocide, the ultimate in human horror.

Now, what seemed so shocking to the Israeli lad who was interviewed was that Eichmann "looked like anyone else". So monstrous was the crime, that Eichmann should have had reptilian eyes, scales instead of skin, horns instead of hair, or in some such gruesome way have manifested physically the forces of evil that presumably he generated.

The point is, he did not generate these forces. He released what was already present. Theosophy can assist us to perceive just what is the appalling force of destruction that poured through the channel that Eichmann opened, and that is ever released through brutal practices and violent regimes. To inquire into this subject purposefully it will be necessary to grasp a knowledge of certain realities about the nature of man and the universe. To begin with there are—according to Theosophy—vast fields of etheric (subtler physical), astral and lower mental matter that surround and interpenetrate man's bodies which are composed of these three grades of matter, and in which he dwells throughout his mortal life. These worlds of matter are affected and shaped by the thoughts, feelings and actions of every living person. It can be understood, if such is the situation, that masses of astral and mental matter are twisted and mis-shaped by the hatreds, the violences, the cruel thoughts and feelings that are generated for various reasons every day in all parts of the world. These masses of darkness constitute collectively a latent force that is adverse to humanity, and can be invoked destructively, a force, therefore, that may be identified as universal evil. The whole of it might be conceived as electrically poised to flash into any vortex toward which it is magnetically attracted, such as any slight crevice that is opened to it in his armour of natural kindness and goodwill—his common humanity—when man indulges in barbarous and bestial activities. When the seepage of evil force gains headway through any channel thus opened, and the flow continues to be

nourished, violence mounts to ultimate savagery, and every anti-human horror becomes possible. We have witnessed repeatedly examples of the emergence of such evil in modern history.

Viewed from this position, the destructiveness that plagues mankind cannot be said to spring from some adverse Absolute, that appeared with the creation of the universe. Evil has its source in the ignorance of man. It is a product of universal lawfulness, that is to say, an effect developed from *misuse* of the processes of lawful order in the universe. The masses of darkness which actually exist in the several worlds of matter have been created through the action of law by man's disregard of Absolute Law. This man-created darkness is, so to speak, a *dark firmament* that is being transformed during the cycles of evolution into the *light firmament*. By means of individual reabsorption of the currents of darkness as they appear in the daily lives of men, transmutation is proceeding, through self-sacrificing acts of love, acts of heroism, acts of beauty and understanding, and of seership—true acts of vicarious at-one-ment.

Here, from a Theosophical outlook is man's central task: that of individually and voluntarily undertaking the creative burden of identifying one's self with those who are experiencing sorrow, limitation and injustice, and of lending aid in transforming the darkness that surrounds and permeates their horizons. How is this possible, and in what practical terms? Theosophy indicates principles that are involved in this kind of activity. Although illimitable in its ramifications, Theosophy's essentials can be easily grasped in several main divisions. Four of these are perhaps generally agreed upon as needing emphasis at present. They are:

First, the fundamental unity of all existence, the *One Life*, which is, according to H. P. Blavatsky, not a unity of things linked together but of One Being in its two aspects of

consciousness and substance, the positive-negative Absolute Reality with nothing outside it—atom, man, God, separatively and collectively, all are the Absolute One. This fundamental principle is always in the mental background of the Theosophical thinker, to be consciously experienced as selfless love. For all-inclusive love is its revealer.

Second among the great themes of Theosophy may be listed the ever present motion of *action and reaction*, of return to equilibrium, in the cycles of cause and effect that sustain lawful order in all regions of the manifested universe. Ceaselessly operating in every field of the self, this Law of Karma can be used skilfully by man, or if he chooses to ignore it, he can remain entangled and imprisoned within its enfoldments. A knowledge of this principle and its intelligent application holds the key to peaceful order in the worlds of form.

A third basic principle to be given attention is the process manifesting everywhere throughout Nature as life's *periodical release from and return into vehicles of form*. The disintegration of its forms releases life for subsequent appearance in new forms. Within the larger framework of spiritual evolution this cyclic motion becomes a rhythm of death and rebirth that is a part of the natural order. Applied to humanity this cycle is referred to as the law of Reincarnation. It is important to understand the process, because it indicates what is mortal in man and what immortal; what dies and what lives. With knowledge of the three principles: Unity, Karma and Reincarnation, a fourth logically appears, namely the *imperishable element* in man, the overreigning intelligence that is seated within, and that he experiences intermittently. In moments of highest inspiration an individual is in contact with this inner Self, one's Genius, as it has been termed. In ultimate extremity a person may behold its splendor and glory. There is a continuous pressure from this source in everyone's life, experienced

as the pricks of conscience, of spiritual discontent, of the drives toward soul enlightenment and freedom. This relentless urge succeeds at last in refocusing the total individual consciousness in the deep centre of the Self. It becomes a metamorphosis that constitutes a rebirth from mortal into immortal selfhood. The perspectives of man's perfectibility offered by this principle suggest that nothing less than a spiritual apotheosis of man is a reasonable and logical culmination of the scheme of evolution.

Never has an age on earth demanded, as this one does, a race of immortals in the seats of power; of men who know that universal forces are controllable only through the employment of universal principles. The present day's release of power to build and destroy is now virtually unlimited. Yet emotional and spiritual control of all this power remains immature. The requisite development of consciousness for ordering upon a world-wide scale the social, economic and political forces receives but scattered attention. Principles of morality and ethics, ideas of right and wrong, are far from being universal. The groping search for Reality along philosophical as well as religious avenues is self-defeating wherever it is oriented to materiality. Only as the mind becomes universalized; only as main streams of world thought become oriented to the inner Source from which all of life is emerging, will the stagnant situation change toward Reality. As long as everything is keyed to and is commensurate with physical existence, life is compartmentalized in segments, divided and isolated, and men appear naturally antagonistic. The principle of Unity is rendered ineffective, for all action is motivated by unreal values, aimed toward materiality. But as individual men undertake a reorientation in themselves, the possibility exists for a race of men to appear, who are able to walk the streets of our cities, to meet in the marketplaces and to face each other across the council tables as *immortals*; as

individuals who are conscious of being forever alive and eternally responsible for both their acts and their inaction. Such men are aware of the inescapable inclusiveness of the principle of unity, and because of this realization they are fearless of evil, fearless of the dark, fearless of the fearful, having delivered themselves by their own knowledge of that common enemy of mankind and destroyer of human nobility: the fear of death. So may their lives point straight as an arrow to right action, right thinking and feeling because it is right and not for any other reason at all.

It is toward this end that the matriculants in the University of Theosophy may be said to be directing their endeavors. For the Theosophical Society represents not only those students who contemplate the great themes of Theosophy, but it includes also the band of workers whose objectives are concerned with nothing less than changing the climate of modern thought. These efforts demand both an individual freedom in the search for truth and a voluntary uniting with others in group activities. A knowledge of universal principles leads to ever more skilful endeavors to bring total awareness to bear upon every thought, feeling and act in daily life, and also to widening the field of group activity in spreading enlightenment along broad avenues of application.

This larger aim is a direct approach to the problem of resolving human differences of outlook in the course of co-operative action. Individuals in a group learn at once that co-operative effort requires the harmonizing of divergent views else the group becomes ineffective and dissolves altogether in recurrent quarrels. On the other hand, the successfully co-operating group finds that the very diversity of outlook among individuals enriches group consciousness when the differences are harmonized. A good analogy is the painter's palette with its variety of pigments, each one of which can be skilfully blended

with the others into a revealing and colorful design if the principle of harmony governs every move. But if the principle is ignored the bright pigments will become colorless mud. Similarly individual uniquenesses do not automatically mix harmoniously in a free society. Group co-operation can be achieved successfully only where harmony is sought, and prevails, at least at crucial junctures. It is interesting to observe a successfully co-operating Theosophical group when serious study is undertaken and creative thinking is invited. However novel may be an individual's approach to any subject, his contribution is needed in what is being considered. Even though he states his viewpoint emphatically and with conviction, he listens to opposite viewpoints with a complete absence of the sense of superiority, of disrespect or disesteem; he listens without disparagement, without the impulse to ridicule or deride, or to indulge in displays of contempt and censure, or the spirit of ostracism and disbarment. In the harmonized group none of these attitudes are permitted by individuals to possess their minds and hearts. Therefore no crevice in the armour of goodwill is offered through which darkness can be injected. Rather, each one voluntarily bears the burden of momentary change that must take place in himself when he becomes identified with a viewpoint that is foreign to his own. This is a creative act. In the atmosphere thus generated those composing the group have permitted fragments of truth to fall together in a wider pattern, a more revealing perspective than any individual member may possess upon matters under consideration. In fact, it is *because* of the differences of outlook that there is a nearer approach to Reality. Moreover, in a Theosophical group a strange magic is possible because of the universal horizon of the principle of brotherhood that is active in the background consciousness of the group. When conflicting outlooks are irradiated by this principle, a way of the *golden mean* appears,

bringing with it—if permitted to—changes in everyone's viewpoint and clarification of understanding in each.

Theosophical groups, then, have the means to approach successfully a harmonizing of the differences that are everywhere in conflict today. If one member thinks that the future of humanity lies along a certain line of social development or a particular outlook of doctrine and creed, while another member is equally certain that the path lies in quite the opposite direction, the conflict that arises calls for the white magic of sharing with each other individual light upon the subject in an atmosphere of love in which the way of the golden mean appears, uniting and harmonizing the differences.

In times of continuing crises those groups of Theosophists who are successfully coping with both the greater and lesser discords of life are thereby contributing to the reduction of antagonisms, of racial hatreds and the social, cultural, religious differences that invite destructiveness. On this broad level of an application of principles of universality the Theosophical Society offers a silent lead to the world—not the final answers—but a demonstrating of ways to move *in the direction* of Reality and therefore workable solutions.

The rapidly disappearing prejudices against recognition and exploration of the fields of knowledge where Theosophy has competence, together with the inescapable pressure upon mankind for solutions to imminent problems that stem from these fields, indicate that the influence of the Theosophical Society will spread to all nations as it continues to sound everywhere the steady heartbeat of great concepts, great themes of Theosophy—the one life, the universal order, the rhythmic emergence of infinite varieties of forms, and their return to its unity, the one source—to name several of them. Without ideologies or creeds, without artificial barriers of race, color, social and economic distinctions, and with freedom of thought maintained in the search for truth.

and the expression of opinion, the free exchange of ideas in this Society invites great thinking and compassionate self-revolution.

By confronting with an undaunted idealism the dreary, drab and selfish propensities of the surrounding world, its members have established the Theosophical Society in the fields of education as some great world-wide university whose very lack of pillared buildings, academic conformities and conventions signifies its uniqueness to the twentieth century's high purpose—the development and education of Universal Man.

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Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

*H. P. Blavatsky in her message to the American Section,  
3rd April 1888.*

## THIS SEARCH FOR TRUTH

By BERTHA H. DARROCH

IT is not untrue to say that throughout all epochs in history there has been no time when man has not been pre-occupied with the search for Truth, to which he has assigned various names, Brahman, God, Allah, Beauty, Love. Because of the nature of Man, the Thinker, Truth has become arguable, and almost endless tomes have been written about it in every age, in every time, in spite of the poet's injunction,

... measure not with words

Th' Immeasurable; nor sink the string of thought

Into the Fathomless. Who asks doth err,

Who answers, errs. Say nought!

And the sages warn us that "Truth is incommunicable". Still, we mortals seem determined to ponder the point, ever conscious of the falsification of words, which remain clumsy transmissions of ideas.

In the grand finale we are bound to agree with Voltaire when he conceded his opponent the right to his opinion, with the words, "I disagree with every word you say, but I will fight to the death to preserve your right to say it," while Patanjali infers that the ignorant man is he who considers his point of view the right one. The Lord Buddha is reputed to have expressed this freedom in these words: "Do not accept anything simply because it has been said by your teacher; or merely because it has been written in your sacred book; or merely because it has been believed by many; or because it has been handed down by your

ancestors. Accept and live only according to that which will enable you to see Truth face to face."

Have we the courage and the discrimination to use this freedom? How many of us are prepared to disengage ourselves from the rubble of preconceived ideas? We have a heritage of thought-provoking doctrines and creeds on which to exercise our intelligence, and we have tended to become deluded victims of distorted truth, indoctrinated by the edicts of church, family, school, verily constricted into conformity, on a Procrustean bed from which we are unable to escape, to free ourselves. So it would appear that in this eternal quest we might begin by disassociating ourselves from memory, the memory of action and reaction, the play on the pairs of opposites, from pre-determination.

How intriguing a possibility to begin anew, fresh-born on the visage of the morn!

And so each pursues his own path, ever gazing wistfully within the mists of illusion for a glimpse of his diamond of Truth to shine forth. The sages, the saints, the poets point the way. In "Paracelsus" Robert Browning says:

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth.  
A baffling and perverting carnal mesh  
Binds it, and makes all error: and to KNOW  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.

## ART AND AESTHETIC PERCEPTION

By E. CARLILE

(Concluded from p. 331)

IF we leave El Greco and go forward a little over 200 years, we come to one of the most turbulent and depressing times in English history. It was the time of the birth pangs of the Industrial Revolution, a time when the craftsman was being replaced by the machine. There was the French Revolution, war with France, war in America, exploitation of women and children and great poverty, a grossly materialistic and seemingly godless age. Into this setting was born one of England's greatest all-round geniuses, an artist, poet, mystic and musician too we are told, although unfortunately his music was never recorded. William Blake was born in London and lived and worked there nearly all his life of seventy years. His father was a hosier in a reasonably comfortable position and when his son showed drawing ability he was sent at the age of ten to a drawing master and was later apprenticed to become an engraver. He was a sensitive child and both he and his family felt him to be unusual from an early age. The mother and father were ardent followers of Swedenborg, and it was in an environment of the teachings of this Swedish philosopher and visionary that Blake spent his childhood. This must have had a strong influence on a child who himself seems to have had visionary tendencies. He is reputed to have been

chastised for running home and insisting that he had seen angels on the trees. Perhaps the parents felt the boy was trying to outdo their master and sought to put an end to it before things went too far. However, it seems that they must have taken his sensitivity into consideration, because we are told of a strange story in which the father does not seem to have taken a firm line with his son. Blake was taken by his father to a well-known engraver to see if he might become apprenticed to him. The engraver was very much impressed by the drawings of the boy and certainly would have taken him on, but as they were leaving, the boy said to his father: "I cannot possibly become apprenticed to a man who will live to be hanged." The boy was consequently sent to another engraver and, as it so happens, his prediction came true. The first engraver was in fact hanged for forgery, a punishment not uncommon for such an offence in those days.

The writings of Swedenborg did not entirely satisfy Blake and he soon found greater inspiration in the writings of Paracelsus and Jacob Boehme. It was undoubtedly through the latter that Blake obtained the key to the ancient symbolism that plays such a fundamental part in his art and poetry. It seems that he was entirely satisfied with Boehme's interpretation of the spiritual world. There was little doubt that Boehme, the sixteenth century German mystic, was one of the greatest Theosophists, in the true sense, that our Western world has ever produced. In fact, the *Encyclopedia Britannica* describes him as "*the Theosophist par excellence*". Boehme claimed that his insight came by a direct divine illumination which enabled him to see the root of all mysteries. His writings began with a study of God Himself in his book, *Aurora*. He went on to the study of the manifestation of God in the structure of the world, of man and finally of the life of God in the soul of man.

Blake's wide knowledge of the hidden side of ancient teachings including the Old Testament was, apart from Boehme, one of his greatest sources of inspiration. Probably his illustrations to Job<sup>1</sup> are among his greatest. His drawings always came from within, never from without. They are lit by "the light that never was on sea or land". It has been necessary to give some idea of the background of Blake's work in order to understand not only the inspiration of his pictures but also their structure and composition, which is largely determined by his spiritual vision of the cosmic order of things, the horizontal layers of hierarchic arrangement with a thrusting up from below and a pouring down from on high, and a constant rhythmic flow sustained by the power and force of the design of his individual entities and the uniqueness of their unearthly groupings. Blake had extremely forceful and definite ideas with regard to painting and drawing. He had no use whatsoever for a soft and woolly naturalism and felt that everything should be firmly delineated by line.

It is possible that a rich and abundant internal world requires a well defined external structure to hold its force and exuberance. Certainly he had no use for art based on external objects. For him this was little short of the work of the devil himself, as it meant a turning back to the material world from the truer and more essential world of the Spirit.

It would be quite wrong, however, to give the impression that Blake was lost in his own world and was cut off from the spirit of his age. He was deeply concerned with the conditions of his day, and the contemporary situation is woven quite naturally into his mystic poems with considerable insight and vision. He was extremely practical, conscientious and hard working: his output was considerable. He remained almost completely unknown all his life and poverty was

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<sup>1</sup> With whom he identified himself.

constantly driving him to do work quite unworthy of his mystical vision, but he was rich in spirit and like El Greco he was a master of polarity. We are taken from the depths of torment to the heights of sublimity with the conviction of one who has gone through the process and is now drawing back the curtain to show us something of this other world, a world of his own discovery.

Blake seems to have had a "black night of the soul" period in which he complained that the light which was with him had gone out, but there is not much doubt that it returned, as the description of his death bears witness. It also gives additional testimony to his uniqueness and the spiritual world he seemed to inhabit. We are told that he sang "songs of joy and triumph, truly sublime in music and verse; he sang loudly and with true ecstatic energy, and seemed so happy that he had finished his course, that he had run his race, and that he was shortly to arrive at the goal, to receive the prize of his high eternal calling," and that his spirit departed "like the sighing of a gentle breeze".

Our last painter brings us to our own times. Salvador Dali, like many a Spaniard before him, is a man of violent, almost fanatical extremes. One of the greatest paradoxes of his career is that at the height of his most materialistic phase, he was at the same time reading the writings of St. Teresa of Avila and St. John of the Cross, both of whom he admired greatly.

Where El Greco and Blake gave us the polarity of heaven and hell united in one apocalyptic vision, Dali has given it to us in two different sets of pictures. Those of hell are from his own internal dream world, a surrealist world of acutely depicted, tormented and anguished symbols, staged in a setting of vast and menacing space and carried out with superb technical skill. While he was still a student he came across Sigmund Freud's *The Interpretation of Dreams*.

Freud became his God and this book stimulated his fanciful and fertile imagination to express his fears and apprehensions in visual symbols through the fantasy of the dream world. In facing his terrifying internal world and expressing it in paint, it seems that he has performed a metamorphosis and now we are being presented, not with hell, but with heaven. The sublimity of his more recent religious pictures is truly remarkable. Whatever may follow, he has certainly drawn on Christian symbolism and has produced something both unique and powerful in the beauty of its impact. Dali has been from an early age an ardent admirer of Raphael and Leonardo da Vinci and has made a study of certain geometric patterns given the name of "Divine Proportion" by Fra Luca Pacioli, a friend of Leonardo's. Plato was interested in this science of space, calling it the Golden Section. Dali has incorporated the principle it represents into some of his paintings. He has built the "Sacrament of the Last Supper" around the number twelve and the pentagram, the mystical significance of which will be well known to Theosophists. But no matter how much he draws from tradition, he integrates it into his own unusual vision and produces something original.

Dali calls himself a "pre-mystic" and in explanation of his mysticism he says:

The mystic artist must form for himself, aesthetically, through the fierce self-inquisition of mystic reverie (the most rigorous, architectonic, Pythagorean and exhausting of processes), through the daily inquisition of these mystic reveries, a dermo-skeletal soul, bones outside, superfine flesh within—like that which Unamuno attributes to Castille, in which the substance of the soul can grow upwards.

It might almost be said that in an era of the triumph of non-figurative, abstract painting and the vogue for coarse textures, to paint as Dali does, is to be guilty of an artistic and intellectual heresy.

The contemporary artist is to a large extent a reflection of the world around him, and at present ideas and spiritual values are in the melting pot. Old forms are broken down and we see the fragments instead of the whole. But it is just in this state that things are potential and ready for rebirth. The artist is not the cause of what he is painting today; he is a reflection of his time. When there is a spiritual renaissance there will, in all probability, be a renewed flowering of art and a great school comparable to those of the past may be born once more. Until then the artist must remain divorced from his greater potentialities, with the exception of a few unique geniuses who can take up the lonely challenge and undergo successfully the process described above. The artist has his place in society as it is, but it is largely determined by commercial rather than spiritual requirements.

In conclusion, a reference from *The Minor Prophecies of William Blake* by Emily S. Hamblen describes admirably the inner process that takes place in the true artist. She says:

But why is the fight of the artist so desperate a one? Because it is the fight of the man for his eternal selfhood. All forces must be drawn to that centre before they will spontaneously issue forth along the lines of the eternal process. It is not the execution that is difficult; it is the concentration necessary to execution which is the agony. An organic life must be brought into being out of the diffused and conflicting impulses of the nature. The soul must draw its determinate outline and the will compose the elements as they are found within.

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Yet faith itself is not a product of logic, it is the vision of a heart so pure as to *perceive* the reality of God.

FRANZ E. WINKLER

## WHO WAS CAGLIOSTRO?

By WILL C. BURGER

IN practically all encyclopedias, the name of Cagliostro is linked with that of Balsamo, who is called an impostor, a charlatan, a Sicilian adventurer, in short, a man with a bad reputation.

But is that the truth about Cagliostro?

While looking up what H. P. Blavatsky has said about Cagliostro in *The Secret Doctrine*, volumes II and III, one can find him mentioned in the same breath as the Comte de St. Germain. Eliphas Lévi knew him also as a great occultist, and in *The Mahatma Letters to A. P. Sinnett* one can read in letter LIV of October 1882 received at Simla and written by the Master K. H., that both St. Germain and Cagliostro were men "... of the highest education and achievements. . ." And C. W. Leadbeater wrote in *Glimpses of Masonic History* that many of his valuable teachings have been lost in the French Revolution. With such remarks in my mind I wondered whether it would not be possible to find historical evidence about the true character and work of Cagliostro. Recently I was happy to find, in the small library of a friend, an interesting French book which gave an answer to many of my questions. It is *Le Maître Inconnu Cagliostro, Etude Historique et critique sur la Haute Magie* by Dr. Marc Haven. (Ed. Pythagore, 7 Rue Séquier, Paris)

There have been many pamphlets and so-called biographical stories about Cagliostro. It is now historically known that much of this information has been published by the Holy See

as a defence for the fact that Cagliostro had been tortured by the Inquisition because of his work in Freemasonry and in Alchemy. And there have been attacks on Cagliostro in connection with the notorious case of the necklace around Marie Antoinette, made by Sachi, Morande and Mme. de la Motte, attacks based on hatred and lies, while Cagliostro had nothing to do with it. Yet he was arrested and put in the Bastille. Later the *Life of Joseph Balsamo* was published under the care of the Holy See. It was written by an anonymous secretary of the Vatican and, according to Dr. Haven, is a hodgepodge of many falsities which have been combined in a subtle and nimble way. It is full of errors which a historian, who works seriously, can ascertain for himself. There have been many official documents of about ten years of Cagliostro's life, which every one who is interested in the subject can study; while in the *Life of Joseph Balsamo*, Dr. Haven found more than thirty positive errors of dates, names and facts.

The difficulty for Dr. Haven was that there have been so many pamphlets and mischievous stories by Cagliostro's foes, but at the same time exaggerated wonder-tales by his disciples and admirers. But Dr. Marc Haven tried to find the historical truth about the character, the work and life of Cagliostro by a strictly objective and rigorous sorting out of false and true documents. His book is based upon:

1. Information from serious witnesses who had met Cagliostro and who had written down their impressions in letters, diaries and memoirs, and from impartial contemporaries.
2. Documents of official investigations, which gave valuable dates and texts. There had been, for instance, the hearings in the Bastille; the ministerial letters of 1783 and the sentence of May 31, 1786; the minutes and documents bearing on the case of the necklace.
3. Personal correspondence, public letters, facts given by Cagliostro himself which have been systematically concealed.

Many of these documents are kept in the archives and in the library of the "Arsenal" in Paris. From a scrupulous study of these historical papers one can get a clear insight into the interesting character of the "... prophet of the French Revolution, of the healer of many patients, of the friend of the German philosopher and scientist Lavater, of the teacher of the well-known Cardinal de Rohan."

About Cagliostro's youth little is known. He seems to have travelled a great deal in the Near East, around the Mediterranean, and one finds him in 1777 in London, when he was thirty-three years old. As it is said that many details about his life are of a symbolic nature, it may be that the number thirty-three is also of symbolic significance. In any case from 1777 onward much more of his life became known.

In London his stay was spoiled by people who swindled him, so that he lost a great deal of money; he was arrested on false accusations. At that time there came into being the false story of Cagliostro as an impostor and charlatan. This story was written by a paper in London, *Le Courier de l'Europe*, whose editor was an agent of the French Embassy and paid by the French Government which at that time was under the influence of the Roman Catholic Church. There was a writer of sensational stories, Morande, who wrote so-called biographical notes about Cagliostro. These stories were published by all the papers in Europe with a portrait of Cagliostro, and are still contained in many encyclopedias. Cagliostro protested in vain, afterwards writing to Morande that the people who swindled him all died or disappeared in obscurity and misery. He saw in these consequences the working of the Divine Law.

When Cagliostro was free, he fled from England and began his travels through several countries in Europe, visiting many Masonic lodges where he found serious students of the ancient lore as laid down in ceremonial activities. He went to Belgium, Holland, Germany, Poland, Russia and later to

Strasbourg, Switzerland, France and Italy. Wherever he went Cagliostro was admired as a man of noble character and remarkable powers, a man of great wisdom, a helper of the poor and of people in distress, healing many patients. He spoke many languages fluently and had a deep knowledge of alchemy, of chemistry, making medicines himself, of astrology, Kabala, ceremonial magic and of the occult sciences in general. He sometimes performed strange phenomena, showed his clairvoyance, had contacts with super-physical beings, gave on request information about persons far away, and so on. But those powers and phenomena gave rise not only to admiration, but also to hatred and criticism.

In Strasbourg, Cagliostro devoted most of his time to the healing of many people. In the meantime he gathered some disciples around him and gave them many teachings of a deeper significance. According to Wilfrid-René Chetteoui, Doctor of the University of Paris and knower of Oriental languages, who has also written a book about Cagliostro when he was in touch with the Russian Empress, Catherine II, Cagliostro had written some books, not only on Freemasonry, but also some on occult subjects: *The Blessed Vision*, *The Calling of Higher Spirits*, *Physical and Moral Regeneration*, *The Divine Kabala*, *Astrological Calculations*, etc. In the library of Troyes, a town in France, one can find a manuscript which is called: *The Most Holy Trinosophy*. First it was thought that it was the work of the Comte de St. Germain, but now it is believed that it is also one of the works of Cagliostro. It was found in a castle, Saint-Ange, by the soldiers of Masséna, one of the generals of Napoleon. Written in a symbolic language with some Hebrew and Arabic characters, the manuscript was composed with great difficulty in the dungeon in which Cagliostro was thrown by the Inquisition.

Cagliostro's healing powers and insight into man's inner thoughts, attracted many people—poor and rich—to his house.

Sometimes he could sleep only a few hours, but in the morning he appeared again as fresh as ever. His energy seemed boundless. But at the same time the jealousy of some doctors was aroused, because they did not understand the source of his healing powers. There are numerous testimonies to the wonderful work which Cagliostro did at that time, and though he was insulted in anonymous pamphlets and by the insolent attitude of some persons, he continued his beneficent work without asking for reward. There have been many testimonies in papers and in several memoirs of well-known people about some of Cagliostro's miraculous healings. As almost every page in the book by Dr. Marc Haven contains notes and references to such testimonies, it is impossible to quote them all. It is also said that he met the Comte de St. Germain in 1786, but of that meeting very little is known.

Cagliostro seemed also to have been the founder of a certain Egyptian Masonry. Lodges of this rite were founded by him in Strasbourg, France and Italy. At the same time he spread a deeper knowledge of the ancient lore, which seemed to have been the basis of the Egyptian Freemasonry. Everywhere Cagliostro met people of the "highest society," scientists, authors, but also so-called humble and poor people. In this way he came to know the real situation of the European Nations on the eve of the French revolution: the decadence of the nobility, the clergy and the rich people. The conditions at that time are described in the *Memoires de M. le prince de Montbary* (1827) in a striking picture.

From 1717 to 1740 Masonry was publicly little known in Europe; but in 1773-1775 there was an enormous growth of the Masonic movement and its influence on the Continent. It is not necessary to mention details about these organizations, but in 1776 there were 300 French lodges and in 1787 there were 600 to 700, in which people of the most progressive and liberal thought gathered together. It was as if one felt

the coming storm of the French Revolution presaged by the daring thoughts of freedom, justice and brotherhood among the Freemasons. Bordeaux, Lyons, Strasbourg, Marseilles, and Dunkerque were most notable centres of this new life. In other countries also Freemasonry brought a new spirit of freedom and brotherhood: in Holland, Belgium, Germany, Switzerland and Austria; Germany was called the natural Fatherland of the "illuminati," the enlightened spirits. Many princes and even the Emperor of Austria became Freemasons and philosophers of liberal ideas. There was thus an amazing growth of interest in occult lore as expressed in alchemy, in Freemasonry, in the mysticism of Swedenborg, in new forms of healing such as mesmerism and magnetism.

When Cagliostro decided to initiate a new form of Freemasonry, which he called the Egyptian, it was because in that work he could incorporate teachings of the Ancient Wisdom. He then introduced in a more definite way teachings about the relation between God, man and the world and the necessity to practise those teachings in daily life. He taught that after the downfall of Man, the harmony of the universe is broken and Man is veiled in matter. It is his work to find again the original purity, but this is such a considerable task, that the initiation in Masonic rite is necessary to help him to reconquer his lost values. This regeneration must be of a double character: moral and physical. If Man is serious in his efforts he will receive the help of other friends. He will learn that the work which lies before him will lead him to a social and physical regeneration, and to an intellectual and spiritual regeneration. Then he will penetrate into the secrets of Nature to find knowledge, not only the human sciences, but also a direct knowledge of beings of "the other world". At last there will come an entire transformation of the "old" man into a new being, and then his behavior will be quite different from the life he led before.

The theories and practice of the new ceremonial work are described in the *Ritual et Catechismes de la Maçonnerie Egyptienne*, but the original has been lost. Many parts of the contents have been veiled in symbols, allegories and esoteric language. Perhaps that is the reason why C. W. Leadbeater wrote in *The Hidden Side of Freemasonry* that it is a pity that many sublime teachings of Cagliostro and others have been lost during the French Revolution. When there was some trouble among different rites Cagliostro came with his great influence, tact and wisdom and restored peace.

In January 1785 he took a house where it was possible to hold receptions on behalf of the Cardinal de Rohan and the Prince de Soubise who was miraculously cured by Cagliostro. He met there many ladies and gentlemen of French society. During this period Cagliostro gave many conferences, speaking about clairvoyance, invisible forces, the occult life. His receptions and dinners were always of a rich kind. Among the visitors who attended, many came out of curiosity and put questions in a critical spirit. But there were also many visitors of a humble character, less known people who listened with heart and soul to Cagliostro's teachings; and in silence they enjoyed his presence and wisdom to the full.

Cagliostro believed in the necessity of admitting women to Masonry and in the Egyptian rite he introduced a degree especially for feminine disciples. He said that women also had a task in the regeneration of humanity.

Then came the case of the necklace. It is a story of clever intrigue in which Queen Marie Antoinette was the dupe. Cagliostro had nothing to do with this case of swindle, but he was arrested on a false accusation and put in the Bastille. The same fate came to the Countess of Cagliostro, but after seven months she was set free. At last the authorities found out that Cagliostro was innocent. But the real culprit refused obstinately to confess till the judges confronted

him with Cagliostro, who spoke quietly to him and persuaded him to confess.

When Cagliostro was declared innocent the judges asked him: "Who are you?" His reply was: "A wanderer". Then he spoke of many mysteries, of his powers, saying he was a soldier of God. He spoke without having prepared his words, in a frank and fluent way, sometimes gaily smiling, sometimes in a serious mood. His speech made a deep impression, the President of the Tribunal congratulated him, and the public applauded enthusiastically. When Cagliostro left Paris many of his disciples followed him and stood guard before his rooms with swords to defend him against attack.

Police authorities tried to catch him again, but Cagliostro defended himself in a *Memoire contre Chesnon*, in which document he showed himself to be a supporter of the law, of justice for everybody, of respect for the human being and the repudiation of every unlawful activity. He was a pleader for the unhappy and poor people. His *Memoire contre Chesnon* was a document of social importance, not in the first place a personal defence; it is a plea for the rights of man.

Cagliostro underwent many hardships without any complaint, but he raised his voice against unlawful practices towards prisoners. He predicted that a time would come when an end would be made to tortures behind the walls of the Bastille. Though he had many foes, he had the most friends in France. At last he had to leave France and for the second time to go to England. He was touched by the cordial warm feelings of many of his disciples, and then he wrote his "Letter to the French people" in which he expressed his admiration for the French. While in England the French ambassador in London tried to lure him to France again, acting on the order of Marie Antoinette. But Cagliostro saw through the ambush. In a letter to a French friend he predicted in 1786 the coming of the French Revolution. He

wished his friend all "courage, patience, the strength of a lion, the caution of an elephant, the simplicity of a dove," saying further that he hoped the Revolution would be carried out in a peaceful way.

In England he was again pursued by sensational and false stories, which have been published in the *Courier de l'Europe*. They are completely contrary to the historical truth. Cagliostro was received that year in many English Masonic Lodges with great honor and respect. After his sojourn in England he went to his friends in Switzerland and later to Italy, staying for some time at Roveredo. An objective onlooker made a diary of Cagliostro's activities there. This diary was published in Latin and translated by Dr. Marc Haven into French as *L'Evangile de Cagliostro*. Though many documents had been burnt by order of the Holy See, happily one copy of that diary has been found in Italy. Here again one finds the same story about Cagliostro as a man of great healing powers, of compassion for the sick and the poor. At last he arrived at Rome, where he gave a description of what he foresaw about the outbreak of the French Revolution in Paris. He said that King Louis XVI would be driven away.

Even under the shadow of the Holy See Cagliostro worked at the Egyptian Masonry till at last he was arrested by the Inquisition on 27th December 1789. He was cast into one prison after another. He suffered greatly and was tortured to wrest from him confessions about crimes of which he was innocent. He even spoke frankly to his judges about the principles of the Brotherhood of the Egyptian Masonry which had the aim to restore faith in God. But it was all in vain; he was cast into an obscure dungeon at San Leo. Here again he was tortured for many months, till at last, when French troops of Napoleon invaded Italy the Inquisition gave instruction to "finish" him and the rumor was spread that he died

from apoplexy after four years of imprisonment. It was one of the last crimes of the Inquisition.

According to H. P. Blavatsky, however, Cagliostro escaped from San Leo. There is a story related by W. R. H. Trowbridge, that some years after his supposed death, several people declared they had met him in Russia in the house of Madame Blavatsky's father, where he once helped an ill person and suddenly produced, by his magic powers, a plate with strawberries in the middle of winter. Mme. de Cagliostro also disappeared; no one knows where she went.

There is still one more mystery about Cagliostro. Why has his name always been combined with that of Joseph Balsamo, who often is called an imposter, a swindler. In reality little is historically known about Balsamo. In the papers of Cagliostro which were seized in Paris and Rome, no mention was found of the name Balsamo. There was only one historical fact: Balsamo had a godmother who had the name Cagliostro, and as so often is the case, even in the present day, in family affairs, names of parents are combined with the name of the sons and daughters or of other family members, and thus the name of Balsamo may have become linked with that of Cagliostro, though there was no identity between the famous Cagliostro and the little known Balsamo.

So Cagliostro emerges as a man of noble character, who according to Madame Blavatsky was a member of the Occult Brotherhood and who fulfilled his task in this world, despite all attacks, falsehoods and great suffering.

Dr. Marc Haven has done a fine piece of work in trying to unravel the false stories about Cagliostro by a long and painstaking research into historical documents.

## THE TWO WITNESSES

By MAYANANDA

THIS phrase, "the Two Witnesses," occurring in the New Testament, has not been very much commented upon—perhaps fortunately—so that its Theosophical implications are not cluttered with a mass of irrelevant fancies.

It is obvious that a duality is referred to here, and all dualities, if dual symbols, mean fundamentally the same thing, which is in one sense the involutive and evolutive activities of Samsāra, whose equilibration returns them to One-ness: the completion of the cycle.

Whatever the Christian interpretation may be it would seem that the most fruitful translation for us is that of the two latter terms of the supernal triad, Ātmā, Buddhi, Manas. Our conception of Buddhi roughly as intuition or the direct awareness of Ātmā, and that of the (higher) Manas as the self-conscious mind using this awareness, are both so "abstract," or apart from general comprehension that they are easily misconstrued. Yet, at the same time, they are the only link or "witness" of truth—enlightenment—which is the throne of symbolism.

The Kabalah has approximated to this idea in the supernal triad, though it is also said that its *Kether*, *Chokmah*, and *Binah* parallel rather *Ichchā*, *Gnāna* and *Kriyā* in the Indian scheme. But to Western comprehension at any rate, the difference is slight, and perhaps the three *gunas* are but the lower reflection of the same thing in physical life, i.e., "In the threefold condition man is bound to the *gunas* like an animal."

When it is said that he will "take of Mine and show it unto you," the translation might be that Buddhi will show the Ātmic essence to the Mānasic consciousness, which is the normal activity of an enlightened individual.

In all these phases of triadic symbolism the three aspects are essentially one and may so be equilibrated, for the only purpose of a witness is to refer to that of which it witnesses. It is said, too, that in the mouths of two witnesses the truth is established or proved.

To bring this down to more concrete regions, it is very clear that these two Witnesses are often in opposition, or at least that their adherents so find themselves.

Thus the individual permeated by the awareness of That which Is will be apt to feel as long as he is incomplete, as he must be in the manifest condition, that nothing else is important. "Where is the candle, when is risen the Sun?" He feels and sees this to the exclusion of everything else, and to the unawakened appears, though intensely loving, rather "in the clouds". He may indeed demand what only a very few are capable of giving and so may appear to be "despised and rejected".

On the other hand the other witness (who can only be so as he has been also "shown of Mine") sees that at least in some cases a direct appeal cannot be effectually made; but that by means of a link, which in this case is the ambivalent mantra, or art, all can be shown convincingly and so turned about to see the "Me" or the One: that, in fact, he must have a foot in both camps. In the symbol of catching the fish, this is the net, baited.

The two approaches are quite distinct, and whether it is easier to say "Arise and walk," or "Thy sins be forgiven thee," is a matter depending on circumstances and all witnesses are circumstantially placed. Indeed it is as important not to confuse the two as it is not to place one above the

other. In present conditions both are necessary, and whilst the Allness of the One may be the higher standpoint of realization, the Oneness of the All is at present perhaps more easily seen.

All this really implies that having arrived at the awareness of the One, or as it is sometimes said, "broken through" to the OM, it is necessary to descend again to the AUM and become aware of the essential meaning of the Many: "The infinite in the finite," as Govinda phrases it. This has also been described as Immanence and Transcendence. They are both facts to be equilibrated before it truly can be said that what is Thine is Mine, and we can know as we are known.

The danger forever at the footsteps of the first Witness is that of appealing only to the few—the almost convinced; whilst that of the second is to be liable to travesty the theme to the extent of deluding the many. For this second reason more than any other perhaps, the teaching of the Wisdom was latterly made a secret study, confined to a limited and approved circle. But this is *faute de mieux*.

The symbolic presentation of Truth, whilst generally the most effective method for the use of the "Great Fisherman," bringing in potentially his 1 5 3 (i.e. 9, initiated) catch, is at the same time open to a great deal of abuse. 153 may be shown to mean almost anything, for words, numbers, sounds and colors, unless employed adeptly, cannot *directly* state Truth and may as easily present lies. Mantras are the indirect but "clear" way of reaching the lower mind, and so may be misinterpreted. But the "obscure" way of direct statement in its turn may fall on deaf ears, even if it can scarcely be misconstrued.

Hermes, the Enlightener, in fact needs his counterpart, Aphrodite, the feminine Ruler of the Balances, as the Tarot puts it, to form that Herm-aphrodite and irresistible Translator which is all-convincing and will draw the complete nine

to its ultimate condition, the ten of completion; which is also the Argha, Ark or Boat, afloat on the sea of chaos. H. P. Blavatsky quotes Ralston Skinner as saying (*The Secret Doctrine*, 3rd ed., II, 40):

The circle is NAUGHT; its vertical diameter line is the first or primal *One* [the Word or Logos], from which spring the 2, the 3, and so on to 9, the limit of the digits. The 10 is the first Divine Manifestation which contains every possible power . . .

If it is true that the Monad is the individualized spark in the Flame, it is also true that the fact of individualization presupposes gradation and inequality; for it can only occur in a space-time-motion continuum. Hence the flame, like the sigil for ether  $\Delta$  has a base below and a point above. That is, there is also hierarchy. The two are not incompatible but make an androgyne conception of unity which materialized obtains in the third and sixth root races, for "Reason Below is as Wisdom Above".

When students understand how to grasp the primordial Spirit they overcome the polar opposites. . . . and tarry no longer in the three worlds. (Chinese scripture on the Tao.)

The polar opposites are further seen in the fact of the Indo-Tibetan withdrawing from "conditions" and the Chinese remaining central in their midst, unmoved by them: both are necessary and can be equilibrated. In the Tarot plan the negative "trumps" are opposed to the positive, and they are equilibrated by the central range of the Law, led by that of Equilibrium.

In fact, this symbol which H. P. Blavatsky said was of Chaldean origin, seems to have succeeded in a remarkable degree in synthesizing the attitudes of all dualities including the East and the West. It is summed up in the sigils of the *vesica piscis*, the Yang and Yin, and the equal-armed cross in the circle, and in that curious and little understood symbol, the lemniscate. So, "we have no excuse".

## A STUDY IN SHAMANISM

By E. V.

**I**F an attempt were made to arrange the religions of the world in a hierarchical order, Shamanism as it is generally understood would certainly be relegated to one of the lowest rungs of the ladder. What the name conveys to most people—if it conveys anything at all—is much drum-beating, dancing in terrible masks, more or less disgusting states of trance, and perhaps various practices ranging from grey to black magic.

The Theosophist, however—knowing what he does of the origin of religions—would ask himself: "Is this all? Behind these primitive practices, is there really nothing of the great truths which are common to all religions, because they are drawn from a common storehouse of knowledge?"

The aim of this study, which makes no claim for perfection, is to show that, judged by the scanty material and the available indirect proofs, so-called Shamanism was a religion in the proper sense of the word: it spoke to men of God and their relation to Him, and it taught them the fundamental truths and laws of the universe. Calling it Shamanism is to use just a part for a much greater whole, and in the present study the Shamans will get but a comparatively small, though interesting place.

With the advance of modern civilization, the traces of Shamanism are disappearing rapidly. Let this study be therefore a monument of a religion which was the religion of the millions who, in successive generations, peopled the northern

part of Asia and the eastern part of Europe for thousands of years. It is likely that many of us took part in it in previous lives; it went into our making just as much as did other great civilizations in which we lived in the past.

The basis of this study is mainly the religion and culture of the ancient Hungarians as pictured in folklore and that of the related peoples who, at least until World War I, remained largely in their original state: the Voguls and Mordvinians. The material is drawn from various works on history, ethnology and mythology.

The civilization of Shamanism was one of mounted nomads or mounted herdsmen and was composed of a great number of clans and ethnic groups of various origins. It surged to and fro from Mandshuria to the eastern slopes of the Carpathians. "Turk" was the collective name often given to these peoples, and the present Turkish nation is one of its branches, as are—ethnically—the Bulgarians whose name originally meant "mixture". Occult science gives them the collective name of Turanians; as such they belong to the fourth and/or seventh sub-race of the Atlantean root race, and so we will call them in this study.

The stage is already passed in Science when the nomadic form of life was considered less advanced and necessarily more primitive than the settled agricultural way of life. The civilization of mounted nomad herdsmen was as organized as any other; the empire of Genghis Khan and its successful military operations bear ample witness to that: they could scarcely have been performed by a motley crowd. Tending and guarding the huge herds of cattle and horses developed in these nomads foresight, organization and a keen sense for realities; their mental horizon was constantly enlarged by the frequent change of their dwelling and the ensuing contacts with other cultures. Their attention could not but be captured by the constant sight of the sky over the illimitable plains, of the

eternal phenomena of Nature, sun, moon and stars, and it led to the recognition of spiritual realities behind the phenomena. They learnt that the fate of men was governed by cosmic forces; adjustment to these forces meant good luck and happiness; neglect of the eternal order of the universe was followed by trouble and destruction. Their outlook was characterized by practical common sense and a religious attitude which permeated every-day life.<sup>1</sup>

For their interest in what we may call metaphysics we have an authentic story. In 1263 St. Louis, King of France, sent an ambassador, the Belgian monk Rubruck, to the court of the Great Khan Mangu, ruler of Central Asia. In the presence of the Khan, talk turned from politics to the authenticity of the various religions. Mangu arranged a dispute and appointed a court Shaman as the opponent of Rubruck. The Tatar priest began by offering his Christian colleague the choice of two subjects for the discussion: how the world came into being, and the life of the soul after death. "He wanted to start from these matters," Rubruck adds in his report, "because they are for them the most important."

The knowledge of their relationship with the universe was reflected even in the organization of their government and their armies. Right and left to the throne of their rulers stood two dignitaries associated sometimes with the sun and the moon. The Hunnish empire in Asia had four dignitaries called "the four corners or pillars of the world," symbolizing the fourfold division of the world and recalling the four Kumaras to Theosophists. Their army was also divided in the same manner.

The special conditions under which the civilization of mounted nomadic herdsmen flourished created a very rigorous ethical code. Few scriptures have come down to us, but

<sup>1</sup> For most interesting details read *Genghis Khan, Emperor of All Men*, by Harold Lamb, Thornton Butterworth Ltd., London.

there are two sources, one of the rather commonplace: the statements of contemporaries, and the other a rather unusual one: the rich variety of folk-tales. Morality was taught not by books or holy scriptures, but by story-tellers. Apart from personal example, this was the way to teach right conduct, and a method perfectly palatable for young and old alike.

In the memory of Europe, these peoples have become proverbial for their cruelty; but it is perhaps needless to point out in our days that a people is never at its best when it is out for warfare, conquest and looting. Recently, "civilized" peoples have behaved rather oddly when they were waging war, and forfeited their right to reprove the Huns or the Tatars.

The ethical concepts and rules for peace-time use, as they can be disentangled from Hungarian folk-tales, throw a favorable light on the civilization which formulated them. In fact, they are identical with the great fundamental laws known to occultists.

One of the prominent features of the tales is that everybody—animal, man, angel, fairy, devil—is under the absolute obligation to help anyone who is in need—be it an animal, man, angel, fairy, devil. Help cannot be withheld in any case, and who withholds it will regret it bitterly. On the other hand—and this is the second prominent feature—perfect gratitude and return is due for any help or kindness. "Expect good for good," says the Hungarian story-teller, formulating for his audience the great law of cause and effect—Karma.

The tales are not religious in character, nor is the morality they teach. It is not a god who punishes or rewards; it is the inescapable, automatic law of the universe, the natural order of things. In these tales, good is always rewarded and evil is always punished; the good cause invariably wins, the

evil cause loses. Today we dismiss this outlook on life as naive and mythical, failing to realize that it is the consistent expression of the universal law.

The morality of these peoples could not be sentimental; it was virile as the civilization which it helped to build. Love had less place in it than duty and honesty. Their contemporaries did not fail to note that the word of honor and the oath were sacred to them and any breach of faith was punished severely by the community. The heroes of the Hungarian folk-tales must keep their word under any circumstances, even if it was given to the devil; indeed, even the devil is obliged to do so.

The very structure of this civilization bred tolerance, a friendly acceptance of things other than themselves or theirs. The nomadic peoples were in an almost permanent movement; the composition of a federation of clans altered constantly. Smaller clans attached themselves to and detached themselves from a strong respected clan. The huge nomadic empires were of a thousand colors, in spite of the basic identity of their civilization. Nomadic federations were strictly organized for military expeditions, but this rigor was offset by the principle of co-ordination—as distinct from sub-ordination—which characterized them in all other respects and which is proved by the very rapidity of their formation and dissolution.

This tolerance, however, was not only political, it encompassed also the sphere of religion. The huge area occupied by the nomads was surrounded by all the great religions of Asia and Europe. When the Hungarians came into the Carpathian Basin A.D. 896 there were already some Christians among them, and the antagonism which appeared later was not a dogmatic one, but rather that of two different modes of living represented by the two religions and aggravated by the fact that Christianity was not propagated by Hungarian but by foreign priests.

Earlier, however, there was no antagonism. Says the Legend of St. Method:

When the king of the Ugrians<sup>1</sup> came to the region of the Danube, he [St. Method] wished to see him. And there were some who thought and said that he would get into trouble; still he went. And the king, as it was becoming for a great lord, met him with honors and great splendor. And they talked as it was becoming for such men to talk, and the king liked him, kissed him and dismissed him with precious gifts, saying, "Please remember me, reverend father, in your holy prayers."

As regards fundamental religious ideas, this religion was at the same time monotheistic and polytheistic, and in this it did not differ greatly from most religions past and present. It was monotheistic inasmuch as its central figure was a supreme deity, often considered so lofty as to remind us of the immovable Absolute, Brahman or the Purusha of the Sāṅkhya philosophy. For the Hungarians, however, and their relatives he assumed a more familiar and "manifested" form.

He was called "Ukko" or "Ukkon" by the Finnish-Ugrian, and "Tengri" by the Turk tribes which went into the composition of the later Hungarian nation. "Ukko" is a word identical in origin with the Hungarian *ok*, cause, and *uk*, ancestor. "Tengri" means "heavenly Father," or God. Their characters were somewhat different. Ukko, the god of the more settled and agricultural Finnish-Ugrians, took part personally in the government of the world: he directed the weather, he retaliated all wrong. Tengri was by no means so patriarchal: he was immeasurable authority, unbending will; from him proceeded power and domination, an archetype of the powerful, often tyrannical rulers of the nomadic empires.

But apart from Ukkon or Tengri, there were also lesser gods charged with various tasks: sons and daughters of the

Supreme Deity. In Finnish-Ugrian tradition, the first after Him was God the Mother, His "first-created"; as such She, on the one hand, symbolizes matter and, on the other, she is the feminine aspect of the deity. She was the source of life, of fecundity, of child-bearing. Hungarian popular belief has retained this idea in a very beautiful fashion. This "pagan" Goddess was only imperfectly amalgamated with the figure of the Virgin Mary and thus, for the Hungarians, the latter did not become the "Lady of Sorrows," but remained the "Happy Lady," and up to this present day, the feasts of the Virgin Mary bear names like "Happy Lady of Grafting," "Happy Lady of Hallowing the Candles," "Happy Lady of the Sickle," and "Little Happy Lady"—the latter two having been originally daughters of the Great Mother. Her other daughters were the goddesses of earth, wind and the forest; in the occult pantheon we may class them among the Devas, personifications and rulers of the forces of Nature.

The first-born child of God the Mother was the Sun-God. There are some linguists who derive the Hungarian name for sun, *nap*, from *nay-pi*, son of a woman. Here the Theosophist is on familiar ground. God the Son, the Second Logos, could only have been born, i.e., manifested, after the Spirit had created primordial matter, which is always feminine. The sun is the personification of the Deity, and in particular of the Second Logos. But it is a symbol also of those who come to the earth in the name of and for the Second Logos, to guide and teach mankind.

(To be continued)

<sup>1</sup> Before settling in the Carpathian basin, Hungarians were known by different names: Ugrians, Ugurs, Onogurs, Ungurs, Hungari; later, Europe knew them by the Latin version.

## THE CYCLE OF THE CHURCH YEAR

By KARL RIEDEL

(Concluded from p. 336)

THE symbol for Easter is the rising sun-disk, the golden spiritual egg of Hiranyagarbha; but this spiritual egg finds its reflection in the material egg, which is used as an Easter symbol, showing the origin of material life within the fructified egg. Easter stands for such material and spiritual fructification and the beginning of a new material or spiritual life, be it of single material beings within Nature as a whole, (which awakens at this time to new life) or of single spiritual beings within the spiritual side of Nature that we call God, or be it the egg of the causal body of man, whose creation and fructification is also signified by Easter.

The symbol for man in his first stages of evolution is the Egyptian Ankh ☥, the cross with a handle, or the cross with a small circle at the top. It shows matter + having come into contact with spirit O, the personality + into contact with the still small, undeveloped causal body O. It also illustrates human evolution by the cycles O of rebirth *under* the law of + karma. But at the end of human evolution the circle (causal body) has become widened out and the cross (personality) having become smaller is taken up into the circle. The spiritual man works now *with* the law and thus we get the other symbol for Easter ⊕, the Tau within the circle, or the symbol of the Egyptian scarab ⊕, who then opening his wings rises up into heaven.

The next greater festival after Corpus Christi is the festival of St. John. The time period from Christmas to St. John comprises the ascending arc from the winter solstice to the summer solstice; esoterically this shows the way of spiritualization from the microcosmic "earthly" physical man to the macrocosmic spiritual "heavenly" man. The great festivals along this arc of "Christ" (in which all the festivals of Christ are comprised) show the way from the Christ born in man to the perfected Christ.

Christmas to Easter takes a quadrant of the time cycle of the year, as does also Candlemas to Ascension Day. These two quadrants are intertwined by a period of fifty days, surrounded on each side by a period of forty days. Whenever we find such an arrangement, (as we found it at the Christmas period, where two forty-day cycles were intertwined by a twelve-day cycle) we shall find that the first wing corresponds to descension or preparation, while the second wing corresponds to ascension or perfection. The former forty days serve for the purification of kâma-manas in preparation for illumination. During the fifty-day period (from Candlemas to Easter) the life of the Ego is lived consciously within the causal body, and during the second forty-day period the egoic evolution should be perfected by developing Buddhi-Âtmā in preparation for co-union with the Monad at Ascension Day. However, the Arhat has still to perfect his consciousness within the personality and so we have here another forty-day cycle.

This forty-day period is at the same time the middle part of the quadrant from Candlemas to Ascension Day intertwined with the quadrant between Easter and St. John. Here a period of forty days is "winged up" by two periods of fifty days. The way from Ascension Day to St. John shows the "spiritual perfection," to what has been reached during the forty-day period from Easter to Ascension Day, for which the

fifty-day period from Candlemas to Easter represented the "spiritual preparation".

We see once more that the  $2 \times 50$  day period of the Easter cycle is flanked on each side (within the ascending arc) by a forty-day period. The forty-day period from Christmas to Candlemas shows the (microcosmic) perfecting of the personality, whilst the way from Whitsun to St. John deals with cosmic processes. What is highest spiritual perfection, seen from below, is at the same time, seen from above, a macrocosmic personality perfection, for the Buddha is a "heavenly" personality.

Directing our attention now particularly to the fifth quarter, we can say that it is an enlargement of the four (quarters) to the five, as we have seen the relationship of forty days to fifty days: the indication of a spiritualization process. The four quarters lead us from Easter as Lady Day to Easter as Resurrection Day or from the beginning of human evolution to its perfection as Arhat. Now the fifth quarter deals with the perfection not of a single human being, but with the perfection of humanity as a whole (within the fifth principle of Ātmā) for the further stages taken along this quadrant lead from Arhatship to Buddhahood or from entering Nirvāna for the first time to perfection in this region.

We find the forty and fifty also within this quadrant, indicated by the four festivals, Easter, Ascension Day, Whitsun and St. John. They form a higher counterpart to the four festivals of the Christmas period, Advent, Christmas, Epiphany and Candlemas. There we have two forty-day periods intertwined by a twelve-day period leaving two four-week periods as "wings". Here we have two fifty-day periods intertwined by a ten-day period, leaving two forty-day periods as "wings". The forty has become the "spiritual" fifty and the wings of  $4 \times 7$  days have widened out into wings of  $4 \times 10$  days, as this time period no longer concerns the relationship of the Ego to

the personality, but the relationship of the Monad to the co-united Ego-personality. The "hidden monadic life" time here of ten days can be taken either as the part common to the two fifty-day cycles or as a gap between two forty-day periods. This shows again the relationship of the lunar to the solar year (350 : 360 days). Indeed "perfection" is reached with Ascension followed by a pause (of inner living and assimilation) and then a new "cosmic" beginning with the descent of the Holy Ghost. The last and highest perfection (of the nirvānic consciousness) within a human personality corresponds with the evolution of the "greater" (cosmic) personality of a Buddha.

With St. John the highest point of the Church-year (the summer solstice) is reached. At St. John the highest spiritual evolution is also reached, followed (or transcended) by a greater personality evolution in the descension of the Holy Ghost into mater "maria". This evolution may be of the many single personalities of humanity in preparation for a new Christmas, or of the "greater personality" evolution of a cosmic Being, a Buddha or Heavenly Man, which in turn is ascension into yet greater cosmic heights.

As the quadrant from Whitsun to the Assumption of Our Lady precedes a hundred-day cycle (the Easter period) in ascension, so also it is followed by a hundred-day cycle in descension—the Mother Mary period in the West in contradistinction to the Father period in the East. This hundred-day period leads us back to Advent Sunday or the beginning of the Church-year.

There is only one major festival (a double one) celebrated towards the end of the Church-year, All Saints' Day with All Souls' Day following it. These two days deal with the Hierarchy (Ascended Beings) and humanity (beings unascended and still imprisoned in the personality). Quite appropriately, All Saints' Day is placed in opposition to Ascension Day which

is for a single being. It is also in diametrical opposition to the festival of The King, the Lord of the Hierarchy. It is interesting to note that the Roman Church now celebrates on the last Sunday of October a festival called "Christ the King" in the octave of which All Saints' Day is celebrated.

We have considered the cycle of the Church-year. Step by step we have studied the structure of its different parts and have seen that the Christian festivals are constituted according to a plan. Each period had its own smaller plan of a specific order, according to which the festivals of this period were arranged. Always we could find a symmetry in the arrangement of the festivals of the various periods. These were time-cycles intertwined with one another with "wings" of certain lengths on both sides or "gaps" between them, facts which have their specific meanings. Gradually we came to see that the Church-year as a whole is based on a ground-plan with wonderful symmetry and harmony.

The way we have travelled was not a way through valleys, but a way leading over the heights from mountain top to mountain top, from which we could often survey far reaching views of the whole territory. It is a "Pythagorean way" based on the rock of fundamentals, the rock of numerical law and order.

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The most perfect love seeks nothing for itself, requiring nothing, and offers nothing to the beloved, realizing her infinite perfection which cannot be added to: but we do not know this except in moments of perfect experience.

ANANDA COOMARASWAMY

## REVIEWS

*Reincarnation: An East-West Anthology*, compiled and edited by Joseph Head and S. L. Cranston; Julian Press, New York, 1961, pp. 325, price \$6.50.

Reincarnation is truly a timeless religious-philosophical truth and as such it is found in countless scriptures and literary works belonging to many different peoples and historical periods. Perhaps one of the most unfortunate fallacious beliefs concerning reincarnation—and one which the Theosophical Society has combated ever since its founding—is that rebirth is an Oriental concept incompatible with Western thinking and traditional belief. This error can be corrected only if people familiarize themselves with the statements of the eminent philosophers, theologians, scientists, poets, etc., of every period of Western culture, who considered the repeated lives of the soul upon earth a fact or a likely possibility.

The present encyclopedic compilation of quotations from the sacred Scriptures and secular literature of the past and present is without doubt one of the most useful of its kind. The text is divided into four sec-

tions; the first being devoted to reincarnation in the world's religions; the second to the statements of Western thinkers on reincarnation; the third to the opinions of scientists and psychologists on reincarnation; and the fourth to the statements of scientists and psychologists on the immortality of the soul in general. Perhaps the most spectacular feature is the arrangement of the statements of Western thinkers according to their nationality. In this section the development of the rebirth idea in Occidental literature is clearly traced, and the fact that some of the excerpts from foreign authors appear here translated into English for the first time makes this work especially unique in its content.

In the section dealing with the various religions we find a relatively long (nine pages) chapter, headed "Theosophy," containing—besides some very fine, long quotations from H. P. Blavatsky, H. S. Olcott, W. Q. Judge, Annie Besant, A. P. Sinnett, C. Jinarājadāsa, and Robert Crosbie—a very accurate and fair description of the aims and nature of the Theosophical Movement. In this introduction (p. 62) the basic

difference between reincarnation as taught by Theosophists and rebirth as found commonly in the Orient is discussed with much informed insight. Of great interest is a quotation, written in 1935 in a letter by the noted Irish poet, George Russell (AE), in defence of H. P. Blavatsky and her works, and listing numerous respected European intellectuals, including Maeterlinck and Yeats as her admirers.

The editors have exercised great care and discrimination in the selection of all of the quotations and have appended many accurate and illuminating explanatory notes. The chapter dealing with Christianity contains the best selection of its kind in all current and past literature. Not only does this work contain all of the more or less familiar quotations from the Bible, which have been interpreted favorably to reincarnation, but it also contains a large number of extracts from the writings of Church fathers, popes and ancient and modern theologians of various Christian movements, many of whom are recognized by all major Churches as figures of undoubted orthodoxy. The complete text of the decision of the Second Council of Constantinople of A.D. 553 condemning the teachings of Origen on rebirth is reproduced in the appendix. This material is of very great value in the study of the relationship of Christianity to the Ancient Wisdom,

not only because of the comparative rarity of this document, but chiefly because of the manifest lack of common sense and sound logic shown by this curious piece of Church history. Realizing that this decision resulted in the disappearance of reincarnation from the tenets of the Christian faith, many readers will be less likely to regard rebirth as an "unchristian superstition".

This most commendable work will be supremely useful to researchers, lecturers, and just plain readers everywhere; it is also a *must* for every Theosophical Lodge library.

STEPHAN A. HOELLER

*The Way of Action*, by Christmas Humphreys; Allen and Unwin, London, 1960, pp. 195, price 18s.

Eastern thought has long contained within it a concern for the rightness of things. The Eightfold Path of the Buddha consists of certain injunctions, postures of living, each prefaced by "right". Among these eight postures is right action, indicating a philosophical concern with the nature of the action and the attitude of the actor. In the Western world, man has been content to act without inquiring too closely into action itself or debating the implications of the acting process.

In this book, by a noted Western scholar of Buddhism, we have a

happy blending of East and West in a consideration of what constitutes right acting. "We are all," as Mr. Humphreys states, "in action twenty-four hours a day." Even sleeping, in other words, is a form of action; in fact, anything that we *do* is an action performed. Therefore, Mr. Humphreys suggests, we need to examine what is right acting, becoming concerned, as he is in this work, "with the how of action rather than the what".

For the purposes of analysis, the author divides his study into two sections, "The Ingredients of Action" and "Into Action," by which he means quite simply that having clarified what is meant by action, let us get on with it. The field of action and the nature of the actor are first defined, and the Theosophical student is aware, of course, of the extent to which Mr. Humphreys' thesis is here coincidental with the Theosophical philosophy. From his basic propositions, a way of action is outlined. This may be briefly summarized: "An entire and sufficient working philosophy of life may be devised about the right doing of the act in hand, whatever it may be. If this act is rightly done, the actor on his way through life will find a diminishing need of assistance from philosophic doctrine, religious practice or a savior of any kind. In harmony with the rhythm of life, he will be able safely to

ignore such man-made distinctions as being and doing, right action and wrong action, and by concentrating on the utterly right performance of the next thing to be done, move happily towards his own and the world's enlightenment." The key word, of course, is "right" and it is to the examination of this important adjective that Mr. Humphreys directs our attention throughout the book.

The elusive quality of "rightness" escapes pinpointing in definition, for it lies in the immediacy of experience, the directness of action, the movement rather than the standing still or holding on. We have all had experiences of "rightness," of knowing that an action contained within itself a certain appropriateness for which, in a sense, we ourselves did not even seem responsible, an action that was done more "through" us than "by" us. "The chosen way must be that which is right for you now. It may not be right for you later, or for others now." This is not to say, however, that methods, means and devices are not useful to the student along the way. Hence the importance of the analysis in the first part of the book, in which the author considers such diverse and related topics as "Duties, Rights and Responsibilities," "Action and Inaction," "Action and Reaction" and "Action and Interaction."

To know, or even to understand, is not enough; one must then move or act, and one will act, whether rightly or wrongly, for life demands action of us even if it be the action of inaction. It may be remembered, though, as the author points out, that "the secret is never to go entirely into action, but while harnessing will and thought and physical energy, to leave the Self . . . untouched by the event." In this achievement, "the readiness is all," as has been said, which is to define an inner perceptivity of the Self. The consummation lies not in the search for rightness and a way; "soon, there will only be a walking on, but the experience will grow of a joy untellable, of a mind that, alighting nowhere, is unmovable, and of a compassion infinite for the littlest living thing." In the ultimate, this is the goal of Yoga or at least of that yogic experience defined by Patanjali as the state wherein the Seer abides in himself.

The problem with a book such as this is the continual temptation to quote. So apt are many of the phrases, so telling the thrusts, one is tempted to shout at the squirming self, "Touché," while still permitting the little self to parry for attention and advantage. Mr. Humphreys reminds us in the sub-title of the book that this is intended as a "working philosophy". To read the book without acting upon its mes-

sage is something like sitting on the sidelines of a great sports event, cheering on the winning team. Quoting the book, like invoking magic formulae, will not lead to right acting at the right time. In the final analysis there is no guide-book to what is the right action in any specific circumstance of life; rightness is a certain "playing by ear," in which each event calls forth its own response spontaneously. We can only suggest, then, in recommending this excellent book by an outstanding writer, that we have seen enough evidence on the playing fields of life to know that the "rules of the game" outlined here do work. Therefore, we can safely leave the benches and "walk on".

JOY MILLS

*The Iron Flute*, translated and edited by Nyogen Senzaki and Ruth Strout McCandless; Charles E. Tuttle Company, Rutland, Vermont & Tokyo, Japan, pp. 175, price in Far East \$3.35, U.S. \$3.95.

Although this volume is undoubtedly a *must* for all Zen enthusiasts, one need not be a deep student of Zen in order to enjoy this attractive book with its 100 Zen Koan (riddle-like problems which masters set their students for meditation as a means of inducing intuitive awakening), followed by comments and remarks by the different authors, and in addition a poem and

sometimes a masterful ink painting to illustrate the text.

The original of the present work was written and published in 1783 by Genro, a Zen master of the Soto school in Japan. In addition to Genro's comments, Fugai, Genro's successor, added his remarks and the present author makes his commentary as well. All of these help the student to get some inkling of what the koan is all about. When we realize that the original name of the text, *Tetteki Tosui*, when translated means "Blowing Upside Down the Solid Iron Flute," we realize something of the aim of the masterpiece and also the value of the commentaries and remarks of the Zen masters.

In going through such a volume even superficially one cannot help but be intrigued and stimulated by the challenge these koan, poems and paintings present. Although as a lay student one would not presume to feel he really understands all that is in the minds of the masters who make the statements, one cannot help but realize the value to each individual in attempting to get behind intellection and thus come a little closer to real understanding by developing one's own understanding or intuition. Aside from all of the other values which may be contained within the book there is the aesthetic value of the book itself—another fine pro-

duction of the Charles Tuttle Company whose high artistic standards are well known to every lover of beautiful books.

E. S. L.

*On the Eightfold Path*, by George Appleton, (sub-title *Christian Presence Amid Buddhism*); SCM Press, London, 1961, pp. 156, price 12s 6d.

Much has been written of Buddhism in this century by Western authors who felt, perhaps, the urge to satisfy the growing interest of a religiously somewhat dissatisfied Western public in this ancient way of approach to Reality.

This volume is introduced by Dr. M.A.C. Warren, General Editor of the *Christian Presence* series, who writes of the theological problem of "co-existence" with other religions in the present world crisis. Mr. Warren says: "Our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching, is holy. Else we may find ourselves treading on men's dreams. More serious still, we may forget that God was here before our arrival. . . . We have to try . . . to enter sympathetically into the pains and griefs and joys of their history and see how [these] . . . have determined the premises of their argument. We have, in a word, to be 'present' with them, This is what is meant by the title

of this series—*Christian Presence* amid Islam, Hinduism, Buddhism. . . . This will be not an easy approach.”

Faithful to this method of research, the Rev. Appleton, who worked in Burma for twenty years, has found a most beautiful and supremely natural approach to Buddhism. He takes the Western inquirer back to the source, to the teaching of the Lord Buddha Himself, quoting abundantly His sayings and interpretations of them. Thus the author has endeavored to make the reader *understand* the main principles and precepts of Buddhism, *before* relating the Buddha to the Christ. Then he quotes passages expressing the same truth in the Old Testament, in the Gospels, in the writings of Meister Eckhart, C. G. Jung, D. T. Suzuki and others, thus presenting a most interesting comparative study clearly demonstrating how closely the Christian explorer comes to his Buddhist brother-companion as both are seeking the same truth coming from one Source.

In characterizing the mighty figure of the Lord Buddha, the author quotes at the beginning of chapter one from R. Guardini's book, *The Lord*, the following:

“There is only one whom we might be inclined to compare with Jesus: Buddha. This man is a great mystery. He lived in an awful, almost superhuman freedom. Yet his kindness was powerful as a cos-

mic force. Perhaps Buddha will be the last religious genius to be explained by Christianity. As yet no one has really uncovered his Christian significance.”

To this the Rev. Appleton adds: “This small book may not succeed in doing that, but it is the effort of one who . . . has a deep reverence for the Buddha . . . and believes that any coherent view of divine activity in the world and achievement within the human spirit must be able to account for both Gautama and Jesus. . . . No more difficult or exciting a task could be undertaken: not just to compare Gautama the Buddha and Jesus the Christ but to relate them; not just to compare Buddhism and Christianity . . . but to seek the Christian presence in Buddhism, and in the search to discover inevitably a Buddhist presence in Christianity.”

Throughout his present work the author has dealt skilfully with seemingly basic differences, carefully avoiding theological arguments or judgments and substituting for them his love and reverence for both Paths with a refreshing sincerity. This attitude will certainly be considered by many of his readers as one of the greatest values of his work.

A world-list of Buddhist terms, a survey of books for further reading, and an index give valuable assistance to the Western reader.

ZOLTAN DE ÁLGYA-PAP

## SUPPLEMENT TO THE THEOSOPHIST

MARCH 1962

*By the Recording Secretary*

### LODGES FORMED

| <i>Name of Section</i> | <i>Name of Lodge</i>             | <i>City</i>             |
|------------------------|----------------------------------|-------------------------|
| India                  | Ghazipur                         | Ghazipur                |
|                        | Kalapa                           | Chinsurah               |
|                        | Shri Ram                         | Nowgong                 |
|                        | Ananda                           | Ariyanayakipuram        |
|                        | Raja                             | Angalakkurichi          |
|                        | Nowgong                          | Nowgong (Assam)         |
|                        | Besant                           | Coimbatore              |
|                        | Vijapur                          | Vijapur                 |
|                        | Perianaikanpalayam               | Perianaikanpalayam      |
|                        | Chingleput                       | Chingleput              |
|                        | Valavanur                        | Valavanur               |
|                        | Sri Rama                         | Namavaram               |
|                        | Pamur                            | Pamur                   |
|                        | Sri Jaganmohini                  |                         |
|                        | Kesavaswami                      | Rayali                  |
|                        | Sanmarga                         | Calcutta                |
|                        | Srikrishna Parmatma<br>(Revived) | Kaviti                  |
|                        | Jagadamba Ashram<br>(Revived)    | Pedatadivada            |
|                        | Saraswati (Ladies)<br>(Revived)  |                         |
| Indonesia              | Madiun                           | Fatchgarh               |
|                        | Vidyahari                        | Madiun                  |
|                        | Djatinegara                      | Tjirebon                |
|                        | Surya                            | Djatinegara<br>Utankaju |

| <i>Name of Section</i>   | <i>Name of Lodge</i> | <i>City</i> |
|--------------------------|----------------------|-------------|
| Italy                    | Krishnamurti         | Ferrara     |
|                          | Alaya                | Ancona      |
| Mexico                   | Loto Blanco          | Mexico City |
| United States of America | Beacon Group         | San Diego   |
|                          | Missoula             | Missoula    |
|                          | Pythagoras           | Miami       |
|                          | Port Arthur          | Port Arthur |
| West Africa              | Leadbeater           | Accra       |

#### LODGES DISSOLVED

|           |                 |                            |
|-----------|-----------------|----------------------------|
| Argentina | Liberacion      | Mendoza                    |
|           | Luz Divina      | Santa Teresa               |
| Australia | Ballarat        | Ballarat (Victoria)        |
| Belgium   | Dharma (Youth)  | Brussels                   |
| Brazil    | Alcione         | Salvador (Estado da Bahia) |
| Denmark   | Adyar           | Aalberg                    |
| England   | Aquarius        | Port Louis (Mauritius)     |
|           | Oldham          | Oldham                     |
|           | Birmingham      | Birmingham                 |
| Finland   | Pohjantuli      | Vaasa                      |
| India     | Sanathan Dharma | Calcutta                   |
|           | Sharaswata      | Gauhati                    |
|           | Aurangabad      | Aurangabad                 |
|           | Desar           | Desar                      |
|           | Devli           | Devli                      |
|           | Narmada         | Shuklatirtha               |
|           | Saraswati       | Umadhara                   |
|           | Shree Rama      | Visanagar                  |
|           | Vasanta Youth   | Madras (Adyar)             |
|           | Nilgiris        | Coonoor                    |
|           | Chingleput      | Chingleput                 |
|           | Ranipet         | Ranipet                    |
|           | Tirupur         | Tirupur                    |
|           | Ukkadai         | Ukkadai                    |

| <i>Name of Section</i> | <i>Name of Lodge</i> | <i>City</i>       |
|------------------------|----------------------|-------------------|
| India                  | Cumbum               | Cumbum            |
|                        | Bharadwajashrama     | Gundemadakala     |
|                        | Vasishta             | Narsapur          |
|                        | Sri Bhavanarayana    | Ponnur            |
|                        | Rajampet             | Rajampet          |
|                        | Samalkot             | Samalkot          |
|                        | Sri Krishna          | Sarvasidhi        |
|                        | Anand                | Tadepalligudem    |
|                        | Sree Pattabhirama    | Velagathodu       |
|                        | Maitreya             | Vinjamoor         |
|                        | Vasanta              | Vungutur          |
|                        | Rishikesh            | Rishikesh         |
| Mexico                 | Unidad               | Mexico City       |
| Scotland               | Dundee               | Dundee            |
|                        | Kirkcaldy            | Kirkcaldy         |
| Southern Africa        | Fish Hoek            | Fish Hoek (Cape)  |
| Sweden                 | Arjuna               | Orebro            |
| Switzerland            | Fraternidad          | Geneva            |
|                        | Vérité               | La Chaux-de-Fonds |

#### THEOSOPHISTS AT WORK AROUND THE WORLD

##### *Adyar Day*

Adyar Day was celebrated in the customary manner on 17th February 1962. The Headquarters Hall was tastefully decorated and the commemorative program began at 8.15 a.m. with the Prayers of the Religions. Mr. N. Sri Ram, the President, opened the meeting with a few remarks on the significance of Adyar Day.

Mr. James S. Perkins, Vice-President, then spoke of Adyar's reality

as a living centre of light, a point in space, not an acreage of land; an extension in time reflecting other light centres of long ago—Karnak, Sarnath, Crotona—and those yet to be founded in the future. He said: "Some ask: 'Why was India chosen?' Because in profound ways India is the land of spiritual freedom. It was here—remember—that the mighty Bodhisattva sought ultimate freedom. Adyar was made possible by the spirit of total dedication in the lives of the Founders and by the spirit

of sacrifice shown by the Society's members. The heritage transmitted by them to us is Light which means freedom, Joy which is the characteristic of a Light-centre, and Love that flows outward to all things. May these be more vividly radiant this morning here and throughout the world."

Mr. Felix Layton referred to the day being a day of affectionate remembrance of the President-Founder whose work for the Society and humanity flows through Adyar. He spoke of the qualities and capacities of Colonel H. S. Olcott and showed how with him it was essential that thought must result in action. His capacity for organization was a reflection of his determination. The Headquarters Hall was an expression of his creative ability. It was from Adyar that he built up the flow of brotherhood and friendship that expressed itself in various humanitarian ways such as the work for the outcasts and the founding of the Harijan schools. His loyalty and allegiance to the Lords of Life never faltered in spite of all costs. It is therefore the responsibility of the workers at Adyar to see that the Reality of the spiritual light is revealed clearly and brightly through Adyar.

Srimati Rukmini Devi referred to the day as one on which we lift our hearts to the ideals of our great leaders whose lives, writings, actions and personal contacts have

inspired so many of us. She referred to the day as the birthday of C. W. Leadbeater who is known not so much for his leadership but for his capacity to create leaders. Our leaders have shown themselves as great administrators, organizers, visionaries and idealists who dedicated their lives with love and devotion to mankind. The real and eternal India has a message to give to the world. Great movements began here which have benefited the world at large.

The Recording Secretary read a passage from Colonel Olcott's article on "Applied Theosophy" in which the Colonel expressed his vision of Adyar as "a principle and a symbol as well as a locality"; it is a centre of life and energy on the supra-physical plane, "the point to and from which currents run between the ideal and the material". Every member "has in his heart a little Adyar; for he has in him a spark of the spiritual fire which the name typifies. Adyar is the symbol of our unity as a Society."

The President spoke of his personal recollection of Colonel Olcott, his venerable appearance, patriarchal demeanor and impressive personality. He referred to the great leaders who lived successively at Adyar and left something of their magnetism in the place. H. P. B. who lived here from 1882 to 1885 was "... a very vivid personality and she

could not help impressing her special quality, the kind of fire which burned in her, upon any place with which she might be closely associated." Colonel Olcott, who travelled all over the world, was always happy to come back to Adyar, and there was no place on earth which was so beautiful in his eyes or to his feelings. When Dr. Besant became President of the Society in 1907, she came down from Banaras where she had her home previously, and lived on here till her passing in 1933. During the first years of her Presidentship she purchased the properties to the east, and thus the Society's grounds were extended up to the sea. A little later she acquired Besant Gardens. She said it was necessary to have that area, for which she paid rather a large price, as a protection for the atmosphere and magnetism of the Headquarters. The President mentioned the work of C. W. Leadbeater at Adyar as well as that of C. Jinarājadāsa and Dr. Arundale all of whom gave to Adyar something of their inspiration and quality and said:

"We must remember that members all over the world look to Adyar not merely as an administrative centre, but as a centre of

spiritual inspiration, in some sense their spiritual home. Their thoughts and feelings are often directed to this place. Therefore, those who live and work here have the great responsibility of maintaining it as a centre for helping all parts of the Society, and of doing and being at their best while they are here, so that Adyar may grow in strength and become a radiant channel, even more than it is at present, for the inspiration which the whole world, and not merely the Theosophical Society, needs. We must not think of Adyar merely as a pleasant estate in which to live, a convenience, but as a sacred centre where we must guard our thoughts and feelings, where we must live in a spirit which will contribute to all that Adyar should be."

The function ended with the beautiful Indian custom of offering flowers at the platform where the statues of our Founders are placed.

This was followed immediately after by a picturesque function organized by the Olcott Memorial School children who unfurled their school flag near the bust of Colonel Olcott at the river bank, followed by the chanting of prayers and short speeches by the children of the school and the offering of flowers.

# 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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# THE THEOSOPHICAL SOCIETY

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Vice-President: James S. Perkins. Recording Secretary: Jal B. Dethle.

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         | Mrs. 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>  |
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| 1896              | New Zealand     | Mr. Stuart G. Nicholls   | 10 Belvedere St., Epsom, Auckland, S. E. 3                          | <i>Theosophy in New Zealand.</i> |
| 1897              | The Netherlands | Mr. A. J. H. van Leeuwen | Amsteldijk 76, Amsterdam Z.                                         | <i>Theosophia.</i>               |
| 1899              | France          | Dr. Paul Thorin          | 4 Square Rapp, Paris VII                                            | <i>Le Lotus Bleu.</i>            |
| 1902              | Italy           | Dr. Giuseppe Filipponio  | Via Laurentina 622 (EUR), Rome                                      | <i>Alba Spirituale.</i>          |
| 1902              | Germany         | Mr. Heinrich Nagel       | Elbekerweg 67a, (24a) Hamburg 22                                    | <i>Adyar.</i>                    |
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*Adyar.*

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