

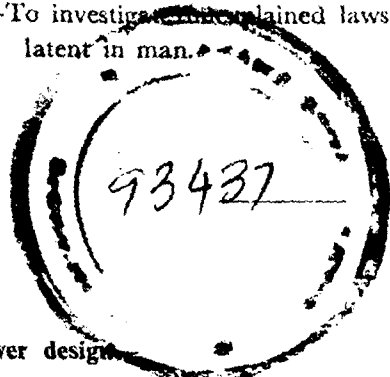
THE THEOSOPHICAL SOCIETY

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 the laws of Nature and the powers latent in man.



Our new cover design

H. P. Blavatsky felt a strong attachment to the design that was used on the cover of her publication *Lucifer*, which began in the year 1887. During the past nine years the identical design has been reproduced on the cover of THE THEOSOPHIST each month.

In conceiving the new design that now appears on this issue, the same elements that Madame Blavatsky employed have been assembled in a more abstract form. *Lucifer*, or Light, is descending from an infinity of light, "... to bring light to hidden things in darkness ...," but in this conception, rather than the figure of a god upholding a flaming torch, use is made of the Theosophical emblem that symbolizes the full vision of Theosophy as to the nature of man and the universe. Descending into the ocean of matter or waves of space, the worlds of form, the Light is moving across the waters with its message of man's Divine Selfhood and his ultimate liberation, to aid in transforming the dark firmament of conflict and sorrow into one of freedom, enlightenment and brotherhood that is universal.

—J. S. PERKINS

THE THEOSOPHIST

EDITED BY N. SRI RAM

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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

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

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

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



ON THE WATCH-TOWER

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

IN this issue THE THEOSOPHIST appears with a new design on its cover, which the Vice-President, who created that design, explains elsewhere. The picture of Lucifer descending through the depths of space has adorned the cover of every issue since April 1953. But the present Editor, who continues to like that picture as much as ever before, thought nevertheless that it would be good to have a change from time to time, on the general principle expressed in those words, "The old order changeth, yielding place to new, and God fulfils Himself in many ways, lest one good custom should corrupt the world". It is possible we may revert to the Lucifer design at some future time.

* * * *

Mr. W. E. Wilks of Orpheus Lodge, Vancouver, has contributed an article to *The Canadian Theosophist* of January-February 1962, under the caption "Is Theosophy a definite philosophy?" in which he controverts at length what he considers to be the "Adyar T.S. attitude towards Theosophy". When he uses the word "Adyar," what he refers to is that group or band at the international Headquarters of the Society who

Truth in Freedom
or by authority?

give the lead to the members at large, those at Adyar—the President and the rest—by whom the members allow themselves to be influenced. He dwells on the past, the “Neo-Theosophy,” as he calls it, of Annie Besant and C. W. Leadbeater, giving to events that took place in their days his own interpretation, on some points making rather general statements presumably on hearsay, as for instance, the statement that “H.P.B.’s books were back-shelved and members refused access to them”. I find it difficult to think that this could have happened at any time. But if Mr. Wilks has come across such a case, surely it should not be fathered upon that continuing but, I am afraid, rather mystical entity, “Adyar”.

Coming to the present, with which all of us are particularly concerned, I am myself not aware of any serious question as to whether Theosophy is something definite or not. It is as definite as Truth. But then, what is the nature of the Truth which is Theosophy? Mr. Wilks quotes the following sentences from a speech by myself at the last South Indian Conference at Adyar:

Our understanding of Theosophy constantly changes as we grow and mature. In fact, I would say that the longer one is in the Theosophical movement, the more difficult it is to say what Theosophy is, because first of all, it is so subtle; secondly, it is profound; and thirdly, it is all-embracing and comprehensive.

Although a year has passed since these words were spoken, and I myself must have matured a little more during that period (let us hope so), I see no reason to retract these words. Mr. Wilks considers this is tantamount to saying “Theosophy is what each one thinks it is.” If each one identifies Theosophy with his own pet ideas, then obviously there will be no common ground among the so-called Theosophists, and the whole activity of the Society would be self-cancelling, if not a chaos of uncoordinated energies seeking diverse tangential outlets. I agree with Mr. Wilks that Theosophy is not—like

the idea of God—what anyone may imagine it to be. Yet it is the Divine or godly wisdom, which in its higher, subtler aspects and its inmost essence, is incapable of definition by words possessing for us an objective and known significance.

If Theosophy is to be identified with Truth, that Truth must comprehend not merely the concrete and the well-understood aspects of the universe, including man, but also the intangible, the infinite Spirit that manifests itself in concrete forms, and the diverse play of consciousness in the psychic and intellectual aspects that are intermediary between Spirit and matter. The comprehension of the nature of Life and Consciousness, without which what we call Theosophy would be but a dead letter or shell, requires a different approach from merely accepting what one may be told, holding on to and propagating certain statements, however valuable and important these statements might appear to be. Truth in all its vastness and beauty, that Truth which is in Nature, in life, in the universe, cannot be comprehended except by an open inviting mind, free and sensitive in every part of it, in the entirety of its texture. Granted the preciousness and the importance of individual freedom for the experiencing of truth, there is no sense in declaring, indeed it would be a contradictory proceeding to set forth, a number of propositions, and affirm that this, and nothing but this, can be called Theosophy. Such propositions would be like neat little squares, true enough perhaps at a certain level, but severally and in their sum they would fail to square the infinite circle or any other circle.

If Theosophy were so purely objective a doctrine and so fixed a thing, as the creeds of the churches are usually regarded, the first Object of the Theosophical Society, or at least the second, should have been “To study Theosophy as set forth in such and such books”. But except in the name of the Society, the word “Theosophy” does not occur

in its Objects, as formulated. The three Objects lay down, first, a certain outlook, a way of life, which is Brotherhood, and secondly certain lines of study and investigation covering the already known and the unknown. Evidently it was thought, when the Objects were framed, that this would result in the discovery or appreciation of Truth, that it would be, in effect, the pursuit of Theosophy. Along this approach, we cannot correctly speak of "Theosophy's teachings," which would amount to saying "Truth's teachings". Theosophy is not an entity or system separate from the truth which we seek to discover or understand and express. The teaching of the Adepts is the statement of the truth, not the whole truth, but as much of it as They thought it advisable to give, also as much as could be stated in recognizable words.

The Buddha gave His teaching, important aspects of which are as pertinent today as ever before and will bear study and attention in our Theosophical meetings and expositions, but He compared His teachings to a handful of leaves out of a whole forest. However much we may prize H.P.B.'s works and the *Mahatma Letters*, they give but an outline, fragmented in part. It would be fatal to the development of the Society to regard them as the orthodox Musalman regards the Koran: Nothing can be true, which is not verbally in it already. It is only a free, flexible and intuitive mind, which can appreciate and experience the essential truth even in the *Mahatma Letters* and *The Secret Doctrine*, and assign to the various statements in Theosophical (or any other) literature their relative and proper significance, not exalting statements of secondary or even superficial importance into unalterable dogmas.

The article referred to makes much play with the word "Neo-Theosophy," meaning by it a "variant of Theosophy," not the original brand. Anything new, however profoundly grounded in Truth, any new way of looking at things, at man,

life and the universe, with perhaps a greater sensitiveness and therefore also with a different feeling and in an altered perspective, can be dismissed as a variation, under that rather condemnatory term. If it be argued that the new statement may be true but is not Theosophy, then we are not equating Theosophy with the limitless Truth, but with certain verbal statements in particular books, as comprehended by us.

H.P.B. herself, in *Key to Theosophy*, has given us a warning against those tendencies which in the past have caused "every

such attempt as the Theosophical Society"
H.P.B.'s Warning to end in failure, "because, sooner or later it

has degenerated into a sect, set up hard and fast dogmas of its own and so lost by imperceptible degrees that vitality which living truth alone can impart." She said that though "technical knowledge of the esoteric doctrine," as found in the books, had its great importance, something besides and more was needed for the Society's progress. Differences in approach and ideas are on the same level as differences that might exist among scientists as to nuclear particles. We accept the authority of those whom we regard as eminent in this branch of Science regarding such matters; but it would be entirely contrary to the scientific spirit and not conducive to progress if we did not permit others, whether men of Science or laymen, to consider variations on their views, to propound other hypotheses. They must have the freedom to do so, even as Einstein felt free to expound his theories, though they were completely at variance with the orthodox theories of Science at that time.

In the Society there should not be any question of using tactics to promote certain views and downgrade others, but we should let all ideas, all approaches, have their proper expression, in the firm belief that Truth will prevail. Differences in approach and ideas are to be welcomed in so far as they are evidence of freedom of thought, understanding and research;

but permitting that freedom, the Society should be able to preserve that which is of vital importance. What is vital is freedom and that which can be grasped only by a mind and heart that is free within itself.

To sum up the essential truth in Mr. Wilks' position and what I have attempted to say, Truth is the order and nature of things that exist and take place. Theosophy, though literally a Wisdom, has to be identified with this Truth. Therefore Theosophy is something that exists in its own right; it is not what may be imagined by anyone, which imagination is generally according to one's background and conditioning. The Mahatmas, and H. P. B. under Their inspiration and guidance, have stated the truth about the universe and man, to the extent that those aspects of that truth which are capable of being expressed in words or as a concrete pattern could be put before the public. But neither the *Mahatma Letters*, which They themselves thought were confusing as they stood, nor H. P. B.'s writings nor any other writings would help us to the essential truth and the vastness of it, if they are set up as a Bible. Nor should the words Theosophy and Truth be limited to them or to any other books that exist, for Truth is infinite; it is rooted in Life which is immeasurable and inexhaustible. There can be an ever-fresh blossoming of that Truth in the individual heart and mind, and an ever-new revelation of it, so far as it can be revealed.

What is needed in a Society, seeking to comprehend and proclaim the Divine Wisdom is, on the part of the student, a spirit of humility that recognizes his own limitations, the absence of any desire to dogmatize, and a willingness to receive fresh light from every new or different point of view. Without this the Society will crystallize in its tracks and gradually be bled of its vitality. It is only the free mind, unburdened and pure, that can receive the Truth, which

exists in many dimensions, spiritual, intellectual and material, which can also perceive the truth in any particular statement, whether ancient or modern. The freedom to which I refer is not freedom to fancy anything that one wishes or is prompted to embrace, but freedom from all likes and dislikes, from all pre-determining factors. In such a state of mind, Truth does not need to be imposed—I doubt if it ever can be, except as make-believe—but there will be a genuine response to the truth that is presented. It is the capacity, at least on the part of a section of members, to respond to the Truth, whatever the form it may wear, whatever the new note or melody it may utter in accordance with the needs of the times, which will enable the Society to go forward, to burgeon forth with renewed life and vigor.

* * * *

In the passing away of William Crawford, which event took place in Auckland on March first, after many years of very indifferent and uncertain health, which prevented him from taking an active part in the work, the New Zealand Section has lost a life-long Theosophist, whose influence, guidance and advice it will miss very much. He had no other interest in life except Theosophy and the Society's work but always kept himself in the background, never emphasizing his place in the work. He bore his disabilities during his illness with remarkable cheerfulness and patience, never feeling too ill to see the bright or humorous side of any event, situation or problem. Very many Theosophists in New Zealand and elsewhere will join in offering Mrs. Crawford, also a life-long and devoted Theosophist, their affectionate sympathy.

N. SRI RAM

SPINOZA AND MODERN PHILOSOPHERS

By H. P. BLAVATSKY

[This article by H.P.B. is incomplete and presumably for that reason has so far not been published. It contains various striking statements concerning the philosophy of Spinoza and others. The article is in the handwriting of H.P.B. and has been kept along with various other manuscripts of hers in the Archives of the Theosophical Society.—ED.]

ONE of the greatest materialists that ever lived, and than whom no one adduced stronger arguments in defence of his theory, was Epicurus, the great, the virtuous, the noble and chaste Epicurus, who called the higher ends and *divine* laws mere inventions of the human mind, and rejected the idea of the human soul as being immortal. Who of our modern positivists has ever said of the origin of our being anything stronger than this: "The soul . . . must be material, because we trace it issuing from a material source; because it exists, and exists alone, in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man or brute must die with its death." And yet, he was a Deist and Theosophist; for apart from a system entirely his own, the profound philosophy of which is evinced in the cohesive power of his school, never equalled by any other ancient school of philosophy, he devoted his whole life to the study of natural sciences and the analysis of divine action in its relations to Nature. His conclusion was that the universe which is infinite could not be the product of divine action, since the existence of evil cannot be accounted for.

Notwithstanding this, and though disbelieving in a God as an intelligent Principle, he admitted the existence of both a Supreme Being and Gods or Spirits, living and immortal beings, of human shape but colossal proportions.

On the other hand, Spinoza was a recognized, "systematic Atheist," as Bayle brands him; against whom was pronounced the terrific *Anathema Maranatha*, and whose system of negation Malebranche terms a chimera both ridiculous and terrible. And yet, no more refined, spiritual nature than Spinoza's ever breathed upon earth. If by Epicurus abstract ideas were continually transformed into the gross concrete forms of a material universe; by Spinoza the material conceptions of Science, from the solar system down to the molecular structure of a leaflet,¹ were mellowed down to the most Raphaelic hues, and the grossest substances assumed the shadowy, ethereal outlines of an ideal world. So much did this martyr of transcendent Theosophy impress himself upon the subsequent generations of thinkers, that Schleiermacher speaking of "the holy but proscribed Spinoza" reaches the most touching pathos. "The Divine Spirit transfuses him," he says. "The infinite was his beginning and end, the universe was his only and everlasting love. In holy innocence and deep humility he mirrored himself in the eternal world, and saw also how he was its noblest mirror. *Full of religion was he, and full of a holy spirit*, and therefore he stands alone and unrivalled, master of his art, but exalted above profane society, without disciples and without even citizenship!"

The conceptions of this "atheistical" Theosophist about God are among the most original. Iron-bound as they are by the law of necessity reigning everywhere in physical Nature, we find him solving the most abstract ideas by rigidly geometrical definitions. His is a system of metaphysical ideas from which are evolved a series of theorems—a demonstration

¹ The word leaflet is apparently used as a diminutive of leaf.—Ed.

from the eight definitions and seven axioms of the first book of the *Ethica*.

One acquainted with the Hindu philosophy would be singularly reminded of both the Vedānta and that extreme Buddhist system known as the school of the Svābhāvikas. According to his ideas God is "a Substance consisting of infinite attributes each of which expresses an *absolutely* infinite and eternal essence". It follows that this Substance, necessary and infinite, one and indivisible, is God, the only Self-existence, All-Perfection and absolute Infinitude. Take away the name of the Deity, and you have here the abstract ideas about the only creative Power of the world, of the Svābhāvikas. "Nothing exists in the Universe but Substance—or Nature" say the latter. "This Substance exists by, and through itself (Svabhāvāt) having never been either created or had a creator." "No," echoes unconsciously Spinoza, "nothing exists in this world but Substance, and the modes of its attributes; and, as Substance cannot produce Substance there is no such thing as Creation." This is the claim of most of the Hindu philosophies. And again . . . It (creation)—says Spinoza, has no beginning and no end, but all things have to proceed or emanate from the Infinite One and will so proceed eternally. According to his philosophy, only two out of the innumerable infinite attributes of the Deity are known to us—extension and thought, the objective and the subjective, of which He (the Infinite) is the identity. God is the only free Cause (*causa libera*); all other beings having neither free will nor contingency are moved by fixed laws of causation. The Deity is "*the causa immanens omnium*, not existing apart from the Universe," but manifested and expressed in it, as in a living garment." In the Zohar the creation or universe is also called "the garment of God," woven from its own Substance.

'Tis thus at the roaring loom of Time I ply
And weave for God the garment thou seest Him by,

says Goethe, another German Theosophist in his *Faust*. And, in Vedānta, we find Brahma, the *Absolute* God, unconscious of the universe, and remaining ever independent of all direct relation to it. Says Pandit Pramada Dasa Mittra of Benares in his *Vedantic Conception of Brahma*:

While the Vedāntin denies this mundane transitory consciousness to the Deity he declares . . . emphatically . . . that He is Consciousness. Absolute . . . He and His Consciousness are not distinct. . . . It is this permanent Self partially manifested in you [man], but pervading all conscious beings that is the Omnipresent Spirit. . . . The Vedāntin believes that it [the world] *was* nothing and *is* nothing apart from the only absolute Being—God.

It is only when the Jewish philosopher speaks of the "attributes" of God, however infinite, that he differs from the Vedānta; for the latter allows man alone to call *his* consciousness an attribute of his soul, "because it varies, whilst the consciousness (*chaitanya*) of God is one and unchangeable, hence no such distinction of substance and attribute holds with Him." As to Spinoza's Deity—*natura naturans*—conceived in his attributes simply and alone; and the same Deity—as *natura naturata* or as conceived in the endless series of modifications or correlations, the direct outflowing results from the properties of these attributes, it is the Vedāntic Deity pure and simple. The same subtle metaphysical distinction is found in the mystery by which the impersonal Brahma—One and Indivisible, the *Absolute* "consciousness"—*unconscious* of the universe, becomes through sheer metaphysical necessity Ishvara, the personal God, and brings himself into direct relation to the universe—of which it is the Creator—respectively under the definitions of Māyā (illusion), Shakti (power) and Prakriti (nature).

So pre-eminent is the Vedāntic Brahma Ishvara in Spinoza's philosophy that we find this idea strongly coloring the subsequent views of Hegel, one of the philosophers who

was the most influenced by the Jewish idealist. In the Hegelian scheme the *Absolute* asserts its rights to the fullest extent. Hegel declares that he would rather deny the existence of the material universe than to identify God with it. Fichte whose transcendental idealism was originally intended to amplify that of Kant, and served as a basis for Schelling's Nature-philosophy, had gone still further than Hegel in that direction. Unable to free human will from subjection to the iron laws ruling despotically all over physical Nature, he denied the reality of both Nature and law and denounced them as the product of his own mind—(māyā?). Hence he denied God, for in his philosophy the Deity is not an individual being but merely a manifestation of supreme laws, the necessary and logical order of things, the *ordo ordinans* of the universe. If we take into consideration that by a peculiar modification of language that which the ancients called "Substance," modern philosophy terms as the *Absolute*, or the *Ego*, we will find still more striking similarities between the pantheistical mysticism of the ancients and the extreme transcendentalism of today, whether in physical or spiritual sciences.

To sum up, then, whether with Robert Boyle one considers the universe in the light of a gigantic clock-work and strives to fathom the mystery of that self-existing key, which winds it up so periodically and mechanically; or, belonging to the class of those thinkers, whom the Duke of Argyll accuses in his *Reign of Law* of constantly speaking of "mere ticketing and orderly assortment of external facts," and [one] is a Positivist; or again maintains with Dr. Tyndall that "the order and energy of the universe is inherent and not imposed from without, the expression of fixed law and not of arbitrary will," and is regarded as a materialist; or yet, without being necessarily a sectarian bigot, he reflects the early teachings of his childhood and regards God as a tangible, gigantic operative and intelligent Being, with personal attributes, who descends

periodically into various Avatārs, becomes a "divine male" like Virāj and others, and rejects a Deity incomprehensible and incomprehensive—an invisible mist; or following in the footsteps of the ancient Yogis, starts out in search of the Boundless and the Unconditioned One, and hopes of meeting face to face the Absolute and the Subjective; or believes in Alchemy and expects to rival Raymond Lully in the art of making gold and finding the philosopher's stone; or finally, like Jamblichus or a modern Spiritualist, experiments in Theurgy and Spiritualism, and calls forth superior and inferior spirits from the supermundane spheres. . . .

[THE ARTICLE IS INCOMPLETE.]

One real Self alone exists
In diverse beings; as one,
Or many is It seen, like
Moon in water's sheen.

From the *Tripurātāpinī Upanishad*,
Translated by Dr. A. G. Krishna Warrier

SPACE TIMELINESS

By JAMES S. PERKINS

THE spiritual paralysis that permits a continued drifting of human events towards the brink of chaos may be assigned directly to the poverty of modern concepts as to the nature of man, the nature of God, and of the lawful order of the universe. All of which merge ultimately in the nature of Space. The spectacular orbital exploits now taking place are confronting humanity with the mysteries of space. Scientific attention is concentrated upon discovering what conditions man will encounter as he ventures further from earth's surface and upon the more enigmatic question: "What *is* space?" Persistent search for the answers will certainly result in world-wide awakening to some startling revelations about the universal order, answers that will confirm other knowledge which is already present on earth and has been from long ago.

The most significant statement about space made in modern times was published seventy-four years ago by Helena P. Blavatsky, who rendered a comprehensive explanation of mankind's ancient wisdom in her monumental work *The Secret Doctrine*. Trends of thought nowadays are shifting steadily towards a heedfulness of principles of order that were outlined in those volumes. *The Secret Doctrine* points to space as an ultimate reality and offers the concept of an "Absolute, Abstract Space," adding the assertion: "That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space." The pertinent implication is that we must turn inward to an *inner space*

for answers to modern questions about the outward manifestations of space. Significantly the direction in which scientific investigations are proceeding along all avenues is ever inward to subtler regions of perception. Nuclear physicists have advanced into metaphysics. Biologists observing the play of hidden forces that govern the forms of living organisms, face indubitably the need to theorize that life is emerging from immaterial energy levels. Branches of psychology are frankly exploring areas of human consciousness formerly recognized only by occultists. It will not be surprising to learn that the most sensational of modern undertakings, the thrust into space, also will turn attention inward to inner infinitudes. Twentieth century thinkers appear to be immobilized in their conceptualizing a fourth-dimensional direction in space, its within-withoutness character. One can safely predict that events presently will attract with renewed vigor expansions of knowledge inwardly in the search for fundamental principles and primary causes.

Even now researchers, it would seem, could usefully employ certain occult knowledge about space. Perhaps along with such developments as "space-medicine," there should be a "space-occultism," or a science of "theoretical occultism" for the purpose of framing logical connectives between the frontiers of knowledge about space and that which is occultly known. The innovation would have its practical use in arriving at predictions regarding such matters as barriers to space-flight and their possible meaning to further explorations. Aside from space-travel considerations, there could result significant thinking upon certain cosmological questions that have profound implications with respect to the natural order. If, for purposes of theoretical assumption, the metaphysics of the rounds of the life wave through the chains of globes in our solar system were taken into account there might appear hypotheses, scientifically arrived at, that have crucial bearing on

present questions, hypotheses that would parallel those pointed out by Adept occultists. For example, their concept that the life wave which includes humanity moves in ordered cycles, governed by patterns of force that issue from intelligences located in higher dimensions of consciousness. From this another concept follows that the whole solar universe is a living structure of consciousness operating within cosmic law. And, what is more to the point, that humanity's physical position in space is fixed upon earth for an indefinite period. (In *The Mahatma Letters to A. P. Sinnett* in letter XIII one of the Adepts said: "The body of man is wedded to and remains forever within the body of his planet.") Apparently it is known to the Adepts that man will not be able to travel at will physically outside the earth's magnetic field, from planet to planet, even though he may reach the moon.

If there are insurmountable physical barriers to further space-flight would not these indicate that there is *another direction* into outer space? Since the evolutionary unfoldment of man's consciousness is vertical, that is to say inwardly and "upwardly" toward his deep centre of being, perhaps progress outwardly is not forever horizontal, or merely in three dimensional distances. There may be natural limits to third dimensional physical extensions. Adventures inwardly through awakened higher faculties that are latent in humanity have long been indicated as leading to unfettered space-time consciousness and movement.

Scientific alertness to the inwardness of space would direct attention to a more subtle search for lawful cosmic structure. Knowledge would accumulate as to the conditions required for large-scale life, such as planetary life, in space. The probability of magnetic waves, or "radiation belts" surrounding the earth would appear as logical deductions from a study of the nature of space and the principles of cosmic birth and survival. The theoretical occultist, basing his

assumptions upon the concept of primary substance (the Hindu *Mūlaprakriti*) filling all space, and of atoms as well as planets being living centres of radiation that push outward in spherical waves their vital force against primary substance, must reason logically that radiation belts will be found surrounding the earth, and that they must become proportionately denser and more extensive with approach to the edge of the earth's magnetic field. For outside the field life cannot be sustained by other than entities equipped for solar survival. It follows that the physical life of humanity is possible only because it is sheltered upon the living entity earth. Reason and intuition would indicate the conclusion that despite all physical contrivances that may be invented, man will not be able to survive any departure from his appointed place in space.

Theosophists who are alert to the world need for a philosophy of universal man are also in a position to point to confirmations of the esoteric doctrine that are appearing frequently in the news events. Towards this end there is no venture more exciting at the moment than that of probing the nature of the moon and its relationship to earth. The governments of two great nations of the world have set up programs for exploring in the near future the proximity and surface of the moon and of placing human beings there. With vast sums of money being apportioned for this purpose the world's attention is focused upon the prospect.

Theories about the origin of the moon vary from its being a fragment torn from the earth and hurled into orbit by some cosmic event long ago, to that of its being a globe, arrested in its flight from elsewhere and drawn into the earth's orbit by gravitational forces. All theories point to fortuitous chance, it being assumed that no intelligent consciousness can be functioning within the frame of universal law. Cosmological thinking would receive a fresh impulse if in some plausible way evidence appeared that the moon is in its

position due to intelligent purpose developing in an orderly sequence of lawful operation.

In March 1959 there was published in *The American Theosophist* an article "The Other Side of the Moon," calling attention to the present situation as follows:

"Now that man is reaching for the moon with new tools, we have the promise that within two or three years, rockets equipped with cameras may be expected to encircle the moon. It has been calculated that with high accuracy in flight performance of rockets, a course can be set that will take a space vehicle around the moon and return it to earth in about 157 hours. It is possible to compute speeds at various stages of a rocket's trip so that the turn about the moon's surface would be quite leisurely. As it swings around its orbit—just beyond the other side of the moon and starts back to earth it would be moving at only a few hundred miles per hour. Thus the rocket as estimated will be in close proximity of the moon for about fifty of its one hundred and fifty-seven hour round-trip. What will the first telecasts and films (if recovered) reveal about the other side of the moon? Everyone believes that its hidden side is no different from the pock-marked face that is visible to us—we would see the same kind of craters and dreary basins of dust. But possibly man's new skill with rocketry will reveal to a world audience certain phenomena that will upset one or two fixed ideas about the moon's relationship with the earth. Features may turn up that could open a new field of enquiry. Certain astronomical assumptions may be toppled, introducing reorientations in cosmological thinking. For example, observations may be forthcoming that support the unsettling idea that the moon is not an offspring, but the *parent* of earth.

"Suppose the other side of the moon proves to be smooth!

"The thirty thousand or more craters that cover its exploded face will have to be re-explained. Nobody has yet

advanced a convincing explanation of how the craters were formed. These spectacular features, some of them hundreds of miles in diameter, with ramparts seventeen thousand feet high, are truly breath-taking natural phenomena. Almost all scientists agree that the craters occurred when meteorites, or larger meteors and planetoids, struck the moon at a time perhaps when its surface, or portions of it, were molten.

"Another speculation is that the craters may have been volcanic in origin. However, there is no evidence of lava, and the crater floors are lower than the surrounding plain. A further objection to this idea is that many of the craters are far too large to be volcanically formed. There being no other likely explanation, the acceptable assumption is that all of the craters are of meteoric origin.

"The moon's craters are not to be so easily explained. . . . 'The moon should have a surface like a frozen sea, and it shows one that surpasses the earth in shagginess,' said the astronomer Percival Lowell. Why is it that the moon is so heavily marked when nothing comparable has occurred to the nearby planet, earth? Even the explanation of the protective atmosphere surrounding the earth cannot account for the fact that only a few craters exist on earth. Furthermore, these are themselves indisputable proof that large meteorites such as those said to have struck the moon could also have splashed the surface of the earth.

"All speculating will come to a sudden hush if photographs of the other side of the moon reveal a smooth surface 'like a frozen sea,' to use Lowell's metaphor. A new approach will be required in thinking about the earth-moon relationship. A primary question will confront the cosmologists, which today seems to have no recognition at all, the question as to whether the moon is progeny or parent of the earth."

The article then set forth a possible astronomical theory of the earth's emergence, born of the sun's electro-magnetic forces

and of the moon's substance, visualizing the procedure with pen and ink illustrations.

Strangely, the Russian achievement of photographing the other side of the moon from a rocket in November 1959, just nine months after the above article was written, seemed to bear out its prediction. Because of the limitations encountered, the photographs have not yet conclusively established that the far side of the moon has a comparatively smooth surface, yet the contrast that is already shown between the near and far side must inevitably lead to deeper questioning as to the moon's history that has led to its present condition. Due to firmly established notions about what would be discovered from a closer inspection of the moon's surface, casual observers and reporters have pointed out that, judging from the Russian photographs, there is no fundamental difference in the moon's two sides. Such reports are to be expected because astronomical, as well as other scientific theories, have a way of settling down and becoming established as facts. Since at present there is no rational explanation for the discrepancy between the hemispherical surfaces of the moon—nor can one exist based upon currently accepted hypotheses as to the moon's origin—the hard, newly won facts must await further confirmation before demands for a reasonable explanation will be met.

Doubtless there is expectation among astronomers that further pictures will tend to clarify the moon's strange two-sided inconsistency which was remarked upon in 1959 by at least one Russian scientist. But this will prove to be an empty expectation as already indicated by another Russian thinker in 1888. For H. P. Blavatsky set forth a cosmogenesis within a metaphysical framework that accommodates the astronomical facts that are now appearing!

There are numerous opportunities extant for Theosophical research workers to set up connectives between present

stages of scientific discovery and areas of knowledge that remain hidden but within the framework of genesis as presented in *The Secret Doctrine*. The article quoted above was such an attempt.

Surely the directing of creative thinking along occult lines that offer meaningful moral and spiritual perspectives for the whole of mankind is a foremost opportunity for Theosophists today. Of the many possibilities opened, suggested here are the urgency for knowledge about the nature and history of the moon, the occult implications that earth's radiation belts have with regard to man's expectations about space-flight and the reality of a fourth direction in space. All of these could offer clarifications that might be useful in the overdue reorientation in modern thought as to the source of life, the direction of Reality. It has been said from of old that "all theologies have their origin in astronomy". Perhaps the universalized theology that the world now requires will be derived from the greater concepts emerging out of modern preoccupation with astronomy and the nature of space.

So shalt thou conquer Space,
and lastly climb
The walls of Time;
And by the golden path the
great have trod
Reach up to God!

A. O.

THE CONCEPT OF CONSCIOUSNESS IN HINDU THOUGHT

By K. SANKARA MENON

TO Hindu thinkers, from the earliest times, the subject of enquiry *par excellence* was the nature of Brahman, that Reality behind all appearances, that Life from which all life takes its source, that Light illumined by which manifestation becomes visible. “*Tasya bhāsā sarvam idam vibhāti*” says the *Katha Upanishad*—“through Its light all this becomes visible”. Anterior to the Upanishads even, the quest for the One had been foreshadowed in the Samhitās of the Vedas themselves. “*Ekam sad viprah bahudhā vadanti*”—“the one Reality described variously by the wise,” sings the Rishi in the *Rig-Veda Samhitā*. In the same Veda in which praise is offered to a multiplicity of Gods as in all Vedas, occurs the *Nāsadiya Sukta*, the hymn to the unknown God who is behind the various powers manifesting themselves in the Cosmos. The Samhitās of the Vedas are the earliest expressions of the search for Truth which is so inherent an impulse in the human spirit. Even as early as the Samhitās, intimations of the unity of life had already dawned on the consciousness of man.

As is well known, in the Upanishads, expression had become explicit. Not only was the supremacy of Brahman affirmed, but through the intimation of intuition and through reasoning, the great Brahmovādins, the Teachers, began to declare that there was no essential difference between this vast Life of the Cosmos and the Life within each one of

us. In great statement after statement culminating in the “*Tat tvam asi Shvetaketu*”—“That thou art, O Shvetaketu” of the *Chāndogya Upanishad*, the Rishis affirmed this truth. After them, in the *Gītā* and in the *Brahma Sutras*, the enquiry was formulated and answered in more precise terms so that today this belief forms the basis of Hinduism.

The enquiry naturally led to the question of the nature of Brahman. The conclusion was that Brahman had no nature and that it was without qualities. It was the eternal subject, the eternal knower. In the *Bṛihadāranyaka Upanishad* the question is asked “*viñātāram arē kena vijāniyāt*,”—“How may the knower be known?” Moreover, an unconditioned existence cannot be brought within the conditioned limits of ordinary human apprehension. However, it was postulated that “Brahman is consciousness”. “*Prajñānam Brahma*” declares the *Aitareya Upanishad*. In that portion of the *Taittiriya Upanishad* called *Brahmāndavalli*, Brahman is said to be Existence, Consciousness and Infinity, “*Satyam Jñānam Anantam Brahma*”. In the *Bṛihadāranyaka Upanishad* in the great teaching which he gives to his wife Maitreyī, Yājñavalkya says: “When a lump of salt is dropped into water it dissolves, and it may not any more be picked up separately, but the water thenceforth tastes uniformly of the salt in every part of it. Even so this great, endless, infinite Reality is but pure Consciousness at every point.” So, consciousness was equated with Brahman. In the Vedānta, the highest realizable real—Ishvara—was designated Sat-Chit-Ānanda or Existence, Consciousness, Bliss. But Existence exists only in the light of consciousness, and pure consciousness, perfection of intelligence, is Ānanda or Bliss. The Advaita Vedāntin contends that Ishvara is only pragmatically real and has no existence from the absolute point of view. However that may be, all schools of Vedānta are agreed on the supremacy of Brahman and of the fundamental unity of life.

This universe that is experienced may be analysed into five aspects: Sat-Chit-Ānanda, Nāma and Rupa; or Being, Consciousness, Bliss, Name and Form. For every object the first three of these aspects are common, while the last two differ with every object. Obviously, Name and Form vary with the objects they are meant to signify.

These five aspects together form what the Shākta Vedāntin calls the Vishvarupa Brahman or the world order, as it has been translated. This Vishvarupa Brahman may loosely be termed Real in terms of mind and matter which proceed from and are resolved into the ultimate Real or God. So the objective Reality of the universe is reducible into that which is irreducible, and appears as a super-imposition of Name and Form on the substratum of Sat-Chit-Ānanda or Being, Consciousness, Bliss. In the Shākta view, this Being, Consciousness, Bliss, is the irreducible Real as the Supreme Self—Ishvara—and also as the Ultimate, the Godhead which is a-logical, beyond reason, which the Vedāntins designated by the term Nirguna Brahman.

In this view, what would be termed the Selves, the numerality of Beings, are merely pragmatically limited Sat-Chit-Ānanda. That which is unlimited by Name and Form may be unlimited when it excludes Name and Form or when it exceeds Name and Form. Non-being as a concept has no validity. When we use the word "Nothing," we only mean that there is no concrete object that we can visualize in name and form. That which has been so formulated, concretized, can be negated, but Being as such remains. We can never negate Is-ness as Brahman. Being is experience itself as also the substratum of all modes of experience.

Experience can be so called only when it is lit by awareness. It becomes clear then that Being is consciousness. To be is to be conscious. To this concept of consciousness the Hindus gave the name *chit*. They also called it *samvid* and

prajñāna. The sense of these terms is however only loosely conveyed in the English word "consciousness" which presupposes one who experiences and that which is experienced. Supreme consciousness, the consciousness of God, would naturally imply the unity of the Subject and the Object. The consciousness by which we as limited selves know is empirical in nature. If we can picture a consciousness which is without limitations of any kind, that would be *chit*. According to all systems of Hindu philosophy, these limitations are the result of the contact of matter—more particularly of the mind, which is an evolute of matter. So we might say that *chit* is pure consciousness untainted by matter; mindless, bodiless, empirical consciousness which is in each one of us and on the other hand works through and is associated with the psycho-physical unit which encloses the finite self.

Having discussed the nature of consciousness in these general terms, let us see what place it occupies in the six accepted systems of Hindu philosophy. For the sake of convenience, these are classified into three groups of two each according to certain fundamental similarities: Nyāya and Vaiśeṣhika, Sāmkhya and Yoga, Purva Mimāṃsā and Vedānta. The first considers both mind and matter as independently real. One is not the cause of the other. The Sāmkhya-Yoga theory is that both mind and revealed matter are real and they both derive from Mulaprakriti or that potential from which evolves the whole of the manifested universe. In the Sāmkhya view—later on accepted in this respect alone by the Vedānta—mind is an evolute as distinct from consciousness, which is an absolute in which the real is apprehended without distortion. Also, according to the Sāmkhya, reality is plural. Manifestation is the result of the interaction between the Purusha principle which is the principle of consciousness and Prakriti which is matter. There are innumerable Purushas, each alone, unchangeable and absolute in nature. Prakriti is

unitary, unmanifested, except under the influence of Purusha when it gathers substance, changes and evolves to form the varied existence that we know. Mind is the product of this evolution, and as it is a product of change, it is unable to perceive the Real. As in a rippled surface of water no reflection can be a true image, so in mind-perception, there is no true apprehension of Reality. Consciousness is awareness as opposed to the mind which is the filtering, distorting window of matter. The Vedānta accepts the Sāmkhya position regarding evolution, namely, that the mind has no absolute reality. It is a product of Māyā which is the power of manifestation. In this view the world is real but only in the sense that it is objectively real to the individual for the duration of his experience of the world. So the mind is real also only up to this point. It is only consciousness in the sense of *chit* that belongs to the category of absolute Reality.

Again, according to the Hindu, consciousness is not limited to experience. Experience is often subconscious or unconscious. Thus consciousness is often taken to be abstract awareness wherein it is just an illumination making us aware of the contents of experience; or it is considered to be the fully awake conscious experience only, in which case it just means that part of our total experience of which we are completely aware. In either case the significance becomes limited both in individual experience and also in cosmic experience. Instead, consciousness illumines the whole of experience. In the case of the individual such illumination may be explicit or subconscious and unconscious. In the individual also there is the potential of total knowledge.

Consciousness then may be with content or without content. They are both aspects which come within the bounds of reason of a Reality that is beyond reason.

THEOSOPHICAL WORK TODAY

By T. REDFERN

The Secret Doctrine has a sub-title. It is *The Synthesis of Science, Religion and Philosophy*, so it is specifically connected with our Society's Second Object. Our kind of consciousness arises in interplay with forces playing upon and stimulating the marvellous physical bodies through which we are aware, and a staggeringly wonderful cosmos and microcosmos is revealed to us. Science enquires into what it is made of and how it behaves, including how our own bodies, emotions and minds work. Philosophy asks how ever it happened, what is the fundamental nature or state of being that gives rise to it, what and how reliable are our means of knowing, whence come our judgments of goodness and beauty, are they purely pragmatic or have they absolute values? Religion is the field of man's quest for a vitally satisfying relationship with the workings of the vast life in the midst of which he is willy-nilly involved, and the Cause from which it has arisen. So *The Secret Doctrine* is concerned with theology, Theosophy and theogony; with cosmogony and cosmology; with angelology, astronomy, astrology, astrophysics, nuclear physics, general physics, superphysics, chemistry, geology, biology, biochemistry, cytology, archeology, paleontology, the evolution of species, ethnology, psychology, parapsychology and the powers latent in man yet to be generally developed.

Extracts from the inaugural address of Mr. Redfern as president of Peace Lodge, Hyde, Cheshire, England.

Throughout his evolution on this planet, man has been developing his mental powers in research, in invention and in imagination. He has personalized the powers influencing him in mythical schemes. He has elaborated many rites of worship and invocation, and built many of his most imposing and beautifully adorned structures to provide magnificent settings for their repetition. He has sought by the most acute and subtle use of reasoning powers and brilliant analysis to sweep away error and superstitions and arrive at truth and wisdom.

Mme. Blavatsky sought to show that man's myth-imaginings and religious patterns of thought, his philosophical probings, and his scientific investigations all converge to a coherent whole, a comprehensive truth, satisfying to the heart and mind, revealing a divine process which man can discern, find, rely on and work with, operating harmoniously within himself in his relationships with his fellows and with Nature at large.

The Secret Doctrine is therefore stupendous in its scope, but today we have only to watch the Science features on our television sets to see how inescapable that stupendousness is. The remarkable virtue of the book is that it leads towards an ordered whole, emerging from mankind's collective and progressive enquiries; indeed not merely to an order, but to an ordering; not merely to discernment of an evolution in man's understanding, but also to evidence of a guidance of that evolution.

Inevitably *The Secret Doctrine* is related to scientific, religious and philosophical thought as it stood in the last quarter of the nineteenth century. It relates to all the cultures and civilizations of the world as then known. It draws upon Egyptian, Indian, Chinese, Tibetan, Greek, Roman, Celtic, Teutonic, South American, Polynesian, Hebrew and Christian myths and religious thought—it links Buddhist, Hindu, Greek, Hermetic, Kabbalistic, Alchemical and North European

philosophical concepts; it assesses, and in some respects challenges, the scientific thought of seventy years ago. It asks: Do not the elements in common revealed by these comparative studies point to a single wisdom-religion behind all the religions and myths, with which all true science and clear-headed philosophy are in full accord? Do they not point also to an original and continuing source of inspiration of mankind, for if not, whence came the wisdom to be found in the earliest known traditions and records? Do they not indicate a high spiritual destiny for us all, towards which, seeing the road before us, we may well steadily and confidently advance?

The scope then may seem overwhelming, but the basic elements are shown to be simple, for there are in Theosophy shallows in which a child can paddle, and depths in which the strongest swimmer is fully tested. In our studies we must constantly relate the complexities to the simplicities. If we were to see all the twigs of a large tree, without seeing the single trunk and the main subsidiary branches, and the branchlets that lead to the twigs, we would be overfaced in trying to discern an order in it; but when we see how growth increases and life is maintained through the trunk and the dispersing branches, we see the beauty of the tree and can understand the main principles of its life without having to count the twigs or study the details of their particular shapes or textures or components. So it is with *The Secret Doctrine*. It directs our attention to the main trunk of the tree of life, to the main streams of living forces and controlling beings ordering the cosmos, our universe and the planetary life of which we form a part; for we are in living relation with and dependent on the sun and moon, the planets and stars. It shows how we belong to a grand cosmic economy, more profound and extensive than physical scientists are yet aware of. Our subsidiary studies are inevitably directed to a fuller knowledge of the operating of some parts of that whole.

We are living in times when a major doctrine of astrology is being vividly demonstrated before our direct observation. We are obviously going through a time of great technological and cultural transformation, and it is occurring just when it was to be expected on astrological hypotheses—at the epoch when the precession of the spring equinox is passing from the sign Pisces to that of Aquarius. When this happened, Mme. Blavatsky pointed out there would be an upheaval in the collective soul of mankind—“psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change”. How right she was!

This meeting is being held within a few weeks of the panoply eclipse which is regarded as a major significant of the new Aquarian age, because it is a collection of planets with the sun and moon that only occurs once in over 2,000 years, and in the sign of the zodiac into which the sun has passed or is passing by equinoctial precession. If the effects are to be felt for 2,000 years until the cycle returns in the sign Capricorn, there may well be no sudden effects—one would expect rather the persistent swell of a new influence. The theories of how these major cultural changes come in cyclic succession, starting by a change in the balance of fundamental forces at a deep spiritual level, is an advanced occult study beyond our current reach. The consequences we have to live with however.

If Mme. Blavatsky were writing *The Secret Doctrine* today, in the very different climate of current thought, it would of course be a very different book—not in its substance, but in the relatedness of its presentation. Nonetheless we have nothing yet comparable with it to take its place. If she were truly reporting that she was the agent of a purposive, centennial attempt to enlighten mankind, a superseding work may come through some future amanuensis fifteen to thirty years hence. Meanwhile, if we would adapt the fundamental

ideas of *The Secret Doctrine* to current knowledge and thought, we must be aware of the main changes that have taken place, and check the validity of *The Secret Doctrine* ideas in the light of what has emerged in the scientific revolution, and in the developments in psychological study. These have brought a new evaluation of mythology. Much influenced by Carl Jung's thesis of the archetypes of the collective unconscious, myths are no longer being dismissed as mere fantasy, but are increasingly seen as springing from depths of significance in the Soul and Spirit of man. The trunk and branches of truth are being sought amid the many modes of myth. Plato is being vindicated in his claim that myths are “the vehicles of great truths well worth the seeking”. Mythological truth is being discerned and distinguished from historical truth. Comparative religion is investigated with increasing thoroughness in mankind's universities of learning throughout the world. This is yielding ever more clearly pointed studies of the elements in common in religious experience within the major religious traditions—Hinduism, Buddhism, Taoism, Christianity, Islam, Judaism, and the minor living faiths; and also with evidences from some which have disappeared—those of Egypt, Babylon and the Incas for example.

Obviously we cannot be masters of all the detail of the whole scope of these developments in human understanding. We must strike through the detail to the essentials—to the trunk and branches; but under our Second Object a grasp of the wholeness of understanding, as so far revealed, is the Society's task. No individual member need attempt any greater participation in it than he wants to. It is by the composite synthesis of the studies of all members that the Society can ride and guide the crest-wave of intellectual advancement. Each Lodge can well keep in touch as fully as it can with this amazing surge forward and upheaval of our times. A new ethos is being born, and the Theosophical

movement, in its broadest sense, exists to bring a leading impetus in guiding it from materialism to a recognition of divine power, ordering beings working to an evolutionary plan, spiritual and psychic levels of existence as well as physical, and the need for mankind to gear into the plan and become increasingly aware of spiritual values and powers by paying proper attention to them.

The beginning of this is to realize the two selves in oneself, and hence to see them likewise in those around us. Emerson phrased this well:

I recognize the distinction of the outer and inner self; the double consciousness that, within this erring, passionate, mortal self, sits a supreme, calm, immortal mind, whose powers I do not know, but it is stronger than I; it never approves me in the wrong; I seek counsel of it in my doubts; I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to his child. It is the perception of the depth of human nature, this Infinite, belonging to every man that has been born, which has given a new value to the habits of reflection and solitude.

The more this is realized, the more clearly we see the point of the Upanishadic sentence: "Raise the self by the Self"; and the more clearly we see it, the more urgent becomes the work upon it amidst every facet and relationship of life. In Christianity it is the kingdom of God which is within each of us (Luke 17: 21) that has to be brought down to earth. "Thy kingdom come, thy will be done, on earth as it is in heaven." "Blessed is the man who knoweth these things, who hath brought Heaven down upon Earth and hath taken Earth and hath lifted it up unto Heaven and hath so wrought that the Midst is a Nothing" (*The Book of the Gnoses of the Invisible God*). To do this we have to know ourselves, to dissolve that which is in the midst. Jesus said: "If you will know yourselves, then you will be known and you will know that you are the sons of the Living Father. But if you do not know yourselves, then you are in poverty and you are poverty." (*The*

Gospel according to Thomas, logion 3). "For if one knows himself, he will know God," said St. Clement. In our day Krishnamurti, having done this, is telling us how to do it, and he is very helpful if we will pay heed. Real life is being blighted, warped, thwarted, occluded in us by the falsities of the self. You cannot really begin to live, says Krishnamurti, until you have let yourself observe all the workings of this self, which is the antithesis of love. Real life, which is love, banishes all problems when we experience it. "God is love;" said the John of the Epistles (1: 4: 16) "and he that dwelleth in love dwelleth in God, and God in him." "Love one another," said Jesus. "Hatred ceases only by love," said Gautama Buddha. "Love can only be found in action, which is relationship," says Krishnamurti. When we have this love there is no longer any need to pray. "He who prays does not know love." "Love is transformation from moment to moment." "There is no problem of any kind when there is love." "The question 'What is the purpose of life?' can only be put by those who do not love." "Social problems cannot be solved by any system, either of the left, right, or centre . . . Without love, revolution means greater and greater ever-mounting misery." To experience this love, we must be awake with an understanding beyond intellectuality. We pass from study to Theosophy, from being scholarly to being Theosophical. "The more knowledge a mind is burdened with, the less capable it is of understanding." Krishnamurti is trying to help us to waken up. In New Delhi in 1959 he said: "Sirs, for God's sake, do listen to what I am saying! *Experience* what I am talking about. Don't take notes. Would you take notes if someone was telling you he loves you . . . If you try to take anything away with you from here, you will find yourself with a handful of dead ashes."

This discernment of Reality beyond the mind, using the mind to see its own superfluity, or rather its own proper use

and its total inadequacy for deeper experience, is the spiritual way, the experience of Theosophy to which Theosophical study is intended to lead. *The Voice of the Silence* is concerned with the Third Object of the Society, with the powers latent in man. Mme. Blavatsky dedicated it to the few real mystics in the Theosophical Society. They were few then. They are few now. "There are hidden powers in man which are capable of making a God of him on earth," wrote Mme. Blavatsky. When we were studying *Isis Unveiled* we dwelt upon these important sentences:

Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. . . . When one sees mortal man displaying tremendous capabilities, controlling the forces of Nature and opening up to view the world of Spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God. . . . A man's idea of God is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the Spirit will shine like the noonday sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. . . . Plato taught that the *Nous*, Spirit, or rational soul of man . . . possessed a nature kindred, or even homogeneous, with the Divinity, and was capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by *philosophy*—the love of wisdom. The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. "This flight," says Plato in the *Theaetetus*, "consists in becoming like God, and this assimilation is the becoming just and holy with wisdom." (*Isis Unveiled*, I: xii, xxiv, xix.)

That is what it means to become a Theosophist, and that is why I never call myself by that name, but only a Theosophical student, aiming to be a Theosophist. What stands in the way for all of us is the I-process, which has to be stopped. "The Self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both," says *The Voice of the Silence* (1st ed. p. 12). Hence the absolute necessity of knowing the personal self completely so that no illusions at all remain. "Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored." (*Lucifer*, Sept. 1887, p. 14) Out of Theosophical study we discover that we are indeed engaged upon this task, in the company of others in the brotherhood of a greater Lodge to which each true group of such students, in or out of the Theosophical Society, is both an apprenticeship and a porchway.

Man's creative energy is caught in the illusion of self-consciousness; and desire, which is energy, engages him in the circle of false values.

The release of that energy from the prison is man's consummation. When man lives in this pure creative energy then he knows harmony, the blessing of Truth.

KRISHNAMURTI

Quoted by Arthur W. Osborn in *The Expansion of Awareness*.

ORPHEUS AND SOME WESTERN TRADITIONS

By D. JEFFREY WILLIAMS

WE do not, as a rule, associate Orpheus with what has been called the Mysteries of the Druids or with certain lines of tradition, including the Mithraic, and that of the early British Church and the Culdees. It was maintained by C. W. Leadbeater that these "... lines of tradition were assimilated to some extent with the indigenous Mysteries of the Druids, which, however, had lost much of the splendor of former times".¹

More startling, perhaps, is his statement that:

... the origin of the Mysteries of the Druids may be traced to ... Orpheus, the Singer of Hellas, though they were also influenced somewhat by the still older Mysteries of Ireland which date from Atlantean times.

In *Man: Whence, How and Whither*² is an entrancing word-picture of Orpheus.

About B.C. 7,000 He came, living chiefly in the forests, where he gathered His disciples round Him. ... He came as a Singer, wandering through the land, loving the life of Nature, her sunlit spaces and her shadowed forest retreats ... He taught by song, by music, music of voice and instrument, carrying a five-stringed musical instrument, probably the origin of Apollo's lyre, and He used a pentatonic scale ... He worked by melody, not by repetition of similar sounds ... showed His disciples living pictures, created by music, and in the Greek Mysteries this was

wrought in the same way, the tradition coming down from Him. ... [Orpheus] taught that Sound was in all things, and that if man would harmonize himself, then would the Divine Harmony manifest through him, and make all Nature glad. Thus he went through Hellas singing, and choosing here and there one who should follow Him, and singing also for the people in other ways, weaving over Greece a network of music, which should make her children beautiful and feed the artistic genius of her land.

It would appear that in some such ways the foundations were laid of the future glory that was Greece. It has been said that music in some form is probably as ancient and universal as speech, but in the general acceptance of the term, Greek is the radix from which its development must be traced. It has also been maintained that the term music was held by the Greeks to signify any art over which the nine Muses presided, and poetry and melody were combined in one art form as a matter of course. Aeschylus, whom the Athenians considered as the "Father of Tragedy," wrote the melodies for his own tragedies, and even the Homeric epics were declaimed to the accompaniment of a lyre.

It may seem to be a far cry from the teaching of Orpheus those many thousands of years ago (that Sound was in all things) to the Druids in western Europe; yet if Orpheus was indeed the originator of the Mysteries of the Druids, echoes of His teaching may not unnaturally be found in some form among the traditions of the Druidic Order. One such echo, surely, is to be found in the following poetic description of creation or manifestation—"when God spake and it was done," according to a modern poet, albeit on planes far higher than are known to ordinary men:

God, when there was not in life or existence (*na byw na bod*, in the succinct Welsh original) anything save Himself, proclaimed His Name, and co-instantaneously with the Word, all the worlds and all the universe sprang joyously into life and existence; and that Word was the most melodious ever heard in music. That Song was the first poem that was ever heard, and the Sound of that Song travelled as far as God and His

¹ *Glimpses of Masonic History*, p. 207.

² By Annie Besant and C. W. Leadbeater, pp. 298-299.

existence are, and as far as the way in which every other existence, springing in unity with Him, has travelled without end.

In passing, it may perhaps be of some interest to note that the word "poem" in that extract in the original Welsh means both song and poem. The Welsh word is *cerdd* and is also the root of the word *cerdded* which means walking, going or following a course. In the quotation, therefore, the Sound or Song was a "going out" into manifestation.

"And it sprang from causeless Nothing." This interpolation, though an apparent aside, is not without significance. The next part of the sentence goes on with the suggestion that so sweetly and melodiously did God declare His Name that life vibrated throughout all existence and throughout all inanimate material existence, and that Those who live in the spiritual realms shall hear the Song unceasingly, and "where it is heard, there cannot be other than the might of Being and Life unendingly."

For an explanation of the "causeless Nothing" we have to turn to the *Stanzas of Dzyan*, which open *The Secret Doctrine*. "Naught was." ("Nor Aught, nor Nought existed," as a poem preceding the Stanzas suggests.)

Darkness alone filled the Boundless All . . . and the Son had not yet awakened for the new Wheel and His Pilgrimage thereon . . . Alone, the One Form of Existence stretched boundless, infinite, causeless, in Dreamless Sleep . . . The Producers of Form from No-Form—the Root of the World . . . rested in the Bliss of Non-Being.

Manifestation "sprang" from Nothing or No-thing. The word "sprang" implies motion, and "It is Motion which begets the Logos, the Word, in Occultism," says a footnote in Vol. I of *The Secret Doctrine*. (Adyar ed., p. 135)

The following questions and answers as to creation or manifestation seem to the writer to be much in line with the teachings of Theosophy, and as the material is altogether significant the quotation is given at length.

Q. Of what materials did God make the worlds?

A. Of Himself, for existence having a beginning does not otherwise take place.

Q. How were life and animation obtained?

A. From God, and in God were they found. That is, from Life, the absolute and basic Ground or Source. God united Himself to that which was dead, to matter—and hence motion and mind, that is, soul (consciousness). All animation and consciousness are from God, their existence is in God, as well as their pre-existence and derived (involutionary or potential) existence. . . .

Q. With what material did God make corporal things, endued with life?

A. With the atoms or particles of light, which are the smallest of all things. Yet the greatest of all great things is one particle of light . . . And in every atom is space wholly commensurate with God; for there is not, and cannot, be less than the Supreme in every particle of light; and God in every particle. Nevertheless, God is only one in number. . . .

Q. How long was God in making corporal things?

A. The twinkling of an eye—when existence and life, light and vision occurred. . . .

Q. From what did God make the world and living beings?

A. From the atoms which He collected out of the infinite expanse in the Circle of Infinity, and placed in order and perfect arrangement in the Circle of Light (*Gwynfyd*),¹ as worlds, lives, and natures, without number, weight or measure, which any mind other than that of God could possibly devise or foresee . . .

Q. By what means or agency did God make these things?

A. By the Voice of His mighty energy, that is, by the melodious Song (*Cerdd*) . . . when the lifeless came into life, and Nothing, which had neither place nor existence, flashed like lightning into motion and emerged into joyous existence—the Void, unsubstantial No-thing, sprang joyously into being a thousand times more quickly than the lightning flash reaches its home.

Q. What material did God use in the formation of the world, namely, the heaven and the earth, and other things known and conceived?

¹ The Archetypal World or Plane.

- A. The *manred* (that which runs or flows), that is, the smallest of all the small, so that a smaller cannot be, which flowed in one sea through all the *Ceugant*¹ (the Cosmic World?), God being its life, and God moving in it . . . Therefore, because God is in every motion, one of God's names is *Modur* (the Mover).

It may be noted that the first sentences in Dr. Besant's *A Study in Consciousness* run as follows:

The Third Logos, the Universal Mind, begins His creative Activity by working on the matter drawn in from the infinite space on every side for the building of our solar system . . . Outside the limits of a universe this matter is in a very peculiar state; the three qualities of matter, inertia, mobility and rhythm, are balanced against each other, and are in a state of equilibrium. They might be thought of as existing as a closed circle, quiescent. . . . The beginning of creative Activity is the breaking of that closed circle, throwing the qualities out of stable into unstable equilibrium. . . . "Fohat . . . electrifies into life and separates primordial stuff, or pregenetic matter, into atoms."

The comparison is very striking both as regards conception and language, and may be allowed to speak for itself. For an exultant and very poetic description of the same creative activity, albeit a bit more obscure, the following from Stanza III of the *Stanzas of Dzyan* may also be quoted:

The Root of life was in every Drop of the Ocean of Immortality, and the Ocean was Radiant Light, which was Fire, and Heat, and Motion . . . Behold, O Lanoo, the Radiant Child of the Two, the unparalleled refulgent Glory—Bright Space, son of Dark Space, who emerges from the Depths of the Great Dark Waters. It is Oeaoohoo, the Younger . . . He shines forth as the Sun, He is the Blazing Divine Dragon of Wisdom . . . Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a shoreless Sea of Fire, and the One Manifested into the Great Waters.

* * * *

One does not know whether the Red Dragon on the national flag or standard of Wales is in any way "emblematic" of the Divine Dragon of Wisdom in the archetypal

¹ *Ceu* (closed) *gant* (circle). The All-enclosing Circle.

realm of Fire? I do not think that in heraldic language the Welsh Dragon would be said to be "rampant," since it has one foreleg as well as its hind legs on the ground. (To be "rampant" it should have its hind legs only on the ground.) But it does have one front leg above the ground, and breathes fire from its mouth, and gives an impression of being on the move! How it came to be a national emblem the writer does not know, nor does he know why the motto usually associated with the Red Dragon of Wales should be: *Y Ddraig Goch a ddyry Gychwyn*, which translated, oddly enough, means: "The Red Dragon Originates or Begins."

Lord of my dreaming, I would dream with You:
 See through Your eyes, shape all my world anew;
 Replace heart's discord by Your vital peace,
 Creative harmony that brings release:
 Lay every thought beside the clarity
 Of thought reflecting truth integrally:
 Pierce through each flower of action to its root;
 Seek motive, cause of bitter stunted fruit,
 Or golden cluster heavy on the bough.
 Lord of my dreaming, time's chaotic now
 Is but a ripple on Your ocean mind:
 Vision of past and future there I find;
 Waxing and waning, cycles come and go:
 Man was, man is, man shall be, this I know:
 Time never was, nor ever shall time be,
 Nor space-illusion—only this I see:
 Illimitable Arc! Eternity!

PHYLLIS V. CAMPBELL

A STUDY IN SHAMANISM

By E. V.

(Continued from p. 401)

THE symbol of the sun is fire; sun-worship and fire-worship usually go together. So they did with the ancient Hungarians. As late as the end of the last century, a folk-lorist noted the saying of a peasant: "We have it from our fathers that we worship the father and creator of all good things, the sun; therefore all decent people face the sun when they lie down"—the implication being that it would be irreverent to turn their backs on the sun, the symbol of the godhead if not God himself.

Nor was worship withheld from the moon; numerous popular practices which pass for superstitions today prove that the ancients were familiar with the effects of the moon on living bodies. Some seventy to eighty years ago, Hungarian shepherds were still seen praying to the moon, and the Hungarian verb for "paying homage," *hódel*, is derived from *hold*, the name of the moon; it might be translated as "moonning".

The Trinity tradition of the Voguls has some interesting features for our study. Their supreme Deity was called Numi-Tarem, the Immobile Father in Heaven; in the story of creation we shall make his closer acquaintance. The Lord of the Earth was the World-Watcher, that of the underworld the mighty Prince of Devils, Kul-Ater. In the ancient religion death was originally not an evil thing, and according to some

investigators, Kul-Ater (who was originally divine) and with him death, became the personification of evil only under Persian influence. In Hungarian folk-tales and sagas death is not a final, irremediable tragedy; the heroes of the stories hobnob with it and outwit its personifications very often. In these tales, the devil has frequently conserved some attributes of divinity; his dwelling-place resembles that of God, and the actions of the two are sometimes similar, but differ in aims and results. *Diabolus est Deus inversus*.

The devil as the source of evil is, then, a later development. At the earlier stage evil-doing was attributed to evil spirits, frequently the ghosts of rulers, ancestors or Shamans. Tengri-Ukkon tolerated their doings, for they were the executives of his will and the retributive agencies for faults and sins. Fear of these spirits was the restrictive force in this religion, in which the idea of after-death punishment was blissfully lacking.

Here we may mention in passing that several customs prove their knowledge of the continuation of life after death. Into the grave they put food and objects of use, in the reverse order—knowing that the astral world is a reflection of the physical! Graves were dug from east to west, and until quite recently the body lay in the grave facing east.

They held that for some time after death, the soul remains around his earthly home and may even return to it. They assigned him a corner in the house or tent, set up his image there and put out food and drink for him. But when the body was dissolved, the soul had to begin his long pilgrimage towards the beyond—the higher planes of the astral world—from where he could not communicate any more with the earth. This was the time of the final parting, death proper, and they celebrated it with the curious custom of the "second burial": the bed, the chair, the clothes of the dead man were burnt, as he would need them no more, a last banquet was held for him, and sometimes even a person played the role of the deceased; at

midnight he was accompanied to the grave and was given messages for those who had died earlier.

The study of the priest-magicians of this religion is fascinating and rich in authentic detail which, unfortunately, must be suppressed here for want of space. Until World War I, the nomadic and semi-nomadic relatives of the Hungarians, the Voguls, Ostyaks and Mordvinians were a rich storehouse of information on living Shamanism but, curiously, not only the tradition, but also the practice survived even among the Hungarian peasant population until quite recent times.

The Shaman was the intermediary between the gods and spirits and man. He prayed for sun and rain, and frequently induced them himself. He cured illnesses, knowing the healing power of herbs and of the spoken word. He performed sacrifices—briefly, he did all those things which were the job of the priesthood of most religions.

Of organized priesthood we find no traces. The hierarchy of the Shamans was established by natural selection, their places in it having been determined by personal abilities and wisdom.

The Shaman was partly born, partly made. An earnest, lonely disposition and great sensitiveness earmarked the child for the profession. Early he became the disciple of some Shaman and received a training which lasted for years. He was subjected to an austere discipline and to practices resembling Yoga. He was taught how to leave his body at will and return with a full memory of what he had seen and heard in other worlds. After having gained sufficient practical and theoretical knowledge, celebrations were held and he was declared a Shaman.

The really great Shaman could leave his body without any outer aid. Such, however, must have been few and far between. The majority induced their trances by intoxicating drugs, dancing and music.

In trance, the true Shaman's soul rose to God and learned His decrees. This real union with God, however, was as rare as in any other form of mysticism. Judged by the reports of these performances, they scarcely rose higher than the astral plane and gathered such information as they could from its denizens. Often they seem to have been simple mediums possessed by some discarnate and by no means highly evolved entity. We must not forget, however, that the peoples with which Shamanism can be observed by modern man were very backward, and it is unlikely that a highly evolved entity would incarnate among them to be their priest.

It is interesting to note that the Shamans were divided into white and black, the white having been the mouthpieces of the Deity and of good spirits, the black ones of evil spirits. And most interesting of all, each white Shaman had at least once in his life to fight with a black Shaman and only if he conquered his adversary, could he retain his rank as a Shaman.

Hungarian ethnology knows several instances of the survival of Shamanism until recent times. The now unusual qualities of these modern Shamans seem to be carry-overs from past incarnations when they were really in the profession. Here is a very illustrative story¹:

The people of the village of Matecs knew a servant lad who was a Shaman. They knew him for a nice and jolly fellow; therefore it was rather unusual that one day he just sat on the barn, musing. He said he was so worried because the great thunderstorm which was soon to come would bring his enemy whom he must fight now the last time. His enemy would fight in the shape of a fiery wheel and he in that of an iron wheel. He entreated everyone to help him: let them strike against the fiery wheel but never touch it. They laughed at him, for it was a fine summer day and no trace of a change of weather. But a few hours later there came a great storm. In the sudden darkness the gate was flung open and the

¹ Quoted in *Magyarság Néprajza* (The Ethnology of the Hungarian People), iv, 436.

fiery wheel rolled into the yard; there it clashed with the iron wheel right before their eyes! Presently the fiery wheel rose into the air and disappeared. The iron wheel became the servant lad again, and he was full of gratitude for the help they had given him.

Ceremonies and sacrifices, essential elements of all religions, were performed in the home, before the household idols and have come down to us in numerous "superstitions". The place of the communal sacrifices was the forest, some spring, some mighty rock or majestic, ancient tree where the images of the deity or of some great ancestor were set up. In Hungary there are many places called "Idol Rock" or "Altar Stone"; everywhere you find a "Holy Spring" or a "God's Well". Later, Christianity built churches at these places, or promoted them to the rank of shrines.

The meaning of the petty sacrifices was exactly the same as in any other exoteric religion: a gift given to the godhead, for which some favor was expected in exchange.

The large communal sacrifices, however, seem to have been more esoteric. They were celebrated by the highest Shamans and were often blood-sacrifices. Hungarian tradition preserved the memory of the sacrifice of the white horse, one which is of special interest for our theme. For this race of horsemen, the white horse was the symbol of the Sun-God, the Second Logos. The ceremony which involved its slaughter may have been a reflection—just as is the Eucharist in Christianity—of the supreme sacrifice of the Deity in assuming matter and thereby creating the world. The resemblance, however, to Christianity and to some other religions went even further: the sacrificers ate of the body of the sacrificial animal, because they held that, by the ceremonial, it had become the vehicle of the Deity and by eating of it they would partake of the divine and enter into mystic union with him. Sometimes they took portions of the holy meat home to their families (as was observed about half a century ago among the Mordvinians)

and this old observance is still living in Hungary in the charming popular custom of bringing home small gifts for the children from the patronal festivals.

Hungarian history knows of another, very mysterious sacrifice: the killing of the old leader in order that his great qualities may pass into his son and successor. This sacrifice, however, has further implications, and will be dealt with presently.

Today we are apt to look with horror on such ceremonies and consider them a very lowly form of religion. This is, however, wrong. Where God is a living, suggestive figure, to sacrifice life for Him does not mean annihilation, but apotheosis: in the course of the ceremonial the sacrificial animal or human being receives the divine into his nature, and this glorious moment cannot be followed but by death, the perishing of the form in order that the holy and lofty essence which has filled it may be set free and be shared by many. Sacrifices of this kind were not necessarily the marks of primitiveness, cruelty and thirst for blood. Millions of animals are sacrificed for us daily under much less noble auspices for much more materialistic purposes; and only because, to spare our urbanized sensitivities, it is done in the slaughterhouse, we scarcely have the right to feel superior to less sophisticated ways of living and thinking.

Now, having considered the theology, the priesthood and the ceremonies of this religion, we may turn our attention to a few details which, nevertheless, are greatly illustrative of our point.

As in most civilizations, stories of creation survived also among the Turanian peoples. Here we shall present them as told by the Voguls and the Finns. We shall see that their description of the creation of the world is clothed in universal symbols and is essentially in conformity with occult traditions. No doubt they conformed even more in their original version.

We must not forget that all elements of this religion were transmitted from mouth to mouth over unknown lengths of time; no wonder that they were changed and distorted in their passage through the centuries and over the vast territories occupied by the Turanians.

This is how the story of creation was told by the Vogul people:

In the beginning only Numi-Tarem and the sea existed. Numi-Tarem lowered a man and a woman on the water and gave them a tiny spot of land to build a house. The woman bore a son who, however, knew that Numi-Tarem was his real father. The boy was called Elm-pi, the son of air, of the wind—of Spirit. Soon the little house was too narrow for him: moreover, Elm-pi knew that the "time of man" was approaching. So he climbed up to his father, Numi-Tarem and asked him for earth, on which future humanity could live. Numi-Tarem gave him the skin of a diver-duck: if he is strong enough, let him bring up "the holy earth of man" from the bottom of the sea. Elm-pi dived many times and each time he brought up something: a small river, a great river, a forest, a lake, a meadow. So the earth came into being. But it went round and round, until Elm-pi encircled it with Numi-Tarem's belt, the Ural mountain—the name of which does mean "belt" in some idioms. Upon the instructions of Numi-Tarem, Elm-pi began to create man. First he made him of snow, but he melted and could not stand. Then he kneaded snow and earth into the shape of man: "He let it go: lo, onward he moves, laughing, playing!" Then he made winged animals, four-legged animals and fish and game to feed man; he taught man to catch fish, to kill game, and many other useful things. But first he had always to climb up the laborious way to fetch the advice of his father, Numi-Tarem, who remained sitting at his "sunlit, holy table," infinitely patient, infinitely still, and interfered with the progress of

creation only by giving advice—a somewhat anthropomorphic Purusha, watching the drama of the universe, an absolute, unmanifested Divinity.

Later Elm-pi, this tireless Son of God, taught men how to propagate, and when they became too numerous, he brought down from his father Kul-Ater, the Prince of Death, to provide room for those who were still to come.

After seven winters, after seven summers, he went to see his people all over the world. As many dead, as living. The father of daughters had buried as many daughters as remained alive. The father of sons buried as many sons as he reared. The time of man has come, the age of man is well established. In this happiness they are living now.¹

All elements of creation are present in this pretty saga. We have Numi-Tarem, the Spirit, and the sea, representing matter in occult symbolism. (In the Old Testament: The Spirit of God moved above the face of the waters.) We have a regular Trinity: the man, the woman and the son, Elm-pi—like Osiris, Isis and Horus, or Joseph, Mary and Jesus; like the Father, the Son and the Holy Ghost of male-female nature. Elm-pi unites in his person an entire occult hierarchy: he performs the functions of all the three Persons of the Trinity: he creates matter and form, creates and destroys man.

(To be concluded)

¹ Quoted in *Magyar Mithológia* (Hungarian Mythology) by K. Kandra, p. 25.

MAN—KNOW THYSELF

By JOHN K. ROBERTSON

MANY people today possess an unexamined philosophy of life. It may be based on a desire for the "good" life or for "happiness". In this respect pleasure is ephemeral—it does not last. It leads to further sensation seeking. Ultimately there comes a search for truth and this is when the hidden love of wisdom begins to manifest. The mind begins to seek a reason for existence and asks plaintively why it should be caught in a web fashioned from fleeting pleasure and repeated errors.

Men are born with different aptitudes and varied levels of awareness—a genius and an idiot may be born in the same village. This fact points to the existence of *not one life* but a number of lives through which the Spirit of man evolves from a material level upwards to its divine source. Similarly, the afflictions besetting man are correctly attributable to karma. Man is directly responsible for his own sorrows and for his own capabilities. Thus the twin laws of reincarnation and karma make life meaningful. Knowing these laws man may begin to work creatively. He can initiate a search for the esoteric philosophy which has been preserved through the ages and is known as the divine wisdom (theo-sophia).

The first step is to know that the inner Self is divine—this may be termed "conversion" or the beginning of the quest for divine wisdom. The second step lies in a study of divine wisdom, wherever and however it may have manifested. The earliest records we have of its manifestations are found

in mythology, archeology, symbology, and the ancient scriptures. The third step required is to know that keys have been provided for the interpretation of this divine wisdom. The possessors of these keys are numerous. They are to be found in such bodies as the Rosicrucians, Freemasons and Theosophists, and the keys are also to be found in certain religious sects which have managed to retain something of the purity of their early origins. Occult groups have existed and will always exist to preserve this wisdom for mankind. It but remains to show how a simple symbol can convey deep spiritual truths when it is examined. As is said in the scriptures: "Those who have eyes—let them see." The fourth step is to apply the keys and open the inner gates.

In the main there are sevenfold and tenfold keys to the spiritual nature of man. The tenfold division such as in kabbalistic teachings, shows how the higher Trinity—

	Father	— Son	— Holy Ghost	(Christian)
or	Brahma	— Vishnu	— Shiva	(Indian)
or	Osiris	— Horus	— Isis	(Egyptian)

is reflected into the sevenfold body of man. Quite simply, if the powers of the Trinity are taken to be A B C then the sevenfold division is:

1. A b c		5. C a b
2. A c b	4. A B C	6. C b a
3. B a c		7. B c a

There is another Trinity which may be stated as:

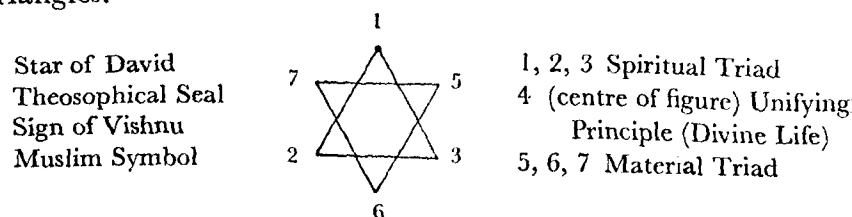
Parabrahman	(being, consciousness, bliss)
Daiviprakriti	(light of the Logos)
Mulaprakriti	(root of matter)

In our Western terminology this Trinity could be described as:

Spirit	(Purusha)	Father	Will
Mind	(Manas)	Son	Wisdom
Body	(Prakriti)	Holy Ghost	Activity

In Indian philosophy Prakriti is the source of the three *gunas* or qualities, namely, *rajas* or activity, *tamas* or inertia, and *sattva* or harmony. Man is normally slothful and outward turned, seeking rājasic pleasures. When he seeks creative activity through a balance of rajas and tamas the sāttvic quality develops and wisdom arises. Eventually a triangular balance of forces manifests and spiritual wisdom begins to play through the mind. From a physiological point of view there is an interaction between the pineal and pituitary glands which give rise to a higher type of consciousness as a result of a spiritual rebirth within the individual. When this occurs he is able to operate consciously on the astral and higher planes.

The most common symbological presentation of the interaction between Spirit and matter is found in the interlaced triangles.



A table of correspondences will throw light on this symbol which represents the sevenfold body of man.

NO.	REPRESENTS	NAME	CHAKRA	MASONRY	PLANET	KING- DOM	ELEMENT
1	Spirit	Ātmā	Sahasrāra	W S W	♄	Spiritual	Ākāsha
2	Intuition	Buddhi	Ājnā	R W M	♃	Devic	Air
3	Higher Mind	Manas I	Vishuddha	W J W	♀	Angelic	Fire
4	Life force	Prāna	Anāhata	D C	☉	Human	Fire
5	Lower Mind	Manas II	Manipura	S D	♂	Animal	Fire
6	Emotions	Astral	Svādhish- thāna	J D	♂	Plant	Water
7	Etheric	Etheric	Mulādhāra	I G	♁	Vegetable	Water
8	Physical	Body	Lower	O G	⊕	Mineral	Earth

Notes on the Table

1. The higher spiritual triad (1, 2 and 3) is reflected into the lower quaternary (5, 6, 7 and 8) through Prāna, the life force, which carries Fohat on its three higher sub-planes. Thus consciousness is the link between the higher and the lower principles of man. Using the above information it is possible to move from plane to plane in consciousness.
2. The body is outside the sevenfold classification just as the OG stands outside the door of the Lodge.
3. Ātmā and Buddhi are interchangeable as a dual Monad. Thus the love-wisdom of the RWM is primary and the strength of will of the WSW is secondary in this particular classification.
4. Man is essentially connected with the angelic kingdoms of which the devas or "shining ones" are the higher representatives. Therefore there should be at the present time a much greater degree of co-operation between angels and men. (A study of *The Secret Doctrine* references to the Mānāsaputras and Dhyān Chohans should be made with special reference to the Third Round.) The guardian angel is a reality being more akin to the "daemon" or higher informing entity of Socrates.
5. Each higher principle is reflected into a lower one. This can be seen clearly when a diagram of the four planes is made. The diagram also refers to the evolution of the chains.

No.	PLANE OR WORLD	HIGHER PRINCIPLES	LOWER PRINCIPLES	BODY OR VEHICLE
1.	Archetypal	Spirit (1)	Etheric Body (7)	Etheric
2.	Mental	Higher Mind (3)	Lower Mind (5)	Causal
3.	Astral	Intuition (2)	Feelings (6)	Astral
4.	Physical	—	Body (8)	Physical

The link between the higher three (Spirit) and the lower four (Matter) is Prāna which contains Fohat. Fohat contains the essence of all manifested forces and therefore is the link between all poles or dualities. In man manifestations of Fohat are consciousness and Kundalinī, the serpent power. The lower principles are vehicles or sheaths for the higher spiritual principles.

Thus man has four bodies:

1. The Causal Body for the Higher Mind.
2. „ Astral „ „ „ Intuition
3. „ Etheric „ „ „ Will
4. „ Physical „ as a foundation or focus for the other three.

To adopt the Eastern terminology the *sharīras* or sheaths are:

1. The Kāraṇa Sharīra (Causal Body)
2. „ Sukshma „ (Astral Body)
3. „ Sthula „ (Etheric Body also Physical)

The four worlds are linked to the four states of consciousness:

WORLD	STATE OF CONSCIOUSNESS		
Archetypal	Turiya	—	transcendental consciousness
Mental	Sushupti	—	deep sleep
Astral	Svapna	—	dream consciousness
Physical	Jāgrat	—	waking consciousness

The etheric body forms the mould for the physical body. Within the etheric body are the seven main chakras given in a previous table. The chakras are spiritual force centres in man and their stage of development depends on the spiritual progress man has made in his various lives on earth. The chakras are connected with the spine which has a channel known as Sushumnā through which a force known as Kundalinī flows. Kundalinī is a manifestation of Fohat which is linked with the synthesizing agent or life-force known as Prāna.

Intertwining on either side of the spine flow two currents known as Idā and Pingala. There are therefore three links passing through the body:

(a) Idā	(Feminine	—	Pārvati	—	1°
(b) Pingala	(Masculine	—	Lakshmi	—	2°
(c) Kundalinī	(Neuter	—	Sarasvati	—	3°

Normally the creative force in man is used for procreation but it can be transmuted by allowing the creative urge to emanate on a higher mental or spiritual plane. Thus in each human being there are male and female forces (Idā and Pingala) which have to be joined in creative union within the body (i.e. in Sushumnā) before man can be united consciously with his spiritual self.

UNIVERSE	MAN	COSMOS	TYPE OF FORCE
Spirit	Pingala	Parabrahman	Positive
(Fohat)	(Sushumnā)	(Daiviprakriti)	Unifying
Matter	Idā	Mulaprakriti	Negative

Unity with Parabrahman, the Divine source, is a spiritual process and should not be attempted by energizing the chakras through meditation on them. Similarly *prānāyāma*, or in its lower form breath-control, is also dangerous since the power of Kundalinī may be aroused before the brain and body are sufficiently purified to resonate with and absorb the higher spiritual force-frequencies. Both of these processes require the assistance of a teacher. The natural query is: "What can one do without a teacher?"

The first essential is purification of the body through elimination of tobacco, alcohol, meat and fish. This raises the response note of the body. Secondly, there is control of the emotions and a transmutation of the lower emotions to their higher counterparts. Transmute:

Kāma (lust) into chastity and continence.
Krodha (anger) into forgiveness and tolerance.

Lobha (greed) into contentment and non-acquisitiveness
 Moha (delusion) into wisdom

Love is the greatest unifying force in the field of brotherhood. The fact that all life and consciousness is one means that there can be no separation, no sense of I and Thou, no subject-object relationship. To understand philosophy as a way of life it is necessary to realize that there is a way or path to tread just as there is but One Life in the universe. How can this be understood?

Purification of the body and the emotions requires a recognition of the need for this process so as to reach an end which lies both within and beyond the individual. There has to be a conscious formulation of an integral philosophy of the Self. This is brought about by a control of the mind and a turning of the lower self towards an examination of consciousness. Find out who directs the mind, who controls the will, wherefrom springs intuition. Outward study can only lead at best to beliefs. What is required is inner certainty, an applied knowledge of the science of the Self.

A study of symbology is a necessary corollary to the spiritual quest. How can there be an intelligent search without a map? The river that has to be traced is consciousness for it exists at all levels. When consciousness has been traced to its source the map may be discarded.

The existence of juvenile delinquency is a sign that adults are uneducated. This points to the failure of the educational system to provide "self" knowledge, or even a study of comparative religions and mythology. Likewise the churches are either ignorant of, or deliberately conceal knowledge of the spiritual centres in man and the existence of the angelic kingdoms, although their very rituals are intended to bring about changes in these spiritual centres.

There is a parallelism between certain church rituals and the rituals of Freemasonry which can be proved by an

examination of *The Science of the Sacraments* by C. W. Leadbeater and a study of available information on the rites of the Masons. Again these rites are duplicated in other occult or semi-occult schools, the teachings of which are available for study. Is it too much to ask that the existing apathy and ignorance of the average person with respect to his inner self be dispelled by a direct exposition of what were once mysteries and now remain mysteries only because of individual apathy.

Esoteric philosophy can only be esoteric if the mind refuses to study it. Any person who renounces his right to study what he really is has failed to grasp the very purpose of existence. Ignorance is only a temporary state of bliss which can in no way compare with the Sat-Chit-Ānanda or Being-Consciousness-Bliss inherent in the Divine Source of all beings. First know thyself, then you will find that you are the Other—for That thou surely art.

Self-cultivation has no other method;
 It requires but knowledge of the way.
 If the way only can be known,
 Birth and death at once will end.

An ancient master as quoted
 by Master Hsu Yun and translated
 by Lu K'uan Yü

REVIEWS

Images and Symbols, by Mircea Eliade, translated by Philip Mairet; Harvill Press, London, 1961, pp. 189, price 18s.

This latest volume of Professor Eliade's is a collection of loosely connected essays on archetypal symbolisms. The author's aim is not the description of the particular versions as they are conditioned by the differences in time and locality. To use a phrase currently so popular, this "historical situation" is the aspect which is purposefully neglected here; instead, the book is concerned with those themes of global distribution which are recurrent expressions of the non-historical, universal element in man. With examples drawn from many widely-separated sources, the author discusses the symbolisms of the centre, time, eternity, knots and shells.

From a structural, morphological point of view one cannot fail to be struck by the all-too-obvious differences between cultures. What Professor Eliade undertakes to illustrate is, on the other hand, the perennial resemblance and identity of images and symbols which are "eternally alive and universally accessible" in all traditions. It is the recognition

of this level of "sameness" that he recommends to modern man.

To stop being bound by the parochial "historical situation" and to move into the higher "existential dimension of universalism" the author considers necessary, if men from different cultures are to conduct effective dialogues. In the increasing interconnectedness of today's world we cannot afford to grow tired, it seems, of repeating this point.

As in the writings of the late Heinrich Zimmer, here too a thorough knowledge of the subject is enhanced by the author's willingness to participate in the life of his material. Eliade agrees with Jung that a mere analytical grasp, a scholarly dissection of the traditional, detached kind cannot suffice here: when endeavoring to divine the meaning of symbols it is necessary to live within the realm of symbols. What makes this book—as well as the works of most Jungians—particularly attractive, and often fascinating, is a characteristic blend of scholarship, deeply-felt personal experience and more often than not inspired language.

CHARLES T. FENYVESI

Man's New Image of Man, by Oliver L. Reiser; Boxwood Press, Pittsburgh, Pennsylvania, U. S. A., pp. 174, price \$ 3.50.

In this interesting little volume the author attempts an interpretation of the development of American philosophy from Puritanism to World Humanism or Cosmic Humanism, pointing out that in this fast-changing period of human evolution, philosophy must also revise its concepts and its program, if it is to have relevance to contemporary problems. He suggests that what is needed is a one-world philosophy and that this will call for an "archetypal man" who will embody the consciousness of universal relationships and help man create the archetypal patterns of the new level of social synthesis.

To bring our thinking to this point the author makes a vast survey of history, religion, philosophy, political systems and sociology, making interesting charts and diagrams which also link up with modern Science to give direction or a basis for this new philosophy, and pointing out that when we understand the "... essential man behind all the fragmenting forces of regional languages, religions, and local cultures, we shall be on the way to a planetary philosophy without which no world government and lasting peace are possible." In answering the question,

"What is the essential man?" the answer briefly given is: "The power of man to continually recreate himself and his environment, the power of self-evolution through the application of human intelligence, is what makes man human."

Perhaps one can best sum up the author's thesis by stating briefly the twelve points of his "manifesto" for "Cosmic Humanism". 1, worship of the Unknown God; 2, service of truth; 3, create a philosophical technology for guiding human evolution; 4, human knowledge must be integrated, socialized and humanized; 5, remind oneself that every event is multicausal and that things cannot be changed without regard to backgrounds; 6, morality needs no supernatural sanctions or motivations; 7, accept national sovereignty and loyalty to existing political states as necessary but passing phases of the transition to a coming World Government; 8, those religions that obstruct social advance must be subordinated; 9, all groups working for the improvement of the world should seek means for co-operation; 10, man's scientific progress is commensurate with his means and media of locomotion, as he triumphs over space and time he is uniting his planet into a technological unity which cries out for a parallel political-intellectual unity; 11, Cosmic Humanism, first and last, aims at global orientations, global

symbolisms and global techniques for doing things; 12, we believe that the present moment sees us living in a world ripe for the greatest forward movement in all human history. The presentation of these twelve points suffers from brevity and should be read in their entirety to be fully appreciated.

Certainly this very stimulating book not only assesses the present day situation but suggests logical and hopeful answers to many pressing questions which confront modern man.

E. S. L.

Development of Moral Philosophy in India, by Surama Dasgupta; Orient Longmans, Calcutta, 1961, pp. 226, price Rs. 25.

Here is a valuable contribution to the existing literature on the history of Indian philosophy; lucid in presentation and based on patient study and research, of original Sanskrit and Pali texts.

In India, philosophy, religion and morality have always formed an organic whole. Philosophy is the vision of truth that naturally leads to religious effort which is the self-expression of the Spirit, with morality as the technique of this self-expression. Hence ethical problems are nowhere treated in isolation. This is the synthetic outlook and approach of Indian philosophy to the problems of life, quite unlike

the analytic outlook of Western thought.

The assumptions which form the background of most Indian systems of philosophy are the same—a theory of emancipation, a theory of rebirth and immortality of souls and the doctrine of Karma. Because of this metaphysical background, ethical thought in India has maintained a positive attitude towards life in its concrete and varied aspects.

The Upanishads, the different systems of philosophy and even the “unorthodox” Buddhism and Jainism, all emphasize the same truth: “Our happiness and success lie within. A heart freed from passions, washed clean from the pollutions of greed and anger and jealousy, shines out in peace and serene happiness.”

But in spite of their common background, each system has some specific contribution to offer to the ethical thought of the country. Thus the Upanishads, Vedānta and Sāṅkhya affirm the nature of the Self as the highest good. The Nyāya-Vaisheshika agree with the above and give a valuable analysis of volition. Yoga and Buddhism add a detailed psychological analysis to this common background. The *Mahābhārata* holds a strong positive attitude towards life and tempers the traditional ideal with common sense. It does not sacrifice everyday life for the quest of a life beyond, but tries to solve opposing ideals in

the same practical spirit. “No virtue seems to be unconditional; the value of each moral duty depends on the particular circumstances and conditions . . .” Yet “the path of absolute cessation of all duties . . .” is given its proper recognition for those who are impatient to attain liberation.

These great truths of life and the solution of human misery continue to hold the field despite the long stretch of time and the new discoveries of modern science. And rightly does the book close with a note that deserves the serious consideration of earnest students of human life: “Of all freedom, highest is the freedom of the self from its own bondage of passions and desire; this has been the message of India and is the essence of all her moral thought.”

M. N. TOLANI

Ecstasy, by Marghanita Laski; Cresset Press, London, 1961, pp. 544, price 55s.

It might be thought that for an “intellectual” (in the non-pejorative sense) to write upon such a subject as ecstasy was yet one more example of the arrogance of specialists who, because they are authorities in one field of human knowledge, ventilate their views on others in which they are novices. Miss Laski approaches her subject conscious of her limitations. The result is a valuable

empirical study by a trained mind of the varieties of ecstatic experience in the West, the author admitting that she is not equipped to deal with Eastern mysticism. “Ecstasy” is derived from the Greek *existemi*, which may be freely translated as “standing outside the senses,” and Miss Laski concludes as a result of her investigations that it is an experience in its own right, not to be explained in religious, physical, sexual, psychopathological or other terms. It further appears that one feature common to all such experiences is that of unity, whether between aspects of the phenomenal world normally regarded as distinct, or between the external world and the internal world of the experimenter. Students are placed in Miss Laski’s debt for producing a source-book of the ecstatic experience, within its admitted limitations both of matter and of method, for while the results of such experiences may be studied by the intellect, as to their origin “what word is to be sent from a region where the chariot of the mind finds no track on which to go?”

LEONARD C. SOPER

Chuang Tzu, translated by Herbert A. Giles; Allen and Unwin, London, 1961, pp. 335, price 35s.

This is a reprint of the second edition of a book on Taoism by one of China’s greatest philosophers.

Chuang Tzu belongs to the third and fourth centuries before Christ, about 200 years after his master Lao Tzu, and might be said, in some respects, to correspond to St. Paul in relation to Christ. He rebelled against the teachings of Confucius, feeling, no doubt, that the more practical sage had lost something of the mysticism of the "Young Old Boy". Hence this work, to which has been added an introduction and running commentary by the translator. There is also some clarification and comparison with Western philosophy by the Rev. Aubrey Moore. The book will be welcomed by all students of ancient Chinese lore; while a seeker less accustomed to far Eastern classics will find that philosophy, like history, repeats itself, and may be left wondering, in the words of Chuang Tzu: "... whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man". If in doubt, "Do nothing". "The flowers and birds do not toil, they simply live."

G. W. COXHEAD

Flying Saucers: Top Secret, by Major Donald E. Keyhoe; Putnams, New York, 1961, price \$3.95.

This is a follow-up of the author's earlier books, *The Flying Saucers are Real*, 1950, and *Flying Saucers from*

Outer Space, 1953. For over ten years Major Keyhoe has fought hard to force the United States authorities, the Air Force in particular, to disclose to the general public all the information on Unidentified Flying Objects which has been collected by official committees of the U. S. Government. The official attitude is one of debunking the "saucers" as indicated in *Flying Saucers and the United States Air Force*, by Lt. Col. L. J. Tucker. If there really is nothing in them, and if all the sightings have a simple known explanation, why has the U. S. Air Force found it necessary to impose military secrecy orders on Air Force personnel reporting these phenomena? Why not allow the public to draw its own conclusions as one used to do in Science, before even Science was clamped down by secrecy restrictions? That is the tenor of Major Keyhoe's book.

The book gives details of "sightings" examined by NICAP (National Investigations Committee on Aerial Phenomena), a private organization with members in the armed forces, government agencies and from the scientific professions. It is recommended as a serious statement of the present state of knowledge of the subject, unfortunately handicapped by government secrecy.

V. W. SLATER

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1962

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

School of the Wisdom

The thirteenth session of the School of the Wisdom closed on 2nd March 1962 at a gathering of students and resident members in the meditation room of the School in Blavatsky Bungalow. The Vice-President, Mr. James S. Perkins, Director of Studies, in his opening remarks, welcomed those who were present and thanked all who had contributed to the success of the School. He spoke of the special atmosphere of Adyar in which the students can become an integrated group to channel the forces that flow through the Society. Miss Joan Morris then read her report giving a summary of the work done during the session.

Short addresses were given by Miss Daphne Darroch (New Zealand), Mr. V. C. Sitwala (India), Miss Edith Gray (U.S.A.), Mr. W. M. O. Perera (Ceylon), on their

impression of the School and the influence of Adyar. They brought out that the spirit of harmony that pervaded the group and the practice of sensitive listening and creative thinking led to a beautiful consciousness of unity and brotherhood.

The President, Mr. N. Sri Ram, presented certificates to the students and concluded the meeting with a short address in which he referred to his own impressions of the work of the School since it was started in 1949. He felt increasingly, that the step taken then had more than justified itself. The School has established itself firmly, attracting members from all over the world. "In this School," he said, "we do not attempt to stuff the minds of the students with mere ideas, however beautiful and wonderful they may be. The attempt is more to open out so that one increases in comprehension, in depth of insight, and learns to meet life from every angle

in a way that enriches his own life. That is the whole object of this School, not just to teach Reincarnation and Karma and a few other things that you find in the books, but more to enlighten the minds of those who come to it.

"The activity of the School is, I believe, one of the most important of the activities at Adyar, because it gives a certain tone to this place. It fills the atmosphere of Adyar with the thoughts, the feelings and the aspirations of those who have been here with us, and everyone becomes a link between the Headquarters of the Society and his own particular Section and Lodge."

He also felt "that the administrative work at Adyar should take a subordinate place and that more and more we should have such activities as the School of the Wisdom, the Research Centre of the Adyar Library, the Adyar Lodge, the Secret Doctrine class which is being held every Tuesday. Activities of that sort should fill the picture of Adyar, so that the administration should just be a kind of framework that is more hidden than manifest. That is the hope for the years to come."

In bidding farewell to the students who would be leaving Adyar to return to their Lodges and Sections he said: "Everyone who comes to the School of the Wisdom brings something to Adyar and not merely takes

away what he can gain of illumination, of happiness, from this international Centre. Everyone can give something if he comes with a pure heart, if he lives his life here in a more and more enlightened way each day. He can in his own way bring something to Adyar, without even knowing what he brings. I feel that everyone who has been to the School of the Wisdom has given something to us for which we feel very grateful."

The gathering adjourned to the open verandah for refreshments where the students who were shortly leaving had the opportunity of bidding farewell to the many friends they had made at Adyar.

The 1962-63 session of the School will open as usual on October 2nd. Mr. N. Sri Ram will continue as Principal, and Mr. and Mrs. James S. Perkins will direct its studies. The syllabus is being revised and presently copies will be mailed as usual to all General Secretaries.

New Zealand

Miss Clarice E. Gregory, late General Secretary of the New Zealand Section, in submitting her report for last year, mentions the quiet and steady progress of the Section. During the year under review, Miss Helen V. Zahara, General Secretary of the Australian Section, toured some of the Lodges

before going to Christchurch for the annual Convention where she was the guest speaker. Miss Georgina Boyd, National Lecturer, visited all the Lodges. Mrs. E. M. Lavender, besides lecturing at various Lodges, conducted classes on *The Secret Doctrine*. Miss C. G. Pollard, Miss B. H. Darroch, Mr. and Mrs. S. G. Nicholls visited Lodges.

Theosophy in New Zealand continues to be issued three times a year and monthly newsletters are sent to Lodges and members. The distribution of *An Outline of Theosophy* continues with other pamphlets. The Library has received special attention and a new catalogue has been prepared.

Mr. Stuart G. Nicholls was elected the General Secretary at the Convention held in December.

Mr. William Crawford, who had been General Secretary of the Section for many years, passed on 1st March 1962 after a long and protracted illness, patiently and cheerfully borne.

Belgium

The Theosophical Society in Belgium celebrated its Fiftieth Anniversary as a Section on 1st October 1961. Five members who were present at its foundation recalled moving experiences and humorous anecdotes.

On this occasion brevets were given to many members in recogni-

tion of their attachment to the Theosophical ideal and of their loyal services to the Theosophical Society in Belgium for more than twenty-five years. The artistic conception and execution of these brevets is the work of one of the members of Ghent.

The General Secretary expressed in beautiful terms the wish that earnest Theosophists should be conscious of the fact that they form an island of concord and serenity in the midst of the dangerous deflagrations which menace the world.

Some artists of the group, The Companions of the Star, illustrated this appeal in an artistic way.

Germany

The General Secretary of the German Section, Mr. Heinrich Nagel, reports that during the year under review there were a number of visitors from other countries, Srimati Rukmini Devi, Madame Sabetay and Mrs. Ingrid Fjellander gave lectures at the German Summer School held in Rendsburg from 28th July to 5th August 1961 which was attended by thirty-five members. Mr. John Coats lectured in Hamburg.

The German Section will be celebrating its 60th year jubilee in 1962 and expects that its work will be greatly strengthened by visits and lectures from distinguished guests,

Political difficulties hamper the contacts of members from Eastern Germany but our thoughts go out to each other.

A number of members from the Section, of whom quite a few were young Theosophists, attended meetings in England, Holland, Scandinavia, Austria, Italy and Greece.

The General Secretary also reports that he attended the Council of the European Federation in Milan together with other members. He also visited and delivered lectures in Bremen, Frankfurt, Berlin and Hamburg on the theme of "What Theosophy Means". Mr. Axel von Fielitz-Coniar lectured in ten Lodges on the theme, "The Meaning of Being". Three week-end meetings were held at Dortmund, Inzmühlen and Seeheim near Darmstadt, which were very successful in vivifying and inspiring new groups.

Dr. G. S. Arundale's book *You* is being edited and translated into German and is expected to be published by Easter of 1962.

Israel

In submitting his annual report the Presidential Agent, Mr. Hans Zeuger, writes: "The Theosophical Society in Israel continued its work during the year under review in the now well established manner of member-meetings and public lectures

in Jerusalem, Tel-Aviv, Haifa and Safad."

Mr. Zeuger also mentions additional activities in the Section of which some of the more important are the translation of Theosophical literature into the Hebrew language starting with *At the Feet of the Master* and Irving S. Cooper's *Reincarnation, the Hope of the World*. Public interest in Theosophy was created through a radio program on the theme of astrology and by newspaper interviews. These brought to public attention for the first time some of the important teachings of Theosophy.

Generous gifts were received from various quarters, the chief being the gift of a whole library of the late Mr. A. C. Benham, a dedicated Theosophist, by his daughter, Mrs. Evelyn Benham Bull.

The news-sheet, *Theosophy in Israel*, continues to be issued as heretofore in four languages (English, French, German, Hebrew) and is gaining in popularity.

Pakistan

The Presidential Agent for Pakistan, Mrs. Gool Minwalla, reports that work continued steadily throughout the year, though membership declined slightly due to lapsings. The membership on 30th September 1961 was 253. Pakistan now has seven Lodges. The Karachi Lodge especially has

been most active with public lectures, members' meetings and study sessions, in addition to special celebrations, the work of the Order of Service and of the adult education project. The Lodge has a fine library with reading room and trained staff. Its Islamic section is being expanded, and the children's library has been helped by UNESCO. Seventeen thousand visitors took advantage of the reading room during the year.

The eight-page monthly, *Theosophy in Pakistan*, has now been replaced by a twenty-page quarterly under the same name, with reprints of articles from other Theosophical magazines as well as original articles on Theosophical and Islamic subjects. The need for interpreting Theosophy from the Islamic point of view is particularly great in this country which is predominantly Islamic. The translating of Theosophical books into Urdu is another urgent necessity.

On the 21st November some twenty members from Karachi and Quetta accompanied Srimati Rukmini Devi and Peter Hoffman to Hyderabad for a two-day celebration of the Diamond Jubilee of the Besant Lodge there. The party returned to Karachi on 22nd November with eight members from Hyderabad who were delegates to the first Pakistan Convention.

The first Pakistan Theosophical Convention, held in the Jamshed

Memorial Hall was opened by Srimati Rukmini Devi on 23rd November and after a devotional song, the Prayers of the Religions and the reading of greetings she gave the inaugural address. The following evening there was a symposium on "Man's Pursuit of Truth". Two business meetings were also held as this was the first time members from different Lodges in Pakistan were able to meet to discuss mutual problems. The possibility of forming the Pakistan Lodges into a Section was discussed. It was felt, however, that it might be better as an interim measure to work for a Federation of the Lodges in Pakistan.

The Presidential Agent visited Hyderabad and Quetta and during the year Theosophical visitors and lecturers greatly helped the work in Pakistan. Mrs. E. Marion Lavender spent two months in Karachi giving lectures and classes. Mr. and Mrs. Rohit Mehta visited Karachi, Hyderabad and Quetta and spoke to large audiences, and Dr. C. H. Yeang, the Organizing Secretary in Malaya and Singapore, with Mrs. Yeang, visited Karachi briefly.

Looking forward into the future, the Presidential Agent says: "This work calls for national lecturers and Lodge organizers. It is not possible to meet this demand only from Pakistan and any response in this direction from other countries would be gratefully considered."

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram.

Vice-President: James S. Perkins.

Recording Secretary: Jal B. Dorah.

Treasurer: Edwin N. Lord.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Dr. Henry A. Smith	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mr. V. Wallace Slater	50 Gloucester Place, London, W. 1	<i>The Theosophical Journal.</i>
1891	India	Mrs. Radha S. Burnier	The Theosophical Society, Varanasi 1	<i>The Theosophical Review.</i>
1895	Australia	Miss Helen V. Zahara	29 Bligh Street, Sydney, N. S. W.	<i>Theosophy in Australia.</i>
1895	Sweden	Mrs. Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Teosofi I 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 Mora	P.O. Box 6365, Habana	<i>Revista Teosofica Cubana.</i>
1907	Hungary	..	..	..
1907	Finland	Mrs. Sylvi Horstio	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Patterson	P.O. Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Miss Jean Carstairs	28 Gt. King St., Edinburgh	<i>The Theosophical Journal.</i>
1910	Switzerland	Mr. Georges Tripet	Winkelriedstrasse 21, Berne	<i>Le Lotus Bleu.</i>
1911	Belgium	Mr. Antoon E. de Pauw	Voskenslaan 141A, Ghent	<i>Le Lotus Bleu.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta	<i>P. T. T. I.</i>
1912	Burma	U Hla Maung	No. 102, 49th Street, Rangoon	..
1912	Austria	Mr. Fritz Schleifer	Paracelsusgasse 4, Wien III	<i>Adyar.</i>
1912	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Teosofi I Norden.</i>
1913	Egypt *	Mr. Zaki Awad	(President, "Hikmet El Kadima" Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Mr. Jorgen Winde	Gt. Praestegaard, NR.—Aaby	<i>Teosofi I Norden.</i>
1919	Ireland	Mrs. Evelyn O. Hornridge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>

* No Section; Lodge only.

1919	Mexico	..	Señor Arturo Vado López	..	Iturbide 28, Mexico D. F.	..	Dharma.
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)	..	..
1920	Chile	..	Señor Ricardo Michel A.-P.	..	Casilla 3603, Santiago	..	<i>Teosofia.</i>
1920	Brazil	..	Tenente Armando Sales	..	Rua Anita Garibaldi 29, 11° andar, Sao Paulo.	..	<i>Fraternidad.</i>
1920	Bulgaria	..	..	..	..	..	<i>O Teosofista.</i>
1921	Iceland	..	Mr. Sigvaldi Hjálmarsson	..	Ingolfstr. 22, Reykjavik	..	<i>Gangleri.</i>
1921	Spain	..	..	..	..	..	..
1921	Portugal	..	Prof. Délio Nobre Santos	..	Campo Mártires Pátria 69, Lisbon	..	..
1922	Wales	..	Miss E. Claudia Owen	..	10 Park Place, Cardiff	..	<i>Osis.</i>
1923	Poland	..	..	..	..	..	<i>The Theosophical Journal.</i>
1925	Uruguay	..	Señor Victor Alvarez Bisbal	..	Palacio Diaz, 18 de Julio 1333, Montevideo	..	..
1925	Puerto Rico	..	Señora Esperanza C. Hopgood	..	Box 8774, Fernandez Juncos, Santurce, San Juan	..	<i>Revista Teosofica Uruguaya.</i>
1925	Rumania	..	..	..	..	..	<i>Heraldo Teosofico.</i>
1925	Yugoslavia	..	..	..	..	..	..
1926	Ceylon	..	Mr. N. K. Choksy, Q. C.	..	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..	..
1928	Greece	..	Mr. K. Melissaropoulos	..	Dragatsaniou str. 6, Athens (K)	..	<i>Theosofikken Deltion</i>
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Theosophy in Action; Adyar.

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

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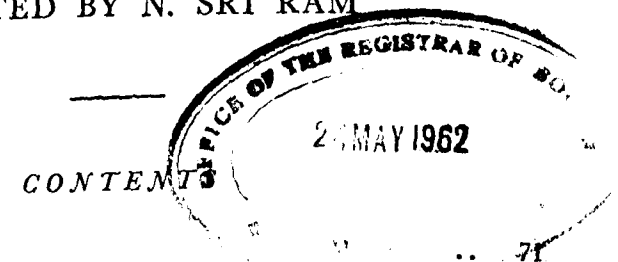
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May 1962

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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

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

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

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



ON THE WATCH-TOWER

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

IT is sometimes said at our Conferences and Conventions, particularly in India, that we must carry Theosophy to "the masses," that our presentation does not attract their interest and is generally too intellectual. On the other hand, there are those who feel that we are not keeping up with modern thought, do not take our proper place in the present wave of intellectual advance, and that unless we succeed in interesting men of eminence, in science, psychology and other departments of thought and action, we would be failing in our mission. Thus, the question is posed: Towards whom should our efforts be principally directed? It seems to me that at the back of both the lines suggested there are various ideas that need to be reassessed and considered.

Theosophy, or the Divine Wisdom, is needed by *all*, by every individual, whether he be poor or rich, intellectual or simple, a so-called insignificant person or a man of eminence. If this be so, our business is not to pick and choose, not to think in terms of whom we want to attract, but to convey the

Inaugural address to the Workers' Camp, Adyar, 23rd April 1962.

Wisdom to those who can be helped by its illumination and guidance, to those who seek, to those who come to our meetings or show an interest in our ideas and philosophy.

If we ask ourselves the question: Why do we want to attract people, whether mere numbers or people who are highly respectable, the answer is obviously: In order to strengthen the Society and make it more important than it is. We may think that the Society would then be able to influence people more than at present. But influence in what direction, to what end? One has to think this whole question through very carefully, in order to find out what is the right course of action for us.

When we talk of interesting the intellectual people, we have to realize that Theosophy is not a purely intellectual doctrine, but requires for its true comprehension, especially if such comprehension is to flower in our lives and action, elements of perception and response other than intellectual, in a restricted sense. If Theosophy were just a few statements of an arguable nature, one can speak about them cleverly, just as an advocate might present his case plausibly to a court. But a Wisdom which has aspects that are transcendental and is capable of being described as divine is not to be propagated by mere verbal tactics. We cannot propagate Theosophy as a living Wisdom or in its essential nature by hiring a number of good university graduates to advocate it. If they do not have in themselves the spirit of the Wisdom, the words they use will make no appeal to that deeper spiritual nature, which it must be our endeavor to awaken in others, as also to unfold in ourselves. Unless there is a love of the Wisdom in one's heart, one does not possess it in reality. To know the Truth in any deep sense one has to feel its beauty, the significance of it to one's own living, without which we cannot share it with others. Before we can convey the Truth or the Wisdom to others, we must have it in ourselves, deeply not

The Nature of the
Wisdom

superficially. Even as regards knowing persons, we never really know a person unless we have some love for him, a measure of affection and sympathy. The same holds good with regard to Theosophy which is a spiritual Wisdom having an intimate bearing on life, which has in it that beauty which belongs to life.

At the recent South Indian Theosophical Conference at Adyar, a subject which was discussed was: Theosophy in the modern world, and how to present it. It is a subject which has been discussed also in other places and countries. When we speak of the modern world, as distinguished from the world of the ancients or the earlier days of the Society, we have at the back of our minds either a difference in approach to the same fundamental truths, or a feeling that modern thought has outpassed these truths and therefore we must catch up and offer something akin to it and different from what we have been studying hitherto. One has to enquire, of course, into what is fundamental. But if Theosophy is a statement of Truth in its fundamental aspects, and therefore ageless, there can be no question of modern or ancient with regard to it. Matter and Spirit are fundamental, and Theosophy must also be fundamental, being the truth of the whole universal process which is a play between these two poles of existence, a play we may perceive in ourselves as the movements of life and consciousness. The understanding of these movements is the same, whether in the modern or in the ancient world. Theosophy in this sense can never be outdated; it must be as new and fresh and up-to-date as life itself.

Of course the modern man has a mentality different from that of people in other days, the setting of human life having changed unrecognizably from earlier times. We have these days various mechanisms which we use to communicate and move extremely rapidly, to produce and achieve many things in a

short space of time; but human nature itself has not been changed very much, either by the new setting or by the activities taking place in it. It has the same problems and the same possibilities as before. The same old passions come into play in new and enlarged contexts, as for instance in politics, whether national or international. We may say, though it may not be the whole truth, that democracy is a modern concept and a sign of our advance, but the passions evoked in the democratic process are just the passions of our ordinary daily lives, manifested in a wider context.

In the modern world we know, or think we know, more about the nature of physical matter than our forefathers. We certainly know more about the physical world with which we are immediately connected, than did the people at large at any previous time. We know a good deal about the earth and its history, the ocean, the atmosphere around us, and to a slight extent, outer space. But this added knowledge surely does not alter in any radical manner that picture and perspective which we might call the occult conception of life. What life means, how it evolves and acts, its experiences in terms of love and hate, fear and hope, happiness and sorrow, beauty and ugliness, all this is the same today as at any previous period. All the knowledge which has come through Science merely extends the framework or gives a new view of the material basis of mind and life. But we need an understanding not only of matter and form, but also of life and man, the universe in the totality of its aspects.

What Science reveals has its own significance. Occultism so-called is also a science, but more of an understanding of what lies under the surface, behind the facade or appearance of things. When we look at the sky it appears as the surface of a dome, but there are vast depths behind that seeming surface. There are so many hidden factors in the universe which

Science and
Occultism

throw on the screen of our vision the phenomena that strike our eyes.

There is this difference between the approach of modern Science and the approach of people in the old days to what they thought of as Truth. The knowledge we have in Science is based upon observations which can be verified by very many people, and not on the authority of some individual or a few individuals who claim to know, or do know, more than others. But even in Science, many things stated as facts, discovered by various methods of research, are accepted by us on the authority of the scientist. We cannot say it is wrong to accept something on the testimony or knowledge of others. The question in this connection is: How far does the acceptance of that authority restrict our thinking? I might not have travelled to the Antarctic, but others have explored that quarter of the globe, and it is reasonable to accept what they say about it on the basis of their observations and knowledge. But the authority we accept with regard to such matters, on which we act as necessary, does not detract from our freedom. It is only when authority weighs us down, makes the mind immobile, deprives us of the power to envisage things other than the way in which they are presented or proclaimed, that it becomes crippling or even deadly.

Ancient and modern are relative terms, after all. What we today call the modern world will be ancient after some time, and there will then be something modern in relation to it. The phase through which we are at present passing in human development is obviously that of a mind which is outgoing, but beginning to be objective in a measure. To be objective is to see facts, as in Science, without importing into the understanding of them any factors of preconception generated by one's subjective feelings. When we observe facts, we notice also the relations between them. When the mind is not withdrawn, warped or blocked by its

own ideas, the facts and their relationships communicate themselves to it. But if in seeking to understand the relationships I bring to bear some preconceived idea, then that queers the pitch of my understanding and I deceive myself with a false explanation.

The objective approach is not something which is uniquely modern. The Lord Buddha spoke of such pure objectivity when He said, "See the true as true, and the false as false." When He spoke those words He was not thinking of the concrete world around us, of seeing yellow as yellow and green as green, but He referred to one's conduct and ideas of things, of what is good or evil, right or wrong, the cause of sorrow or happiness.

In modern psychology there is an attempt to be objective with regard to the thoughts, emotions and reactions of people, but as a science it is still in the adolescent stage, speculative and groping.

Our Theosophy must have that quality of objectivity which is the scientific approach, the spirit of basing one's understanding on or related to the ground of one's own observation and experience. Even in the modern world this spirit is not too conspicuous by any means. The scientist is not free from the influence of subjective factors, when there is a question of personal relationship or interests; he is as irrational, as much under the sway of his passions, feelings and reactions as anybody else. There is very little objectivity in the average, or even the more than average, man as regards his own conduct, ideas and feelings. In the vast majority of people, who are engaged in chasing various external toys, there is a blissful unconsciousness of the subjective forces which impel them; the very speed of modern life conduces to this unconsciousness.

In ancient India Theosophy was spoken of as *Ātma Vidyā*, the science of the self. When the word "self" was used, sometimes it referred to the "I," the empirical self which

is the product of one's past or conditioning, but sometimes the word "Self" was used in reference to the pure subject, the *Ātman*, apart from every object of cognition. Theosophy is knowledge of the self in all its aspects, as well as an understanding of the world, the universe around us, not only of its physical rind or skin, but of the whole, including the hidden factors.

I feel we should present Theosophy, in whatever aspect, in a manner which respects the freedom of those who are invited to consider it. Some of us may accept certain statements because we feel or know they come from highly knowledgeable sources, just as we accept statements that come from eminent men in Science. But if we say, so and so said this and adopt the attitude that it must be accepted by all, we are blocking ourselves and others with that authority. We may accept a certain view because it is plausible and illuminating, or as a hypothesis, but it should be a view and not a dogma. In other words, we must present what we have to say in the spirit of one who is seeking to understand.

We should present the ancient and ageless Truth placing it in the setting of the modern man's understanding. There may be in the ancient books a word that sums up a whole range of experience or action, such as the word *Buddhi*. When we use the word, it seems an abstraction devoid of reality, but when we refer to the experience or the action which the word denotes, then there will be a feeling of contact with the reality of one's own deeper nature and its possibilities.

Our aim should be to illuminate the practical problems of life, not to seek support from this or that group. We must give "the masses" not what they want—which is generally entertainment, stimulation, sensation or escape—but rather, what they need to understand. The Theosophical worker must get rid of

Individual under-
standing

the idea of catering to the mass-mentality, of going along with the crowd, and thinking that this is the way of reaching the popular mind. We must be careful not to fall under the spell of popular phrases, not be hypnotized by clichés and mass-propaganda, the influence of party, sect or any other grouping. The only way to honor one's individual responsibility is to come to and act upon one's own individual understanding.

Life is always individual in its expressions. Every living thing manifests an individuality of its own; evidently that is the law of manifestation. Dharma is individual; it depends on a man's station in life, his capacities, his relationships with people and his commitments. There is no beauty without individuality. The moment we see something as beautiful, we recognize its individuality.

He who wishes to be a channel of the Wisdom should be content to see the truth and express it, not necessarily in speech from a platform, but in his own life and in every possible way. We should not make the lecture platform a framework for ourselves, a means of putting ourselves into the centre of the picture, drawing limelight or applause. We should not make any work in which we are engaged a ladder by which to climb to some position of prestige, power or importance. The Lord Buddha said: "Cease to do evil, learn to do good, cleanse your own hearts". We must bring to all our work a clean heart and give ourselves to it without any desire for reward or praise. If we do so, we will be really successful, whether we help very many people or only a few, without being conscious of helping. The spirit of action without desire for fruit in any sense should characterize all Theosophical work. Then the Society will have an atmosphere in which there will be growth in every possible direction in the luxuriance of purity.

N. SRI RAM

COMMENTS OF H. P. BLAVATSKY

ON F. HARTMANN'S "A THEOSOPHICAL FABLE"

[*Introductory Remarks.*—In *The Letters of H.P. Blavatsky to A.P. Sinnett*, in Letter No. LXII on p. 158, H. P. B. wrote:

"You will read Hartmann's 'Theosophical Fable' and *our* answer to it sent to you with a few more explanations."

F. Hartmann's article, signed "H," entitled "A Theosophical Fable," appeared in *THE THEOSOPHIST*, Vol. VII, No. 78, March 1886. It is an allegorical description of the situation in the Society in 1885-6, called forth by various false accusations against H. P. Blavatsky.

The MS. of H.P.B.'s "*our* answer to it . . . with a few more explanations" is a fragment in her own handwriting. The original is in the Archives of the Theosophical Society at Adyar, and has so far not been published. It could be regarded not only as a comment but as a *continuation and conclusion of the Fable* giving a vivid and interesting picture of the problems and the future possibilities of the Society as seen by its "Broken Instrument".

We reprint the Fable followed by H. P. B.'s comments on it.—Ed.]

A THEOSOPHICAL FABLE

BY FRANZ HARTMANN

ONCE upon a time, in a country far across the Indian ocean, there was a society of people who wanted to hear and investigate the music of the spheres. They called their society "Harmony," but there was very little harmony among

them; on the contrary, they quarrelled a great deal amongst each other, for their society was made up of men and women of different nationalities, different characters and different opinions. But to make up for this deficiency, they had in their possession a musical instrument, upon which—if it was properly tuned—the music of the spheres could be heard. This instrument however was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds. To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard.

It was indeed a very queer instrument, and what is still more remarkable about it is the fact, which will hardly be believed by *sensible* people, that if a person whose mind was very inharmonious would come near it, it would begin to make a very disagreeable noise.

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities that he wanted to show it to everybody and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They however did not believe him and said that there was no such thing as a "music of the spheres". The intrepid president however insisted that there was, and he promised that if they would send someone to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune—for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become. The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his travelling bag and went home again and told his fathers in learning that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was—mistaken.

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all. Consequently the society dissolved and the members went their way, some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly.

H. P. Blavatsky's Comments on the above are as follows:

“the keeper of the instrument sat down and wept bitterly. . .” So would the “Instrument” were it not so broken as to be unfit to emit even a sound. . . .

The fable is deeply significant and very profound. It is to the very point and the author of it *was inspired*—the mangled remains of the “Instrument” answer for it, though its endorsements are now of little, if any use. The “Theosophical Fable” ought to be published in the *Theosophist*; and if it is not it will only speak the more against the obduracy of the ex-“keeper” of the “instrument,” and his unwillingness to confess publicly his great sin—for believing in human justice, in human benevolence, fairness and the gentlemanly feelings of “a Society of non-musical but learned men”. And the “fable” ought to be read by every Theosophist, every member of the *never* “Harmonical Society” and meditated upon. For, besides the individual Karma of every member and the collective Karma of the “Harmonical Society” whose practice differed so widely from its rules and purposes—there is the great sin of its leading members and chiefs. They have *desecrated* the name (and names) of the “Genius of the Spheres,” and the Genii descend no more. The present trouble has arisen in consequence of such desecration. The Mahā-Chohan of the Genii has foretold it four years ago. The chief President was warned repeatedly in the beginning by the voice of his “instrument”; it protested in vain, and finally it was swept along itself with the current of enthusiasm, and added its own voice to proclaiming things holy in public, and throwing pearls before swine, and casting that which was sacred to the dogs: the swine are now treading upon the pearls and the dogs are rending the givers. The light that shone in the Darkness which comprehended it not—is now out: Darkness has put its heavy extinguisher upon it.

This would have never happened had the light been sacredly preserved in its own birth-place and sphere—India. But the veneration of her sons for that light was laughed down to scorn; it was called “hero-worship,” mocked and finally represented as a screen to hide unholy practices. The names of the Genii are now dragged into publicity and figure in full in the *Report*. None of the *Presidents* would listen to the sage advice to keep their knowledge of the Genii secret; and the holy names were prostituted publicly by every scoffer.

KARMA.

There now remains but one thing to be done, if the “Harmonical” Society would be kept alive.

Let its President do as the ex-Corresponding Secretary *has* done: depose himself before he is deposed by others,—and the Society will die a week later. But let the Society—now dishonored because there never was real harmony in it but rather personal and individual selfishness—unite together at last and wait patiently and prepare thro’ *active* work for the advent of a *Paraclete* who may yet be drawn to, and sent to them before the end of the cycle in (1897).

The present “instrument” could never have been destroyed by any “learned” Society. It is the *unlearned* in things occult and spiritual, among the members of the Harmonical Society, who are now breaking it to atoms themselves; those for whom the old instrument has played itself to death, and that was the first to draw their attention and open their ears to the “music of the spheres” however poorly it may have rendered the heavenly melody itself. And now it lies broken into fragments shattered more every day by the kicks of those for whom it sang and labored. . .

But the “Genius of the Spheres” means to pick up the mangled pieces of the instrument once more and glue them together *as He alone can*. No violin is played better upon,

none emits more musical sounds than that one which was broken and mended. The Paganini of the broken *Stradivarius* is still alive and He will play upon it again but only for those few who will "attune their souls indeed to the music of the Spheres". The instrument will belong to these and have no "Keeper". How many such few will remain? Time will soon tell.

H.P.B.'s note to A. P. Sinnett at the bottom of p. 2 of the original MS. re publication of the Fable:

(Had no time to copy. Send this answer but better to H. His dear sister writes such a loving good letter swearing she "will attune her soul to the music of the Spheres". If I were *you*: I *would* publish his fable in the *Theosophist*.)

It is an Euclidian axiom that things which are equal to the same thing are equal to one another.

So too is it an axiom of Nature that hearts laid on the altar in union with that eternal sacrifice that brought all things into being are themselves in union with each other. Some say there is no such thing as sacrifice and they are right, but only those who have set aside all other things in favor of those that the Higher Self declares to be in union with the great eternal principle of sacrifice have the priceless experience of sacrifice transmuted into joy.

Some say there is no sacrifice. What of the mother who gives herself daily as a wage earner that her children may have bread and home? You say she knows it not as sacrifice; to her it is duty. But she knows it not as duty. To her it is the natural thing, the only thing to do. Then it is Nature; it is God, who knows not sacrifice as such, but only Being.

SIDNEY A. COOK

THE CONDITIONS OF OCCULT RESEARCH

By ANNIE BESANT

THE subject . . . is one, I think, of practical and immediate interest to all members of the Theosophical Society. It is one on which a great amount of misunderstanding appears to exist, and I thought it might perchance be useful to try to lay before you some of the difficulties and conditions which surround occult research, and something, perhaps, about the attitude with which those who carry it on should be regarded.

The conditions surrounding the work of occult research at the present time are entirely new in the history of the world. In the past a man who was gradually unfolding the faculties necessary for this research was practically shut away from the crowd and bustle of cities or large communities. The moment a pupil of a great teacher began to develop the faculties of the astral or mental sheaths he was called into retirement. He was shut into an atmosphere kept calm and serene by the thoughts of his Teacher, that mighty aura serving for him as a protection from the throng of outer influences. Everything that could be done to purify the bodies and to strengthen and concentrate the consciousness was done for him. He was necessarily somewhat ascetic in his life, but it was a careful asceticism, neither exaggerated in the

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hardships imposed upon the body nor in any sense lopsided in its conditions. With all physical things a medium path was followed. He must neither so strain the body that there would be a danger of hysteria nor pamper it so that it would not readily respond to the vibrations from the upper worlds. The whole arrangement was based on an experience that had lasted for tens of thousands of years, until it had reached perfection—an arrangement of all surrounding circumstances so that the least possible difficulty from outside might come in the student's way.

For those who have to carry on occult research in the West or the ordinary East, under the conditions of normal human life today, it is obvious that none of these precautions exist; and in the West especially there is a certain impatience of any restrictions in relation to these matters, a vague confusion of psychic and spiritual development, and irrelevant questions asked, such as: "Can it make any difference to the Spirit whether I eat peas or mutton?" Well, it does not. The Spirit, as such, is not concerned with the question, but the vehicles in which the Spirit is to work are very much concerned with these matters; and I am bound to say to you that a fairly strict regimen along these lines is necessary if research is to be carried on with safety to the body. Among the various people whom I know, who do follow lines of psychic evolution and occult research, I do not know one single case where restrictions of diet have been disregarded which has not been followed by a breakdown of the health of the physical body; and the only ones I know who carry it on without injury to the body are those who yield to the old rules with regard to these restrictions.

Then, in addition to that physical training, it is necessary that the emotions shall be well under control, and that the mind shall be trained to concentration, for the simple reason that in the earlier stages of this research much difficulty arises on

the astral and mental planes with regard to the nature of the objects observed, as to whether they are inhabitants or objects of the planes or projections from the investigator himself. This is one of the most fertile sources of error, and one which is far subtler and far more difficult to escape than many in their earlier investigations are inclined to admit. Obviously, if the emotions and the mind are uncontrolled the chaos on the astral and mental planes will be unspeakably increased, so that the old habit is not only to train and prepare the body, but also the consciousness as regards the emotions and thoughts.

But it is not only a question of what is called purification. It is also a question of the higher and finer development of each of the bodies, the physical no less than the astral and mental. Certain changes in the atomic structure must take place with the bringing down of the consciousness of the higher planes into the physical brain. It is not only a question of being conscious on the higher planes, but of translating that consciousness by means of the physical brain, and in order to do this effectively certain parts of the atom have to change and evolve, and the higher orders of spirillae which, at our present stage of evolution, are lying with their sides against each other like limp indiarubber tubes, have to be forced open by the currents from the higher planes, so that they may become physical instruments of consciousness. As physical matter yields but slowly to all forces, it is necessary to give time when those changes have to be brought about. They are brought about by the action of strenuous, definite thinking, and as that is carried on, one after the other of these more delicate spirillae begin to open. This shows itself by a heaviness of feeling in the brain, and if it be disregarded, then by pain growing more and more acute. Suppose, for instance, a person, in whose brain some spirillae are ready so far as the mānasic consciousness is concerned, desires to pass on to the buddhic plane. He will at

first lose physical consciousness and pass into a trance. In that condition he will be able to find the required knowledge, and by impressing it on the mānasic sheath utilize the mānasic spirillae in the physical brain. When he first tries to keep his physical consciousness at the same time that he is using his buddhic consciousness he will find a great physical pressure, and he dare not persist for more than the briefest space of time. Fraction of second by fraction of second he must lengthen the period of pressure, never carrying it on one iota beyond pressure to pain, for pain means absolute danger, whereas pressure is only the danger signal. It is not only the physical brain he has to prepare for the work; he must reorganize his astral and later his mental body in the same way.

That reorganization can be simply described. I am taking it for granted that you are familiar with the ordinary facts as you find them in our books. You know that what we call the sense centres of the astral body are in full working order with every one of us; that it is these that build up the physical sense organs, and that these centres in the astral body have nothing to do with the astral sight or hearing; they are merely the mechanism whereby the consciousness builds for itself the sense organs on the physical plane. A great deal of indefinite astral information, however, reaches the physical brain by way of these sense centres, in the case of undeveloped persons (the savage and types at about the same level)—the second-sight of the Highlander; the vague premonitions of approaching disaster, of sorrow or trouble; intimations of events on the threshold of the physical plane, and so on. All these things come from the astral plane by a general vibration caused in the astral body by vibrations coming out from the coming events. The whole astral body vibrates in answer, and when the vibrations pass down to the sense organs they often produce sights or sounds of various kinds, because any pressure on the nervous mechanism of the body produces, when you are

dealing with a sense organ, the kind of result to which that sense organ normally gives rise; so that anything that comes from the astral centre of sight and touches the mechanism of the physical eye will start a vision.

I came across, in India, one very interesting series of experiences of that kind, which the people thought to be astral experiences, but which, as a matter of fact, were physical. By a certain process of strain placed upon the sense organs—by external pressures, and so on—they were dulled for a time to external impact, and under those conditions a considerable number of people heard musical sounds. On looking into it I found there were two factors at work: one, the impressions of the astral body which, touching the astral centre of hearing, passed down to the delicate harp-like mechanism within the ear and set it vibrating, and, two, the pressure on the auditory nerves which produced a vibration in those ultimate cells and caused the sounds heard. I have even known them to be caused by purely physical means—by the pressure of blood, alterations of the pressure giving rise to vibratory action within the nerves, which again translated itself as musical sounds. Now I do not think there are so many observations on what might be called in psychological language “auditory hallucinations” as there are on “visual”; but no doubt they may be carried to an extreme extent.

The occult researcher has nothing to do, in his researches, with these sense centres. He is concerned with those astral centres which serve him on the astral plane as the sense organs serve him on the physical—the chakras and the organs connected with them in the astral body itself. Whatever comes to them comes clearly, so far as the immediate sense impression is concerned; and I want now to make one general observation before going more into the detail.

When you are dealing with observations on the astral or mental plane you are dealing with observations that are made

under the same laws as observations on the physical plane. You are dealing with consciousness using a vehicle in order to contact a particular plane, and there is no difference in principle between observations made by your eyes and ears on the physical plane and the observations made by your astral eyes and ears on the astral plane. Both are observations, not revelations. There is no sudden illumination which reveals to the seer the objects of another world. Illumination belongs to the inner consciousness, not to the outer observations, whether physical, astral, or mental. That which is gained by illumination is quite a different thing from occult research; it is not research at all, it is simply the higher mind illuminating the lower, sending a beam of light, and enabling the consciousness to understand, but not to observe. Observations belong to the vehicles, not to the consciousness. Much error arises from students imagining that when a person begins to develop astral sight, for instance, everything becomes known by some miraculous process of illumination. It does not. That depends on the evolution of consciousness—a very different thing—and has to be evolved in very different ways. It is the path of the prophet; it is not the path of the occult researcher.

Let us, then, apply to the first observations on the astral plane some of the laws which we know work when we are dealing with observations on the physical plane. I am speaking now of early observations, because I want you to see how these are surrounded with difficulties. . . . It is well that those who, perhaps, are beginning to see shall understand some of the difficulties surrounding these earlier visions. One of the most misleading, because the most subtle, difficulties is the question of how much the astral eye sees and how much the consciousness, trained in physical experience, adds to the observations of the astral eye. Every student knows that when he says, "I see so-and-so" (on the physical plane),

that sight carries with it a mass of previous experiences of similar observations. If you go into the country of a race differing very much from your own—say India—all the faces appear the same. Thirty people are introduced to you. You do not know one from the other. You constantly blunder. But the Indian will say the same thing when he comes for the first time over here. To us it seems absurd. I look at the faces in this audience. No two are alike, but an Indian who had never seen English people before would say: "How can you tell one from the other?"

That means that you do not see very much; you supply by the mind much more than you see, and there is the first great difficulty of the astral seer. He sees the astral object, but he sees it as the baby sees a physical object—as a sort of blob, outline, color perhaps; no knowledge of astral distances, no power of realizing different dimensions. But into that he reads all the memories of the physical past, and he sees an astral outline with a physical content. He does not know that, and only finds it out after long experience. It is quite inevitable until his astral experience has gradually made up for him a content of astral consciousness, which he will gradually begin to read into the astral sight, and then he will begin to see more accurately the astral world. Hence you continually find in the records of seers that they are only giving you, when they tell you about heaven, copies of the earth—golden thrones, and streets of gold, and gates of pearl, etc. They have read into the heavenly colors that which down here they connect with the colors which they see. It is true that when the student is being taught he passes through this stage more rapidly than if he is quite alone; but nevertheless, for many a month, or many a year, more or less of that difficulty will surround his astral sightings.

Pass from this to another difficulty—the difficulty of the confusion of one's own aura with the astral colors. That

comes out very curiously if you talk to a number of different clairvoyants. You will find people read an aura in the same way, but if you ask them what colors they see they will tell you quite different colors. One clairvoyant, for instance, may say: "Oh, there's a great deal of green, yellow, and pink in that aura; it means so-and-so." The next clairvoyant may say: "There is a great deal of violet, red, and blue in that aura," and will read it the same; because the consciousness working in the astral body receives a distinct impression as to the temperament and the consciousness of the person who is being looked at, but the astral vision confused by the aura of the observer, mixes that aura with the observed object, and you get a mixture of the two. I will mention a similar case on the physical plane, because it will probably strike you as even stranger. When palmists read the hand they have certain names for the lines, and by that tell the character of the person. I have had my hand read by both English and Indian palmists. Now the Indian names all the lines quite differently—the English "line of life" is the Indian "line of head" and so on. Yet out of his different lines he reads the same character. The same thing happens as on the astral plane, and the reason is the same. He does not only go by the lines; he goes also by the impression made by the consciousness of the person at whose hand he is looking, and that is really stronger than the lines.

Not only does this take place in the looking at auras, but another difficulty arises from the crowd of thought-forms which surround the person when first he makes his astral observations. How often have we said: "If you find an astral person praising you, telling you you are a very wonderful person, mistrust that astral appearance. It is more than likely your own good opinion of yourself, appearing there as a thought-form, and translating your own idea of your merits into an outside testimony to the greatness of your evolution."

The other day, when I met a harmless gentleman who told me he had been hearing voices which told him that he was in his last incarnation and could not commit any more sin, I knew very well the voice he heard was the voice of his own self-opinion, and not of some astral person on a level of a Master, as he imagined.

These difficulties, of course, are obvious. What I want to point out to you is that they persist much longer than most of us are inclined to think; that the trained seer, unless his training has carried him to the threshold of Mastership, may still be liable to these blunders in his observations. Quite honestly his temperament will influence his observations; . . . something of himself will mingle in what he sees; and though he may have outgrown the coarser blunder of mistaking thought-forms and desire-forms for heavenly and astral inhabitants, none the less there will be a residue of that clinging round him for many a year.

Even when that is over, there is one other difficulty that you must remember, you who read books written by some of us in whom these faculties are partially developed. You may often find differences of observations, and such discrepancies are inevitable. Every man observes most the things which attract him most. If three or four people send you an account, say, of a foreign city, those accounts will differ greatly if the people have been working independently—one will have observed the architecture, another the type of people, another the contents of the shops, another will have gone to the libraries or the picture galleries. Such discrepancies are a good test of observation. If you find with a general identity a large amount of detail discrepancy, you may take it that something has been observed. I look on those discrepancies as of value, partly as showing that the people are really trying to see for themselves, and not repeating the great thought-forms made by ages of thought in particular directions; and

also because they may do something towards checking that tendency in the Theosophical student to repeat blindly on authority that which others have tried to see by careful investigation. Nothing is more fatal to the growth of faculty than the constant acceptance of unverified observations. The more discrepancies the better for the careful observing of the other world. We are not in a realm of miracle, but in the realm of observation, and human observation is subject to error on whatever plane it may be carried on.

Let us pass from that to one other difficulty before I take up the latter part of my subject. According to the development of the vehicles of the student will be the amount of observation he can carry on at the same time that he is working in his physical consciousness. There are two ways of observing: in one you observe while your physical observation is also alive; in the other you try to shut out the outer world, and the more quiet your surroundings the easier will it be to let the astral sight play unchecked while the physical eyes are open. This double observation makes considerable strain upon the nervous system, which shows itself constantly in an increase of nervous irritability on the part of the person who is using the consciousness along two or three lines at the same time. Very often such a person may be blamed for his irritability. Certainly it would be better if he were not irritable; but it is almost inevitable until great progress has been made. It is for this reason that in the earlier days people were secluded in the carrying on of the work, for when a person has developed the astral faculties, and the physical body is becoming more sensitive at the same time, loud noises, as in the London streets, come like thunder on the nervous system. The mere rolling along of a dray shakes the physical system as though it were a great electric shock, and in this way you often get nervous irritability which the unfortunate person is fighting against, but cannot entirely control.

Let us pass from that to the question of how the researcher can find out the facts which he is asked for—the method he must use and the limits of his power. Suppose, for instance, a question is asked, such as the question which led up to the observations made by Mr. Leadbeater and myself on the atoms some ten years ago. The process was first of all to get quiet. We went to Box Hill for a week, so that we could have pure air and surroundings which were not full of thoughts and vibrations of every kind. We lay down on the grass and shut our eyes. The next step was simply to intensify the sight, which means a projection of the will on the astral centre which corresponds to vision on the physical plane, and through that to stimulate the physical senses, so that the etheric sense would be active as well as that normally used in vision. The result was a very great increase of rapidity of vibration in the ether connected with the physical eye, and side by side with that a rapid magnetic action in the astral chakram and the corresponding physical centre between the eyebrows, so that there is a sense of great pressure and of rapid whirling between the eyes. Then comes the direction of the will to find an atom floating in the atmosphere around. One is selected. You may not know what it is, but you have before your intensified vision the form of an atom. You then intensify more and more, as you would screw a microscope into focus, until there comes out clearly before the intensified vision the subdivisions of the chemical atom. The first thing you get after seeing the atom as a whole (by intensification, like magnifying it more and more) is the first subdivision of the atom on the next etheric plane, by a further intensification the subdivisions within those; and so on, until you come to the ultimate atom. If you try to press it further you suddenly find a mass of astral matter. It is through those stages the observation goes, the will steadily kept at work and a slow, careful seeing of the parts, just

as you would look at them through a microscope. And when you have done you are very tired. Your brain, your nerves, your attention, are tired. It is absolutely necessary in a task of that sort for the attention to be fixed on the one thing without wavering. You have to hold your attention for half an hour at a time without wavering. That process you must repeat over and over again, to be sure you have not blundered. You leave out all kinds of things you do not see, and, going back later, find these things out. It is the same as a physical observation carried on with a microscope, and you have to do it as carefully and as repeatedly. No answer on these matters is worth having which is not worked out in that way. Research work on the astral plane is as laborious as research work on the physical. I want students to realize that, because they ask one the most extraordinary questions, to find a really honest answer to which would mean weeks of research given to that one thing. . . . You cannot have much of this occult research unless a certain amount of time is set aside for it, and that has to be taken from other work, and it is all a balance as to which work is the most useful, not to a few people, but to the world. . . .

There is one very great difficulty in occult research which very much limits its value for the outer world; you have absolutely no proof. We could not prove what we saw about the atoms; we could only say we saw them. When you look at a thing you see it; you cannot prove anything about it. We have not the mathematical, chemical, electrical knowledge necessary to explain the whole of that in the scientific way, and the occult researcher must always lie under the imputation of dogmatism. He can only say, "I do not ask you to receive the results of my sight as though I could prove them." And he has no right to be offended if anyone says, "I do not accept your observation." If their minds or prejudices reject it, he can only repeat, "I see it." And that is not proof.

What, then, is the value of occult research if we cannot prove it? I think this: that it may give hints which may possibly, if scientific men would take them as working hypotheses, facilitate investigation and quicken the discoveries which otherwise might be long delayed. I do not claim anything more than that. I do not think any scientific man ought to accept our visions and think them true, but I think he might utilize them if he sees anything in them to give a hint of a line of possible discovery. Therefore I think we ought to continue to make such observations as far as we can, and publish them without caring for what people say. Only, on the other side, let those who make the observations say, "That is the thing as I see it, but I may be reading into it conclusions that are not there. I may be drawing entirely erroneous deductions. I give you my best, but your best attitude towards it is that of careful analysis and rigorous scrutiny." That is the service that I think the occult researcher has the right to demand at your hands. For if you blindly swallow everything he says, if he is an honest man you may make him hesitate to say; while, if he is a dishonest man, he is likely to mislead you. The honest man leaves it to time to justify his observations. . . .

Another thing to remember is that we are not omniscient. Our observations are often very imperfect. We see a little bit of a thing, and give it out as the whole, or we see it out of relation, and that gives a wrong impression. There are so many difficulties in the way, and so few ways of getting help. For there are few people who have come to the point where they can look quietly on the astral world and record what they see there. Those who can have often difficulty in comparing observations, because separated far from each other, and have difficulty in meeting and joining forces so that the observations may be confirmed. I think, then, that observations made by only one person ought to be

issued as seen only by the one person, leaving them open for later confirmation if that should come. So that we may gradually get a body of literature, however small, founded on occult research, which no one is asked to accept, no one blamed for rejecting, which shall be gradually verified by repeated observations of different people. If that is done, occult research will play a great and useful part in our movement; if it is not done, it is more a danger, than a help—a double danger, for the seer may be misled by not having other observations to correct his own, and a danger that the readers may be misled by taking as some infallible revelation the single observation of a fallible man. It is under these conditions that I desire that occult research should go forward—a willingness to correct wherever wider knowledge shows error to have been made; a willingness to repeat and verify, and to accept no observations without investigation and careful thought. If that be done, there will be no danger in it, but there is a danger today where only a few people observe; where those people say they see and are continually warning people there may be errors, but where others who do not see but perhaps love and respect those who do, take criticism of them as though it were an insult instead of being the best help that can possibly be given to the researcher. On the other hand, I would say that ungenerous criticism, unkind remark, imputation of motives, which we find from those who are not in favor, perhaps, of these lines of research, are as mischievous as the overreceptivity on the other side. Cannot we be sane and rational, and keep our equilibrium in these matters? Give fair play to the researcher, but not blind acceptance. Do not accuse him of being conceited, opinionated, dogmatic, because he speaks out the things he sees honestly and frankly; but do not hamper him by giving blind faith where intelligent thought is demanded.

CHRISTOS WITHIN THE ATOM

By NOEL G. McMAHON

THE discovery of atomic power, with all its ramifications, undoubtedly represents a major turning-point in human history. This being the case, are we to think of it as something which has taken place contrary to God's will and purpose, or in harmony with it? Scientists may consider this question to be irrelevant, but it is by no means irrelevant to the masses of humanity who have some reason to fear an appalling end to modern civilization. Indeed, it is widely concluded that the present world crisis must result in a miraculous intervention by God, in the person of a World-Teacher, with the consequent birth of a new world religion. To the man or woman of philosophic disposition, however, the whole issue resolves itself into the task of finding out whether the epoch-making discoveries of atomic physics could be related to such conclusions of the faithful.

With this purpose in mind, it can be said at once that the history of the new age of atomic power is largely the history of the discovery of the elementary atomic particle known as the neutron. The atomic bomb, for example, is dependent upon its role, for the neutron is responsible for chain-reaction in the fission of matter. Without this, there could not be the terrifying release of energy which takes place in the bomb. Moreover, the bombarding of uranium atoms with neutrons to bring about their fission is an essential ingredient in the atomic pile. Truly, therefore, with the discovery of the neutron, a tremendous new factor entered into human affairs.

It was in 1920 that the existence of a neutral particle having the mass of the proton was first postulated. The name of "neutron" was indeed suggested for it. It was not until 1930, however, that the particle was actually traced. This occurred first in Germany in the experiments of W. Bothe and H. Becker, although no connection with the "neutron" was then appreciated. A similar situation resulted from the work, in 1932, of I. Joliot-Curie and F. Joliot. Finally, in the same year, James Chadwick in England resolved the situation and showed that certain aspects of the above experiments could be explained in terms of the predicted "neutron". In order to establish the truly profound nature of this discovery, however, it is necessary to pursue three paths of approach to the issues involved—that of matter, that of consciousness and that of creative power.

As many will realize, *the matter* of the scientist's chemical atom may be represented diagrammatically in terms of a positively-charged central core, the nucleus, around which negatively-charged electrons may be thought of as rotating in various orbits. This tiny nucleus contains virtually the whole mass of the atom, and, in one sense at least, is composed of positively-charged protons and neutral neutrons. However, when we attempt, on the basis of scientific information, to define the monad of the physical plane, it is sufficient, I suggest, to understand the all-embracing nature of the neutron.

The monadic nature of the neutron derives substance from the fact that its mass of 1.00897 atomic weight units is virtually the same as the mass of the hydrogen atom, 1.00813 atomic weight units. Indeed, when Rutherford postulated the existence of the neutron in his Bakerian lecture to the Royal Society in London in 1920, he thought of it as a neutral doublet, consisting of a proton and an electron—the two constituents of a hydrogen atom—in an especially close alliance. Today, however, it is known that a neutron, as a

result of beta-decay, is subject to conversion into the only three elementary particles of matter now considered to be *stable*. These are:

(1) *A proton*, being a positively-charged particle having a mass of 1.00759 atomic weight units and a charge numerically equal to that of the electron. Protons, being the nuclei of hydrogen atoms, constitute the bulk of the universal "nuclear fluid" or dense physical matter, and so appear to be a special expression of the Third Logos, or Energy-Matter.

(2) *An electron*, being an elementary particle having a mass 1/1836 that of a hydrogen atom and bearing a negative electric charge. Electrons are responsible for the binding of the scientist's chemical atoms into molecular combinations, and so appear to be a special expression of the Second Logos, or Life-Form.

(3) *A neutrino*, being a fundamental uncharged particle of "zero rest mass". It is concluded that these incredibly small neutrinos embody the Creative Will of the First Logos, for this clearly must be virtually non-existent in the dense physical world, which is the outermost limiting periphery of its field of manifestation.

It thus can be seen that the neutron is subject to conversion into a significant trinity. It follows, indeed, that it may be described as the monad of the physical world, for the human Monad, or Heavenly Man, also is subject to a three-fold expression as Ātmā-Buddhi-Manas, or Will, Wisdom, and Activity. It should be noted, moreover, that T. Subba Row associates the human Monad with the "neutral point" between "the physical body" and "the Logos".¹ It is a reasonable deduction that the physical plane itself must have such "neutral points" midway between the highest etheric sub-plane and the lowest chemical sub-plane, the latter being matter in its solid state.

¹ *Esoteric Writings*; T.P.H., Adyar, Madras, 1931; p. 274.

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Most people have some idea of what is meant by physical matter, even though they may not think of it in terms of the nuclei of atoms. *Consciousness* tends to be a different question, though, in fact, it is not much more difficult to understand. In the functioning of human consciousness, for example, there are various ways in which relationship is experienced in the physical world. Consciousness of a sound results from the eardrum vibrating in sympathy with that particular sound, itself a wave-motion in the air. Relationship is thus established on the basis of a connecting vibration or wave-motion. So it is too in the functioning of sight, though in this case the connecting wave-motion is that of light. In other words, in the functioning of consciousness, which is synonymous with the experience of relationship, a wave-motion of some kind provides direct contact between the two or more bodies concerned.

In contacts between the scientist's chemical atoms, relationship is dependent upon the motion of electrons, which are as much of the nature of waves as particles. There are various layers, or shells, of electrons around an atomic nucleus, and it has been discovered that eight electrons constitute a complete outer shell. There is thus a tendency for an atom like chlorine, which has one electron "too few" in its outer shell, to come to a mutual arrangement with an atom like sodium, which has one electron "too many," the final combination making a molecule of common salt. Such electron-binding, in its several senses, has all the appearance of the primitive functioning of consciousness.

The study of relationship *within* the atomic nucleus is much more difficult, for it must be admitted that the precise nature of the nucleus is still uncertain. The "droplet of nuclear fluid" model developed by the eminent scientist, George Gamow, though very convincing, seems to be utterly fantastic, for Gamow himself estimates that 1cc. of this

primeval "fluid" would weigh 240 million tons, which is more astonishing than any Theosophical statement on the nature of matter. Be this as it may, it has been postulated that certain "exchange particles" oscillating rapidly between neutron and proton constitute the basis of nuclear relationship, while certain pions or pi-mesons of mass 268 times that of the electron are considered by some scientists to be these predicted wave-particles. To be frank, however, there is no conclusive evidence of the existence of these "exchange particles" in the nucleus, nor even of the existence in it of neutrons and protons *as such*. After all, alpha particles (charged helium nuclei, assessed in terms of two protons and two neutrons) are emitted from some radioactive nuclei, but these are considered to be formed just prior to emission. The same argument could be applied reasonably to the emission of protons and neutrons, thus leaving unresolved the question of the possible existence of much smaller units in the nucleus. In any case, even if separated protons and neutrons do exist as such in the nucleus, there is no escaping the distinct probability that even they are intricate compounds of some such smaller units. If for no other reason, this follows upon the thoroughly justifiable assumption that, no matter how uniformly dense matter can be, no such thing as "dead matter," in the sense of a completely inert lump of stuff, is associated in any way with the Logos in whom we live and move and have our being.

Returning to the study of the neutron, its unusual neutrality clearly is a form of unattachment, being freedom from certain external attractions and repulsions; and it thus suggests the possession by the neutron of a very special quality of being. The existence of this in the atomic world is noteworthy, particularly since the neutron is not the only example, for the rare or noble gases all remain permanently in a state of chemical unattachment. The scientific reason for this state raises several interesting points. For example, the neutron

has no surrounding electron shell and is thus quite "naked," which is the most primitive state of being, like that of a new-born child. Helium, the first noble gas, has two electrons, which constitute for it a truly perfect covering, while the remaining noble gases all have the full eight electrons in their outer shells. Attachment between the scientist's chemical atoms is thus seen to be a symptom of incompleteness in their enveloping electron shells. True unattachment, on the other hand, springs from perfection, and this is possessed in growing degrees, as in states of Initiation, by the neutron and by all the noble gases.

The relationship between the electron and consciousness in the atomic world clearly is quite precise. The number of electrons possessed by each of the noble gases then becomes a mathematical picture of *the rate of expansion* of their special quality of consciousness. This rate is given by Rydberg's formula for calculating their atomic numbers, which states that the atomic number $Z = 2 (1^2 + 2^2 + 2^2 + 3^2 + 3^2 + 4^2)$. This gives the numbers 2, 10, 18, 36, 54, and 86. Consciousness possessed of a special degree of wholeness thus expands at an ever-increasing rate, commencing with the distinct "child-like" state of the neutron. Moreover, having regard to the fact that this special whole state of the *noble* gases is dependent upon their possession of a perfect outer shell of *eight* electrons, could there be any more pertinent description of the mystery which they embody than *the noble eightfold path*?

(To be concluded)

THE THEOSOPHICAL SOCIETY AND THE PRESENT WORLD CRISIS

BY ROBERTO HACK

THE subject . . . is one, I think, of practical and immediate interest to all members of the Theosophical Society. It is one on which a great amount of misunderstanding appears to exist, and I thought it might perchance be useful to try to lay before you some of the difficulties and conditions which surround occult research, and something, perhaps, about the attitude with which those who carry it on should be regarded.

The conditions surrounding the work of occult research at the present time are entirely new in the history of the world. In the past a man who was gradually unfolding the faculties necessary for this research was practically shut away from the crowd and bustle of cities or large communities. The moment a pupil of a great teacher began to develop the faculties of the astral or mental sheaths he was called into retirement. He was shut into an atmosphere kept calm and serene by the thoughts of his Teacher, that mighty aura serving for him as a protection from the throng of outer influences. Everything that could be done to purify the bodies and to strengthen and concentrate the consciousness was done for him. He was necessarily somewhat ascetic in his life, but it was a careful asceticism, neither exaggerated in the

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books as *The Occult World* and *Esoteric Buddhism*, two important works of early Theosophical literature.

When the two Adepts who had agreed to enter into correspondence with A. P. Sinnett and A. O. Hume (the former, Editor of the journal *The Pioneer* and the latter, an officer of the Anglo-Indian Government) declared that their only aim in influencing the world through the Theosophical Society was to lead it gradually towards a greater and more real brotherhood than that hitherto realized through religions, the two Englishmen let the Adepts know frankly that in their opinion there could be no success in the West for the Theosophical Movement along those lines. The only way to convince the West that the ideas presented were worthy of consideration would be by performing certain phenomena under strict conditions of proof and control. European scientists of the type of Huxley, Tyndall and Darwin would then be induced to examine the Theosophical ideas concerning life and evolution. As to the first aim of the Society, that of establishing Universal Brotherhood, Sinnett and Hume said that Christianity had tried to establish this for 1880 years without success, why then waste the efforts of those who were willing to serve the Adepts? The only method of convincing the West that the Adepts had something to offer was the production of phenomena.

It was then that the Master K. H. turned to the Mahā-Chohan—with whose permission both Masters M. and K. H. had started the letter communication with Sinnett and Hume—for His valuable advice along the lines expressed by the two Englishmen. It was thus that in 1881 the Mahā-Chohan communicated His views directly concerning the Theosophical Society and its future, views which the Master K. H. transmitted to A. P. Sinnett. (*Letters from the Masters of the Wisdom*, First Series, edited by C. Jinarājadāsa). Since this document constitutes practically the *Magna Charta* of the Theosophical

Society, of its work and its future development, it may be fitting here to report at least some of its salient points, which may besides reveal the depth of vision of the great Adept concerning the future of humanity.

The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H. S. O., who works but to revive Buddhism, may be regarded as one who labors in the true path of theosophy, far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of truth.

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of theosophy. It is not the individual and determined purpose of attaining oneself Nirvāna (the culmination of all knowledge and absolute wisdom) which is after all only an exalted and glorious *selfishness*—but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.

It is time that theosophy should enter the arena; the sons of theosophists are more likely to become in their turn theosophists than

anything else. No messenger of truth, no prophet has ever achieved during his lifetime a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

Later, in answer to objections raised by Sinnett and Hume, the Letter continues:

Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and of their hereafter as best as they know how? Never. Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the T.S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.

Let us now briefly examine the conditions in the world today. A complex of symptoms manifesting with evident clearness in the most varied fields of human activity show that the whole human race in going through an evolutionary crisis with a hidden turn, a turn which may be decisive for its more or less immediate future. The human mind has reached an enormous development in certain directions, while in others it seems to have come to a stopping point, and in its profound disorientation it seems unable to find a way out to salvation. Everywhere we find a jumble of complex ideas: the excessive pressure of desires, growing individual and collective physical wants, biological and vital impulses

uncontrolled, an unbridled hunger for the purely material satisfaction of life by individuals and by whole social classes and Nations; finally, a profusion of political, social and economic panaceas synthesized in a series of slogans clashing among themselves, but for which men are ready to oppress and be oppressed, to kill and be killed, the more powerful imposing on the weaker through the new means put in their hands by Science. One of the great men of our time, the Swiss psychologist, Dr. Carl Gustav Jung, very acutely remarked that the two world wars with their catastrophic results and the social upheaval which followed them have brought about a complete revolution in our "conscious" concept of life, with a profound repercussion in our "interior" life, due to the destruction of faith in ourselves and the world, the collapse of many illusions about the possibility of a rational organization in the world, the loss of faith in political action and social reforms as well as in science, philosophy and the very living religions themselves. Modern man has lost, one by one, all the metaphysical assurances of the past, substituting for them ideals of material security and general welfare. But the recent world events have also dealt a heavy blow to the ideal of material security, for modern man is now aware that every step forward in material progress increases the danger of a greater catastrophe.

What will the future bring? From time immemorial this question has occupied men's minds, though not always to the same degree. Historically, it is chiefly in times of physical, political, economic and spiritual distress that men's eyes turn with anxious hope to the future, and when anticipations, utopias and apocalyptic visions multiply. One thinks, for instance, of the chiliastic expectations of the Augustan age at the beginning of the Christian Era, or of the changes in the spirit of the West which accompanied the end of the first millennium. Today, as the end of the second millennium draws near, we are again living in an age filled with apocalyptic images of universal destruction. What is the significance of that split, symbolized by the "Iron Curtain," which divides humanity into two halves? What will become of our civilization, and of man himself, if the hydrogen bombs begin to go off, or if the spiritual

and moral darkness of State absolutism should spread over Europe? (C. G. Jung, *The Undiscovered Self*, pp. 3-4.)

This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science.

As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments. So much is at stake and so much depends on the psychological constitution of modern man. Is he capable of resisting the temptation to use his power for the purpose of staging a world conflagration? Is he conscious of the path he is treading, and what the conclusions are that must be drawn from the present world situation and his own psychic situation? Does he know that he is on the point of losing the life-preserving myth of the inner man which Christianity has treasured up for him? Does he realize what lies in store should this catastrophe ever befall him? Is he even capable at all of realizing that this would be a catastrophe? And finally, does the individual know that *he* is the makeweight that tips the scales?

Happiness and contentment, equability of soul and meaningfulness of life—these can be experienced only by the individual and not by a State, which, on the one hand, is nothing but a convention of independent individuals, and, on the other, continually threatens to paralyze and suppress the individual. The psychiatrist is one of those who know most about the conditions of the soul's welfare, upon which so infinitely much depends in the social sum. The social and political circumstances of the time are certainly of considerable significance, but their importance for the weal or woe of the individual has been boundlessly overestimated in so far as they are taken for the sole deciding factors. In this respect all our social goals commit the error of overlooking the psychology of the person for whom they are intended and—very often—of promoting only his illusions.

I hope, therefore, that a psychiatrist, who in course of a long life has devoted himself to the causes and consequences of psychic disorders, may be permitted to express his opinion, in all the modesty enjoined upon him as an individual, about the questions raised by the world situation today. I am neither spurred on by excessive optimism nor in

love with high ideals but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal. (ibid., pp. 112-3).

It cannot be denied that the present social order, the inner structure of our present civilization, needs profound alteration. Antagonism is at the base of our present social system: antagonism among individuals, between classes, between nations. The terrible "struggle for life" which the Mahā-Chohan defines in His letter as "... the real and most prolific parent of most woes and sorrows and all crimes" which afflict humanity, this struggle arising from our unbridled appetites which go beyond the real needs of man, has become ever more acute and bitter with the growth of modern civilization. All inventions meant to make life easier and more economical have only contributed to the sharpening of our desires for increased material welfare, for increased enjoyment of the so-called "pleasures of life" with utter disregard for what constitutes the *real life* of man!

In spite of all, poverty is still rampant in many regions; the appalling inequalities and social injustices, the exploitation and oppression of the weaker continue. This makes the younger generation specially impatient and intolerant; they yearn to find a system or a rational program of social improvement which can be adopted at once. In their youthful enthusiasm, alas! they do not realize that there exist no immediate remedies capable of freeing mankind from the evils which afflict it.

The forces thwarting us do not appear too evident on the surface; the roots of this evil lie deep in human nature itself, and unless this is now radically changed there can be no *lasting* improvement in our conditions. It is the individual that must be transformed and the transformation must come from within. It is our inner attitude which needs to change: no external change can solve the modern

troublesome problems of the world. Causing a sudden change in the social order through violent revolution, without a corresponding change in human nature, is both futile and unsatisfying. A new and really superior order, an era based on principles of justice and co-operation, a system in which the ideals of liberty, equality and brotherhood might become a living reality, cannot be realized through violence, oppression and hatred. Men must still learn that great ideals must have their foundations deep in their inner nature before they can be realized in their outer lives. We still ignore the fact that nothing can become real in life which is not already real in the spirit. Only when men become free and united in spirit can they build a human society based on freedom, equality and brotherhood.

Let us not forget that it is the individual who constitutes the key to evolutionary movement, since we can only become conscious of Reality in the depth of ourselves. It is a natural law that collective evolution takes place through and by means of individual evolution; the collective movement is chiefly a *movement of the subconscious mass*, which must be formulated and expressed through the individual to become conscious; the general consciousness of the mass is always less evolved than the consciousness of its most evolved individuals, and the collective consciousness evolves in so far as it accepts and assimilates what these have already realized in the depth of their consciousness, and later objectified—socialized in verbal expression. Let us remember that the law of spiritual evolution is not the “struggle for life,” but rather the sacrifice and the service of life. The individual does not owe submission and final faith either to the State, which is a machine, or to society, which is an abstract idea; his absolute loyalty belongs to Truth, to his real Self, to the Spirit, to the Divine within him and within all. The true goal of his existence should not be his subordination to and his absorption in the

mass, but rather the finding and expressing of that truth of being in himself, and to help the community and humanity in the search for its own truth and the fullness of life.

This chaotic and unbalanced world situation has caused a profound scepticism in modern man, and it is this very scepticism that is pushing him back on himself, as Jung asserts, making his energies flow back towards their source, towards his own “psyche” to find in it the solution of his painful problems.

It is thus an authentic spiritual need that has led us in our time to the discovery of psychology. The keen and growing interest in the various psychological theories, which have spread with extraordinary rapidity in all parts of the world during the last years, shows that man is turning his attention more and more to the subjective processes of his subconscious, diverting it from things purely material. This interest in psychology in our time shows, according to Jung, that man expects something from his psychic life which he has failed to get from the outer world: something which surely our religions ought to contain, but no longer do—at least for the modern man. The various existing forms of religion do not appear to him as coming from within; they are classified by him as part of the external world. This is proved by the interest in psychology as a science; by the interest in the unconscious, even though this be mainly of the pathological order, revealed by Freud’s psycho-analysis; but above all by the extensive and ever growing interest in every kind of psychic phenomena, in the development of various forms of spiritualism, Theosophy, astrology, etc., as Jung says in his book *Modern Man in Search of a Soul*:

The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents at present have, in fact, a deep affinity with Gnosticism. There is even a

Gnostic church in France today, and I know of two schools in Germany which openly declare themselves Gnostic. The modern movement which is numerically most impressive is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in a Hindu dress. Compared with these movements the interest in scientific psychology is negligible. . . . The passionate interest in these movements arises undoubtedly from psychic energy which can no longer be invested in obsolete forms of religion. For this reason such movements have a truly religious character even when they pretend to be scientific. . . . I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns his attention to the psyche with very great expectations; and that he does so without reference to any traditional creed, but rather in the Gnostic sense of *religious experience*. [author's italics] (pp. 238-9).

Jung adds that we would be wrong in believing that the definition of "scientific" which Theosophy attributes to itself tends to hide the true spiritual essence of these movements.

. . . their doing so is rather an indication that they are actually pursuing "science" or knowledge instead of the *faith* which is the essence of Western religions. The modern man abhors dogmatic postulates taken on faith and the religions based upon them. He holds them valid only in so far as their knowledge-content seems to accord with his own experience of the depths of psychic life. He wants to *know—to experience for himself*. [author's italics] (ibid. p. 239).

Jung concludes thus:

It is from the depths of our own psychic life that new spiritual forms will arise; they will be expressions of psychic forces which may help to subdue the boundless lust for prey of Aryan man. (ibid. p. 250).

A distinguished Oriental thinker, Dr. S. Radhakrishnan, an Indian philosopher, arrives at a similar conclusion:

Modern civilization, with its scientific character and its lay humanism, is creating a restless ferment all over the world. The Leaders of thought and of science who emancipate the mind, the poets and the artists who speak to the heart, the moral heroes who serve humanity, all have their places; but the first place belongs to the Seers, those inspired and convinced Souls, the creative men who affirm that we are not made solely of body and mind, that our personal and social deficiencies are to be attributed to the neglect of the spiritual and divine side of us, that we

are entirely absorbed in the pursuit of the physical and the animal, the instinctive and the intellectual.

The scientific outlook itself proves that the whole world is in a state of evolution, from matter to life, from life to consciousness, from consciousness to self-consciousness, and this development must take place not in the physical structure, but in the world of mind and spirit. This transformation requires a discipline, and this discipline, says Radhakrishnan, is found in religion. But the religion of which he speaks is not the formal religion now existing, which has lost much of its old spiritual value. When he speaks of a religion capable of giving us this discipline he means *spirituality*. He says:

Religion is *spiritual life*, very different from that vague sentiment of conventional devotion or religiousness. Religion is not a solemn routine or a superstitious faith, it does not consist in submission to an authority or in subscribing to a formula. Properly understood, religion is the aspiration towards the spiritual adventure, towards individual regeneration, towards a change of consciousness from the ordinary state—which cuts us from our Real Self—to a superior and larger consciousness in which we find our true Being.

This brief comprehensive glance at the general world conditions and at the first events which characterized the rise of our Theosophical Society, must lead us into a careful and dispassionate introspective examination. The Elder Brothers of Humanity, the Masters, through Their Messenger in the external world, H. P. Blavatsky, have indicated since the beginning what the fundamental purpose of our Society should be. The Master Koot Hoomi said:

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us . . . [Universal Brotherhood] is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true Adept*. (*The Mahatma Letters to A. P. Sinnett*, IV, October 29, 1880) . . . he alone [is a true Theosophist] who has the love of a humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood . . . (ibid., Letter XXXVIII, February, 1882. Master M.).

If it is true that the Theosophical Society has exercised great influence on modern thought, it is unfortunately also true that such influence might have been, and could be, much more profound if we had, in the ranks of our Society, realized that unity of aims and solidarity among members which would have enabled it to resist all external attacks. H.P.B. had already admonished its members in 1888:

The Masters can give but little assistance to a body not thoroughly united in purpose and feeling, and which breaks its fundamental rule—universal brotherly love, without distinction of race, creed or color; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner. (H. P. Blavatsky, *The Esoteric Section of the Theosophical Society—Preliminary Memorandum, 1888*).

Later on she adds: “. . . in union and harmony alone lie its strength and power” and it is therefore possible “to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among the few.” (ibid.) It is not the search for knowledge itself nor the wish to learn the “magic arts” or to acquire “occult training” for themselves, quite regardless of the good of other people less determined, but rather: “Forgetfulness of the *personal* Self and sincere altruism . . . [that constitute] the first and indispensable requisites in the training of those who are to become ‘White Adepts’ . . .” (ibid.)

If we do not want to betray the interior call which has attracted us to Theosophy and to its Society, let us make an effort to think, to act and to live in conformity with its ideal of peace and true Brotherhood. Let us try to be united, loyally and strongly united, thus forming a nucleus of human brotherhood without distinction of race, creed or color, that we may become on earth a reflection of the true Universal Brotherhood of our Elder Brothers. Let us constantly be aware that our goal is service to Humanity and not service to our personal ambitions, be these worldly or spiritual; that

the evolution of the Spirit is not the struggle for life, but love, sacrifice and service for life! *Light on the Path* teaches:

Seek the way by retreating within. Seek the way by advancing boldly without. . . . When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns. Mind, heart, brain all are obscure and dark until the first great battle has been won. Be not appalled and terrified by the sight; keep your eyes fixed on the small light and it will grow. But let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not. Shrink not from them, but try to lift a little of the heavy karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

The acute mind, after study of texts,
On knowledge and wisdom intent,
Must forsake all, as one who seeks grain
Forsakes the husk perforce.

From the *Tripurātāpinī Upanishad*,
Translated by Dr. A. G. Krishna Warriar

A STUDY IN SHAMANISM

By E. V.

(Concluded from p. 49)

HE [Elm-pi] teaches and guides infant humanity as did the Lords of the Moon and the Sun of Hindu mythology and of occult tradition, and later the Manus and the great Teachers. Elm-pi, the Son of the Spirit, is at the same time "Nay-pi," the son of woman, the Sun-God. Moreover, he is a sort of archetypal man: the man of perfect action, perfect wisdom, creative man, worthy of his father, the Spirit. Even the ages of the earth are indicated, and the storyteller seems to know that man preceded the animals, and knows of the uncouthness and awkwardness of the first human forms.

From the sequel of the story we learn that, in the beginning, men were giants and their skin was as thick and hard as fingernails (in the Hungarian tradition, it softened only after the Fall of Man; in the Vogul version, by the contribution of Kul-Ater, the two meaning much the same). The story of creation is followed by the story of the flood. The causes of the flood which destroyed Atlantis were fairly well stated by a Hungarian peasant to an ethnographer:

In the flood perished the Giants and the Fairies, because they refused to do the bidding of God. They only revelled in lasciviousness, and so they perished.¹

The Finnish creation story is told in the first book of the Kalevala, the great national epic of the Finns. A prose

¹ Quoted by K. Kandra, *Magyar Mithológia*, p. 417.

rendering of the skeleton of the story in no way does justice to the poetry and charm of the original.¹

Ilmatar, the fairy, lives in heaven in great holiness and chastity. But she gets tired of heaven and descends to the great spaces of the sea. There she is made pregnant by the wind. For seven hundred years she carries her child in her womb and cannot give it birth. At last she prays to Ukko in her pain. And the Spirit appears again, this time in the form, already familiar, of a duck. It seeks a place where it might rest, but finds only water everywhere. Ilmatar in her labors offers up her knee, and on it the nest is made, the duck lays seven eggs—six golden eggs and an iron one. But in a spasm of pain of the Lady of the Waters they fall into the sea and break—and the wonder of Creation is wrought: of the parts of the broken eggs, the earth comes into being.

This saga is particularly rich in symbols. We have, first of all, those of virgin matter: the sea and the woman, the passive principle which conceives by the Spirit, the active principle. The Spirit appears in the form of the wind (as in a New Testament passage) and as a water-fowl.

In many religions—to mention only the Egyptian, the Hindu and the Christian—the Third Person of the Trinity, the creative aspect, is symbolized by some bird. As Spirit creating from primordial matter—water—it is, of course, a water-fowl: the ibis in Egypt, the swan in Hinduism, and with the Turanians, their domestic water-fowl, the duck. Elm-pi also donned the skin of a duck to bring up the earth from the sea. The descent into matter is pictured as perfectly as it can be, by diving into the depth of the sea. Where the Spirit performs some other function than creating from primordial matter, it may appear in some other winged form: in that of a

¹ The author is aware of the fact that the Finnish Theosophists are much more competent to study the Kalevala with regard to its occult elements.

dove, as in the New Testament, or as the eagle at the beginning of a race, as we shall see presently.

The egg is a very ancient symbol. It has ever been something mysterious: an apparently simple, lifeless stuff which, merely under the influence of warmth, turns into a complex living being. This is why it was chosen to stand for the potential universe whose hidden nature becomes manifest only when it breaks to pieces: when the One becomes the Many. At the same time, the egg may also stand for the earth; its shape is identical with a former shape of our globe.

It is time to ask ourselves: Were those ancient, primitive peoples really so primitive, after all, knowing as they did quite a number of things about God and the world and representing what they know in a consistent system of symbols? A few hundred years ago the West denied that the earth was round. It is a fairly recent scientific theory that all life came from the sea, and yet some herdsmen of the steppe, ages ago, already told the same story.

The answer is given by occult science, and was well known to these herdsmen, too. In the beginning of the human race, most of humanity was indeed at a low stage of evolution. It was guided by beings far above its own level in knowledge and power, so unknown in origin that it worshiped them as Gods or as the Sons of God. Elm-pi and Väinämöinen, the son of the fairy Ilmatar and the Wind in the Kalevala, were such beings appointed by the Creator for the guidance of the first human races. They knew all about the birth of the world and taught as much as was appropriate to the simple minds of their wards. They made knowledge familiar by choosing the symbols from their own limited range of experience. The elements of primitive life are identical all over the world; and since the things to be told are also identical, so are most of the symbols. This is one of the reasons for the numerous correspondences in the various

religions, and not necessarily the borrowing from each other.

Some think that the World Egg was borrowed by the Turanians from the Aryan system of symbols. This is not impossible, but it is intrinsically superfluous, considering that—as this study hopes to have shown in some measure—the peoples of this civilization had as good an access to the common source as any other religion. When we come to think of it, the Turanians were the older race, so that it might also have been the other way round. In the Finnish saga, the egg has an interesting feature: there are seven of them, six of them golden and one of iron. They may well represent the seven globes of our Chain, the iron one being the densest, the earth. But they may also refer to the seven ages, yugas, one of which is an Iron Age, Kali Yuga, in which we have the pleasure of living now. In Vogul and Mordvinian sagas there are unmistakable references to a past millenium:

To govern men, the Supreme God sent the Sun-God whom he called God the Son. The Sun-God lived on earth in human shape and helped men in all things . . . There was no bickering, no discord among men, for the Sun-God cleared all such things away, going from village to village and exhorting men to be good.¹

This happy golden age, however, came to an end, because Sheitan (Satan) stirred men up against the Sun-God: they caught him, tortured and eventually killed him. But he rose from the dead and went up to heaven. Then:

. . . the sun became seven times darker than before, winter seven times colder; tillage also required more industry and even then it yielded poorer crops, and sometimes not even that.¹

In this saga the elements of the solar myth, occult knowledge and Christian influence are mixed. It may also have retained the memory of one of the earth's great cataclysms.

There is a saga about the origin of the Hungarian people which, in its esoteric interpretation well deserves our atten-

¹ Quoted by K. Kandra: *Magyar Mithológia*, p. 402.

tion. In the thirteenth century Anonymus, the Nameless Notary of King Béla IV, recorded it in his chronicle as follows:

In the year 819 of our Lord, Ügek, a very noble leader in Scythia, coming from the much earlier race of King Magog, took for his wife in *Dentumoger* the daughter *Emesu*¹ of the chieftain *Euneduleli* and conceived a son who was called Álmos.¹ He was called Álmos owing to a divine appearance, because when his mother still sheltered him in her womb, she saw a divine vision in the shape of an eagle as if it descended upon her and got her with child, and it seemed to her as if a great river sprang from her womb and glorious kings issued from her loins, but they did not multiply in that same country. And since dreaming is called "álmú" in the Hungarian tongue and his origin was foretold in a dream, her son was called Álmos.

Having some animal at the root of the family tree seems to be characteristic of the Atlantean peoples. The Turanians had a wolf, a bear, a lion, a stag, a reindeer, etc.; the Hunnish and Turk tribes, some bird of prey. We have seen that the bird was the symbol of the Spirit, of creative, generative force. The strongest, mightiest, noblest bird of the steppe, the eagle was regarded as an incarnation of the Divine. The most important tribes derived their origin from the eagle. So did the tribe Magyar of Megyer, which was the most prominent member of a federation of seven tribes and later lent its name to the nation that arose from these Seven (in their own language, the Hungarians call themselves "magyar"). The thirteenth century rendering of the story is, no doubt, a mitigated, civilized version: in its original form, Álmos was actually conceived by the eagle and was thus the son of God, sent for the guidance of His people. This view is substantiated by the part of the tradition referred to earlier: after a four-days council, great sacrifices and festivals, Álmos, having led the seven tribes over the Carpathian passes into present-day Hungary, was killed in order that his divine properties might be transferred to his son Árpád, the semi-mythical founder of the Hungarian state.

¹ To be pronounced "Emeshú" and "Aalmosh".

In the saga of the birth of Álmos we find again many an ancient motif. One student of Hungarian origins is of the opinion that it was the revival of a more ancient belief which re-crystallized around the personality of Álmos on account of his own great qualities. The original Son of the Eagle was, however, a much older Álmos, whom God had ordained to be the leader of the race. The ancestry of Álmos corroborates this view. According to a somewhat later chronicler, the name of his father, Ügek, means "ük," ancestor; the name of Ügek's father, Elöd, means the same; Elöd's father was Ed, meaning "ancestor" and "holy". The Turanian peoples often referred to the Supreme Deity as "ancestor". The family tree of Álmos may thus be a fictitious one, but perfectly correct according to the logic of the myth, and he might well have been the first great Shaman, whose properties were sonship of the eagle and mysterious death. For Theosophists it is not too far-fetched to suppose that this saga refers to the founder of the religion, the Christ of the Turanian peoples, born miraculously by divine intervention and passing away miraculously, as did many of the great Teachers of mankind.

The saga is linked with the story of creation inasmuch as it presents the eagle, symbol of the Spirit, and *Emesu* whose name really means "sow": primordial woman, the receptive principle—matter. In this context Álmos would represent not only the messenger of the Second Logos, but the Sun-God himself, born of the union of Spirit and Matter.

From the pages of the *Kalevala*, a friendly hand is stretched out towards Álmos and his brother *Elm-pi*: *Väinämöinen*, the hero of the epic, claims admission into their company. Son of *Ilmatar* and the Wind, born in the sea of matter, he is the great magician of the spoken word. He created with sound as did God with the Word. *Väinämöinen* helps, heals, teaches, educates, fights and jests. Invincible, he moves with superior ease on earth, in water, in the air,

in the underworld. Only once he is conquered, in the last, Christian book of the Kalevala where the people of Kariala, in spite of Väinemöinen's protests, choose the little son of Mariatta, conceived miraculously by the intermediary of a berry, for their king. Then Väinemöinen, sad and deeply hurt, leaves them, prophesying his return, and disappears between heaven and earth in his boat. The Christian influence disturbs the clarity of the saga; after all, Väinemöinen is identical with the little boy of miraculous birth, their ultimate esoteric meaning is the same. Väinemöinen's figure is composed of the same elements as those of Elm-pi and Álmos; they mutually corroborate each other and together, the common occult source of the ancient religion.

According to Chinese sources, the civilization of the mounted nomads of Central Asia can be traced back into the first three or four centuries B.C., when Shamanism was already no negligible part of the history of Asia. The fact that the Turanians belong to the fourth and seventh subraces of the fourth root race, pushes the birth of this religion back into an antiquity which is closed for the normal methods of scientific investigation but would be open for occult research. The time of such research, however, will scarcely come, unless some fourth-race people become interested in their own occult history.

The question we put at the beginning of this study can now be answered in the affirmative. So-called Shamanism, even in the limited and degenerate form in which it is available for the student, shows definite traces of a truer and larger knowledge of ultimate realities. It is not merely an accretion of various foreign elements, nor a mere heap of crude superstitions. When it began, and was still near its occult source, it must have been just as clear and lofty as any other religion.

REVIEWS

The Concept of Man: A Study in Comparative Philosophy, edited by S. Radhakrishnan and P. T. Raju; Allen and Unwin, London, 1960, pp. 383, price 42s.

The worth and value of a book is too often judged by finding within it a clearer and more comprehensive expression of one's innermost convictions and aspirations. For the readers of this journal the book under review will have much that is interesting.

The compilation aims at contributing to the modern trend in mutual understanding between the East and the West with particular reference to the concepts of man in Greek, Jewish, Chinese and Indian traditions. The four contributors to the book are well-known authorities on these four cultures.

In his prefatory remarks Dr. S. Radhakrishnan emphasizes the democratic way of life in a world divided into groups, each suspicious of the other, and swayed by fear—the "... great fear of the future, fear of the unseen peril which is subject to unlimited exaggeration". We find ourselves today in a world in which: "The basic issue is no longer the victory of this or that

nation, of this or that group, this or that religion or ideology. It is the survival or suicide of man. It is a time for decision, not despair. The choice is either extinction or *human brotherhood*." Democracy is based on the recognition of the individuality and dignity of man, therefore the understanding of the concept of man within the framework of the great traditions of the world is a vital necessity.

In outlining the general plan of the work Professor P. T. Raju says: "... man is the common denominator with reference to which religions, philosophies, political and social ideologies and even science are tested;" and therefore, "... comparative philosophy cannot but accept man as the common denominator." It is an accepted fact that the concept of man in various traditions, cultures and civilizations takes its form and color from the different arts and literature of that particular culture or civilization. The editor feels that a more consistent, definitely formulated and systematic expression of the concept of man will be found in its philosophies and religions.

The value of this study can be recognized, particularly by the Theosophist, when it is held that the great traditions are not only complementary to each other but have to be completed further by the addition of the results of the conflict between science and religion and ethics. The scientific temper has neglected man and his values. There is a deep *inwardness of man*. Man's outwardness has its limits in the world of matter; but man's consciousness extends beyond the ego. The pure "witness consciousness" detaches itself from the reason and ego and reaches the core of the conscious being when the "I" vanishes. The comparative study of this occult or hidden aspect from the Indian and Greek points of view bring out much that is fruitful in the study of the concept of man.

JAL B. DORAB

The Science of Yoga, by I. K. Taimni; Theosophical Publishing House, Adyar, Madras, 1961, pp. 450, price Rs. 17.50.

The *Yoga-sutras* of Patanjali form the most authoritative basic textbook on the philosophy and technique of the Yoga system; in 195 short aphorisms divided into four sections the book gives a comprehensive and systematic analysis of the subject in a precise and succinct manner. A vast literature of commentaries and

expositions has grown up round the nucleus of this basic text in the course of many centuries, and the inexperienced student is often bewildered and confused in the atmosphere of mystery and obscurity which surrounds the subject and by the conventional explanations which are often unconnected with his everyday experience. Hence a clear and intelligible presentation of the fundamental teachings of the Yoga system in its fullness, without undue emphasis on certain aspects alone and without over-simplification, in a language which a modern educated student can understand and appreciate will be of great help to those genuinely interested in the subject. This is what Dr. I. K. Taimni has achieved with remarkable success in this substantial volume which, as the sub-title says, is "a commentary on the *Yoga-sutras* of Patanjali in the light of modern thought".

The text of each Sanskrit *sutra* is given in Devanāgarī script and in Roman transliteration; the meaning of each word is explained in English and then a new English translation of the *sutra* is given, keeping as near to the original as possible, often retaining the Sanskrit terms for which there is no adequate English equivalent. This is followed by a detailed exposition of the ideas contained in the *sutras*, bringing out fully the logical sequence of arguments, the interconnection of ideas

and the philosophical and psychological bases on which the arguments are built up. In a masterly way the author has tried to correlate the ancient Indian teachings with modern scientific knowledge and the occult traditions handed down by Adepts. Though he has made use of the commentaries, in his exposition he has confined himself to a clear presentation of the basic literature alone. Telling examples are taken from modern science and from facts which come within the reach of ordinary experience. Thus to explain the modifications of the mind he gives the simile of the churning of limpid water in which a lighted electric bulb is suspended; the churning produces different patterns in the water; these die away when the churning is stopped and the water becomes calm. To make the explanations clearer the author has given many diagrams also.

Very little is known about Patanjali. From the academic point of view it is difficult to accept the "occult tradition" (mentioned on p. 3) identifying Patanjali with Shankarāchārya's teacher, Govinda Yogi. The Indian orthodox tradition identified the Yoga teacher Patanjali with the grammarian of that name and also with the author of the medical work *Charakasamhitā*; even this identification is not certain.

The author makes use of the occult tradition to explain some of the intricate problems connected with the Yoga system. Thus, on the basis of the theory of Hierarchies in the evolutionary progress of consciousness, Ishvara in the *Yoga-sutra* is taken to be the presiding Deity of a solar system. The conception of the cosmos being studded with innumerable solar systems, and each solar system being presided over by an Ishvara is an interesting one; but this will lead to the assumption of several Ishvaras which is not warranted by the text. Dr. Taimni suggests that the apparent similarity between the Sāṅkhya and the Yoga systems should not be taken seriously, since they differ on the fundamental question of Ishvara; but modern scholarship has shown that the Sāṅkhya system was not always atheistic. (See Schrader's article in *The Adyar Library Bulletin*, Vol. 19).

On page 319, after *sutra* III. 21 *etena shabdādyantardhānam uktam* is given as a *sutra*; in the well-known editions this is given as part of Vyāsa's commentary. There was no need to take it as a separate *sutra*.

These are minor points. There is no doubt that this excellent exposition of the Yoga system in the light of modern thought will be of immense help to those interested in understanding the system.

K. KUNJUNNI RAJA

Animals in a Research Laboratory, ed. by Staff and Officers of the Humane Society of the United States; Humane Society U.S.A., Washington, D. C., 1961, pp. 314, price \$ 3.50.

The origin of this book was in the following resolution of the Humane Society of the United States, adopted in 1955: "Whereas at least 50,000,000 animals are used every year in American laboratories (some authorities estimating the number as 500,000,000), many of these animals are used in ways that cause great and prolonged pain and suffering, and many are reported to be inhumanely housed and given inadequate care, it is the moral duty of every humane society to inform itself about what is done to these animals and to take all possible action to prevent cruelty."

Pursuant to this resolution the staff of H.S.U.S. started a program of "... pure research to learn all they could about animal experimentation by the study of experimenters' reports. This was followed by visits to laboratories by appointment but finally, in order to get full objective statements of facts the Society embarked on the costly, painstaking program of studying its problem from inside the laboratories by employing special investigators to work as animal caretakers in large research institutions. These

reports showed inhumanities such as redundant and repetitious painful experiments without apparent research objectives, inhumane confinement of animals in small and dirty cages, incomplete anesthetization and neglect of animals during periods of post-experiment pain and stress.

In 1959 H.S.U.S. initiated action to restrain the College of Medical Evangelists in California from using animals for research on the grounds of violation of the anti-cruelty laws of California. After attempts to "whitewash" the whole affair public hearings were eventually held and in this book, objectively and unemotionally, the reports of the staff investigator revealing cruel practices, carelessness and neglect and the statements of the doctors in defence of their actions, are recorded verbatim.

When compared to many of the European nations, the United States of America and several other countries of the "new world" must be considered as backward nations so far as the enactment of laws to protect their animals from cruelties is concerned. The H.S.U.S. is working heroically to remedy this. It is attacked both by anti-vivisection societies who say that such laws will legalize vivisection and by many of the medical profession who claim that such laws will

restrict scientific research and progress.

In its campaign, however, the H.S.U.S. is reaching and awakening the consciences of vast numbers of Americans who would never be reached by anti-vivisection societies because of their conviction that vivisection is justifiable and necessary to relieve human suffering. At the same time these people learn for the first time of the cruelties involved in vivisection. Just as the H.S.U.S. in its campaign for humane slaughter laws, showed moving pictures of the brutalities of animal killing and thereby not only passed humane slaughter laws but made many people turn towards vegetarianism, so this new movement of the H.S.U.S. will incidentally lead to a reduction in vivisection.

This book is uniquely different from other humanitarian books in that it makes no attempt to work on the emotions. It is objective and will appeal to those who like to hear both sides of a case fairly stated. The book contains first the daily reports of an investigator who worked as Animal Caretaker in the College for two months and then the questioning and cross-examination under oath of the six doctors involved in the case. The case is still in litigation in the courts.

FELIX LAYTON

The Fundamental Paradox, by Prof. Dr. J. J. Poortman; van Gorcum, Assen, 1961, pp. 366, price cloth Fl. 19.75.

This book is a compilation of a number of articles and lectures, some of which are reprints from magazines and other publications.

Prof. Poortman starts from a "constructed Philosophical System" and a "Highest Principle". This Philosophical System, a "Central Philosophy," was explained in his well-known "Two-type Subjectivity" (*Tweeërlei Subjectiviteit*). The "Highest Principle" has been formulated as *The Fundamental Paradox* (*De Grondparadox*). It is this fundamental paradox which he expounds specially in this book.

In the great variety of subjects with which Prof. Poortman deals in this book (conceptions of the freedom of the will, life after death, second degree attention, the meeting of extremes—*Les extrêmes se touchent*—and others) he shows how the fundamental paradox, which never can be thought out completely, appears in various forms.

Intrinsically these subjects are very different; some are abstract and theoretical-philosophical, others are more concrete, often psychological.

In elucidating the Fundamental Paradox, Prof. Poortman points out that the complete "I" is never able

to be and to know itself at the same time. The subject always escapes from the attempt to know itself, to see itself as object, which is the first condition for the knowing process. It always escapes because there is a primary identity between the known and that which knows. In this lies a contradiction, an eternal paradox. This might also prove to be the way to come to the supreme or central principle, which we seek.

That which always escapes, which never can be objectified but is nevertheless the real is the pure subject, the supra subject, in which there is no distinction between the deepest self of one and the deepest self of another. They are one. It is nothing else than the absolute. Beneath this stands the cognitive power as the prototype of the relative and the manifold (to think). It is *to be* versus *to think*.

One could say that out of this contrast of the One (Same—*τὸ αὐτόν*) and the Other (*θάρερον*)—seeing them as two independent principles and not considering the unity of the two—the whole manifold world springs forth. The One remains opposite or above the manifold as the primary Unity.

Prof. Poortman shows how the fundamental paradox with its non-equivalence, oscillation, etc., can be

applied to many things, for example to the conception of God.

In placing the transcendental God as against the immanent God, we find again the eternal paradox. God transcendental and absolute is there existent in itself, whether there is a manifested world or not. On the other hand, God immanent is active in the world. The world is of God and God is greater after having passed through manifestation. While the transcendence is the profoundest viewpoint which comprises (encloses) and absolves the immanence completely, the immanence—being “nothing” in comparison with the transcendence—is still always “something”.

Every religion propagates a “Nearer to God,” but on the other hand, God is present at every point of His creation. The “Nearer to God” is then superfluous.

Prof. Poortman concludes his exposition by saying that the “Fundamental Paradox” is not a new principle. It can be found in the works of other thinkers.

This profound book is worthy of deep study by all those who are interested in philosophy and psychology. At present the book is only in Dutch, but it is hoped that one day it will be translated into other languages.

C. DE VOGEL-VAN GOGH

SUPPLEMENT TO THE THEOSOPHIST

MAY 1962

OFFICIAL NOTICE

Under Rule 12 of the Rules and Regulations of The Theosophical Society, I have appointed Mr. Homi M. Shroff, temporarily as Treasurer of The Theosophical Society as from 16th April 1962, in place of Mr. Edwin N. Lord.

I take this opportunity to express to Mr. Edwin Lord my grateful thanks for all the help he has given me and for his services to the Society, which I deeply appreciate.

N. SRI RAM,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The Vice-President

Mr. James S. Perkins, Vice-President, accompanied by Mrs. Kathrine G. Perkins, left Adyar by plane on Monday, 26th March for their lecture tour in Australia and New Zealand. They were given a cheerful bon-voyage at the airport by a number of Adyar residents.

They were the chief guest speakers at the Australian Convention held from 19th to 26th April and are

expected to return to Adyar by the end of August.

Mr. and Mrs. Edwin N. Lord

On relinquishing the office of Treasurer, Mr. Edwin N. Lord together with Mrs. Lord were given a party by the Adyar Lodge on the evening of 4th April in Blavatsky Bungalow at which all the residents of Adyar had an opportunity of bidding them an

affectionate farewell. The President, Mr. N. Sri Ram, Mrs. Radha S. Burnier, Mr. R. Balfour Clarke, Miss Lucy Harlow and the Recording Secretary spoke feelingly of their association with Mr. and Mrs. Lord who had become an integral part of Adyar during their stay. They not only take with them a little of Adyar to their new avenues of service but also leave something of themselves at Adyar which will be kept alive through memories of their happy and useful residence and term of office.

A number of residents and friends gathered at the railway station to bid them good-bye on Tuesday the 17th April.

World Federation of Young Theosophists

The General Secretary, World Federation of Young Theosophists, informs us that: "The Executive Committee of the WFYT at its meeting of 5th April 1962 has declared Mr. J. B. S. Coats of 48 Abingdon Court, London W. 8, England, as elected unopposed to the Presidentship of the World Federation of Young Theosophists for a term of three years from Convention 1961 to Convention 1964."

Blavatsky Bungalow, Adyar

His Excellency, the Governor of Madras, Mr. Bishnuram Medhi, un-

veiled on Friday the 20th April a marble plaque at the eastern entrance of Blavatsky Bungalow commemorating Rabindranath Tagore's stay at the Bungalow in 1934.

At a simple and solemn function organized by the Madras State Tagore Centenary Committee and attended by the residents of the Adyar estate and the public the ceremony marked the penultimate function of a series in the Tagore Centenary celebrations in Madras State.

The Governor was welcomed by Srimati Rukmini Devi, the chairman of the Program Committee, and Mr. N. Sri Ram, the President of the Theosophical Society. Mr. Sri Ram referred to the various occasions when the poet had visited Adyar and the appreciative sentiments expressed by him on his stay at Adyar. The plaque unveiled by His Excellency commemorates Tagore's stay at the Bungalow from October 21 to November 2, 1934 when he came to Adyar accompanied by a group of artists and in connection with the collection of funds for the Visvabharati University. The President spoke of Tagore as an embodiment of all that was best in Indian culture blended with a wide humanity which had no walls as between East and West or man and man, irrespective of race or nationality. He was a versatile genius as an artist, dramatist, educationist,

reformer, poet and above all a mystic.

The Governor, in his closing remarks, said that Tagore's object in education was to give man the unity of truth. His pilot project of social reconstruction at Sriniketan set a pattern for national reconstruction

in modern India. Tagore was opposed to nationalism in the narrow sense, and India, in his view, symbolized the practical application of the principle of unity in diversity. He lived and worked for the realization of the idea of universal man.

FINANCIAL STATEMENT

The following receipts from 1st January 1962 to 31st March 1962 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

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

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: James S. Perkins. Recording Secretary: Jal B. Dorab. Treasurer: Homi M. Shroff

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

Theosophy in Action; Adyar.

THE THEOSOPHICAL SOCIETY

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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.

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

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

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EDITED BY N. SRI RAM

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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

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

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

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



ON THE WATCH-TOWER

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

THE following excerpt from an article in the *New York Times* by its Moscow correspondent reveals a trend in Russian scientific thought which, if it gathers strength, may prove to be of great and even revolutionary significance:

Within the most advanced echelon of Soviet science there is emerging a tendency to seek a non-materialist, spiritual concept of the universe. . . . Some of the most brilliant Soviet scientists suggest that there must exist in the universe a force or power that is superior to any possessed by man. . . . This has shocked the conventionally minded Communist Party functionaries. There is reason to believe that some of the most eminent figures in the galaxy of Soviet physicists, astronomers and mathematicians are involved. These men have not become believers in normal religion or dogma. . . . but they are no longer atheists.

Belief in the existence of a power or force superior to any possessed by man is to be welcomed in so far as it will dethrone the supremacy of the State, but it will not by itself produce a fundamental change in one's life and thought; for it is only a faith similar to that of the conventionally religious man. This faith, which may be summed up in some such words as "God is great and He can do all things," does not necessarily make him a better man than others who are

unable to accept such a simple and superficially soothing doctrine. The important truth lies in the nature of this non-material force and its relationship to man's inner being, those areas of it which come into action in the process of his thinking and feeling. Nevertheless, the recognition that there is operating in the universe a force or forces which act according to their own laws, and cannot be made subject to Communist (or any other) attempts at indoctrination, can give rise to an ideology and view of life that is religious in essence.

Before the Revolution of 1917, Russia was a land where every peasant home had its sacred icon in a corner, and religion was so much a factor in the people's lives that the phrase "Holy Russia," which was common in descriptions of the country, seemed not inappropriate to the prevailing sentiments of the people. Because of the close association of the church and the landlords with the Czardom and its tyranny, the reaction, when it came, struck all the three institutions. Though the Orthodox Church, which was deeply rooted in the affections of the people, has survived and been functioning within strict limits in a minor key, Russia has since then been officially the protagonist of Marxist atheism with a dictatorship reflecting the minds of the people only in theory. Although the officials and the Communist Party have made all possible effort to ridicule and suppress the religious tendency, wherever manifested, and to give a scientific or rather, more correctly, a technological bias to the minds of the rising generation, it was always a question whether so fundamental an instinct or feeling as religion could be eradicated from the hearts of the people.

It is possible to put a man in prison, and suppress his liberties; to some extent also to condition the minds of people, make them believe and think in a particular manner. The Pavlov school of thought in Russia fostered the belief that men are capable of being dealt with in that manner. But if

The book under review gives a vivid and poignant picture of the inner struggles of a man whose disease has been diagnosed as incurable cancer, and who has been told that his life cannot be extended beyond a few years at most. Under this sentence, he gropes his way to understand the meaning of life and the significance of death, and strives towards wholeness. Through fragments of his writings—short sketches, poems, letters and excerpts from a journal he kept—we get an account of his inner struggles and efforts to understand the working of his mind. A literary form and shape is given by the two editors, practising Jungian analysts, who were his close friends, and in deep sympathy with and fully understanding this religious man, who saw that life was to be lived "under God" and who tried to understand the purpose underlying the universe.

The title of the book is taken from a famous passage in Ecclesiastes: "For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die." During the last five years of his life he brooded over the paradoxical nature of life and the discovery of the self, "... and so he lived life, sometimes soundly, sometimes unsoundly, always intensely. And he talked about it with himself. He wrestled with it and God in it. He hated it

and loved it. Above all, he tried to find himself in it."

The book is divided into four parts, besides the Prologue and the Epilogue of the editors. The first part entitled "The Encounter" is a moving account of his illness, his first reaction of rebellion against this sentence of death. The second part consists of autobiographical fragments that, like a cinema "switch-back," trace various events in his life in sequence. The third part: "The Inward View" deals with the discovery of his self with the help of Jungian analysis. The last section, "The Larger Meanings," deals with his struggles to understand the meaning of Life in its deepest sense, his analysis of religion, prayers, meditations and letters through which he expresses the conclusions he has reached, and the sense of fulfilment attained.

The description of his last hours in the Epilogue may strike some readers as morbid, but to a student of Theosophy the chapter is most significant. There is a depth of symbolic meaning behind the three pictures he had asked to be placed before him: a copy of a Rouault painting, "The Holy Face," a Chinese temple painting, and a photograph of an apple bough in blossom against a spring sky.

His last attempt at communicating the great secret he had discovered, too, is highly illuminating—

place it against the background of the mounting dangers of a world-situation increasingly darkened almost from week to week by fresh accumulations of nuclear power, as well as by new arms usable on earth and sea and sky, more deadly than previous ones.

* * * *

Mr. Nigel Calder, writing in *New Scientist* of London, points out the terrific rate at which revolutionary new weapons are being invented and produced, upsetting at each step the previous balance as between the rival Powers. The following list of major weapons, which he gives, although it is not edifying reading, gives us an indication of the alarming way the art of war-making is developing:

1935-45

Radar; flame-throwers; light rockets; block-busters; infra-red devices; proximity fuse; A-bomb; magnetic and acoustic mines; midget submarines; Shnorkel submarines; 8-gun fighter plane; 4-engined bomber; flying bomb; jet fighter; ballistic missile (V-2).

1945-55

Napalm bomb; H-bomb; "tactical" nuclear weapons; jet bomber; supersonic fighter.

1955-62

50 megaton bomb; nuclear submarines; Polaris; anti-aircraft missiles; long-range ballistic missiles; solid fuel missiles.

1962-65?

biological and psycho-chemical weapons; airborne ballistic missiles; reconnaissance satellites; satellite bombers; anti-satellite devices

The variety of weapons and the devices being invented to counter them make the whole situation from the military point of view ever more complicated and one of increasing instability. The search at the present moment is for an anti-missile missile, some method of destroying a missile in the air before it reaches its target. A new device being attempted for this purpose, showing the astonishing manner in which hitherto unthought of possibilities are coming into

purview, is a device to make ordinary light travel in almost perfectly parallel beams instead of spreading out. The rays thus become so intense and sharp as to make holes in a sheet of tempered steel. Till now chemical and biological weapons have remained out of the picture, though being developed on the side-lines by either side. But apparently the likelihood of even these being used is now being contemplated and discussed.

It is obvious that however difficult it may be to achieve disarmament at present, because of mutual distrust and the hope on either side of gaining a sudden advantage over the other, any postponement of disarmament, for whatever reasons, is likely to make the problem even more difficult, if not insoluble, which would mean not, as some think, a protracted uneasy peace, but a burst-up sooner or later.

* * * *

It is rather remarkable, even if it does not have any greater significance, that at this darkest hour when his country

The Fate of Tibet

is so completely submerged in subjection to the Chinese Communist Government and there

seems no visible sign of its helpless people recovering from their unhappy plight, the Dalai Lama should say confidently, as he did at Mysore recently: "It is only a question of time before the country's freedom is regained." When asked in an interview at Government House whether he "still hoped Tibet would be able to get back her independence," that is, considering her present condition, the impossibility of uprooting the Chinese and the general indifference of other States, he answered "definitely," although he could not say when exactly the deliverance day would come.

The feeling that he expressed was not, so far as we can judge, of the nature described as wishful thinking, but is apparently based on the fact (to him) of what one might call the "personality" of Tibet and its culture and its right to exist in a state of natural freedom and happiness. There have

been such national "personalities" in history, such as that of Ancient Egypt, which have passed away completely, but both H.P.B. and T. Subba Row have expressed the view that in due time they will re-appear. In the book *Idyll of the White Lotus* there is a prophetic statement, "Egypt will live," the reference being not to the modern Egypt with its predominantly Arab population and their religion, but to the Ancient Egypt with its Gods, occultism, and so forth. The statement can be understood in the sense that the spirit expressed in its people and culture will not pass away altogether, but will live to be born again, because of its inherent quality, a Ray influence, as we might call it Theosophically, which is never annihilated, but only withdrawn and re-embodied in an appropriate and superior form.

If Tibet and its people, as represented in their outlook and culture, constitute such a "personality," a term that has been used by General De Gaulle with regard to Algeria—then one may hope that in this mutable world time and circumstances may take a turn, sooner or later, favorable to the restoration of their proper status.

* * * *

It is with deep regret that I record the passing away of Mrs. Mary Patterson, General Secretary of the South African Section, an event which took place unexpectedly at Pretoria on May 7th. Mrs. Patterson came to Adyar from the United States to work here and was, first, Librarian in the Adyar Library and later Secretary of the School of the Wisdom in its 1956-57 session. She went to South Africa for a lecture tour and made so many friends and such a good impression there that she was elected General Secretary of the Section. The Society loses in her passing a stalwart worker whose self-sacrificing devotion and loyalty to its ideals was a rallying force and an inspiration, especially in situations where it was needed.

N. SRI RAM

LETTER FROM INDIA

By H. P. BLAVATSKY

[English translation of the original Russian text published over the signature of "Radda-Bai" in the *Russkiy Vestnik* (Russian Messenger), Vol. 147, May, 1880, pp. 447-55.]

POONA, 18 February, 1880.

SOME twenty years ago, as a warning, there was exhibited in triumphant procession all over India, Nânâ-Sâhib, locked in an iron cage, delivered for that purpose by his cousin, the Mahârâja of Gwalior. Very proud of this acquisition they showed him almost continuously for all of six weeks, and they only stopped doing so when enquiries proved that the captive was not the blood-thirsty avenger, but merely a pseudo Nânâ-Sâhib, some unfortunate shepherd. What they did with this miserable man remains unknown. It is said that in order to clear their conscience, they killed him so that he could not talk. How the Mahârâja extricated himself from this predicament and what sort of an explanation he gave for this clever hoax is hidden to this day in obscurity. It is said, however, that he justified himself by stating he had never seen the captive himself, but relying on the word of his subordinates, sent the captive straight to the English.

At present, there is in Madras a new exhibit of a rebel but not a live one. The curious populace can see, pickled in alcohol, the head of Chendry—the famous rebel leader of Rampa.

For over a year, without any material resources, and with a handful of men armed with obsolete weapons, this Chendry successfully fought the armed forces of one of the most powerful

nations of the globe. He entered a very dangerous arena, declaring in advance that if necessary he was determined to sacrifice his own life and that of his family, and he kept his word. The daily *Amrita-Bazaar-Patrikâ*, representing the native opposition party in Calcutta and all the malcontents of India, declares Chendry a hero, placing him incomparably higher than Phadke, another leader of the rebels, recently exiled from Poona. "While the latter," says the paper, "never rose in the estimation of the Government higher than the chieftain of the *Dakaitis*, Chendry, from the beginning of his career, was promoted by the Government to the high rank of a rebel."

The beginning of the mutiny at Rampa was caused by the inhuman treatment accorded its inhabitants by the police. The law of Abkari,¹ which did not apply in their district and to which they were not subject, suddenly, and without warning, was enforced, as a result of an arbitrary step taken by the police. From time immemorial, the inhabitants of Rampa drank their *toddy* without paying a tax for the coconut palms on their own land. The police demanded the payment of a tax on every bush and tree and not only did they beat all those who opposed them, but they also brutally raped the wives and daughters while helping the tax collectors. The Rampa people killed a police official. They were declared rebels and an armed force was sent to suppress them. At this time, Chendry, known for his prowess, who was hiding in the mountains of Narasapatnam, rushed to the rescue of his countrymen in Rampa, and was unanimously chosen as their leader.

Chendry's first move was to go to the hills of Vizagapatnam, where he burned several police stations, beat several policemen and having confiscated their uniforms, ammunition

¹ An old law dug up by Sir John Strachey and by him put into effect as an excuse for new taxes on the *toddy*—a coconut drink.

and firearms, disguised his men in the uniforms of the unfortunate Sepoys he had killed. A large contingent of police, sent to capture him and his band, was dispersed by the people of Rampa, as it was impossible to distinguish them from the Sepoys, because they were wearing identical uniforms. Following this, Chendry fought a hand to hand encounter with Captain Blaland until the latter turned tail and fled. Mr. Millett, chief inspector of the district of Godâvarî, then came to avenge the captain, but Chendry not only gave his detachment a thorough trouncing, but chased the fugitives for seven miles after which he besieged them for three days at Chodavaram. The detachment was saved only by the timely arrival of the garrison of Godâvarî. It is remarkable that, not only did Chendry refrain from attacking anyone else, but he also protected those natives and Englishmen who did not belong to the police. All his energy and mad vengeance appeared to be directed exclusively against the police and those who had dealings with them. He hacked police Sepoys and agents to pieces with calculated cruelty. Having caught his victim, he took him to a nearby pagoda and once there, forced him to circle three times around the idol and then with one stroke of a sharp sword, beheaded him. Fanatically believing in his idols, he thought that there could be no more pleasant gift to the gods, than the heads and the blood of police inspectors and Sepoys. Until recently, the mere name of Chendry made the latter tremble and turn pale.

Finally his daring rose to such a point that he sent an offer direct to the Government, as if from one warring faction to another. He asked the English to release his mother, wife and brother from prison and to recognize him as the leader and commander of the Rampa people. In which case, he would promise not to disturb them further and to grant life even to the hated police. In the last year Chendry had exasperated the English regime to distraction.

And now that Chendry's head has fallen from his shoulders, the Rampa people are not discouraged; an hour after his death they chose another leader who likewise will stop at nothing and who is ready for the most fanatical exploits. On the day that Chendry's head was sent to Madras, four hundred rebels attacked a strong police garrison, but this is not all. The government expects a sequel to the mutiny at Rampa in the district of Mysore, where there has appeared a band of from 400 to 500 *Dakait*s. Again the leader of the band is "a young and daring *Brâhmaṇa*"—after the type of Phadke—but more clever and courageous than the latter, to judge from the remarks of *Amṛita* and of other papers, which are advising the authorities who don't know what to do with the head of Chendry, to send it to the "*Brâhmaṇa*"—for timely cogitation.

"The head of Chendry"—remarks the same paper, making fun of the Government—"very evidently contained very little arithmetical capacity. The computations that went on therein were so poor that it didn't take pains to figure out what awaited it in this fruitless struggle with the Government. But if the head did not possess the gift of arithmetical deductions, it was however, replete with logic—that special kind of logic which alone can bring to reason a stubborn Government. The logic of Chendry must convince the Government, sooner or later, of the fact which its well-wishers have tried to make it see for such a long time, namely, that there is a straw which will break the back of even the most patient and long-suffering camel. The logic of Chendry opened the eyes of the Government and proved that there are limits alike to the constantly increasing taxes and to the arbitrary persecution of the police."

"This head," propounds another paper, "could have been sent from one police station to another, where the officials, while looking at it, could have drawn from their

own reminiscences some most philosophical deductions. Later it could have been converted, with great usefulness for India, into a paperweight and placed in the study of Sir John Strachey, where he is wont to squeeze from the bottomless depths of his creative imagination new taxation laws; in this manner, the severed head, reminding the noble gentleman of the limits of human patience regarding taxes, could have served as a yardstick for his future speculations; it could have whispered in his ear that there is a limit beyond which even the most patient of people refuse to be driven even by him, a limit where even the most peaceful and dependable of Her Majesty's subjects lose not only all their patience, but even, all joking aside, their heads. With equal success, our rulers could send 'the head' to those of their clique who first conceived and formulated as a law the universal disarmament of the country (*Arms Act*). This severed head alone can solve the problem as to the extent the above-mentioned law became a serious obstacle to the plans and armed maneuvers against the government, at least in the case of the '*Dakait*' Chendry. And only when we arrive at a categorical solution of the problem of disarmament, and consequently that of India's 'helplessness' in case of a newly-conceived mutiny, only then, we say, will the Government have a perfect right to exhibit such heads in the squares, loudly proclaiming to the whole world: 'look and tremble; thus perish in the lands conquered by us, those who dare to take up arms against the power of Great Britain!' . . ."

Local newspaper expressions of discontent, of course, do not carry much weight with the British administration in India. But an outside observer might naturally ask how is it that 60,000 Europeans can be the rulers of a discontented mass of nearly 240,000* people, even if that mass is lawfully

* [Obviously 240 million is meant here rather than 240 thousand.—*Editor.*]

disarmed. It is not arms or courage that is lacking in the Hindus, but harmony and unanimity of purpose. Century-long hatred between various sects as well as the *caste-system*—that is the plank of salvation for Great Britain in her Indian Empire, and more particularly, the moribund patriotism and the lack of the feeling of self-respect. The Brâhmaṇa whose naked foot rubs the Śûdra into the dirt, in turn, cowers in the dust before every European. Only yesterday, while saying goodbye to a friend on the platform of the railroad station, one of the most distinguished princely descendants of Poona received a deadly insult, and he suffered it in absolute submission. For no reason, a half-drunk Englishman, who was passing by, loudly shouted, "Here is one of those traitors and intriguants—a Poona Brâhmaṇa," and with one fell swoop knocked his turban under the wheels of the train. A great many native policemen were around and the Brâhmaṇa, who is personally known to the Governor-General of Bombay, with whom Sir Richard Temin often dines, just blanched and helplessly looked around with amazement. The law does not permit a native policeman to arrest an Englishman, even if the latter were to commit a murder before his eyes, and there did not happen to be on the platform at the time any European *constables*. And even if there had been, it would have been ten to one, he would not have arrested his countryman at the request of a native and he might even have appeared in court as a witness for the former. The drunken Englishman seated himself in the train and went away laughing. . . . I am describing this scene as an eye-witness.

Native Princes in their turn have every reason in the world to be dissatisfied with the English administration and have no reason whatsoever to love the Englishmen and to nourish feelings of loyalty.

It is true that the Prince of Wales, as well as the Duke of Edinburgh, were received with honor by these same

Princes and have been praised and wine and dined and assured of loyalty. It seems that these Princes live in perfect harmony and friendship with Lord Lytton; they constantly send through their political residents their assurances of perfect adherence and loyalty to the administration. When the Prince of Wales fell dangerously ill and the doctors feared for his life, the Hindu Princes ordered the Brâhmaṇas to conduct public services for his recovery, fed the poor, spent big sums of money on idols and priests and sent telegrams every day to London. When the Prince recovered, the Mahârâjas almost went broke on public festivities. Many of them were the first to offer help in the war with Abyssinia and finally, when the Afghân war was declared, all of them, to the last one, offered help and money. In spite of all this, it is hardly possible for the British Government to rely upon this seemingly sincere loyalty. The *Examiner*, summing up things, comes to the conclusion that it is utterly *impossible* for the Hindu Princes, if they are men and not blockheads, to love the Englishman. This paper reminds us that when the Government took India from the East India Company, a solemn proclamation was sent all over the country, in which the Queen gave her royal promise to the native Princes that as long as *they* remained loyal, nobody would interfere at any time with their internal affairs. The inviolability of their rights and privileges, of the customs of their land, their religion and their laws were especially guaranteed and the honor and dignity of their rank—the proclamation assured—were from now jealously guarded by the Government of the mother-country. Well, what then? The British Government in India did not abide by a single one of the promises expressed in the royal proclamation; it circumvented each one of them, one after the other, and, while the Princes carried out every one of the clauses, they were persecuted and insulted on every possible occasion; there were interferences, not only

in the affairs of state, but also in their local administrations and their every step was under the strict supervision of the Residents. The Princes are being pushed about like pawns; they are being deprived of their legal heritage, they are being shoved about and denied their thrones. The Mahârâja of Rewah who, more than any other, helped the English crush the rebellion of 1857 and whose services were so great that the Queen herself ordered him elevated to the illustrious rank of Grand Commander of the Star of India—this Mahârâja was *ordered* either to abdicate and to receive a pension or to expect a shameful dethroning—and all this without any reason other than that of suspicion without evidence. What can we expect from Sindhia the most important of the independent Hindu Princes? “During the rebellion,” says the *Examiner*, “he stood by us all through the difficult times, and since then proved more than once, his loyalty and goodwill, while we—we did not carry out a *single one* of the promises we gave him. We interfered with his public and private affairs, insulted him by false denunciations and treated him with the greatest distrust. We declare without the slightest hesitation that the most solemn guarantees of three Viceroys have turned out to be false. . . . while Sindhia has also been raised to a Grand Commander of the Star of India for his loyalty in the years 1857-1858, our armies are occupying his capital and fortress and our guns point to his palace. . . . at this very moment there is in England a Râjâ who has been denied his lawful rights by the British Administration of India; the throne to which he had a lawful right became vacant, but the rulers of India, contrary to laws, customs and proclamation and everything else, refused him the right of succession. They put in his place a bastard relative, whose behavior became so shameful that they were forced to remove him in less than a year. . . . after his removal they undertook the administration of the State and

its revenues themselves. As we have pointed out, the rightful heir is in London, living almost as a beggar. There are no obstacles whatsoever to his succession. He is a trustworthy and able man and, most important of all, he is the direct heir. And now, you see, while he is starving in London, trying to find justice, the British Resident receives 6,000 pounds sterling from his revenues, for peacefully ruling in his stead.”

The voice of the “alarmists” such as the *Examiner* doesn’t have much importance after all. The British Government is quite secure in its domination over India. Whom could the Englishman fear in this land of conquered and weakened slaves—could be asked by the native press (in India there are published more than 3,000 daily, weekly and monthly papers and journals in English and in more than fifty vernaculars)? Surely it wouldn’t be the alliance of native Princes, whose every step is being watched by the English Residents, who hold them on a leash and do not let them out of their sight, even in their own bedrooms. These Princes divided among themselves by mutual distrust and envy, demoralized by English education, are not to be feared by England. There remain the people as a whole. But can such a people be dangerous? These teeming millions are timorous, patient beasts of burden, despised by the higher castes, spat upon by their own people and by strangers, ready to sell for a mere pittance or for a piece of bread, their own gods, fathers, mothers and children, accustomed to centuries of slavery and utterly indifferent to who rules the country, if only they could be less beaten and fed a little more; and who vaguely sense that were the English to retire tomorrow, they would be more badly treated by their own. A general rebellion is unthinkable in India; and local uprisings are quite familiar to Englishmen and they will always be able to crush them.

Nevertheless, this domination is bought for a high price. India has cost England in the last years more than all her colonies put together, from the time of their acquisition. England neither sleeps nor eats, but that she is thinking of how to safeguard not only the highway to India, but every nook and cranny around it as well. Gibraltar, Malta, Aden, all these places serve as outposts and require soldiers and money. For the sake of India alone, England has bought up all the shares of the Suez Canal, taken Cyprus from the helpless Turks and Hongkong from the Chinese. On account of India, England gets constantly entangled with China, Burma, Persia, Afghânistân and especially with Russia. Her main concern at present is to watch every move of Russia. Local papers assure us that all these difficulties would vanish if the British authorities would decide to transfer the administration to the hands of the natives, giving them the right to choose and establish their own laws and to administer the country according to their best discretion. For the purpose of conducting foreign affairs, the papers favor an English governor, appointed from England. The collection of taxes must remain in the hands of the natives, who would assume the responsibilities of paying out of these sums for the upkeep of a certain number of British troops in India. It is permissible to have grave doubts as to whether such a plan would meet with approval from the English Government and the English people

There is no form, no sensation, no perception, no mental condition or tendency, no consciousness, that is permanent, that is not subject to change.

KHANDHA SAMYUTTA

BRIDGING THE GAP

By LAURENCE J. BENDIT

THE average person, if he has ever heard the word, is apt to think that Theosophy is some new, semi-oriental creed, and its adherents queer people, out of touch with life, believing strange doctrines and basing their lives on all kinds of cranky notions. The Theosophist himself may be hurt or embarrassed by such an idea, and tries to reject the criticism as due to lack of understanding: the fault lies, not in himself, but in the fact that the man-in-the-street has not yet seen the light; the seeming oddity of the Theosophist is due to his moral superiority to the people in the "outer world," and therefore need not be considered. But to shrug off criticism, especially if it hurts, is not the best thing. For, as philosophers tell us, the very fact that a thing is said means that there is some kind of truth in it: otherwise it would not have been said. So it is best to try and see why we have the reputation we have, as only so can we hope to find a remedy.

Another problem confronting us today can be summed up in the colloquial phrase, "Where do we go from here?" "Here" being the place we have reached today. For we cannot stay where we are: we shall either go forward with other progressive movements, or we shall surely go backward and lose our place in the modern world. That this is no mere chimera is very evident if we are realistic. For we find that there are other groups with ideas and ideals very similar to those of the Theosophical Society which, instead of tending to lose members, are gaining ground all the time—even if

they advocate methods which are often unsound and sometimes dangerous, and teach doctrines which are distortions of the truth.

So it seems that the time has come to take stock of ourselves, both as individuals and as a Society.

On the assets side we have two very great things, which are of enduring value. One is the magnificent heritage of Theosophical philosophy first given us by H. P. Blavatsky as, at any rate, the outer author. It presents us with a coherent view of life and of the universe which, even if the details are not always accurate, is in itself enthralling and repays endless study. If at the same time it calls out some deep inner response from the individual, such as enables him to say *quietly* to himself, "I know this, or at least, some part of it," it can then become a moving factor in his life and encourage him on his way to whatever is the goal of all human endeavor. It is perhaps necessary to say again that this teaching is not that of the Society itself, and in no way a dogma: it is merely a picture unrolled for our examination. The secret doctrine of life, moreover, remains forever secret except to the one who finds it for himself, and the great book which bears its name is not the doctrine itself but, as its author tells us, a signpost pointing towards it, nothing more.

Complementary to this philosophy we have given to us a magnificent code of ethics—again, not as a dogma or an imposed set of rules but as suggesting how one who has a touch of inner vision must behave if he wants to be consistent with that vision; and, moreover, it is given as an aid to deepening and widening that vision. Very similar to the Buddhist code, we have it laid out most simply and directly in *At the Feet of the Master*, a booklet which can appeal both to the young and to the sophisticated. Were we to order our lives even half-way up to the standard set by this book, we should really be worthy to call ourselves Theosophists.

Here then we have two major assets of the Theosophical movement. But, while we can learn a great deal about ourselves and the structure of our being from them, there is a wide gap between what we know on the one hand and the behavior which that knowledge asks of us on the other. For to know how man is made is not at all the same thing as understanding how he works. One may dissect a body and learn exactly the relation of one part to another, and even the function of each of those parts. But it is another matter to be able to see the animal alive, and so with each organ integrated into an active, living whole. In this field (which is that included in the third Object of the Society) there has been sore neglect, and it may well be that this is more than anything else the cause of our present dilemma. For "the powers latent in man" are not only "psychic" development, but all the human powers: those to hate as well as to love, to be evil as well as good, to will, to desire, to think, to perceive and all the rest. Nothing can be left out which is in any way human. Hence, this Object demands of us a deep study of the inner man; and, while some work has been done on this in an objective manner (if we accept the results of clairvoyance in principle if not in detail, as being valid), there is another and more dynamic way of carrying out such study, which is by examination of our own subjective nature. In other words, it brings before us the Delphic advice that we should learn to *know ourselves*, which can only be done from inside.

That this argument is valid can easily be proved if we see the vast discrepancies which occur between the philosophy and the practice of the Theosophical life. At one end of the scale we have the inner vision; at the other we have action related to the philosophy. But in between there is strife and conflict, often causing severe strain on the student. This is because, while his vision teaches him that certain forms of action are essentially "right," he is only partly attuned to

this rightness and other parts of him are rebellious and unwilling to co-operate. We are told *what* to do and *why*. But we are not taught *how* to achieve the state of harmonious being which alone can make our actions really effective.

That is clearly a problem for each one to work out. But if we go a little further, we shall see how often the person who espouses a cause the "rightness" of which is unquestionable betrays that rightness because he brings into it attributes which are the very opposite of what that cause stands for. Indeed, sometimes the most fanatical advocates of such a cause are the very ones who are most at fault, because they see in what they want to achieve a reflection of their own "shadowy" side: they try and fight this in others, and outside themselves, whereas they should be dealing with it in their own characters first. This is clearly what the Master said when he told the Pharisees that they should deal with the "beam" in their own eye before criticizing others who perhaps had only a minor degree of the same fault.

It is little wonder that people like Mr. Krishnamurti should be so scathing about "good works". For anybody who has studied the matter must be distressed at, for instance, the cruelty and anger which so often mars anti-vivisectionist and animal welfare gatherings, by the peculiar quality which often shows in the cranky advocate of pure food and of so-called "natural" healing methods, by the aggressiveness of those who label themselves pacifists and peace crusaders.

Here neither Theosophical ideas nor ethics give direct help or understanding. On the other hand, if one is aware of the enormous amount of work which has been done in the field of psychology, there is a field from which the Theosophical student can learn a vast amount which will be of help to him both in his studies and, more important, perhaps, in learning to live properly, not merely on the surface, but all through his being.

The study of what psychology has to tell us has often been a matter of scorn or derision, based on the grounds that if one has a Theosophical view of life, there is no need for anything else. Moreover, because of the emphasis in Theosophy on Indian teachings and philosophy, some will say that Yoga is infinitely superior to any Western psychology. But, as I have suggested, our explicit Theosophical philosophy does not meet the need. True Yoga *properly* practised could do so: but how often is it so applied? Only too often the Yogī acquires certain powers but is not otherwise better or more moral than his fellows; besides which, Yoga is a system suitable for Indian life and temperament. In the West, not only are the conditions different, but the fabric of the personality, especially at the vital-etheric level is of a different texture from that of the Indian. And for a person with Western *dharma* to try and Indianize himself is usually as pathetic as the sight of the Indian who has tried to become a European by cutting himself off from his own traditional roots and culture. Such attempts at transplantation result in the person being neither one thing nor the other, and so being more or less starved of inner life.

The dislike of psychology was not at one time altogether unreasonable. Freud was a genius in so far as he drew our attention to certain things and demonstrated the purposiveness behind so much that we used to think fortuitous. But his obsession with the body and the material, and his pathetic belief that he could do away with religion and God, made the psycho-analytical movement rather unpalatable. But Freud was succeeded in the domain of the study of the inner man by a much greater person, C. G. Jung. Jung, a man of immense erudition, was also a man of great intuitive perception, and he has brought our knowledge of the inner functioning of the human mind into direct line with Theosophical thought. Man, he tells us, is a spiritual Self reflecting

into a personal *ego* round which clusters the mind, both conscious and unconscious. Moreover, that spiritual Self is no longer the individual, separate selfhood of the personal *ego*, but is one with the universal or collective Self which is mankind and, beyond mankind, Life itself. Myth he sees as the language of the evolution of consciousness, and religion as the external organization of myth. Its origin is within the deepest aspects of man himself, not, as Freud would have us believe, an imposition from outside. From this it follows that every problem of human suffering and unhappiness is due to the individual failing to follow his *dharma*, to use the Sanskrit word for what he speaks of as the goal or the teleology. And that goal is individuation, the consummation of what begins at the stage the Theosophist speaks of as individualization. Other words for individuation are *Moksha*, *Nirvāna*—the ultimate goal of Yoga—liberation, salvation in the true sense of Christianity, and so on. In other words, Jung's philosophy, though it does not deal with Rounds and Chains and is not expressed in terms of "planes" and "astral bodies," approaches very closely to the Theosophy of H. P. Blavatsky, but keeps within the field of the subjective consciousness of man.

Depth Psychology, as it is nowadays being called, therefore offers a range of study which fills in the gap in Theosophical exposition. The serious student will find in it a wide field of difficult and serious study comparable with any other subject, even *The Secret Doctrine*, and, in the subject with which it deals, just as rewarding.

But apart from the philosophical side, there is also a very practical technique of self-understanding and self-transformation which can be very usefully applied to oneself. In this there is no need for a vast amount of erudition and intellectual work, but there is primarily a need for a determination to understand even those aspects of oneself one does not like or that one fears. For only so can the individual come to

terms with himself, obtain real control over his passional nature, and thereby transform himself into a person of real spiritual insight and worth to the community. In other words, Depth Psychology offers a form of Yoga just as real and potent as anything to be found in India: and it is, moreover, adapted to the Western mind.

Without going into technical matters, the practical application of Depth Psychology to oneself today involves an intuitive realization that one finds oneself from moment to moment in a situation of one's own making—i.e., the doctrine of karma has to be realized, not as something remote in past or future, but as of immediate importance and impact. In the same way, one's future goal (*dharma*) also plays into the immediate moment, meeting karma as it were in the present, all along the time-track. Depth Psychology adds to this factor the principle that at each step of time the picture before one can be considered as the inner man and the outer world reflected into one another: the two images are related, and it is vain to try and discuss which is the original, the inner state of oneself or the outer objective state of where one finds oneself. If one learns to understand the significance of this relationship between self and not-self as it occurs, one as it were is lifted above it in consciousness and ceases from being enslaved by either oneself or by external events. This, incidentally, is the positive basis of the existential attitude which is so much in the thought of the day. It rests on the practical application of techniques and understandings which Depth Psychology has developed so extensively.

This may seem something of a puzzle to the one who is used to classical Theosophical study. But if it is properly understood it helps to bridge the contradictions in oneself, and also the gap in our philosophy between principles and practices, so that the whole flows into a single stream. It also helps the student to know himself, and, in so doing, to avoid

many pitfalls and much self-deception. It would also make him no longer a strange and queer being in the eyes of others, but one who shows the reality of the spiritual life. No more would we find intolerant and angry people preaching the kind of tolerance which extends a welcome only to those who agree with them, the kindliness which excludes those who think otherwise than the way one does oneself.

In other words, our outer lives would rest, not on projection of our own faults on to others, but on true and pure motives, derived from the spiritual philosophy which we have gained. And the result would be that the "good works" undertaken, as they must be, by the true Theosophist, would not be constantly marred by personal cross-currents.

At this point somebody is sure to raise the argument that if a person starts looking in on himself, he is likely to become self-centred. Actually, self-awareness is the very antidote to self-centredness: we are already centred principally in our personal selves, and cannot become more so—especially when we have seen what an unpleasant picture we make. On the contrary, true self-awareness destroys self-centredness because one can only be aware of oneself through the kind of sensitivity which also makes one aware of others, and of our relationship to them. In one way, however, the question can be answered in the affirmative: yes, self-awareness increases self-centredness, but the Self is the spiritual, not the personal one any longer, and that is what is essentially to be desired.

In our theoretical studies too, it is interesting to find what new life springs up if we add to them what Depth Psychology has to show us. It is as if the old principles acquired a new dimension of reality, a fresh color and vitality which gives the student a new and personal understanding, which is worth all the fumbling and reliance on the authority of others which we had before.

If the Society and indeed the whole movement is to live and endure, this aspect of understanding of the human mind cannot be neglected. Our President is constantly urging this on us as the great need of the present day: and indeed he is right. If we make use of the material provided, this understanding can grow day by day, and with it not only the individual himself, but the movement to which he belongs will be transformed and revitalized.

We have sat at the foot of the fall and have sensed the power of the torrent as it flows from the heights. We have watched a flower growing by the fall, gracefully nodding in the wind created by the rush of the water as though in obeisance to the beauty in its power. And the spray of the fall has touched the flower as in a caress of recognition of the power within its beauty.

Looking into the heart of the flower we have seen there the power in its beauty no less than we have seen the beauty in the power of the fall. Thinking of these two side by side, the beautiful merged in an expression of power and power expressed no less in gentleness and beauty, we have remembered that the same great light that lifts the water and sends it forth in a torrent of power also creates the beauty of the flower, and whether the light is vouchsafed to us in power or in beauty we know that it comes from the one great source where power and beauty are but aspects of the One.

SIDNEY A. COOK

THE NEXT STEP IN THEOSOPHY

By N. YAGNESVARA SASTRY

TRUTH must be the same at all times. The understanding of it, however, must vary according to one's evolution. Hypatia must have had this in mind, when she described Neoplatonism as a "... progressive philosophy which does not expect to state final truths to men whose minds are finite". Cannot the same be said of Theosophy?

Even a physical object means different things to different persons. To a goat, a flower is something to eat but less palatable than a leaf. To a scientist it is stamens, pistils and the like. To a devotee it is an offering. To a poet it is a song and an inspiration. What is it to a man who has no separate self?

Truth can be perceived as relative up to the highest stages of the mind, but as to the beyond the authorities are divided. *The Light of Asia* speaks of veil after veil being lifted from truth, leaving veil after veil behind, but the line is drawn at Nirvāna about which it is error to ask or answer questions. It is futile to speculate what is above Nirvāna or within it.

If a thing, objective and physical, could have several interpretations, how much more variable must be subjective concepts like God, Master, or Theosophy? There is the Theosophy of the savage who may offer human sacrifices to the highest he can conceive. As he advances in understanding he renders a tribute of animals. In course of time he worships with incense, flower and song, and reveals the highest conception of God and worship generally attained by man. Madame

Blavatsky, however, upholds an even higher ideal and urges Theosophists to worship only the Universal "... in the silence and in the sanctified solitude of their souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible objective sacrificial victims to the Presence." (*The Secret Doctrine*, Adyar ed., I, 323).

Evolution, as seen above, involves the converting of erstwhile truths into falsehoods. It behoves one to ask himself periodically how many "truths" he has left behind. It would be fantastic to change convictions according to a mind-devised schedule but it is self-defeating to become invulnerable to new suggestions and influences which life sheds along its path.

The leaders of the Theosophical Society have left sufficient warnings lest their word be taken for the entire truth, and the wood of doctrine mistaken for the Wisdom Tree. *The Masters and the Path*, for instance, quotes an Adept as saying that the subject of the Seven Rays must be "inevitably misleading" even to Mr. Leadbeater. In *The Key to Theosophy*, Chapter VII, Madame Blavatsky states, while discussing Ātmā and Buddhi, that there is, regarding these matters, a confusion which cannot be dispelled till a mystery in Buddhi is released. The quest of Buddhi then is the next step in Theosophy. Without it, the higher Triad, if not the seven Principles, cannot be properly understood and self-knowledge becomes impossible.

While the teachings of Madame Blavatsky and Mr. Leadbeater are guarded and tentative, Swami Subba Row repudiates the sevenfold classification as a "very unscientific and misleading one" (*Notes on the Bhagavad Gītā*, 1934 ed., p. 14), and Mr. Sinnett says they have "no real existence as such". (*Superphysical Science*). The septenary law, like the three dimensions, has validity only at certain levels of understanding.

Without Buddhi how shall the Theosophist steer himself to self-knowledge? What shall he believe or teach? Should he rely on the illusory intuition which comes handy when arguments fail? True intuition or Buddhi comes to those who can will to stand alone, dare to question every premise, know the truth from the inside and be silent.

Study and meditation have taught concentration, alertness, some discrimination and the taste for the spiritual, but the ring-pass-not of the mind has been reached, and further striving takes the student around but not forward. The familiar books may be re-read and discourses may be re-heard, but understanding remains on the same level while the Adept's warning is there that he who would gain his aim must not even desire too earnestly the object he would reach, "... else, the very wish will prevent the possibility of its fulfilment..." (*The Mahatma Letters to A. P. Sinnett*, p. 274).

In the life of individuals, sometimes of groups and civilizations, there comes the phase of a Nicodemus, the learned man, to whom the Christ said: "Ye must be born again." This new birth is of Buddhi which is intangible as the wind, and cannot be secured by any mind-devised formula. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Buddhi must come to the seeker; the seeker cannot go to it.

"I come as a thief," says the Christ in Revelation. Though the context is obscure, Buddhi seems to be compared to a "thief" apparently because, like the wind, he cannot be perceived. If Buddhi is identified and described, the "thief" becomes a prisoner of the words. Knowledge, in the process of receiving, turns into ignorance, like a flower dissected and named, or the description of a song which is not heard. Hence perhaps the words of Lao Tze: "Who knows does not speak; who speaks does not know." (*Tao Teh King*, LVI).

The three objects of the Society seem to have been finalized for inducting Buddhi. The first Object may seem to have a diminishing value in a world where caste and color barriers are disappearing, but there is an occult connection between it and the last Object. As brotherhood is practised, without propaganda, the "I" dissolves, and it becomes possible to see a flower without the separate self. Is this not true "investigation"?

The second Object stresses "study" only and no acceptance of a conclusion is suggested. It postulates mental action while relinquishing the fruit thereof. If study that leads to no conclusion seems futile, equally futile must be love that seeks no return, or the appreciation of beauty. It is the spirit of the search that leads the Theosophist in his studies. An eternal pilgrim, he does not say "I know" but "Thus have I heard". Besides, there is no finality to conclusions when greater minds are divided over them.

The third Object is about "investigation" only. This may include study and comparison of the research of others, but can a student say that a trusted friend has investigated and he must build a system or practice on the findings of that friend? The reply depends on an answer to another question: "Is a mental commitment, perhaps with deep psychological clingings, involved in founding or working the system?"

If the three Objects could be accepted as they are, without the "I" adding words to them, Buddhi would be released, for there would be action without regard to the fruit. Then the Society would leap forward in quality and quantity of membership, and *Dhamma Vijaya*, Victory of Theosophy, would be established, as the Emperor Ashoka established it twenty-three hundred years ago on the foundation of similar ideologies. Would the Karma of the world, and of the Theosophical Society, permit so happy a consummation?

THE DIVINE AFFLATUS—THE SOURCE OF INSPIRATION

By CLARA M. CODD

ST. PAUL wrote: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Sometimes the word charity is translated as "love". We may translate it as *Buddhi*, that united spirit of life which is our only true self. Plato called it the plane of Divine Ideation, and taught that all genius, whether it be inventive, scientific, artistic or spiritual, drew its life and understanding from that universal divine plane, the "Over-soul" of Emerson.

A study of the forms of genius confirm this. The genius becomes so absorbed in his mission or art that all other considerations, even those of his own personality, go by the board. He is a God-possessed man, at any rate during his moments of true inspiration. This is indicated by the statements of great composers and poets, and also of all God-inspired leaders of men. When asked if he thought God was on his side, Abraham Lincoln replied that such a consideration did not concern him. His only thought was whether he was on God's side. During World War II, the British Prime Minister, Winston Churchill, said: "I sometimes have a feeling—in fact I have it very strongly—a feeling of interference. I want to stress that I have a feeling sometimes that some

guiding hand has interfered. I have a feeling that we have a guardian because we serve a great cause, and that we shall have that guardian as long as we serve that cause faithfully."

Albert Einstein knew that his great intuitions came from above, and expressed the conviction that the "saints" of the future would be the selfless men of science. The great composer, Brahms, who was a man of deep though unorthodox religious feeling, in describing his mood of mind when composing his great works, said that when he felt the urge to compose, he would begin by lifting his heart towards God, with the desire and resolve that he might be inspired to write something that would uplift and benefit humanity. Immediately then vibrations thrilled through his whole being. "In these exalted states," he said, "I see clearly what is obscure in my ordinary moods. Ideas straightway flow in upon me, directly from God, and not only do I see distinct themes in my mind's eye, but they are clothed in the right forms, harmonies and orchestration." The composer further said that this cannot be done by will-power working through the conscious mind. "It can only be accomplished by the soul's powers within, and these powers are quiescent to the conscious mind unless illumined by the Spirit." "Of course," he added, "the composer must have mastered the technique of his art, but Spirit is the light of the soul. It is the universal, creative energy of the universe."

That he must perfect his technique through patient, persevering hard work gave rise to the often quoted words of Carlyle, that "genius was the infinite capacity for taking pains". It is that, but so much more than that. By technique the chalice must be worthily formed. But the wine of life which fills it flows in from beyond. This is how Mozart composed, saying that the process was like a vivid dream in which ideas streamed down upon him. Handel experienced

a similar condition when he brought through the marvel of his greatest oratorio, *The Messiah*. Beethoven told Bettina von Arnim that he was conscious of being closer to his Creator than other composers were. "I know that God is nearer to me than to others of my craft. I consort with Him without fear." When the leader of an orchestra complained that a certain passage was almost unplayable, the master shrieked: "When I composed that passage, I was conscious of being inspired by God Almighty. Do you think I can consider your fiddle when He speaks to me?"

Brahms held that the supreme example of inspiration lay in the saying of the Lord Christ: "The words which I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works." The composer pointed out that for this reason very few human beings ever come into that realization, and that is why there are so few great composers, or creative geniuses in any line of human endeavor. Unless a composer is thus inspired, his works will not live, no matter how much they may catch, for the moment, the public fancy. Strauss said that in his most inspired moods he felt he was tapping a source of infinite and eternal energy, "... from which you and I and all things proceed". Puccini wrote that one of his operas "... was dictated by God; I was merely instrumental in putting it on paper and communicating it to the public."

These examples could be multiplied *ad infinitum*. There is the profound, almost trance-like state into which the inventor Edison fell, during which his wife could neither persuade him to eat or sleep. Let us turn to some of the great poets. Milton was fully conscious of divine possession, as more than one passage in *Paradise Lost* shows:

And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, . . .

Goethe and Schiller, Shakespeare and Shelley, Browning and Tennyson, knew it too. Browning was more philosophic than Tennyson, more "occult" in a sense. Everyone is familiar with his famous lines: "Truth is within ourselves . . ."

Shelley once wrote a passage which he threw into a wastepaper basket, but his wife retrieved it:

Within a cavern of man's trackless spirit
Is throned an image so divinely fair
That the adventurous thoughts that wander near it
Worship, and as they kneel, tremble and wear
The splendor of its presence.

Tennyson knew well the inner worlds of man's being and drew from that knowledge very wonderful and inspired convictions. He speaks in *Enoch Arden* of: "Where God-in-man is one with man-in-God." There are many other similar passages such as the especially beautiful lines in his poem "Crossing the Bar":

When that which drew from out the boundless deep
Turns again home.

St. Francis, St. Teresa, St. Catherine of Siena, etc., were all spiritual geniuses. They achieved union with Life by way of Plato's "the Good". The inspired artist reaches it by way of the Beautiful, the scientist by way of the True. But it is the same Immortal Life in all cases of every kind. In the words of *At the Feet of the Master*: "The man who does not know thinks . . . he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone."

Here lies the difference between the talented man and the genius, and here, too, lies the secret of the genius' immortality.

CHRISTOS WITHIN THE ATOM

By NOEL G. McMAHON

(Concluded from p. 104)

IN turning finally to the *power* of the neutron, one is apt to think only of its vital role in an atomic bomb, or furnace, but there is a more significant kind of power, namely, creative power. In the division of a cell, in the functioning of the womb, or in the productive activity of the human mind, one witnesses certain processes all of which show that creative power is associated with *internal* changes in the cell, the womb, or the brain. These processes suggest, moreover, that there can be no creative state without a degree of instability, sometimes of a very acute nature.

With reference to inorganic matter, one discovers that the proton is the most primitive stable state of "nuclear fluid," or dense physical matter, which makes it analogous to the simplest egg-cell. One new theory is that cosmic space is "filled" not only with highly energetic protons, in the role of primary cosmic rays, but also with countless numbers of neutrinos. These are a by-product of the continual radioactivity in the universe, but they are so elusive, being uncharged and devoid of perceptible mass, that a beam of them would be absorbed only "by a shield several light years thick".¹ In 1955, however, some of them were captured under experimental conditions when two American physicists, F. Reines and C. Cowan, showed that the unhindered flow

of neutrinos from an atomic pile resulted in a few, suitably-placed protons being converted into neutrons and positrons. (Positrons are anti-electrons, which soon disappear in collisions with electrons.) What is striking about this proof of the neutrino's existence is the fact that such a seemingly insignificant body can transform the stable proton into a radioactive neutron. A state of instability within the latter is indicated, moreover, by the fact that free neutrons have a half-life of some sixteen minutes. Such radioactivity in neutrons, and in elements such as radium, certainly indicates that the basic fact of internal activity is as potent in the realm of inorganic matter as it is in the more obvious field of biology.

Special clairvoyant evidence of the build-up of a creative potential within atoms arises from the fact that such activity in other instances normally is associated with a "male-female counterpoise" of some kind. With respect to the nuclear world, physicists have not yet defined this particular type of tension in so many words, but they have discovered that all elementary particles have their *anti-particles*, such as the positron, the anti-proton, and the *anti-neutron*. The precise nature of this strange phenomenon may be clarified, moreover, if one studies *Occult Chemistry* by Annie Besant and C. W. Leadbeater, for in it the fact of a "male-female counterpoise" within the chemical elements follows upon a close study of the observed roles of the two types of "ultimate physical atoms," or Anu, eighteen of which in certain sub-combinations are said to constitute a hydrogen atom and seventy-two a helium atom. It is claimed that these two Anu ". . . are alike in everything save the direction of their whorls and of the force which pours through them. . . the one is like a spring, from which water bubbles out; the other is like a hole, into which water disappears. We call the Anu from which force comes out *positive* or *male*; those through

¹ *The Atom and its Nucleus*, by George Gamow; Prentice-Hall Inc., Englewood Cliffs, N. J., U. S. A., 1961; p. 134.

which it disappears, *negative* or *female*.”¹ In other words, on the basis of this information it is a reasonable deduction that certain mass-energy phenomena inevitably associated with these two types of Anu, with their combinations, and probably with the ultimate atoms of any plane, balance or cancel one another. Physicists tell us, moreover, that such cancellation, in terms of annihilation, is precisely what happens when an elementary particle and its anti-particle suffer a direct collision. As scientifically observable effects, they simply disappear, their entire masses being converted into the quanta of radiant energy. In assessing evidence for the build-up of a creative potential within atoms, therefore, one must take into account the existence of these special investigations into the innermost “etheric nature” of atoms.

The purely scientific phenomena associated with mass-annihilation, and with the complementary mystery of mass-creation, raise several important questions which resolve themselves into the likelihood of a “male-female counterpoise” throughout the entire realms of Creation. In this regard, the occult relationship between, and the simultaneous “christening” of, two quite different human Monads are nowhere better illustrated than in the profound writings of Anna Kingsford and Edward Maitland. Broadly speaking, this example of a dualism much subtler than mere sexual contrast springs from the fact that in every conceivable set of circumstances there is an “inner world” and an “outer world,” and a consequent need to take special account of each. Turning specifically to the field of atomic physics and assuming that the “outer chemical world” is a mass-energy continuum ultimately possessing reality only with respect to a *balancing* “inner etheric world,” then it follows that the creation of an elementary particle like a neutron could disturb the prevailing state of balance. From the viewpoint of the “inner etheric

¹ *Occult Chemistry*; T. P. H., Adyar, Madras; 1951; p. 13.

world,” such a creation may be likened to the blowing of a “bubble” in an enveloping continuous “substance,” resulting, inevitably, in a definite expenditure of energy from *within outwards*. Such a positive action, moreover, could be counterbalanced only by the reactionary expenditure of the same amount of energy from *without inwards*, hence the need for anti-particles and their known tendency to come into being as one of a *pair* of elementary particles, like the neutron and anti-neutron pairs first created experimentally in 1956. However, be the scientific outcome of this fascinating mystery of dualism what it may, one cannot help but feel that the basic concept of “male” and “female” particles is much more consistent with philosophic requirements than is Dirac’s hypothetical picture of an electron as a “something,” and of a positron as a “hole” resulting from the absence of that “something”.

More direct evidence of the creative power within neutrons might be expected to arise from the fact that such power in most instances can be *perverted*. This tendency, which we call evil, certainly is to be found in the realm of the human mind, where one example of its result is the twisted propaganda of a Hitler or a Mussolini. Homosexuality is another example of creative perversion; and just as significant is the deadly activity of the cancer cell. *Occult Chemistry* actually states (p. 382) that the latter is “. . . an enantiomorph, a looking-glass image of [the normal cell]”. However, mirror images of the neutron, having reference to the direction of electron emission with respect to the neutron’s spin, do *not* exist in reality. This important discovery, made in 1957 by two Chinese-American physicists, Chen Ning Yan and Tsung Dao Lee, was most unexpected. Indeed, Gamow suggests that “the world of elementary particles is lopsided, with one half of it missing and nobody knows why”.¹ To Theosophists,

¹ *The Atom and its Nucleus*, p. 145.

however, this phenomenon should not be so very unexpected. Assuming that "mirror images" of other creative units like the mind, the womb, and the cell are related to the presence of evil or disease, the absence of such in the nuclear world is accounted for by the claim that the mineral kingdom is (or was) due to attain perfection in this, the fourth Round of the present Earth Chain, for perfection certainly must imply the overcoming of any tendency towards creative perversion. One must rejoice, therefore, that the creative units of at least one kingdom of Nature evidently have triumphed.

It should be apparent by now that the neutron of atomic physics embodies within itself the three deepest mysteries of liberated Being: an integrated bodily unity, unattachment of consciousness, and singleness of creative purpose. Indeed, the indications are that it is the expression in the physical world of a Principle which always retains its nature as the Three-in-One. That such a Principle exists is avowed by many. T. Subba Row, for example, states that you "... cannot locate it on any one plane. It seems to be on all the planes. . . . It is itself the whole Christian Trinity, Father, Son, and Holy Ghost. It is that which has received the name of Christos."¹

It would seem inevitable, therefore, that the discoveries of atomic physics must draw informed attention once more to the enduring tenets of true religion. In this regard, Annie Besant and C. W. Leadbeater even predict that the future religion of the World-Teacher will be "an entirely scientific religion".² It could well be, indeed, that the epoch-making discovery of the neutron truly is related to the birth of a new, relevant and diffusible Theosophy, or God-Wisdom, which is one enduring answer to the present world crisis.

MODERNISM AND MANTRIC ART

By MAYANANDA

THERE have been several tentative references to this subject from time to time in *THE THEOSOPHIST*, to those contemporary attitudes that are, to say the least, controversial. But none of these has been more than a passing comment whilst dealing with other matters. The present attempt to consider the question rather more seriously and at greater length is offered as a basis for discussion rather than in any way a pronouncement.

It is evident that entirely new attitudes are widely taken today in connection with the various crafts of Art such as music, poetry, sculpture, painting and so on, and that these are universal and similar over the world, though as yet they have not been accepted by the more discerning of the general public as a whole, who do not understand the point of view and are confused by it all.

This condition in itself is normal, for popular reception of new or superior vision always lags behind its first expression by the advance guard who sometimes work more by faith than understanding. And whether it is popular and accepted or not is irrelevant to this discussion. A great deal of propaganda has been issued on its behalf and on these lines by those interested in one way or another in the point of view promulgated: much of this being unlikely to prejudice the unconverted in its favor.

However, it has been widely pointed out that the basic mental change seen in such work is parallel with that observed

¹ *Esoteric Writings*; T.P.H., Adyar, Madras; 1931; p. 530.

² *Man: Whence, How and Whither*; T.P.H., Adyar; 1913; p. 459.

elsewhere in the world, although the argument usually stresses only the negative evidence and seems not to realize the producing cause. I refer to the obvious disintegration, lawlessness, and obtuseness to values formerly accepted and their wilful destruction. This is seen in most walks of life, and is echoed in these novel evidences in a frank abnegation of form, and indeed of all mental logic; the rather naïve acceptance of chance (e.g., "action painting") being put in their place. A complete break with tradition is advised in all branches of art.

The resulting chaos, repellent and meaningless to the majority still, is at the same time recognized by many even sincere people as a legitimate "mirror of the time". The well-known advice as to "holding the mirror up to Nature" being used to mean holding it up to chaos. The inference must be that Nature is chaotic and that ultimately there are no fixed laws in control. Because of this attitude the practitioners of this type of expression must inevitably avoid what they feel to represent "beauty," because the beautiful has hitherto been associated with essential truth: that is, a perfectly functioning activity is felt to be satisfying, hence beautiful and to be desired. As, apparently, such a chance happening as a perfect functional development must be considered an aberration, it should not form the basis of art—which in any case is preferably unrelated to visual imagery.

In music this theory has been made evident in the disregard of natural scales, or harmonic sequences of notes comparable to the restricted choice of a palette in painting—as being a suitable basis for any contemplated work. This sometimes—and not very logically—has led to the use of several different scales and tempi *at the same time*: thus childishly, if effectually bombarding the public ear with chaotic dissonances. Indeed one journalistic "critic" has gone so far as to say that whereas the traditional composer admitted discords to the extent of resolving them, the modern composer

has "freed" himself entirely in that he recognizes *only* discords. He gave the advice, in answer to a question, that insistent listening to such sounds will eventually overcome any "normal" or outmoded acceptance or expectation of resolution. This appears to mean that one will become unable to discriminate between sounds as far as to detect any meaning or preference in regard to their character. What the public, for the most part, would apparently like to determine is whether there is any rational ground for such arguments or whether their own instinctive revulsion is not well grounded?

Now it is quite true that historically, when the artist has become dissociated from what may be called direct hierarchic control, which normally supervises the specific changes in regard to art as to religion, he has become subject to violent fluctuations of outlook due to sudden acceptances or revelations of usually wider aspects of truth. This has been called progress as a rule, and often has subsequently been justified.

But is the present manifestation of such a character? Almost certainly not, or at least, not in its present form. It must be recognized that the proximate Aquarian eon will introduce a quite different aspect of Law from that of the Piscean era, which is generally connected with the idea of sacrifice as a "giving up," whereas the Aquarian concept is that of "making holy," which is the true meaning of the word. Before this change can become apparent it is of course to be expected that the past debris will have to be swept away before the new methods can be introduced. To the enlightened this may all continue contemporaneously, but to most it will appear as upheaval.

In the past few hundred years of the Piscean age the steps forward have always been made with great "sacrifice," by people far ahead of their time and of most of their fellows in this development, e.g., by Michelangelo, Beethoven, Leonardo, Mozart, and so forth, in the West, the advance

being seen most clearly in music, an essentially Piscean craft. In the East, where superior direction of this activity remained at least tacit and codified, as in the Rāgas, the process was different: art here is mostly anonymous and completely traditional still in its best phases. One argument against the acceptance (in admitted ignorance) of the present evidences in the West, is the prevailing incompetence and almost invariable absence of those high mental characteristics always associated with such advances: art to be authentic must be in contact with Buddhic influence.

The jargon used to explain or justify the contemptuous attitude to tradition and sound craftsmanship is invariably either insincere, ludicrous or clearly put forward at dictation, if it is impartially examined. It is generally quite meaningless as words are currently used and will bear no analysis. Much of this may, of course, be due to the ignorance inseparable from an attempt at universal teaching. But all this is merely superficial criticism. The proof of the pudding will always remain with the eating. And how does it taste?

The real crux of the matter is that all genuine advance in or unfoldment of art in the past has been due to the expression of clearer and wider statements of essential truth as shown in natural Law: expressions that are incapable of immediate acceptance by those on a less-enlightened level. In no instance known to the writer is this conceivably true today. On the contrary such practitioners usually seek refuge in a denial of any possible standard of truth; or, in what they refer to as the "subconscious mind" as directive. In the latter case this would seem to imply the visualizing of the past accumulation of thought forms many of which we are mostly and with great labor engaged in destroying or equilibrating. It cannot be denied that in the case of a few sincere and "mediumistic" people such thought forms have been externalized with considerable vividness. But does this make

such works admirable or of real significance or value? The answer to this will, of course, depend on the type of fish landed from this troubled sea.

Now to be more positive. It has often been pointed out that those immemorial symbols of great simplicity closely allied to natural Law and evidenced primarily in numerical and geometric expression, have persisted in art, sometimes under disguise but with amazing continuity from prehistoric times to the present day, and are always exemplified in the works of the masters. To take only one instance, it is so evident in the work of J. S. Bach that for many years his intricate developments of the simplest material were brushed aside as being mathematical, mechanical, dry, intellectual, and so on—entirely devoid of emotion. Though this notion is rapidly being discarded and a genuine emotion realized, the symbolic basis is scarcely apprehended. His technical virtuosity remains one of the miracles of art, and his own contention about it was that, in current phraseology of his period, he used it for the "praise of God". Bach belongs no doubt to the proximate era as a model for technicians, not to that in which he was born.

Such preoccupations are entirely absent from modernistic work, except sometimes in an accidental or fortuitous way. There may be a self-conscious attempt to show that modernism is an authentic if not traditional human expression. Thus some years ago there was a vogue for interest in the "primitive," the sculpture of the remnants of the Lemurian and Atlantean races which in their heyday had created the crude but directed statues of Easter Island and certain Negroid sculpture. In no case was the modernist interested in the character of such direction or its meaning to the sculptor. He merely copied some of the obvious technical details or least important eccentricities and ignorances of the model.

It should now be evident that the test of any phase of art, however unusual or foreign to accepted notions, is always the discernible employment of those changeless symbols and principles which underlie all creation and were specified in early ages as reminders of those eternal laws. The use of these is and must always be constantly changing according to the rise and fall of current thought, and art is but the recording, as in a barometer, of this wave-like undulation. Below it the stability, peace and assurance of what is essentially eternal remains constant and unaffected. These changes are by no means due to chance but follow the karmic adaptations to those cyclic movements such as the precession series, which certify the continual transformations and opportunities for development giving a rounded evolution in the world. It is possible to see quite clearly how the recent several precessional ages, e.g., those of Gemini, Taurus, Aries and Pisces, expressed themselves in their particular aspects of religion, and careful research should produce a similar evidence of the details of artistic technique.

We see clearly enough the twin-city idea of Gemini in Tyre and Sidon and perhaps the dual kingdoms of Egypt, followed by the almost universal Bull-worship of the Taurean epoch, then the destruction of this, as in the case of Moses and the "Golden" Calf, in favor of the "Lamb of God" idea in Aries, to be in turn succeeded by the Great Fisherman concept of the early Christian or Piscean con whose twelve originators about their Master were mostly fishermen and dealt in fish symbology.

The Aquarian religion and art is not yet divulged: so that it is of the utmost *immediate* importance for students to re-examine these symbols and to re-appraise them in the light of present-day findings and needs. These simple sigils (sign or seal) of such moment are always capable of infinite adaptation and expansion, for each age becomes the recipient of

one of them as the basis for its culture. But a basis implies no specific utilization or application and it is for everyone to apply it as his needs indicate. An example of recent date may make this perfectly concrete and clear. The last epoch of great artistic interest was that of the European activity between the twelfth and sixteenth centuries. This burgeoning in recent times was due to the (very late) reception and in some degree understanding by relatively uneducated craftsmen, of that symbol popularly known as the Vesica Pisces or fish's bladder.

Introduced about the beginning of the twelfth century, in a few years it transformed completely the quasi-Byzantine style of building with its domes and arches based on the circle, and not only gave the actual shape to all current architectural detail of the period, e.g., the pointed arch, but was reflected immediately in all the minor adjacent crafts thus unifying the entire *œuvre* in a way as definite and characteristic as did the similar proportional canon of the Egyptian and Greek initiates. It stimulated a most varied and entirely new vision of form in both the architectural crafts and, through disguised bodies such as the Troubadours (Finders), also in poetry and music. This developed naturally and quickly until it was stamped out or obscured by the succeeding period of the "individual" artist.

There is no facet of this remarkable development that does not find its *raison d'être* in the symbolism of the parent sigil, quite suddenly provided by the master-craftsmen who directed the entire affair of its utilization as the belated expression of the Christian or Piscean phase of the exoteric religion of the age. This is seen in the ubiquitous building of enormous and costly cathedrals all over Europe within a comparatively short time. Each of these is distinctive in many ways, but all are governed by the one simple symbol which directed their minutest forms.

In our actual study today it might be helpful to familiarize ourselves with the accepted sigils of the planets and the zodiacal signs and similar forms which form the basis of the more complex symbols, always of vast significance when their numerical and geometrical order is seen. Amongst these are the similar plans basing the Y Ching, the Tree of Life, the true Tarot, and the other world-wide sigils such as the Compass of Space, known in the East as the Four Mahārājas. A true awareness of their meaning is a never-static but always unfolding inspiration which becomes easy to apply in any direction, both in art and in life-experience. In this way an opening might be provided in general consciousness for the reception of the type-symbol apposite to the forthcoming Aquarian phase of culture which will certainly be entirely different from the last, though it may evolve from it.

It is perhaps worth noting that the three most definitely mercurial signs of the zodiac, Gemini, Virgo and Aquarius, are the only *human* embodiments therein; reference should be made to the article on this subject by Subba Row in his *Esoteric Writings*. All these exoteric signs are somewhat superficial: their meaning is grasped much more nearly by the sigils apposite.

To refer briefly to the later phases of the Piscean epoch: in speaking of these as more "individual" it should be understood that the earlier craftsmen were as individual as Jacobean or Elizabethan, but they were so within a common esoteric framework similar to that always seen in the art of India and China, one of accepted Law, thus making their period far more outstanding in its unity than any other subsequent phase.

It is not irrelevant to notice that this outpouring was instituted not from within the organized Church, which had already become "heretical," but almost certainly from those persecuted Gnostic groups, working within the framework of the religious form pertinent to the curious Piscean character,

which seems to have invented the odd element visualized as Judas. It may well be that in this can be found the reason for the late and "unorthodox" provision, and the extreme rapidity of development in secrecy, of the symbol germane to that age. Nor is it without meaning that this basic proportional sigil was popularly known as the fish's bladder or image, being roughly in the shape of a fish and used from early days in the catacombs of Rome to represent the Piscean religion and its Founder. In any case an interesting subject of research would be to discover why the type-symbol and the similar ones of color and sound, etc., was not, as usual, given out by the Hierarchy early, but had thus late to be introduced under cover of a dying ecclesiastical tyranny.

From the point of view of objective art the faculty, roughly since the time of Giotto and Fra Angelico in Europe, may be said to have been dying, and it may now well be cremated. No doubt this will be questioned and an explanation is required. It is true that in a very few subsequent workers various links with a vital tradition have been evident and an almost superhuman individual effort made, for instance, in such cases as those of Leonardo, Michelangelo, Bacon (the Shakespearean cycle) and above all Bach. But music is a category in itself and cannot here be considered. In these and similar instances, what exactly occurred?

Usually we find a definite contact with some aspect of Gnosticism or traditional symbolic direction. Thus Michelangelo is thought to have designed a Tarot pack, as did Mantegna; and Leonardo and Dürer evidently understood something of the true significance of the symbolic maze. Bacon revived Masonry and the Rosicrucian symbols (or invented them). Apart from such, many artists were engaged in the new evolutive movement towards a complete art which is not even yet ready to be born and which was necessarily in reverse of the hierarchic regulation of which Angelico

may be said to have been the last example. The controlling symbols had by this time become so little understood, even by those using them, that a destructive element, (Geburah on the Tree of Life) was necessary before anything essential could be done. The more popular crafts were infused through Gnostic and similar influences to produce what is usually known as the "Gothic" school, but this produced no outstanding "individuals," though influencing a wide range of general culture. Nothing in fact could now withstand the dying away and rotting of the root when this renaissance had spent itself, however superficially charming the crafts might become. They tended more and more to concern themselves with the *outside* of things, and rarely related this to the inner meaning which gave rise to the particular surface.

The root of all art-manifestation is, of course, its motivating vitality, its link with universal cosmic Law, either through Theosophic or religious direction (as Gurdjieff maintains, it is "objective" and creative). Since the period already mentioned anything of this nature was obliged to be secret and to work—with what consecration!—underground, to avoid the persecuting aspect of religious tyranny, which has at last led also to its own downfall.

In regard to the various attempts to reconstitute the Greek mythology, seen throughout the Medicean culture of the so-called Renaissance and also later on, this was never vital, for the slight understanding of its meaning perhaps obtained through Pacioli or Pico della Mirandola by Botticelli and others of that group, was necessarily degraded or weakened by the necessities of patronage to its lowest human meaning, and little spiritual content remained. This somewhat doubtful classical philosophizing was the only vitalizing attempt during the period. What therefore happened, in the absence of essential direction, was a curious sharpening of tools by the artist condemned to deal with merely superficial

phenomenal matters—chiefly portraiture and landscape. They learned to control the methods by which the verisimilitude of appearance was obtained with considerable success, until with Cézanne this may be said to have been completely successful in a limited range of effects.

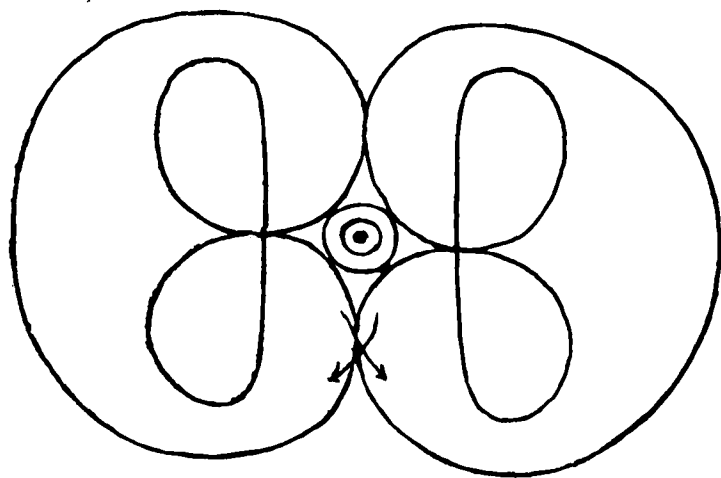
After this high-water mark the tide rapidly receded and the significance of the movement was clearly seen by Anna Kingsford and stated in the remark that the age of Revelation was over (in the present cycle) and no more would be revealed: that of Interpretation was due. Naturally this was not seen by the artists, who continued impotently to dash themselves against the rocks instead of retreating with the water into the depths.

Nothing more *has* been revealed so far, and we seek the key to interpretation which has already been turned a few times Theosophically. What this means is that an involuntary cycle has given place to one of evolution, and the physical discoveries and utilities, far from being destroyed or abandoned, *must be interpreted* in their mental character and so used. What can this mean as regards vital direction? Surely it means there also that nothing more in this cycle will be spiritually revealed from the Hierarchy, but each for *himself* must find the interpretation of his own conscious condition, which can only be done by a parallel survey of all the essential revelation already given, and its individual application to specific instances.

This, then, is the work before the artist, as before everyone else. For him it seems especially difficult because the pseudo-continuity in religions does not obtain for him in a similar way. He must not only find again in his own direction—now interior—but also the lost or scattered fragments of the previous methods: his Mantric syntax, which is the body of his Osiris. The first important work must here be a reapplication of the basic symbolic language, and for him

this is probably most clearly given in a complete form in the original meaning of the ancient Tarot design. This "wheel" gives not only the "Law," but those other aspects which it is the office of the Law to equilibrate. In short, this concise but complex series gives him a schema which he can use to relate the various factors with which he must deal. Gurdjieff said that the symbols of the Tarot "sum up everything" into one whole. Not only does it give the plan of Samsāra, but also the reason for it and the way of escape into Nirvāna. But unlike the Little Vehicle of Buddhism it embraces also the Great Vehicle, and gives at least a clue to what lies beyond that escape. Without this hint few today would even bother to escape, being so inured to sin and suffering of every kind that they have begun to appear natural and inescapable.

Doubtless the Enlightened One must have seen all this, and doubtless the situation may imply the advent of His Successor, but due preparation must be made, perhaps over a very long period.



The unicursal graph above exemplifies in one aspect the movement of the Tarot Trumps. Such designs are limitless

even when based on this one cosmic symbol, and have neither beginning nor end, being self-complete.

The acquaintance with the superficial aspect of the slow vibration we have called matter is in the nature of Revelation to the one involving himself in it; but having done so he must truly understand its nature and purpose in Interpretation, and only in this way can he escape from the suffering which is due to his superficial understanding, to find the conscious awareness of the One-ness of All which explains and obliterates everything else. What this means is a realization and utilization of the double movement of Samsāra, which is, in that condition, the symbol of One-ness or Nirvāna.

Down through the spheres that chant the Name of One
 Who is the Law of Beauty and of Light
 He came and as He came the waiting Night
 Shook with the gladness of a day begun;
 And as He came, He said: Thy Will Be Done
 On Earth; and all His vibrant Words were white
 And glistening with silver, and their might
 Was of the glory of a rising sun.
 Unto the Stars sang out His Living Words
 White and with silver, and their rhythmic sound
 Was as a mighty symphony unfurled;
 And back from out the Stars like homing birds
 They fell in love upon the sleeping ground
 And were forever in a wakened world.

THOMAS S. JONES

CORRECTION

We regret an error that crept into Mayananda's article entitled "The Two Witnesses" in the March 1962 issue. The word printed as AUM on page 393 line six should have been HUM.—Ed.

ABOUT PROPHECIES

By GRETA EEDLE

HALF a century ago, when Mr. C. W. Leadbeater wrote the last part of *Man: Whence, How and Whither* (later to be published separately as *The Beginnings of the Sixth Root Race*) his vision must have seemed to the great majority of his readers as fantastic as anything written by Jules Verne or H. G. Wells.

Today it is no longer fantastic, as the progress towards the totally different conditions described becomes more apparent every year. Some changes are already here, others show the germ of a beginning. In fact, in some ways we have gone so far towards the altered conditions that young people today find it easier to visualize the future than to transport themselves back into the physical world in which he wrote at the time. Consider, for instance, this description:

The road is all in one piece, not made of blocks, for there are no horses now to slip.

In Great Britain, in 1900, there were about twenty times as many horses as there are today, and roads were constructed for the maximum safety of the animals. The road "all in one piece" is the one we know today, not the blocks and cobblestones of the beginning of this century.

But this is a trifle compared with the description he gives of the loudspeaker system now familiar to us:

... when the Manu desires to promulgate some edict or information to all His people He Himself speaks in the great central Temple, and what He says is simultaneously produced by a sort of altogether improved phonographic system in all the other Temples.

The phrase may raise a smile, but how could anyone describe a system for which no words had yet been coined?

Automation also taxed Mr. Leadbeater's descriptive faculties to the utmost, but one can have no doubt about what he meant in the following:

Imagine something like a large clock-face with a number of movable studs on it. When a girl starts her machine she arranges these studs according to her own ideas, and as the machine goes on its movements produce a certain design.

or

In every place the people work by watching machines doing the work, and occasionally touching adjusting buttons or setting the machine going anew.

or

There is no manual labor in the old sense of the word, for even the machinery itself is now made by other machinery . . .

Although automation has not yet been achieved on a world-wide scale, a long stride towards it has already been taken at least in Western Europe and North America.

Coast dwelling people who were short of fresh water have no doubt looked at the ocean for thousands of years and wished that all that water could be made fresh and usable, yet it was only last year that the construction of a pilot factory was begun in Israel for the conversion of sea water into fresh water at an economic cost, all previous attempts having proved far too expensive. This factory is not yet completed at the time of writing, but there is every possibility that before this century is over the parched lands east and south of the Mediterranean will, with the aid of distilled sea water, once again "blossom like a rose". Let us compare these germs of a beginning with Mr. Leadbeater's vision:

They have enormous works for the distillation of sea-water, which is raised to a great height and then sent out on a most liberal scale. It is worthy of note, however, that the water specially sent out for drinking

is not the pure result of distillation, but they add to it a small proportion of certain chemicals—the theory being that pure distilled water is not the most healthy for drinking purposes.

Another sphere in which the germs of a beginning are noticeable is in the cultivation of fruit. I have in London in recent years occasionally been served with apples that no longer have the characteristic taste of apples, but rather that of pears or grapes or oranges or just quite insipid (no doubt some fruit-grower's failure). Persistent efforts are being made along these lines, however unobtrusively, and it is a very recent development. In about 800 years' time Mr. Leadbeater foresaw the following:

We have a bewildering variety of fruits, and centuries of care have been devoted to scientific crossing of fruits, so as to produce the most perfect forms of nourishment and to give them at the same time remarkable flavors. . . . We may have, for example, grapes or apples, let us say, with a strawberry flavor, a clove flavor, a vanilla flavor and so on . . .

In other spheres the changes foreshadowed are not yet noticeable. I have not yet heard of any method whereby pleasant odors can be made more volatile so that they penetrate instantly to any part of a building. Nor have we any signs that the eating of meat is likely to become unfashionable.

On the subject of the new power (i.e., nuclear power) Mr. Leadbeater begins with a quotation from an article by Sir Oliver Lodge, who said in 1907:

. . . the total output of a million-kilowatt station for thirty million years exists permanently and at present inaccessible in every cubic millimetre of space.

Mr. Leadbeater then goes on to say that this new power will at the time described be supplied free to everyone all over the world, making all other forms of power unnecessary and goes into this in some detail. What is not very widely known yet, because such achievements receive so little general publicity, is that at Harwell near London, the U.K. Atomic

Energy Commission (for harnessing atomic power for peaceful purposes) has already produced a small nuclear battery (at colossal expense of course) which holds every possibility of development along the lines described.

In the meantime we are progressing towards the intermediate stage described by Mr. Leadbeater when:

. . . some method was discovered of transferring electrical power without loss for enormous distances, and at that time all the available water-power of the earth was collected and syndicated; falls in Central Africa and in all sorts of out-of-the-way places were made to contribute their share, and all this was gathered together at great central stations and internationally distributed.

Whilst this work has been started, the full syndication and development are not yet here.

Interesting as are these prognostications of the distant future and our progress towards them, the intermediate events foreshadowed have a more immediate interest at this time. Leading up to the period when world disarmament has been achieved, and poverty has disappeared, Mr. Leadbeater tells us that some time during the twentieth century some well-known personalities in history will reincarnate, and after some difficulties, organize permanent world peace, and with it the elimination of world poverty.

In about fifteen years' time, when the spiritual impulse associated with the end of every century should begin to be felt, it is possible that these personalities may be old enough to emerge into public life. We shall see.

Whatever happens, we Theosophists bear a great responsibility. Believing as we do in the reality of the universal brotherhood of mankind, it is for us to provide the mental atmosphere out of which peace can be organized. The greatest master engineer cannot build a machine if he has not the necessary components available. With the exception of a lunatic fringe, all humanity wants the security of sufficient

food, clothing and shelter, and freedom from the danger of death by starvation or violence.

Theosophists and the many millions of others throughout the world who are capable of constructive thought need to develop new schemes, in addition to those which have been worked out by official agencies, such as the United Nations, which will make peace and the hard work to achieve it seem more attractive than the world-wide habit of blaming others for the present state of affairs. Of course, the police States which hold their populations down by force have much more to lose by disarmament than those in which there is political freedom. Our work as Theosophists is to create *by thought* a mental atmosphere in those countries where we are not allowed to function that will produce sufficient trust of others and enable such organizers of peace as may emerge in the next twenty years to set about their work successfully. The truth that all Life is one must percolate into the world mental atmosphere.

This will undoubtedly tax our ingenuity and our will-power to the utmost, but it is our specific work to change the mind of humanity from fear and intolerance into love and understanding. Only when a necessary measure of this has been achieved can world peace follow.

As a mother shields her child from hurt, so embrace
all that lives with kindly thoughts!

METTĀ SUTTA

REVIEWS

The Path of Fulfilment, by Basil P. Howell; Theosophical Society in England, London, 1962, pp. 30, price 3s.

This is not a work to put into the hands of those who belong to the school of "Theosophy without tears," who apparently believe that it is possible to wake up one fine day and find oneself a Theosophist. Neither is it for those who confuse metapsychics with metaphysics, for it deals with fundamental questions of value, change, causality and the relation of man to Nature; in short, with those principles and propositions essential to any rational account of the universe, without which it is not a cosmos but a chaos "full of sound and fury, signifying nothing". "Theosophy," as the word shows, means divine wisdom, and this booklet traces the path to be followed by man from the point where he first consciously begins to enquire into the meaning and purpose of his life until he arrives at the stage of the *Jivanmukta*, the liberated Spirit. It is an arduous path, whether the treading of it be accomplished in one life or spread over many (for each individual has

his own unique "time factor") from the time when he begins to be able to discriminate between the Real and the unreal to where he can be truly described as "he who has no more to learn". The stages of that path are here most ably outlined by the author and the work is unreservedly recommended to all those concerned with the deeper spiritual truths of life.

L. C. SOPER

The Future Is Now: The Significance of Precognition, by Arthur W. Osborn; University Books, New York, 1961, pp. 254, price 42s.

This is a serious and vividly written presentation of an important topic by an acknowledged expert, who has spent many years in the study of psychic phenomena and of comparative religion.

Arthur Osborn has collected in the first part of this book a number of well-documented cases of the precognition faculty. The material presented includes evidence which though vivid is supported only by the personal testimony of individuals of integrity and the more rigidly tested material from the parapsychology

laboratories, such as the classic experiments of Dr. J. B. Rhine from Duke University.

An introduction by Dr. Eileen Garrett indicates the importance of this study and suggests that, "the intellectual faculty is the sum total of knowledge already perceived, while precognition is the ability to perceive the world of thought in action".

In the second part of the book the author presents a most interesting survey of the various hypotheses which have been advanced to explain the precognitive faculty. An analysis of these leads to a discussion of the time-sense of the human consciousness and to the overriding significance of the "present moment". The charm and usefulness of the book lies in part in the fact that starting with a study of precognition it ends as an outline of a way of life.

C. G. TREW

Samadhi, The Superconsciousness of the Future, by Mouni Sadhu; Allen and Unwin, London, 1961, pp. 181, price 21s.

This book is the last of a mystic trilogy, which began with *In Days of Great Peace* (The Highest Yoga as Lived) and was based on the author's experience in South India in the presence of Ramana Maharshi, a living example of true attainment, considered by many to be the

foremost spiritual authority of our epoch. The second work, *Concentration*, is an outline for practical study and a necessary book for the student wishing to follow seriously the teachings given in this final volume, *Samādhi* (The Superconsciousness of the Future).

The author, well informed on Western and Eastern occultism, gives a preliminary outline on theories of the higher worlds and warns of the necessity for discrimination in examining the nature of the subtle senses. In order to enter the bliss of the pure living consciousness he emphasizes the necessity to transcend the limited mind. When we are ready he says, superconsciousness in *Samādhi* is attainable whether we are in a London flat or in an Indian hermitage-āshram.

E. CARLILE

and a Time to Die, by Mark Pelgrin, edited by Sheila Moon and Elizabeth B. Howes; Routledge and Kegan Paul, London, 1961, pp. xiv + 159, price 21s.

The ancient Mysteries served the purpose of providing some indication to the neophyte of the meaning of death and of its relation to life, and finally instructed him how to die. The loss of these mysteries has resulted in the lack of courage and understanding with which this question is faced in modern times.

The book under review gives a vivid and poignant picture of the inner struggles of a man whose disease has been diagnosed as incurable cancer, and who has been told that his life cannot be extended beyond a few years at most. Under this sentence, he gropes his way to understand the meaning of life and the significance of death, and strives towards wholeness. Through fragments of his writings—short sketches, poems, letters and excerpts from a journal he kept—we get an account of his inner struggles and efforts to understand the working of his mind. A literary form and shape is given by the two editors, practising Jungian analysts, who were his close friends, and in deep sympathy with and fully understanding this religious man, who saw that life was to be lived "under God" and who tried to understand the purpose underlying the universe.

The title of the book is taken from a famous passage in Ecclesiastes: "For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die." During the last five years of his life he brooded over the paradoxical nature of life and the discovery of the self, "... and so he lived life, sometimes soundly, sometimes unsoundly, always intensely. And he talked about it with himself. He wrestled with it and God in it. He hated it

and loved it. Above all, he tried to find himself in it."

The book is divided into four parts, besides the Prologue and the Epilogue of the editors. The first part entitled "The Encounter" is a moving account of his illness, his first reaction of rebellion against this sentence of death. The second part consists of autobiographical fragments that, like a cinema "switch-back," trace various events in his life in sequence. The third part: "The Inward View" deals with the discovery of his self with the help of Jungian analysis. The last section, "The Larger Meanings," deals with his struggles to understand the meaning of Life in its deepest sense, his analysis of religion, prayers, meditations and letters through which he expresses the conclusions he has reached, and the sense of fulfilment attained.

The description of his last hours in the Epilogue may strike some readers as morbid, but to a student of Theosophy the chapter is most significant. There is a depth of symbolic meaning behind the three pictures he had asked to be placed before him: a copy of a Rouault painting, "The Holy Face," a Chinese temple painting, and a photograph of an apple bough in blossom against a spring sky.

His last attempt at communicating the great secret he had discovered, too, is highly illuminating—

a circle and a cross—which he drew with great effort and the faint whisper: “Everything is a circle.” By his death he demonstrated that: “When a man thus ‘loses his life,’ not in the physical sense but as a voluntary sacrifice of his most cherished ego defences, he truly finds Life.”

SHERINE J. DORAB

Krishnamurti and the Texture of Reality, by A. D. Dhopeswarkar; Chetana, Bombay, pp. 262, price 11s. 6d.

Unity, Wholeness, Reality, are the themes of this book and in reading it many may see more clearly and understand more happily the deep and fundamental message which Krishnamurti is presenting to the modern world.

Krishnamurti has made it clear on many occasions that he does not easily approve of others explaining his teachings. He prefers his hearers to be in direct communion with him in the course of his talks and to go and experiment in living the truths they have more or less understood. He uses plain, strong and often devastating language, leaving some unwilling or unable to face the truth so that they fail to grasp the psychological significance which would enable them to see themselves and their problems beneath the superficial everyday state of mind.

The author apparently writes from his own experience and the experience of others he has known and succeeds in combining philosophy and practical living along the lines of Krishnamurti's teaching, and is sufficiently down to earth to render his views and comments well worth reading so long as one can see with him that one should not be satisfied with just reading.

Although the author modestly comments that he has not the time to go thoroughly into his subject he certainly covers almost all the queries which must have concerned the many hearers and readers of the Krishnamurti talks. He clarifies the often mistaken conceptions of the words and terms used by Krishnamurti such as Conditioning, Psychological Memory, Transformation, Passive Awareness, etc., so that any reader may well feel able and anxious to proceed further with renewed interest. So much of Krishnamurti's teaching is missed by a casual hearing or reading and equally so by the intellectually ambitious and determined.

L. S.

Towards a Third Culture, by Charles Davy; Faber and Faber, London, 1961, pp. 178, price 18s.

This interesting book starts with Sir Charles Snow's Rede Lecture at Cambridge in 1959 on “The Two Cultures” and by implication

appears to be a sequel to it. Sir Charles speaks of the dangerous imbalance of a purely literary education and suggests scientific training to rescue one from this imbalance. The two cultures have developed in such a way that neither has a clear idea of the whole man. The literary mind may have a tremendous breadth of interests, but because of this it inclines to fly to the skies. The scientific mind has its feet too deeply rooted on earth and frowns at any flight of imagination. Without a scientific training in exactitude, a literary mind is apt to betray imbalance if not immaturity in its flights of imagination.

But no one would welcome the dominance of an essentially scientific culture, in spite of all its technological achievements. Modern science has progressed largely by dissection and analysis, and so the application of science in human affairs presents man as no more than a higher animal, a creature of conditioned reflexes. The scientific approach “. . . needs to be tempered and humanized by a counter-current which expresses different concepts and different values.”

An analysis of these two divergent cultures suggests a “third culture”. The “onlooker-consciousness” typical of the purely scientific approach is part of an evolutionary process, and it is not difficult to see the emergence of a “new culture”

which will be scientific in a sense and yet something more. This is not a blending of the two existing cultures, but a “third culture” that carries “. . . genes from both parents but with distinctive virtues of its own”. Science can find no meaning in the world. Why are we here? Has the cosmos any purpose? Is there anything in man that does not die with his physical death? Science cannot answer these questions; even modern philosophy is apt to dismiss them as unanswerable and meaningless. The “third culture” should restore meaning to the universe. This culture will be based on disciplined thinking, it will respect facts and it will be religious and artistic in its intrinsic nature. Some impulse towards all these exists in some form in every man. Such a humanizing influence alone can correct the tendency of Science to subordinate human values to technological needs. So far, the author is on safe ground, but when he examines and describes the “third culture” following Rudolph Steiner's system and Goethe's theories of types and archetypes, one begins to wonder. He speaks of early epochs and how some forms of knowledge could be acquired by discipline and training, how an inner eye could be opened. He speaks of the two paths of knowledge—of the mystic and the occultist. It is with deep regret that one

reads: "Here is where I would not agree with those who feel that all great religions are essentially the same. In many of their teachings they are similar . . . But Christianity differs from the Eastern religions in its relation to life in time; . . . it is the only major religion which takes time seriously." Such rank dogmatism is hardly in consonance with the general trend of this otherwise very interesting book. Such a statement is hardly scientific! If only the author were a little more open to the true occult side of the wisdom religion known in India as Brahma-Vidyā, in ancient Greece as the Great Mysteries, and Theosophy in more modern times, his conclusions may well have been different.

M. N. TOLANI

Toehold on Zen, by Jeffrey Swann; Allen and Unwin, London, 1962, pp. 103, price 16s.

Of the many books on Zen which have been published in the last few years this book, of curious title, has the advantage of being the latest and in many ways the clearest exposition of the many problems presented by the various translations as well as modern writings on Zen.

It does not contain too many impossible questions without answers, but rather brings Zen more within the reach of the Western mind by simplifying and clarifying the issues and problems of man's dualistic, separative and conditioned state of mind.

The author indicates that he was not converted, nor did he adopt Zen as an alternative to his early Christian background but just recognized the truth of Zen which confirmed his own inner discoveries. J. Krishnamurti has obviously influenced the author and is briefly mentioned along with others in a short but inspiring last chapter on "The Free".

The much used word "awareness" is not mentioned but a chapter entitled "Mind and No Mind" is most concise and practical, the real object of the search being self-discovery.

In a brief first chapter on "The Four Faces of Zen" the author's clarity of exposition is indicated by the closing words "Discover yourself, for yourself, by yourself and then you are your own authority and need no other."

L. SEVERS

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1962

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President plans to leave Adyar on 27th June for Europe and England, mainly to take part in the Congress of the European Federation to be held at Swanwick, England, from 25th July to 3rd August and to preside over an informal meeting of the General Council of the Society to be held during that Congress. Before returning to Adyar on 15th September he will make brief visits to the Sections in Scandinavia, to Huizen, Vienna—to take part in the 50th Jubilee Convention of the Austrian Section—Paris and Athens.

The School of the Wisdom

The syllabus of studies for the 1962-3 session of the School of the Wisdom has been sent to all Sections and Federation Headquarters. Mr. N. Sri Ram will remain the Principal as in previous years. Mr.

and Mrs. James S. Perkins will direct the studies, assisted by Mr. and Mrs. Felix Layton. The Secretary will be Miss Joan Morris.

The School will be inaugurated by the Principal on 2nd October at 8.30 a.m. in Blavatsky Bungalow. There will be two terms of the session namely: from 2nd October to 7th December and from 7th January to 1st March. The break between the terms will afford opportunity for the students to attend the International Convention.

As pointed out in the syllabus:

"The course is intended to provide a wide survey of Theosophical teachings leading to a deeper comprehension of truth . . . The purpose of the School cannot be accomplished by lectures alone. Hence the adoption of the discussion method which requires of the student a responsible degree of self-preparation for participation in class discussion. . . . The objective of the

School is wisdom rather than knowledge.

"The general method will follow the lines of a seminar," for, "the more different points of view we can consider sympathetically, the wider will be the view of truth at which we arrive . . . there will be various group projects of exploration or research in which the aim will be to *discover* and *experience* rather than just study."

The first ten days will be devoted to periods of student orientation, "considering Object and Methods of Study, What is Theosophy, History and Work of the Theosophical Society, Adyar, Meditation, Approach to the Path, Indian Art and Epics, Tour of the Estate, etc."

All correspondence for enquiry and admission may be addressed to the Recording Secretary.

Adyar South Indian Theosophical Conference

The 39th South Indian Theosophical Conference was held during the Easter week-end. Nearly 120 delegates attended. After the Prayers of the Religions the President, Mr. N. Sri Ram, inaugurated the Conference with an address. Short talks on "The Individual and Society," a lecture on "Creative Living" by Mrs. Radha Burnier, General Secretary of the Indian Section, two symposiums on "Theosophy in the Modern World" and

a discussion on the "Presentation of Theosophy" were the highlights of the Conference. The evenings were devoted to the Ritual of the Mystic Star, *Harikathā* (a musical exposition) and a social closing at which the President gave a short parting address.

White Lotus Day

White Lotus Day, 8th May, was celebrated at Adyar in the traditional manner. A large number of white lotus buds were used to decorate the platform on which the statues of H.P.B. and the President-Founder stand in the Headquarters Hall (along with a bust of Dr. Annie Besant). Blossoms of the white lotus were in a large brass container at the foot of the statues and the whole Hall was fragrant with plumeria, which also formed part of the decoration.

In the absence of the President, who was on tour, the Recording Secretary conducted the proceedings which began with the chanting of the prayers from the *Union of All Faiths*.

After a short introductory address on the tradition and significance of the celebration by the Chairman, Srimati Rukmini Devi delivered a short talk on the great work that H.P.B. did for the world in a spirit inspired by deep compassion for humanity and utter loyalty and

dedication to Those whom she served. Her life should be a source of continuous inspiration to us.

The Recording Secretary, who followed, spoke of how H.P.B. proclaimed the Truth, through which, in the words of the poet AE, we:

"Grew brother with the stars
and powers
That stretch away—away to
light,
And fade within the primal
hours,
And in the wondrous First
unite."

Verses from the *Bhagavad Gītā*, first read in English, were then chanted in the original Sanskrit by Mrs. Seetha Neelakantan. The episode of the stricken swan from *The Light of Asia* was read by Miss Elithe Nisewanger; and a passage from *The Voice of the Silence* was given by Mr. K. Sankara Menon.

The celebration ended with the usual offering of flowers.

In conformity with the executive order of Colonel Olcott on the establishing of White Lotus Day in 1892, free distribution of food was made to the poor. Nearly 1,500 benefited from the distribution of over 750 measures of rice that day.

Puerto Rico

The General Secretary of the Puerto Rican Section, Mrs. Esperanza C. Hopgood, reports good progress. The main event of the

year was the accomplishment of the long desired object of extending and improving the Lodge building. A devoted member who is an architect by profession made the plans and supervised the work.

The General Secretary, accompanied by Mrs. Carmen G. Lopez, attended the Convention and 75th Anniversary of the Theosophical Society in America at Olcott, Wheaton, which was a source of great inspiration and encouragement to them.

The magazine *Heraldo Teosofico* continues to be regularly published and is much appreciated by the Latin American Sections. The radio program every Sunday continues with a gradual increase in the number of interested listeners.

The Puerto Rican Section held its annual Convention this year on Easter Sunday in a hall full to capacity. Brother José González Guñones was elected to preside over the Convention.

The Convention began with a musical prelude, followed by a short meditation. Messages of greetings were read out. The Chairman delivered his welcome address and the annual report was approved.

Brother Eduardo Alfonso, a Spanish scholar delivered the main lecture of the Convention on "The Inner Life," in which he explained how the instability of our objective senses often lead to disaster, and

that a spontaneous attention to the search within can evoke true meditation through love.

After a vegetarian lunch the afternoon session was devoted to reports from various Lodges. The Chairman's valedictory address ended on a note that "we should not be specially concerned with collective quantity and that the individual good example is far more convincing to outsiders and to oneself than the eloquence of words or the eloquence of numbers".

The Convention ended as it began on a musical note.

Australia

Miss Helen Zahara, General Secretary, reports:

"The Annual Convention was held during Easter at a beautiful mountain resort, Warburton, situated in the valley of the Upper Yarra, forty-eight miles from Melbourne. More than 130 members from all parts of Australia and six from overseas were in residence, and two guest houses were engaged for the occasion. It was fine and sunny and, with the golden and red tints of autumn, the setting was very beautiful. Some of the meetings were held in the lovely grounds of the main guest house and the whole atmosphere was friendly and informal. We were fortunate to have as our honored guests our interna-

tional Vice-President, Mr. James S. Perkins and Mrs. Kathrine Perkins, and they brought the program to a very high level with their inspiring addresses.

"The theme of the Convention was 'Conflict and Creation' and this was considered from the point of view of the individual and the world as a whole. One day was devoted to a discussion on the purpose of the Society and the extent to which we are fulfilling that purpose, and many diverse points of view were expressed in a spirit of freedom and harmony. Those chosen as group leaders were all young people, as it is to them we look to carry on the work in the future.

"At the business session an important item was the adoption of the new name 'The Theosophical Society in Australia,' instead of 'The Theosophical Society Australian Section'."

SUMMARY OF STATISTICS, 1961

(From the Report of The Theosophical Society for 1961)

National Sections (Active) ...	40
Presidential Agencies (Active) ...	2
Federations formed under Rule 35 (b) ...	3
Total Lodges (1961) ...	1,283
Total Membership:	
1960 ...	33,875
1961 ...	33,730
Decrease ...	145

	No. of Lodges	No. of Members		No. of Lodges	No. of Members
1. United States of America ...	148	4,140	37. Poland ...	—	—
2. England ...	102	2,557	38. Uruguay ...	7	114
3. India ...	375	7,405	39. Puerto Rico ...	7	91
4. Australia ...	17	1,229	40. Rumania ...	—	—
5. Sweden ...	11	340	41. Yugoslavia ...	—	—
6. New Zealand ...	18	949	42. Ceylon ...	7	80
7. The Netherlands ...	37	1,420	43. Greece ...	9	230
8. France ...	33	1,066	44. Central America ...	9	149 (1960)
9. Italy ...	30	1,054	45. Paraguay ...	—	—
10. Germany ...	17	440	46. Peru (Lodges attached to Adyar) ...	6	136 (1960)
11. Cuba ...	23	548	47. Philippines ...	16	226
12. Hungary ...	—	—	48. Colombia ...	16	158
13. Finland ...	23	459	49. East Africa ...	20	683
14. Russia ...	—	—	50. Pakistan* ...	7	253
15. Czechoslovakia ...	—	—	51. Malaya & Singapore†	7	177 (1960)
16. Southern Africa ...	14	555	52. Northern Ireland†	3	56
17. Scotland ...	8	166	53. Israel* ...	5	86
18. Switzerland ...	10	199	54. Japan ...	—	—
19. Belgium ...	9	282	55. Viet-Nam ...	14	636
20. Indonesia ...	32	1,564	56. Venezuela ...	7	168
21. Burma ...	4	59	57. West Africa†	5	238
22. Austria ...	10	273	58. Canadian Federation	9	220
23. Norway ...	7	150	59. Fellows-at-large	—	30
24. Egypt (Lodges only) ...	2	73 (1960)	60. Lodges and members attached to Adyar:		
25. Denmark ...	12	297	Bolivia ...	2	29 (1960)
26. Ireland ...	4	45	Hong Kong ...	1	20 (1960)
27. Mexico ...	31	663	Tunis ...	1	11 (1960)
28. Canada ...	13	291	Others ...	12	214
29. Argentina ...	51	1,287	" ...	3	282
30. Chile ...	9	150	Total	1,283	33,730
31. Brazil ...	28	936			
32. Bulgaria ...	—	—			
33. Iceland ...	13	509			
34. Spain ...	—	—			
35. Portugal ...	13	177			
36. Wales ...	6	160			

* Presidential Agency.

† Federation.

JAL B. DORAB,
Recording Secretary.

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: Homi M. Shroff
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 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. Kersin Berg	Östermalmsgatan 12, Stockholm	<i>Theosophy in Sweden.</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	Dr. Paul Thörin	Amsteldijk 76, Amsterdam Z.	<i>Theosophy.</i>
1899	France	Mr. A. J. H. van Leeuwen	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Filipponio	Via Laurentina 622 (EUR), Rome	<i>Alba Spirituale.</i>
1902	Germany	Mr. Heinrich Nagel	Eilbekeweg 67a, (24a) Hamburg 22	<i>Adyar.</i>
1905	Cuba	Mr. Celestino Aguilar Mora	P.O. Box 6355, Havana	<i>Revista Teosófica Cubana.</i>
1907	Hungary	Mrs. Sylvii Horstio	Vironkatu 7C, Helsinki	<i>Teosofi.</i>
1907	Finland	..	..	..
1908	Russia	..	..	..
1909	Czechoslovakia	..	..	..
1909	Southern Africa	Mrs. Mary G. Paterson	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. Antoine 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	L' Hla Maung	No. 102, 49th Street, Rangoon	..
1912	Austria	Mr. Fritz Schleifer	Paracelsusgasse 4, Vienna III	<i>Adyar.</i>
1913	Norway	Mr. Ernst Nielsen	Oscars gate 11, Oslo N. V.	<i>Teosofi i Norden.</i>
1918	Egypt *	Mr. Zaki Awad	(President. " Hikmet El Kadima " Lodge), 18 Emad El Din Street, Cairo	..
1918	Denmark	Mr. Jørgen Winde	Gt. Praestegaard, NR.—Aaby	<i>Teosofi i Norden.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
* No Section; Lodge only.				
1919	Mexico	Señor Arturo Vado López	Iruvide 28, Mexico D. F.	Dharma.
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)	..
1920	Chile	Señor Ricardo Michel A.-P.	Casilla 3603, Santiago	<i>Teosofia.</i>
1920	Brazil	Tenente Armando Sales	Rua Anita Garibaldi 29, 11° andar, Sao Paulo	<i>Fraternidad.</i>
1920	Bulgaria	..	..	<i>O Teosofista.</i>
1921	Iceland	Mr. Sigvaldi Hjalmarsson	Ingolfstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Spain	..	..	..
1921	Portugal	Prof. Délio Nobre Santos	Campo Mártires Pátria 69, Lisbon	..
1922	Wales	Miss Winifred B. Knowles	10 Park Place, Cardiff	<i>Osiris.</i>
1923	Poland	..	..	<i>The Theosophical Journal.</i>
1925	Uruguay	Señor Víctor Alvarez Bisbal	Palacio Diaz, 18 de Julio 1333, Montevideo	..
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce, San Juan	<i>Revista Teosófica Uruguaya.</i>
1925	Rumania	..	..	<i>Heraldo Teosófico.</i>
1925	Yugoslavia	..	..	..
1926	Ceylon	Mr. N. K. Choksy, Q. C.	Roshanara, 20 Clifford Road, Green Path, Colpetty, Colombo 3	..
1928	Greece	Mr. K. Melissaropoulos	Dragatsanicoi str. 6, Athens (K)	<i>Theosophikon Deltion</i>
1929	Central America	Señor José Joaquín Ulloa	P.O. Box 797, San José, Costa Rica	..
1929	Paraguay	..	..	..
1929	Peru	..	..	..
1933	Philippines	Mr. Domingo C. Argente	Corner Iba and P. Florentino Sts., Quezon City	<i>The Lotus.</i>
1937	Colombia	Mrs. Carmen Correa de Vengoechea	..	..
1947	East Africa	Mr. Rattanji H. Patel	Apartado Postal 539, Bogotá	<i>Coleccion Teosófica.</i>
1948	Pakistan *	Mrs. Gool K. Minwalla	P.O. Box 1563, Nairobi, Kenya	<i>Beacon.</i>
1948	Malaya and Singapore †	..	Neonan Road, Karachi 3	<i>Theosophy in Pakistan.</i>
1949	Northern Ireland †	Dr. C. H. Yeang	88 China St., Penang	..
1950	State of Israel *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast 14	<i>The Malayan Theosophist.</i>
1951	Japan	Mr. Hans Zeuger	P.O. Box 1264, Jerusalem	<i>The Theosophical Journal.</i>
1952	Viet-Nam	Mrs. Nguyen-thi-Hai	72/6 Nguyen-dinh-Chieu, Saigon	<i>Theosophie in Israel.</i>
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	..
1956	West Africa †	Mr. K. Brakatu Atoko	P.O. Box 720, Accra, Ghana	<i>Tim Hini Thong Thien Hoc.</i>
* Presidential Agency. † Federation.				

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

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

Theosophy in Action; Adyar.
The Federation Quarterly.

THE THEOSOPHICAL SOCIETY

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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

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Manager
THE THEOSOPHIST

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