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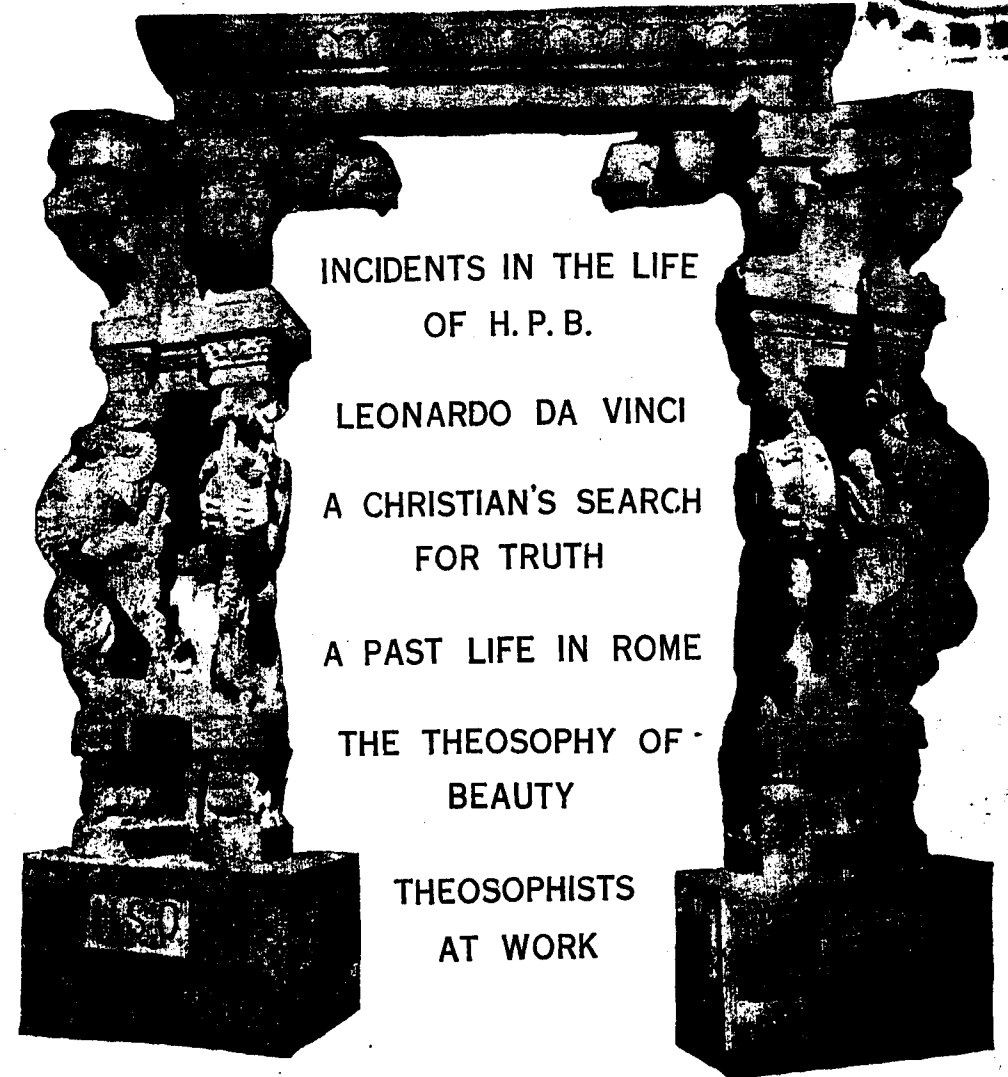
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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA

7 - AUG 1946



INCIDENTS IN THE LIFE
OF H. P. B.

LEONARDO DA VINCI

A CHRISTIAN'S SEARCH
FOR TRUTH

A PAST LIFE IN ROME

THE THEOSOPHY OF
BEAUTY

THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

JULY 1946

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CONTENTS

	PAGE
On the Watch-Tower	213
Some Incidents in the Life of H.P.B. A. P. SINNETT	221
Leonardo Da Vinci. C. JINARĀJADĀSA	228
Leonardo Da Vinci: The Forerunner. MARIA LUISA HACK	233
A Christian's Search for Truth. P. W. VAN DEN BROEK	239
The Element of Freedom in Theosophical Education. ALEX. ELMORE	245
Loyalty to the Idea. C. JINARĀJADĀSA	250
A Past Life in Rome	253
The Theosophy of Beauty. J. H. COUSINS	259
Vedic Indra and Indra of the Avesta. A. RANGASWAMI AIYAR	264
Reviews	271
Supplement :	
Theosophists at Work Around the World	275

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

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

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

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 above objects, by their wish to remove religious antagonisms and to draw together men of goodwill 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 endeavour to live them. Every one 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.

FREEDOM OF THOUGHT

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 nor 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 request every member of the T. S. 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.

AUGUST 1946

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CONTENTS

	PAGE
On the Watch-Tower	283
Some Incidents in the Life of H.P.B. A. P. SINNETT	291
The World as Idea, Emotion, and Will. C. JINARĀJADĀSA	300
A Christian's Search for Truth. P. W. VAN DEN BROEK, M.D.	311
Leonardo Da Vinci: The Forerunner. MARIA LUISA HACK	316
The Element of Freedom in Theosophical Education.	
ALEX. ELMORE	325
Theosophy and Its Criterion. ERNEST KIRK	329
Philosophy and Theosophy. HELEN ZAHARA	336
Reviews	341
Supplement :	
Theosophists at Work Around the World	345

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FREEDOM OF THOUGHT

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

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LEONARDO DA VINCI
(Portrait by himself)



THE THEOSOPHIST ON THE WATCH-TOWER

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

ONE of the greatest generals which the war just ended has produced is General Douglas MacArthur of the U. S. Army, and Supreme Commander of all Allied Operations in the Pacific. We saw from the pictures of him as he landed with the troops through the surf on various beaches, and as he looked down on the Japanese dead, struck down not by bullets but by disease and starvation, that there could be nothing about war that General MacArthur did not know. When such a distinguished warrior, brought up from youth to war, with a record of campaigns in World War I also, speaks on the *ending* of all wars, his words carry a weight that no statesman can command. In Tokyo on April 5, addressing the Allied Council for Japan, General MacArthur said :

The United Nations Organization could survive to achieve its purpose and aims only if its members abolished war as a sovereign right. Such renunciation must be simultaneous and universal. It must be all or none. It must be effected by action, not words alone. With the

development of modern science another war might blast mankind to perdition, but still we hesitated, and, in spite of the yawning abyss at our very feet, could not unshackle ourselves from the past.

"To abolish war as a sovereign right." In that phrase lies the clue to the whole problem. For, now every Nation, insisting on its "sovereignty," considers that no one, not even a World Organization, has the right to say, "You *shall* not go to war." Yet any sane person can see that that is the only way. If every little Nation, because it considers its "honour" has been trampled upon, has the right to declare war, the whole world is involved. For we are today, Nations big or little, as the wheels of a clock; drop a watch on a hard ground so that the littlest wheel is displaced, the whole watch stops.

Yet in spite of all this obvious commonsense, and in spite of the calamities the last war brought us, the Nations that can afford it are laying down new keels for new battleships, aircraft carriers, cruisers, etc. Humanity has once again begun to go the same old round. So fierce are racial and class jealousies, in this epoch buttressed by the clamour for higher wages by the workers, which finally leads to tariffs and the cry for new outlets for "markets," we humanity seem never ready to learn.

When Gibbon in 1781 wrote in his *Decline and Fall of the Roman Empire* that history "is little more than the register of the crimes, follies and misfortunes of mankind," many protested. But if a Martian today were to write the history of mankind since Gibbon wrote, would his conclusions be any different? And yet for thousands of years we have the religions to guide us on the right path; nevertheless, our follies continue, for a lack of understanding of the two principles, (1) of Brotherhood, and (2) of Karma, that sooner or later a Nation reaps as it has sown.

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I have received two articles on the Atomic Bomb, one from a scientist on this beastly atom. If ever the word "beastly," *beast-like*, was ever the right word to describe this bomb, it is in describing this horror. But so much has appeared about the bomb in dailies and weeklies in so many countries that the atom, as a "news-item," is dead. We do not want to know what went to its making, how Uranium was split and who were the scientists who helped. There are scientific magazines that have described the process (in so far as U. S. A., Britain and Canada have revealed them), and *The Theosophist* is not a scientific magazine, though I have received contributions about it. But *The Theosophist* is a magazine of humanitarianism. It is here we have to note a new horror about the bomb. The Nations responsible for the bomb have decided to carry on certain experiments on old ships by dropping the bomb on them. And, if the report is correct, they mean to *place animals on the ships which are to be blown to smithereens*. No doubt there is some crazy "scientific" reason for the proposal. The Animal Defence Society and the International Humanitarian Bureau, led by Nina, Duchess of Hamilton and Miss L. Lind-a-Hageby have issued a vigorous protest. The Secretary for the British Society for the Prevention of Cruelty to Animals has announced that he has been "deluged with letters" of protest.

* * * *

When the first statement concerning the philosophy of the Adepts appeared in A. P. Sinnett's book *The Occult World*, one of the most remarkable statements was what revealed the opinion of the Adepts concerning modern science, for science in 1880 was full of intense callousness, particularly with regard to all experiments concerning animals. Even more than that, the scientists lived in a world apart from the rest of humanity, seeking knowledge largely for the sake of "pure knowledge," and not realizing the

**The Adepts and
the Scientists**

consequences to mankind of what they might discover. We know what magnificent contributions to human progress science has made; but all the same, there is another aspect to the achievements of science revealed in the letter of the Adept K.H. in *The Occult World*.

"The realistic science of fact on the other hand is utterly prosaic. Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact?"

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the material acquired by her method, she little cares. Therefore, as our sphere lies entirely outside hers—as far as the path of *Uranus* is outside the Earth's—we distinctly refuse to be broken on any wheel of her construction."

A few years before the war, there spread in Britain a subtle feeling, mostly subconscious, that the scientists were producing horror upon horror, and that science might indeed be labelled "Public Enemy No. 1." Feeling the rebound of this public opinion, a group of young scientists in the English Universities initiated what might be termed the ethical charter of science in the following Declaration:

DECLARATION

I am the inheritor of the tradition of civilization which has proved more lasting than empires. Whenever I use the language or the products of science I unconsciously pay homage to the countless men for whom no sacrifice was too great in the struggle to develop the human mind and establish the truth. Toleration and freedom are the heart of this tradition; for individual thought and love of truth are the basis not only of science, but also of justice and of civilization.

I declare my loyalty to this tradition, my belief in the freedom of the individual to develop his talents for the enrichment of the community, and my conviction that man's community is now the whole human race, within which each nation must play its characteristic part. The natural balance between personal freedom and the proper demands of society, which is the life and health of civilization, is to-day doubly threatened: in certain societies by the denial of freedom and in the democratic countries by the irresponsibility of individuals. In the face of this threat:

I pledge myself to use every opportunity for action to uphold the great tradition of civilization, to protect all those who may suffer for its sake, and to pass it on to the coming generations. I recognize no loyalty greater than that to the task of preserving truth, toleration, and justice in the coming world order.

Dr. Gene Weltfish of Columbia University, a lady who teaches Anthropology, has suggested a professional oath for all scientists on the model of the Hippocratic Oath which all modern physicians honour:

I pledge that I will use my knowledge for the good of humanity and against the destructive forces of the world and the ruthless intent of men; and that I will work together with my fellow scientists of whatever nation, creed or colour, for these, our common ends.

Scientists have yet to realize that the life of man and the life of the beasts, including even the tiniest creatures, are linked together, and that there is an ethical Law of Karma which proclaims: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." All the

cruelty inflicted upon animals in hunting, in slaughter for food, in vivisection and in a dozen other ways one need not mention, creates a Karma of a terrible kind which dogs the feet of humanity. For one thing, the whole astral atmosphere has been surcharged for myriads of years with a sense of terror, owing to the ruthless action of man. When one considers how in the stockyards of the United States the cattle are kept penned and all are waiting to be taken up to be hoisted in a particular way and their throats slit, it requires little imagination to construct the sense of fear that must impregnate not only the slaughterhouses, but little by little the whole atmosphere of the world.

And since mankind reaps as it has sown, there is the strange problem that the more that medicine with all her wonderful ways of researches has discovered in methods of healing, the more complicated the problem of disease appears, and for one remedy that is discovered it is almost as if a new disease appeared on the scene.

It is obvious from the letter quoted of the Adept that when men of science shall really enter into the spirit hoped for science by Francis Bacon, then the renunciation by them of vivisection will enable the Adepts to enlighten the intuitions of scientists as to new discoveries. But inseparable from this problem is the utter need that all mankind should cease from slaughtering every type of living creature for food, for every creature slain charges the astral atmosphere of the world with hatred, and makes more difficult the help which the Elder Brothers of mankind desire to give.

* * * *

A few years ago, there lived on the outskirts of Paris a Bulgarian mystic who became well-known within a small circle for the spiritual discourses which he delivered. He gathered around him a band of disciples. He died in 1944. He has, however, passed on his mantle to his chief "disciple," concerning whom everything

that is high and noble is said by those who admire him. Like hundreds of spiritual teachers in various Āshramas in India, this gentleman is described as pure and ascetic and always giving counsel of the greatest help. But as I mentioned in *On the Watch-Tower* for May on "Revelations," we have now one more, and by the disciple of the deceased Bulgarian teacher.

What is typical of all revelations are the words of this chief disciple; they are characteristic of the old Christian "revival" teachings of "Salvation here and now," with of course a denunciation like of old in Palestine of St. John the Baptist: "Ye generation of vipers, who hath warned you to flee from the wrath to come?" Thus speaks the new revealer:

I have been sent to you in order to tell you the truth. Now I see that you have doubts concerning me during many months even though I have never ceased from telling you the truth. Nevertheless, on the understanding you have of my words the great Masters will decide whether they will come to France. All depends on you whether they come. If he who has come to tell you the truth in such clear terms and has been accessible to all is not understood, the Masters will not come. Yes, be certain of that; they will not come if you have not understood all that I have said to you so simply. On the contrary, if you receive what I have explained to you in all simplicity, if you will try to live this brotherhood of love to which I invite you, you will then see how many initiates will be prepared to come to Europe and to the East. These initiates, before going to the trouble, are making an attempt through me in order to find out if you are able to understand what I have brought you. I am only a messenger; I am nothing. But you will know the consequences of your attitude if this teaching of mine is paralleled by you with the teachings of others, if you do not understand mine. You must understand that this teaching is entirely new, and must not be mixed up with that of any other teacher, although all emanate from one eternal source. You must understand the worth of this new teaching, what is hidden therein. I repeat once more, the great Masters who are in India, in America and everywhere are using me to make a little test in order to see if this teaching which the Master

of Bulgaria brings you through me is received as it should be—well understood and well studied. After this test they will act, and you will see soon what are the unimaginable consequences. If they have to note a very lamentable result, be assured that none among them will come, and that the results of their not coming will materialize themselves.

“Entirely new.” This is always the theme of each “new” revelation. Happily (or unhappily) for those who inquire into Theosophy, the dictum is: “These teachings are not new; they will be found in all the religions and mysticisms.” Some inquirers are assured, but there are others who, like the Greek of old, always want something “new,” something like what appears in the enticing prospectuses of gold-mining ventures mailed in attractive folders.

So one more John the Baptist has appeared. I quoted what H.P.B. said about testing each revelation, dream, or experience. Not less valuable on this whole topic of revelations is what Saint Teresa, the great mystic and organiser of Spain, has to say.

Of “revelations” no account should be made; for though some may be authentic, many are certainly false, and it is foolish to look for one truth amidst a hundred lies. It is dangerous also, for “revelations” are apt to stray from the right faith, and the right faith is of immeasurably greater consequence. People fancy that to have “revelations” implies exceptional holiness. It implies nothing of the kind. Holiness can be arrived at only by acts of virtue and by keeping the commandments. We women are easily led away by our imagination; we have less strength and less knowledge than men have, and cannot keep things in their proper places. Therefore I will not have my sisters read my own books, especially not my autobiography, lest they look for revelations for themselves in fancying that they are imitating me. The best things that I know came to me by obedience, not by revelation. Sisters may have real visions, but they must be taught to make light of them. There is a subtle deceit in these experiences. The devil may lead the soul to evil on a spiritual road.

C. JINARĀJADĀSA

SOME INCIDENTS IN THE LIFE OF H.P.B.

BY A. P. SINNETT

(From an unpublished autobiography)

NOW I approach the period of the great and momentous change in my life arising from my acquaintance with Madame Blavatsky and my introduction to Occultism.

Someone—Herbert Stack, I think,—had told me about Madame Blavatsky's book *Isis Unveiled* as opening up a new idea in advance of spiritualism, the actual reality of magic. Then I saw a statement in the Bombay papers that she and Colonel Olcott had arrived in Bombay, and I wrote a note about them in *The Pioneer* assuming that they were spiritualists coming to India in search of a new variety of mediumship. Apropos to this note Colonel Olcott wrote to me and we somehow made acquaintance by letter. We thought they would be interesting people and decided to ask them to pay us a visit if they were—as I had gathered that they intended—about to come up country. They came on the 4th of December 1879.

I can see plainly now how our invitation was prompted by my wife's intuition. We were out driving as usual one afternoon and talking about all we had heard of Madame Blavatsky's revival of “magic” (so we supposed) as a new development of spiritualism. My wife said, or in words to that effect, “How would it do if we asked her and her companion, Colonel Olcott, to pay us a visit on their way up country.” I know now of course, that the Masters were planning to bring

us together and to enlist me in the work of inaugurating the Theosophical movement. My wife was more susceptible than I to a telepathic hint, and hence her suggestion. I fell in with it, though we both laughed over the risk we ran of finding the strange guests unsatisfactory in that capacity.

In general terms my book *The Occult World* records the evidences, as matters turned out, that Madame Blavatsky gave us of her abnormal powers and I do not propose in this narrative to repeat the contents of *The Occult World*. But I can deal here with some of the personal details which the book in question does not embody. And I vividly remember—as I write now more than 30 years later—the morning on which I drove down quite early, something like 7 o'clock, to meet our guests at the railway station. In those days the train from Bombay came in about that time. *Chota hazri* was ready in our verandah when we got home. My wife had not yet come out of her room though she did so a few minutes later, and Madame Blavatsky sat down with me at the table. Our conversation related to spiritualism and she asked me if we had been holding any séances. I said yes, but without the smallest success. We had never been able to get so much as a rap. She laughed and said it was so easy to get raps, and laying her hand on the table it began at once in the bright morning light. This might, of course, have been set down to an extraordinary variety of mediumship on her part, but a very little experience later on convinced us that the raps came in obedience to her own will and could be made to talk any nonsense she chose to dictate to them. For the rest, as regards the phenomena associated with Madame Blavatsky's various visits to us, I refer the readers of this narrative to *The Occult World*.

But I may explain here that we were very soon captivated by Madame Blavatsky's personality. Of course her manners were rugged, but in all cases it was easy to see that this was by choice—not the result of bad breeding.

She would often abuse and scold Colonel Olcott in a way that rather got on our nerves, but there is no doubt about the fact that in the course of her visit—which was protracted beyond the few days at first contemplated to several weeks—she endeared herself to us very decidedly. In some respects she was a very tiresome and unruly guest. For one thing she insisted on sitting up talking till very late hours, far beyond the time when we were longing to go to bed. We were too polite in those days to leave her alone which might have been the simplest course. And again quite in the beginning, in spite of the raps, she so absurdly mismanaged some little exhibition of occult power, that we were chilled with serious doubt as to whether she was not at least half an impostor. But we waited patiently for events, and by degrees these very reasonable suspicions were dispersed, and the interest of her conversation became more and more effective in confirming our attachment to her. Moreover she became the object of great interest for many of our friends at Allahabad and was frequently invited out with us to dinner parties, where her bright and often witty talk was cordially appreciated. At small dinner parties of chosen friends at our own house she would shine brilliantly. But all this time, though we were gradually picking up vague notions concerning "the Brothers" (as she used at that time to call the great Adepts of the White Lodge) we were not favoured with any striking phenomena, beyond the raps, produced in all imaginable fashions.

Mr. A. O. Hume, with whom I afterwards had close relations at Simla, was in Allahabad at the time of Madame Blavatsky's visit and took much interest in the ideas she represented. He took the chair on one occasion, when Colonel Olcott gave a lecture on Theosophy at the Mayo Hall.

In the middle of December Madame Blavatsky persuaded us, rather against our inclination, to go with her and Colonel Olcott on a brief visit to Benares. The Vizianagram Rajah

had lent her a house where, in a detached bungalow at the end of the garden, the Swami Dayanand Saraswati was staying. Madame Blavatsky raised our expectations concerning him to a very high level, but they were disappointed, as he was either unable or unwilling to give us any manifestation of occult power.

We were lodged in the most extreme discomfort, and my temper at all events rather gave way under the strain. I had a stormy talk with Madame Blavatsky in the evening and we decided to go home at once next morning, but when the time came were overborne for the moment and consented to stay one day longer. We, my wife and I, went home next day very glad to escape from the disagreeableness of our stay.

In a few days Madame Blavatsky and Colonel Olcott returned to us and remained with us till the 30th when we saw them off. Their departure was rendered stormy by a blaze of wrath on Madame Blavatsky's part directed against Colonel Olcott in connection with some trifle that had been left behind and our feelings were of a very mixed order—of regret and relief—as we bade them good-bye.

We spent the hot weather of 1880 at Simla and towards the close of the season had another visit from Madame Blavatsky and Colonel Olcott. They arrived on the 8th of September and this time Madame Blavatsky began to give us new phenomena, the astral bells and others though not at once of a very thrilling order. At this time, we were living at a house called "Brightlands," just over the Mall.

At a date about this time that I cannot identify my correspondence with Mahātma K.H. began. I remember that the idea of attempting to get into personal communication with one of "the Brothers" arose in the course of conversation one morning at breakfast. I had been, good-humouredly, finding fault with Madame Blavatsky's indiscretion in the

management of her Society's affairs, and said I was sure that if I could get into touch with "the Brothers" themselves I should find them better endowed with practical common sense. Would they, did Madame Blavatsky think, consent in some way to answer a letter if I wrote one addressed to them? She did not seem to think that this would be impossible, so I wrote accordingly addressing my letter to "an unknown Brother." And now I must refer the reader to *The Occult World* for detailed information concerning the correspondence that ensued.

This it was that enabled me to write the book entitled *The Occult World* which, as a matter of fact, was mainly written at sea, during our next visit home to England.

After our return to Allahabad Madame Blavatsky and Colonel Olcott came to us again on a short visit and in March 1881 my wife and I went home on our second holiday to England. We went this time via Calcutta where Mr. Elliott was now settled, thence by P. & O. via Ceylon etc. We landed at Marseilles, went for a short visit to Monte Carlo, (where I lost the moderate amount I had made up my mind to risk—but no more), then to the Massy's at Chaton from whom we had a warm welcome.

It must have been during this period, and while I was staying at Down Street that, at Lady Pelly's request, I gave a drawingroom lecture at her house, 1, Eaton Square, on the Theosophical development. An influential audience had been collected and I gave what must have been a very imperfect sketch on Reincarnation, the Masters, and the teaching as I then understood it. But a considerable effect must have been produced, as for years after people would speak to me of either having been at that lecture or of having heard of it from friends who were present.

I meanwhile had joined Francis Massy at Paris and we arranged a little tour together tending in the direction of

Venice whence I had to embark for India. We went to Vienna and Buda Pesth and enjoyed it very much.

On my arrival at Bombay I stayed with Madame Blavatsky for a few days, and the day after my arrival, if I remember rightly, received apparently in a phenomenal manner a long letter from K. H. congratulating me on the publication of *The Occult World* which had been brought out during my stay in London.

The letter received at Bombay was the beginning of the voluminous correspondence which ultimately enabled me to write *Esoteric Buddhism*.

I went up to Simla for a part of the remaining hot weather, but I have no record of my doings at this period and can only trust my memory. My wife's diary relates to her own doings at home. It must, however, have been on this visit to Simla that I met and escorted Madame Blavatsky up the Tonga road, then the only available mode of travel, and we both stayed for a considerable time with Mr. Hume. Up to this time Mr. Hume, then one of the Secretaries to the Government of India, had been ardently interested in the Theosophical movement, wrote pamphlets on the subject and had himself a good deal of correspondence with the "Masters" (as we were gradually learning to call them). But Madame Blavatsky's visit to him was not productive of happy results. Perhaps it was to some extent his fault, as he was of a domineering character and quite without the docility which in the beginning seems a necessary condition of occult progress; no doubt Madame Blavatsky's aggravating peculiarities had something to do with the trouble that arose, but anyhow the relations of the two became very much strained.

I was back in Allahabad when my wife returned to India and stayed for a few days at Bombay with Madame Blavatsky. I was induced to go to Bombay for a day in connection with some complications in the Society there of no real

importance and returned with my wife in the beginning of January 1882. No events of any striking importance took place during the next few months, and in April we went up to Simla and took up our residence at a house called the Tendrills where we were ultimately joined by Colonel and Mrs. Gordon forming a joint household.

(To be continued)

"One great Sūfi known by the name of Ibrahim Adahm used to travel with great pomp and splendour and with a large retinue of servants, and his tents were pitched with golden pegs. One day a wandering dervish happened to pass by his tents and was extremely surprised to learn that all those things of luxury were owned by one who was once a king and now a Sūfi. The dervish with a begging cup in his hand approached the kingly Sūfi and said, 'It is strange you call yourself a Sūfi and still own so much of worldly goods, and your tents are fixed with golden pegs.' He bade the dervish take a little rest, and after an hour or so invited him to travel to Mecca in his company. The dervish agreed. The princely Sūfi started for the pilgrimage with the dervish, leaving all his tents and retinue behind. They had not gone far when the dervish remembered that he had forgotten his wooden cup in the tent and requested him to allow him to go back to fetch it. The Sūfi then remarked: 'This is just the difference between us two: I could afford to part with all my valuables without the least mental worry, while you could not part with a cup of practically no value, without inconvenience. Those golden pegs which so much surprised you were driven in the earth and not in my heart.' "—*Mystic Tendencies in Islam*.

LEONARDO DA VINCI

I. BY C. JINARĀJADĀSA

LEONARDO DA VINCI is undoubtedly one of the greatest geniuses which our humanity has produced. All in Europe and America know that he is one of the supreme painters of the Italian School. But he was more than a painter; he was also a sculptor, an architect, a musician, a mechanic who planned flying craft, an engineer who built castles and canals, and a deep inquirer in the spirit of modern science into all aspects of Nature.

There are many great painters and sculptors who have expressed themselves with another aspect of their character. Michael Angelo was not only a sculptor and painter, but also a poet. William Blake is better known as one of the great mystic poets than as a painter. Giordano Bruno, the philosophical revolutionary, has written some of the finest sonnets in the Italian language.

But in Leonardo we have the unique combination of an artist and a scientist who was profoundly imbued with the idea that it was necessary to know Nature in all her varied manifestations, in order that he might be a truly great painter and sculptor. Hence his study of the anatomy of the muscles, bones, etc., not only of human beings, but of birds, insects and other creatures. All the time he desired to know Nature "as she is," before he reproduced her in painting or sculpture. His many notebooks, wherein he drew all he observed, are scattered now in the Royal Palace at Windsor, the University of Oxford, the British Museum, and in various collections of

Europe and America. But throughout them all he insists upon the fact that there must be rigid truth to Nature.

From his earliest days he had flung himself upon that study with an unprecedented ardour of delight and curiosity. In drawing from life he had early found the way to unite precision with freedom and fire—the subtlest accuracy of expressive definition with vital movement and rhythm of line—as no draughtsman had been able to unite them before. He was the first painter to recognize the play of light and shade as among the most significant and attractive of the world's appearances, the earlier schools having with one consent subordinated light and shade to colour and outline. Nor was he a student of the broad, usual, patent appearances only of the world; its fugitive, fantastic, unaccustomed appearances attracted him most of all. Strange shapes of hills and rocks, rare plants and animals, unusual faces and figures of men, questionable smiles and expressions, whether beautiful or grotesque, far-fetched objects and curiosities, were things he loved to pore upon and keep in memory. Neither did he stop at mere appearances of any kind, but, having stamped the image of things upon his brain, went on indefatigably to probe their hidden laws and causes. (*Encyclopaedia Britannica.*)

Leonardo is different from Hindu sculptors and painters of the past and of today. The attempt of the Indian artist is to reveal the "idea," and he pays very little attention to "form." Thus we have the extraordinary statue in the Calcutta Museum depicting Prince Siddhārtha when he fasted almost to death and is represented as a mere skeleton. The artist gives the Prince 38 ribs. Perhaps because of the general sense of pollution with regard to dead bodies, no Hindu sculptor ever thought of examining how many ribs the normal person has, though he could have observed them in times of famine. This particular sculptor evidently wanted to impress the observer with the tremendous effort which the Prince made to follow the erroneous teachings given to him. Hindu Art throughout follows certain conventions, and it is obvious to anyone today who looks at them that there has been no

attempt to understand the anatomy of the bones of the face or of the limbs.

On the other hand, because of the studious ignoring of what is the true structure of the human body, and because of the attempt to convey the "idea," there is a very powerful impression radiating from Hindu sculptures. The magnificent large bull of Tanjore is wonderful, so far as the animal's head is concerned; but it is evident that there has been no attempt to study what must be the bony structure of the legs and the mould of the animal's limbs so as to be perfectly natural.

In many of the productions which I have seen of the various schools of Indian Art, the artist seems to be impatient of anatomy, and to paint the "idea of the face" without thinking of what must be the anatomical structure below the superficies. Following convention he makes the eyes have a curve which I have not so far observed in any Hindu woman. Indian children in some of the modern experimental schools have a strong sense for colour, but they do not seem to be taught, if they have to draw a leaf, what a leaf really is, were they to study it carefully as a drawing or even to make a tracing of it. Conventionalism characterizes every school of art, and one has to take that defect as characteristic of each civilization. One curious convention in Chinese landscape painting is to draw a landscape, not as seen by a person standing on the ground, but as seen from the air, from above the head of the person.

Similarly, there could be no finer sculptures of the face than were those of the ancient Egyptians. A most exquisite sculpture of the face in granite is that of the statue of Rameses II in the Turin Museum. As the Egyptians embalmed their dead, obviously every sculptor knew what was the skeletal structure of the human face, and hence the exquisite nature of the sculptures of each face. On the other hand, there was a convention that below the waist there must be no attempt to

depict the limbs and feet as they are naturally; therefore they appear as mere blocks of wood, as if the observer was never to pay attention to anything below the waist.

There is one characteristic of much of modern Art (to which reference was made by Mr. I. Mitford-Barberton in *The Theosophist* of May), which is that the artists of today seem no longer able to respond to the ideas of beauty of ancient Greece or Italy. And since modern civilization has no ideals of life to inspire them, they are experimenting in all kinds of strange ways which no one can really call beautiful. No one would presume to label as beautiful some of the most admired sculptures of Epstein. In them it is as if he were living in the ancient age of Lemuria and were sculpturing blocks of stone according to those primitive ideas. Nevertheless, it is obvious that he is striving to convey the "idea" through his creations, though one cannot help labelling them crude. Freud has mentioned that much of the Art which passes as "new Art" is exactly like the drawings created by patients in lunatic asylums who are suffering from some psychological or physiological malady.

One characteristic of the best type of Greek Art was, especially in sculpture in which it was famous, to embody a great Divine Idea. Thus, all the great artists in their statues of Pallas Athene or Minerva, though they might model from a girl or a woman, tried to convey Pallas Athene as a Divine Concept of the Archetypal Mind. Similarly, the best statues of Apollo were intended to depict not merely a handsome youth, but to reveal the concept of a Divine Afflatus or Inspiration which exists in the innermost nature of man. So powerful was the success achieved by Phidias in this respect with regard to the great image which he sculptured of Zeus, the Father of the Gods, that eight centuries afterwards we have the following tribute to its powerful effect on the sensitive nature of Dion Chrysostom:

Whosoever among mortal men is most utterly toil-worn in spirit, having drunk the cup of many sorrows and calamities, when he stands before this image, methinks, must utterly forget all the terrors and woes of this mortal life.

The contrast between a purely human image and one that represents a Divine Idea is given in the following from an old writer, who distinguishes the statue of Antinous, the youth beloved of the Emperor Hadrian and that of Apollo:

These two masterpieces of art, the Apollo and Antinous, are seen together in the same palace at Rome, where the Antinous fills the spectator with admiration only, while the Apollo strikes him with surprise, and, as travellers express themselves, with an appearance of something *more than human*; which they *of course* are always at a loss to describe; and this effect, they say, is the more astonishing, as upon examination its disproportion is evident even to a common eye.

The artistic message of Leonardo has influenced all Western artists profoundly. For, fundamentally it was that the form and the life are *one*, and that the more one knows the details of the form, the better one can represent the life, provided of course one has the quality of genius. In Indian philosophy it is known that *Purusha* and *Prakriti*, Spirit and Matter, Life and Form, are interblended and can never be separated. It is since the time of Leonardo that all Western schools of painting and sculpture insist on the student studying anatomy or drawing from a model, so as to see the interplay of light and shade as it should be on a properly moulded limb or face. It is possible, as the Greeks attempted, to bring a wonderful inspiration to Art by blending the Idea with the Form, since both are of God.

LEONARDO DA VINCI: THE FORERUNNER

II. BY MARIA LUISA HACK

LEONARDO DA VINCI was born in 1452. It is not positively certain whether this was amidst the green of the pines and firs which surround the castle of Vinci or whether in sight of the extended plain bound on the horizon by the sharp profile of the Monti Lucchesi and by the tenuous and soft line of the hills stretching away indefinitely towards the smiling towers of San Gimignano. His father was Piero del Vacca da Vinci.

Leonardo united physical beauty with strength, and in his genius the grandeur of art with the profundity of science. In his every action was an infinite grace and in his mind nothing but nobility, love and sweetness. His eyes, of a celestial blue under their long golden lashes, seemed cold and penetrating when he was silent, but as soon as he spoke he assumed an expression of great kindness; his long waving blonde beard and his luxuriant hair gave him a majestic aspect. Strong and tall in figure, his face had a delicate and almost feminine fascination; his voice was clear, agreeable, but not masculine. His hand was very strong, although delicately formed, with slender fingers, like those of a woman. The loving observation which he had for all things seemed to have sharpened his vision, making him almost a seer, a prophet.

One of his pupils, Giovanni Boltraffi, wrote of him: "When I feel disheartened, I look him in the face and that is enough to give me back gaiety and courage. He sits at his work-table, immersed in his thoughts, caressing his long golden beard, soft like silk. When he speaks, he half closes an eye with a kind and gay expression, but the look under his long thick lashes penetrates into the depth of the soul. He does not like bright colours nor does he use perfumes. His velvet cap has no ornament of any sort. He dresses in black but wears a dark red mantle which falls in deep folds down to his knees in the old Florentine manner. His movements are easy and tranquil. He is totally unlike any other human being."

The early years of his life were passed in the humble house at Vinci in the midst of the mysticism of the ingenuous and supersititious legends created by the mystical mediaeval phantasies, and a smiling and luxuriant nature; among the flowers and the plants waving in every breath of wind, the singing of the birds now hidden amidst the green, now flying into the infinite azure of the sky. More than by the terrifying religious tales, his great mind, enclosed in the body of a boy, was attracted by the valleys carpeted in verdure, by the hills covered here and there by happy hamlets. In this first period of his life, the real and the dream mingled in his mind as he was confronted by the incessant splendour of that natural beauty.

Before the year 1465 Leonardo came to live with his father in Florence, a city agitated at that epoch by an economic and intellectual excitement, and thus, while his father dedicated himself entirely to the eager search for riches Leonardo gave his time to gaining knowledge, and later he wrote:

"How many emperors and how many princes have passed away of whom no memory remains, those who sought power and riches to leave a great name for themselves. How many

have there been of those who lived in lack of money to increase in virtue. Dost thou not see that treasure by itself does not bring praise to its gatherer after his life, as learning does, learning which is always a witness and sign of its creator, because it is the child of him who has fathered it and not his step-child, like money."

Leaving his early lessons he passed long hours of the day in the study of music and in playing the lyre with which he accompanied himself in improvised songs. He drew and modelled so well that his father wanted to bring his designs to Verrocchio, and the latter, amazed at seeing such ability in a youth, received him into his studio. And from Verrocchio he learned the technique of drawing and painting which it is necessary above all to know.

The two artists worked together for a long time until in the "Baptism of Christ" the art of the Master and that of the disciple appeared in strong contrast. The Angel of Leonardo, in grace of movement, in the folds of the drapery, in the sweetness of the face surrounded by rings of curls, was very different from the figure of the other angel, without grace, hard and angular. "That was the reason," says Vasari, "that Verrocchio never again touched a brush, mortified that a youth should know more than he."

Here in Florence, besides that Angel which forms part of the picture by Verrocchio, we have very few other works of Leonardo. In the Gallery of the Uffizi we have only the Virgin with other figures which he began and which, like many other things, he suddenly abandoned. Then there is an Annunciation. But more beautiful than this, although it bears some likeness to it, is that which is to be found in the Louvre at Paris.

For a certain time Leonardo was the friend of Sandro Botticelli, but very soon there arose between them a grave dissension in regard to the task of the arts in design; in

fact, Leonardo, whose genius was sublimely clear and positive, aimed at a painting *scientifically naturalistic*, while Botticelli, of a sentimental character, depended for his pictorial strength on the ideal more than on the naturalness of form.

For Leonardo, however, the circle of the painters was too restricted; urged by his universal genius he always sought the company of scientists and literary men such as Benedetto Aritmetico and Paolo da Pozzo Toscanelli. In these friendships one must look for the germ of the great idea which made him animate with conceptions of gravitation and force, of movement and of combustion, the geometric impassability of the stars, which antique science would have taught. This was the first sign of that intellectual love of research for laws of nature and of form which later grew so intense that it pervaded his whole life.

As soon as he could satisfy his desire for knowledge he felt himself powerfully attracted by solitude. In his lonely peregrinations he began that sublime dialogue with nature which continued all his life. To one of these profound meditations of his we owe the magnificent design of the Tuscan landscape of Santa Maria della Neve, dated August 5th, 1473. This desire for solitude and for investigation aroused in those who surrounded him a sensation of wonder and almost of contempt, and Leonardo was very soon accused of a lack of religious faith. From the ingenuous faith of his elders, later transplanted amongst the differing materialistic opinions of the company of painters, his rationalistic spirit formed a conception very far from the ordinary in regard to God, mortal things, and man himself. He said: "Better than selfish prayer and more acceptable to God is the reproduction of natural things. Studying the laws of Nature, we glorify the first Inventor, the Originator of the world, and learn to love it, because love towards God emerges from a profound knowledge. Who knows little, loves little, since one cannot love without

knowledge, and he who knows more intimately, loves more intimately. The perfect knowledge of the Universe and the perfect love of God are but one and the same thing. The study of those eternal laws which govern the changes of Nature leads men to humility and to tranquillity of mind. The spectacle of Nature ought not to be regarded as only a scene of living art, made only to be admired, but also like a network of reasons without number made to be studied and understood."

That which to the ordinary man is merely an indifferent wonder, to Leonardo is the foundation of searching theories, and beauty is nothing more than the subjective translation of the truth. For him all things have life. The world is an immense living body as is the body of man which is likewise a little world; and this immense body, he says, is full of innumerable possibilities which have not yet been discovered.

Leonardo was so absorbed in his entire love of art in respect to the laws of nature that, like the mediaeval ascetics, he would not concede a single moment of the day, a single waste of his energy to low pleasure. Man, according to the affirmation always made by Leonardo, is the "spoiler of every created thing, an animal among the other animals, carrying to excess those virtues and those vices which are found diffused among the lower living species." Speaking of the unbridled desire for riches he says: "Men make themselves poor that they may not fall into poverty." His words become grave and severe when he speaks of the customs of the priests. "The promises of Jesus Christ are not to him who may be obedient to the ceremonial laws, or to him who may offer the greater number of sacrifices, but to those who are pure in heart and to men of goodwill."

Leonardo gave up eating meat when he was in his youngest years and wrote: "Man is really the king of animals, because his brutality exceeds theirs. He lives on their

death and has made his own belly the burial place of animated creatures." He asserted that a time would come in which all men would content themselves, as he did, with a vegetable diet, and that the killing of an animal would be looked upon as murder is in our days. Vasari narrates that often, passing by places where birds in cages were offered for sale, he would pay their price and give them back their liberty, not only to rejoice in their freedom but also to watch the beauty of their flight and to remember the movements of their wings.

Leonardo did not find in Lorenzo the Magnificent the protection which would allow him to work tranquilly according to his great ideals, and Florence was not a place adapted to offer a living to one who, like him, despised the hurried work of the painters of the *bottega* or the "market". Hence his first sojourn in Florence was made up of years of investigation and of solitary and ignored struggles. His genius, now mature, child of his solitude and of his study, waited only the soil adapted to make it bear fruit. And the occasion presented itself. Ludovico il Moro called him to Milan to confide to him the construction of an equestrian monument in gilded bronze to Francesco Sforza. He left then for Milan in 1485 and brought there indeed a ray of splendid light. His talent was so vast that his mind could not limit itself to one branch alone of human knowledge, and so he would begin a work of art but very soon abandon it unfinished, in order to dedicate himself, for example, to the observation of the flight of insects and to the study of the construction of their tiny bodies.

He was ever seeking that supreme point at which art and science joined, that high peak where beauty is naught but the exterior appearance of Truth.

(To be concluded)

A CHRISTIAN'S SEARCH FOR TRUTH

By P. W. VAN DEN BROEK, M.D.

THE student who leaving the Bible-class tries to find more knowledge than is offered by the teachings of his particular school, who wants to test his learning for its trustworthiness, who wants positive information regarding the authorship of the Gospels, the authenticity of its Central Figure, finds himself amidst astonishing differences and contradictions, if he consults the literature offered by modern research and listens to the controversies of the doctrines and beliefs presented by the exponents of various Christian Sects, all supposed to be derived from the same source. The image of Jesus Christ built up during schooldays, through instruction not calculated to preserve its reality when examined by the critical mature mind, cannot endure the scrutiny of logic, prompted by the desire to know the truth. The anthropomorphic character of the narrative of the creation of the world and its God, who after wasting eternities of time (Ps. 90 : 2), decides at a distinct moment (why, is not clear) to create a world, which He does apparently from nothing, in six days, making this little earth the most important part, while all the rest, sun, moon and stars are there to give it light and heat, cannot satisfy a more advanced philosophical understanding.

Christian orthodoxy contrasts the supreme wisdom, omnipotence and all-goodness of God with the Devil, embodiment of evil, who is regarded as the sovereign of this world, from whose grip human beings must be saved by the sending of

God's Son who, born as a sinless man, suffers and dies, thus redeeming the sins of all humanity and giving satisfaction to the demands of God's justice, obviously revealing with this doctrine its human invention, for the idea of a material compensation for an ethical want is apparently anthropomorphic.

The doctrine of the Vicarious Atonement interwoven with the doctrine of Evangelical Protestantism and Justification by Faith resulting in a belief that the cleansing blood of Jesus washes away all sin and ensures a place in heaven, quite irrespective of good works, is ever maintained in one aspect or another, even held by some in its crudest substitutionary form. Belief in everlasting hell-fire still lingers in the mind of the Christian, though revolt against it began in the final quarter of the last century¹ when the realization came how unethical it is that man's religion should pervert and induce him to dare charge God with such frightful cruelty and injustice. Ingersoll said: "If there is a God I call upon Him to witness that I have denied for Him this place called Hell." One's common sense revolts against this frantic salvation theory; that a man may commit all sorts of wickedness all through his life and after a death-bed repentance may slip straight into heaven among the saints. This cannot be true, and critical study of the history of this conviction shows that the whole is an invention of priesthood and that there is not the slightest reason why anyone should believe such ideas.

The narrative of the Passion of Christ, once attractive to our child minds, becomes badly adjusted to the Ideal of a Superman, conscious of immortality and free from human weaknesses. Archaeological and antiquarian researches and the discovery of similar stories and also of identical symbols around the lives of other Saviours, prove that the Sun-myth was introduced into Christianity, and eliminate much

¹ Samuel, Cox: *Salvator Mundi*, Kegan Paul Trench, London, 1882.
Frederic W. Farrar: *Eternal Hope*, London, Macmillan, 1885.

of the historical value of the Gospels. There are about 300 different Christian Sects in existence; it is pathetic to observe the desire of each of these various votaries to rediscover himself, together with his own sphere of thought and interests, in the same Jesus Christ, to watch their struggle for His possession. In such a religious obscurantism it is a relief to find that the doctrine of the verbal inspiration of the Scriptures by God the Holy Ghost has been largely abandoned and is only held in its integrity by very few. Indeed it must be difficult to defend such a theory in this age of free inquiry, in the face of the enormous collection of manuscripts extant, which are very far from agreeing one with another, and the still vaster accumulation of different interpretations. Mead mentions that of the books of the Greek New Testament alone 3,829 MSS. have been catalogued, while it is believed that some 2,000 are still uncatalogued¹; the various renderings are estimated about 200,000.

The above picture is not an exaggerated one, though it is given in its full orthodox form; but we must remember that in this more enlightened age the Reformed Protestant and the Roman Catholic Churches still support these orthodox teachings. Everyone seems prepared to hear other religions and even his fellow-Christians of another sect discussed and criticized, but is not usually prepared to hear anything said about his own religion especially if it is uncomplimentary. It is true that the characteristic of every religion is that it teaches itself. Still all religions depart as time goes on from the original form in which it was cast by its Founder and nearly always this change is for the worse.

This degeneration is due to the effort to adapt the religion to various personal desires, to narrowness and bigotry, through carelessness; deterioration is particularly evident when the

¹ G. R. S. Mead: *The Gospels and the Gospel*, T.P.S. London and Benares, 1902, page 55.

Church enters into possession of property of any sort. There is no reason why we should be in any way afraid to face it, but Christians throughout history have always been conceited; they took up a great truth and distorted it and misunderstood it so hopelessly that they changed the very foundations, so that it became unreasonable and in fact incredible, but priggish as they were, they tried to force it upon the rest of the world, so that it became a source of evil instead of good to them. The Roman Catholic Church does not profess to base its belief upon the Bible, it places its faith in tradition. But where they began, already great alterations had been made; research has quite clearly shown that there exist older and purer Christian traditions. The history of the Roman Catholic Church is blood-stained, it inflicted harm on the course of civilization and development of science, it held evolution back, kept the masses in ignorance so as to control them and it has shown a selfish grasp for power.

We owe in Europe our freedom of thought to the Reformation, especially to John Calvin, who freed himself in certain respects completely from Roman Catholic influence and its ritualism. Still the Reformers carried with them the old doctrines, the Trinity, the Incarnation, the plenary Inspiration of the Bible, the eternal Hell for all who rejected their teachings, the stupendous doctrines of Original Sin, Redemption, Faith, Grace, and Predestination. Then arose more and more sects; they selected certain pages from the Bible and built a faith upon them. The student of Christianity cannot help marvelling often at the way this is done, is at a loss to define exactly what Modern Christianity does teach, and wonders if Christ ever meant the things which are taught by present-day Christians. Gradually a deeper investigation was made into the value of the original manuscripts. Scientific Old and New Testament Criticism, a Textual or "lower criticism," Literary or "higher criticism," Historical criticism, and

critical Exegesis, which interpret the text thus recovered, seek to discover "what the words actually meant to the writers" at the time and under the circumstances in which they were written.¹ Much knowledge has so been collected and light thrown on the intrinsic value of the Gospels, mostly written in very indifferent Greek, in contrast with the "Authorized Version" which is one of the most beautiful classics in English, a model of pure English language. It is only during the last decennaries that the truth seems to penetrate, that the Gospels were not intended as a narrative at all, but as allegories, just as Dante never had in mind to make anyone believe that he really had made a trip to heaven, purgatory and hell and that his story should be taken as history.

We must presume that in the original teaching of Christ there is an aspect which is deeper, more spiritual than that which is commonly presented to us, a Gnosis, a body of true knowledge, the Mysteries of the Kingdom of Heaven (S. Matt. xii: 10-17, S. Mark iv: 11) revealed only to pupils after He pledged them to caution, as St. Clement of Alexandria shows the tradition where he says (*Stromata* I, 12): "Even now I fear, as it is said, 'to cast the pearls before swine (S. Matt. vii, 6), lest they tread them underfoot, and turn and rend us.' For it is difficult to exhibit the really pure and transparent words respecting the true light to swinish and untrained hearers."² Glimpses of these true and noble teachings are indicated quite clearly in the Scriptures; if Christianity is to live on into the future, resist the attacks of materialistic science and to fulfill its mission "to evolve the moral and intellectual

¹ For excellent short articles with select bibliography refer to *The Encyclopaedia Britannica*, 11th Ed. 1910-1911: Bible, vol. 3, pp. 849-908, Christianity vol. 6, pp. 280-291, Apocalyptic and Apocryphal literature, vol. 2, Church history, vol. 6, etc.

² *Ante-Nicene Christian Library*, edited by A. Roberts and J. Donaldson, 24 vols., T. and T. Clark, Edinburgh, 1880, vol. 4, Clement of Alexandria, *Miscellanies*, bk. 1, ch. 12, page 388.

natures and to aid the spiritual nature to unfold itself," in short "seek to quicken human evolution,"¹ it is our duty to bring some of this deeper knowledge into the open. Christians boast that their religion is so simple that it is in the reach of the meanest intellect, not realizing that this includes a serious reproach to Christianity, in presuming that it contains nothing for the philosophical and scientific thinking mind. It is evident that a religion has to provide for all grades of intellect, that it must lead different classes of men, offer that which is necessary for their progress at the stage where they are.²

Therefore ethics, a psychological science, philosophy, and a deeper esoteric wisdom must originally be present in every religion, since all are endeavours to state the Truth from a different angle, as St. Augustine says (*Retract.* I. 13. 3), "The identical thing that we now call the Christian religion existed among the ancients, and has not been lacking from the beginnings of the human race until the coming of Christ in the flesh, from which moment on, the true religion, which already existed, began to be called Christian."³ The statement of this great Church Father is plain: that the Wisdom-Religion had existed through all time, and that the form in which Christ put it before the people was only a new statement of the truth that had always been known.

(To be continued)

¹ Annie Besant: *Esoteric Christianity or the Lesser Mysteries*, 2nd Ed. T.P.S. 1912, ch. 1, page 4.

² *Ibid.*, *Esoteric Christianity*, 3rd Ed., 1914, ch. 1, page 17-18.

³ J. J. van der Leeuw: *The dramatic history of the Christian faith, from the beginnings to the death of St. Augustine*, T.P.H., 1927, ch. 12, page 162.

THE ELEMENT OF FREEDOM IN THEOSOPHICAL EDUCATION

By ALEX. ELMORE

WE have allowed our minds to wander into exciting by-paths of education, as we too often have lost our way among the fascinating minutiae of Theosophical speculation. Our outlook needs a simplification, an essential "breaking down" into the essentials both of Theosophy and Education. We must face facts honestly and fearlessly, detached from our prejudices or our predilections as far as this is humanly possible, and we must beware of erecting them into irrevocable "principles."

Theosophical education differs in the main from orthodox education insomuch that it is concerned entirely with the Eternal rather than with the transitory. It should lighten the lamps of character and not merely stoke the fires of learning. Exception may be taken to the use of the word "entirely," but it is written advisedly, for even in the necessary education for the everyday life which must be led in the world, education is still concerned with the greater purposes of eternal values; these everyday matters must be adjusted to fit into the eternal picture and not the reverse. Theosophical education must aim at adding more and more experience to the riches of the whole nature of the soul.

It can be counted as a common error in thinking and dealing with the child to divide his nature into his "vices" and his "virtues," into his "good" and his "bad." Nothing

could be more damaging from the point of view of the Eternal. It is a convenient, though essentially an artificial division of the nature of the child. Unless the child understands his own nature *as a whole*, the fatal swing between these illusionary opposites is set in motion, and reactionary complexes are built up, which in many cases even the most experienced educators are at a loss to eliminate. *Light on the Path* is most succinct upon this matter ; for we read :

" . . . The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. *The whole nature of man* [italics mine, A.E.] must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex life exists, then, indeed, and then only, he is upon the way."

There is hardly a more potent paragraph, educationally speaking, than the above in all Theosophical writings. In fact, both the teacher and the child must cooperate in a mutual, unselfprejudiced, unimposed, non-moralistic understanding of their "whole selves." The element of shame or self-disgust must not enter into the picture, for if this is mistakenly inculcated in the child, he can never gain a balanced understanding of himself. A true moral sense of eternal values can only be gained by unselfprejudiced knowledge of the whole nature.

It is not necessary to waste space in enumerating the more obvious advantages of Theosophical knowledge with regard to education. The clear-thinking Theosophical educator

has at his command a far superior psychology than the orthodox teacher. He is in a position to tell the psychologist the reasons for much that is obscure in the more orthodox and "down-turned" schools of modern psychology. He knows that a child possesses an immense storage of his past and he should know that the child has complete within him his potential future. He knows that beginnings and basics are not traceable to the lowest and most primitive, but to the highest archetypal principles. Above all, he knows that the heart and basis of individual and collective behaviour and discipline is the Good Law itself—Karma, the supreme educator and the very Path of Life itself.

With these not inconsiderable advantages, the Theosophical educator needs a common medium in which to work. Education should deal primarily with primaries. Theosophy as Truth is a primary. Truth is an absolute ; there is no splitting it up or stepping it down, for if it is stepped down it becomes mixed with compromise and this is no longer Truth. For the child to reach his own Truth, the only way is to be free to do so ; free, that is, from the unimportant, from all that erects barriers between the child and the Man he is. Thus we have a second educational primary : Freedom. Now, directly the word "Freedom" is spoken in connection with education, pious hands and eyes are lifted and the great "But" is pronounced as if it were the ultimate in profundity ! "Freedom—ah yes ! But *not* licence !" Naturally, for Freedom is Freedom and licence is the very antithesis of it. Freedom, like Truth, is a primary, and indivisible. Once Freedom becomes less it is limited and thus is no longer Freedom. Licence can never become Freedom, because in licence there is an unawareness of action in selfishness, and therefore a deep imprisonment. True awareness is true Freedom, for it is unselfprejudiced. True Freedom is awarely understanding one's Self in one's Trueness.

With these two primaries in mind, let us turn to the particular. Self-government in schools is essential. Without it no modern education can hope to succeed. How can an Ego be free unless he is free to govern and discover himself? How can a community of Egos be free and yet united if not free to govern itself and to discover each other? But—and here there is a necessary “but”—self-government must be complete. Nothing can be more harmful to the child than to be given a false and insincere freedom. To tell a community of children “Govern yourselves,” and then to keep the important part of the government in the teacher’s own adult hands can only lead to mistrust and suspicion. Mistakes made by children are worth their weight in heavenly gold. Adults must not take it upon themselves to act as, or on behalf of, the Lords of Karma! Interference is *never* necessary. Understanding and a deep trust and intimacy born from it *is* necessary.

In the last century a great deal was made of “manners” and “respect towards elders and—(incredible thought!)—betters.” Much of these two peculiarities lives on as educational values today. Good manners, unless bred of reasonableness, are meaningless to most young children and are not usually met with as an integral part of the child’s own natural expression until late adolescence. To force manners on a young child stimulates untruth, hypocrisy and insincerity, none of which are consonant with the two primaries of Truth and Freedom.

The more difficult problem of “respect” is somewhat complicated by the fact that most teachers and parents are lost without a certain amount of it. It is a fear-born and a fear-embarrassed problem on every side. The child must not, apparently, be faced by the adult flying his true colours. The child with his usually uncomfortable amount of penetration will surely find him out. To circumnavigate this apparently dangerous iceberg and to surround the adult world with an

armour of authority, all kinds of rules, regulations and words are employed. Quite frankly, one can see no other reason whatsoever. The word “training” will be mentioned, but again this is only training into further sterile fields of insincerity.

The child must be trained to self-respect in the very first instance and he will naturally respect the respect-worthiness in others. The respect which is paid too often “by the lips of little children,” while black rebellion reigns in their hearts, is a more dangerous and unpredictable weapon on the moral plane than the atomic bomb on the material.

Of course, Co-education is an essential. No half-measures in this matter are safe. To be safe, it must be as complete as freedom. To remove one power and influence from the other to which in all nature it is irrevocably wedded is cruel and shortsighted (see *Bibby’s Annual*, 1916, p. 24, “Child Culture” by Christiana Duckworth). The present critics of Co-education are mostly those who through fear bred of national or social habits and taboos have begotten fogged hearts and minds. To erect a sickly half-measure in Co-education is very cruel, for it is deliberately placing great temptation and emotional and physical strain upon sensitive structures unable, in many cases, to bear it. Though not in any degree Theosophical or in the nature of Freedom, it is better to have complete segregation than incomplete Co-education.

(To be concluded)

Where the Will is pure with the Fire of Youth, where desires are restless with the generous aspirations of Youth, where speech and action are alive with the ordered freedom of Youth, there indeed is an earth becoming a heaven, and the Spirit of Youth is achieving its kingship and therefore its perfect freedom.—G. S. ARUNDALE.

LOYALTY TO THE IDEA

By C. JINARĀJADĀSA

DEAR YOUNG THEOSOPHISTS,

I thank you most cordially for your loving greetings and pledge of "loyal support." Since I became President, many have written or cabled to me their sense of "loyalty."

I should like to make clear to you that throughout my long Theosophical life (it was 57 years ago I first began to know the great Idea) there has never been in my mind any kind of "loyalty" in connection with our Theosophical work. That is to say, a loyalty to any person, but the utmost loyalty to an Idea. As soon as we understand the problem of life in the light of the teachings of Theosophy, we see that all individuals disappear from our vision, for their place is taken either by the vision of the "orphan," Humanity, or of God as a Mighty Worker among men. The only possible loyalty, meaning by the word an outpouring of the soul in pledge to serve an Ideal, is not to any human personality, not even to one's own Master. It is always the Idea to which we must be loyal. If I am loyal to my Master, it is because He represents a supreme Idea.

In our Theosophical work certain individuals called "leaders" represent the Idea. Such is the role of a President of the Theosophical Society. He may have a body of friends who are linked to him by bonds of affection; but greater than any such bond is the Idea which he represents. Therefore, when colleagues all over the world express their loyalty to me

as President, I construe it as loyalty to a great Idea represented by me for the time as President.

One like myself who looks back over so many years of Theosophical life must necessarily look forward also to a future of the Society in which I shall not be taking part visibly. It is the Young Theosophists who must represent the Idea in their turn as we older ones have so represented it. I must have had a good Karma in past lives, that I could see the Idea as a boy. Some of you also have been so fortunate, though perhaps not quite at my early age. It now depends on you what you make of the Idea. Each generation means a new re-arrangement of the world's affairs, and therefore there must be new representations of the Idea. It is for you as Young Theosophists to embody the Idea, translated into the enthusiasm with which you should meet and plan work along your own lines. So long as you are sharp in your minds to observe, and keep your hearts always tender to the sufferings of men and to the beauties of nature, there await for you many new embodiments of the Idea.

There is one piece of counsel which I can give you, and that is in your attitude to those of us who are older. In some ways we have had our day, and it is your right to hold the stage. But you cannot be true Young Theosophists if you have not the finest grade of courtesy in you. Someone has said truly:

"The young are hard to the old,
The old are harsh to the young."

But where we are Theosophists through and through, there is in reality no younger and older. Also I should like to quote four brief lines that appeared in *Punch* a few years ago:

"Youth may be wrong,
That is its privilege;
Age must be right,
That is its job."

So as in your enthusiasm you plan to reconstruct (and I hope you will reconstruct, not merely talk about it), select all that has been achieved of true and lasting result from the work of us elders, and build on that foundation.

Dr. Besant once told me that she always tried to understand the mind of youth, because in them were some indications of the future. If only you will rightly utilize the exquisite material provided you by Theosophy into a mystical telescope, you can see the future more clearly than we who are older.

Once again, loyalty to the Idea, and not to any individual however great, for individuals come and go, but the Idea, which is from God, remains eternal.

Yours sincerely,
C. JINARĀJADĀSA

SONNET

Grieve not for me because the end has come :
Be only glad I lived, as I was glad
To have known life. Darlings, do not be sad
That I spent mine in helping buy for some
New liberty and hope. Give smiles not tears.
Each person has a little span to live
And choice how he will spend it ; what could give
More value for my spending of my years ?

If you should read this verse, and I am gone,
Know that I love you, I believe in God—
Only my body's resting in the sod—
Shattered by Him ; my Spirit travels on.

Death is a friend. Death is a quiet friend,
His advent a beginning, not an end.

MARION KEITH-JONES

A PAST LIFE IN ROME

NOTE BY C. JINARĀJADĀSA. From the year 1910 to 1932 investigations into the past lives of 11 characters were published in *The Theosophist*. These investigations in the main were by Bishop C. W. Leadbeater, but in some of them Dr. Annie Besant joined, as in the Lives of Arcor and Bee. The long series of investigations into the evolution of humanity on the Moon Chain and after in the earlier rounds of this Chain were done by both, two stenographers, the late Don Fabrizio Ruspoli and Mrs. Anne Van Hook taking down the descriptions as narrated by the two investigators. These were written out by Dr. Besant in the book *Man: Whence, How and Whither*, except the concluding part, *The Beginnings of the Sixth Root Race*, which was written out by Bishop Leadbeater.

In the longest series of Lives, those of Alcyone, Dr. Besant took part in the clairvoyant investigation of one life, the 28th in the book *Lives of Alcyone*. Not only did she investigate, but she herself wrote out the Life, as she played such a dramatic role in it. At one of the "roof meetings," she herself read from her own manuscript this Life No. 28. Even a casual reader of these *Lives of Alcyone* will note what a change in the style of narration there is in this Life 28, with its intensely dramatic beginning, plunging into events *in medias res*. The investigations by both Dr. Besant and Bishop Leadbeater may be said to be described as from a historical standpoint which observes events with detachment, eliminating the "personal equation" and describing the Life as clearly as possible.

When certain investigations took place during the years 1893 and 1894 in London, there was associated with the two investigators a lady who was clairvoyant and had the ability under certain conditions to see the past. I do not mention the name of this lady, as later she left the Society and I feel sure none of her descendants would care to be identified today with Theosophy. What characterized the investigations of this lady—the other two investigators also “saw” at the same time but made no comments—was an intense personal identification with the feeling of the scenes observed. Very few lives were narrated by this lady, and the one now published shows how different are the methods of approach to occult investigations.

I SEE a garden. Two men, both young, are talking, leaning against a balustrade round a fish pond. They are throwing bread to the fish. One is a tall man, very dark, olive-tinted with fierce black eyes, but handsome. This is the poet Lucan. The other is neither so tall nor so dark. He has regular well-marked features and dark blue eyes—good eyes. He is a splendidly made man with great vigour and strength, rather fair than dark, with a very intellectual face and a bright eager expression. This is Lucius Quintilius Varus. These two are great friends through life.

They are now walking up to the house, a very fine house. Ah! what a beautiful room! Filled with books, books everywhere, rolls and rolls of them, some on great gilded sticks with purple silk covers. What beautiful tables of inlaid woods—vases, couches inlaid with ivory! The house evidently belongs to that tall man with dark grey hair. He is accustomed to giving orders. He seems stern, cynical and worldly, but he is not a bad man. One of these young men is evidently a relation of his. They have come to supper. Other guests are arriving, among them is a very ugly man but with

a nice, good face. He seems to be the only one of the party who is not well born. Now they are all laying their togas by.

What a brilliant lot of talkers! All clever men! They evidently care for learning and philosophy much more than for their supper though it is a most sumptuous one. The host is talking best. Who *is* he? What! Why! He *is* a great man. Why! This is the well known philosopher Seneca and the young poet Lucan is his nephew.

They are now speculating about the soul and its persistence after death. Seneca argues against any continuance of existence (he ought to have known better!). Lucius, who wants to believe in some state after death, disagrees with the arguments. The ugly man sides with him. The others laugh. Seneca, whose counsel is to make the best of the goods the Gods provide, sums up his opinion with the words: “Vita esse, mors non esse.” (Life means to be; death, not to be.) These men meet very often to sup and talk.

Now I see Lucius going home, thinking of what he *wishes* he had said, picturing in his mind further arguments he might have used in the discussion.

Now he is talking to a woman. He is making love to her, and yet I don't think he really loves her very much. He has always loved an ideal and he imagines he has found her but he has really dressed her up in fancies of his own. Now he is marrying her. Her name is Petronilla. She is a tall handsome woman and looks as if she could be very angry. Now she is begging him to do something and not to do something. He is waving his hand—waving her off. She *is* very angry. I see this going on over and over again.

There is a road leading out of the city past villas and gardens well into the country but not *very* far off. There is a house with pretty grounds round it and a lot of land, but the house and grounds look rather neglected. The owner cannot be *very* rich. Surely not! This must be a long time

after. It's that woman again. She looks quite changed, older and ill. She is sitting spinning in a hall and has a lot of girls spinning there also.

Is that music I hear? Oh! what a handsome boy just come in from school or from the lecture room. Petronilla's son. He has a fine open face but is passionate and wilful.

I see another room. Lucius is sitting there. He has grown older too. There are lots of books and papers and statues. And the music! Yes, there is a child playing an instrument sitting on a low stool near him. He is writing; he gives her a kindly little pat occasionally. This is his daughter Quintilia. He studies in this room a great deal and writes poetry and philosophy. He is alone now in the room with his little daughter, but a good many people come to see him in this room.

The ugly man who had been present at Seneca's supper is the philosopher Cornutus. Lucius' friendship and admiration for him had always been great. He attended his lectures, called his son Cornutus after him and eventually sent his son to the school which Cornutus managed.

But the boy has been getting into evil ways with bad companions. Petronilla's appeals which Lucius had waved aside had doubtless reference to their son. But instead of taking an interest in and making a companion of the young Cornutus, Lucius intent on his own writings and ideas had allowed the boy to do exactly as he liked.

Lucius now can't bear to think that his son should fall into such evil ways—drunkenness and all the vices of the city! And he was such a fine lad! But no! It's no use to be so angry with him now. Why didn't he look after and influence him before?

I see a lecture hall. Oh! that ugly man lectures there! but I don't see him there now! What! What is it? A Master! It is! It is an Adept! A *great* Adept! Apollonius of Tyana!

There are a great many people there and he is addressing them. Now they are gone and only a handful remain, picked out by the philosopher Cornutus. Apollonius again addresses them. He makes their hearts burn within them, and they ask him how they may reach the goal. He is now speaking to them one by one, telling them about themselves. Lucius is there, his face flushed and full of enthusiasm. And this is what Apollonius says to him: "And thou too shalt tread the Path, but not yet. Thou shalt reach the portals through pain, suffering and disappointment. Thou shalt pass them when thou hast slain self—but not yet; for in the book of the recorders is written against thy name—*a wasted life*."

The first of these pictures represents Lucius in the early days of the Emperor Claudius, the later time under Nero.

He was not well off latterly. He did not take enough trouble about his property. Some of the lands had been his wife's and they had been seized by some members of her family who had been mixed up with some sedition or conspiracy. He did not care. He took no trouble. He wanted the world to run smoothly always.

He was frequently urged to assist in forming a party to stem the evil government of that age. Chief among those who tried to rouse him were his friends Caius Lepidus Amna, the poet Lucan, and Seneca. The last named it is true was a time-server, but he had great ideas and often gave good advice. On one occasion Lucius was urged to accept an appointment in which he could have done something, but he hated trouble and when practical work came before him, he pushed it aside. He constantly dreamed of an ideal Empire or Republic but did not help with the little he could.

I see him now, his whole soul wrapped in aspiration, and what I can only call prayer for light and truth. He did not see that within himself was "the way, the truth, and the life." It always seemed far away to him.

Now it is near the end of his life and it was not happy. Neither his son nor daughter are with him. (Cornutus indeed was dead. Having got drunk with his companions, attacked some of the Emperor's guards in the street, Cornutus was wounded in the fighting and died of his wounds soon after). Petronilla, however, though she had ceased to love him, attended on him to the end. He is an old man now and is a long time ill. He died of some sort of intermittent fever.

Self-absorbed and wrapped in vain longings for empty ideals, Lucius let his life slip idly by, disregarding the clear and simple path of duties that lay before him. Dreaming of great deeds to be done and great words to be written or spoken, he neglected the plain ties and duties of family, and of the State.

Yet because he remained honest and true in an age of lies, well-nigh pure in an age of vice, because there were in him aspirations towards truth and virtue, it has come to pass that his product, so to speak, has in this life been brought close to the fountain of Truth and Purity, and he has *not* passed by unheeding.

(Note by C. Jinarajadasa. Though "in the work" for some fifteen years, yet he too "drops out," and once again fails "to enter the Path.")

"Where do we find in history that Messenger grand or humble, an Initiate or neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the dogs of envy, malice and ignorance? Such is the terrible occult Law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed the occultist must be fearless; he has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given."

The Secret Doctrine

THE THEOSOPHY OF BEAUTY¹

By J. H. COUSINS

THE *Philosophy* of Beauty is a familiar term to the general reader of serious literature, though not all will have gone into the historical details and intellectual intricacies of the study of Aesthetics. Such writings are, however, mainly philosophizings about Beauty, rarely by creative artists, mostly by brainy men with, if any, a superficial acquaintance with the experience of bringing a work of art into existence. But from Plato onwards there have been a few thinkers who went further than others in their thought on the mystery of art and beauty, and who reached a stage which was not a philosophical terminus but the beginning of a new level on the philosophical spiral. For the guidance of our own thinking towards the unfamiliar term, "The Theosophy of Beauty," I shall summarize, from much study and writing on this subject, the three main phases of aesthetical thought from the fifth century B.C. to our own time.

To Socrates (469-399 B.C.) the fulfilment of purpose by an instrument, such as a pot-stick, made the instrument beautiful. He denied aesthetical pleasure for its own sake, and regarded Beauty as the creation of the human mind. This may be called *subjective monism* in aesthetics.

Plato (428-348 B.C.) regarded Beauty as a memory out of a pre-natal life among universal archetypes. He recognized,

¹ The substance of a lecture to the Easter Conference at Adyar, April 1946.

like Socrates, the subjectivity of Beauty, but this could not exist without archetypes. Here we have *transcendental monism* in aesthetics.

The Philosophy of Beauty is very thinly represented in the centuries from then until the seventeenth, when modern science took it up, left ultimates to the philosophers, and limited the enquiry to (1) the perceiver of Beauty, and (2) the object through which Beauty is perceived. This is *aesthetical dualism*. Its spokesmen were mainly English.

Contemporaneous with these a number of philosophers in Germany brought together (1) Beauty as self-existent, manifesting through (2) beautiful objects and (3) perceived by the human consciousness. *Aesthetical trinitarianism* is now expressed. This triangular view of the subject had been glimpsed by Plotinus (205-270 A.D.), who saw Beauty as a condition arising in the tangible universe under the organization of a Supreme Intelligence. He was the first of the aesthetical trinitarians, seeing Beauty as (1) transcendent in source, (2) subjective in human perception, (3) objective in expression. Baumgarten (1714-1762), the originator of the term *aesthetic*, as opposed to *anaesthetic*, regarded Beauty as perfection, that is beyond imperfection, hence *transcendent*, *perceived* in *objects*. He saw the overlapping and interacting of the phases of consciousness, and referred to, on one side, the art of thinking beautifully, and, on the other, the science of knowing sensitively.

The linking of the inner and outer (the transcendent and the objective) through the human consciousness (subjective) is fundamental, and gives to the writers referred to a special value in the Philosophy of Beauty. Plotinus looked on art as the means whereby humanity might approach the universal Beauty. Hegel considered the fine arts as means of polarization through which humanity can touch and realize the Universal Life. Schelling saw art as the coordinator of the

self and the external world, and the opener of doors to Nature's secrets. Schopenhauer saw art as a means of escape from personality, and escape from personality as the way to the expression of the universal through art.

We need not recede from the inclusiveness of the *trinitarian* view of Beauty to the objective and materialistic notions in recent aesthetical philosophizings. We may leave Croce to his echo of Socrates that "the beauty of nature is the discovery of the human imagination"; and Ducasse to his idea that "any art object that stimulates pleasure is to be called beautiful," whether it be a work of art or "foods, wines, climate, amusement, companions, etc."

When we reach the trinitarian realization of Beauty, (1) objects through which (2) the mind perceives and expresses its particular version of (3) Beauty, that is revealed and modified but not exhausted by its expressions, we move from the *Philosophy of Beauty*, in which its origin is faintly and casually glimpsed, to the *Theosophy of Beauty*; from the "knowledge of the causes and laws of all phenomena" and reasoning on them, to the realization of Beauty as the universal accompaniment of the creative activity in the universe and in human consciousness. To the Theosophy (God-wisdom) of Beauty, the transcendental origin is fundamental, dynamic, directive, the impartor of quality. Where the Philosophy of Beauty ends, the Theosophy of Beauty begins.

The transcendental origin of Beauty is declared in the Vedanta. The *Taittiriya Upanishad* sets out the degrees of subjective response to objective Beauty as *priya* or simple experience of the beautiful, *moda* or conscious enjoyment of Beauty, *pramoda* or exalted bliss obtained in personal participation. This is the ultimate ratification of the claim that art should be integral in general education. In all these degrees the *atman* is the individual participant, and the eternal basis is Brahman, the universal creative Soul.

The Theosophical test of Art and Beauty is this: Is it an expression of the creative principles and qualities of the soul? or is it merely a reaction to external stimuli or to desires lower than those of the soul?

The history of Art is the history of attempts to make art the expressor of the soul, frustrated by religious sectarianism. The frustration has been more marked in the monotheistic religions than in the polytheistic; for whereas the monotheistic religions, with their emphasis on a single actual person and place and series of sacred events, put a closed ring around the subject matter of their art, the polytheistic religions, in their multiplicity of deities and holy places and their vast repertoire of celestial happenings in which no group of events can claim primacy or exclusiveness or universal obligation, provide unlimited material for the exercise of the imagination and its expression through devoted skill. Buddhist art stands between the one and the many with an eye to each, expressing Man made God rather than God made Man, standing as, in music, according to Dryden's famous poem, Timotheus, who "raised a mortal to the skies," to Cecilia, who "drew an angel down."

This view of Beauty through Art, this "Theosophy of Beauty," is fundamental to the complete Theosophical conception of life, and to the technique of life that will make it truly Theosophical in its individual and group actions and their qualities. A paragraph in the first address of Mr. C. Jinarajadasa as President of The Theosophical Society (Adyar, February 17, 1946) puts the matter into a classical statement that should be reprinted and hung in every Lodge room. He says:

"Imagine, too, Theosophical Lodges not only studying the Wisdom in books, but also trying to express what they know in poems and songs; holding study classes not only to study 'teachings' but to teach the newcomer

the art of creating out of the experiences which he has had in life some glimpse of truth about his own Divine Self, and too about the nature of those fragments of that Divine Self who are the men, the women and the children around him. The word Theosophist then undergoes a change; it signifies not one who belongs to a society, but one who has learnt how, as did once upon a time the sages in India, to create new hymns of new Vedas, in singing which the world of the angels joins with the world of men; to create statues as did Phidias and Praxiteles in Greece to contemplate which gave the utmost solace to every troubled heart; to paint pictures as did Turner, showing in the colours of the sky the light that never is on land or sea; to create dances in looking at which we gain a far-away glimpse of the Cosmic Rhythm in which all creation moves."

The expression here of the Theosophy of Beauty moves from the *moda* of art-appreciation, itself good but not complete, to the *pramoda* of joy in actual participation in art-creation through which, as Hegel held, humanity has a means at hand whereby it can touch and realize the Universal Life. This is the core of Theosophical education, that is, of true education, in which the Hindu ideal of bringing Divinity into life, and the Buddhist ideal of elevating life to Divinity, may be realized.

"Not until the great spiritual impulse now sweeping over the earth, that we call the Divine Wisdom, Theosophy, gives birth to a new ideal and conception of beauty, will the Art of the future be seen among us, the Art which shall be the expression of Beauty for our age."—ANNIE BESANT.

VEDIC INDRA AND INDRA OF THE AVESTA

By A. RANGASWAMI AIYAR

THE third sub-race of the Aryan or the Fifth Root Race was led as an army of 300,000 fighting men from one of the mountain valleys in Central Asia, where they had been prepared for about 2,000 years by Manu Vaivasvata for their future destiny in the region of modern Persia and adjoining lands, some 30,000 years ago. The first Zarathushtra, who later incarnated as Gautama the Buddha, and before that had incarnated several times as Vyāsa, the spiritual teacher of the first sub-race, founded the religion of the Fire in B.C. 29,700.¹ The Persian Empire and the type of civilization and culture which was reared on the special basis of that religion in its full vigour is said to have lasted until about B.C. 2,200. During this long period the religion and civilization must have passed through many vicissitudes.

The first sub-race or the Hindus descended into India in successive waves of immigration commencing from B.C. 18,875 lasting till about 9,700 B.C.² In India the first sub-race came in contact with the well developed races representing the civilization of ancient Atlantis, then in occupation of different regions in India. The religions, faiths, civilizations and cultures of the two civilizations acted and reacted upon each

¹ *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, pp. 294-298.

² *Ibid.*, pp. 328-334.

other, and gave rise to the later Hindu religion, civilization and culture which have continued up to modern times. The Rig Veda is their most ancient record embodying the hymns to their gods and goddesses belonging to different ages and claiming different sages or Rishis as their "seers" or authors. Tradition ascribes the present arrangement of those hymns to Vyāsa in his incarnation of Veda Vyāsa or Krishna Dwai-pāyana in the third millenium B.C.

In the Rig Veda, Indra occupies a prominent place as the Warrior God of the firmament cleaving the rain-laden clouds with his Vajra or thunderbolt, shedding floods of water to overflow the rivers and streams of the sun-parched plains of the Panjab.¹ His worshippers sing hymns of praise to him for bestowal of wealth,² offspring,³ horses and cows,⁴ and success against enemies. He is exhilarated and strengthened by libations of the Soma juice, and he accomplishes for his votaries whatever they desire.⁵ In Rig Veda he is generally a beneficent god, a friend to his worshippers, and causing destruction amongst their foes. Even bulls and buffaloes⁶ are sacrificed to please Indra.

In course of ages there has been a gradual evolution in the conception of Indra who, from being merely the presiding god of the firmament sending rain to earth below, becomes the sovereign of the three worlds guiding and promoting the welfare of all its denizens. Varuna in the Rig Veda is the King, the Lord of Holy Order, Rita, and those who follow his ordinances of virtue and conduct cannot come to grief. Varuna is Asura, the Life-giver. Sometimes Indra and Agni also are

¹ *Rig Veda*, 1-7-3-10-12.

² *Ibid.*, 1-6-7-15.

³ *Ibid.*, III. 2-12-5.

⁴ *Ibid.*, I. 6-6-1-7.

⁵ *Ibid.*, I. 6-7-3-12.

⁶ *Ibid.*, X. 7-2-14 and VI. 2-2-11.

given the appellation of Asura. Breakers of Varuna's laws are punished by Indra who thus does good to Varuna.¹

Amongst the Indo-Aryan races, the religion and language of the Avesta come nearest in semblance to those of the Hindu. Besides there being similarity in the language of the Gāthās of Avesta and the hymns of the Rig Veda, we find names of gods common to them like Indra, Mitra, Agni (Avestan, Atar) and others. The vedic priest Hotar is Zaotar in Avesta; Atharvan is Athravan; Yajna (Sacrifice) becomes Yasna; and Soma (the plant) becomes Haoma. There are 33 gods both in Rig Veda and Avesta.

But the gods of the Rig Veda become the daevas or demons in the Vendidad, and the beneficent god Indra of the Rig Veda becomes Indra, one of the chief demons who turns men's hearts from good works. He and his fellow demons have to be driven away from defiling the living by the utterance of the following formula: "I drive away Indra . . . from this house, from this borough, from this town, from this land, from the very body of man defiled by the dead, from the very body of the woman defiled by the dead, from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land, from the whole of the world of righteousness."² A hymn of the Rig Veda refers to some revilers of Indra.³

How did this diametrically opposed conception of Indra arise amongst these two neighbouring offshoots of the Aryan Race? It is said that during the successive emigrations into India of the different tribes of the first sub-race, one tribe had gone off in a different direction from the others who entered India, and established itself in a valley in the Susamir

¹ *Ibid.*, X. 10-1-5.

² *Sacred Books of the East*, Vol. IV. Vendidad, Fargard, p. 139 (ii).

³ *Rig Veda*, I. 2-1-5.

District, cut off from the rest of the world,¹ including their brother-Aryans of the first sub-race in India. In the 46th life of Alcyone (1528 B.C.—1441 B.C.), an account is given of the common ancestors of this Susamir tribe, and the other offshoots of the first sub-race who went and settled in India, worshipping two classes of deities, called respectively Devas and Asuras, the latter being clearly at first regarded as higher and more spiritual. Varuna, who was their head, was regarded as the principal of all their deities. The tribes of the migrations who went eastward into India probably changed or modified these ideas, applying the title Deva to all kinds of non-physical deities, but on the whole beneficent while the Asuras were deemed turbulent and on the whole evil. They gradually allowed Varuna to become subordinate to Indra.² We can trace to some extent in the Purāṇas the above conception of the Asuras as beings endowed with great power on account of their asceticism.

When the last Persian Empire was broken up by the inroads of Mongol tribes, and their Tartar leader was finally overthrown, the Susamir tribe migrated bodily into Persia, mingled with the remnants of the third sub-race who had escaped from the general massacre, and returned to their homes.³ The Susamir tribe imparted to this combination of the third and first sub-races the reverence for Varuna and the Asuras, of whom the chief or Lord was Ahura Mazda, and Daevas became evil spirits; the tribes who settled in India worshipped Indra as the chief of the beneficent gods, while "Asura" became the appellation of evil-minded beings at war with the Devas.⁴ The last Zoroaster who appeared at this time in Persian history, and was influenced in his

¹ *Man: Whence, How and Whither*, p. 335.

² *Lives of Alcyone*, Vol. 2, pp. 649-651.

³ *Man: Whence, How and Whither*, pp. 335-336.

⁴ *Lives of Alcyone*, Vol. 2, pp. 649-651.

religious reform by the great or original Zoroaster or Zarathushtra, was an enthusiastic supporter of the spiritual Asura-worship as against the followers of the Daevas.

In the discoveries at Bagoz-Kōi, west of the Euphrates valley, made in the early years of the present century, where among the gods invoked by the King of the Mittanic tribe, are names suggestive of the Vedic gods Mitra, Varuna, Indra, another Nāsatyas (Ashvins), they are said to belong to 1400 B.C. It would seem that some tribes of the first sub-race who settled in India might have gone to the Mittanic region, by-passing the Susamir tribe with its contrary conception of Indra. Thus light is thrown on the cause of the divergent beliefs of Hindus and Parsis on the character of Indra in their respective scriptures, mainly due to the two offshoots of the first sub-race migrating in opposite directions, east and west.

NOTE BY C. JINARĀJADĀSA

The author of the preceding article has failed to notice one very fundamental distinction in the attitude to the dog between the Avestans and the early Hindus. Everyone who lives in India knows what is the Hindu attitude toward the dog, which is in no way cruel by intention, but which allows the dog to suffer in many ways that human aid could alleviate. But the dog is an "untouchable" except with a few modernized Hindu families that do appreciate the animal and his attachment. But in the culture of the Avestans the dog is considered the friend of man, the guardian against thieves, and in every way a faithful dependent to be cherished. There are strict punishments mentioned against any ill-treatment or cruelty to a dog.

This curious divergence of attitude between the Avestans and the Hindus towards the dog perhaps goes back to a

communities, who were, one might say, near cousins. The Avestans were a pastoral people and engaged in agriculture, tending cattle; they were settled in communities. The early Hindus at this time were still migrating from place to place in search of new homes. Probably a certain number did settle down near the Avestan communities. But so far as I have read in the early literature I have gathered the impression that the Avestans considered their neighbour Hindus as marauders who at night made raids and stole away cattle, and then moved off to where they could not be followed. The dog naturally was very precious in preventing the inroads of the marauders. There arose thus a strong hostility between the two communities which seems to have gone so far as to reverse completely the meaning of certain words.

The Sanskrit "deva," which in its Avestic dialectic form is "daeva," even today means "god," in the Hindu mind. But in the Avestan mind, with its hostility to everything Hindu it meant "devil." As the author points out, in the early Rig Veda period, the word "Asura" was used as the designation of the "great gods." In the Avestan dialectic form "Ahura" the whole signification still survives, as in Ahura Mazda, the highest name for God. But little by little—it may be as I suggest, due to the hostility between the two communities—"Asura" becomes in Hinduism a title for an evil being.

Something akin arose in Europe when there began the Protestant Reformation, which stood opposed to the doctrines and policies of the Roman Catholic Church. Many an ancient custom observed till then as sacred was denounced as unholy after Protestantism began.

The study of the Avesta in the original is only fruitful after one has studied the Rig Veda and its archaic grammatical forms. Then one begins to see many interesting links between the two cultures, both originating from one common source.

There is, however, one noteworthy conception in the Avesta which nowhere appears in Hinduism, and that is the conception of the sevenfold nature of God. The designations used to describe these Divine Aspects existed and exist in Sanskrit; but the words have never been raised to the height of the conception that they represented Emanations or Aspects of the Divine. The conception that is found in some Theosophical books of today of the Solar Logos as manifesting Himself as Seven Planetary Logoi can be paralleled in the teachings of the Avesta, but not in anything discoverable in Hinduism. Some scholars consider that the Kabbalistic idea of the "Seven spirits before the throne of God" is derived from this doctrine of the Iranians of the sevenfold nature of God.

LAO TSU ON GOVERNMENT

As restrictions and prohibitions are multiplied in the Empire, the people grow poorer and poorer. When the people are subjected to overmuch government, the land is thrown into confusion. When the people are skilled in many cunning arts, strange are the objects of luxury that appear.

The greater the number of laws and enactments, the more thieves and robbers there will be. Therefore the Sage says: "So long as I do nothing, the people will work out their own reformation. So long as I love calm, the people will right themselves. If only I keep from meddling, the people will grow rich. If only I am free from desire, the people will come naturally back to simplicity."

REVIEWS

Two Commonwealths, by K. E. Holme: George G. Harrap & Co. Ltd., London.

For many years before the war, Russia drew the attention of all careful observers to the great experiment which began with Bolshevism. The difficulty has always since been that the average unprejudiced reader has not been able to find out what is really happening in Russia. Each traveller who has been to Russia has been wearing a particular pair of spectacles coloured according to whether his sympathies are with Russia and so he is already committed to the Russian experiment, or whether he has an attitude of hostility. Such books as have been written have been so extremely partisan, and since very few entering Russia have known Russian, and since also in nearly every case they are allowed to see not every part of the experiment but only selected examples, one hardly knows what to believe. One thing, however, is certain, that the Russian experiment is something unique, whether one calls it democracy or the reverse.

Among the many books that have appeared is this special work with 14 isotype charts, in addition to many

photographs. These charts give at a glance how far Russia has succeeded in the various aspects of her development. The author writes under a pseudonym. Being an Englishman, naturally following the English manner, he has to denounce everything in England.

The tempo in U.S.S.R. is quite different; there is a sense of urgency that is lacking in this country [England], which is accustomed to live on its hump and rely on muddling through. The U.S.S.R. has less accumulated fat. An almost Puritan morality of effort is officially encouraged.

However, Britain has managed to "muddle through" two great wars, and at the moment, in spite of lack of many creature comforts, is showing (to use an Americanism) that she is "making the grade."

The first striking fact is briefly stated as follows.

In the U.S.S.R. there is no separation of the powers, executive, legislative, and judicial, such as we in England have come to regard as so essential to liberty that we are apt at once to condemn those Constitutions in which it does not exist.

Furthermore, the whole conception that hitherto democratic nations have been accustomed to has to be very radically changed, if we are to understand the Russian experiment. The Russian people are divided into a governing class composed of the members of the Communist Party, roughly speaking five millions, and the remainder of 125 millions who are the governed, although they have certain definite rights (within limitations) of exercising their liberty to elect to minor offices in village and other administration. The author truly points out that the ordinary conception of liberty means "being left alone"; but the Soviet constitution rightly insists that if it grants to the individual the right to work, the right to leisure, the right to maintenance and sickness in old age, the right to unite in public organizations, there is the duty of every citizen to work, to perform military service and to respect the law and Socialist property.

A striking statement of Lenin, obviously needing to be incorporated into the thought of every citizen is, "Every housewife must learn to run the Government." But whether it is the housewife or a bureaucracy—call it by whatever name we will—that "runs" the Government is the questionable problem with hardly an answer.

It is not every worker who can join the Communist Party. His work record and attitude to the party

is strictly scrutinized by the party organization before he is allowed to enter, since as of the party he is given certain privileges, such as extra rations, visits to holiday resorts, etc. But once he is of the party he is drafted by the party to work. He has drilled in into him the conception that he is one of a team, for the whole idea of capital and labour has completely vanished.

If you are a party member, moreover, you are expected to conform to a fairly rigid moral code, not to drink to excess, not to be sexually irresponsible. Periodically your private and public life is exposed to the criticism of your party and non-party fellow-workers in a public "party cleansing." (There have been several occasions on which the strength of the party was drastically reduced by a wholesale "purge," though Stalin declared in 1939 that mass purges would not be needed in future.) All these voluntary obligations taken upon himself by the party member show that something quite different is understood from the easy-going acceptance of a political label in this country. . . . The party is, indeed, no place for the frivolous. "The selection by the party of its members," says the author, "has produced the following result."

On the whole it is undoubtedly true that party members are conspicuous among the population for

their efficiency, and every attempt is made to attract outstanding workers and men of ability, or, in war-time, Red Army men of exceptional courage and skill, into the party. This gives us a further clue to the *raison d'être* of the party. "Communists in front" is the order when troops are going into the attack, just as in the Civil War it was Communist workers from the factories who were the Bolshevik shock troops. During the years of peace Communists were expected to be exemplary workers, enthusiasts for production.

One aspect, however, of the *other* side of the picture of this particular type of organization is shown in the following.

Being a party member is a full-time occupation. There are five million of them, and they are all expected to be outstanding workers at their jobs, an example to others; to participate in all party activity, including discussions on policy; and, once a party decision has been taken, to accept that decision; to understand and be able to explain the party's policy at any given time; and to take part in voluntary social work. If you are a party member the party decides where it is most useful for the country that you should work, and at what. Mr. Willkie asked a superintendent of production at a

Soviet factory, "Can you leave and get a job in some other factory?" He replied, "Most workers could, but as a party member I must stay where the party thinks I can do the most good." "But suppose you should prefer to work at a different kind of job. Can you change your job?" "That's for those in authority to say."

There is no question whatever that some elements of the Bolshevik experiment must be incorporated into the organization of every people if it is to survive; but in this particular Russian experiment we have to remember that success is achieved so long as the present Russian citizen is completely isolated from the rest of the world. There is a "ring pass not" around him. His radio gives him world news from the party angle only, and he does not receive the newspapers and books from the other countries as they are being poured out everywhere explaining other experiments in government. How far human nature (if there is any real meaning in this well-known phrase) will tolerate this particular type of regimentation by a party one does not know.

Bolshevism that started with a very hostile attitude towards religion (that attitude is still the party attitude) has realized that religion does count in the life of the individual. Whether similar modifications will have to be made in a worker

aristocracy directing the affairs of an enormous country without allowing for the hunger for free expression of the individual, is a part of the future which no one can foresee. But once again, if only one could know, not from Russian broadcasts from Moscow, what is *really* happening to a great and valiant people, and where the party shoe pinches!

C. J.

Suddha Raja Yoga of Sri Hamsa Yogi (text with English translation), edited and published by T. M. Janardanam: Suddha Dharma Office, Mylapore, Madras.

The question what is Raja (Kingly) Yoga and how it is to be practised is an ancient one in India, and is answered in the *Bhagavad Gita* among other works. The present treatise purports to embody the teachings of Sri Hamsa Yogi and contains, in addition, an explanatory Introduction by Janardana and Appendices which seek to throw further light both on the practices of Yoga and the concepts underlying it. Those who have already devoted some thought to these matters, and are in a position to relate any fresh idea or opinion to a framework of reference present in their minds, may find this book profitable and interesting. The subject is treated on traditional lines, which are apt to

leave the modern mind, concerned with the present-day world-problems, cold and unsatisfied. To give an illustration, it is recommended that the aspirant should constantly meditate on the truth that the entirety of creation is "born of the very nature of the Supreme Brahm." While this is excellent, provided there is some conception of that Supreme Brahm, which is real to the consciousness, and related to one's experiences in life, there is no guidance afforded towards that reality and relationship. Pranāyāma (control of the vital airs), Dhyāna (meditation), with a view to the contacting of Mahat (the source of the Mind principle) and the attainment of the Turiya (or fourth) state in which the Avyaktātman (the Unmanifest Spirit) is perceived, can all be absorbing pursuits, only if the consciousness which attempts these things has already some knowledge of what is noble and fine in ordinary life and is able to invest its abstract goal with the attributes of whatever is true and lasting in the concrete. However, there are many approaches to Reality (the Suddha Tattva), and we must not, from our modern standpoint, which suits our times, disparage others, which even now have their value for certain aspects of our development.

N. S. R.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "*The Theosophical Worker*")

JULY 1946

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

England

The Annual Convention was held during Whitsun from June 7th to June 10th. There were some visiting lecturers from other Sections such as Miss Eva Franzen from Sweden, Mr. Edward Gall from Scotland and Miss Serge Brisy from Belgium. There was also a symposium by each of the Presidents of the Federations of the English Section giving details of their work for the year. The lectures were well chosen, giving variety and calculated to interest the listeners.

In the Information Department at the English Headquarters there is a small free Library for beginners in Theosophy. The Department hopes to send a list of books recommended for study to any who are inter-

ested. *News and Notes* regularly has a page or so on Public Relations which brings Theosophy close into the workings of world events. One comment in the May-June 1946 number was from Mr. H. S. L. Polak, who represented the Theosophical Society in England at a Round Table Conference of the National Peace Council. Here the inevitability of a World Government was generally assumed, which shows the trend of public opinion these days.

South Africa

The Annual Convention of the Theosophical Society in South Africa was held at Pretoria from the 19th to the 22nd April, the keynote being "Theosophy—A Way of Living."

During the Convention there was an annual meeting of the Institute of Theosophical Publicity in South Africa whose work is very important for the various classes of people living in that country and speaking different languages. Some well-known public people spoke at the Convention, such as the Director of Music in Durban, Mr. Edward Dunn, who spoke on "The Challenge of the Imperishable Individuality," and a Senator, the Honourable S. J. Smith, who spoke on some aspects of the evolution of our economic system. News from the different Lodges shows steady good work. The Pretoria Lodge has been trying to realize Brotherhood practically and for the first time in its history has six Indian members. They write that they hope this movement in the Lodge will grow and that it will do much towards bringing about a better understanding between Europeans and Indians in their city. Besides the regular public and members' meetings, the Johannesburg Lodge regularly holds a speakers' class and the Pretoria Lodge has an elementary study class also specially for enquirers. The Durban Lodge holds morning teas in the town between 10 and 12 noon for members who are in that district, the purpose being specially to give some sort of contact for those members who are unable to attend evening lectures. One night a week there is a meeting for mem-

bers and friends to help those who are interested in Theosophy but have not yet joined. This activity seems to be most helpful. Twice a month the Research Study Group meets. The Service Group of Durban has a scheme to open as soon as possible a native children's day nursery. This was discovered to be one of the most pressing needs of native welfare at the moment, because so many of the mothers are forced to work and cannot take care of their small children.

Canadian Federation

Hermes Lodge, belonging to the Canadian Federation, sends out monthly a postcard to each member at the member's address, giving the list of the Lodge activities for the month. The Lodge considers that this may bring to the attention of members more directly what is happening in the Lodge. The lectures are well chosen, one being on India, one on the Art of Einar Jonssen, one on the Science of Emmanuel Swedenborg, as well as some on Theosophy.

Mexico

In the letter from Doctor Alfredo Cuarón, President of the National Council of the Mexican Section, the Lodge Merida, of Yucatan, suggests that the next Convention of the Mexican Section, which is due to take place in December 1946, should be

held in Merida, Yucatan. This is a delightful idea, specially because it is a new departure for the members at Headquarters to travel so far to meet other members of the Theosophical Society. We should picture ourselves in Yucatan visiting some of those ancient places full of thoughts of the past and of its great Brotherhood.

Cuba

In this active Section, seven Lodges meet at the Headquarters at Havana, each on a different day or at a different time, and there is also a group of young Theosophists. Besides this, six other Lodges meet at other places. There is a 36-page magazine mostly written by the local members and it gives reports of many social functions. At Theosophical lecture meetings, entertainments also take place, these items interspersing short talks on Theosophical subjects.

Finland

During last Easter the Finnish Section celebrated its annual Convention and it was a very great success with about 200 members partaking, among these a representative from Sweden, Miss Eva Franzen, and another from Denmark, Mrs. Birgitte Winde. One new Lodge was inaugurated. Herr Armas Rankka was re-elected as General Secretary for three years though he already had been General Secretary for fifteen years.

Miss Franzen delivered two very interesting lectures about religion and the man of today, and about suffering and death in the light of Theosophy. She held also a question meeting. Mr. Yrjo Kallinen made a speech on the difference between individual and collective evil and on nationalism and its dangers. Mr. Sakari Seppala lectured about the meaning and functions of the Theosophical Society just now. The Convention was very harmonious. As General Secretary for the Finnish Section, Herr Armas Rankka is happy to send the President their loyal greetings.

In spite of great difficulties, all energy has been concentrated in spreading Theosophy. *First Principles of Theosophy* by C. Jinarajadasa and *At the Feet of the Master* have been translated into Finnish. The Section Magazine "Theosophie" was again started last November-December 1945.

Austria

It is reported officially that activities of the Austrian Section in Vienna and Graz began on November 17th 1945, the 70th birthday of the Theosophical Society. Meanwhile they had also received permission for the reconstruction of the Section under the authority of the Austrian Republic and they had their first annual Convention on March

29th 1946, at which Herr F. Schleifer was re-elected as General Secretary of the Austrian Section. Since January, lectures for the public are delivered regularly every Monday and Friday in a little hall of the Federation of Esperantists where about sixty to seventy hearers are present. There are eight working Lodges and two centres in this Section and even though it has not so far been possible to be very active in propaganda the new General Secretary hopes in the future to strengthen this side of the work.

India

The North Indian Theosophical Conference was held at Benares during Easter, Mr. N. Sri Ram presiding. A very helpful organization was the restaurant run by a group of young people where light refreshments were always ready for the delegates and where they could informally meet whenever the opportunity arose. Three public lectures were given by Mr. N. Sri Ram which drew a large number of the public, his subjects being The Nature of Freedom, Education for Life, and from the old world to the new. Other functions included two symposia, a meeting of the T. S. Islamic Association and the Mel Milap, and also a meeting of the New India League. There were various entertainments including community singing and concerts, and the whole Convention was full of inspiration and vitality.

The various Indian Federations have also been very active. Shrimati Rukmini Devi, visiting the Karnataka Theosophical Federation at Bangalore, presided over the 37th session, during which was held a symposium on the place of women in the new age. She delivered an address on National Life and Internationalism, and Mr. Henry Hotchener also took part in the various meetings. The Maharashtra Federation held its annual session at Belgaum from May 9th to 12th, under the Presidentship of Mr. G. N. Gokhale, who was lately Recording Secretary. The attendance was good, Belgaum being a particularly active Lodge. Now that Mr. Gokhale is living in Poona, the heart of Maharashtra, it is hoped that with his help it will become possible to make this part of the country much stronger Theosophically than it has been for a long time.

France

In the *Circulaire D'Informations* for April, the French Section Headquarters acknowledges with warm thanks the food and clothes parcels sent from England and America. Various activities have again started, such as the Round Table and groups of Scouts. The Second Convention since the liberation was held from the 22nd to the 28th April. Mr. Van Dissel presided. Mrs. Gardner and Mlle. Serge Brisy, with many other

European General Secretaries who were present, formed a very representative Convention.

Hungary

The Hungarian Section is only just recovering and is financially very poor. The General Secretary, Miss Flora Selevér, writes that they have started work with great joy and enthusiasm and have planned small meetings during the summer months and to begin activities with full vigour in the autumn.

America

Under the auspices of the Theosophical Order of Service, New York, Spanish translations of articles suitable for students are being circulated. Those for the beginning of 1946 include articles by Mr. N. Sri Ram, Mr. Geoffrey Hodson and Miss Clara Codd.

The Lodges show regular activity: public lectures, well attended, open forums and question and answer periods. Some Lodges pack and ship food and clothing parcels to Theosophical families in Europe and the New York Lodge raised money for this purpose by two benefit movies.

Germany

Lodges at Hamburg and Dusseldorf are working and the names and addresses of many former members

continue to come in from all parts of the country. Already many applications for new membership have been received.

European Federation

Mlle Pascaline Mallet goes to Huizen in the middle of July to live there, and to act as Colonel van Dissel's assistant in the European work. This was decided upon, because the attempt to carry on Federation work from London with the General Secretary in Holland has been a very difficult matter.

Huizen

The centre in Huizen has, about a mile away, hired a house that is surrounded by a beautiful park and has called it "Arundale House." This will house guests who want to visit the centre, and it was opened at Easter 1946.

Switzerland

The 1946 annual Convention was held in the Geneva Headquarters and started off with a successful dinner. There was a symposium on "What Do We Understand by Practical Theosophy?" Mr. Reisch spoke about the conditions for expanding a Lodge and pointed out the duties of the members. Among others, Frau Scheffmacher spoke about the hierarchical

construction of all kingdoms, which is a reflection of the Great Hierarchy, and pointed out that the fulfilling of these hierarchical laws is the basis of our service. Beautiful classical music interspersed the talks, which were summarized by Dr. Anna Kamensky. It was decided that next year the Convention will be held in Locarno.

Two new Lodges have been formed in Geneva: one already on the 25th October 1944 by Dr. Anna Kamensky, and another on the 17th April 1946 founded by Mr. Reisch. Dr. Kamensky travels every year to every Lodge of the Section, and through her courses at the University in Geneva she has attracted a large group of young and interested people. There is also a group of young people in Basle who are in correspondence with those in Geneva.

New Zealand

The Golden Jubilee number of *Theosophy in New Zealand* draws attention to the highlights of its fifty years' history with interesting photographs. The New Zealand Section owns in addition to the Lodge properties, a large estate in Auckland where for over twenty-five years it has successfully carried out an educational experiment, the Vasanta Garden School, which uses a modified Dalton

plan. A Theosophical Community has grown around the school and both are an integral part of the Section.

In this Section the Young Theosophists are prominent in the work, holding positions and lecturing. The smallness of the country facilitates communication and the population is easily reached. Mr. Hodson gives an interesting set of impressions of the various New Zealand Lodges, large and small, which makes one feel the activity and enthusiasm of the Section.

Australia

The Annual Convention of the Australian Section was held at Easter in Sydney, Blavatsky Lodge being the host. The keynote was "Theosophy and the Atomic Age." Among others, one of the motions put forward was that the Section follow the splendid example of New Zealand and hold an Australia-wide theosophical lecture competition annually to encourage lecture talent, and that the lecture be known as the "Arundale Memorial Lecture." The prize is to be a year's subscription to *The Theosophist*, the winner to read his lecture at the next annual Convention, and the lecture to be printed in the Section magazine.



THE THEOSOPHIST ON THE WATCH-TOWER

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

EVERY Theosophist throughout the world, and vast numbers of people who know nothing of Theosophy nor care for it, are interested in India and her destiny.

India

Many know in a general way the struggle of Indians since 1886, when the Indian National Congress was organized, to achieve India's freedom from British domination. But the details of that struggle are difficult to follow today even by us who live in India. In order to give an outline of the present situation, it is sufficient to say that India has a population of 390 millions, of whom 90 millions are Muhammadans, and 300 millions Hindus, Jains, Buddhists, Parsis, Indian Christians, Indian Jews and others. In this vast population, some 40 to 50 millions are of classes now called officially "Scheduled Castes," but known as Depressed Classes, Pariahs, Harijans or "God's Children," a term coined for them by Gandhiji (Mr. Gandhi) to abolish the terms "depressed" and "pariahs." India is divided for administrative purposes into two divisions, British India and the India of the Princes. The Princes' dominions contain 90 millions;

some 25 Princes are major Rulers, but there are also about 500 minor rulers in smaller territories. The Indian Princes have treaties with Britain, and are not *subjects* of the King of England but his allies. They are not independent in all matters, as each Indian State has a "British Agent" as a kind of watch and ward.

After decades of agitation, "reforms," and administrative changes, a scheme was launched by Britain in 1935 to make India into a Federation composed of (1) British India and (2) the States of the Princes, with a joint Parliamentary administration. India is composed of 11 Provinces, Madras alone containing 49 millions. In 1937, Indian Ministries, with Indian Cabinets and Prime Ministers, came into power in the 11 Provinces, while the All-India Central Administration was still directly under Britain. In 1939, soon after the War began, 6 of the Indian Ministries resigned at the call of Mr. Gandhi, on the technical point that war had been declared upon Germany by Britain on behalf of India, without a vote of the elected representatives of the people who should have been consulted on the matter. No greater set back to India's advance towards her goal could have happened than that these Indian Ministries, created after decades of struggle to wrest power from Britain, should have given back the power gained. In this year of 1946 these six Ministries also are once again in charge of their Provinces, after a loss of opportunities during seven years to organize India.

All that has happened since 1939 to 1945 made wider than ever the gap that has existed between the two major communities, the Hindus and the Muhammadans. In 1945 and now in 1946, these two groups have refused to come together to share the power "at the Centre," with Indians in all the Cabinet posts, except at the moment that of the Commander-in-Chief who directs the Army, Navy and Air forces, though there is to be an Indian as Minister for War to direct

finances and supplies. The three members of the British Cabinet sent to India to offer to Indians a transfer of power proposed:

(1) to create at once a Cabinet of 14 for All India, with the Viceroy as chairman, composed of Hindus, Muhammadans, and representatives of the Scheduled Castes and other communities, to take charge of All India's affairs, even Foreign Affairs; and

(2) to elect a National Convention who shall create a Constitution for India. When the Constitution is created, and Britain is satisfied that the interests of certain minorities, especially those of the Scheduled Castes, composed of non-caste Hindus, are adequately safeguarded, Britain will transfer to Indians every power that Britain now holds. This transfer gives the right to India to Complete Independence, including severance from the British Empire.

At the moment, both the Congress Party and the Muslim League Party have refused to make a joint Cabinet "at the Centre," each group claiming the right to appoint a definite number of Cabinet ministers, *without* the consent of the other party. But all groups have accepted the "long term plan" of an elected National Organization to create a Constitution for India.

The six States of Australia, when they planned in 1887 to acquire the status of a Dominion of the British Empire, elected representatives to a National Convention to draft a Constitution. The necessary deliberations required a period of twelve years before the Constitution was finally drafted and accepted. But at the time the inhabitants of Australia were only 5 millions, and they were one people with one language (though there were the religious differences of Protestant and Roman Catholic).

Meantime in India, since the two major parties have refused the responsibility of power, the Viceroy has appointed a "caretaker Government" of officials—British and Indian—to be his cabinet; but they are to vacate their posts of office the day that Indians will get together sufficiently to *make a joint Cabinet. When will that be?*

All this leads me to believe that what H.P.B. prophesied on the matter, as from her Guru the Adept M. and from his co-worker, the Adept K. H., will be true. Writing to A. P. Sinnett about 1882 or 1883 she said :

"Master says that the hour for the retirement of you English has not struck nor will it . . . *till next century* and that late enough to see even Dennie an old, old man as K. H. said some time ago."¹

Denny Sinnett and I had for two years C. W. Leadbeater as our tutor. "Dennie," had he lived, would be today 68 years old, two years younger than I. If I complete my term as President in 1953, being then 77, I might truly be termed an "old, old man." Many in India today think that *not less than ten years* will have to pass before all the intricate details of a Constitution for an Indian Federation can be worked out by the Convention of representatives just elected that will begin their first meeting this month.

In the meantime, the bitterness in India is turned today not only as in the past against Britons, but by Indian community against Indian community. Of a truth, India's travail is most pitiful to watch, with hatred among Indians let loose on all sides. Probably there never was in India such a situation as today, when day after day the newspapers record incidents of violence, and no one's voice, not even that of Gandhiji, who initiated the era of so-called "Non-violence," is listened to by the millions who have been stirred to Patriotism but express it in ways of violence.

* * * *

In a world with heavy thunder clouds about on all sides, with lightning flashes (unhappily not what could be termed "summer lightning"), one inspiring factor is that more attention is being paid than ever before to the problem of education.

Theosophical
Education

¹ Letters of H. P. Blavatsky to A. P. Sinnett, p. 206.

Book after book is being published in Britain, and probably similarly in the United States. Though works on "new education" are few and far between in India, we have lately had the report of the Sargent Commission, which plans to reorganize the educational methods of schools. Less is usually devoted to an understanding of child psychology and more to the planning of vocational education. It is still only here and there that the question is asked, "What is education for?" In a book which I have reviewed in this issue, this problem is alluded to again and again under the term "Total Education." The author emphasizes that the attempt to educate, as today, the child in his various parts with various subjects appealing to them separately, without any conception of the child *as a whole*, does not really educate. Several generations ago a French educationist described education as "a fragment of education meets a fragment of a child." It is to Plato that some educationists today turn for inspiring principles, and one is found in these words of Socrates :

Education is not what it is said to be by some, who profess to put knowledge into a soul which does not possess it. On the contrary . . . the soul of every man does possess the power of learning the truth and the organ to see it with ; and, just as one might have to turn the whole body round in order that the eye should see light instead of darkness, so the entire soul must be turned away from the changing world, until its eye can bear to contemplate reality and that supreme splendour which we have called the Good. Hence there may well be an art whose aim would be to effect this very thing, the conversion of the soul, in the readiest way ; not to put the power of sight into the soul's eye, which already has it, but to ensure that, instead of looking in the wrong direction, it is turned the way it ought to be. (Plato, *The Republic*, Bk. VII, 518.)

Briefly put, the problem of education is to take the child as he is, in his environment of race and religious tradition which not only isolates him from mankind as a whole but particularly isolates him from the deeper part of his own

nature, and make him, as Plato says, turn round so that he looks in a new direction. This reverse direction is "to see life as a whole." But to see life as a whole means not only to survey the many divisions of knowledge gathered by science, history, etc., but also to look beyond them into that larger sphere where the child is only a manifestation of a larger and immortal entity. Whether we call this entity a "soul," or with Buddhists a Karma of "continuing nexus of effects and causes," the important factor is to recognize that the child has behind him not only a past but also a future *in Eternity*.

It has been often said that education should teach us "to make the best out of life," but it is necessary first to establish what is "the best." Often Theosophists have planned for a "Theosophical" education in various types of experimental schools; but what can be described as "Theosophical"? Here it is interesting to note the analysis of life by the great Adept called the Mahā-Chohan in his statement.¹ He attributes most of our sorrowful problems as due to a lack of our recognition that this life "here below" is only one of a series of continuing lives, and therefore death has to be understood and approached from a completely different angle from what is usual among mankind. A second factor in this problem that causes the tragedy of mankind is due to men relying upon a God external to themselves, and calling upon His aid with prayers to help them out of their difficulties, when it is for men themselves to understand that their difficulties are only the karmic effects of causes set going by themselves.

There are certain truths which have to be kept as axioms in a truly Theosophical education. These truths were stated by an Adept as follows:

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

¹ Letter 1, *Letters from the Masters of the Wisdom*, First Series.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

It is not essential to give lessons of a set type in school on these three truths. Nevertheless, a completely new outlook to life is the result in the mind of anyone who recognizes them as fundamental. If till a few generations ago, before Western civilization began to affect India, the life of the Indian masses has been "other-worldly" in spite of their many privations, and if there was fundamentally a strong undercurrent of a spiritual sense, it is due to the recognition by all in the various divisions of Hinduism of the two laws of Reincarnation and Karma. An understanding of these two laws, even if the believer in them does not have a precise notion of what is "the soul of man that is immortal," does bring a turning round of one's life in exactly that reverse direction to which Plato refers.

* * *

One of the most striking activities of the Parent Theosophical Society at Adyar is little known by its members. It is the work of the "Adyar Library." During the annual Convention in 1886 Colonel Olcott began the realization of a great dream of having at Adyar a library to house manuscripts in India which were fast disappearing through want of care. Already there existed the great collection of Oriental manuscripts at the Royal Asiatic Society at Calcutta, the Sarasvati Bhavan at Benares and the Sarasvati Mahal at Tanjore; there were besides,

smaller libraries in some of the Indian States, like Mysore.

Little by little the Adyar Library has grown to be one of the great libraries of Oriental scholarship in the world. So great is the renown of the Adyar Library that scholars constantly ask for transcripts of rare manuscripts, and there are continual exchanges of manuscripts as between the Oriental libraries in India. The Library has edited and published 53 major works (besides smaller works) on the Sacred Literature and Classics of Hinduism and Buddhism and Occidental philosophy. There is a carefully compiled catalogue of all the manuscripts of the Vedas including the Upanishads. A descriptive catalogue of Pāli manuscripts is also under way. Since 1937, the Library has published the *Adyar Library Bulletin*, a quarterly which publishes texts and translations in sections, as also original articles. Even during the war years the Library under the enthusiastic and able Directorship of Captain *Vaidyaratna* G. Srinivasa Murthi, B.A., B.L., M.B., B.S., has edited 36 works in spite of rationing of paper, which however gave to religious undertakings almost the same quantity as before the war. So valuable is the work that the Library has done and specially under his Directorship, in carrying out the Second Object of the Society, "To encourage the study of Comparative Religion, Philosophy and Science," that the General Council at its annual meeting in December 1945 put on record its high appreciation of the labours of the Director of the Library as follows:

"The General Council desires to place on record its deep sense of recognition of and obligation to the services rendered to the Adyar Library by its present Honorary Director since he was appointed to that office. He has edited and published 36 works, working with untiring zeal, and making the Library an institution recognized by accredited scholars throughout the world as a centre for the dissemination of Oriental learning."

C. JINARĀJADĀSA

SOME INCIDENTS IN THE LIFE OF H.P.B.

By A. P. SINNETT

(Continued from p. 227)

DURING all this season I was in active correspondence with the Master K.H., his letters conveying the teaching that was ultimately worked up in *Esoteric Buddhism*. Mr. Hume also received many letters, although, as I gathered afterwards, his attitude of mind was not held by the Masters to be at all promising.

We formed a branch of the Society called "the Simla Eclectic Theosophical Society," of which I was president, but it was not destined to any long protracted existence.

In the beginning of October we had a visit from two Chelas, wearing the yellow robe, the leader giving his name as Darbagiri Nath and telling me about his residence at the Master K.H.'s house in Tibet. Some mystery never satisfactorily cleared up attended this incident. Madame Blavatsky then at Darjeeling seemed to have Darbagiri Nath with her a day or two after he had been with me at Simla, the time being quite insufficient for the ordinary physical plane journey between the two places. But it ultimately seemed clear that her little man and mine were two different persons though she allowed us to remain for a long while under the impression that they were one and the same¹.

¹ An explanation of this mystery is given in *The Theosophist*, June, 1946, pp. 164-5.

We had taken to vegetarianism during the period, on humanitarian grounds, influenced more by Mrs. Kingsford's writings on the subject, than by any idea that it would promote our Theosophical progress, and we gave a rather famous vegetarian dinner party that was a good deal talked about at the time. Major Kenny Herbert, who made cooking his hobby, was good enough to take charge of all the arrangements for the dinner which was highly successful though very costly. So the time sped on, an endless succession of social gaieties. We left Simla for Allahabad towards the end of October, making a very uncomfortable journey, by reason of reaching Ghaziabad too late to catch the train down country. We had to spend the night in quarters properly inhabited by a railway guard, absent on duty that night, as there was only one train a day down country. Madame Blavatsky came to stay with us very soon after our return, and it was during this visit that I obtained certain portraits of the Master K.H. referred to in *The Occult World*.

In November Mr. Rattigan gave me notice that he wished to terminate my editorial engagement. Various negotiations followed. A scheme was developed, according to which I was to start a new paper in rivalry with "The Pioneer." Its name was even settled. It was to be called "The Phoenix," and efforts were made to obtain the necessary capital from some of the great Indian Rajahs. "The Pioneer" proprietors were fairly liberal in their final pecuniary settlement with me, though at this distance of time I cannot quote figures, nor do I remember how far certain agreements as to the scope of the proposed new paper did not enter into the arrangements made. Anyhow when we left India the paper project was still alive though it was never destined to fulfilment.

It was my attachment to Theosophy, which the new proprietors of "The Pioneer" resented, that was mainly operative, I believe, in giving rise to their desire to get rid of me. The

difficulty at Simla about my reluctance to return to Allahabad in the middle of the Simla season had something to do with it no doubt, but my Theosophical attachments were a more important factor in the whole business.

We were, on our part, by no means reluctant to make the change, whether the new paper should be started or not. We had grown very tired of the Anglo-Indian life of empty and frivolous gaiety, and I thought I saw my way in any case to a possible life in England. I had, reckoning the money whatever it was that came to me in the final settlement, accumulated about £8,000. I was fairly sure of being able to supplement the income to be derived from this money by journalistic work at home and we regarded the uncertainty attaching to the prospects of "The Phoenix" with no particular anxiety.

On the 11th we left Allahabad for Calcutta on our way to Madras where Madame Blavatsky and Colonel Olcott were now settled in a house at Adyar, presented to them by some rich and sympathetic Indian friend.¹ I had a pleasant farewell interview with Lord Ripon, then the Viceroy, who to my great surprise, did not anticipate any great excitement and opposition in reference to the Ilbert bill then just launched. Most of us were sure it would be intensely resented by the European community.

¹ This statement is not correct. A circular issued January 14, 1883 by Colonel Olcott contains the following about the purchase of Headquarters. "Our Society has now been in existence seven years and more, yet has never owned a home of its own. It has been paying rent to landlords, enough to have bought and paid for a permanent abiding-place. We have now taken this property at Madras as a purchase; two good Hindu brothers have advanced the entire cost, and we are just going to invite a few friends who have the money to spare to subscribe the sum of Rs. 20,000 (a little more than \$8,000) to pay off the debt, make necessary repairs and improvements, etc. We shall head it with a subscription of Rs. 500 by ourselves. We hope to secure an endowment fund such as other Societies have—from the income of which the work can be maintained without so heavy a drain on our purses. (Since December 1, 1878, we two have given over Rs. 30,000 towards the expenses of the T.S.)."—C. J.

We went on by sea to Madras and stayed at Adyar with Madame Blavatsky, arriving on the 2nd March. I was closely engaged during this visit with writing *Esoteric Buddhism*. Subba Rao had been instructed—as I was led to understand—by his Master, the Master Morya, to render me what assistance he could, but this was grudgingly given and helped me very little. At a later date the Master K. H. referred to my two instructors at Adyar as one of them unwilling and the other unable to give me any real help. We were not especially looking out for phenomena at this period, but one little thing occurred which has a retrospective interest in showing the bona fides attaching to the use of what came to be called "The Shrine," a small cupboard hanging up on one of the walls in Madame Blavatsky's writing room. This was the subject of much intrigue and suspicion when long afterwards Dr. Hodgson was sent by the Psychic Research Society to investigate Madame Blavatsky's phenomena in India. The cupboard had been made to contain some relics of Madame Blavatsky's time with the Masters in Tibet several years previously, and it came to be used for letters addressed to the Masters which were taken from it by them by occult means.

I had been writing at *Esoteric Buddhism* in a lower room, and as the work advanced, I set down various questions to submit to the Master when opportunity served. My wife one morning came in to speak to me and I gave her some such questions, asking her to give them to Madame Blavatsky for transmission at convenience. She, it appears, took them upstairs at the opposite side of the room from "The Shrine." Madame Blavatsky told my wife to put my questions in the Shrine, which she did, remaining in the room talking to "the old lady" as we always called her. In about ten minutes Madame Blavatsky told my wife that the Master had already sent some answer. My wife went to the Shrine and there found a reply to my questions from the Master, or rather a

few lines in his writing, promising an answer next day. The incident was very simple but very complete in its phenomenal character. Madame Blavatsky had not moved from her seat at the writing table during the ten minutes referred to.

For a part of our time at Madras, we went over and stayed with Sir Charles Turner, then Chief Justice of Madras and left for Europe in the P. & O. "Peshawar" on the 31st March. Our journey home via Venice was pleasant enough. We travelled via Bâle to Calais and reached London on the 26th of April.

We soon became intimate friends of Mrs. and Miss Arundale then living in Elgin Crescent, Notting Hill, and their house became a rendezvous for the first group of people seriously interested in Theosophy. There I first met Mrs. Kingsford who was President of the gradually developing British Theosophical Society. Mr. C. C. Massey was among the earliest and most prominent adherents of the movement, and some meetings of the young Society took place at his rooms in Victoria Street. It was at this time that *Esoteric Buddhism* was published, but I do not find any record in the diary of the exact date at which it was actually launched. I made a great many very interesting acquaintanceships during this period, and interest in the Theosophical movement began to spread rapidly in some of the upper levels of society. Frederick Myers, Gurney, Professor Sidgwick, the leaders of the Psychic Research Society, were keenly interested and sympathetic at first.

In August of this year my wife and I had a trip abroad visiting the Massys first of all at Boulogne where they were then staying, and going on to Brussels, the Hague, Amsterdam, and then on to Elberfeld, to stay with the Gebhards where we were received with great cordiality.

This was the beginning of a very intimate friendship with the whole family. At first Mrs. Gebhard was the only member

of it interested in Occultism. She had previously come over to London to make our acquaintance. By degrees the other members of the family became interested also. Mr. Gebhard was a wealthy manufacturer of velvets and other fabrics. One of the sons, Arthur,¹ was a devotee of Wagner, much amusing chaff on this subject passing between himself and his father. Rudolph, a younger son, had extraordinary gifts as an amateur conjuror. As time went on they all came to play more or less important parts in the Theosophical movement.

We went on eventually, after a protracted and very pleasant visit, with Mrs. Gebhard and Arthur to Wiesbaden, and during these wanderings I seem to have received news from India to the effect that efforts to raise capital for the proposed new paper had failed, so that we abandoned all thoughts of a return to India. We ultimately returned home via Ostend, reaching London on the 2nd October. Theosophical activities were at once resumed, the Arundales' house being the general meeting place.

Our search for houses led us at last to settle on 7 Ladbroke Gardens.² Meanwhile meetings of the Society took place at various houses and I find a record of one held at Mr. Hood's Chambers in Stone Buildings at which, it appears, Mrs. Kingsford, still the President, read letters of her own to Colonel Olcott and others relating to her re-election as President. This began a good deal of friction and worry which ultimately led to her detachment from the Society. She had a very high opinion of the importance of her own "Hermetic" movement and of her own book *The Perfect Way*, and aimed rather at annexing the Theosophical Society to that undertaking than at working in it as the predominant organization. This

¹ Not Arthur, but Franz, see *The Theosophist*, June, 1946.—C. J.

² On December 26, 1889, C. W. Leadbeater and C. Jinarājadāsa arrived at this address to reside with Mr. and Mrs. Sinnett.—C. J.

attitude on her part alienated the sympathies of the Theosophists who had been drawn into the movement by the new teaching from India embodied in my own books, but it was not till a little later that Mrs. Kingsford realized this.

I cannot even with the help of the diary give a very connected account of the trouble with Mrs. Kingsford. Several letters and telegrams from the Master K.H. reached me on the subject and I know I gathered later on that "the Old Chohan," as we used to call him, was guided by his high appreciation of Mrs. Kingsford's work in the Anti-Vivisection movement to support her, in reference to her proposed re-election as President.

We moved into our new house on the 31st of January 1884, and it soon became the centre of a great deal of Theosophical activity. At this time interest in the subject was spreading rapidly in the upper levels of society and news of this development induced Madame Blavatsky to abandon her intention very definitely expressed to us when we stayed with her at Adyar on our way home—of remaining there for the rest of her life. She arranged to come to Europe, accompanied by Colonel Olcott—much to my regret as I foresaw trouble in connexion with their presence in London.

It appears that on the 5th of April my wife and I went to Victoria Station to meet Colonel Olcott and Mohini, who had come on in advance of Madame Blavatsky. Mohini was then a young native of India supposed to be a probationary chela of K.H.'s and he was destined to play a very important part in the development of Theosophy in the West.

On the 7th of April a very sensational meeting of the Society was held for the purpose of electing the new President, at Mr. Finch's Chambers in Lincoln's Inn. By this time I had become convinced that Mrs. Kingsford's re-election was not desirable, and though some members wished to propose myself, it seemed to me better under the circumstances to

appoint someone else. I therefore proposed Mr. Finch, a barrister, who in his time had been senior wrangler at Cambridge, and who, at this period, seemed to take a very deep and sympathetic interest in Theosophy. In the long run this feeling on his part weakened but he fitted in with the emergency of which I am writing. When the voting was taken, Mrs. Kingsford's candidature was found to have no support whatever and Mr. Finch was elected by what was practically a unanimous vote. Indeed I think Mr. Maitland who was present was the only person who voted for Mrs. Kingsford.

But this was not the only sensation of the evening. Quite unexpectedly in the middle of the proceedings Madame Blavatsky made her appearance, the whole meeting being of course thrilled with excitement. We took Madame Blavatsky home with us, and floods of eager visitors soon began to throng the house; but about a week later she returned to Paris for a time, Colonel Olcott and Mohini apparently staying on at the Arundales'. Our time seems to have been almost entirely absorbed by Theosophical meetings, informal gatherings of the more intimate members, and interviews with inquiring strangers. For a week or two in May and the beginning of June my wife and I, with the child, went to Hastings for the sake of my wife's health as she was delicate at this time. I and others were amused, I remember, by a recommendation from K. H. that she should take whisky and milk. Madame Blavatsky had always been fanatical in her detestation of alcohol in any of its forms, and had imposed her will in this matter on Colonel Olcott who was greatly surprised at the recommendation above referred to. Apropos to this little incident I may say here that I have never regarded dietic rules and regulations as of any importance in connexion with real spiritual growth. That depends on the development of character and behaviour in presence of the various crises and trials of life, and the two great psychics I

have known in my later experiences were neither of them vegetarians or total abstainers from wine. It is needless to say that they were both very moderate in their use of meat and wine, but fanaticism in such matters is based on a delusion.¹

A. P. SINNETT

(To be continued)

FROM THE EDITOR

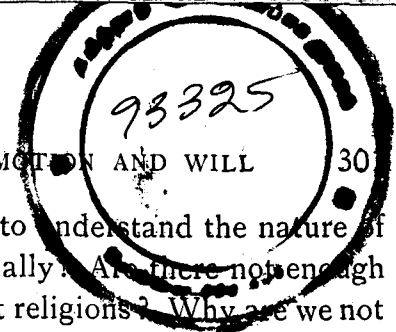
It is evident that Mr. Sinnett was in error when he considered that the advice which the Master K. H. gave was to Mrs. Sinnett. The following from *The Mahatma Letters to A. P. Sinnett*, Letter XI, received by Mr. A. O. Hume, shows that the advice of the Master was to Mrs. Hume (not Mrs. Sinnett). The Letter shows that the Master did not advise Mrs. Hume to take whisky with milk, but that he would not undertake any responsibility for advising her to change her diet, and for the reasons mentioned.

"In regard to your kind lady the question is more serious and I cannot undertake the responsibility of making her change her diet as ABRUPTLY as you suggest. Flesh and meat she can give up at any time as it can never hurt; as for liquor with which Mrs. H. has long been sustaining her system, you yourself know the fatal effects it may produce in an enfeebled constitution were the latter to be suddenly deprived of its stimulant. Her physical life is not a real existence backed by a reserve of vital force, but a factitious one fed upon the spirit of liquor however small the quantity. While a strong constitution might rally after the first shock of such a change as proposed, the chances are that she would fall into a decline."

C.J.

¹ "Because both Maitland and herself [Dr. Anna Kingsford] as well as their circle—are strict vegetarians while S.M. [Stainton Moses] is a flesh-eater and a wine and liquor drinker. Never will the Spiritualists find reliable, trustworthy mediums and Seers (not even to a degree) so long as the latter and their "circle" will saturate themselves with animal blood, and the millions of *infusoria* of the fermented fluids. Since my return I found it impossible for me to breathe—even in the atmosphere of the Headquarters*. M. had to interfere, and to force the whole household to give up meat; and they had, all of them, to be purified and thoroughly cleansed with various disinfecting drugs before I could even help myself to my letters.—K.H." *The Mahatma Letters*, Letter XLVIII.

* At Bombay.



THE WORLD AS IDEA, EMOTION AND WILL

By C. JINARĀJADĀSA

I. THE WORLD AS IDEA

IT will be the experience of many mothers that sooner or later her child will ask, "Mother, how did I come to you?" That is a difficult question to answer, because it is not possible to explain the facts of embryology to the child. That question which the child asks is one which we are all asking in one form or another. Let me, for instance, take you back into the far-off days of the earliest Upanishads. There is one Upanishad, the *Prashna*, the Upanishad of "questions," where among the questions asked of the teacher were these:

Whence ever in the world arise these creatures, Master?

Master, in truth how many powers hold up the creature; of these which cause the life in it to shine; of these again which is the best?

Now in the case of him, O Master, among men, who till the very time of going forth performs that meditation on the Om, what world, forsooth, does he thereby obtain?

Hiranyanābha, Master, prince of Kosalā, came unto me and asked this question, "Dost thou, O Bhāradvāja, know the man of sixteen phases?" I said unto that prince, "I know him not; if I knew him, how should I not tell thee? The man who speaks untruth is surely dried up root and all. Therefore, I venture not an untrue word." He got into his car and silent went away. That question unto thee I now do put: Where is that Man? ¹

We are continually seeking to understand the nature of ourselves and God. Why continually? Are there not enough philosophies, are there not the great religions? Why are we not satisfied? Because many of us find that something is lacking in every explanation, though all are not necessarily in that position. Take, for instance, the answer given by all religions which proclaim the existence of God. When you ask questions, the answer is, "*Believe* in God. That is all you need; why trouble your mind about all these unnecessary questions?"

Now, it happens in every civilization there is a large number who certainly believe in God, yet nevertheless have an intelligence which is not satisfied merely to believe by faith. They need also an understanding of the problems by the mind, even if the solutions offered are only hypotheses. Every great system of thought, whether of India or of ancient Greece or later in Christianity, propounds certain explanations of these problems. So similarly does Theosophy today, for Theosophy is also a great system of thought.

I want here to make a statement which will seem strange from one who is the President of the Theosophical Society, and it is that it does not follow that the Theosophical solution is necessarily conclusive. It will be that to many Theosophists, it is to me. But such is human nature that what is proof to one is not necessarily proof to another. But I can say this much about these three lectures, that the topics dealt with in them will be intensely fascinating to all who are seeking Truth. But why is it that all the explanations of Shri Sankarāchārya or Shri Rāmanujāchārya of India, or of Plato, or of St. Augustine and other great Christian writers, are not fully conclusive? For a reason that I should like to mention at once at the beginning, and that is that so long as one is a *sishtya*, a "pupil," a disciple inscribed under a teacher, he will never find a conclusive proof, because he has to rely upon someone else's discovery of Truth. It follows, therefore, each seeker

¹ Translation by Mead and Chatterji.

Q. in m2, m23

must pass beyond the stage of the *sis̥hya* or disciple, and himself somehow attain to the level of the *guru*, or "teacher," who knows directly for himself. It is only then that Truth will be final to the seeker. That does not mean necessarily that we must pay no attention to *gurus* and systems of philosophy. We need others to give us their explanations of how they have found Truth; but what they tell us is useful only to impel us on our onward march to come ourselves directly face to face with Truth.

Among all the many explanations propounded concerning these great problems, there are two types. One is the type represented by Hinduism, where we start with a revelation. We are told, "This is Truth." There is a Veda or Revelation, there is a Shruti or a sacred Tradition; therefore we have to accept as Truth what they proclaim. We are told Brahman, or the Absolute Divinity exists, that Brahman is Sat, Chit and Ānanda. We are also told that the great "secret," which explains everything, is in the mystic phrase, "Tat tvam asi," *That art thou*, in other words, that the supremest God-head of which we can form any conception is in some mysterious way our own self. All these statements are propounded as revelations—that Rishis have "seen" them for themselves, and that therefore it is for us to accept their revelations and then apply them to life. Note that no proof is given us that Brahman exists, that Īshvara or God exists, or that Īshvara is a trinity of Brahmā, Vishnu and Shiva. We are told that we must commence with these revelations in order to begin our examination of where Truth lies. It is exactly the same in Christian theology. Its theologians offer us a doctrine that has been revealed, and we are informed that if we want to know where Truth lies, we must start with those revelations and no other. There is thus one type of teaching which is given us as "from above." We must accept or reject the revelation; there is no middle way.

But there is also a second type of teaching which starts, as it were, "from below," which takes the facts around us which anyone of us can examine, and then proposes to base on those facts certain theories of life. Buddhism is the best example in religion of this approach to Truth from below. The Buddha says, "Look around you, observe. What do you observe? That sorrow preponderates in every man's life, so that there is more unhappiness than happiness in life." We are asked to look with our own eyes at the world as it is, then to try to analyze the causes of sorrow and the methods of ending sorrow. In other words, the Buddha asks us to come to Truth not by accepting a revelation, but by trying to see with the eyes of a true teacher, one who has penetrated more closely into the recesses of life, where people usually do not observe life as it really is.

Many say that such an approach to life, as in Buddhism, is pessimistic. It does not matter much what are the words we use as labels; the facts are the same for all. It is true that there is no postulate in Buddhism as to a Creator, as to any kind of a God who directs the affairs of mankind. Buddhism simply says, "Observe and examine the facts of life and then the solutions presented to you concerning your sorrows." So then we have a method in philosophy which appeals to each individual to examine for himself the facts of life.

In exactly the same way, one hundred and twenty-six years ago there arose in Germany a great philosopher, Schopenhauer, who began his philosophical approach not "from above" with any revelation, but postulated certain axioms concerning the nature of the world and man's role in it. Examining the world as it is, he presented a thesis in his great work called *The World as Will and Idea*. The thesis of Schopenhauer is very subtle and very profound. I do not suppose that many study him today in the universities, but

he has influenced in England at least two great writers. One is Bernard Shaw, many of whose dramas are more or less based on the general Schopenhauerean theme, which I will explain presently, and the second is one of the most human poets of England, Thomas Hardy, who bases himself on a view of life which is exactly that of Schopenhauer. I need only mention in passing how one of the greatest minds in Germany misused the ideas of this philosophy, and that is Nietzsche with his conception of the Superman.

What is it Schopenhauer asks us to examine? He shows that the world on all sides of us is a process. That process is one of universal energy ever transforming itself. Of that we know today, for we know from physics that the electron and the proton are all in intensely rapid movement, combining, separating, creating element after element. We know that those same movements are in the sun and the stars. We also see energy in another form in the seed which appears still and dead; but we know that if we put it in the ground and give it the water and warmth which it requires, some mysterious principle of energy in the seed transforms itself, and the seed slowly becomes a plant, makes then the flower; the flower is later fertilized, then comes the fruit, which contains another seed, and so on. There is a cycle of energy which we see round us in plant creation. Similarly when we look at human beings, what do we see? Man, woman; they meet, they mate, and there is the child. Later the child meets another child, and the result is another human being, and so man proceeds from generation to generation.

All the time, look where we will, says Schopenhauer, there is energy at work. Now this energy, which is all the time transforming itself, Schopenhauer calls the Will. In the universe there is but one manifestation; it is the Will, a Cosmic Will. Regard it, if you like, from the Hindu standpoint that that Will manifests as Brahmā, Vishnu, and Shiva—

Creator, Preserver, and Destroyer. Work out your theories concerning the modes of activities of that Trinity or any other. But go behind them all, and we shall discover what Schopenhauer asserts, that there is everywhere a Will manifesting itself in the tiniest thing imaginable as the electron, and in the most exquisite thing that we can see which is the flower.

On all sides, then, there is a Cosmic Will. It is true we do not know what is happening in other planets or other solar systems, but it is quite reasonable to imagine that the same cosmic process is affecting the whole universe. This same Will, says Schopenhauer, affects you and me. We consider ourselves rational creatures, that we have our individual thoughts and feelings, and we act according to what we think is our free-willed judgment. But Schopenhauer says very bluntly that we are only tools of the Cosmic Will; we are no more individual than is the hammer in the hands of one who uses it.

One of the most powerful energies in the human being at a certain stage of his growth is sex energy. This energy, says Schopenhauer, is nothing more than the way that the Cosmic Will has created in man one mode of its manifestation, so that two individuals shall mate and proceed to continue the species. "Falling in love," even in its most idealistic beginnings where what we usually term sex is absent from the minds of the two lovers, or the type of "love" which de la Rochefoucauld said was only a "juxtaposition of two epidermises and an interplay of two phantasies," are all done blindly by two human beings, for they are all the time merely the tools of a Cosmic Will.

Tennyson too was puzzled as he looked at life, and saw before Darwin that out of a hundred seeds perhaps only one will germinate, and how nature is utterly ruthless, and stronger creatures exterminate the weaker. He noted too that in this process of nature the individual has little value, for the

only value that he has for nature is not in himself but only to help to continue his species. So he describes nature, "so careful of the type she seems, so careless of the single life."

Schopenhauer asserts that we thinking beings are merely tools of the Will; we think our minds are free, that we have a judgment which we can use according to our own purposes; but he says we have no purpose of our own. The Cosmic Will has *its* purpose, which is not our own. Our mind, too, is nothing more than a slave to this blind Cosmic Will. One fact which Schopenhauer points out is very remarkable. We have had in human history certain powerfully-willed men who are the conquerors, as Napoleon for instance. Schopenhauer points out that these men, who consider themselves full of powerful will, are no more than tools of the Cosmic Will. The time inevitably comes when they are thrown on the scrap-heap of life as no longer useful to it; the greatest human will which we can imagine is nothing more than the tool of a blind Cosmic Will.

I use the word "blind," because Schopenhauer insists there is no purpose in the Will. In this he parts completely from religion, for religion says there *is* a purpose, that God is working out a Plan. But I think there are times when even the most religious of us cannot help feeling a little troubled. Is there, after all, an idealism behind this scheme of God? For it is so ruthless. Sometimes in the West a child will ask a question which no one can answer, and it is a simple one: "Why did God create the devil?" For the child is told that God exists, not infrequently as a sort of man with a big stick, ready to pounce upon him for his childish transgressions; and yet the child is taught at the same time that God is Love and Infinite Mercy.

There is no purpose in the cosmic scheme, says Schopenhauer. Tennyson once wrote, in his *In Memoriam* of one "far-off divine event towards which the whole creation moves." To

every idealist it seems hopeless to live on in life, believing that everything will end in nothing but chaos. But the other side of the problem is as when we look at a great waterfall, or at a dam when the gates are open, or when we see Niagara with its resistless power. Will is there, every atom in that water is charged with Will. But who can postulate that Niagara, so full of power, has any purpose? So Schopenhauer asserts that we are no more than as logs floating on in a current. And he points out, proving to some extent his thesis, that we all suffer from frustrations. Even the greatest saint sometimes doubts whether God's nearness is always with him. We all know this frustration, the sense of disillusionment. It is only now and then that we feel that the current of our desires goes with the current that fate decrees us.

But now appears an idea which Schopenhauer gave, which was then novel to Europe in his presentation, though it existed in Plato. After showing us that there is a blind Cosmic Will urging us to live, pushing us to crave one satisfaction after another, he reveals that the way of peace for us is to *deny the Will, to renounce the will to live*, to use a Buddhist phrase. In Hinduism we have the word *sannyasa*, "renunciation"; it is one form of killing out the will to live. Schopenhauer holds that when man denies the Will, for the first time he begins to see along what line is the solution of life's problems. There is, Schopenhauer proclaims, only one way of renouncing the Will; that way is by seeing the "Idea."

The word "idea," so constantly used today, comes largely from the Platonic school, for Plato continually used the Greek word "idea" to represent something with which we shall deal later. Schopenhauer declares that in spite of the fact that a vast blind, cosmic, purposeless Will is at work, there is associated with that Will an Idea. If then only we can see the Idea, we free ourselves from the hold on us of the Will; life's miseries then cease. But how is one to see and

become one with the Idea? Now comes Schopenhauer's most brilliant discovery, that we see the world as the Idea through Art.

The artist, as he creates, must stand apart for the time from what he observes of life; he must abstract his creation from life according to his intuition. The poet does not make a mere gramophone record of the thoughts and feelings of others. He stands apart from them for the time, sees them as revealing the Idea, and then creates his poem. So too, every artist must stand apart from life for the time being, if he is to see life "as it is." It is thus by withdrawing from life that the artist sees the Idea, which he then bodies forth in some form of art. Schopenhauer points out also that the experience practically of all lovers of art in the world is that music enables them to see the Idea more clearly than any other form of art.

But there is to some of us an unsatisfactory aspect concerning Schopenhauer's theme concerning the World as Will and Idea; it is that by becoming the artist the creator of art uses his art to escape from life. Truly he is the renouncer, but as he so renounces, an element of cruelty can come into his nature. Bernard Shaw has pointed out that an artist will leave his wife and children to starve in order to be absorbed in his creations, that he will let all ambitions go and let his sense of responsibility become minimized. He certainly can become the artist by renouncing the will to live. But the result is that as he withdraws from life, "as the tortoise withdraws its limbs," the effect on his nature is a certain hardness of heart and a callousness of mind. He stands apart from the humanity round him and says, "What does war matter to me, what does the poverty of others matter? I am the artist, I am endowed with a power to create, I must be free." Unless an artist is on his guard he can become callous and unfeeling, except to his art.

I have mentioned the word *sannyāsi*, the "renouncer." They say that we have some five millions of *sannyāsis* in India. What do they do for the Indian masses? A few hundreds, here and there, are true *gurus*, and through their intensely spiritual nature they do pour out healing, strength and blessing to the people. But go to any place like the Māghmela at Allahabad where the two rivers Ganges and Jumna meet, one of the "holiest" places of pilgrimage in India, where each year in January, in spite of the sharp cold, hundreds of thousands of Hindus come to take a ceremonial bath of purification at the junction of the two rivers, and to perform funeral rites for their dead. With these pious pilgrims we see thousands of so-called *sādhus* or "holy men" who are no more than shirkers, who should be put to work to earn their living, instead of exploiting the virtue of charity innate in the Indian people and being supported by them. That a *sannyāsi*, with his self-absorption on his road to Moksha, does sometimes possess a quality of hardness is true. Such hardness often appears in every religion wherever we have what may be called a "monastic system," which emphasizes that the only way of salvation is by escape from life.

We know what the *Bhagavad Gītā* has told us: that it is not by *inaction*, by escape from life, that true salvation comes. It is by *right* action alone that man will discover the way to salvation. We may say briefly, then, that the way of Schopenhauer is not the Way, while it is perfectly true, as I shall point out to you presently, that his conception of the Idea as giving a clue to the way of release is based on reality.

What I desire to propound to you from the Theosophical philosophy is that there is another way, different from that of Schopenhauer, a way which retains in each of us our sense of humanity, which accepts the world as the Will and sees the Idea, yet at the same time does not make us so detached

from life in our artistic nature that we become callous and unfeeling. What we need, from my standpoint, is not to "renounce the will to live," but to understand what is the Cosmic Will, and to *become one with it*. That is why I have divided my topic into three divisions. We need a Triple Yoga for our task: the first, to see the World as the Divine Idea; second, to feel the World as the Divine Emotion; and third, to realize the World as the Divine Will.

C. JINARĀJADĀSA

(To be continued)

DIAPASON

Discord predominates in life on earth—
 Why? Can we hear the reason? Listen now.
 Listen intently. Hear—again! Once more!
 Each discord is a summons. Bell-founders
 Need harshness in their clang to carry far.
 Sweet harmony is fleeting, for the notes
 That sing true intervals soon pass within
 To higher planes than ours and are not heard.
 Listen again! How each discordant tone
 Cries: Here is imperfection! Here is pain!
 All sentient life cries out for help to man,
 Man the musician who makes harmony.
 Justice resolves all discord, merges noise
 In the all-sustaining music of the spheres,
 Which none can hear apart. In justice lives
 Mercy, the silent voice of soundless sound.

KATE SMITH

A CHRISTIAN'S SEARCH FOR TRUTH

BY P. W. VAN DEN BROEK, M.D.

(Concluded from p. 244)

MODERN research has critically collected the knowledge in possession of the Pharisees in the beginning of the first century of our era, and such an authority as Harnack has to admit that Christianity did not add to Judaism, but subtracted from it; that everything taught in the Gospels could also be found in the Prophets and in the Jewish tradition, but darkened and often distorted by fallacies also held to be religious. "What is there that can have been 'new,' seeing that mankind existed so long before Jesus Christ and had witnessed so much in the way of intelligence and knowledge? Monotheism had long been introduced. . . As regards purity, the spring of holiness had, indeed, long been opened. . . Now, however, the spring burst forth afresh, and broke a new way for itself through the rubbish—through the rubbish which priests and theologians had heaped up so as to smother the true element in religion; for how often does it happen in history that theology is only the instrument for getting rid of religion! As for the other element, that of strength, Pharisaical teachers had proclaimed that everything was contained in the injunction to love God and one's neighbour. They spoke excellently; the words might have come out of Jesus' mouth. But what was the result of their language? That the nation, that in

himself from wordly possessions, but also to give up desires and mental ambitions. It is obvious that the ethics of the Sermon of the Mount are not meant for the multitude at large, but for the disciples. As Bishop Magee of Peterborough, afterwards Archbishop of York, rightly remarked about S. Matt. v. 39-41: "If it were put into practice, society would go to pieces in a fortnight."

Only the individual who has dedicated himself to a spiritual life can carry out such rules. Gautama the Buddha taught: "Hatred ceases not by hatred at any time; hatred ceases only by love" (*Dhammapada* xlviii. 37), but addressed this to his "sannyasins," the bhikkhus or mendicant monks who had taken a similar pledge of harmlessness, non-possession and non-resistance, the detachment necessary before real spiritual training can begin.

The writings of S. Paul are full of references to occult teaching. In the first epistle to the Corinthians (I Cor. ii, 6-7) he says: "We speak wisdom among them that are perfect." There is no need for teaching the "perfect" in the ordinary sense of the word, but in a "technical" or mystical sense it means, "we give a higher teaching to those who have reached the degree of perfection expected," and to the "perfect" was given the "Gnosis," the Wisdom taught after their Initiation. In Philippians iii, 14 he was aiming at that great Initiation which liberates men. St. Clemens of Alexandria elucidates this when he writes: "For the gnostic soul must be consecrated to the light, stript of the integuments of matter, devoid of the frivolousness of the body and of all the passions, which are acquired through vain and lying opinions. . . . After these, are the minor mysteries, which have some foundation of instruction and of preliminary preparation for what is to come after; and the great mysteries, in which nothing remains to be learned of the universe, but only to contemplate and comprehend nature and things. . . . Those I assert to

be wise and perfect men, and to possess all the virtues. (*Stromata* v: 11)."¹

'This is a startling claim to make. How many preachers of today know even what such an assertion means? Every student of Christian history knows that great changes have taken place in the comprehension of several doctrines during the last hundred years. The discoveries of science, the development of psychology and the comparative study of religions have had a distinct influence on the widening of Christian conceptions. Also the remnants of Gnosticism in Christian literature have been studied by such authorities as Bauer, Neander, Harnack, Mansel, Matter, Bigg and others; but it is due to the literature of Modern Theosophy that more attention has been drawn to statements as here quoted. The contribution of Theosophy to Christian thought is that it has pointed out that "Initiation" has a definite meaning of inner unfoldment, and it has proclaimed that the possibility of an achievement such as the development of super-senses which enable man to study the hidden secrets of the "Book of Nature" is a reality. Indeed, to bring back this Gnosis to Christianity must be our next aim.

P. W. VAN DEN BROEK

FROM A BOOK OF OCCULT MAXIMS

Only those actions through which shines the light of the cross are worthy of the life of the disciple.

When one enters the path, he lays his heart upon the cross; when the cross and the heart have become one, then hath he reached the goal.

¹ Clark's *Ante-Nicene Christian Library*, vol. xii, Clements of Alexandria, *Miscellanies*, bk. v, ch. 11, pp. 261-263.

LEONARDO DA VINCI: THE FORERUNNER

II. BY MARIA LUISA HACK

(Concluded from page 238)

LEONARDO presented himself to Ludovico il Moro offering a musical instrument in silver which he had made in the form of the head of a horse, and this instrument so strange and new gave out notes so harmonious and resonant that it surpassed all the instruments of other musicians present. As soon as Leonardo began the work of constructing the great monument, he lost himself in a labyrinth of abstract questions without end in regard to the anatomy of the horse, and on the measures and forms of the statue and so forth. In 1489, that is to say five years after his arrival in Milan, he had not yet concluded anything. However, since Ludovico was impatient and stimulated him to work, Leonardo promised that by the day of the marriage of Ludovico with Beatrice d'Este the statue would be superbly erected in Milan.

The model was finished, in fact, a little before that date, but all at once a new conception flashed through the mind of the artist and he started all over again from the beginning. But at last, in November of 1495, for the marriage of Bianca Maria Sforza, the famous model was set up in Milan and the admiration of his contemporaries knew no bounds in the face of this magnificent masterpiece. It was never cast in bronze because Ludovico did not furnish the funds necessary to

the artist, and at the fall of Ludovico it was destroyed by the French soldiers who entered Milan. It is narrated that when the Marshal Gian Giacomo Trivulzio arrived on the scene of the disaster, and saw that there remained of the splendid monument nothing but the skeleton framework in iron, he was so enraged with the soldiers that he would have had them all hanged if Leonardo, who was present, had not prevented him, taking him by the arm and saying: "If Your Excellency should have each one of these sons of so many mothers hanged, what profit should I gain from that?"

During these years he also undertook the grandiose work in the Refectory of the Convento delle Grazie, his famous "Last Supper." "It is not a picture which we have the impression of seeing," writes his pupil, "but an elongation of the room." It gives the impression of another apartment which opens in the wall of the Refectory, and where we see Christ and the disciples seated at a long table. This is as austere and bare as is the Refectory itself. The sacred table, while it is more solemn with its cups and plates, knives and bottles, is like one before which the monks seat themselves every evening for their supper.

The faces of the Apostles are so animated that one seems to hear their very words, and to penetrate into the very profundity of their minds, tremendously conscious of the most mysterious, of the most terrible catastrophe which has ever taken place, the origin, that is to say, of that sin which must conduct the Lord to death. The figures of Judas, S. Peter and S. John are especially full of dramatic vigour.

At the words of Jesus: "Verily, verily, I say unto you, that one of you shall betray me," the disciples look at one another almost interrogatively. Of whom does He speak? Judas with a convulsive movement of his fingers has overturned the salt cellar, and the salt is spilt over the cloth. Peter has risen impetuously with a knife in his right hand, his left on the

shoulder of S. John as though to demand of the beloved disciple, "Of whom does He speak?" With his silvered hair, with his figure full of zeal, comprehending the great suffering of the Master, he seems to cry: "Lord, why may I not follow Thee now? I would give my life for Thee." John, instead, with his long curling hair, his eyelids lowered as though in sleep, appears to be the ideal of calm, of peace and of celestial serenity. The head of Judas is terrible, but not horrible. In it is the expression of one who does not wish to be thought acting in accord with Titus, because he is proud of being a unit in himself.

The head of Christ cost Leonardo ten years of meditation, and what mortal anguish it must have been for him to feel the sense of his own impotence. The Christ of the Last Supper represents the great Love, the Son of the great Wisdom, and Leonardo who, alone among the men of his time, comprehended this saying of the Lord, was able to incarnate this in his Christ who loves all because He knows all. Of this great work there is nothing now but some pathetic remains. Leonardo, instead of a fresco which calls for great swiftness in execution, had attempted to use oil paints. The bricks impregnated with saltpetre which had been used in building the wall of the Refectory, its external position and north aspect, the level of the floor of the room which was lower than the adjacent courtyard, the water which frequently penetrated there, all these contributed to the ruin of the "Last Supper." In the seventeenth century the author of a *Guide* calls it: "A sun in the last hours of the day, whose fading rays, while they do not appear resplendent, show signs however of having been brilliant."

During his sojourn in Milan Leonardo occupied himself with the most varied things. He interested himself in improving the great works which were to have fertilized the Lomellina, and he exhausted himself continually in matters of

hydraulics and architecture. After the fall of Ludovico il Moro, he wandered through the different cities of Italy; afterwards he returned to Florence where he occupied himself in the construction of a flying machine. In Milan he had already begun his studies of aerostatics. His first idea was that of fitting to his own body two large wings which, as they lifted him, would permit the air to pass through innumerable holes, and when they came down low they would be all compact. But this did not succeed. He continued still to observe the mechanism of the flight of birds, the structure of their bodies, the elasticity of the air, and thus compiled and wrote his treatise: *Theory of Flying Birds*, which is a veritable monument of science.

It was about 1506 that he intensified his researches and speaks of the *cortone*, a bird of prey which he saw flying to Fiesole, near the possessions of the Florentine family of the Barbigia. From the height of Mount Ceceri Leonardo had thought of confiding to the inconstant winds his flying machine, similar to that which was afterwards constructed by Blanchard and Lilienthal. Ceceri was the name of the mountain destined for the grand experiment, and Cecero, that is to say Swan, was the artificial bird, and it is related even today how from that height, bare of any vegetation, the marvellous swan was to depart which disappeared and was never more seen by anyone. "From the mountain which bears the name of the great bird," Leonardo had announced, "will take flight the famous bird which will fill the world with its fame. The great bird will take its first flight over the slope of grand Ceceri filling with its fame all writings; and giving eternal glory to the nest where it had its birth." These words may be read today on a tablet which in 1914 was set in place at the Villa Miralunga near the Regresso of Maiano. He employed many months in calculations and in trials to make such a machine, and he asked himself: "If the eagle can sustain itself in the air, why cannot

man, by means of powerful wings, become lord of the winds and raise himself, conqueror of space?"

During this period Leonardo painted the portrait of Mona Lisa, with its mysterious smile, which was afterwards called La Gioconda, because she married Francesco del Giocondo. He worked assiduously on this picture for four years. It was while carrying out this work that, for the first time, Leonardo observed that the pupil of the human eye dilated and contracted according to the light. Mona Lisa with her quiet smile, with her calmness and the purity of her soul reflected in her face, was the only one perhaps who had understood that great spirit, and her mind vibrated in union with his. Over the picture of La Gioconda time has spread its *patina* or film, but from it emanates even now an indescribable fascination. It is told that towards the end of his life, during his sojourn in France, King Francis I came to find him in his studio, and seeing the portrait of La Gioconda was so enthusiastic about it that he wanted to buy it, offering the artist a fabulous price. Leonardo was like one overcome; he did not know how to reply, and pale and terrified remained for hours in front of his picture. To hide it, to make it disappear, to risk capital punishment, but to be separated from it, never. At midnight he arose and, accompanied by his favourite pupil Francesco Melzi, went to the castle, to the King. The latter was at supper with a small company. Near him was his sister Margherita, "the pearl of pearls," celebrated for her beauty and culture.

Leonardo was announced. Francis and Margherita advanced to meet him. "Maestro," cried the King, "you are a rare guest; what can we offer you? We know that you never touch meat, but will you not willingly accept some fruit or sweets?" "Thanks, Your Majesty," replied Leonardo, "I pray you only to permit me to say two words to you." Francis drew him to one side, asking him if Margherita might also be present.

"Oh, I hope that Her Highness will intercede for me, Sire," said Leonardo with a bow. "I come for my picture Mona Lisa. Have pity on me! Do not deprive me of that portrait. It shall be yours at my death. I do not ask for any sum of money."

The King knitted his brows, but Margherita intervened. "Sire, hear the prayer of the Maestro. He deserves it, have compassion," and placing her hand on the shoulder of her brother she whispered: "Do you not see? He loves her even now!" Francis had perhaps heard something said of the eternal union of spirits and was induced to be magnanimous. "You have a good ally, Maestro Leonardo; be tranquil, it shall be as you wish; I give you my word that no one shall separate you from your Lisa." Margherita smiled, and Leonardo devotedly kissed the hand which she extended to him.

In the *Codice Atlantico*, that ponderous volume of 804 pages, are collected 1750 pieces of writings and an enormous number of designs of every sort by the great precursor. In it there is one page covered with a large stain of ink. The few intelligible words show them to have been inspired by a profound passion.

In this work the genius of Leonardo is shown in designs of artillery, studies of fortifications, ships of war, astronomy, hydraulics and so forth¹. Among the pictures by Leonardo we note the "Virgin of the Rocks" which no longer exists, but of which we have two copies, one in the Louvre at Paris, the other in London. Than this painting nothing can be imagined sweeter or more grandiose, more true and at the same time more ideal. The external nature harmonizes so

¹ In the spring of 1939 the Italian Government had an exhibition in Milan of the various models of engines, artillery, recoiling guns, etc., in plastics, the plans for which Leonardo had drawn in his hundreds of notebooks.

entirely with the delicate scene that the mind loses itself in contemplation, in an ecstasy, as before a vision than which nothing can exist more perfect and melodious.

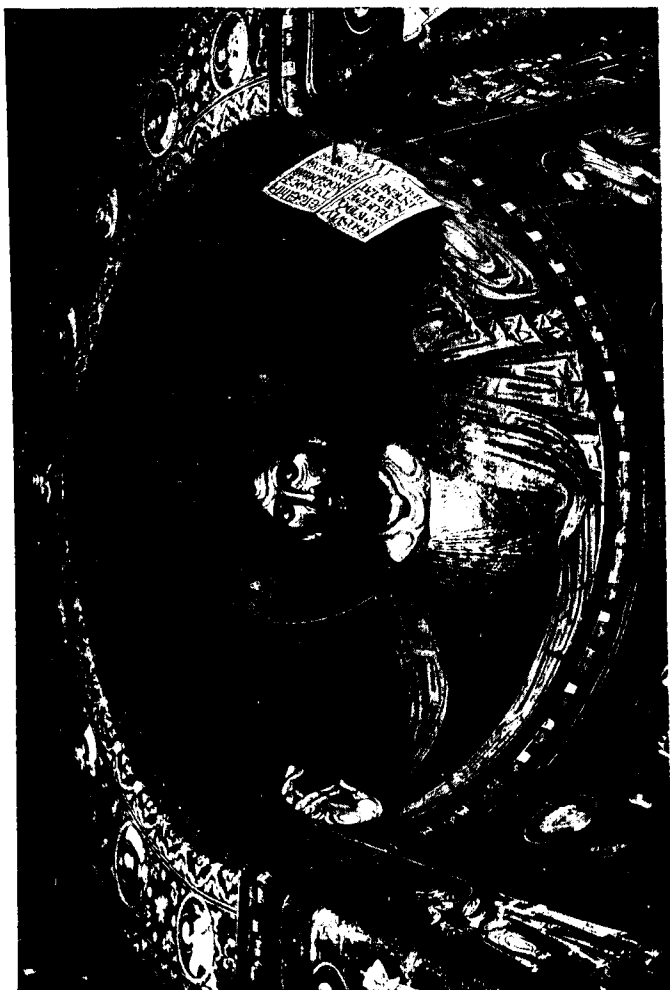
Also in the Louvre we find the "Virgin of the Balances," in which five figures appear, surrounded by a rocky landscape which closes almost all the background, only a blue strip of the distant sky remaining. The Madonna is seated on a rock and holds on her knees the baby who plays, placing the stones on a balance held by an angel on the left. At the right the little S. John, seated on the ground, has his arm around a lamb which lies near him, while from the other extremity of the picture the worn face of S. Anne contemplates the scene full of sweetness.

In June of 1518 Leonardo found himself in France at Amboise in the Castle of Cloux. It was here that he worked on that S. John which has in it something of the sacred and something of the profane, and which Francis I wanted for his own, together with the portrait of Mona Lisa.

Often the artist lifted the veil which covered her likeness and seemed to compare the two pictures. Those two faces, the one of the young man, the other that of a woman, became mysteriously animated under his gaze, they detached themselves from the canvas and seemed as though they lived a superhuman life. S. John became like La Gioconda and like Leonardo, in the same way in which a child resembles its own parents. It was in that epoch that the health of Leonardo had its first break. He was ill for a long time and great were the sufferings of his body and above all those of his wonderful mind. During the periods of slight improvement, he re-read the pages of his diary and wrote still, but now the subject which principally occupied his thoughts was death.

Few had loved life as he had. "Who does not value life," he wrote, "does not deserve it." No one, however, abandoned it with less regret. "As like a day well-spent





Christ Face, according to the Byzantine tradition, in the Cathedral of Monreale, Palermo, Italy.

which brings happy sleep, so a well-spent life gives a happy death. . . . The man who with continual longings always awaits with joy the new spring and the new summer, the ever new months and new years, feels that the desired things come too late and does not perceive that he wants their disruption. . . . But this desire is the quintessential spirit of the elements which, finding itself imprisoned by the soul in the human body, longs ever to return to its Source. And I would have you know that this desire itself is that quintessence, companion of nature, and the man is model of the world."

During all his wandering life from one part of Italy to the other, and finally during his last sojourn in France, he never had a single hour of repose, for he was not able to find his true self. He began a picture and left it, a research and abandoned it; one passion succeeded another, his conscientiousness led him from one path to another.

His life is the intimate discontent without rest caused by his unsatisfied desire of embracing the Universe in its whole and in its smallest parts, in its external appearance of beauty and in the intimate matters of truth, a discontent made sharper by the contrast with the men of his own time who never were able to understand the great mind of the Forerunner.

MARIA LUISA HACK
NOTE BY THE EDITOR

We give side by side for comparison the face of the Christ in the famous fresco of "The Last Supper" by Leonardo, and from an embossed plaque in white metal of a German artist, which was presented to me in 1929 in Chile. In the famous "Last Supper," where all the disciples are seated, the moment which Leonardo has selected is when Christ says, "Verily, verily, I say unto you that one of you shall betray me." The face is therefore sad. Leonardo evidently was forced to depict the usual conventional face of Jesus as a young man

full of holiness and tenderness, but not playing the role of a leader of men. It is well known that the Byzantine conception of the face of Christ, as depicted in the mosaics in churches in Sicily, is that of a man, truly a "Man of Sorrows," but also strong as one who commands. It is this ideal of Jesus Christ as a leader that evidently has captured the imagination of the German artist, whose conception I have placed by the side of that of Leonardo. I reproduce also the Christ face according to the Byzantine tradition.

The great fresco of "The Last Supper," at the end of the refectory of the Convent *delle Grazie* in Milan, suffered much deterioration after Leonardo painted it, owing to moisture and the plaster on the wall not having been suitable. The picture has been restored many times, and in the last bombing of Milan suffered considerable damage.—C. J.

KWANNON OR KWAN YIN

"In her boundless love she divided herself into many bodies and renounced the joy of Nirvana that she might bring peace and happiness to others." She is the Goddess of Mercy, as well as the protector of dumb animals, especially of horses and others that work for man. She is variously depicted in Japanese art, sometimes with eleven faces, "smiling with eternal youth and infinite tenderness." A remarkable piece of embroidery which was brought to the Embassy to sell at a huge price showed Kwannon as the divine mother, pouring forth from a crystal vial holy water, each bubble of which contained a tiny child.

THE ELEMENT OF FREEDOM IN THEOSOPHICAL EDUCATION

By ALEX. ELMORE

(Concluded from page 249)

SUCCESSFUL co-education can only be had with complete self-government, just as in life itself the proper relationship between the sexes can only be attained through mutual self-control and true respect bred of equality of understanding. The staff of a co-educational, self-governing school have not an easy task. Awareness is perhaps the chief quality to be attained in some measure. Not the awareness of "what Tommy or Jane are doing," but awareness of their own natures. A constant watch must be kept upon their motives and their actions to ensure that they do not use the school as a field in which to rid themselves of their own inhibitions, or the children upon whom to experiment in order to obtain freedom from their own complexes. (See *Hearts not Heads in the School* by A. S. Neill).

Theosophical education can never be "National" or "Religious." Theosophy is Universal Brotherhood, and to inculcate Nationality or Religious teaching is to erect a barrier against the universality of Brotherhood. Nationality, and in far too many cases Religion, are and have been the only causes of war. They have been responsible for the most dangerous and pernicious of all the opposites, that of "mine" and "thine." As Theosophists we dare not profess Universal Brotherhood and educate for war. Any sense of "compulsion" in religious matters, however slight or however subtle, leads too often to a strong sense of superiority and separateness, and in schools where there is a mixed community of children

with a majority of one religious community, there is always the danger that the most subtle of all forms of compulsion is present, that of "not wanting to be different from the others," of not wishing to be left out of the common run of events. If individuals or groups wish to know about religion, either comparative or general, or of any particular faith, then by all means allow them to have instruction and practice but not as "school work."

As for the curricular teaching, there is not much to be said, Theosophically speaking, in favour of the graded class system. Children are unique, complete egos, evolving entirely along their own paths. It is naturally a very poor system of education which compromises with this fact. Children, like all young animals, grow in "jerks," in periods of impulses and tendencies. To educate thoroughly, we must know the "jerks" of each child intimately, and for this we must necessarily eliminate completely the crude and primitive graded class system. The Nazi type of education, which produces regimented robots and not highly-aware individuals awake to themselves and therefore to each other, is the graded class system taken to its logical extreme. "Crazes" in children are natural and correct phenomena produced by intense, concentrated periods of growth quite probably activated by an actual psychological law, and to ignore a "craze," collective or individual, is a stupid, unintelligent, un-Theosophical thing to do. To take full advantage of this curious child phenomenon can work miracles of development.

Perhaps the most important matter for immediate consideration is not so much the setting up of large educational establishments on "Theosophical" lines, but to start small groups for teachers' training with, if possible, small "families" of girls and boys whose parents are willing to allow them to be educated for character rather than for examinations. Teachers' training courses are mostly concerned

with methods of teaching curricular subjects, and it is an unusual thing for psychology or child-study to take the foremost place. A Theosophical teachers' training course should concentrate its main efforts on the unprejudiced self-analysis of the candidate-educator in the light of Theosophical psychology, and in the unaided vision of his own intuition. There can be no doubt that a deep knowledge of the generally accepted tenets of Theosophy as given in its classic writings is of essential value. Taken intelligently, non-dogmatically, and as a basic beginning to one's own thinking, it forms a sort of esoteric psychology—a touchstone of high scientific potency to be used by the educator as an integral part of his personal educational equipment. It should not be advertized or bruited abroad, but used silently and with discretion.

The aim of Theosophical education is obviously not to make every child a member of the Theosophical Society, but to make of him a worthy citizen of the world, and effective because he is highly aware as an individual. If we care to call such a person a Theosophist, then we can safely say that the aim is to create Theosophists. The inculcation of Theosophical teachings labelled as such once more sets up prejudiced outlooks, which may not necessarily be the best thing for every individual called to attend any particular school. If such an outlook on teachers' training could be achieved with a modicum of success, the teaching methods as mainly used today would be useless and an entirely new set would have to be evolved. This would be necessitated by the fact that the truly Theosophical educator more and more realizes that he and the child are in a mutual relationship of education.

A man's childhood never stops, and in this respect childhood is literally the state of eternal "Messiah-hood" as Dr. Maria Montessori has so potently suggested. It is the eternal child in mankind that educates mankind by its inevitable reaching out for greater knowledge and wisdom.

Looked at in this light, the educator must realize and know in his heart that he and the child are one and the same being. Therefore the Theosophical educator, once he has achieved real intimate friendship with the child, must be very cautious in not allowing his own predilections, his own vision of his child-friend, to dominate or prejudice the child himself. Guidance is a razor-edged matter, and should be used only after the greatest possible searching of motive. The child *must* choose, and the fatal tragedy of many a good teacher is in awaiting results which never do and never can come about. Education must not be made a slave to time. The Theosophical educator must ruthlessly train himself to take the "long view," for without it all is merely temporary and ephemeral. Realism is needed, and true realism is directed to the eternal things of the Spirit and not to the temporary things of passing time, except inasmuch as they serve life in the Eternal.

Finally, we need to envisage an education entirely imbued with the fresh, invigorating air of real Freedom, devoid of all the pomp and circumstance of imposed authority. It must be a mutual field of self-discovery and brotherly, free action. Morality will be truly free and uncomplex, and the eternal view will be the only yardstick wherewith to measure the worth and character of the educator and the educated. Theosophical education must be outstandingly courageous, because it has the right means. It must clear away its fears and its prejudices, and face with adamant championship of Truth and Freedom the admittedly awe-inspiring vista of its own future. It will not be easy any easier than living the Path of evolution itself, for education is the secret heart of that Path, as the Path itself is the only foundation upon which realistic education can be builded.

THEOSOPHY AND ITS CRITERION

By ERNEST KIRK

WHAT is Theosophy? Is there any test or criterion of this? If so what is that criterion? In recent years we have heard a good deal about the need to "theosophise" education, economics, politics, and so on, but so far as can be seen there are hardly two members of the Society who are agreed as to what Theosophy really is. And when that is so how is it possible to do other than give different and confusing interpretations? Would it not be better, with the dawning of the new era, to endeavour to reach some more satisfactory agreement on this point, even if it means a re-statement of the Objects of the Society more in harmony, shall I say, with that agreement?

Even to speak of Theosophy as "Divine Wisdom" is vague, for this may mean one thing to one person and quite another thing to another. Nor does it help much to refer to Theosophy as "a certain body of truth entrusted to the Society by the founders, or by the Masters," for there again there are about as many different versions of this "body of truth" as there are members. And here I am not thinking of different interpretations and applications of some particular belief or doctrine; rather am I thinking of that which goes by the basic name of Theosophy.

In the statement that usually appears on the inner cover page of THE THEOSOPHIST it is asserted that

"Theosophy offers a philosophy which renders life intelligible. . . It restores to the world the Science of the Spirit. . . It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings," and so on.

But how can what is asserted and claimed here make the appeal that it ought to do when there is no common understanding as to what Theosophy is and stands for? I shall be told, and quite rightly, that many members, perhaps a majority, *do* accept as Theosophy that which has been stated on this subject by the Masters, by H.P.B., and by subsequent leaders of the Society. I may also be told that, so long as this majority exists, it is but natural that the Constitution and Rules of the Society, which claims to be a democratic body, should reflect the views and feelings of this majority. But is not this a confounding of two things that differ? The real question is not what anybody has stated, or written in a book, not the bringing forward of the Past, not a back to, or forward to, Blavatsky cry; not even a majority vote; the real question has reference to something much more fundamental and universal, something that is not at all dependent on personalities or beliefs, but that rests firmly on the eternal rock of Truth.

Can we have such a basic Theosophy? I am convinced this is possible. As the test or criterion of this I suggest that Theosophy, instead of being given such appellations as "Divine Wisdom," or "a body of truth," at best very vague terms, might more fittingly be described as "Life as It manifests, objectively and subjectively," with the further criterion of this being in "harmony with the demonstrable facts and laws of life, inner as well as outer."

This would rule out at one stroke all speculations, beliefs, creeds, wishful thinking, revelation, spiritualistic announcements, everything—in fact—not in harmony with the above. Those "facts" would include all manifestations of life for

which there is evidence amounting to proof. Some of the "facts," or truths, of life, like the universality or oneness of Life, evolution, the law of attraction and repulsion, etc., are further obvious, at least the outer expressions of these laws are. But Theosophy in its entirety consists, I suggest, of the universal manifestations of Life, inner as well as outer, causes as well as effects—the effects, which are outer, invariably being in harmony with the causes, which are inner. It is no doubt true that to demonstrate the inner manifestations of life is much more difficult than to demonstrate the outer. It requires the opening of certain corresponding inner or spiritual faculties, and a different technique, in harmony with a strictly scientific approach. But the test or criterion would remain the same at all levels.

That criterion is not applied when a statement about the inner workings of the inner laws of life, seen by the Master, is accepted on trust, without any knowledge of the same, for then it becomes a mere belief and may develop into a dogma. It is true that a student of the science of life has to learn from those who know more than he does. In this respect understanding often comes slowly and sometimes through painful experience. But there is all the difference in the world between accepting and repeating something as a fact or truth simply on the ground that somebody, who is supposed to know, has given his or her approval of it, and some first-hand knowledge of the same, knowledge that is supported by facts that are demonstrable and universal. Otherwise what is affirmed as true remains in the region of a speculative conclusion, and should frankly and honestly be stated as such.

It is for this reason that I think more attention should be given to the Third Object of the Society—"To investigate unexplained laws of Nature and the powers latent in man."

There is another thing about the criterion I have suggested that is important. It is this. Unless statements about the

workings of the inner laws of life find their reflection and correspondence (not likeness) in the outer expressions of the same, they may be regarded as more than doubtful. In other words, there should be nothing in the statements about the science of life, inner as well as outer, that contradicts. When, for example, it is stated that there are "dead" planets, or even satellites, how can such a statement be accepted as true without demonstrable facts of some kind to corroborate it? It is the same with regard to statements concerning many other things that fly in the face of the known laws and facts of life. The unfailing criterion here is harmony with those facts in so far as they are known and capable of being demonstrated.

In what I have said I should not be understood as suggesting uniformity of interpretation with respect to Theosophy, or "Life as it manifests, objectively and subjectively". Take, as an illustration of what I mean, the law of evolution. Most members of the Society would, I think, agree that such a law was a manifestation or expression of the one infinite Life. . . . On that aspect of Theosophy there would be unanimity. But in interpreting that law and in applying it to the various problems of life there would possibly be almost as great a variety as there are individuals. There is nothing inconsistent in that. In fact it is a phenomenon that is in harmony with the facts of life, one of which is that the One expresses Itself in the many. Furthermore, it is essential for individual growth and development. But that does not necessarily mean that the different interpretations and applications of the law of evolution are themselves supported by the facts of life. Almost all scientists now accept evolution as an established fact, but whereas one will see in the workings of that law nothing more than "natural selection," and "the blind forces of nature," another will recognise it as an expression of an infinite Love, Wisdom and Power. And

what applies to that law or aspect of Theosophy applies to all the other manifestations of Life.

If it be submitted that the taking up of such an attitude would be tantamount to a betrayal of those who have founded the Society, and that the duty of its leaders is to rely solely every time on what the Masters, or H.P.B., or A.B., or C.W.L., have said or written, even although for the time being this may appear to be in contradiction to the demonstrable and universal facts of life, if this is submitted, would not that tend to fix a dead line beyond which researchers should not go? Would it not tend to destroy complete independence of thought? Would it not be a negation of the Society's motto "There is no religion higher than truth"? I am not suggesting that what has been written or said in the past should be lightly treated, or disregarded. What is eternally true will survive the ravages of time. What I am suggesting is a re-statement of Theosophy that can be tested by the criterion mentioned, and that will be above and beyond all personalities and belief and statements per se. We are in the midst of great changes. Old concepts and ideas are giving way to new ones. As a result, a new world is being born. This should affect the Society also. Here is a great opportunity and responsibility for the new President, and, indeed, for every member.

COMMENT BY C. JINARĀJADĀSA

Mr. E. Kirk would have the Governing Body of the Theosophical Society define the word "Theosophy" as "Life as It manifests, objectively and subjectively." In the place of one undefined and perhaps undefinable term "Theosophy," he suggests another undefined and undefinable term "Life." Certainly one spiritually minded like Mr. Kirk will define "Life" as a principle that can be conceived "objectively and

subjectively," but would the leading biologist of England, Dr. Julian Huxley, or any other scientist assent to the amplification of the word "Life" as reaching into subjective realms? Just as there are innumerable definitions possible of Theosophy, so are there of the word "Life." Mr. Kirk would naturally restrict his definition of Theosophy to the "demonstrable facts of Life, inner as well as outer." I should like to point out how even in the field of science the "demonstrable facts" are not yet agreed upon, and many discoveries announced as "facts" here and there by a scientist are challenged by a host of other scientists. Regarding the "inner facts," I can demonstrate such facts *to myself*, because I have had experiences of them; but in what manner can these inner facts ever be demonstrated by me to another? One who has experienced them can certainly *speak* about them, but he can never demonstrate them, as one can demonstrate certain facts of chemistry in the laboratory.

In the Constitution and Rules of the Theosophical Society the aim is to create a body of rules for our international Society as it plans to carry out its Three Objects. I consider that it was a wise action that from the beginning the leaders of the Society have never in any formal or official manner attempted to define "Theosophy." The word is very old and was first used by Iamblichus to describe various mystical ideas and cultures prevalent in the non-Greek world of his day. From this time the word "theosophy" (with a little "t") has been used always for general mystical ideas concerning the nature of the Divine and of man, which are not to be found in the accepted scriptures of the religions.

Mr. Kirk has on and off during the last twenty years written on this theme of Theosophy and the work of the Theosophical Society, and no doubt the theme will be a popular one for exposition for many centuries to come. There is one group of members of the Society who urge that the

teachings of "Theosophy" should be limited to the ideas in the "Original Programme" which appears in an article by H. P. Blavatsky.

Anyone who has studied law knows how full of difficulty is the attempt at any definition of a legal term. The whole history of law, both in the East and the West, throughout the centuries is a record of attempts at defining terms and formulating principles. My experience of Theosophical ideas for half a century convinces me that the less we attempt to define what Theosophy is, the greater will be the harmony in action among Theosophists.

C. JINARĀJADĀSA

Lord, in the quiet of this morning hour
 I come to Thee for peace, for Wisdom, Power
 To view the world today through love-filled eyes;
 Be patient, understanding, gentle, wise;
 To see beyond what seems to be, and know
 Thy children as Thou knowest them; and so
 Nought but the good in anyone behold.
 Make deaf my ears to slander that is told;
 Silence my tongue to aught that is unkind;
 Let only thoughts that bless dwell in my mind.
 Let me so kindly be, so full of cheer.
 That all I meet may feel Thy presence near.
 O clothe me in Thy beauty, this I pray!
 Let me reveal Thee, Lord, through all the day.

AUDYE REYNOLDS TUTTLE

PHILOSOPHY AND THEOSOPHY

By HELEN ZAHARA

IN a broadcast made in Australia some time ago, Professor Walter Murdoch asked this question :

“ Did you ever lie on your back, on your front lawn, or on the beach, and look up at the starry sky, on one of those magical summer nights when the sky is not just an immense roof decorated with twinkling lights, but some of the stars are visibly nearer and some farther away, set in the hollow deeps of space ? And didn't you, with such a spectacle above you, find yourself wondering for a moment what you were doing here, and what the stars were doing there, and what we are here for, and what is going to be the end of it all, and whether there is any meaning in life, and, if there is, whether anyone knows it ? ”

Probably all of us at some time or other have asked this question, but for the majority of us it has been only for a moment ; the next moment we are wondering whether we have put the milk bottle out, or whether the railway strike will spoil our holiday or would it rain for the cricket match on Saturday. Our lives are so full of minor questions which take up all our energies that we do not have very much time to ask the meaning of life. But these moments of wondering and questioning have been mile-stones in the lives of men, for during them philosophy was born. Through the ages there have always been those who have indulged in speculative thought and endeavoured to find out what life is all about. History refers to many philosophers, some great, some not so great, but all making their contributions to the complex question of life and its whys and wherefores. Many of them are

unknown to us ; many others have made themselves immortal, have enscrolled themselves indelibly on the pages of history and have written their names broad and large on the record of man's intellectual liberty.

Deep dissatisfaction with life as it appears to be, and with the individual's personal adaptation to the conditions of everyday experiences, is universal among mankind, and is not the symptom of any one age or race or stage of civilization. In every age, moreover, there are a few people who are acutely conscious of this dissatisfaction, and whose lives are spent in a prolonged endeavour to find out the remedy for it and to help their fellow-men to make use of this remedy when found. These pioneers have been for the most part founders of philosophies.

Philosophy has ever speculated upon the origin and destiny of the universe, including that of man. Philosophers are those who have honestly and earnestly striven to interpret nature in the light of truth. Any mind that has in any way stimulated the desire for knowing, and knowing aright, is a mind that is philosophic, and of such there are many.

One of the many facets which Theosophy shows to the world is this philosophical aspect and, for those who wish to use its teachings for speculative thought only, it has an unlimited field. Many people will not accept its teachings as true unless they can prove them. They therefore regard it as metaphysical guess-work until it is swept away to give place to a generalization of the facts which science, working patiently, has dugged in the dark. He would be an unthinking man who did not accord to metaphysics its proper place as an instrument of intellectual progress, while if we look backward we may see in many places the anticipation of living truths at which man has arrived with certainty, after centuries of toil and waiting. And so this applies to Theosophy, which still has many of its truths to be discovered by science. For

even though many Theosophists may accept the teachings as correct, to the great mass of people further proof is needed before they can gain universal recognition.

To many who have studied it, Theosophy is much more than a philosophy, much more than a collection of brilliant presumptions and theories by brilliant thinkers. To many it is a revelation of the workings of the Divine Mind and its action in the universe, so far as great sages of the past and present have noted. But no one can prove this for others as science proves its theories, and it is for each to find out for himself through his own efforts at seeking and discovering.

Referring again to the wondering of man when he looks at the starry sky, the following is a further extract from Professor Murdoch's broadcast :

"What makes the sight of the starry sky more appalling still is that we know, now, what that early poet didn't dream when he spoke of the heavens above him. "Above" and "below" are only relative terms. To people in England, we in Australia must seem to be walking with our feet up and our heads down. The universe seems more terrifying when we realize that we are on the under side of our planet, like flies on a ceiling, looking down into the unfathomable abyss of space; and that if the law of gravitation which holds us in our place were to fail for a single moment, we should fall down into that black gulf of infinity. No wonder that with our modern astronomical lore we should ask ourselves sometimes, with deeper bewilderment, that ancient question, 'What is man?'

"But stop a moment . . . From another angle, does man seem so insignificant after all? Who told us the stars were so far away? Is there anything more wonderful in the world than the mind that has measured those mighty distances, and calculated the movements of the stars so exactly that each comes punctually to its place in the firmament as if it were running to a timetable—the mind that can foretell an eclipse of the sun with exactitude, the mind that has weighed the earth we live on, the mind that has measured the orbits of the comets and their speed, so that if Halley's comet appears one year we can predict with

certainty that it will appear again seventy-six years hence? . . . When we look at the achievements of man in the short time since he emerged from the brute, at the cities he has built and the mighty civilizations he has constructed, we feel inclined to say with Swinburne, 'Glory to man in the highest, for man is the master of things,'—and the next day a volcano pours molten lava over a countryside, or an earthquake lays a city in ruins, as if to remind us how little master of things man still is. And when we shall have found how to predict with certainty a volcanic eruption or an earthquake and arrange for everyone to get out of the way in plenty of time, there will still be something we have not mastered. We shall still be wondering what it's all about; we shall still be looking for an answer to that age-old question, 'What is man?'

Great as man's mind is, it is but the vehicle for his inner Self, and his higher intuitional aspect must yet be developed so that all the achievements which he has made in scientific discovery may be turned for constructive purposes to aid humanity instead of—as we have witnessed in our life-time—for destruction and suffering. Our first action must be to discover the real significance of man, not as the inventor of aeroplanes, of atomic bombs or of electronic microscopes, but as an ordinary person, a neighbour or fellow-worker. Men exist on all sides of us; we have contact with them in the city, in business, in the home. Yet the discovery of what man really is escapes us. It is the fact that Divinity resides in us all that is the force behind the ideal of Brotherhood which many profess to know, yet few practice. We are brothers, because in spite of all our differences, Brotherhood is not only an ideal, but a fact in nature.

This is where Theosophy enters and makes its contribution to philosophy and philosophical thought. It does not claim to offer anything new. Its teachings, or at least parts of them, are found in many of the old philosophies, but in addition to advancing a fund of wisdom and knowledge on

man and his purpose in the scheme of things, Theosophy tells those who are keen enough to make the effort how they can discover these truths for themselves, and make them living forces in their lives. It points out how man must turn inwards and discover his own inmost being, and in so discovering he will learn the secrets of the universe, for the spark of Divinity which makes him man is also the flame, the microcosm the macrocosm. This is summed up in the old axiom: "Man, know thyself."

Stevenson in one of his letters said: "I believe in the ultimate decency of things; ay, and if I woke in hell should still believe it." We too, in the Theosophical Society, believe in the ultimate decency of things; that the world is not merely a bad joke, that man is not an insignificant insect. We know that in the checkered history of the race there is a purpose, that humanity with all its memories of a stormy past and its hopes of a happy future will not be blotted out by a casual wandering comet or by some other accident of nature. The world is not the plaything of chance, and the spectacle of human suffering is not a piece of tragic nonsense. We feel that life is neither meaningless nor futile, and so face with serenity the menace of the unknown.

HELEN ZAHARA

KINSHIP

One with the tree, and one with the leaf;
 One with the grain, and one with the sheaf;
 One with the flour, and one with the bread,
 One with the Word that God has said.
 Salt of my tears, and salt of the sea—
 One with the life that encompasses me.

BELLE HODGES FLETCHER

REVIEWS

Total Education—A Plea for Synthesis, by M. L. Jacks. Kegan Paul, London. 10/6.

A work from the Director of the Department of Education of Oxford University naturally commands attention. A great change has been brought about in education in England by the new Act of 1944. This has given Mr. Jacks an opportunity to survey the possibilities of education in the future. In a book full of deep thought, the result of many years of experience as a teacher, Mr. Jacks propounds as his main theme that education in order to be successful must be "Total Education." He first makes a distinction between "Total" and "Totalitarian," the latter being represented by the type which was developed under Hitler in Germany. The principal theme, elaborated with many instances, is that the true values in life will be discovered by the scholar only when education is a process of "educating the whole child as a whole, and not little bits of him piecemeal." This leads to the fundamental change that instead of teaching by starting from examples of individual cases, the process of analysis, and leading finally to the synthesis, the true

process is exactly the other way about. The new method which Mr. Jacks pleads for is what Plato aimed at, that as quickly as possible the child should be enabled to grasp certain general principles first, however simply in the beginning.

Apart from the many changes necessary in the curriculum to bring about this great reform, Mr. Jacks insists that "Total Education demands the cooperation of the whole community." This, unfortunately, is where education of the new type requires many generations to succeed, because the community as a whole in most countries considers that education requires no cooperation on its part except to pay taxes for the payment of the teachers. The conception of 'Total Education implies "the drawing up of a world-wide Charter of Childhood, including among its clauses provision for educative nutrition and the full educational development of all children." Such Charters have already been drawn up.

In addition, Mr. Jacks pleads for Teachers' Conferences, especially on the teaching of particular subjects, and for the interchange of teachers as between countries. He instances

how a successful mission of teachers was sent to China to advise the Government on educational problems, and it consisted of an Englishman, a Frenchman, a German, a Pole and an Italian. This idea leads to a world Federation of Teachers.

Mr. Jacks challenges the present division of children into stages, and insists that education should be in types, not in stages as now. The whole theme of the book is that education should envisage "a synoptic view of the universe, which comprehends in one grasp not only the individual links in the causal chain, but the chain as a whole, linking together the full experiences of the human." This, of course, is exactly what the Theosophist aims at, not only in education, but in his whole outlook towards life.

The book is published as one of the International Library of Sociology and Social Reconstruction. Mr. Jack's thesis on Total Education is a vigorous challenge, and as such is most welcome to all who are hoping for a better world, for as is the child so is the state, and as are the states so will the world as a whole become.

C. J.

Fragrance of India, by Louis Revel. Kitabistan, Allahabad. Rs. 7-8.

All lovers of India will be thrilled by the unstinted appreciation shown so understandingly in this book. To

one such as the author India reveals herself, as she disdains to do for the ordinary tripper or travelling correspondent, more inclined to join the muckrakers than to lift their eyes to the stars.

Monsieur Revel recalls that in boyhood he first felt an attraction to India, stirred in his soul by sight and scent of a sandal-wood box in a shop of Marseilles, and in 1937 occurred the opportunity for a visit, primarily to his son who was stationed there. His intuition, and perhaps previous study, led him to perceive India as no land of mummies and rifled tombs, but one where the ancient faiths still live to inspire, where gods still find it possible to dwell among men. So instead of resorting to the pandits to interpret for him India's mystery, he joined the company of humbler folk on pilgrimage to the shrines of the south, and sensed the fragrance of each indwelling Power, at Chamundi Hill presiding over Mysore, Madura, Rameshwaram, Tanjore, Chidambaram, Conjeevaram, Somanathpur in turn. Relics of past devotional phases are also visited, as Hampi, Ellora and Mahabalipuram.

Perhaps the finest description is that of the Secret of Chidambaram, felt as a mighty force from first entrance into the temple, and at last traced to the sanctuary where Nataraja, the Dancing Shiva stands. "He dances the Dance of Life, the cosmic dance of the world. The Nataraja is

the ceaseless rhythm of life, which never stops and which always, without beginning or end, advances in eternity. Shiva is the Regenerator and the Destroyer. He is the god of Time, his tambour has the form of an hour-glass. He calls the worlds to life, he causes them to be born, grow, in a ceaseless whirlwind. He invites men to regeneration. The fire of life animates them because Shiva is himself the spiritual fire at the base of Nature and of man."

"India, in her glorious past, has understood that the greatness of a nation, its virility, its moral value, depend entirely on the system of education that is given to it. The only remedy for transforming a nation is the School. What does one give as nourishment to the intelligence of the child? When the culture of the intelligence is not based on the spirit, the school engenders one of the worst evils of humanity: egoism, generator of all the deficiency causes in mankind. What is needed is a culture which makes the heart intelligent and which gives intelligence a noble character. Would it not be wiser to form, at first, a school for educators?" Such words sound as echoes of Dr. Maria Montessori, and her gospel of human regeneration through the child.

It is a pity that the translator coins such words as silentious, prestigious, etc., which are not needed or specially expressive.

H. V.

Introduction to the Study of the Hindu Doctrines. By René Guénon. Translated by Marco Pallis. Luzac and Co., London, 12sh/6.

The author, though a European, is so profoundly steeped in the metaphysic of the East, particularly of the Hindu tradition, that from his point of view, there is no other pure, direct or certain knowledge. He exalts it to the plane of *parā vidyā* or transcendent knowledge, in contradistinction to which stands all else, that is *aparā vidyā* or lower knowledge. He defines metaphysic as "essentially the knowledge of the Universal or if preferred the knowledge of principles belonging to the universal order." This knowledge is purely intellectual, obtained by "intellectual intuition," unaffected by any "sentimental element" which influences the religious point of view. "Truth in itself," says the author, "has no need to be consoling," though "if any one finds it so, so much the better for him." He separates metaphysic not only from theology and science but also from modern philosophy, which is, "strictly speaking, scientific knowledge," and from ethics and morals, which necessarily "vary greatly according to circumstances of time and place." Metaphysic, according to the author, "always remains fundamentally and unalterably the same," possessing the character of absolute certainty, not admitting anything

hypothetical, and beyond the region of experimentation and reasoning. "The field of every separate science can, if it is capable of it, be extended indefinitely without ever finding the slightest point of contact with the metaphysical sphere." The only relation between metaphysic and all other sciences lies in the fact that "it consists of the knowledge of universal principles from which all else is derived, including the subject matter of the various sciences."

The book is divided into four parts. The first deals mainly with the differences between the East and the West. Western civilization, in the view of the author, lacks a unifying principle. It merely rests on "a number of tendencies which have combined to form a common mentality," and "the inclination (of Westerners) towards the practical in the most ordinary sense of the word and lack of aptitude for metaphysic" make it inevitable that the Oriental doctrines should be utterly misunderstood and misconstrued by them, even by the so-called Orientalists.

The second, third and fourth parts deal respectively with the general character of Eastern thought, the Hindu doctrines and their western interpretations, which the author denounces as all misinterpretation. The chapters dealing with the viewpoints of the six Darsanas are parti-

cularly interesting. He regards the Darsanas as expressing "points of view *within* the doctrine," and not as conflicting systems. Similarly, the distinction between Shivaism and Vishnuism is shown to be not sectarian, as Westerners suppose them to be, but to consist in "simply different ways of realization both equally legitimate and orthodox." Since the author regards the metaphysic underlying not only Hindu religion but all aspects of the Hindu civilization as the fixed truths, which have been sought to be perpetuated by tradition, "the heterodoxy of a conception," in his view, "is at bottom nothing more or less than its falsity."

The author has an attack on Theosophy in one of his chapters, which it is not necessary to discuss here and springs from the exclusive and rigid absolutism to which he consigns those principles which he calls fundamental and universal. Anything that is not traditional, as the author understands the tradition, which includes emotion as an element of value in the means of realization, which seeks to establish contact between the practical world and idealistic doctrine is apparently anathema to M. René Guénon. Nevertheless the book is brilliantly written and is marked by unusual distinction and clarity.

N. S. R.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1946

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Germany

Lodges have been allowed to reopen by the Allied Military Government in the British Sector. In March, the Hansa Lodge, Hamburg, reopened with nine members, all belonging to the Section before 1933. Another Lodge has been permitted to meet in Düsseldorf, under Herr Ernst Pieper, who published many Theosophical books in German before the war. All were confiscated and he has suffered severe financial losses but is ready to begin again. Printed matter is not yet allowed to be posted to Germany from India, but as soon as this restriction ends, Theosophical periodicals will be sent regularly and the European Federation will send books for study. Gratitude is expressed for the help that the Federation has been rendering.

There are many enquiries for membership and the application

form is being translated into German. Applications will be sent to London, and members admitted there will be transferred to the German Section as soon as it reopens. Herr Axel von Fielitz-Coniar and Herr Martin Boykin, both previous active workers in the Section, are attempting to discover the correct addresses of German members all over the country. Some members of the Society who have been sent to Germany to work for the occupational authorities have started small study groups which have proved stimulating to thoughtful Germans.

The ex-General Secretary for Sweden, Herr Theo Lillifelt, in collaboration with Monsieur G. Tripet of Geneva, has planned to issue an edition of 5,000 of the German translation of C. Jinarāja-dāsa's *First Principles of Theosophy* to be distributed free to German prisoners of war still in France. Their number is 1,300,000

and they are acutely in need of books of any kind in German.

Czechoslovakia

Although the reorganizing of the Section is very difficult, the members are planning ways and means to overcome the situation. When Mr. Cimr, the General Secretary, next comes to Prague, a meeting will be held to discuss future plans. Meanwhile correspondence with the European Federation is going on and a full list of present members is being drawn up.

Italy

The first regular Convention since the war was held at Milan during Easter when the new General Secretary, Dr. Guisepppe Gasco, was elected by the representatives of twenty-seven Lodges. Reorganization is now so complete that normal conditions exist so far as the working of the Section is concerned.

Iceland

The work goes steadily forward in this Section though few have leisure and all must be done in spare time. The General Secretary reports that there are now 184 members including twelve new members this year.

Hungary

The General Secretary writes that the American Theosophists are giving wonderful relief and that parcels are sent to all the members whose names

she gave. There was enough received at Headquarters to share with others and parcels still come regularly. The American Theosophical Headquarters are also helping financially in the repairs of the Headquarters of the Hungarian Section.

This year is their 40th anniversary year and they hope to have members from other Sections as guests. Dr. Arundale and Shrimati Rukmini Devi were there for the 30th anniversary. The work of this Section never quite closed down during the difficult times, and though eventually gatherings were forbidden by the Germans, they restarted in May 1945.

Yugoslavia

In the place of Gospojica Yelisava Vavra, the General Secretary of the Yugoslavia Section, who passed away on the 6th June, Mr. Alojz Piltaver has been appointed Presidential Agent until a new General Secretary is elected. Miss Vavra was one of the mainstays of the Section and so her loss is acutely felt.

Philippine Islands

Though all the books of the Lodges have been destroyed, U.S.A. is trying to send as many as possible. The General Secretary, Señor Espina, died and many members were killed by the Japanese or by bombs.

Even during the Japanese occupation members met now and then. The

Lodge at Cebu was entirely destroyed, but the members are planning to resume Lodge meetings as soon as they can find a place, and have boxes or chairs to sit on.

Brazil

The Theosophical Lodge in Sao Paulo has held a celebration conjointly with other organizations that are working for Brotherhood. It is well known that there are more than 100 groups of Spiritualists in Brazil, but all the spirit guides of these groups teach both Reincarnation, and of late Karma also, as Spiritualism in South America is derived from the school of Alan Kardec of Belgium, one of whose teachings was Reincarnation. Among those joining the celebration was the Salvation Army. Roman Catholics were present, though not taking any part in the celebration.

Mexico

A new Lodge has just been established in Mexico City, the membership of which is composed exclusively of ten young people; the same members also form a new group for the celebration of the Ritual of the Mystic Star. This Ritual is now celebrated on the second and last Sundays of each month.

Austria

Greetings have come to the President from the Theosophical Society in Austria and the Styrian Federation

of Lodges: Blavatsky Lodge, Graz; Paracelsus Lodge, Graz; Gnosis Lodge, Bruck a. d. Mur; Annie Besant Lodge, Leoben. Although there are as yet no Headquarters and work is very difficult, 160 members are registered. A small library has been started. Mr. Peter Freeman who recently visited Austria writes that he paid a visit to the Theosophists in Hatteldorf and to the T.S. Hall, where the two weekly meetings are crowded out as they can seat only 100, and many faint if they are unable to sit down on arrival. He was asked to convey greetings to all friends in other countries.

Cuba

Cuba has the honour of being the standard-bearer of Theosophy to Latin America. The first Lodge attached to the Spanish Section was at the city of Sancti Spiritus (Holy Spirit). Little by little Lodges were organized in Latin America till each country had the necessary seven Lodges to receive a Charter from Adyar as a National Society. The island of Cuba is nearly 700 miles long. Therefore it has been necessary to group the Lodges into 3 Federations: western, central and eastern. As the capital, Habana, is at the western end, members elected to the Executive Committee, representing the central and eastern Federations, have often been unable to be present at Executive meetings,

owing to distance and difficulties of travel. The three Federations have appointed committees to meet to make modifications in the Section Constitution, so as to make the working of the Section more pliable, and these committees have just appointed a commission to re-draft the Constitution. When the work is done the proposed Constitution will be presented to the next Convention for adoption.

Singapore

From Singapore comes the first issue of its *News and Notes* including the report of the annual general meeting, held on 6th January. On the 17th February at a tea party 28 new members were presented their diplomas and now the membership of this active Lodge is about 70. Question and Answer meetings are held for the public once a week, and there are also regular members' meetings after which the Lodge is placed at the disposal of the Dutch Theosophists now in Singapore. The Book Depot, recently started, is thriving.

India

Mr. C. Jinarājadāsa, President of the Theosophical Society, has been in Bangalore for 6 weeks where he gave a series of three public lectures on "The World as Idea, Emotion, and Will," and one on the Unreal and the Real. At Bangalore Cantt. Lodge he gave a series of six addresses on the

Bhagavad Gītā. For two days he was at Mysore where he delivered one lecture on "The Gita, the Bible and the Koran," and a second on "The Philosophy of Plato."

Mr. Rohit Mehta, the India General Secretary, has been touring many of the Lodges in India, addressing public and members' meetings. His wife, Shrimati Shreedevi Mehta, addressed meetings of Youth Lodges. Mr. Rohit Mehta wants to make more use of the network of 420 Theosophical Lodges and centres existing in India today to revolutionize the cultural and national life by expanding the field of active Theosophical service. In addition to educational, cultural and women's work, he points out the necessity for uplift work in the villages as this is the main unit of the land.

From the Northwest Federation it is planned that each member should find time to meet two friends and sell two one-anna pamphlets daily, thus contacting about 1000 people in 100 days.

Canada

The *Toronto Theosophical News* shows an active centre. The Library is conducted as a public library and newcomers are invited to borrow books without charge. There is a sick and visiting committee who go and see if there is anything that can be done when a member is ill. The programme of meetings shows that

there is always some well chosen classical music to conclude what seem to be very interesting lecture topics.

Australia

The Forty-seventh Annual Convention of the Australian Section was opened at Sydney on 19th April 1946 having as its theme "Theosophy in Relation to the Atomic Age." The Chairman of the Section Council, Rt. Rev. L. W. Burt, gave the opening address. Messages were sent to Adyar and three motions were passed: that if Mr. N. Sri Ram visited New Zealand he be invited to visit Australia also; that Mr. John Coats be invited to lecture through the Section; that to spread Theosophy more widely a Publicity Officer and a National Lecturer be appointed when possible. In a Symposium on "Theosophy and the Atomic Age," printed in *Theosophy in Australia* four points of view were discussed: Science, Religion, Sociology and Economics. A vital Young Theosophists' Session was held on one of the last days of the Convention, and it was decided to produce a monthly magazine, "Fraternity." This Federation of Young Theosophists has offered to help out young people who come from overseas during their first strange days in a new land.

Perth Lodge has discovered that instead of delivered public lectures, letter results were obtained by the

leader briefly introducing a subject, and then throwing open the meeting to questions and other view points on the subject.

New Zealand

The Torch, the magazine of the Young Theosophists of New Zealand, will publish its issues monthly. To increase interest, a short story contest has been started, the story of the winner to be printed in the journal and a free subscription given to him. The Youth Groups are active, a new one having been formed recently in Wellington. These members are sending greatly needed food parcels to Europe. The Auckland Group is training speakers in its study classes. The May issue of the magazine announces that Mr. J. Krishnamurti is expected sometime in New Zealand, before proceeding to Australia and India.

The Christchurch Group of the Theosophical Women's Association arranged some very successful public meetings, one with three prominent speakers not members of the Society. A suggestion is put forward that all Theosophical Women's Association branches should hold special meetings during one month in the year, all concentrating on one subject, and on the same night if possible so as to form a channel through which this particular influence might help the troubled world. There is enthusiastic activity

to arouse women in Christchurch to take an intelligent interest in the social, educational and national affairs of the country, with the active support of the National Council of Women and other similar organizations.

United States

The American Theosophist for May illustrates with attractive photographs the American Worker Training sessions, the 60th Annual Convention, and the Summer School sessions. The Worker Training sessions are an innovation and some of the highlights were: what to teach, platform training, how to use books effectively, how to study, etc., as well as lighter moments of camp fire discussions and motion pictures. The Convention itself was held at the Stevens Hotel, Chicago and had Mr. John Coats and Miss Clara Codd as overseas visiting lecturers. In the National Programme meeting the reports of committees showed the work of the Section—worker training, field work, integration, public study courses, publicity pamphlets, and headquarters expansion. The active Theosophical Order of Service had a separate meeting. The Young Theosophists of America had a convention programme of their own with an address by John Coats, the Joint

General Secretary of the World Federation of Young Theosophists. The Summer School was held outdoors. The key to the programme was the theme: "Our Global Age demands a Cosmic Viewpoint." The lecture and discussion method was used and the studies were expected to develop material for the study courses under consideration as a part of the National Programme.

Discovery keeps up its excellent publicity standard with short attractive articles in its four-page leaflet form—the last page being blank so as to be used by each Lodge for its monthly programme. The Buffalo Lodge reported the celebration of its 50th Anniversary.

The American Young Theosophist shows that contact is kept all over the world. From the Philippines they have received again the *Youth Digest* which contains a Charter for International Peace. From Australia they have received suggestions for Young Theosophist Group discussions and symposiums. The London Youth Centre invites contacts and articles, and the younger members in Huizen ask for exchange of letters. A new Group has been formed in St. Louis, and as a whole they have taken over the Theosophical Order of Service work for the St. Louis Branch.



THE THEOSOPHIST

ON THE WATCH-TOWER

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

WHEN any people living together pass from the tribal stage and organize themselves as communities, there comes an epoch in their habits of thought, feeling and action which entitles them to be termed "civilized." From that moment a standard is established of what is the best behaviour; anyone who infringes its rules is looked upon as "low," even though by external rank he may belong to the most distinguished or wealthiest families.

One mark of this being "civilized" is shown in the old civilizations of India and China; it is, not to offend the religious susceptibilities of others. That there are variants in religious belief and practice all know; but knowing them, one neighbour tolerates the ways of another neighbour, and it never occurs to either to "look down" on the other.

But this religious toleration is absent among Christian peoples. There is no need to read the history of Christianity from the time of St. Paul to uphold this thesis. The word "persecution" can be applied especially to the life that has

been lived by Christian peoples in so-called "religious life." One especial mark of this mania is their attitude of mind which labels non-Christian peoples as "heathen." A century ago this word was common in missionary propaganda, though the missionaries (men and women of wonderful self-sacrifice in the name of their Lord) would hardly use the word to their would-be converts in foreign lands. I presume that, among the elder generation today, there is hardly a boy or girl who has not sung with interest Bishop Heber's hymn "From Greenland's icy mountains," because the tune is good and some of the lines are unforgettable.

From Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand,
 From many an ancient river,
 From many a palmy plain,
 They call us to deliver
 Their land from error's chain.

What though the spicy breezes
 Blow soft o'er Ceylon's isle,
 Though every prospect pleases
 And only man is vile,
 In vain with lavish kindness
 The gifts of God are strown,
 The heathen in his blindness
 Bows down to wood and stone.

"And only man is vile." Bishop Heber was given a royal reception when he and his party landed in Galle in Ceylon; the journal by his wife shows that, apart from the English officials, every courtesy was shown him by the people of the island. In Kandy, a group of Buddhist monks called on him—a call not returned to the representatives of the "heathen" by the Bishop. I suspect that when Heber

had composed the line, "Blows soft o'er Ceylon's isle" (Mrs. Heber particularly mentions they found no "spicy breezes") and he wanted a word to rhyme with "isle," the word "vile" suggested itself, and so "And only man is vile" was a natural way out of the emergency. Poets often work in this casual way to complete a verse. Yet Bishop Heber was a lovable man. Anyway, the legend that man is "vile" in Ceylon—there are today five millions of them—has been perpetuated in every hymn book since Heber composed his hymn in 1819. A signal exception is that it is omitted from the hymn book of the Liberal Catholic Church.

When a civilization, so-called, feeds itself upon this sense of superiority, little wonder that what is sacred to other religions is not known as sacred, or if it is, that it hardly counts at all when the matter is commercial exploitation. To what depths Western civilization has descended is seen in our illustration of the dresses of two women (? ladies) in our first illustration. All can see that the dresses *have been stamped with Buddha images*.

Obviously the artist who drew the design was "civilized;" so was the manufacturer who ordered it to be woven; so too was *each woman* (? lady) who wore the first design in 1935, "an attractive afternoon gown by Strassner, it is in lavender crêpe with a design of printed Buddhas," and the second, this year, 1946, "the little rayon crêpe you'll live in come summer. True to tradition, navy or black, an overlay of rose and white Buddhas." The dress by "Strassner" or from the New York departmental store would be expensive. But then it would be "chic." It is there that the woman is exploited (I doubt not the man will be equally exploited if artist and manufacturer find out the way) for "business development." It is likely that the American woman wearing this dress with rose and white Buddhas has finished her Grade School, even High School classes. It may even

be that she has "finished" College and can add letters to her name. In England, the dress being by Strassner, the women who ordered it from him would be from the "upper classes," and may be even of the "nobility" (?).

But that such things should happen at all? Will the West never cast off its crudities? I give an extract from a letter in the English Roman Catholic weekly, the *Catholic Herald* of October 22, 1943, signed "a religious reader" in Yorkshire.

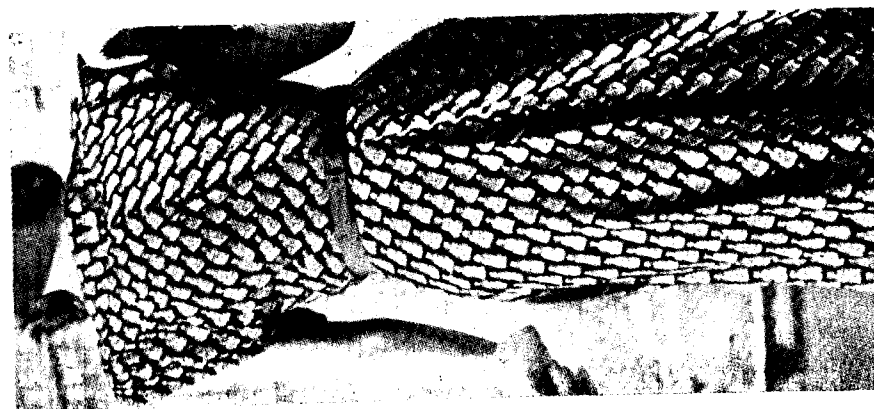
We are all deeply concerned about the appalling famine conditions in India, and all who can help materially gladly do so.

How many Catholics give a thought to the *spiritual* starvation of the millions in that and other Eastern countries and Oceania who have not heard of Our Lord and His plentiful redemption to which we have such easy access?

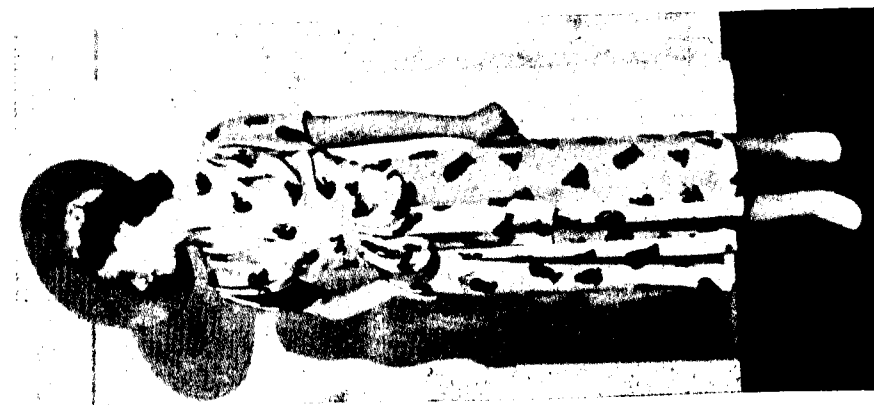
My recent reading has included travel books (*Mysterious India* and others) and I have been startled by the revelation of the abyss of indescribable pagan idolatry in which such vast millions are still sunk. It has made me wonder if we have neglected stimulating interest in foreign missions. If many well-read and otherwise enthusiastic Catholics have been indifferent through ignorance, what of the *average* Catholic who scarcely ever hears of the *millions* of pagans and the difficulties and needs of the *few* zealous missionaries amongst them?

We could all add "Thy Kingdom come" and a few prayers to our daily prayers.

Would one ever see a Hindu woman going down Regent Street in London or Fifth Avenue in New York wearing a sari stamped with crucifixes as a "chic" design? Or a Chinese woman in her chic gown with a design of Virgin Mary's? The thing is impossible. For the "heathen" do know—even the peasant—that the Cross and the Virgin are emblems held sacred by the "Jesus men" (the missionaries). We may find in the West "fat Buddhas" as paperweights, but never anywhere in the East the crucifix used as the artists of the West have stamped Buddhas on dress material to entice half-educated women. The East, with all its crudities,



New York, 1946. "The little rayon crêpe you'll live in come summer. True to tradition, navy or black, an overlay of rose and white Buddhas."



London, 1935. "Attractive afternoon gown by Strassner; it is in lavender crêpe with design of printed Buddhas."

THE ONE AND ONLY
BENEDICTINE
 D.O.M.



Highly concentrated alcoholic "liqueur" manufactured in 1510 by the monks of the Benedictine Order. Label on flask bears, even today, the Cross of Christ and the initials D.O.M.: *Deo Optimo Maximo*, "To God, the Highest, the Greatest."

THE DEPTHS OF CHRISTIANITY

has not developed this particular crudity of a supercilious nose-in-the-air attitude towards all religious matters of any "heathen."

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It is customary in the West (at least it was before the war) at formal luncheon and dinner parties, where various wines are served, to finish with a "liqueur." This is a highly concentrated alcoholic drink so strong that only a tablespoonful is served in specially designed small "liqueur glasses." Each liqueur has its special flavour—mint, vanilla, aniseed, Kümmel (carraway), chartreuse (ladies' liqueur), etc. Two monasteries of Christian monks, the Benedictine of Fécamp and the Carthusian of Grenoble, both in France, have made themselves famous for the liqueurs which they have put on the market, bearing their names, *benedictine* and *chartreuse*, the former usually called "Dom" by the restaurants and by the diners.

Of course Christianity has never barred alcohol as incompatible with the practice of religion. St. Paul, in a letter to his favourite disciple Timothy, especially instructs, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." These two Christian Orders of monks, hard pressed with poverty, discovered a way to manufacture an alcoholic drink as a "side line" to their other monkish occupations. Experimenting with flavours and essences, a Benedictine monk discovered in 1510 at Fécamp a formula to blend lemon peel, cardamom, hyssop tops, angelica, peppermint, thyme, cinnamon, nutmegs, cloves and arnica flowers. The liqueur was manufactured by the monks till the French Revolution in 1789; the secret formula was then sold to a company.

But when the formula was sold, the purchasing company insisted on retaining the original label on the special shaped

flask, as there were many spurious "Benedictine" liqueurs. Our second illustration gives the label and the flask used even today. What is there noteworthy in the label? Only these two points: first, the letters D.O.M., and second, the Cross. There is also a third, hardly visible in our illustration, the signature of "Le Directeur," i.e., the Father Superior of the Benedictine Order. D.O.M. is known to every classical scholar, as it is found so constantly in Roman dedications; the letters are the initials of the sacred formula *Deo Optimo Maximo*, "To God, the Highest, the Greatest," meaning of course Jupiter or Zeus, the Father of the Gods. When Christianity slowly ousted the old "pagan" cults of Rome, she took over the old temples, many of which had on their porches the sacred formula of dedication. Christianity also took over, as is well known, certain pagan festivals, like Christmas (the festival of the nascent Sun God) and Easter. So she took over D.O.M. for her God the Trinity in Unity.

But how decadent the sense of Christian faith (at least of the Catholic variety) must have been that a label on a spirituous liquor should bear the sacred formula, reading today, "To God the Trinity in Unity," and *also the Cross of the Crucified Christ*. Probably many a Cardinal Prince of the Church and Lord Archbishop has been served benedictine liqueur; they may have actually seen the label with the two sacred symbols and never connected alcohol with God. For one gets so quickly used to sights and sounds till they scarcely enter our consciousness. The tragedy that goes with the label today is that even if His Holiness the Pope were to ban the label, his anathema will be ineffective, for the label's trademark was sold long ago. One can ponder much on this liqueur bottle of benedictine, for there are similar desecrations in every religion today.

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The saint of whom I write is not the lady lately canonized in Rome, an Italian who had migrated to the United States and was a centre of "faith and good works." The new saint, though not canonized by His Holiness the Pope but I feel sure by One far greater than he, is Sister Kate, who died at Perth, Western Australia, at the age of 85. Katherine Mary Clutterbuck entered in 1887 the Order of nuns or sisters which exists in the Church of England (quite distinct from the nuns of the Roman Catholic Orders). She went to Australia in 1901. She dedicated herself exclusively to the welfare of the half-caste children, toiling without rest at Parkerville near Perth, on a plot of uncleared land, where slowly a few cottages were erected. On two visits to Australia I drove out to her colony to see her work. The lot of these half-castes (who are the descendants of *white* men temporarily mating according to lust with Australian aboriginal women) is little known or cared for by the Australians, who are responsible (as are the whites everywhere where there are half-castes) for the tragic handicaps under which they suffer. Sister Kate at Parkerville, and later at Queen's Park Cottage Homes for quarter-caste children, worked in the name of Jesus Christ (she always wore her nun's habit) to give these unfortunates, first a realization of motherly tenderness, and secondly a dawning sense of self-reliance and responsibility, so greatly needed by them, handicapped as they are, if they are to make a success of their lives earning something in humble occupations. *Sister Kate was a Theosophist*, in spite of the frowns of the local Church of England dignitaries; she was the true Christian who cared little for Church but all for Christ, for she had found help on her way to Him through Theosophy.

Of course Sister Kate will not be canonized at Rome or elsewhere as a saint, but she will be in the hearts of those whom she mothered. She was to them first "Mum," and

later "Gran." But I know that in all her devotions when she thought of her Lord and Master, her appeal to Him was not for Salvation, but for more strength, so that she could fulfil His commandment, "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." She *did* so fulfil, and there is one more Saint among His band.

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I have received from an old friend an amazing statement :

I just read the Watch Tower of the May number of *The Theosophist*. It reminded me of X.'s case. She for some time lived in The Manor (Sydney) and was much devoted to Brother [Bishop Leadbeater]. She got engaged in wartime to a young artist. With him and others she performed some rituals of her own making. The young man perished during a bombers attack. She kept contact with him psychically and by spiritistic séances, and he managed to get a strong hold on her. He told her that he met Brother frequently on the astral plane, and that Brother married them in The Manor, *all on the astral plane*. She believed firmly in these revelations. Nevertheless she wanted my advice. I had to tell poor X. that I could not imagine Brother doing such a thing, and that she had better stop all the lower contact with her parasitic lover, and ask the real C. W. L. to help him on his way to the higher astral life. Happily she had given up the ritualistic performances some time before. I am hopeful that we will get her free from the entanglement.

There is in the world today a general wave of psychism and in some ways the partition between this world and the lower astral seems to be thinner than usual. Anyone having any psychic tendency or developed faculty is both privileged and handicapped ; privileged because he can get information directly that after all he is not merely the physical body and that death is not the end. But he is seriously handicapped, because the world of the astral is so vast and is almost like the Amazonian jungle where there are undreamt of dangers. Unfortunately, advice on this matter by those who know is very lightly regarded by those who do not know.

C. JINARĀJADĀSA

SOME INCIDENTS IN THE LIFE OF H.P.B.

By A. P. SINNETT

(*Continued from p. 299*)

ABOUT this time Mrs. Holloway,¹ a wonderfully gifted American psychic, came to stay with us and ultimately went on to stay with the Arundales. She used to get vivid clairvoyant visions of the Masters, could pass on messages to me from K.H., and on one occasion he actually made use of her to speak to me in the first person. She fell away from Theosophy at a much later date after her return to America and married again—she was a young widow when with us—but though she meant well she somehow contrived to engender a temporary strain of feeling between Miss Arundale and ourselves.

Meanwhile a desperate crisis in the Society came on under conditions I well remember. Madame Blavatsky had returned to London and was staying with the Arundales. On the 30th of June 1884 (I get the date from the diary, though for the rest I remember the occasion but too well) we all went to a meeting of the Psychic Research Society. In the course of the proceedings Colonel Olcott, without any invitation, got up and made a speech of an extraordinarily tactless character. The leaders of the Psychic Research Society were intensely

¹ See about Mrs. Laura C. Holloway in Letter 20, *Letters from the Masters of the Wisdom*, First Series.

careful to keep all its proceedings on the level of upper class culture. Now Colonel Olcott, with all his goodness and devotion to the cause, was not in tune with the taste of cultivated Europeans. The diary record stands "Colonel Ol. made a dreadful goose of himself and made O. L. furious and ashamed."¹ (O. L. of course stands for "Old Lady," the name by which we always spoke of and to Madame Blavatsky.)

Though staying at the time with the Arundales, the O. L. insisted on coming back to our house after the meeting to blow off her passion. Her face was white from the intensity of her emotion; she spoke so loudly that I was afraid she would disturb the neighbours, and she reviled the unfortunate Colonel until he was driven to ask her if she wanted him to commit suicide. Of course the display of passion was useless and absurd in one way, but she realized, without foreseeing details, that something awful had happened. And indeed it had. The later troubles, which shattered the Society in Europe for a time, all dated back to the ghastly evening I have described. The Psychic leaders had all their teeth set on edge by the Colonel's unhappy outbreak. They had up to that time been eager to be in close touch with the Theosophical movement. Frederick Myers and Gurney were drifting into the circle of our intimate friends. But the Theosophical Society was too young to stand the shock of the consequences that ensued from the Colonel's indiscretion.¹ Anticipating records that I may have to deal with more in detail later on, I may say here that the dispatch of Richard Hodgson to India to investigate Madame Blavatsky's phenomena, his unfavourable report, and the collapse of our young Society from which almost everyone fell away, when it seemed as if Madame Blavatsky had been found out and disgraced, were all the fruits of that miserable evening, the 30th June, 1884.

¹ See note at the end.—C.J.

The catastrophe, in my opinion, justified the regret I had freely expressed when Madame Blavatsky announced her change of plans and her intention of coming to Europe, to play a part in the unexpected enthusiasm which *Esoteric Buddhism* had excited.

A very disagreeable period now supervened, though the consequences of the Colonel's *faux pas* did not culminate till much later. But the O.L. was very quarrelsome and the diary contains several allusions to letters and protests from me that passed between us, though I cannot, at this distance of time remember definitely what the trouble was about. I find a record in the diary dated the middle of July referring to some reply from the O. L. to a letter of mine "which did not soothe the situation but rendered it much worse. In the envelope containing hers were a few lines purporting to be from K.H.¹ saying that she was right and we wrong. Went to bed feeling that our Theosophical career was approaching its end."

Probably the few lines in question were fabricated by the O.L. herself, as she was reckless in using the Masters' names in vain when it suited the purpose of the moment.

Miss Arundale and Mrs. Holloway appear to have come in to see us next morning and Mrs. Holloway is described as declaring that she meant "to give up the whole business in disgust."

It may seem strange to future readers that I should have forgotten what the row was all about, but throughout my later relations with Madame Blavatsky—after our return from India—rows were so frequent that a much better memory than mine might be pardoned for not keeping count of them all.

¹ For Mr. Sinnett, when an opinion of K. H. coincided with that of Mr. Sinnett, it was the real K. H.; when it did not, it was a Chela who wrote.—C. J.

For one thing a scheme had been started for a conversazione at the Prince's Hall in honour of Madame Blavatsky. She was intensely desirous of bringing this off and resolute to have me take part in it. I was somehow drawn into the conversazione and I am not surprised to find in the diary a remark to the effect that I did not speak up to my usual level.

Madame Blavatsky's animosity to me at this time was not placated by my attendances at the conversazione. She and others round her had been invited by the Gebhard family, over which she had by now obtained great influence, to visit them in August. It was conveyed to us by Mrs. Gebhard very reluctantly that we were not expected to join the party. When the time came my wife and I went on a Swiss tour on our own account. After a meeting with Mrs. Gebhard, who came over to see us at Cologne and was very apologetic, we went on to Thun, Interlaken—a familiar route—and ultimately halted for some time at Mürren during which my wife, with some assistance (a "chaise à porteurs" for part of the way)—succeeded in getting with me to the top of the Schildhorn.

It was during this trip that I began to write my novel *Karma*. We got back to Thun on the 25th of August and stayed there at the Thünerhof for some weeks. Some special interest attached to this time as we found Miss Ethel Durand staying at our hotel with her relatives, Mrs. and Miss Galloway, and having some reason to believe that she, Miss Durand, had psychic faculties I tried some thought transfer experiments with her, and was extraordinarily successful. She reproduced diagrams which I drew on scraps of paper, for the experiments were tried at first during a walk we had all taken in the woods near the Thünerhof, and we carried on the work at the hotel afterwards with invariable success. This was the beginning of a long series of mesmeric sittings I had with her in London, up to the time and to some extent after the time of her marriage with Mr. Jameson. Through her I

came into touch with an Adept of whom I have since come to know a good deal,¹ the head of the old Atlantean lodge of Occultists,—generally spoken of as the Yucatan lodge by reason of its headquarters being at Yucatan, or as I have latterly learned, on etheric levels above Yucatan.

We saw a great deal of the two girls during the rest of our stay at Thun and went on thence in their company to Berne. While we were there, towards the end of September, we received a telegram from Mrs. Holloway still staying with the Gebhards calling upon us to join the Elberfeld party at once. We were by no means inclined to obey this call considering the extraordinary way in which we had been treated, and telegraphed back that we could not come without first receiving full explanation from Mrs. Gebhard. Then came a telegram from Mrs. Gebhard declaring that the Mahatma particularly wished us to come. Again we telegraphed that we would not come without further explanations, but further telegrams at last persuaded us to consent.

We were received with glowing cordiality by the whole Gebhard family, Mrs. Gebhard coming to meet us at Cologne and I received some notes from K. H. through Mrs. Holloway of which Madame Blavatsky apparently knew nothing.

To this day I do not understand the true inwardness of the whole transaction, but something had gone wrong with Madame Blavatsky who was in a queer and unusual state of mind. We arrived on the 1st of October and it was soon decided that Madame Blavatsky and Mrs. Holloway should return to London. They started on the 5th, Mrs. Gebhard delighted to see them go. In some way they had considerably outstayed their welcome. Of course the original warning not to come which had been directed against us, had been the work of "the O.L.," but I never fully understood what motive

¹ Through séances with a medium.—C. J.

guided her. We had been wrangling about something in London before the Elberfeld visit and no doubt Madame Blavatsky made free use of the Master's name in obliging the Gebhard's to do violence to their cordial friendship with ourselves. But it is all ancient history now and was of merely transient importance at the time. We stayed at Elberfeld till the 9th and then returned to London.

For the next few weeks I find references in the diary to "the Inner Group" of the London Lodge but though at the time we seem to have attached importance to squabbles with the O.L. about its rules and working it would hardly be worth while to go now into the details of these small troubles even if memory enabled me to do so, which is not the case.¹ But already there seem to have been rumours afloat concerning "the Coulomb scandal" at Adyar destined at a later date to assume such gigantic proportions. Madame Blavatsky and Colonel Olcott left London in the beginning of November.

Theosophical activities went on, and during the month we held a conversazione meeting at Queen Anne's Mansions which was numerously attended, the impending troubles connected with the Coulomb scandal not yet having taken definite shape. The movement still had the momentum of its early beginnings. I took part in various Psychic Research meetings, but the leaders of that Society were gradually forming the plan which ultimately culminated in the despatch of Mr. R. Hodgson to India to investigate the Coulomb charges and the records of phenomena worked by Madame Blavatsky.

All this time we used to be "at home" on Tuesday afternoons, and our drawing room on these occasions was always crowded with Theosophical friends and visitors whom

¹ The formation of this Inner Group and the pledge taken to the two Adepts appear as Letter 5, in *Letters from the Masters of the Wisdom*, First Series.

they brought. At the annual meeting of the Society in January 1885 I was elected President, Mr. Finch's tenure of that office having been recognized as merely designed to tide over the difficulties with Mrs. Kingsford. She and I had some skirmishes, but we made friends again in the course of time.

For some time past we had been seeing a good deal of Mr. Leadbeater who originally called on me, though then a stranger, on the strength of having read *Esoteric Buddhism*.¹ He often came to dine and stay the night with us and he had entirely from the first made up his mind to devote himself to Theosophy. When he first made my acquaintance he was a Church of England curate, but he decided to throw up this appointment and go out to India². Indeed I believe he accompanied Madame Blavatsky and Colonel Olcott when they went out in the beginning of November. Mohini remained in London after they went, the guest of the Arundales.

A. P. SINNETT

(To be continued)

NOTE BY C. JINARĀJADĀSA

What Mr. Sinnett describes as "the Colonel's indiscretion" was something simple, though certainly under the circumstances the Colonel miscalculated the effect which he expected to produce. In *Old Diary Leaves* I, he narrates the incident of his meeting his Master, the Adept M., for the first time.

I was quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure

¹ Not *Esoteric Buddhism*, but *The Occult World*, for C. W. Leadbeater joined the Society on November 21, 1883. He has described how he found the book advertised in a second hand book-catalogue and was attracted by its title, as he was an investigator into spiritualistic phenomena, and presumed the book dealt with them.—C.J.

² Not then, but the next year.—C.J.

it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table.

He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times¹. He told me things about H.P.B. that I may not repeat, as well as things about myself, that do not concern third parties. How long he was there I cannot tell: it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind. "What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here; something that I might handle after he is gone!"

¹ See *The Lives of Ulysses*, (H. S. Olcott) *The Theosophist*, October, 1917.

The Master smiled kindly as if reading my thought, untwisted the fehtâ from his head, benignantly saluted me in farewell and—was gone; his chair was empty; I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth; a tangible and enduring proof that I had not been "overlooked," or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H.P.B.'s door and tell her my experience, was the first natural impulse and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving.

Naturally, the turban of the Master (which is now at Adyar) played a very important role in the life of Colonel Olcott. It was his habit in the early years, when he was lecturing to an audience and narrating this incident, to put his hand to the tail pocket of his double-breasted coat, bring out the turban, and show it to the audience as a proof that what he was saying was true. I presume that in the innocence of his heart it never occurred to him that the showing of a turban and his statement concerning his visitor could in any way be challenged, or that anyone might say that the whole incident was nothing more than a hallucination. So, at this meeting of the S.P.R., Colonel Olcott narrated this incident, and brought out the inevitable turban. Miss F. Arundale, who was present, thus describes what happened:

"At the celebrated meeting of the Society for Psychic Research my remembrance slightly differs from that of Mr. Sinnett, although the effect was the same on the S.P.R. Colonel Olcott made a very ill-advised speech about the Masters, giving the account of the appearance of one of Them to himself, and, as a proof of the verity of his story, dragged out a crumpled cream coloured scarf from his pocket and waving it in the air before the audience, said: "This is the proof of His presence."¹

¹ *The Theosophist* May, 1923, p. 209.

THE TWO LEADERSHIPS

By G. S. ARUNDALE

THERE are two kinds of leaders to each of whom we owe allegiance. There is the leader whom we follow for his nobility of character and for that alone. We follow him because we are eager to become shining with beautiful qualities, as he shines. His views are of little moment to us. We follow his character and not his views.

But there is also the leader whom we follow for his obviously deep insight into the great realities of life, for his power to lead the world, or some part of it, out of a darkness into a light, for his obvious access to truth entirely beyond our present reach. His character concerns us less. His wisdom concerns us more.

Of course there may be leaders who combine the two types of leadership. These are among the world's miracles. They are of rare occurrence, and are to be treasured accordingly.

The problem on our side is ourselves to possess sufficient character to recognize the first type of leader, and sufficient wisdom to recognize the second type.

We cannot know whom and how to follow unless and until there begin to abide in us the seeds of one or the other kind of leadership.

G. S. ARUNDALE

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

I. THE WORLD AS IDEA

(Continued from page 310)

MY first theme, then, is to show the world as the Divine Idea. To do this, the first necessary qualification is that propounded in all Hindu and Buddhist philosophies. It is *detachment*, the Sanskrit term for which is *Vairāgya*. Rāga is passion; Vai-rāgya is passion-less-ness. The student must be detached from what he is going to observe, in order that he can observe accurately. Here we find that one of the greatest contributions to human advancement in this matter is modern science. For it is modern science, with its work in the laboratory, that teaches the student to observe with *Vairāgya*, with dispassion or detachment. He must eliminate "the personal equation" if he is to see his facts rightly. All of us have normally in life a quality of twist or distortion in our reaction to facts and events, similar to that when we look at a stick put into water, when the stick appears bent; we know the bend is an illusion. Science explains why the stick appears bent, for it is due to the refracting medium of the water. So similarly there is a twist in ourselves given us by our personal predilections, by our religion, by our attachments to the objects and persons to which we cling as dear and essential to us. Only

when this twist is eliminated from our natures are we able to observe accurately and to record with dispassion.

What will a man see if he looks at Nature with detachment? I will take here some examples from science. Suppose you were to examine under the microscope the growth of the embryo of any creature. T. H. Huxley has done that and he has shown that it is almost as if you could see some invisible architect laying the material down bit by bit so that there is formed what is going to be the spinal chord. If you examine the changes which take place in the embryo, what will you note? That each embryo goes through the stage of the fish, and that of the dog with a tail, and slowly passes on to become the baby. There is a mysterious something in Nature which is always "recapitulating," so that we have the axiom in Biology that Ontogeny, the history of the individual, is only a summation of Phylogeny, the history of the species.

Let us turn to the minerals and take the pyrites composed of sulphides of copper or iron; we shall find clearly in the pyrites geometric forms, such as cubes, twelve-sided dodecahedra with each face a pentagon, and twenty-sided icosahedra with each face a triangle. There are also minerals that are built in octagonal shapes with triangular faces. Throughout the mineral kingdom we find the Idea building in geometric patterns.

When we look at the leaves of any tree, particularly the pines, we shall see them always appearing in a certain way, sometimes in a clear spiral. All flowers are built geometrically; they are three-petalled, four-petalled, five- or eight-petalled. Why? Because there is in Nature a geometrical Idea as she builds; though she uses many chemical substances the molecules are built by the life force to produce geometric formations. One of the most striking facts in chemistry is that when we examine the order of the chemical elements, from the lightest, hydrogen, to the heaviest, uranium, and arrange them

according to their weights and families, we can arrange them so as to form the logarithmic curve.

Of late, biologists like Julian Huxley have been puzzled by what they have termed the "long-range trends in evolution." It is as if evolution from the beginning had a planned model of what it was going to produce in the course of ages. It is perfectly true there are experiments in Nature, and eliminations of the unfit in the struggle for existence. But why is it that Biology shows that Nature has these long-range trends in evolution? Because behind all Nature's work is the Idea of each end-form. The mystery of these facts is summed up in a phrase which comes to us from the Platonic philosophers: "*God geometrizes.*" The moment a universe comes into existence geometry seems to be innate in it. And so much has modern science advanced in its speculations that a scientist like Jeans tells us that "the universe today appears more like a great thought than like a machine." Already, then, we have science revealing to us the Idea; we shall have more and more of this aspect of modern science in the centuries to come.

Now appears another important aspect of the Idea, and that is with regard to each one of us. What is the Idea concerning each of us? We have it briefly in that graphic simile in the Upanishads, that the body is a chariot, that the five senses are its horses, that the charioteer is the soul, and the reins with which the horse are held are the mind. There we find the Idea about each one of us as a human being. It is here that you will find that the study of Theosophy helps you to understand the Idea of yourself more clearly, how, for instance, you have a higher and a lower self, how there is an immortal part of you which is indeed one with Brahman, God in His Transcendence, so that you can say absolutely square to truth, "I am HE, I am THAT." Theosophy explains to you also the mystery of the two selves of yours, a lower and a higher, how you are a complexity with a causal body, a

mind, an astral and a physical body. All sorts of forces play through the three last embodiments of yourself, entangling you, dragging you away, in the same manner that sometimes horses take the bit into their teeth and drag the chariot where they desire, and the charioteer is helpless to check them.

Man has two streams within him, an upward and a downward stream. It is this fact that we have described very graphically by the Christian apostle St. Paul, as he was struggling to realize the highest spiritual life. Writing to his fellow Christians, he says what any one of us can say today.

For the good that I would do, I do not; but the evil which I would not, that I practise.

I find then the law, that, to me who would do good, evil is present.

For I delight in the law of God after the inward man:

But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

O wretched man that I am! who shall deliver me out of the body of this death?

It is this aspect of the Idea in each one of us that illuminates our Theosophical studies concerning ourselves.

There is also a further Idea which is intensely fascinating, and that is the Idea behind all civilization. We have presented to us in Theosophy the conception of a Plan of God that works through mankind through its numerous forms of races, its two types as man and woman, through its types of civilization which come one after another, taking millions of years in the process. It is into these several forms of civilization that you and I are born in our many births. For what purpose? In order to realize the mystery of the Divine Nature that is in us by the manifold experiences necessary for us, which one particular type of civilization can give us better than another. Thus there is behind men's deeds the Idea of a pageant of mankind. Just as in a great pageant, such as takes place at a coronation, one

group after another of the state's forces and dignitaries pass before us in a planned order, so similarly Theosophy presents to our view a pageant of the races and civilizations as they appear and disappear. For just as individuals reincarnate, so do races, and their national rivalries and animosities also incarnate in new forms.

One of the most interesting facts in this process, and one easy to prove, is that the modern British race is a reincarnation of the Roman, with both its good qualities, as also all its narrownesses and prejudices. Similarly too it would not be difficult to sustain the thesis that ancient Carthage is modern Germany, and that the ancient rivalries between the two ancient peoples have reincarnated again in the rivalries between them. One element in this theme of Reincarnation, which has fascinated me greatly, is how the ancient Greek states, Athens, Sparta, Corinth, Sicily and others, were reborn some 1,300 years later as Venice, Florence, Milan, Genoa, Naples, and other republics and dukedoms of Italy, with their attributes of intense artistic feeling as of old, but also all returning with their fierce City States' rivalries and animosities inevitably leading to war.

When a student gets this clue to mankind, he sees all history as a pageant of peoples, and how behind the races of mankind and their many wars and rivalries there is the Divine Idea. He then begins to see that there is a Plan through it all, that in the history of civilization the Idea is the Ariadne's thread in the maze. In one place, Tennyson when puzzled, not seeing clearly into events in spite of his Christian faith, speaks how "the plan of the Maker is dark, an Isis hidden by a veil." But if a man studies these truths from my angle of vision, he will come to another discovery, to which indeed Tennyson came at the end of his life, when he sums up in four lines this great pageant of peoples which I am trying to outline for you.

Act First. This Earth. A stage so gloomed with woe
 You all but sicken at the shifting scenes.
 And yet be patient. Our Playwright may show
 In some Fifth Act what this wild drama means.

"In some Fifth Act"—just as if in some mysterious way God were to say, "Come, you who are in the year 1946; now look at the year 2546," and then He were to turn back the pages of the book of history to 1946 so that we could see how all that is happening today had been guided by Him towards a better scheme which He had planned. We should have then our faith in God all the firmer; we should feel that the Fifth Act does explain to us the meaning of the very wild drama which is the world as it is today.

We shall begin to see then, as we examine the world, the Idea in Nature; as we examine ourself and others, we shall see the Idea in us and them, then the Idea in all peoples, and that everywhere a Pattern exists for all things. Nothing happens by chance, because behind all events is the Pattern. When we look at the tiniest wild flower, with its exquisite geometrical pattern, we cannot think that it appeared by chance; we need to postulate some kind of mind or intelligence in Nature. That is what Jeans and Eddington have done. Little by little, we shall observe, from the standpoint I am trying to present, that all life and its events are the revelation of the Idea.

It is this—God's Idea of what the flower is to be, of what the mineral is to be, of what you and I are to be—that later among the philosophers was termed the Archetype. Plato insists that the Idea contains, that there exist in the Archetype, all those essential attributes of Divine Beauty which will appear with the passing of the ages in each object as it manifests in time here below in the process of evolution.

Emerson, who was a Platonist through and through, had firmly this idea of the Archetype. In one poem he leads our

imagination into high realms where we contemplate the world of the Archetypes.

Higher far into the pure realm,
 Over sun and star,
 Over the flickering Daemōn film,
 Thou must mount for Love;
 Into vision where all form
 Into one only form dissolves;
 In a region where the wheel
 On which all beings ride
 Visibly revolves;
 Where the starred, eternal worm
 Girds the world with bound and term;
 Where unlike things are like;
 Where good and ill,
 And joy and moan,
 Melt into one.
 There Past, Present, Future shoot
 Triple blossoms from one root;
 Substances at base divided,
 In their summits are united;
 There the holy essence rolls,
 One through separated souls;
 And the sunny Aeon sleeps
 Folding Nature in its deeps,
 And every fair and every good,
 Known in part or known impure,
 To men below,
 In their archetypes endure.
 The race of Gods,
 Or those we erring own,
 Are shadows flitting up and down
 In the still abodes.
 The circles of that sea are laws
 Which publish and which hide the cause.

Far later, one of the most brilliant of the young poets of England, who was killed in the first War, Rupert Brooke, sensed too the fascination of this vision of an Archetypal World.

Out of time, beyond the sun,
 All are one in Paradise . . .
 There the Eternals are, and there
 The Good, the Lovely, and the True,
 And Types, whose earthly copies were
 The foolish broken things we knew ;
 There is the Face, whose ghosts we are ;
 The real, the never-setting Star ;
 And the Flower, of which we love
 Faint and fading shadows here ;
 Never a tear, but only Grief ;
 Dance, but not the limbs that move ;
 Songs in Song shall disappear ;
 Instead of lovers, Love shall be ;
 For hearts, Immutability ;
 And there, on the Ideal Reef,
 Thunders the Everlasting Sea !

This, then, is the conception of the Archetypal World, the Perfect Pattern which it is possible to know by one seeking to live in high philosophic thought. In my other two articles I will try to outline something of the Yoga, the technique, of the training of the heart and will, which are necessary in order to become one with the Idea, to have the Vision of the Archetypal World ever present to our gaze.

This conception of becoming one with the Idea is old, only the word "Idea" did not then exist. But in Hinduism the word "Brahman," the Absolute Godhead, did mean the Idea, and so we have in the *Bhagavad Gītā* :

Brahmārpanam, Brahma havir,
 Brahmāgnau Brahmanā hutam,
 Brahmaiva tena gantavyam
 Brahmakarmasamādhinā.

All's then God !

The sacrifice is Brahm, the ghee and grain,
 All Brahm, the fire is Brahm, the fuel it eats
 Is Brahm, and unto Brahm attaineth he
 Who, in such office, meditates on Brahm.

That is the great conception that I want to present to you of the World as Idea. For then happens one of the wonderful experiences to the individual who sees the World as Idea, and that is, that he becomes *one with Nature*. All Nature—the plants, the clouds, the seas, the mountains—become in some mysterious way a part of him and linked to him. He does not then stand apart from suffering humanity ; he is all the more stronger in sympathy because he has seen the Archetype behind each suffering mortal, the Divine Crown that awaits each one of us as we come to final Liberation. It is this sense of the unity with Nature that is described in a Theosophical manual of devotion which we have from the pen of Madame Blavatsky :

Know, conqueror of sins, once that a Sowānī hath crossed the seventh path, all nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale ; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper : "A Master has arisen, a Master of the Day." (*Voice of the Silence*.)

I conclude now the first part of this great theme of the Yoga of the World as Idea, as Emotion, and as Will. We need for our journey Vairāgya as the first requisite. We need all the knowledge which the Scriptures of the world give, that Science and Art discover, that the world's History can reveal. Using them with Vairāgya, we shall then begin to see the great Idea. And to see the Idea is little by little to become one with the Idea, which is God's Thought of Himself. When man comes to that stage, when he can feel one with the Thought of God, something of the Power of God descends into his life ; and from that moment he *does* hold life and death in his strong hands.

C. JINARĀJADĀSA

A SENSE OF VALUES

By N. SRI RAM¹

ONLY when we begin to look into the values which we assign consciously or unconsciously to the elements that make up our lives, do we begin to live intelligently. But the faculty of such examination is as yet rare and shown by comparatively few individuals, though the influence of these persons extends to a larger or smaller circle according to their dynamism and the manner in which their influence is propagated.

The present is a time which is characterized, among other things, by a much wider and more intense searching of hearts and values than ever before, so far as our history goes. Obviously all people throughout the world are in a situation now in which there is need for a radical reconstruction of values, which are the things they believe in and cherish most, not as a matter of theory, but as evidenced by their actual practical conduct. An average Christian may profess to believe in the sublime doctrines of the Sermon on the Mount, but the faith that actually governs his conduct is to be seen in his home, his books, stock market, office, clubs and battle-fields. The same is true of the peoples professing other religions.

The war now over, the present world-conditions and the danger of another catastrophe, even exceeding the magnitude

of the last one, all combine to provoke thought on the question of the values which are true and which we should strive to maintain in our lives eliminating the illusions.

Money, power of every sort, pomp and circumstance, various pleasures and satisfactions, all these are obviously tempting and are being sought after with feverish energy, and these also are values in the mart of life, side by side with those qualities or ideals to which we may selectively assign that term, such as freedom, truth, respect for law, duty, loyalty, kindness, beauty and justice. Everything in life has a value theoretically, and in practice, for one class of persons or another. But the values to any one individual depend on the sense he has developed in estimating them. In this, as in other respects, we evolve only by experience both as individuals and as a society, and our growth is registered in the values that motivate our action. The values of a savage are very different from those of a society in which there are the influences of the arts, the standards of a more complex way of living and the effects of settled institutions. When we use the word "values," it sounds abstract and intangible, but whether recognized as such or not, they exist in every society and underlie the psychology and behaviour of the people to whom they belong. What those values actually are in the case of any people can be seen from their lives, and are an inheritance from their previous cultural and sociological history. The values which underlie their thought and motives are those established by outstanding men who have lived among them, as well as the product of their own trials and experiments. Time is needed to prove all things, to sift the true from the false, the life-increasing from the life-destroying.

The Indian people, as also the Chinese, among the various nations of the world, have a sense of values, developed through a long history of thought and achievement, which is

¹ A talk broadcasted by the All-India Radio.

mirrored in our philosophy and literature, our social institutions and customs, and our entire manner of living. It is true that through long acceptance these values have become conventionalized and have in some degree lost their living significance. The ideal of *Ahimsā* or Non-Violence, for instance, of which Mr. Gandhi is so notable an exponent, however much it may be violated in practice or misunderstood by lesser persons, is a product of a certain deep recognition which lies at the bottom of the Indian mind, as it has been moulded through the millennia. The whole conception of *Dharma* placed before the Indian by tradition and his religio-social code is one which is founded on a certain set of values conceived with reference to their long-range effects and repercussions—that range covering, according to the Indian philosophy, not only one life but a succession of reincarnated lives, and concerned not merely with a man's temporary gains and losses, pleasures and pains, but with his abiding happiness, his progress towards final liberation from sorrow.

The war just over was fought for the freedom of individuals as well as of nations to live their lives in their own ways unmolested, without dictation or fear of violence, to think their own thoughts and utter them, so long as such action on their part is consistent with the enjoyment of equal freedom by others. This freedom has been bought today, at any rate its most fearful enemies, the totalitarian States of western Europe and the Far East, have been destroyed, by an effort of the Allied peoples involving sacrifices unprecedented in human annals. Here is obviously a principle whose value to the lasting happiness of the whole human race has been exalted and fixed by wide consent, and made the keynote of a scale of values by which the expressions of human life are to be modulated and governed.

I said keynote, because it affects all phases of our life. Let us take as an illustration childhood and the problem of

its education for maximum fitness in later life. More and more it is being realized, thanks to such eminent pioneers as Madame Montessori, who themselves are heralds of a new age now visible on our horizon, that practically every child has in him or her the seeds of a uniqueness which, if developed, will be and can be his most precious possession and contribution to the culture of his or her society; so that originality in its earliest beginnings, even more than in its later more pronounced and established manifestations, is a value which, like some rare metal hitherto despised and ignored, is now beginning to come into its own. Conformity was a virtue when it was necessary to establish the existence of invariable natural laws, and according to the Indian philosopher, also of moral laws operating equally invariably and naturally in a sphere which is but an extension of nature as we define her on the basis of our limited perceptions. Respect for laws which in the natural order are inviolable, and in human society equally the basis of a just and settled order, is a value essential for our growth and happiness, which we shall never transcend. But if in promoting conformity to any established system of thought, whether embodied in education or any other branch of our social order, we limit the free movement of thought and its proper expression and free exploration, we kill all possibility of originality and variation, and instead of serving the cause of life, which is the cause of delight and expansion, we serve the end of petrification and death. Thus in any expansive system with a binding scale of values, binding in the sense of creating order and harmony, and not chaos and discord, individuality whether of the child or of the grown-up citizen must have its place and fundamental value.

There are certain values which last for ever and I have incidentally mentioned them at the outset of this talk. But all are summed up in the highest human happiness attainable on earth. Since each man, indeed each animate form,

seeks more life, more happiness, the instinctive search for this end, which is really not an end but an ever-becoming, is not incompatible with those values which promote universal and individual happiness, and increase of life expressed not in parasitism but in creativity and contribution to the general good. Nay more, any civilization embodying such values will not need to be maintained by suppression or force, for it will serve the innate needs of the people who partake of it and fit them. Each individual can be left free in such a civilization to come to the acceptance of those values by his own observations and experience. They need not be forced on him by the methods which are adopted in authoritarian states to condition the minds of their peoples. A true law needs but to be stated in the setting of the facts which it illuminates and sums up.

The war, while it lasted, heightened the contrast between the ideals for which the combatant nations respectively stood. It was a time of tension, of vision and heightened values. When life, happiness and fortune were so freely sacrificed, there could be no higher value set upon the cause which was held greater than these blessings, normally so dear in peaceful life. But the values perceived when the strings of human consciousness are taut, and then held up for reverence, are apt to dissolve when the magical moment has passed, and there is not only reversion to the narrowness of our commonplace living but even a reaction from the excess of strain imposed by the effort. In an age of promiscuous contacts, of fierce unceasing propaganda and the methods of mass mobilization, it is more difficult than ever before for any individual to see clearly and keep his sense of values, such as it may be. Yet that is the only chart and compass which we possess to reach our haven.

N. SRI RAM

THE SONG OF LIFE

By A. M. PADGHAM, L.R.A.M.

"All one's life is music if one strikes the notes rightly and in tune."—*Ruskin*.

IN the musical scale of the West there are seven notes, of which the first is the most important, being regarded as Perfect and complete in itself, and towards which all the other notes of the scale bear a relationship, with varying degrees of importance. The fifth note, the Dominant, has a dominating influence over the whole scale. As he understands more fully, the listener to the Song of Life will realize what place the micro-tones in the scales of the East take in the general harmony.

The Generator—the first note or Tonic—is that from which the scale is derived, just as man comes forth from the Logos. The trend of the whole scale is towards the eighth note, or upper Tonic, which again in itself is Perfect, only on a higher octave. So as a man goes through Evolution ever aspiring to Perfection, Love, symbolized by the fifth note, the Dominant, becomes the governing factor in his life.

The fourth note, the Sub-Dominant, does not play such an important role as does the fifth; but it has its place in the work of the scale. It can be regarded as symbolizing Compassion, Pity that is akin to Love, but not with such immense power as the Dominant.

The scale can be in one of two Modes, the Major Mode or the Minor Mode. The Major Mode can be thought of as a scale of joy, influenced by the third note, the Mediant, the

Major third, four semitones from the Tonic. This Mode is usually employed for bright, cheerful music; whereas the Minor Mode, containing the Minor third, three semitones from the Tonic, more easily expresses the sadder emotions, though sometimes the Major Mode is used for sad music and the Minor for bright music.

So one can ally the Major Mode to a bright and cheerful disposition gained through the experiences of previous incarnations, a temperament which sees the best in every event; and the Minor Mode to a pensive disposition, which nevertheless has the same goal, Perfection. It can be seen that this third note, the Mediant, midway between the Tonic and the Dominant, has a strong influence on the scale.

The seventh note, the Leading Note, betokens by its name that it leads to the eighth note, or Upper Tonic, which is Perfection. The scale cannot rest on the seventh note. If it is prevented, by the use in a particular manner, of the sixth note, the Sub-mediant, *i.e.*, the note midway between the Dominant and the Upper Tonic, from attaining its goal, then the harmonies or dis-harmonies of the scale (formed by different combinations of the notes) must continue till they are happily "resolved." Just so in life, events may delay one's progress on the path of evolution. So this sixth note, though beautiful in itself, may have a delaying influence on the harmonies of the scale.

The second note, the Super Tonic, has its part to play in the building of the greater harmonies, but is not of much importance in the lesser work.

As in language we have sentences with various kinds of stops, so in music we have sentences with various kinds of stops called Cadences. There are three kinds of Cadences or combinations of chords which assist in the progress of our music, *e.g.*, Imperfect, Plagal, Interrupted; and one more, the Perfect, which gives us the final summing-up of the work.

The *Imperfect* Cadence consists of chords built up on the Tonic and the Dominant—the *comma*.

The *Plagal* Cadence consists of chords built up on the Sub-Dominant and the Tonic—the *colon*.

The *Interrupted* Cadence consists of chords built up on the Dominant and the Sub-Mediant—the *semi-colon*.

The *Perfect* Cadence consists of chords built up on the Dominant and the Tonic—the *full stop*.

Now if we compare our lives with this sketch, we can see how dis-harmony will delay our progress, and that the right use of harmony will inevitably lead us to our goal. Nevertheless, there are some most beautiful dis-harmonies in music which, if correctly treated, but add to the harmony as a whole.

So we can make of a great sorrow, suffering or difficulty in life a beautiful thing by treating it aright, as a means of developing our understanding of the great Song.

A. M. PADGHAM

"Music is well said to be the speech of angels; in fact, nothing among the utterances allowed to mankind is felt to be so divine. It brings us near to the Infinite; we look for moments, across the cloudy elements, into the eternal Sea of Light, when song leads and inspires us. Serious nations, all nations that can still listen to the mandate of Nature, have prized song and music as the highest; as a vehicle for worship, for prophecy, and for whatsoever in them was divine. Their singer was a *vates*, admitted to the council of the universe, friend of the gods, and choicest benefactor to man."—*Carlyle*.

THE EDUCATION OF THE INDIVIDUAL

By ADA WIGHTMORE

AN educated human being, using the term in its fullest and deepest sense, is one who is continually concerned with bringing forth from within himself the experience of his spiritual nature, and revealing it through his personality. Many people are unhappy, because they are not consciously aware of anything more of their powers than immediate circumstances bring to their notice; their great individual possibilities, their divine spark, remains latent within them, waiting, like a seed deprived of soil and water, for the right conditions for it to grow and flower.

It must be the task of all who are engaged on educational work to act as spiritual fertilizers, and provide the very best conditions for human growth. The work of teachers must, at all times, be to encourage, and to show a really sympathetic attitude towards the personal reactions of children, so that they are stimulated to feel interested and confident; for without interest and at least enough confidence to give determination, the terrific amount of work necessary to achieve anything worthwhile would never be carried out.

It is gradually becoming recognized that it is not the work of teachers to impose rigid patterns of behaviour on children. Every developing individual is unconsciously trying to follow an eternal pattern laid down for him by his own archetype. The teacher can help, by giving him the best material to stimulate his mind and imagination, and by

becoming so sensitively acquainted with the child's real nature that he is able to anticipate his future needs.

The ideal of freedom for individual growth must always be kept in front of the teacher's mind. No one would want a dandelion to express the same aspect of reality that an orchid does; no one grumbles because a bleak moorland in winter has a different quality from a wood in spring. All nature's rhythms and varieties of form are essential; the whole would be incomplete without any one of them. So, too, with human individuality, children must be accepted for what they are, and not graded and labelled and "stream-lined" to conform to certain social or intellectual traditions. The teacher must not be an academic dictator, for he must realize that children can only enrich the whole if they are free to give themselves, and at the same time are given opportunity to reveal their highest selves.

The work of helping children to become aware of their highest possibilities consists largely of awakening them to an appreciation of *living as a great adventure*, so that they feel themselves to be *explorers*. Their senses must be trained by continual contact with beauty of form, colour and sound, in order that they may be able intuitively to recognize and identify themselves with all that is inspiring in nature and art. Children should have opportunity for creative work, and they should not be hampered by imposed standards and ideas; their natural tendency to look at things personally and with intensity should be preserved and developed. This is the great integrative aim of education: the maximum development of the capacities of self-expression.

The intellectual aim of education should be to train the minds of children to follow chains of reasoning, sift evidence, perceive the relevant and the inconsistent, and form judgments. Their interest should be aroused, through History, in the fascinating story of human struggles and progress. They

should be brought into contact with the ideas of some of mankind's geniuses, and with the principles and convictions of its greatest idealists. Through Science, they should be helped to appreciate the wonder of natural laws, as for example the majesty of the solar system, and to take an interest in living things, from the exquisite delicacy of microscopic forms, to the harmonious relation of functions in the human body.

The school of the future should be a child-centred school, where boys and girls can study together in a free and happy atmosphere. The building should be well designed and adequately equipped, having a studio, workroom, radio, laboratory, library, cinema, museum and gymnasium. The classrooms should be bright and cheerful, exhibiting the interests of the children who use them, through pictures, models, maps illustrating birds, animals and trees of the land, collections of specimens, and so on. It is most important that the children should from the very first day associate their learning with *enjoyment*. The older children should have scope, in addition to receiving formal lessons, for discussion, and for individual research work, and for developing a centre of interest, such as a theatre or a parliament of their own.

The future of education is largely a question of further exploration of the many constructive ideas that have come to light in recent years. There is, however, one matter in particular about which actual reform is necessary, and that is on the question of teaching religion in schools, a matter which concerns Theosophists deeply, for Theosophy cannot perform the work it is destined to do in the world while the minds of the young are being sealed and limited, by being taught that religion is a question of learning certain historical details and accepting certain dogmas. A glimpse of most schools in England between 9 and 9.30 a.m., carries one back to the middle ages. Theosophists must fight for a religious syllabus

on broad and reasonable lines, including the study of comparative religion, and the relationship of religion to scientific and aesthetic aspects of thought. Children require to be equipped, not with a particular religion, but with a general spiritual training based on reason, ethics, inspiration and self-realization, the greater part of which should not be given as formal lessons, but woven into the fabric of school life.

In conclusion it may be said that the true aim of education should not be to provide a complete course of study on a number of subjects, merely to hold the children's interest until they leave school, but, rather, to open up avenues in the mind that will take an eternity to explore; and to awaken modes of thinking, philosophical, scientific, literary, and artistic, and to ways of true and lasting enjoyment of Life, and to encourage the development of the senses, emotions, and intuitions, so that the greatest shades and depths of individual reaction to life are possible.

Education in school should be a preparation to discover Life, in spite of its limitations, as a source of inspiration and an incentive to noble conduct.

ADA WIGHTMORE

INFALLIBLE RECIPE TO PRESERVE CHILDREN

Take one large grassy field,
One half dozen children
Two or three small dogs,
A pinch of brook,
And some pebbles.

Mix the children and dogs well together and put them in the field, stirring constantly. Pour the brook over the pebbles. Sprinkle the field with flowers. Spread over all a deep blue sky, and bake in the hot sun. When brown, remove and set away in a bath-tub to cool.

Michigan State Bulletin of Health

OUR WORK FOR THE FUTURE

By B. S. RAMASUBBIER

PRESIDENT TRUMAN has truly said: "Ignorance and its handmaidens—prejudice, intolerance and suspicion of our fellowmen—bred dictators and they breed wars." We must look to education in the long run to wipe out that ignorance which threatens catastrophe. Intelligent men do not hate each other, just because their religion may be different, because their language and habits may vary, or because their national origin or colour may be different. It is the work of education to bring about that deeper international understanding which is so vital to world peace. "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." This of course is the aim of the Charter of the United Nations Educational Scientific and Cultural Organization.

The Theosophical Society has laboured hard in this direction for the past 70 years, and is still to pursue it for many a decade to come. The Society will complete three fourths of a century of its existence in 1950. Theosophists may well plan for a new era of fulfilment under the guidance of their leaders. The Society is a spiritual League of Nations. Having seen the Powers of Darkness at work during the last two world wars, it is today stronger than ever. It is our privilege to hold aloft the ideal of a Spiritual Democracy of all that lives, and to work for a culture based on the Universal

Brotherhood of Humanity, without distinction of race, religion or sex. We have reached a stage where it is no longer possible to live intelligently without such a kind of co-operation and understanding. "The Society will be the corner stone of the future religions of humanity", said a great Adept. It has a democratic constitution, and in it are represented many religions, nationalities, and systems of thought. A Theosophical education is the sure guarantee of an enduring World Peace.

We may here pause to note how the Society was launched into the world by two great Masters of Wisdom in order to unite the East and West for a common work for the "orphan, Humanity," through the instrumentality of Madame H. P. Blavatsky and Colonel H. S. Olcott and others. All honour to the co-founders of the Society and their successors in office; the edifice of the Society has been raised on the absolute self-abnegation of the Pioneer-Theosophists and the steady support of a great majority of its ordinary members. The foundation of the Society has been so well and truly laid that the Society is at work in nearly all nations of the world.

India is the beloved motherland of the two Inner Founders of The Theosophical Society. India has been the cradle land of Manus and Buddhas, saviours of humanity. She must, in the fitness of things, once again, assume her role as the spiritual teacher of the nations of the world. She has been slowly drifting to that end, and has yet to make a greater contribution. She has been guided by the Great Ones to give shelter to all the religions of mankind in her homeland so that they may grow richer. It is an innate characteristic of the Indian soil that its people are more devoted to a quest of the Divine than elsewhere. In the seventies of the last century India was at the brink of the precipice of fast losing her soul, but for the timely advent of the Theosophical Society

within her borders in 1878. The Society's work in India and Ceylon is too well-known to be recounted here.

It is the role of the Theosophist to be in the vanguard of true civilization where science, religion and philosophy are bent on pursuing truth. It was the task of H.P.B., a born occultist, to synthesize them. She gave direct proofs of what she taught, and she founded *The Theosophist* in 1879 as a monthly journal devoted to Brotherhood, Oriental Philosophy, Art, Literature and Occultism, and she published it to go abroad, first from Bombay and later from Adyar. Naturally enough the motto of the Society has been, "There is no Religion higher than Truth."

It was the wish of Dr. Annie Besant to form an "Adyar Group of prominent Theosophists." They need not necessarily live at Adyar, but could serve as "writers and workers" from where they are, forming "valuable sub-centres in their own homes." The "flaming Centre" of Adyar is worth the serious consideration of Theosophists. One must not be afraid of putting oneself to hard training as apprentices in the work of the Masters; our homes can become spiritual oases for weary pilgrims. There is enough for us to learn, teach and practise Theosophy in our own homes, as the writer can testify from his own experience; for "Theosophy is the light which lighteth every man that cometh into the world."

Each home can become a Theosophical centre, a kind of Gurukūla or Home of a Guru, linked to the Elder Brethren; the sons and daughters of Theosophists cannot but be such even without their knowing, and they will feel their brotherhood even with the poorest, lowliest and the lost of mankind, and there will be appreciable alleviation of human misery. Beautiful, musical, charitable and refined homes where children learn automatically to use their higher mind and intuition will result naturally in extending Brotherhood to the super-human and sub-human kingdoms of nature.

"In musing comes the strength to dare." If there were to be absolute Self-surrender in more of us, we should become tools in the hands of our Elder Brethren, but we must be efficient tools, however slight in the beginning. There is a fountain head of inspiration in the inmost recesses of our own being. It is the Antaryāmin, the Inner-Dweller, the Higher Self, who is ever one with our own Master. We must have the will to annihilate the lower self to make room for the Higher, or rather seek to purify, beautify and align the lower with the Higher. When dedicated to His service, new faculties and capacities will be ours, of which we are totally unaware in our normal being. The Theosophical Society and the world will be the richer for the particular and definite forms of service chosen and specified by its members, whether in religion, education, art, sociology or politics. The dedication must be complete. May humanity learn to release the Imprisoned Saviour who dwells within them!

B. S. RAMASUBBIER

A crust of bread and a corner to sleep in,
A minute to laugh and an hour to weep in,
A pint of joy and a peck of trouble,
And never a smile but the tears come double
And this is life.

PAUL LAWRENCE DUNBAR (*Negro Poet*)

HUMANITARIANISM AND THEOSOPHY

By SANDRA CHASE

HUMANITARIANISM would seem to be a legitimate, nay inevitable, development from and application of the Theosophical teaching of the One Life. Humaneness is an outward and visible sign of an intuitional perception of the oneness of the Divine Life pervading every kingdom of Nature. In the *Voice of the Silence* of H. P. Blavatsky we read:

"Let Thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun. . . . let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in Self. . .

Thou shalt not separate thy being from Being, and the rest, but merge the ocean in the drop, the drop within the ocean. . . So shalt thou be in full accord with all that lives; for as the sacred river's roaring voice whereby all nature sounds are echoed back, so must the heart of him who in the Stream would enter thrill in response to every sign and thought of all that lives and breathes."

"Compassion is no attribute, it is the law of laws—eternal Harmony, Ālaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal."

The humanitarian spirit is thus revealed as the logical outworking in human character of the divine law of Harmony. Humanitarianism may therefore be regarded as an integral part of Theo-Sophia.

One realizes that the Theosophical Society is a neutral body, existing but to teach the Ancient Wisdom and therefore may not become a partisan in politics or religion, civics, education, culture or ethics. Nevertheless, the practice of compassion by individual Theosophists and an active campaign for humaneness by groups of members of the Society can hardly be said to violate the Society's neutrality. To believe in universal human Brotherhood as an established fact in Nature is to believe in the universal compassion of the Deity who has made all men equal in His sight. Theosophically-minded people naturally reflect the Divine Compassion in their nature by the expression of fraternity, goodwill and kindness to all men. Theosophists quite naturally admit all men into a fraternal or compassionate relationship with themselves and by so doing put into practice the Theosophical doctrine of the Oneness of Life.

But this One Life of God does not reside in human beings alone. It lives and moves within and throughout all created beings and things. The principle of Fraternity must therefore be extended to include all life and especially all sentient life. It is the Brotherhood of all Life which is the true fact in Nature, and that Life is sacred, even as the Lord Buddha said:

Life, which all can take but none can give,
Life which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest; yea a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong.¹

¹ *Light of Asia*, Book V.

For the student of the Ancient Wisdom, the Cosmic Crucifixion becomes a spiritual reality. Christian literature describes the Logos as, "the Lamb, slain from the foundation of the world," dying in very truth that we might live. Because of this sacrifice of God through compassion for created things, the Deity, or That which is Nameless and forever unknowable by finite human mind, sacrifices and voluntarily crucifies "Himself" in matter that all may have life in "Him."

Therefore we know that, indwelling deep within everything that lives, down to the smallest atom in the Universe, "God" lies buried. He sleeps in the mineral, He dreams in the plant, is conscious and stirs in the animal and becomes self-conscious in man. Cruelty to any sentient being is cruelty to THAT.

The wondrous life of God is ever expanding outwards and upwards towards greater fulfilment, more-ness and ultimate full manifestation. The One Life in all becomes more complex and more perfect as It passes through each Kingdom of Nature until finally it emerges perfected, having risen out of the prison of purely human nature into the freedom and bliss of the Superman. Furthermore the inner, upward urge of the God within to ever greater spiritual unfoldment does not cease, even when Superhumanity is reached. For still, the Immanent God, the One Divine Life which, buried deep in matter, has toiled upwards in Its long climb to superhumanity continues the process of self-perfecting until Flamehood of the Divinest Nature is attained, and each man that was only man at last has become that for which monadically he was "born," a Creative Logos.

The doctrine of the existence of the Immanent God within both the Universe and man, who finally attains perfection or full and conscious union with God Transcendent, is an essential of the one true Theosophical and humanitarian

religion. There can hardly be a more lofty and more truly wonderful concept of Divinity and destiny. For when the Oneness of all beings within the Omnipresent Divine Life is fully realized, human passion becomes transmuted into superhuman compassion.

This is the true transcendental magic, and as the Master K. H. wrote to A. P. Sinnett: "The business of magic is to humanise our natures with compassion." When this is achieved all cruelty becomes unthinkable, an abomination, an expression of monstrously-exaggerated mind-matter or the Satanic attribute in man. Cruelty should be recognized for what it is and what it may become, namely, a weapon in the hands of the dark powers which ever strive to kill the God-Light and God-Life within the soul of man. By intensifying the cruelty in man, man's enemies seek to hold back his evolution towards the stature of the perfect man.

In the early days of the Theosophical Society we find the Master K. H. writing to A. P. Sinnett of the Great White Brotherhood's attitude towards the work of Dr. Anna Kingsford in her fight against the evil of vivisection. Here are the Master's words:

The Society will be a great help to, as well as a secure channel for, the flow of its President's [Dr. A. Kingsford] philanthropy. Her constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to a consideration of our Chohan . . . hence our Maha Chohan's preference in this direction.¹

And yet again Master K. H. says concerning Dr. Kingsford: "Suffice that you should know that her anti-vivisection struggle and her strict vegetarian diet have won entirely over to her side our stern Master."

It is indeed a wonderful thought that they of the Great White Brotherhood, the Men made Perfect in Compassion,

¹ *Mahatma Letters*, pp. 400-403.

would and do notice, inspire and champion a single individual who is active in the humanitarian field. They must still do so. For it is not likely that they, who are Perfect in Wisdom, Love and Knowledge and who embody in perfection the One Life and One Law would change in modern times their humanitarian attitude and policy towards sentient beings, whose need of their and our protection is now more than ever so pitifully urgent. In this thought there is a great inspiration for us all. For surely we may draw near to the Masters through the way of compassion. Knowing that they and their Superiors are deeply concerned with the evolution of the One Life in the animal kingdom upon our globe, we men and women should also be deeply concerned.

There is a momentous phase in animal evolution in which occurs individualization from group consciousness to self-consciousness. Individualization is a major stage of development reached by unfolding Life. Individualization could perhaps be called a kind of first great Initiation, the first birth of Life from the Group Soul into existence as a single self-supporting "cell" or unit in the "body" of the Logos.

We are taught that the nascent mind of the animal is developing and reaching upwards to the evolutionary point at which the great mystery of individualization will occur. The first Aspect of Deity, God the Father, descends into the newly formed mind-body and thus uniting with the soul or chalice makes of it a Causal Body, an Ego-man, a spiritual individual. Life in general then becomes Man in particular.

There are three among the methods of individualization. The first is by a stimulation of heart and mind by love. The second is by developing the animal's intelligence, and the third, is by causing it to hate until the emotion of hate humanizes its mind and individualization takes place. In the midst of agonizing suffering, and as a result of a feeling of intense hatred towards its torturer, the dawning intelligence of the

animal is energized by a powerful will. And by this most undesirable method many an animal enters the human kingdom.

Students of Occultism understand that this is one of the most terrible crimes that man can perpetrate upon embryo-man. To cause an animal to individualize through hatred is to force the new animal-man to begin his human evolution towards perfection handicapped by a Satanic bias in his nature. Man can thus make it almost impossibly difficult for such a man to feel the emotions of love and kindness, and to develop in his nature the other spiritual qualities that should be his guiding star in the long upward road to fully-unfolded Godhood. By cruelty, man has placed a brother's feet upon the way of hate, of darkness, of spiritual death, instead of upon the way of Divine Light and Life.

From these considerations it is clear that Animal Welfare work grows naturally out of the Theosophical teachings concerning the One Divine Life. That Life is desecrated when man ill uses animals. It is debased when he deliberately maltreats them. It is foully injured when man wantonly tortures animals supposedly for his own pleasure and benefit. Cruelty is the monstrous devil which bars man's upward way to a new level of awareness, for it seeks to prevent man's ascension to Buddhic consciousness. As Ahankāra bars the way leading from the lower to the higher mind, so cruelty bars the way leading from the higher mind into Buddhi. Lust of power and cruelty are the twin enemies of man on the upward arc. They must be defeated for the sake of the spiritual progress of the world.

The plight of animals in the world to-day at the hand of man is heart-breaking and tragic to a degree. It constitutes an almost irresistible appeal to all Theosophists to enter this humanitarian field of work on behalf of the one Life in the Animal Kingdom.

SANDRA CHASE

PRISMATIC REVERENCE

By BERTHA WILLIAMS

YEARS ago when my profession was Dramatic Art—Platform Entertaining, Play and Pageant Production—I was urged one winter evening to criticize a play rehearsal. The drama was being directed by one of my neighbours; and as she had had no training along dramatic lines, she felt that she was open to suggestions. The vehicle was a well known type of Christmas play; it featured the manger scene, and had the usual supporting cast of the three Kings, shepherds, Wise Men and choirs of Angels.

All went well until the moment when the shepherds, hearing of the Child, "came with great haste" to find Mary and Joseph, and the Babe lying in a manger. What a dismal flock of shepherd boys! Their interpretation of joy was appalling. In a solemn procession, with faces they meant to be awe-struck, they set up a funeral march towards the platform. They approached the Holy Family as though about to be hanged. Music by Chopin could not have added to the effect.

I sprang into action. "Hurry! Hurry!" I begged. "Get your heads and chests up. *Move!* You're supposed to be eager to get there! You're young. You're alive. You're ready for drama. This is a miraculous thing you are drawn to. *And they came with great haste.*' Remember? Lift up your eyes. Look interested. You're following a star!" The procession stopped dead. They stared at me. Most of them grinned. They thought my sudden animation was very, very funny.

(I think so too, seeing it in retrospect, through their eyes. But at the moment I was lost in the possibilities of the play.)

My neighbour, the coach, was no more persuaded. She drew herself to her full height; she looked primly down her nose. "This is *religious* drama," she reminded me. "*Not* theatricals. We have to keep this moving in the rhythm of reverence." "But you're depicting *life!*" I pleaded. "You have to keep faith with a pattern of life-expression. You can't have someone cry, 'And they came with great haste,' then let these people follow it up at long last with a mourners' procession. The audience will imagine that you've got your Christmas confused with Easter; they'll think the tomb has just been sealed. 'Came with haste' means *coming with haste*—in religious drama or anywhere else. They don't have to trip on each other's robes, or fumble their crooks and knock down the potted palms. But they have to seem animated, or the thing is absurd."

The neighbour who had urged my help regretted it. "I didn't request your opinion on life or Bible interpretation," she snorted. "I can get that from people older and wiser than you are. I just asked you to give suggestions in regard to what you call 'stage business'; not the psychology, the effects."

"Well," I said, "I didn't know you wanted effects without causes. But if you simply want my opinion as to actual stage directions, then my advice is merely that they double their tempo—for any reason you want to give. Let them get to the stage, and let them get there in a hurry."

She (with some heat): "We can't have people racing through the aisles; it wouldn't be reverent." Myself (ditto): "Well, they certainly didn't look reverent before! They just looked foolish. To say, 'They came with great haste,' then exhibit this funeral march—the whole thing will look ridiculous. The public will imagine that the actors don't understand English." The rehearsal proceeded, without further

benefit of criticism. I sat and wished I could be explicit without seeming to be rude. The point was, to me, that inwardly I was not rude. I had merely learned the hard way that in dramatics constructive criticism is impersonal. (Is or should be!)

The play went on, a week later. The reluctant shepherds were still reluctant. Down the aisle of the church they swept at the hearty gait of half a mile an hour. They were freshly scrubbed and immaculate; they had certainly never seen a hillside. Yet the drama of the Christmas story swallowed up all discrepancies! Life came in and transcended form. It left the audience touched with Buddhi. The woman who had coached the production was jubilant. I went backstage to congratulate her, and before I could speak she had grabbed me by the arm. She wanted to *thank* me for my *invaluable* help! She beamed and I beamed back at her. The play was a success.

What it meant to my neighbour, from that point on, I never heard. But to me that production has proved a fount of ideas. It stands behind my present thought concerning Prismatic Reverence. For reverence, as I see it, is not confined to a single weight. It is not necessarily ponderous or grave—certainly not stilted. It runs, pervasive, through the whole scale of upward directed energy. It has a texture and quality of Truth, of honest appreciation of values. What matters is not the bulk of the mood but the clarity of it—the shining and ascending essence of it, its natural awareness of good, unbounded. The range of our positive moods is wide. Are we to confine ourselves then to a single monotone of awe? If we honour Spirit truly, we are reverent in every hour, in every attribute. We make reverent our laughter. We make holy our lightest, most buoyant mood, our every changing attitude from the outermost to the deepest. We face Life in its reality.

To speak in muted tones, to dull the eyes and set the lips, to assume a posture of any fixed character—this is reverence but to Form. Let us be reverent to Life itself. When we glow in love or compassion, in joy or well-being or sympathetic humour—let us assert that in each such moment we acknowledge and revere what is good—what is good in all its myriad ways, from the humblest to the most evolved. Let the spirit of worship sing and laugh and dance in us, knowing itself immortal. Let us rise unfettered by superstition. Let our prayers to the loving Gods be shining and singing and unafraid, inter-set with flowers.

BERTHA WILLIAMS

COVENANT

Someday, when I have known the ache of too
 Much loneliness and burned my wick too long
 And wildly in the wind; someday, when song
 Is over in my world, and even you
 Forget, my dear; then in my heart of hearts
 I will rebuild the altar of my love
 And set my dreaming once again above
 The little frail fulfilments, little arts
 And subtleties of self; I will return
 To silence and to birches in the wind,
 To God, and to the shining faith I pinned
 In Tennyson and stars—so shall I learn
 What I have known but failed to comprehend:
 How much of "less" is greater, in the end.

HELEN PALMER OWEN

LOVE

BY M. VENKATACHALAM

PARENTS love their children, children love their parents, a husband loves the wife and the wife loves the husband, brothers and sisters love one another, friends love each other, some times we come to love even strangers after a very brief acquaintance, and often times we love our cows, our horses, our dogs, our cats and our birds¹. Thus we see the expression of love with reference to different persons, to different relationships and even with reference to animals. Is the experience of love the same in all the above cases? If it is different what is the difference? And is there anything fundamentally common to all the various cases? And what is it that is responsible for this expression or experience of love? It may even be asked, why for the matter of that should one love another? We sometimes use the phrases "pure Love" and "divine Love." What is meant by these words?

In the world we also see cases of wife and husband, parents and children, brothers and sisters, and friends who once loved most intimately, falling out with each other, fighting with the utmost bitterness and obstinacy, sometimes even to the point of one taking the life of the other. What has become of the love that once welded them together, that made their lives once so sweet and happy? How and into what did it change? These are questions worth some investigation.

¹ Do we "love" our cows, etc., in the same way as a husband loves his wife?—Editor.

If a most general and comprehensive definition can be given of "Love," it may be stated as, "that which draws one individual to another." The reasons for this "drawing together" may vary in each case, and it may not be difficult for one with some knowledge of psychology to analyze and understand the basis of the feeling in each case. Ties of blood and relationship generally form the basis of love. Sometimes physical beauty is the cause of attraction. But beauty of form is as superficial and transitory an element as the love and admiration that are founded thereon. Therefore leaving aside for the moment a consideration of such varying psychological and physical factors, let us try to consider "Love" in all its nakedness, why any individual should be drawn to another and what is it that draws them together.

Before considering this question, let us also just bear in mind some phrases we often use, "God is Love," "God is Truth," "God is Life," etc. If "Love" is that which draws one living being to another how can we say "God is Love"?

Humanity in general at its present state of evolution has not reached the stage of seeing the Unity of Life and realizing the Oneness of Self. Of course, there are holy individuals who are spiritually advanced and who have achieved that distinction. Though the average man has not experienced it as a matter of actual realization, there are of course millions of individuals who as a matter of philosophical thought or intellectual conviction accept the propositions that "God is One," that though there is diversity of forms the Life that ensouls these manifold forms is One, and that the sparks of the same "Divine Fire" shine in all living creatures.

If therefore "Life is One," and if "God is One without a second"—*Ekam eva advitīyam Brahma*, "Brahman is One without a second," we may easily accept the Truth that "God is Life." Then apart from the similarity of form, it is this sameness of Life that is common to the various beings in

existence. Hence it may be concluded that it is this sameness of Life which animates every living creature that is responsible for one creature "being drawn" to another.

The Life in every one of the separated selves being essentially of the same source draws every separated self to the other self. It is not a case of like repelling the like. Rather, it is a case of the separateness of form shrouding one fragment of Life magnetically attracting another separate form, which possesses within itself another fragment of the same Life. And it is this "being drawn" to one another that can be termed Love. We call Love "pure" or "divine" when there are no selfish or extraneous circumstances, such as relationship or physical beauty responsible for this "being drawn together," and when the only motive force for the phenomenon happens to be the certain knowledge or realization that "Life is One," and that the same Life ensouls the manifold forms of living beings, and that the differences arising from the diversity of forms are factors which do not really matter.

If "Love" becomes selfish or possessive, if "Love" ceases to be incorruptible, if "Love" is made the subject of mutual bargaining, and if "Love" is made to rest mainly on beauty of form, then Love loses its Divine Nature, and ultimately may be degraded into indifference and even into bitterness and hatred. It is this degradation of "pure Love" that is at the root of all the evils of the present day.

May we hope that man may learn to love every other living creature not for any selfish cause based on relationship or external circumstance, but because of the certain knowledge of the Oneness of Life! If we can love with this knowledge, what a perfect world may we not create for ourselves—a world without hatred, without envy or exploitation, a world full of sweet Universal Brotherhood!

M. VENKATACHALAM

REVIEWS

Beyond the Five Senses, by L. Margery Bazett. Basil Blackwell and Mott, Oxford. 7/6.

Since about a century ago there appeared in England Crowe's *Night Side of Nature*, many books exist narrating incidents of second sight, communications from the dead, etc. This little work of 96 pages is an excellent record of the experiences of a clairvoyant. Miss Bazett writes naturally and simply about the various forms of clairvoyance she has exercised, and gives instances of communion with the dead, as also readings of the future and impressions of the past. All these instances prove the thesis of the existence of invisible worlds and "powers latent in man" to those who already are committed to such beliefs; but to those who are still doubtful, naturally such works can only be read, noted and filed, without necessarily evoking any belief. But of the books of this type, this is a good one, the writer merely describing her natural gift and not, because of that, putting herself forward as any kind of a prophet.

The Gospel of the Redman, by Ernest Thompson Seton. Methuen & Co., Ltd., London. 4/-net.

The author, better known for his tales of wild animal life and nature-lore, has presented in this small volume a necessarily brief compilation based on traditions, customs and words of the Redmen of North America, as well as testimony of Whitemen since the time of Christopher Columbus, to show the Redman as he was at his noblest, and not as he has become during the centuries of expansion and conquest by the Whiteman. The teachings of his wise men, the various tribal codes of ethics, morality and spirituality not only compare favourably with but are indeed strikingly similar to the fundamental principles underlying the highest cultures and greatest civilizations that the world has known.

The Redman has acknowledged and given thanks to a Great Spirit from whom all creation proceeds and in whose Scheme man is only a little higher than the animals, by reason of "a larger measure of understanding and a better knowledge of the

C. J.

Great Spirit." He has believed in the immortality of man's soul, and has nurtured his body in cleanliness, chastity, strength and beauty to be a fit temple for the indwelling spirit; his actions have been patterned in dignified courage, honour, tolerance, charity and service, for the welfare of his tribe and nation as also the welfare of the stranger, who was always considered a guest. His prowess in hunting and trapping was exercised only to the extent of supplying needed food and clothing, never for pleasure or wasting, for he regarded animals as "little brothers."

It is for the reader to judge whether there may not be more than a little truth in a Redman's laconic comment: "The Whiteman's creed is fear of dying; the Indian's creed is the joy of living." In any case, Mr. Seton's research introduces a subject which the general reader will find of interest to continue, and presents to the student of comparative religions, philosophies and civilizations, who would pursue the subject still more exhaustively, yet another fascinating link in the chain of Brotherhood which binds all humanity.

E. N.

In Quest of Civilization, by Ronald Latham. Jarrolds, London. 21/- net.

One hopeful sign that humanity is really advancing is the appear-

ance of certain books which deal with the civilization not of one country but of humanity as a whole. When in a play of Terence, the actor declaimed the well-known lines: "*Homo sum, et nihil humani a me alienum puto*, I am a man, and I consider nothing human alien to me," they say that the whole audience in the Ampitheatre in Rome suddenly burst out in acclamation. This sense that "nothing human is alien to me" is slowly manifesting itself in mankind, at least among the cultured groups of it.

Some years ago we had H. G. Wells' *The Outline of History* which gave for the first time in sweeping and broad outlines the history of all mankind, but largely from the historical standpoint. We have later Aldous Huxley's *The Perennial Philosophy*, dealing with the religious and mystical experiences of mankind. We have now this volume *In Quest of Civilization*, a large work with very attractive illustrations, summarizing the civilizations both historical and cultural of Britain, Egypt, Mesopotamia, the Far East and Europe, India, China, the Near East, Israel and Greece. In one chapter on India we read, "On the holy ground of Mother India angels fear to tread. Hindu writers, however perfect their command of English, remain the most incomprehensible of foreigners; it is as though they saw our familiar world thin and

transparent against a metaphysical background that discolours our most cherished values, Pagan as well as Christian." This somewhat exaggerated statement is a part of the truth.

It is impossible to review a large work of 328 pages in smallish type, packed with all kinds of fascinating information, in a short review. What can be said is that we cannot have too many works of this kind, and this particular work full of attraction should be in every college library and in that of every individual who prides himself on having a library worth showing to his friends.

C. J.

Iceland and the Icelanders, by Helgi P. Briem. John Francis McKenna Co., New Jersey, U.S.A.

As the reviewer of this work has been in Iceland, he is specially glad to speak in high approval of it. One of these days when aeroplane passages will be cheaper than they are now, no doubt many will make excursions to Iceland to see some of the marvels in that country which cannot be seen elsewhere in Europe, such as geysers and volcanoes. The colour photographs are excellent, though the artist must have selected special days when the sky was less cloudy and gloomy than on many days. One very attractive picture is that of a swimming bath with natural hot water from springs, with children having a happy time.

Iceland is famous for having the oldest Parliament of the world, started in 930 A.D., where yearly on a certain hilltop the laws were read out to the people. Once the island was a part of Denmark, having a king who was the King of Denmark and Iceland, though when in Iceland only King of Iceland. Iceland is now a republic. It is the only nation in the world which has had the imagination to endow with a yearly pension a living Icelandic sculptor, Einar Jónsson, building a museum for him, a flat for his residence, and telling him "to go ahead" and create at his will. Among the most original sculptures anywhere in Europe for daring imagination are these of Jónsson which show no influence of any other school of European sculpture.

A most attractive book, well worthy of giving to friends as a Christmas book, to entice them sometime to go to Iceland, *in summer time*, for the Icelanders are a sturdy people who cling to their individuality, and are friendly and hospitable.

C. J.

Man, Nature and Time. An Introduction to World Study, by W. A. Gauld. G. Bell and Sons Ltd., London. 10s. 6d. net.

An attempt is made by the author to envisage the present world situation by a novel method. Three strands of Man, Nature and Time go to the make-up of this picture. His

faith in the world pattern which is being woven is that of an optimist and is free from any bias or prejudice. The book is a primer of world study giving "an outline of the related physical and human worlds as a foundation for any reflection on contemporary world society." It aims to make students of this fascinating problem world-conscious and pleads for the introduction of this subject in the school curriculum as a preparation for a World Citizenship.

In working out the mutual relationship of the above-mentioned three factors, the author contends that "it is man rather than nature gives direction and purpose in history." The time element connotes change from age to age and it brings about from inherited past new transformations and fresh designs." The whole outlook is not that of static earth "unchanging while men come and go, for even the character of the earth varies by the function and quality which men give to it."

As regards the matter contained in the book, it is an inventory of the elements of world composition both natural and human such as race, language, culture, economic and social orders, political states and territories. All these are examined with the background of bio-geographical factors. Ultimately they are fused in their relationship, centred and

focused on man as the prime factor, who is to shape the nature of things to come, such as world-organization, as for example in politics, a League of Nations.

In developing this, the author follows the time-worn practice of stressing Unity in diversity. But the diverse elements of the World State being manifold, the author pleads his inability to be omniscient and therefore he concerns himself only with their relationship. They exist as individuals but in a complex world pattern.

In problems of the kind which are discussed by the author, the question of questions is "man modifying nature and nature modifying man." The author is emphatically of the opinion as regards "how man is affected by environment" that "we can only answer that he transmutes and modifies things to such a degree that environment is effect rather than cause; it is the response of nature to man far more than his response to it. The instability and disharmony of civilization are not so much a failure of man to strike a balance with Nature as his inability as yet to control and direct the implications of his dominion over nature." In the author's opinion, therefore, this summation is taking place slowly and surely, and man can unify the world only if he wills.

C. S. T.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1946

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

From the Vice-President

I enclose copies of a couple of letters just received here that will give you some information about the work and conditions in Hungary, if you do not already have it. Of course the General Secretary's letter to me is in response to one I wrote when we were thinking we might travel via Europe. With what courage these Brothers of ours carry on and how well their work is developing.

Many similar letters come in to us from various parts of Europe. Many hundreds of packages are going to our brethren there, most of it due to the careful planning of the European Federation and the Rehabilitation Committee in London working through the various contacts and the General Secretaries. In no case is a name sent on to us unless it has been approved by the responsible official, generally the General Secre-

tary, and only with the approval of the Committee in London (now at Huizen) do we act, otherwise there would be duplication and confusion. The Federation has done a beautiful piece of work as a service organization to all of the various Sections in their need. Without their overall surveillance and their many personal contacts to guide us, I am sure that our relief work would have been much less effective. Our experience here with our own Federations in this extensive Section is that they serve a very useful service in co-ordinating the work in the various districts, although we do not permit them to come between the Lodges and the National Society except as service units, not as bodies with authority or rights of control in any sense. In that same sense it has seemed to me that the European Federation of National Societies has rendered a worthwhile helpfulness to the Sections during their period of weakness

and transition. I have sometimes been much impressed with the untiring, practical work which has been done to rehabilitate the morale and to encourage the restarting of the work, aside altogether from the financial help for food and clothing, etc., which the Rehabilitation Committee itself has undertaken.

This Section has a special interest in Hungary. Some years ago when the Hungarian members were about to lose their Headquarters I obtained permission from our Board to make a gift of our Section money and the Hungarian Headquarters were saved. Very little damage occurred from the war and the Section still has the premises.

SIDNEY A. COOK.

England

The Blavatsky Lodge, London, has tried an experiment in Lodge work this year. Instead of having lectures week after week, it was suggested that the Lodge learn to do more group work and so discussion groups were organized. This worked out very well and the groups met as a training centre, various members acting as Chairman, others beginning to speak in public for the first time. There was a critic who summed up the evening's work. Now there is one discussion group each month and about 30 out of 50 members add their own contribution.

The Section is working for a greater co-operation between Headquarters and the Lodges all over the country. Public meetings have been held already in some of the Lodge centres, and Headquarters has offered to help in the matter of literature, posters, etc. The information department at the Section Headquarters reminds the members that there is a Library from which books are lent to enquirers all over the country on payment of postage only.

Ireland

The Annual Convention was held at Belfast, June 22 and 23. Mr. John Coats presided and lectured on "Spirit of the Future." The announcement was made of a new series of monthly lectures on the "Hidden Meaning in Drama, Poetry and Music." To commemorate the passing of H.P.B. on White Lotus Day, the members of the Theosophical Society, Covina, joined the members of the Dublin Lodges.

Scotland

The Annual Convention of the Scottish Section was held on June 1st and 2nd at Edinburgh, about a hundred members attending from different parts of the country. Mlle. Serge Brisys, General Secretary of Belgium, was the Guest of Honour. The Headquarters Library is now functioning on a very extensive scale, distributing its books not only to

members but also to those outside the Society, the number of subscribers now totalling 113. In the Edinburgh District a feature of Lodge work was the "At Home" held once a month for which different Lodges were responsible in turn. Vigorous activity is reported from the other districts as well.

United States of America

White Lotus Day was celebrated at "Olcott", Wheaton, Illinois, with a unique programme in the Library Room. There was an introduction, after which a candle was lighted in reverence and gratitude to the Elder Brethren. Then came carefully chosen passages from the works of all our leaders, lighting of candles in remembrance of each one and inspiring music interspersing each reading. Passages from the *Light of Asia* and the *Bhagavad Gita* were read at appropriate moments. At the end, a candle was lighted offering co-operation with the new President.

At Headquarters the Olcott Tea and Book Review meetings are enthusiastically received. In May, there was a book review on *The Divine Vision* by C. Jinarājadāsa, presented by Miss Bertha Williams. She gave a dramatized and illustrated review of the book, using visual aids. A book display of works supplemented the book on review. A souvenir programme was distributed and the Library Tea took place, which closed

the meeting. There are to be each month Book Review meetings of various authors.

The 1945-46 Convention of the League for American Womanhood was held in March at the Headquarters of the Theosophical Society in America. Music and a brief reading opened the business session at which fourteen delegates were present. A ceremony for meeting new members was presented and this will be printed more fully in a future *Bulletin* of the League. Discussions on the Library, Group Charters, publications, etc., took place and it was pointed out that contacting other organizations was one way of spreading the life of the League to the public.

The Social Service Department of the Theosophical Order of Service in America reports that its department for European Relief will continue for some months more or until food can be obtained by our members in the war-torn countries. This work has been taken up all over America and members from Europe have often expressed their gratitude.

The North West Federation *Bulletin* speaks with great pleasure of the visit by Mr. and Mrs. Sidney A. Cook. Another visitor was Mr. Fritz Kunz, who has been recently appointed as the Director of the newly organized Committee on Integration of the Theosophical Society in America. This work has

as its primary object the formulation of a technique designed to bring the work of the Society to the level of our modern academic institutions, without sacrificing the vitality of our philosophy. The *Bulletin* also gives news of Camp Indralaya where summer camps are held on Orcas Island, Vancouver, British Columbia. On this beautiful site these gatherings are primarily for the promotion of the objects of the Theosophical Society, and study groups, lectures, etc., are interspersed with sports, music, instruction in the arts, and so on. The Board of Directors of the Orcas Island Foundation is made up of members in good standing of the Theosophical Society, and members of the Association receive a ten per cent reduction on all camp rates as well as an active voice in the management of the Foundation.

The Florida Federation gives news of the visit of Mr. L.W. Rogers, National Director from the South East District as the guest of honour at the Council picnic near Tampa, Florida. Mr. Alan Hooker toured the whole Federation delivering varied and interesting lectures to the different Lodges as well as to the public. All the Lodges in this Section have most enthusiastic gatherings utilizing many social activities in spreading Theosophy.

Resolutions of greeting were received at Adyar from the U.S.A. Convention for the President, Mr.

N. Sri Ram and Shrimati Rukmini Devi. Another Resolution was sent to Adyar expressing gratitude, loyalty and co-operation with the inspiring guidance of its Leaders, and also affectionate greetings were sent to faithful workers at the International Headquarters for their service. This Annual Convention celebrated the 60th Anniversary of the Theosophical Society in America.

India

The Department of Information and Publicity at Benares Headquarters is working on an expansion of method in presenting Theosophy to the public. A suggestion is made to publish literature on the following subjects: Theosophy Speaks to: (1) The Man of Religion; (2) The Man of Education; (3) The Man of Philosophy; (4) The Man of Science; (5) The Man of Art and Culture; (6) The Man of Politics and Economics; (7) the Individual; (8) the Woman; (9) Youth; (10) the Villager. They wish also to insert publicity about Theosophy through local newspapers and periodicals and have instructed the Federation Secretaries to follow this method whenever possible. Newcomers into the Society are to be contacted regularly as to their Theosophical study, enrolment in correspondence courses, and personal letters. A comprehensive pamphlet on the work achieved by the Theosophical Society in India is to be prepared to show the important role

played in this country by Theosophists.

Two new Lodges have been opened in Bombay during the last three months and about 15 members have entered the Society. Bombay is a very active centre and has many enthusiastic members.

Colombia

White Lotus Day was celebrated by all the Lodges in Bogotá. Two hundred members were present and the excellent programme included classical music and the reading of poetry in addition to addresses. A distinguished visitor was Señor Angel Fuenmayor from the neighbouring Republic of Venezuela. The reopening of *Lodge Luz del Valle* in the city of Cali is reported.

Australia

The Newsletter of the Brisbane Lodge, *Contact*, writes an appreciation of the tour of Mr. Harry Banks from New Zealand. He visited "The Hospice" for aged women, which is under the supervision of the Lodge by the will of its founder who was not a Theosophist but was keenly interested in its whole organization. Mr. Banks has in mind to start a similar home in New Zealand.

The Order of Service reports that they have stopped sending food parcels to the Child Welfare Centre, Adyar, and instead will be sending money direct so that this can be used

in the most suitable way. The T.O.S. has also promised to help the U.N.R. R.A. with as much clothing as possible.

Yugoslavia

A letter from Zagreb tells of the new activity in this Section. A Spring-School was held as part of a plan of teaching after which every scholar received a diploma. Now the Summer-School has begun. The work plan is that the first school was to give the student a perception of the work of the Theosophical Society in the world, and the second is to give a knowledge of the occult work of a Theosophical leader. Then other regular Theosophical studies will be carried on.

Greece

The rehabilitation of the Hellenic Section continues. In a circular letter from the General Secretary, the war years are reviewed and the present activities are described. There are now 247 members, of whom 120 are new, and these are distributed among eight Lodges. The Section is in a difficult financial situation which makes it impossible to start its Theosophical magazine, and finances along with the acute housing shortage in Athens have prevented the opening of a Headquarters. The letter is sent also for the purpose of renewing the link with the rest of the Sections throughout the world.

Singapore

A Pioneer Committee for the Theosophical Society in Malaya has been started in the Singapore Lodge. Its purpose is to conduct publicity in important towns with a view to opening a Lodge or a Centre. A "vigilant department" will keep these new organizations supplied with Theosophical interest. The aim is to establish seven strong Lodges for the forming of the Malayan Section and then the work of this Committee will be over.

Reports from Mr. J. L. Davidge, who has just passed through Singapore on his way to Australia from Adyar, say that the Lodge is active and that one of the members has already gone to the north to work up a Lodge in one of the towns. The Singapore Lodge is to make an effort to send one of the members travelling up the Peninsula once a month.

Philippines

The Philippine Theosophical Youth Digest has issued an Independence number, commemorating their Independence from the U.S.A. on July 4, 1946. It contains an interesting choice of historical items and points out their Theosophical implications. There is a spirit of courage, gratitude and a realization of their great opportunity as a free nation to help towards the peace of the world.

Theosophical activity is progressing steadily and the first President of the Lotus Youth Circle and founder of the Philippine Youth Movement, Prof. Benito F. Reyes, has moved from Cebu City to Manila where he can be nearer to the Section activities.

Adyar

The Theosophical Publishing House is reprinting the seventh edition of *First Principles of Theosophy* and the third of *Is and Is-to-be*, both by C. Jinarājadāsa. A new volume, *The Lives of Orion* by C. W. Leadbeater, edited by C. Jinarājadāsa, will soon be completed.

Shrimati Rukmini Devi, accompanied by Mr. K. Sankara Menon, who left Adyar by plane for Karachi on the 4th August, arrived in Huizen on the 12th August, just in time to attend the last few days of the Convention of the European Federation. On that day, 12th August, Adyar commemorated the passing of Dr. G. S. Arundale, a public meeting being held in Headquarters Hall under the direction of the President. Speeches were given by those who had known and worked with him: Prof. C. S. Trilokekar, Dr. G. Srinivasa Murti, Mr. Henry Hotchener and the President.

INDEX

THE THEOSOPHIST, Vol. LXVII, Part II

	PAGE		PAGE
ART and Theosophy, by I. Mitford-Baberton, A.R.C.A. ...	86	H.P.B., Some Incidents in the Life of, by C. Jinarājadāsa.	161
Arundale, G. S.: Theosophy is Yoga 54; Theosophy and You 170; The Two Leaderships ...	370	H.P.B., Incidents in the Life of, by A. P. Sinnett 221, 291, 361	
BAKSHI, H.C.: Clouds of Love Books that Have Influenced Me, by C. Jinarājadāsa ...	171	Humanitarianism and Theosophy, by Sandra Chase ...	396
CHASE, Sandra: Humanitarianism and Theosophy ...	396	ILLUSTRATIONS: H. P. Blavatsky facing 1; Sidney A. Cook 143; Leonardo da Vinci 213; The Christ Face 322, 323; Dresses with Buddha figures 356; Benedictine D.O.M. liqueur ...	357
Christian's Search of Truth, A, by P. W. van den Broek 239, 311		JEALOUSY, by Clara M. Codd... Jinarājadāsa, C.: Work Ahead for Theosophists 9; Travel Notes of a Lecturer 31; Montessori Gospel of the Child 91; Two Aspects of Theosophy 107; Incidents in Life of H.P.B. 161; Books that Have Influenced Me 171; Lodge Rooms 183; Leonardo da Vinci 228; Loyalty to the Idea 250; World as Idea, Emotion, and Will ...	371
Clouds of Love, by H.C. Bakshi	197		
Codd, Clara M.: Jealousy ...	37		
Cook, Sidney A.: Unchanging Principles in Theosophy ...	167		
Cousins, Dr. J. H.: Yoga in Wordsworth's Poetry ...	115		
The Theosophy of Beauty...	259		
DARROCH, Bertha H.: Vasanta Garden School ...	186		
Dastur, F. H.: Theosophy and Science: A New Contact ...	49		
EDUCATION of the Individual, by Ada Wightmore ...	388		
Elmore, Alex.: Freedom in Theosophical Education 245, 325			
FREEDOM, How to Achieve, by N. Sri Ram ...	79, 154		
Furze-Morrish, L.: A New Charter of Religion ...	177		
GREATEST Thing, The, by R. J. Roberts ...	105		
Gokhale, G. N.: Pleasure and Pain ...	120		
HACK, Maria Luisa: Leonardo da Vinci ...	233, 316		
Hidden Light, by F. B. Snyder	129		
Hodson, Geoffrey: Good Health	125		
H.P.B. by G. Soobiah Chetty	151		

	PAGE
OFFICIAL Notices 63, 203	
Our Work for the Future, by B. S. Ramasubbia	32
PADGHAM, A. M.: Song of Life	385
Past Life in Rome, A. ...	253
Philosophy and Theosophy, by Helen Zahara	336
Physical Plane, Significance of, by D. Jeffrey Williams...	41
Pleasure and Pain, by G. N. Gokhale	120
Poems: O World, Be Stairs! (Helen Palmer Owen) 90; A Flower-Offering (J.H.C.) 119; Sonnet (Marion Keith Jones) 252; Diapason (Kate Smith) 310; Poem (Audye Reynolds Tuttle) 335; Kinship (Belle Hodges Fletcher) 340; Covenant (Helen Palmer Owen) ...	405
Preston, E. W.: Meditation ...	56
Prismatic Reverence, by Bertha Williams	402
RAMASUBBIER, B. S.: Our Work for the Future	392
Rangaswami Aiyar, A.: Vedic Indra and Indra of the Avesta	264
Religion, a New Charter of, by L. Furze-Morrish	177
Roberts, R. J.: Greatest Thing	105
SELF and its Functions, The, by J. Kruisheer	109
Sense of Values, by N. Sri Ram	380
Sinnett, A. P.: Some Incidents in the Life of H.P.B. 221, 291,	361
Smith, Kate: These New Young People	26
Snyder, F.B.: The Hidden Light	129
Song of Life, by A. M. Padghan	385
Soobiah Chetty, G.: H.P.B....	151
Sri Ram, N.: How to Achieve Freedom 79, 154; A Sense of Values	380
Supplement 63, 135, 203, 275, 345, 413	
THEOSOPHISTS, The Work Ahead for, by C. Jinarajadāsa	9
Theosophical Education, by Alex. Elmore	245, 325
Theosophy, The Two Aspects of, by C. Jinarajadāsa	107
Theosophy and Its Criterion, by Ernest Kirk	329
Theosophy of Beauty, The, by J. H. Cousins	259
Theosophy and Science: A New Contact, by F.H. Dastur	49
Theosophy and You, by G. S. Arundale	170
Theosophy is Yoga, by G. S. Arundale	54
Theosophy, Unchanging Principles in, by Sidney A. Cook	167
Travel Notes of a Lecturer, by C. Jinarajadāsa	31
Two Leaderships, The, by G. S. Arundale	370
ULTIMATE Reality, The, by M. Venkataramaiya	193
VAN DEN BROEK, P.W. Christian's Search for Truth	239, 311
Vasanta Garden School, by Bertha H. Darroch	186
Vedic Indra and Indra of the Avesta, by A. Rangaswami Aiyar	264
Venkatachalam, M.: Love	406
Venkataramaiya, M.: The Ultimate Reality	193
WATCH-TOWER, 1, 71, 143, 213, 283, 353	
White Lotus Day	131
Wightmore, Ada: Education of the Individual	388
Williams, Bertha: Prismatic Reverence	402
Williams, Jeffrey D.: Significance of the Physical Plane.	41
World as Idea, Emotion, and Will, by C. Jinarajadāsa	300, 371
World Peace, by Rohit Mehta	19, 98
YOGA in Wordsworth's Poetry, by Dr. J. H. Cousins	115
Young People, These New, by Kate Smith	26
ZAHARA, Helen: Philosophy and Theosophy	336

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